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THE *D. Hamilton* ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

"Wisdom and knowledge shall be the stability of thy times, and strength of salvation."

VOL. XII.

TORONTO, JUNE, 1856.

No. 8.

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SEED-TIME

"Cast thy bread upon the water,"
Sow in faith the little seed;
Be not idle, faint, or weary,
God's eternal promise plead
With the old man and the stripling,
With the rich and with the poor,
Think that, when to-morrow dawneth,
Seed-time MAY be thine no more.

"Cast thy bread upon thy waters,"
Sow in faith the little seed;
Wind and drought, and rain and sunshine,
Still each other shall succeed.
In the morning, in the evening,
Scatter still with bounteous hand;
Here and there, some grain forgotten,
Germinates in fruitful land.

"Cast thy bread upon the waters,"
Sow in faith the little seed;
Be of great results expectant,
For the harvest is decreed.
Now thou knowest not the issue,
Now thou must confide in God;
He can cause thy work to prosper,
Guiding all events for good.

"Cast thy bread upon the waters,"
Sow in faith the little seed;
Of an unseen blessing follows
Some unthought-of word or deed.
God shall give the sweet rejoicing
After many anxious days,
And thine everlasting anthem
Shall declare the Master's praise.

—Snatches of Sacred Song.

PRESBYTERY OF TORONTO.

The next meeting of this Presbytery will be held at Oakville, on Tuesday the 10th of June, at 10 o'clock, a. m.

THOS. WIGHTMAN, *Pres. Clerk.*

PRESBYTERY OF BROCKVILLE AND OTTAWA.

The next meeting of this Presbytery will be held in Prescott, on the first Tuesday in June, at 7 o'clock, p. m.

Congregational Reports and Session Records are to be called for on the occasion.

S. C. FRASER, *Pres. Clerk.*

PRESBYTERY OF COBOURG.

This Presbytery will meet for business at Cobourg, on second Monday of June, at 6, p. m.

JAS. BOWIE, *Pres. Clerk.*

PRESBYTERY OF LONDON.

This Presbytery will hold an adjourned meeting at London, on Wednesday, 11th June, at 10 o'clock, a. m.

JOHN SCOTT, *Pres. Clerk.*

MEETING OF SYNOD.

The Annual Meeting of the Synod of the Presbyterian Church of Canada will be held (D. V.) in the City of London, and within St. Andrew's Church, on Wednesday, the 11th day of June, 1856, at seven o'clock, p. m., and will be opened with Sermon as usual.

TO PRESBYTERY CLERKS.

Presbytery Clerks are earnestly requested to forward to the Rev. Wm. REID, Toronto, the Clerk of the Synod, eight days before the meeting of Synod, Rolls of their respective Presbyteries, so that the Synod Roll may be made up at the commencement of the Session.

Presbytery Clerks are also requested to forward to the Synod, the necessary certificates and extracts with reference to such Students of Divinity, as may be proposed for being taken on trials for license.

Presbyteries are also directed to report to the Synod, such congregations as have continued to neglect the stated collections.

Presbytery Clerks are required by the Synod to prepare and forward condensed reports of all cases of license, ordination, induction, deposition and death of ministers, within the bounds of the several Presbyteries during the year.

It is desirable that all Overtures, References, Petitions, and other papers to be laid before the Synod, be forwarded as early as possible, so that the business of the Synod may be properly arranged.

Kirk Sessions are reminded that if one of their own number cannot attend the meeting of Synod, they may elect one connected with another congregation.

The following is the form of Commission appointed by the Synod to be followed in such a case:

"At _____, the _____ day of _____, one thousand, &c., years, which day the Session of _____ having met and been constituted, (*inter alia*);—The Session proceeded to elect a representative to the ensuing meeting of Synod, when Mr. A. B., an Elder in the Session of C., was nominated and chosen; wherefore the Session did, and hereby do, appoint the said A. B. to be their representative, willing him to have in view, in all his acting, the best interests of the Church and the glory of God, and they authorize the Moderator or Clerk to subscribe this as his commission as their representative Elder."

(Signed) D. E., *Moderator* (or Clerk) as the case may be.

Wm. REID, *Synod Clerk.*

MEETING OF HOME MISSION COMMITTEE.

A meeting of the Home Meeting Committee took place on the evening of the 29th of April, which was attended by a large number of members from the Presbyteries of London, Hamilton, Toronto, Cobourg and Kingston. A list of Ministers and Catechists having been made up, and applications read from the several Presbyteries, the following distribution was made, viz:

To the Presbytery of London; Rev. Messrs. Rennie, Beattie, Findlay (for three months), Messrs. McMullen, McDiarmid, Blount, Clark, McLean, and Frazer.

To the Presbytery of Hamilton; Rev. Messrs. Craigie, Middlemiss, Hume, and Messrs. Cuthbertson, McMillan, Murray, Thon, Milloy (for three months), Millican, Matheson, and P. McDiarmid.

To Presbytery of Toronto; Rev. Messrs. McKee, Crawford, Troup, Messrs. McKay, Cameron, Anderson, Whyte, McDonald, Greenfield, Bremner, and Lochead.

To Presbytery of Cobourg:—Rev. Mr. Tait.
To Presbytery of Kingston:—Rev. Mr. Jamieson; Messrs. Forrest and Fenwick.

To Presbytery of Brockville and Ottawa:—Rev. Messrs. Melville, McMeekin, and Messrs. McRobie, Paterson, McEwen, and Mackay.

To Presbytery of Montreal:—Rev. Messrs. Grant (for three months), Chesnut, and Messrs. Young, Straith, McQueen, and Duncan.

The Committee agreed to recommend to the Synod that the sum of £30 should be named as a suitable remuneration for the missionary services of students during the summer vacation; and also that Presbyteries should be instructed to transact with congregations on the one hand and with the missionaries on the other, so as to relieve the latter from the unpleasant position in which they might otherwise be placed.

The meeting then adjourned.

W. REID, *Convener.*

PRESBYTERY OF TORONTO.

This Presbytery met on the 29th and 30th of April, and transacted a considerable amount of business. The following is a brief notice of some of the principal matters before the court.—

Mr. Holmes, of Brampton, petitioned the Presbytery for a disjunction of the E. Toronto Station from his pastoral charge, on account of the extent of his field of labour. The petition was favourably received, and ordered to lie on the table till next meeting. Mr. Holmes' Congregations to be summoned to appear for their interests.

The following sessions that have hitherto failed, in spite of calls repeatedly made, to give in their Records to the Presbytery for revision, were again urgently called on to do so without farther delay, viz.:—Vaughan, Streetsville, King; also Cooke's Church, Toronto—Markham—Brock and Reach.

An interim report on Mansos was given by the Clerk to the effect that from only a few of the Congregations replies had been received to the circular issued on this matter; but that from the communication received it appears that within the Presbytery there are two Manses, viz., at Streetsville and Markham—and that steps are being taken by the Congregations at Orillia and Oro, and also at Union and Norval, for providing Manses. Rev. Messrs. Lowry, McTavish, Gray, and McKenzio and Thomas Dallas, Esq., were appointed a Committee to attend farther to this matter.

The following motion by Mr. Laing, seconded by Mr. Lowry, on the subject of examination of students, was after some discussion, passed without a vote, viz.:—The Presbytery having considered the Overture on examination of students committed to Presbyteries by the Synod—Resolve, that while the functions of Presbyteries in the examination of students continue to be exercised according to the present practice of the Church, viz.:—an examination before entrance on their studies in college, an examination annually of students within their bounds, and the usual trials for license, it is expedient that a Board be established by the Synod for the examination of students as to their Literary, Philosophic, and Theological attainments, based on the following principles.—

1. That the Board shall represent the whole Church, consisting of two members of each Presbytery appointed by their respective Presbyteries. 2. That every student before being admitted to the Theological Classes, when he appears before a Presbytery for examination, shall produce a certificate from the Board that he has passed a satisfactory examination in Literature and Philosophy. 3. That when a student applies to a Presbytery to be taken on trial for license, he shall produce a certificate of having passed a satisfactory examination by the Board, in Theology, Church History, and Hebrew. 4. That notice of the text books, as far as possible, on the various subjects of examination, be given to the students at least six months before the examinations take place.

It having been suggested that the Presbytery tender their sympathy to the Rev. Dr. Burns on account of his recent severe illness, and the Court having unanimously expressed their cordial sympathy with him, it was resolved that the Rev. Mr. Gray, and Mr. Heron, Elder, be appointed a deputation to call upon and convey to Dr. Burns such expression of sympathy.—A note of acknowledgement was subsequently received from Dr. Burns, in reply.

Messrs. Gray, Ure and Laing were appointed a committee to examine Draft of Book of Discipline, and report thereon at next meeting. The Rev. Robert Jamieson, recently minister of the Congregation at Belturbet, Presbytery of Cavan, in Ireland, laid upon the table a testimonial from the said Presbytery, certifying the orderly dismissal of his charge and his being designated as a missionary to Canada. The testimonial was found to be satisfactory, and Mr. Jamieson

was accordingly received as an ordained Missionary of this Church. Mr. John McKay, Student, having finished his course of study in Knox's College, was taken on preliminary trials and examined on Languages, Philosophy and Theology. The Presbytery being satisfied with the result of the examinations agreed to apply to the Synod for leave to take McKay on trials for license.

The next meeting of Presbytery is to be held at Oakville, on the second Tuesday of June, at 10 o'clock, a. m.

T. WIGHTMAN, *Pres. Clerk.*

PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton met according to appointment in McNab Street Church, Hamilton, on the 6th of May. A call from Port Dover and Simcoe to Mr. William Craigie was received and sustained, and accepted by Mr. Craigie. The Presbytery agreed to meet at Port Dover, on Thursday the 5th day of June, to hear Mr. Craigie's trials—subjects for which were appointed—and if satisfied, to proceed the following day to his ordination in accordance with the laws of the Church; Mr. Robert F. Burns to preach and preside, Mr. John Alexander, and Mr. James Black severally to address the minister and the congregation. A call from Elora in favor of Mr. James Middlemiss was also given in and sustained, and Mr. Middlemiss having agreed to close with the same, his trials were appointed, and the Presbytery agreed to meet at Elora to hear the same on Tuesday the 3rd day of June, and all things proving satisfactory, to proceed to his ordination the same day at noon. Mr. Alexander McLean, of Puskeech, was appointed to preach and preside; Mr. Sinclair to address the minister, and Mr. Young the people.

Mr. Inglis requested to be allowed to alter his overture to the Synod on the management of congregational affairs given in at last meeting, as follows, which was agreed to:—

"Whereas, some congregations in connection with the Synod of the Presbyterian Church of Canada, and under the inspection of its Presbyteries, do commit the management of their congregational affairs to pew-holders, pew-owners, or subscribers, instead of communicants; and whereas the tendency of such practices is to bring the Church into bondage to the world:—Therefore, the Presbytery of Hamilton do hereby respectfully overture the Revd. the Synod of the said Church to order that congregations hereafter organized under the supervision of the Presbyteries of that Synod, shall be organized in consistency with the word of God and our subordinate standards, giving the right of suffrage and management only to communicants in good and regular standing; and that where the constitutions of existing congregations are at variance with this rule they be directed to conform to it in such a way as shall be for the edification of the body of Christ; and that special attention be directed to the Synod's former action in regard to the formation of Deacons' Courts."

The adoption of the overture was moved by Mr. Inglis, seconded by Mr. Alexander.

Mr. McRuar, seconded by Mr. Gillespie, moved in amendment, that the overture be deferred to the meantime. The motion was agreed to, when Mr. McRuar entered his dissent in his own name and in the name of those who may adhere to him for reasons to be given in. These are as follows:—

"Whereas, the Presbytery of Hamilton at its present session have agreed to transmit to the Synod of the Presbyterian Church of Canada an overture ancient the management of congregational affairs, we, whose names are hereunto appended, dissent for the following reasons:

1st. It is unnecessary, inasmuch as this Presbytery have already declared the law which should regulate our Churches in the matter re-

ferred to in the overture, in the case of the Owen's Sound congregation, as recorded in the minute of Presbytery 9th January, 1856. The Presbytery would stultify themselves by applying for the enactment of a law already declared.

2nd. It is inexpedient,

1st. Because of its limitation in not covering the general principle of the deeding of property for ecclesiastical purposes.

2nd. Because it is prejudging cases already pending, and so making the Presbytery a party, when they should be neutral in the meantime.

3rd. The Presbytery should beware of enacting laws which they have not the power to execute. It is ultra vires of any Court of the Church to modify Trust Deeds already executed and under which property is already managed, and supposing we had the power, it would not be expedient to exercise it.

(Signed)

DUNCAN McRUAR,
JOHN GILLESPIE,
ROBERT IRVINE,
ANDREW J. MACAULEY.

Mr. Inglis and Mr. Alexander were appointed to answer the above reasons of dissent and the following answers were given in.

1st. To the first reason of dissent it is answered that while the principle enunciated is generally acknowledged, there is no declarative enactment of the Synod on the subject to guarantee a uniform action throughout Presbyteries.

2nd. To the second it is answered:—1st. That the overture is intended to secure uniform and scriptural practice in the management of congregational affairs irrespective of the mode of deeding the property; the principle involved being applicable to all cases affecting the management of ecclesiastical property.

2nd. That the Presbytery disclaim the imputation of prejudging any case now before the Church Courts, as they only seek Synodical action in regard to the principle enunciated by the unanimous voice of the Presbytery in the case of Owen's Sound.

3rd. To the third it is answered.—That this reason is fully met by the dissentients themselves in their first reason of dissent, and that in so far as the overture is retrospective, the Presbytery agree that existing cases should be met with all leniency and Christian prudence.

The Committee on the Book of Discipline not being prepared to report, were instructed to prepare their report for the meeting of Presbytery at London during the meeting of Synod.

The following overture introduced by Mr. Inglis was adopted:

"Whereas the necessity is deeply felt of diffusing information among the members of our congregations in regard to the missionary schemes of our Church, the Presbytery of Hamilton respectfully overture the Revd. the Synod of the Presbyterian Church of Canada to take such steps as may be necessary for the preparation and publication of a small volume or tract embracing all necessary information respecting the history, claims, and present condition of our various missionary schemes as a permanent book of reference for ministers and congregations; also, for the preparation and publication of a quarterly or occasional fly sheet to be circulated a few weeks prior to the Synodical collections or at such time as may be advisable, and also to divide the labour of preparation of missionary articles for the *Ecclesiastical and Missionary Record*, and to co-operate with the Editor in giving still greater efficiency and interest to that excellent periodical."

Mr. Alexander moved, and it was seconded and agreed to, That the Convener of the Presbytery's Home Missionary Committee be instructed to write enjoining all vacant congregations and missionary stations, which have been receiving missionary supply, and who have not paid up the arrears due to the missionaries or catechists to do so forthwith; and for the future

to pay licensed missionaries at the rate of six dollars per sabbath, and unlicensed missionaries at the rate of four and a-half dollars (in both cases including board) and that the travelling expenses of all missionaries and catechists from the place whence they came be paid. In all cases where the arrangement is possible it is desired that the money be paid directly to the missionary, and the missionary's receipt be forwarded to the Convener of the Home Missionary Committee—the Rev. Robert Irvine, Hamilton.

Distribution of the Missionaries at the disposal of the Presbytery was made subject to modification by the Home Missionary Committee.

Mr. Cheyne reported as to having organized a congregation at Grimsby.

Mr. Alexander was appointed to preach at Port Rowan on the first sabbath of June.

Mr. Irvine was authorized to employ a young German, having satisfactory testimonials, as a catechist among the German population.

Messrs. McMillan and Cuthbertson, students, were examined in the various branches required, and the Presbytery resolved to apply to the Synod for leave to take them on trial for license.

A circular letter from the Clerk to the Presbytery of Cobourg in reference to Mr. Thomas Snell, a Congregationalist minister, applying to be received as a minister of this Church, was read and ordered to lie upon the table.

Synod Records to be presented for examination at the meeting on the second Tuesday of July.

The Presbytery then adjourned to meet at London, by permission of Synod, and appointed the next ordinary meeting to be held at Hamilton, and within Knox's Church there, on the second Tuesday of July at two o'clock P. M.

M. Y. STARR, Pres. Clerk.

PRESBYTERY OF LONDON.

The Presbytery of London met at London on the 13th of May, and continued in session two days and a half. The following is an abstract of the business transacted by it.

The minutes of the special meeting held at Beachville, on the 5th Sept., were read, in which was recorded the dissolution of the union between the congregation of Ingersoll and Beachville and the limiting of the Rev. Robert Wallace's services to the former charge.

The minutes of a *pro re nata* meeting held at London, on the 16th April, were also read, in which were recorded appointments to moderate in calls from the three congregations of St. Thomas, Fingal, and Ridgeway.

Elders' commissions authorizing them to attend the meeting of Presbytery and Synod having been called for, only a few were produced; on which the Presbytery agreed, that sessions that had neglected their Elder's commission, should be called on through the *Record* to forward them without delay to the Clerk of Presbytery.

The Rev. Donald McKenzie reported that according to appointment, he had corresponded with the Toronto Upper Canada Tract Society respecting Mr. Silverstein, and the correspondence having been satisfactory, he had been engaged in the capacity of catechist and colporteur, to labour among the German population within the bounds of the Presbytery, according to the terms of resolution passed at last ordinary meeting.

A petition was presented from West Zorra, signed by 103 heads of families, praying that they might be formed into a distinct congregation, and intimating their intention of erecting a church five miles north-west of Embro. In connection with this a memorial was also presented by Mr. James Fraser, representing the impropriety of erecting a second church so near to the main church in Zorra, and proposing that the new house should be built at the village of Harrington, situated at an equal distance from

Embro and Stratford; being about nine miles from each place. The Presbytery agreed that the new church ought to be at a greater distance than five miles from the one already existing in Zorra, but delayed coming to a final decision, and appointed a deputation, consisting of the Rev. Thomas McPherson and Mr. William Clark, to meet both with the supporters of the petition and of the memorial, and endeavour to persuade them to fix on a site that will be satisfactory to all parties. The meeting was appointed to be held on the last Monday of July, and Mr. McPherson instructed to preach at the village of Harrington on the Sabbath immediately preceding it.

A call was laid on the table moderated in from the congregation of St. Thomas, and also a call moderated in from the congregation of Fingal, both in favour of the Rev. William McLaren, minister at Amherstburgh. The Presbytery having sustained the calls, placed them in the hands of Mr. McLaren, and appointed that the congregation of Amherstburgh be cited to appear for their own interest at next ordinary meeting.

A call was also presented from the congregation of Ridgeway in favour of Mr. William Forrest; but as Mr. Forrest was not yet eligible, no action could be taken on it.

A remit of Synod anent the examination of students was taken up, when, after lengthened discussion, the Presbytery agreed to recommend that the examination of students be solely intrusted to Presbyteries.

The Presbytery finding it impossible from lack of time to enter on an examination of the draft of a Book of Discipline as published in the *Record*, recommended that individual members should examine it in private, and be prepared to express their views respecting it at the meeting to be held on the 11th of June.

The Rev. Lachlan McPherson of Williams, and the Rev. Daniel Allan of North-casthope, resigned their respective charges. The Presbytery agreed to cite the congregations of the demitted charges to appear for their own interests; that of Williams at the meeting to be held on the 11th of June, and that of North-casthope at the ordinary meeting to be held on the second Tuesday of August.

Circular letters were read from the Presbyteries of Toronto and Hamilton. The letter from the former intimating an intention to apply to the Synod for leave to take Mr. John McKay on trial for license; and that from the latter intimating the same intention in regard to Messrs. McMillan and Cuthbertson.

A circular was also read from the Presbytery of Cobourg, respecting the Rev. Thomas Snell, formerly a minister of the Congregationalist Church, giving notice of the purpose of that Presbytery to apply to the Synod for permission to receive Mr. Snell as a minister of the Presbyterian Church of Canada. The circular also stated the purpose of Mr. Snell to remove within the bounds of the London Presbytery, and recommended him as one, who might with the utmost propriety, be immediately employed in the mission field. The Presbytery perceiving from the circular that the rule of the Church had not been observed in the action of the Cobourg Presbytery respecting Mr. Snell, delayed coming to a decision relative to his employment as a missionary.

Petitions praying for the moderating in of a call, were presented from Mitchell and Plympton; when the Rev. David Walker was appointed to moderate in a call at Plympton, on Wednesday, the 4th of June, at 11 o'clock, A. M., and the Rev. Thomas McPherson appointed to moderate in a call at Mitchell, on Wednesday, the 4th of June, at the same hour.

A petition was read from the Presbyterian inhabitants at Windsor, stating the steps that had been taken for the erection of a Presbyterian Church there, specifying the conditions on which the property was to be held, and requesting con-

nection with the Free Presbyterian Church of London, and a supply of preaching. The Presbytery received the petition, and considering that the conditions specified the manner in which the property should be held were not contrary to any existing rules of the Church, agreed to grant the prayer of it, and to send to Windsor a supply of preaching at as early a date as possible.

Quarterly Statistical Returns were read from all the Congregations belonging to the Presbytery with the exceptions of Zorra, Blandford, Saugeen, and Sarnia.

The deputation appointed to visit the Congregations in behalf of the College Building Fund, reported, that the subscriptions already raised, so far as they had obtained information, amounted to £1,165.

Mr. McMullen, student of Divinity, underwent a preliminary examination, after which the Presbytery agreed to apply to the Synod for permission to take him on trial for license.

The draft of a short Trust Deed, for holding Church property, was laid on the table, by the Committee appointed at last ordinary meeting to prepare it, which the Presbytery approved of in the general, but recommitted it to the Committee for some alterations.

The Presbytery recorded their disapproval of the conduct of certain brethren, who are in the habit of leaving the court, without giving any notice of their intention of doing so—and returning to their homes, when much business remains unfinished. As this was done in very blameable way; at the late meeting, the Presbytery deemed it their duty to take special notice of it.

The Presbytery appointed that the Lord's Supper should be dispensed at Chalmers' Church, Dunwich, on the 4th Sabbath of June, by the Rev. Mr. Sutherland and the Rev. Mr. Ferguson; at Bosanquet on the 5th Sabbath of June, by the Rev. Mr. Walker and the Rev. Mr. Sutherland; and at Currie Road Church, Dunwich, on the 1st Sabbath of July, by the Rev. Mr. Sutherland and the Rev. Mr. Doak.

The Home Mission business having been taken up, petitions were read, requesting supply of preaching, from Westminster and Frampton, Mersea, Tilbury, Bosanquet, Grey and Morris, Paisley, Bruce, Clinton, Carrick, Thamesford, and Yarmouth.

The following appointments were then given to the Missionaries at the disposal of the Presbytery:

The Rev. John Rennie was appointed to Tilbury for six weeks, and thereafter to Clinton and Morris.

The Rev. James Findlay to Ridgeway, till after the meeting of Synod, and then to Tilbury.

The Rev. David Beattie to St. Mary's till the meeting of Synod, and thereafter to Windsor for a month.

Mr. McMullen to Paisley till the meeting of Presbytery in August.

Mr. Blount to Mornington for two months, and thereafter to Westminster and North Dorchester.

Mr. Archibald McDiarmid to South Dorchester and Yarmouth for three months, and thereafter to Bosanquet.

Mr. Daniel Clark to Port Burwell for three months, and thereafter to Wallaceburgh.

Mr. McLean to Wallaceton and Currie road, for two months, and thereafter to Grey.

Mr. Fraser to Komoka and South Carradoc till meeting of Synod.

The Presbytery appointed that Beachville should be supplied by the ministers in the neighbourhood. Arrangements were entrusted to the Rev. W. S. Ball.

It was agreed that deputations should be appointed to Carrick and other places in the north, at the meeting to be held on the 11th of June.

The Rev. John Gault's trials for ordination were heard and sustained, and the Presbytery then appointed to meet for his ordination, a

Bear Creek, on Tuesday the 3rd of June, at 11 o'clock, A. M. The Rev. David Walker was appointed to preach and preside; the Rev. W. McLaren to address the minister, and the Rev. W. King to address the people.

The next ordinary meeting was appointed to be held at London on the 2nd Tuesday of August, at 10 o'clock, A. M.

A special meeting for the transaction of several items of business was appointed to be held at London on the 11th of June, at 10 o'clock, A. M.

JOHN SCOTT, Pres. Clerk.

PRESBYTERY OF COBOURG.

The ordinary meeting of this Presbytery was held in Cobourg, on Tuesday, the 6th of May.

Mr. McLeod reported that he had gone to Percy, and had presided at a Congregational meeting, at which three Elders and two Deacons had been elected. Mr. Thompson read minutes of meetings he had held, detailing the subsequent steps in this matter, and stated that after sermon, he had, in the customary manner, set apart these persons to their respective offices.

Mr. Beattie gave in a minute and interesting report of his labors at Percy, and the neighboring stations, which was received as satisfactory.

Mr. McLeod reported that he had attended a meeting of the Home Mission Committee, and that Mr. Tait had been appointed to labor in this Presbytery.

The Session Records of South, Cavan, Norwood, and Cobourg were received. At a subsequent stage, Committees were appointed to examine these records, and upon their report they were duly acted.

It was reported that some of the Sessions had no proper Records; but that, in obedience to the Presbytery, they were endeavouring to put what they had into regular shape, and that they would be forthcoming at next meeting.

Financial Reports were received from South Cavan, Baltimore, Norwood, Trenton, Cartwright, Springville and Darlington. Three of these Reports were judged unsatisfactory, and a communication, urging to greater punctuality in the payment of Ministers' stipends, was directed to be sent to the congregations from which they came.

Mr. John Strachan appeared as Commissioner from the Presbyterian population of Conseccon. He stated that they had been without a regular supply of ordinances for several years, and that they were anxious to have this privilege. They had taken steps to see what could be raised for their support, and they had £55 on their subscription list. As there were still some who had not an opportunity of subscribing, a considerable increase might safely be calculated upon. As Trenton is the nearest congregation to them, their wish is, to be joined to that congregation, and placed under the charge of Mr. Thomson. The Presbytery were willing to grant them their wishes; but as Conseccon is properly within the bounds of the Kingston Presbytery, the Clerk was instructed to notify their request to the brethren of that Presbytery, and to ascertain if the proposed arrangement of uniting Conseccon to Trenton would be agreeable to them. Meanwhile they direct Mr. Thomson to give all the supply in his power.

In order to expedite matters, it was agreed to intimate the wish of the people of Conseccon to the Murray congregation, and to cite them to appear for their interests at next meeting.

The Presbytery had the sincere pleasure of welcoming back among them their esteemed brother, the Rev. John W. Smith. He returns in renewed health, and has resumed his labours among his people.

The Presbytery agreed to petition the Parliament in favor of the better observance of the Sabbath; and appoint Mr. Roger and Mr. Blain, a committee to draw up a petition, and to for-

ward it for presentation to George Brown, Esq., M. P. P. The said petition to be signed by the Moderator in name of the Presbytery.

It was reported that the Missionary Meetings had been generally well attended, and it was hoped would be productive of increased zeal in the missionary cause.

The Presbytery considered the overture on the examination of students. They are of opinion that the proposed standing committee is unnecessary, and that it is properly the function of the Presbytery to examine students for the ministry.

The Rev. John Smith gave notice that at next meeting he would move an overture to the Synod on separate schools.

The Rev. W. J. McKenzie gave notice that at next meeting he would move an overture to the Synod regarding funerals, and another on the celebration of marriage.

The Presbytery appointed its next meeting to be at Cobourg on the 2d Monday of June at 6 P. M.

J. BOWIE, Pres. Clerk.

PRESBYTERY OF MONTREAL.

REPORT ON THE FORM OF PROCESS.

The committee appointed by the Presbytery of Montreal to consider and report upon the "Book of Discipline" prepared by authority of the Synod and now sent down for the consideration of Presbyteries, beg leave, to report that they have carefully considered the same as published in the *Ecclesiastical and Missionary Record* for January and May 1856.

The committee would at the outset take exception to the title "Book of Discipline" which does not appear accurately to describe the contents of the chapters; a very small part of which pertains to the discipline of the Church. The committee would therefore recommend that the title of any such rules and regulations should be "Directory for the Practice and Procedure of the Church Courts of the Presbyterian Church of Canada."

The committee would further observe that the first six chapters published in January and the remaining twelve published in May are in most of their particulars reprints from the well-known "Books" of the Presbyterian Church in Ireland, and the United Presbyterian Church of Scotland with certain alterations and abridgements.

These "Books" are acknowledged to have been prepared with great care and wisdom; and for their respective churches it is believed they have been found suitable and useful; but the committee fear that in the abbreviated, altered, and intermixed form in which they are presented to us they lose much of their original value and completeness. These rules besides introduce practices, if not opinions also, which are quite novel to the church: as for example the statement about the Deacon's office in Chap. I No. 7; also the practice of a minister, other than the regular minister of the church, acting as moderator of the Session in Chap. II. No. 3; as also the mode of admitting members of the Church and of granting certificates in Chap. II. Nos. 7 and 8; and further, the presenting of a call to a probationer through the Presbytery to which such probationer belongs in Chap. VI. No. 10. Besides the whole of Chap. IV. embodies rules some of which are novel and inapplicable, and others it is to be feared are inconsistent with the constitution of the Presbyterian Church as hitherto understood by us, especially those that give ecclesiastical sanction to committees of management for the funds and property of the Church.

The committee would specially particularise as objectionable Chap. IX. "On Presbyterian Visitations" which, with but slight alterations, has been taken from the Directory of the Presbyterian Church in Ireland, but which would,

we apprehend, be found as a whole too precise and stringent for our use, and, in many of its particulars, unsuitable to our circumstances, and might, in their application, be fraught with danger to the comfort and welfare of the Ministry and of the Church in Canada.

In this matter the committee are of opinion that it would be well to permit Presbyteries to adopt such a course of enquiry as they might judge best in any particular case: the "Directory" at the same time recommending general heads of examinations; as, for example, that the Minister should be examined on matters pertaining to worship, teaching, and the pastorate; Elders and Minister on government, discipline, state of religion, family, congregational and general; the Deacons on the constitution of their court, revenue and property, with their distribution and management; after which any one in the congregation may be permitted to make any statement or to ask any advice in reference to the above matters. Some such recommendation as this your committee think would be a sufficient guide for Presbyteries.

Many of the regulations in the remaining Chapters are of unquestionable excellence and value, and the "Books" from which they are taken may be studied with much advantage; but however excellent these may be, it is obvious that they have arisen out of a somewhat different set of circumstances from those in which our Church is placed. They are in fact not rules and constitutions devised and prescribed to which these Churches should, on the authority of their Supreme Courts, accommodate their practice; but, on the contrary, they are the ancient use and wont of their respective Churches put upon record by men of wisdom and experience. In our case, however, it is to be feared, that many of these rules would amount to a series of new enactments or forms, in many cases difficult of application and which have not arisen spontaneously out of our own experience and necessities.

The committee are far from thinking that a "Directory" entirely originating from our own practice is to be expected. The infant state of our Church has not permitted the maturing of our forms, and it is besides right that we should wisely avail ourselves of every possible aid for the perfecting of our ecclesiastical procedures. In doing this, however, your committee deem that as large a circle of "Books" should be consulted as possible, and especially the "Books" of those Churches whose condition and circumstances are most like our own in these Colonies. Taking this view of the case the committee would recommend the Presbytery to overture the Synod at its next meeting in June to adopt as the basis of a "Directory" "the Form of Government and Discipline of the Presbyterian Church of the United States." This "Book" was prepared by a Church whose position, especially at the time of its ratification in 1821, was identical with our own. It was written by men eminent for piety and learning and embodies all that is best in the "Books of Discipline" of the Church of Scotland. Its style is that of the Confession of Faith, and its regulations are fitted to guide, without fettering, the procedure of the Church. With such alterations and additions as the experience and wisdom of our own Church might dictate your committee are of opinion that this "Book" might be rendered eminently useful for the Church of Canada.

The committee would further recommend that the Overture to the Synod should request the Supreme Court to appoint three or more committees in different Presbyteries of the Church amongst whom the various Chapters of said "Book" may be distributed for alteration and amendment, and who should be instructed to interchange their labours and make a joint report to the succeeding meeting of Synod. In this way your committee believe that the experience and wisdom of the whole Church would be gathered up and a "Directory" for our Church Courts constructed not inferior to any yet issued.

In the meantime, and to the present necessities of the Church, the committee would recommend that the following Overture "Anent the duties of Elders and Deacons," which embraces the legislation of the Free Church on this point, with such additions and alterations as may be necessary for us, be sent up to the Synod by the Presbytery.

[We did not receive the Overture referred to in time for publication.—Editor.]

Also, for the prevention of hasty legislation, and for other useful ends, it is recommended that the Presbytery transmit to the Synod an Overture anent a "Barrier Act."

Montreal, 6th May, 1856.

PRESBYTERY OF MONTREAL.

This Court held its ordinary quarterly meeting on the 7th and 8th May:—Rev. John Anderson, Moderator. There was a full attendance of members, and a large amount of business was transacted.

The following is a very condensed abstract.

A call to Mr. Scott of St. Eustache from the congregation of St. Sylvester, duly moderated in, was laid on the table, and sustained. Parties having been called and heard, it was moved, seconded, and unanimously agreed—that the translation be granted.

A call to Mr. Crombie of Laprairie from the congregation of Inverness, duly moderated in, was laid on the table, and sustained. Parties were called and heard at considerable length. It was then moved by Mr. Clark, seconded by Mr. Fraser, that the translation be granted. A counter motion was made by Mr. Cameron, seconded by Mr. Gordon, that the translation be not granted. On a division, the motion to translate was carried by a large majority. All parties acquiesced in the decision.

Arrangements were made for the induction of Messrs. Scott and Crombie into their new charges. Special prayer was offered, by Mr. Black, on the call of the Moderator.

Mr. Kemp, as Convener of the Committee on the Form of Process, submitted an able report, for which he received the thanks of the Presbytery, with the request, that he would forward his report for publication in the columns of the Record. It was agreed to overture the Synod, to pass a Barrier Act, also an act anent the duties of Elders and Deacons.

Various papers were read from parties in Winchester, respecting a call given to Mr. Quin. It was agreed to receive Mr. Quin's declination of the call at present on the Presbytery's table; and further to appoint Mr. Clark to visit Winchester, and anew moderate in a call.

Lengthened and interesting reports were presented by the committees of Presbyterial visitation, from which it appeared that with few exceptions, all the congregations within the bounds have been visited and examined since last meeting. It was agreed to send the deliverances to the respective Kirk Sessions for their consideration, and to be recorded in their minutes.

Mr. Gordon of Indian Lands, craved leave of absence for six months, with a view to recruit his impaired health by travel. The Presbytery expressed their deep sympathy with Mr. Gordon, granted the leave of absence sought, and commended him to the care of the good Physician of both body and soul. Mr. Fraser was appointed Moderator of the Kirk Session of Indian Lands.

Messrs. Straith and Young, students, produced the usual certificates of having completed their Theological curriculum, and were examined by a committee. It was agreed to apply to the ensuing Synod for leave to take them on trial for license, and the Clerk was instructed to notify other Presbyteries accordingly.

In the absence of Mr. Fraser, who had given

notice of a motion on the examination of Students, Mr. Kemp moved a resolution favorable to the appointment of a Board of Examination by the Synod, reserving however, as far as possible, the rights of Presbyteries.

Mr. Cameron for himself and other brethren who acted in the call from Martintown to Rev. A. McLean in Sept. 1855, craved advice of the Presbytery, on the ground that a painful misunderstanding exists in the minds of the session and people of Martintown, in consequence of the proceedings of the Presbytery of Hamilton in said case, inasmuch as the Presbytery of Hamilton had held, that the transmission of a call direct to a Licentiate, and not through the Presbytery within which he resides, was an informality on the part of the Presbytery of Montreal. The Presbytery agreed to express sympathy with the brethren, whose conduct has been needlessly called in question, to deprecate the groundless misunderstanding and excitement at Martintown, and moreover to declare, that the transmission of a call direct to the hands of a Licentiate is formal and regular, according to the use and wont of the Church of Scotland and of this Presbytery; and in the absence of any express enactment of this Church on the point, is not liable to the objection said to have been taken by the Presbytery of Hamilton.

D. FRASER, Pres. Clerk.

Office of Ecclesiastical and Missionary Record, &c.

The Office of the Record and of the Schemes of the Church, will now be found in Yonge Street, East side, second door from Richmond Street.

THE RECORD.—All possible care is taken in addressing and mailing the Record. Should any irregularity occur in any quarter, in the receipt of the Record, intimation should be sent at once to this office, in order that the irregularity may be remedied.

All communications connected with the Record and the General Schemes of the Church, to be addressed to "REV. W. REID, OFFICE OF THE MISSIONARY AND ECCLESIASTICAL RECORD," 108, Yonge Street, Toronto.

TO CORRESPONDENTS.

Communications intended for the Record should be in the Editor's hands by the 15th of the month.

The Record.

TORONTO, JUNE, 1856.

APPROACHING MEETING OF SYNOD.

The time for our Annual Meeting of Synod is now close at hand. We look forward to it with deep interest, and with no small degree of anxiety, relieved, however, by the assurance that many earnest prayers are presented to the Great Head of the Church for his promised presence, guidance, and blessing. We have his own word as the foundation of our faith and hope. He has said, "Wherever two or three are gathered together in my name, there am I in the midst of them,"—"Lo I am with you always, even unto the end of the world."

There are several questions of a grave nature, and which may have an important bearing on our progress and future condition as a Church, to which the attention of the Synod will be called. The state of our Home Mission Field—the sub-

ject of Colportage, now justly regarded of so great importance amongst the agencies to be employed by the Church—the subject of the examination and supervision of Theological Students—the Doeding of College Property, which, now that property has been acquired, must be settled in some way—the manner of conducting the Praises of God in the sanctuary—The question of Union—and last, but not least, the very interesting and important subject of Foreign Missions;—these, besides some matters of a more private kind, but still of interest to the Church at large, will demand the calm, serious, and solemn consideration of the Ministers and Elders assembled in Synod.

For the discussion and settlement of these questions, we earnestly trust that there will be a large attendance both of Ministers and Elders. There is too often the indication of indifference to the duties connected with our Ecclesiastical Courts. This is sometimes applicable to Ministers, but by far more frequently to Elders, who are not by any means so frequent and regular in their attendance on Church Courts as they ought to be. We trust every Session will elect a representative, and that so far as possible, all these representatives will make conscience of being present. Our decisions and enactments lack one great element of moral strength, when the voice of the Eldership is not distinctly heard in our deliberations.

Another suggestion which we would make is, that members should come to the Meeting of Synod with the resolution of patiently and calmly waiting until the various matters which require attention are satisfactorily settled. We often see indications of impatience. The truths, no sooner have all come together, than some begin to leave. Often at the close the attendance is very meagre, so that, at almost every annual Session of Synod, many of the most important decisions are come to when a large proportion of the members have left. We are not at all in favour of the system of making long speeches at our Ecclesiastical Meetings. We do not believe that much good is accomplished by these. We should aim to make ourselves remembered in future years, more by the wisdom of our acts, than by the brilliancy of our discussions. Our decisions and enactments will have an important part in moulding the character of our church through future ages. They will be operative and influential, when the finest and most brilliant speeches will be forgotten. But while unwilling on the one hand to see our Synod made a mere debating school, we are unwilling, on the other, to see important matters hurried over and disposed of in a hasty and careless way. What we specially desiderate is more calm deliberation, and a fraternal interchange of views, and a prayerful and deliberate consideration of the various questions that may come before us. This cannot be, if members are all impatient and anxious to get away to their more private duties. Hitherto our sessions have lasted in general six or seven days. We have no wish unnecessarily to extend the time of meeting, but we would earnestly urge upon all the members of Synod to come with the resolution of remaining until, by

the help and blessing of God, the business is satisfactorily settled. When this is done, we can return to our several duties in a better spirit, and can with greater confidence plead for the blessing of God to follow our deliberations and proceedings.

On some of the questions, which may before us, difference of opinion may be expected. But we trust that our discussions will all be conducted in a becoming spirit, as in the more immediate presence of our King and Head, and that nothing will be done or said inconsistent with His glory, or fitted to do injury to His cause. O let us plead for ourselves, and for one another,—and let our people plead, that we may be enabled so to act in a becoming spirit, that those who see us may take knowledge of us that we have been with Jesus.

THE NORTHAMPTON REVIVAL.

There is no truth that we need to have more deeply lodged in our minds—none is more encouraging to the praying christian, and the struggling church, than the sovereignty of God.—There is great diversity in the sovereign and gracious operations of the spirit of God, both as respects his dealings with the church at large and with individual souls. At times his work is like the silent, but reviving dew of the morning, and at times he descends as a mighty rushing wind. Sometimes the spiritual temple silently progresses under the use of ordinary means. As in the erection of Solomon's temple, no noise of hammers, or workmen's tools, disturbs the repose of a careless world. The Lord adds daily unto the church, of such as should be saved. The world, too eager in the pursuit of gain or pleasure, heeds not, cares not for the work of God. But he who is sovereign not only in his purposes, but also in the manner of their execution, would sometimes have that world aroused to think, and feel, and tremble, what ever may be the issue of the thoughts awakened. Hence a noise is heard in the valley of death, a shaking among the dry bones, waxing louder and louder, till the careless world is compelled to pause and think. The church too, needs to be aroused. Her faith grows weak, her love lukewarm; her zeal flags. She does not realize the value of undying souls. She does not weep over them as Jesus wept. She is not earnest, agonized in her pleadings, either with God, or perishing sinners. But the Lord in sovereign love, sends a season of awakening, such a season as was more than once enjoyed by the church under the old dispensation. Such a season was the day of Pentecost. The church awakes, girds on her armour, and becomes earnest in her work of faith and labour of love, and God is glorified in the gathering of souls, and the upbuilding of those already gathered in. With such a season were the New England provinces blessed, towards the middle of the last century. The glorious work, which seemed like the anticipative light of the millennial day, which revealed the stately goings of our King in his sanctuary, first appeared at Northampton, a small town of

about 200 families, in what is now the state of Massachusetts, and under the ministry of the celebrated Jonathan Edwards. During the pastorate of the honoured grandfather and predecessor of Mr. Edwards, Mr. Stoddard, which extended over a period of 60 years, this town had been highly favoured with five distinct seasons of revival. Some of them were more remarkable than others, but all were distinguished by a rich harvest of souls. After the death of Mr. S., in 1729, a time of awful deadness and degeneracy flowed. Parental discipline relaxed, and as a matter of consequence, family religion declined. Those of maturer years were generally careless. The young were intoxicated with worldly gaieties. Towards the close of 1733, premonitory symptoms of a gracious work appeared, in an unusual flexibility and willingness to listen to advice among the young. And while God was thus graciously preparing the minds of the people, He was also stirring up his servant to deal very earnestly and pointedly with his hearers. Special meetings for conference and prayer were now resolved on, and while like the Apostles (Acts 2. 1.) they were "all with one accord" praying and looking up for the blessing, He who will be enquired of for these things, opened the windows of heaven and far exceeded their petitions or expectations. Reader! remember it is mockery to hope for a revival of the Lord's work, either in your own heart or in your congregation, or throughout the church, while you sit still with folded hands and a prayerless heart. You must be in earnest. The Bible is full of most encouraging promises, like that of Isaiah, xlv. 3—5, and there is ever free access to God in prayer. Oh! do not allow these precious promises to lie within the Bible, as far at least as you are concerned, as though they were of no practical use to you. Take them, and make them your fulcrum, and prayer your lever, and with your arm nerved by that Spirit, who helpeth our infirmities, you will move heaven itself.

To return to our narrative, while this was the state of things in Northampton, a very general awakening was experienced at a small village about three miles distant, where a number of Mr. Edwards' people resided. A considerable number of persons were happily converted.—Providences were now added to gospel calls and invitations. Two deaths which occurred about this time, under very impressive circumstances were made the means of deepening the prevailing seriousness about divine things, and of leading "many to give the more earnest heed to the things which were spoken." Another circumstance also, which at first wore a threatening aspect, was overruled to the advancement of the good work, and doubtless was made a means of correcting those extravagant tendencies which are often the result of mere feeling without distinct views of the truth. Some persons holding Arminian doctrines began to agitate that controversy. The minds of many were much disturbed and filled with doubts. It was feared lest inquirers, in the heat of doctrinal controversy, should have their minds directed from the great question of their personal acceptance with God.

But the fears of the people of God were happily disappointed. The agitation of this subject led Mr. Edwards, always very distinct in his enunciation of the doctrine of the Gospel, to give special prominence to the doctrines of human depravity and inability, and the Divine sovereignty. And his testimony is, that no class of Bible truths were so richly or extensively blessed. "I never found," he says in his narrative of this work, "so much immediate saving fruit in any measure, of any discourse I offered to my congregation, as came from those words, (Rom. iii. 19.) "That every mouth may be stopped," endeavouring to show from thence that it would be just with God forever to cast off men, natural men. His people were thus led to search the Scriptures, and were not suffered to rest with indistinct or uncertain views of divine truth; and many rose from the examination of the subject with clearer apprehensions and a firmer hold of the truth than before, or emerged from the dusky atmosphere of doubt into the clear daylight of the truth as it is in Jesus.—And we are persuaded a great and important lesson is to be learned from these facts. If we would see a revival amongst us, ministers must give prominence in their preaching to all those truths that have a prominence in the Bible.—Mere feeling we can excite without doctrinal truth. But mere feeling will soon pass away.—The persevering steady christian must plant his foot upon the understood and fully accredited truths of the Word of God, firmly, as upon an unmoveable rock.

With things, to the eye of short-sighted man, adverse to encounter, and things apparently favourable, the work advanced, for God was in it of a truth. Like an electric current it spread from heart to heart, and one after another of old and young, rich and poor, moral and vicious, learned and unlearned, male and female, were smitten with this blessed epidemic, and groaning under the malady of sin, were enabled to look up to a lifted-up Christ, and to find peace in believing.—Many an aged sinner, trembling upon the brink of the grave was plucked as a brand from the burning, and little children of the most tender years gave the most striking evidence of a saving charge of heart. Mr. Edwards mentions one little girl of about four years of age, who gave the most astonishing evidence of a child of her years, of deep, clear views of sin, and of the work of Christ, and who discovered a most intense love to Jesus her Saviour, and a most tender and compassionate concern for the salvation of others, especially of her elder sisters. In many instances, whole families were happily converted, and there was not a dwelling in Northampton, in which the voice of prayer and praise and rejoicing was not heard. Scarcely any conversation could be tolerated on any other subject than the dying love of Jesus, and the business of this world, though not at all neglected, was kept in a very subordinate place. For several weeks together during the spring of 1735, not less than 30 a-week gave evidence of their being the subjects of a work of grace.

The good old church was crowded every Sab-

bath with intensely anxious hearers, and the minister's prayers and sermons were full of heavenly unction, brought from the mountains of myrrh and the hill of frankincense, where he was now wont to meet with Jesus. And as to the praises of the sanctuary so full, so hearty, they seemed a very echo of the enraptured songs of the redeemed before the throne. The minister's house was daily crowded with anxious enquirers. There needed no pressing invitation to the prayer meeting. But we cannot dwell further on the narrative. The work spread from town to town, and village to village, till the whole of New England was like the valley in Ezekiel's vision. The tidings of the work at Northampton were made the means to arousing other places, but others again were simultaneously awakened without having had any tidings of the work in that town. Surely it was the work of God, and a great work, full of encouragement to us. The Lord is able to give us a similar reviving amid our bondage, and such a case as this should greatly encourage us to plead his promises. Let us remember the days of old, and the years of the right hand of the Most High. The extravagancies that mingled sometimes even with genuine revivals—the "new measure" efforts of the present day, in which man is made everything, and the spirit of God almost ignored, and associated as they sometimes are with pernicious doctrinal errors—the treating of this solemn subject in a mere business way, as though the church had only to adopt a prescribed routine of *measures* "to get up a revival"—and the tendency on the part of most so-called revivalists to undervalue or despise all the ordinary means of grace—these things have fostered in the minds of many good people a prejudice against everything which bears the name of revival, and have led them to associate with that name only the idea of extravagant excitement. Revival is a Scriptural expression, (Ps. 85. 8. Hob. iii. 2. &c., and we are always exceedingly pained to hear any of the people of God use it in the sense of a mere excitement. There may be such a thing as a genuine revival. Do we not need it? Is God not willing? "O thou that art called the house of Jacob, is the spirit of the Lord straitened? Are these his doings?" "Is my hand shortened at all that it cannot redeem? Or have I no power to deliver?" No! No! "We are straitened in ourselves." "There is none that calleth upon thy name, that stirreth up himself to take hold of thee; for thou hast hid thy face from us, and consumed us because of our iniquities." Oh! that with one heart and one voice, putting away from us whatever grieves or restrains the Spirit of God, ministers, elders, members, and all the people of the church would cry, and cry till their cry be heard and answered, "Awake! awake! put on strength O arm of the Lord; awake as in the ancient days, in the generations of old." "Wilt thou not revive us again that thy people may rejoice in thee?" "O Lord revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

J. A.

CLOSING OF KNOX'S COLLEGE.

The Examinations having been all concluded in a satisfactory manner, the Closing Exercises took place in the hall of the College, on the 30th April, in the presence of a large assembly of ladies and gentlemen, amongst whom were many of the ministers of our church, and not a few of other denominations. The closing address was delivered by Rev. Dr. Willis. Its subject, "The Pulpit," was so important, and the address so excellent, that we have thought it best to subjoin a full report of it. Although it occupies considerable space, we believe few of our readers will be disposed to find fault with its appearance.

The session just closed has been a pleasant and successful one. Eight Students have completed their studies, and will soon have received license as probationers. We rejoice to say that we have already heard of nearly as many new students to fill up the vacant places, and we trust that when in God's good providence the labours of another session commence, it will be found that even a larger number students than were present during the past session, are ready to come forward. May this school of the Prophets, enjoy in an abundant measure, the blessing of God and the outpouring of His spirit.

THE PULPIT—ITS POWER—THE THINGS THAT ENHANCE AND DIMINISH ITS POWER.

"To the poor the gospel is preached," is one of the distinctions of the Messiah's day, by which the Great Master was willing that his embassy of mercy to the world should be known and appreciated. The contrast between this attribute of christianity and the philosophies of earth, has not escaped the advocates of the gospel, or failed to be improved as a confirmatory evidence of its heavenly origin. The abstract speculations of the human mind with which the ancient schools perplexed themselves, were as little adapted to interest or ameliorate the masses of mankind, as they were intended to affect them. The instruction of the multitude scarcely came within the contemplation of the philosophers; far less was any organized system of appliances provided, by which moral truth should be brought into daily contact with the popular conscience. This is a distinction of the gospel; and the effects of the provision bespeak the wisdom as well as the mercy of the divine author. Who can estimate the influence which the pulpit has exerted on the human intellect and the human heart? Who can produce the sum of the benefits which the diffusion of sacred truth has imparted indirectly as well as directly, to societies as well as individuals, to public sentiment, to social manners, to national laws? It is a very circumscribed view of the kingdom of God which limits the meaning of that term to ecclesiastical organizations. The light of christianity is reflected from a thousand quarters where its power is experienced without being confessed. The healing waters of the sanctuary have medicated the dead sea of human selfishness far beyond the range of the sanctuary itself; and whether in the domestic walks of life, or on the grand theatre of

public affairs, we owe it to the Pulpit, that vice obeys at least certain limits, and truth and charity have certain rights accorded to them in this bad world. Not that, through the channel of public oral instruction alone, christianity diffuses its influence—yet faith cometh by hearing.—The Pulpit—says the Poet of "the Task"—

"The Pulpit, therefore, (and I name it, filled With solemn awe that bids me well beware; With what intent I touch that holy thing.) I say the Pulpit—in the sober use Of its legitimate, peculiar powers,— Must stand acknowledged, while the world shall stand, The most important and effective guard, Support, and ornament, of virtue's cause."

It is never out of season to advert to the remoter effects of the christian ministry, while we concern ourselves with its primary object, the conversion of men to God. It may well suffice to conciliate respect for the Preacher, but it should also deepen his reverence for his own undertaking, and evoke all his earnestness, that he is charged with that engine which the Almighty has selected beyond others for the regeneration of the world—that his calling is identified with the immediate object of the advent of the Son of God. And it may well encourage the herald of the cross, in the absence of special earthly patronage, nay, in his encounters with the pride and enmity of the world he seeks to save, that his services are devoted to a cause in whose progress all heaven is interested—whose final success is not more doubtful than the re-establishment of God's own power can be doubtful, where, for wise ends, he has only permitted it for a season to be disputed by the Usurper.

But it becomes a most serious question, how this engine is to be worked. And it is not inconsistent with a high appreciation of its aggregate effect, that we should express our belief that the pulpit might be made, under the divine blessing, to wield a far higher influence than it does, were full advantage made of its adaptations and powers for good. If we were asked to say, what we would account main desiderata for increasing its efficiency; we should say, the first is a more doctrinal strain of preaching, exhibiting more fully the internal relations of evangelic truth—the relation of truths to one another—as well as their bearing on practical duty: the second is a more unctious style on the part of the dispensers—flowing from a closer walk with God, and earnest spiritual study of the Holy Scriptures.

It is not simply the distinction of Christianity, that it seeks to come in contact with the mass of mankind. It operates on the mind by a method peculiarly its own. All truth is valuable; but what is salutary may be more or less so according to the order of its presentation to the human mind. I assume these principles which are surely undeniable: that the gospel is not a republication of the law of nature, though it pre-supposes it and ultimately establishes it;—that it seeks to model the lives of men through affecting their hearts—to purify the springs of human conduct in order to purify the streams. I assume that the end of the ministry

to reconcile the sinner, and to perfect the saint;—in order to the first of these ends, to rectify man's conception of God, to bring him to trust Him whom he has feared, and to love Him whom he has hated;—and in order to the second, to keep the believer in the love of God, by keeping him in the faith, and by alighting his faith. "The just shall live by faith" is the rule or principle announced in the gospel itself. We may never lose sight of this; and one of the most vital considerations for the preacher is, how this faith may be kept in action, so as to engage the heart as well as the understanding on the side of Truth and of God.

We cannot but subscribe to the sentiment of South, that the supernatural truths which constitute emphatically the Gospel require to be brought into repeated and frequent contact with the minds of men, just because they are supernatural—just because the mind tends to forget and resist from them, through its innate aversion to them, or its slowness to reconcile itself to them. Yet, in these truths we find the life and strength of the spirit;—they constitute the very centre round which all other truths revolve; and it is just in proportion as the mind has laid hold of them that it is rightly disposed to all other truths. Doubtless it was because of its relative importance, not its exclusive preciousness, as an article of the Gospel, that Paul declared: "I determined to know nothing among you, save Jesus Christ, and him crucified."—And again! "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth; for therein is the righteousness of God revealed from faith to faith." Accordingly, if we examine the discourses of the Apostle, how largely do they consist of the narration of the great facts of the gospel history;—how do they begin and end with Christ? Are not the epistles, with beautiful variety, one illustration of God's wondrous plan in opposition to the inventions of human wisdom, and the pretensions of human righteousness?—Are not Paul's inculcations of morality on Christians preceded by a full exhibition of their privileges by faith; and thus does he, not merely assert, but exemplify the rule, in dealing with fallen humanity, that we must seek its sanctification through the belief of the truth:—that men being convinced by the law, must be persuaded and gained by the attractions of the cross:—that the enunciated gospel of Christ is the very vehicle of the sanctifying spirit. "Received ye the spirit," he demands, "by the law or by the hearing of faith? His silence is of course an affirmation. Look at our Saviour's personal discourses. He expounds the law with minuteness, as also did his apostles. But let us mark the relations of truth and duty in the preaching of the Heavenly Master. He imposes his yoke, but first invites the weary to rest. He meets the enquiry, what shall we do that we may work the work of God?—with the direction—Believe. He describes the Gospel in terms that suggest satisfaction, that invite desire. He speaks of it as bread, as living water—as a feast—as a supper—a marriage supper. He deals with men

not as direct parties to a covenant of life, but as needy, diseased, perishing creatures; yet rational, inquiring, immortal; capable by the renewals of grace, of communion with himself, of assimilation to his image, of participation in his glory.—He holds out the pardon, the healing, the inheritance—soothing the agitated soul, firing it with lively hope, quickening it to a new life. Now, after his example, we maintain it to be the preacher's business to induce like feelings, to stimulate like activities. How is this to be done? It is by proclaiming the love, as well as asserting the majesty of God; it is by setting forth in their variety those promises, great and precious, whereby we become partakers of a divine nature. It is by leading the conscience for relief to the blood of sprinkling; the soul for strength to the fulness of Emmanuel. It is by dwelling on Christ's mediatory characters—it is by expatiating on the value of his atonement—it is by exhibiting his suitability as Prophet, Priest, and King; it is by opposing to all the prejudices, and fears, and temptations of the human spirit, the resources of the Saviour's grace and power. It is thus the kingdom of Satan is to be demolished, and the kingdom of Christ erected in individual souls. It was by this sort of preaching that the Reformers changed the face of the world. It was by this reproduction of the apostolic gospel that they sapped the strong holds of the Popish empire.—It was before this doctrine that earthly wisdom quailed. This roused the conscience of man from its stupor. This dislodged self-righteous hope; this emancipated from desponding fear. The righteousness by faith again proved, as of old, to be the power of God, mighty to regenerate and moralise nations.

Hence the opposition of the God of this world to gospel truth in every age of time. There is nothing so destructive of his empire. He seeks to hide it from men: for if the gospel be hidden, they are lost. All other methods and appliances he laughs at as impotent. This he dreads.—He will hinder the truth—he will corrupt it, or enough if he can obtain that we shall conceal it. There is nothing more remarkable in the policy of Satan, than the variety of his efforts to counteract this method of God's devising, or prevent the light of christian doctrine from falling on the darkness of the human mind. The wisdom of the arch-fiend may be seen in the multiform shapes of error—in the very order and succession of his assaults on the citadel of truth. See how early, by the admixture of a philosophy, falsely so called, he beguiled men from the simplicity that is in Christ. Behold the desperate ambition with which unsanctified knowledge mounted into the highest region; and, speculating on the nature of the godhead, proved its wisdom folly, while with childish credulity it accepted a Theogony no better than Pagan; multiplied creators; displaced God from his throne; and separated his power from his goodness. Next, the Deity of Christ was disowned; next, his humanity; now his person was divided—now his natures confounded—now Christ, now the Spirit degraded from equality with the Father—now their divinity denied—now their consubstantiality. Meanwhile

the assaults on the offices of Christ followed, or were so far contemporaneous with the assaults on his person: His authority as a Prophet mocked by apocryphal scriptures—his Priesthood by earthly altars, and priests, and oblations—his kingly authority, by all manner of additions to the divine ordinances. The poison of Pelagianism unmixed, or variously diluted, was prepared and administered in the fashions most incited to propitiate proud reason, and flatter the will of the creature. Then came the great sorceress—the mother of abominations—adopting and authenticating almost every error of the past, and manifesting an infernal ingenuity in its own fresh devices—true to the one aim of counteracting the gospel; whether by corrupting the rule of faith, or multiplying gods and mediators, or substituting works for grace; whether by pleasing the senses, or flattering the passions; whether by binding on the conscience burdens too heavy to be borne, or providing indulgences and dispensations from the sacred exactions of God's unalterable law. How fatally successful was this master-engine of Satanic policy in deceiving the nations! And whoever roams of the state of the Pulpit in the days before the Reformation—the Pulpit as Wickliffe found it, or as Luther and Knox found it, will see how essential in the calculations of the adversary is the subserviency of the Pulpit to his schemes.—In some countries preaching had all but ceased: in others, fables and legends, and the praises of Saints, had usurped the place of its proper themes. And scarcely till Luther's own day do we find the doctrines of the gospel re-asserted—cherished no doubt in some corners, though we may say, that the light was not permitted to be extinguished, rather than that it was diffused. We recognise God's witnesses along the line of the mediæval centuries, in a Claude and a Theophylact, a Goteschal, an Anselm, and a Bernard, a Waldo, and a Bradwardin; and then, in the dawn of the Reformation, a Wickliffe, and a Huss, and a Jerome. We see the earlier of these lifting some precious jewels of truth out of the scholastic rubbish amidst which it was buried; and the latter holding up the lamp amidst the thick darkness: and martyrs as they were, as well as confessors, their very funeral piles serving as torches to illuminate the night of error. Still, that article of a standing or falling church—justification by faith—was not brought forth into sufficiently bold relief:—that article, which, as D'Aubigné has said, should have risen above all the rest like Mount Blanc from the bosom of the Alps. The Mystics, occupied with subjective religion, and asserting the hidden life, failed to appreciate the value of objective truth. Even Waldo began with the branches, not with the root; though his preaching, because he appealed to scripture against abuses, shook the hierarchy to its basis. It was reserved for the Luthers and Calvins of the sixteenth century, to collect the scattered light; and to lay anew the foundations of the Temple, broad and deep; and to rear that superstructure well compacted and symmetrical, which will remain, we trust, a monument indeluctable of the grace given to them, and, under the word of God itself, remain also a model by

which the Church and the Pulpit of other ages may readjust themselves. But, behold another artifice of Satan! He works while men sleep,—What is it to him that sound articles are in the creed of a Church, and confessions and catechisms crammed with orthodoxy, if he can prevent the free and full exhibition of it from the Pulpit? With what success was this done, not in Rationalistic Germany alone, but in England and Scotland and Ireland! Who knows not that the Pulpit, whence issued, in the reform days, the certain sound of a retrieved evangelism, proving by its effects on the masses more effective than the eloquence which in the days of Athens glory was fulmin'd against a tyrants throne, and woke all Greece—has long emitted sounds so faint, that nations once awakened have returned to the repose of death—and though not uninterrupted by seasons of refreshing, that a comparative powerlessness in the enunciation of the gospel has been reflected, by a corresponding lethargy in the Church. What Milnor wrote half a century is not quite so applicable now as it was then; but still it is, we believe, largely true still. Speaking of Augustine, and recommending to students his treatise on christian doctrine, he says, “perhaps in no age was the pastoral taste more depraved than it is in the present. An highly finished, elaborate, and elegant style is looked on as the perfection of a christian speaker; and the manner rather than matter is the chief object. Yet in no age did God Almighty ever more clearly show by the effects what is agreeable in his sight. What a number of learned and elaborate sermons have been preached to no effect. Even the truth of the doctrine that is in them is rendered in a great measure useless by the wisdom of words with which it has been clothed; while plain artless addresses to the populace by men fearing God, and speaking of divine things with fervour and charity, have been attended with demonstration of the spirit and with power, and souls have been rescued through their means from sin and Satan.” He justly adds his caution against being understood as depreciating learning or eloquence; the Scriptures sanction the one and exemplify the other; but we subscribe to his conclusion. We say, his description is applicable still; not that we have to lament over too much eloquence. But the matter of the pulpit is diluted where it is not corrupted; and if men may be starved as well as poisoned, it may be justly averred that the danger in these times is of the former kind—Our pleading now is for a fuller presentation of gospel truth, not polemically but didactically; not simply as a testimony against error, but as food for the soul. Controversy is valuable too in its season. To blame the agitation occasioned by fearless denunciation of error, has been justly likened to blaming the plough-share for breaking up the earth, while it is really fertilising it. But as Luther said of Erasmus, one may be capable of exposing error, who knows not how to teach the truth; so men with more soundness in the faith than Erasmus, may yet fail to allow the gospel, about which they speak, to speak for itself. They may defend the cabinet of jewels, and yet hardly permit them to be seen.

They do not exhibit the unsearchable riches of Christ, like men who are ever digging in the word of God to find its hidden treasures. Their doctrine may be evangelical; but so sparingly is the method of grace exhibited, or the cross preached—so little are the merits of Christ's death, or the powers of his resurrection expatiated on; so meagre is the treatment of the great topics of his person, and offices, and works, and of these in relation to the arrangements of the eternal covenant, and in their adaptation to the various states of the sinner and the saint, that the hearer has little opportunity of seeing the glorious gospel in its innate beauty and amplitude.—So little is union with Christ preached, so much less still communion with him explained; so seldom are the offices of the Holy Spirit traced, or his various operations distinguished, that the very language descriptive of the life of God in the soul, has grown strange to men's ears. A quotation from some of the books of scripture, representing the higher experience of believers, or their various mental exercises, the conflicts and triumphs of their faith, the alternations and vicissitudes of the christian life, is almost as rare as a quotation from the justly rejected apocrypha. Homilies there are instead, on faith it may be, and its reasonableness; repentance, it may be, and its obligation and encouragements; the atonement, and its preciousness; salvation, and its freeness; heaven, and its gloriousness. But is faith preached in those high relations which it sustains to a divine testimony and a living person as its object; to a divine spirit as its source; to union and communion with the Saviour, as its function or immediate end; to comfort and assurance, to holy living, as its fruits and tests? are the precious promises adduced in their variety? Is the spiritual journey—the growth in grace—portrayed? Is the spiritual law in its details illustrated; and the high and peculiar motives to new obedience springing out of the gospel enforced? Are the dangers and resources of the spiritual warfare fully indicated? Are the frames of mind proper to prosperity and adversity—are the uses of affliction and the fruits of temptation expounded—the symptoms of decline, the means of revival? Does the preaching that is common, exhibit this variety of adaptation?—Would it enable a poor soul to understand Bunyan? Would it make his Pilgrim's Progress or his Holy War intelligible? or David's Songs? or Solomon's? or John's rehearsals of the Saviour's doctrine, or Paul's prayers?—Would that our preaching aimed at such results as the Apostle contemplates—and that it tended to produce them “that ye may be strengthened with all might by his spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth and length and depth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.” Of course we mean not that from any evangelic Pulpit these topics are by design excluded. Yet,—and our observation applies to other countries as well as this—there is often a little circle trodden,

within which many of them are inadequately or hardly at all recognised: what should be explained is assumed; what should be painfully described is only implied. The discussion of them is so perfunctory, that they may often rather be said to be alluded to, or indirectly suggested and implied, or than to stand out in their broad dimensions, and rich colourings; and one is rather reminded of the bare lives and diagrams of geometry, or of the cold symbols of Algebra, than of the pastures of Zion, the wells of Lebanon, the fulness of Christ—the riches of the glory of his inheritance in the saints.

The latter portion of Dr. Willis' address bore on the subject of clerical character and manners. What he said, of matter being so important, was not to the prejudice of manner. Eloquence was worthy of cultivation. Action was, by Demosthenes, counted the first, second, third requisite in a public speaker. Cicero resolved the objects of discourse into three—to instruct, to delight, to persuade—the last being the chief aim—“docere necessitatis est, delectare suavitate, flectere victoria.” Augustine had christianised this rule, or shown how the Preacher's object might be served by it; justly asserting the advantage that belongs to him who deals in the matters of heavenly wisdom; and justly urging that whereas the Roman orator directed that, what was unimportant might be spoken with a comparative indifference, but important things, gravely or weightily, “hero, in what concerns the eternal weal and woe of men, all things we utter are grave.” And if even heathen teachers of eloquence could say, that to be sincere—or to feel honestly—pertained to the power of persuasion—how truly may we affirm that unctious is necessary to spiritual effect—such unctious as only experience of the power of the truth and the communion of the Holy Ghost will supply! So that, if we shall inquire again the first thing, the second thing, and the third thing to Pulpit eloquence, an answer is suggested by the divine master, in the query—“Lovest thou me?” Once he asked this. He asked again, and this was his question; a third time he interrogated, and it was still, “Lovest thou me?”

We must ourselves feed on the truth, if we would deal it forth to other living souls invitingly, edifyingly—we must know the errors of the Lord to persuade men—we should be able to say, “we believe, therefore we speak.” Prayer—all prayer—how necessary is it to him who feels with Paul, “Who is sufficient for these things”—Meditation, deep and profound, must be joined with this. Nor did Luther, without good reason add to these requisites of the spiritual guide, “temptation” also, or sanctified affliction, such as exercises and chastens the soul, refines its sympathies, and enlarges its views. It is the pressed grape that yields the wine: it is the trodden or bruised flower which emits the sweetest fragrance. It is he who, like Moses, is most with God, who will shine with his radiance—What a striking suggestion of the close connection between the gospel mission and prayer—between communing with God, and ministering to man in his name, is the fact that just before our Saviour chose out the twelve apostles, retired to the

mountain, and spent the whole night in prayer! Was it that he was pondering the momentous issues for good and evil of the ministry he was about to entrust to men? Was it that he foresaw the difficulties and the discouragements of his servants, and bespoke prospectively the needed resources? Was it that he was rejoicing in spirit over their foreseen successes—that he was mourning in spirit the infatuation of those to whom they should be sent in vain? There, at least—on the eve of that enterprise—ho—the master—was alone—with God—in prayer—all night in prayer! Does it not teach the bearers of the heavenly message how prayer should consecrate and sustain all their exertions? Does it not teach those who are concerned in sending others forth on this errand, fervently to invoke the blessing on them? Does it not teach the Church—the eldership—the membership, of the church—to sympathise with the spiritual labourer, and to hold up his hands by prayer? Go, then, my young friends—go forth in this spirit—and expecting such aids. May you be preachers, such as the poet has said, Paul, were he on earth, would hear, approve, and own!

— whose heart is warm,
Whose hands are pure, whose doctrine and whose life,
Coincident, exhibit lucid proof
That he is honest in the sacred cause,—
I would express him simple, grave, sincere;
In doctrine uncorrupt—decent, solemn, chaste
And natural in gesture; much impressed.
Himself as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men.

Several articles have to be omitted in consequence of the crowded state of our columns.

COTE STREET, MONTREAL.—We have received the Report of the Deacons' Court for the year ending 21st April, 1856. The amount raised for the "Sustentation Fund," for Minister's Stipend and other charges more immediately connected with the maintenance of Gospel ordinances, was £301. 15s. 6d.; for missionary and special objects, £581 18s. 5d.; for the poor, £429s. 11d.; in all, £1526 3s. 10d.

McNAB STREET CHURCH HAMILTON.—The foundation stone of this edifice was laid on the 1st of May, by Isaac Buchanan, Esq, in the presence of a large number of the members of the Church and other friends. Prayer was offered up by Rev. W. Reid, and an address was delivered by Rev. Dr. Burns. A short history of the formation and progress of the congregation was read by the Pastor, the Rev. D. Inglis. In the evening a soiree was held, when really excellent speeches were delivered by the Rev. Messrs. Ross, Gregg, Irvine, Laing, Inglis, and Dr. Burns. We rejoice at the progress of the cause in Hamilton.

ACTON.—The congregation of Acton have recently presented their Pastor, the Rev. John McLachlan, with a donation of twenty-five pounds in addition to the ordinary stipend, as a

token of affection and esteem, and in consideration of existing high prices.

PERCY.—The members and adherents of the Presbyterian Church in Percy, lately presented to the Rev. D. Beattie with a purse containing sixty-five dollars, in testimony of their high esteem, and as a token of their best wishes for his future comfort and success.

UPPER CANADA BIBLE SOCIETY.—The Sixteenth Anniversary of this Society was held on the 14th ult. The operations of the Society are extending very rapidly. The number of copies of the Scriptures issued, during the year just ended, was 32,383; being 3,660 above the issues of the preceding year.

UPPER CANADA RELIGIOUS BOOK AND TRACT SOCIETY.—The Annual General Meeting of the Society was held on the 15th ult. The operations of this important Society are also extending, the income having increased 50 per cent. during the past year. The Colporteurs of the American Tract Society have either been withdrawn, or are forthwith to be withdrawn from the Province, so that a vast field for Colportage opens up. The Rev. Mr. Ormiston, in his speech, gave utterance to some noble thoughts on the right of all men, bond or free, white or black, to the Gospel. These sentiments, so well expressed, called forth warm applause from the audience.

THANKSGIVING FOR PEACE.—Wednesday, 4th June, has been recommended by the Governor of the Province to be kept as a day of thanksgiving to Almighty God, for the restoration of Peace. We trust the day will be observed in a suitable manner. While we heartily thank God for the restoration of Peace, let us humble ourselves before Him, and deprecate His displeasure and wrath, so justly due for many sins, and for the act of Sabbath desecration, in connexion with the signing of the Treaty of Peace, to which we have elsewhere referred.

PUBLIC AFFAIRS—RESIGNATION OF MINISTERS.—While we write, there is a Ministerial interregnum, the whole of the members of the Government having resigned, in consequence of a vote of want of confidence, carried by a majority of Upper Canada members, a majority of the whole House being still with the Government. It is high time that some decided change took place, and that men were called to the Administration of Government in whom confidence could be placed.—Since the above was written, the Administration has been re-constructed, with very slight modification. It remains to be seen whether it will command the confidence of the country.

AN EXAMPLE WORTHY OF IMITATION.—We have pleasure in noticing the commendable liberality of the members and adherents of the first United Presbyterian Church in the City of To-

ronto, who lately presented their Pastor, the Rev. John Jennings, with the title deeds of a house, as a token of their respect and attachment. With the exception of a few subscriptions from personal friends, the amount was raised amongst the members and immediate adherents of the Congregation. We are not aware of any other Congregation having acted so generously to their Pastor.

MEETING OF SYNOD.—We may state that arrangements have been made in London to accommodate members of Synod during their stay there. We believe the *Mail Steamers* give the usual deduction to ministers. By *Railway* the full fare is payable, but the fare is moderate. We earnestly trust that no congregation will suffer either Minister or Elder to be absent on account of the expense of travelling. The Synod opens at 7 P. M. on Wednesday evening, not at 11 A. M., as was stated in the *May Record*.

HOME AND FOREIGN RECORD OF FREE CHURCH.—We have received the *Home and Foreign Record* for May too late for inserting any extracts from its pages. We observe it contains a letter from Dr. Duff, who has now returned to Calcutta. A day or two after his return he visited the Institution, where there were upwards of eleven hundred pupils actually present—the largest assemblage which any Institution, Government or Missionary could present.

DEATH OF SIR WILLIAM HAMILTON, BART.—Late Scottish papers record the death of Sir William Hamilton, Bart., for many years Professor of Logic and Metaphysics in the University of Edinburgh. Sir William Hamilton was one of the most distinguished philosophers of the age.

OPENING OF A NEW CHURCH AT ELORA.—The new church lately erected by the congregation in Elora, was opened for public worship on Sabbath 18th ult., by Rev. R. Irvine, of Hamilton. A full account of this interesting event and of the progress of the congregation will appear in our next.

ITEMS OF RELIGIOUS AND GENERAL IMPORTANCE.

REV. T. McLAUCHLAN.—The Presbytery of Edinburgh have refused the translation of Rev. Thomas McLauchlan to Tain.

MAYNOOTH GRANT.—The House of Commons, by a majority, assented to the introduction of a Bill for withdrawing the Grant from Maynooth College. We trust Mr. Spooner will succeed in his efforts to obtain the withdrawal of this offensive grant.

LORD STRATFORD DE REDCLIFFE AND THE MISSIONARIES AT CONSTANTINOPLE.—On the 5th March, the English and American Missionaries at Constantinople waited on the British Ambassador, to congratulate him on his success on obtaining the late firman from the Porte. The Missionaries presented an Address, to which His Excellency returned an appropriate answer.

A NEW EDUCATION BILL FOR SCOTLAND.—The question of National Education in Scotland is engaging a considerable share of attention in Parliament. The Lord Advocates' Bill would lessen the power of the Established Church, but would scarcely satisfy some other parties. There does not, at present, appear to be any very great prospect of a satisfactory settlement of the question.

MISSIONARY OPERATIONS IN THE EAST.—The attention of the Churches, generally, is, at present, much turned to the openings for the Gospel in the East. An overture, on this subject, was moved in the Presbytery of Edinburgh by Dr. Candlish.

GOVERNMENT SUPPORT TO IDOLATRY IN INDIA.—It is said that the Government allowance, generally given by Government to some of the idol temples, has been withdrawn. The abolition of this grant has been long sought by Missionaries abroad and Christians at home.

DEATH OF THE REV. ADOLPHE MONOD.—The French Reformed Church has sustained a great loss in the death of the Rev. Adolpho Monod. He died as he had lived,—in the full assurance of salvation through Christ Jesus.

GENERAL ASSEMBLY IN THE UNITED STATES.—The General Assemblies of both branches of the Presbyterian Church in the United States met at New York, on the 15th May. Dr. N. L. Rico, Moderator of the O. S. Assembly, preached an impressive Sermon from 2 Timothy iv. 2,—“Preach the Word.” Dr. F. Farland was appointed his successor in the Moderator's Chair.

AMERICAN BIBLE SOCIETY.—The Fortieth Anniversary of the American Bible Society was lately held in New York. The receipts for the year past were \$393,167, being upwards of \$46,000 more than the preceding year. The issues of subscriptions were \$669,226, making \$1,321,912 since the organization of the

NOTICES OF PUBLICATIONS.

SELECT WORKS OF THOMAS CHALMERS, D.D. L.L.D. Edited by his son-in-law, the Rev. William Hannah, L.L.D. Vols. 6 and 7. Edinburgh: Thomas Constable & Co. Toronto: J. C. Geikie.

We have from time to time noticed this new edition of the works of Dr. Chalmers, as the successive volumes made their appearance. And we gladly avail ourselves of another opportunity of directing attention to this very useful edition of the works of a Master in Israel. The sixth volume contains the evidences of Christianity, and Lectures on Paley's Evidences, and the seventh forms the first of the Institutes of Theology. Mr. Geikie is doing a good service to the cause of Christianity by the introduction of this cheap and yet handsome edition of Chalmers' works, and we earnestly recommend such of our readers as may be desirous of obtaining these valuable works not to lose the opportunity of securing them.

LECTURES ON THE LIFE, GENIUS, AND INSANITY OF COWPER. By George B. Cheever, D.D. New York: R. Carter & Brothers. Sold by J. C. Geikie, Toronto.

Few biographies are really more interesting

than that of Cowper, but at the same time most of those which have been written have been partial and defective. For instance with all its general excellence, and notwithstanding the ability and critical powers of the author, the biography by Southey by no means does justice to the poet. The reason was, Southey appears to have been incapable of appreciating the power of the gospel, and the great realities of spiritual and eternal things, brought home to the heart by the Spirit of God. In Cowper's own times, a knowledge of these things was not so common as it is now. Evangelical religion was but emerging from the low state in which it had been for a long time. Hence there were not many who could comprehend his case, or at all understand his feelings. Few who have read Dr. Cheever's Lectures on Bunyan will doubt his ability for the task which he has undertaken, with reference to Cowper. And we think few will read the book without much pleasure and delight. Experimentally acquainted with the truth and power of the Gospel, and having a profound knowledge of human character, Dr. Cheever has also a mind capable of relishing the exquisite poetry of Cowper, several pieces of which he introduces and illustrates with good effect.

GLIMPSSES OF THE TRUTH AS IT IS IN JESUS. By the Rev. Octavius Winslow, D.D., author of the Glory of the Redeemer, &c. Philadelphia: Lindsay & Blackiston. Sold by H. Rowsell, Toronto.

This volume contains eight discourses which were originally preached by the author during a visit to Scotland. The following are the titles of these discourses, viz:—1. The Voice of the Charmer. 2. Alone with Jesus. 3. The Pastor's request for the Prayers of his Flock. 4. A word in season from Christ to the Weary. 5. The axe laid at the root. 6. Broken Cisterns. 7. The coming of the Lord in its relation to nominal Christianity. 8. Christian Love, a test of Christian character. The discourses are characterized by great earnestness and unction, and a faithful exhibition of the truth as it is in Christ. They are specially adapted for arousing such as have an intellectual acquaintance with the truth, and make an outward profession of religion but have never felt its power.

TYPICAL FORMS AND SPECIAL ENDS IN CREATION. By Rev. James McCosh, L.L.D., Professor of Logic and Metaphysics in the Queen's University in Ireland &c.; and George Dickie, A. M., M. D., Professor of Natural History in the Queen's University in Ireland, &c. New York: Robert Carter & Brothers. Sold by D. McLellan, Hamilton, and J. C. Geikie, Toronto.

The work before us is one well entitled to an extended review from a competent pen. We can only briefly notice it, and warmly recommend it. It may be viewed as a most valuable contributor to the literature of Natural Theology. The object of the work is to draw an argument for God, from the order and general uniformity observable throughout nature, and the special adaptations which are so strikingly displayed in every distinct part of the material world. Illustrations are largely drawn from the

d-partment of Natural History, with which Dr. Dickie especially is quite familiar. The work is an able and elaborate one, which will amply repay a careful study, and which will advance the already high position of Dr. McCosh as a Philosopher and Theologian.

A COMMENTARY ON THE EPISTLE TO THE EPHESIANS. By Charles Hodge, D.D., Professor in the Theological Seminary, Princeton, N. J. New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

The name of Dr. Hodge is familiar wherever Presbyterianism prevails, and whatever comes from his pen is sure of a favorable reception. His able Theological Essays, and his admirable commentary on the Epistle to the Romans, which, at least in its abridged form, is very generally known, have contributed justly to place him in the very foremost place in the estimation of the Church generally as a most able and instructive expounder of Scripture. This volume, the appearance of which has been anxiously looked for, will not disappoint the expectation of the author's friends. As a commentary it is in our estimation admirable. Dr. Hodge is evidently quite at home in the walks of Biblical Literature; but there is no display of scholarship. His aim is not to exhibit his own learning, but to bring out the meaning of the passage under examination. In this he succeeds, perhaps, better than any other commentator.

The Introduction is valuable. It contains eight sections, in which the writer discusses the genuineness of the Epistle, its contents, persons to whom it was sent, &c., &c.

We have the greatest confidence in recommending this volume.

THE INQUIRER, DIRECTED TO THE WORK OF THE HOLY SPIRIT. By the Rev. Octavius Winslow, D.D., author of “The Glory of the Redeemer,” &c., &c. Philadelphia: Lindsay & Blackiston. Sold by H. Rowsell, Toronto.

The great object of the pious and devoted author of this volume is to set forth the necessity of experimental religion; the necessity of the enlightening, sanctifying, and purifying influences of the Holy Spirit. The volume contains ten chapters in which the author treats of ‘the Godhead and personality of the Spirit,’—‘the Spirit a quickener,’—‘the indwelling of the Spirit,’—‘the sanctification of the Spirit,’—‘the sealing of the Spirit,’—‘the witness of the Spirit,’—‘the Spirit the author of prayer,’—‘the Spirit a comforter,’—‘the indwelling and operations of the Spirit in Christ.’

WHO ARE THE BLESSED? OR MEDITATIONS ON THE BEATITUDES. Philadelphia: Lindsay & Blackiston. Sold by H. Rowsell, Toronto.

In this volume we find a plain, practical, and evangelical exposition of the opening portion of the sermon on the Mount, not without some judicious criticism. The author had given to his people in the course of pulpit instruction the substance of these lectures. He acknowledges his obligations to Dr. Tholuck's work on the sermon on the Mount, and to Stier's Discourses of Jesus.

Besides the works noted above the following are on our table, viz:

Edward Clifford, or *Memories of Childhood*, received from J. C. Geikie, Toronto.

Memoir of Miss Newton;
Evening Incense;

Memoir of J. M. Mason, D.D., received from D. McLellan, Hamilton.

A GLANCE BACKWARD AT FIFTEEN YEARS MISSIONARY LABOUR IN NORTHERN INDIA. By the Rev. Joseph Warren, D.D.

This is one of the latest issues of the Presbyterian Board of Publication, at Philadelphia; and it is a very important and interesting volume, as is indeed every work brought out by able and devoted missionaries, who favour the Church, if not the world, with the results of their experience and observations among the Heathens. But India, on many accounts, stands pre-eminently in point of missionary interest. There have laboured missionaries of the highest character, such as Martyn, Brown, Carey, Ward, and many more, now no more; and there still labour, Duff, and a number besides, who are spending and being spent, through the love of Christ constraining them, to live, not unto themselves, but unto Him. The Presbyterian Church in the United States occupies part of the vast field of missions in populous India; and in this book we have what its talented and excellent author calls "a glance, &c." It may be characterised as a matter-of-fact book, and is rich in information and suggestions, to those who wish to study the peculiarities of India as a sphere of missionary operations. The object of the book is, in the authors words to "help the friends of missionaries to a full knowledge of the work, so that they may form just expectations, and be led to go forward with more interest in the matter, more earnestness of desire and purpose, and more hope, patience, and prayer."

Such is the nature and object of the work, and every one who peruses it will be amply repaid for the small cost of the volume, by getting a masterly sketch from the life of the gigantic and glorious work which has yet to be achieved for christianising densely peopled India; although a good deal has already been done, and there are cheering signs that the foundations of Satan's kingdom there are being undermined, and will perhaps, ere long fall down, giving place to Christ's kingdom of peace, righteousness, and joy in the Holy Ghost, if his professed people zealously go up to take possession of that bright sunny land for Him.

We would strongly recommend this volume to missionaries and others; also a very instructive similar work, published recently by the Board, the *Memoirs of the Rev. Walter M. Lowrie*, one of the Presbyterian Church's missionaries in China, who fell a victim to the cruelty of Pirates while on a voyage in prosecution of his noble undertaking, after having been engaged in it six years. These books, and any other of the publications, can be had from Andrew Kennedy, Agent, at London, C. W.

They that will not inquire of the Word of God for their comfort, shall be made to hear it, whether they will or no, to their arrangement.

AMERICAN TRACT SOCIETY.

There was a warm discussion on the occasion of the recent Anniversary of the American Tract Society, with reference to the charges brought against the Society, and the remonstrances addressed to it on the subject of Slavery. Pro-Slavery newspapers, and certain members of the Society, had done what they could to create a prejudice against those who have for a long time been striving to obtain a change of policy in the Executive Committee, on the subject of Slavery. Several ministers were opposed to any thing being done in the matter, but the opposition, thus offered, was powerless, and the result was that a Committee was appointed to inquire into, and review the proceedings of the Executive Committee, and report to next Annual Meeting, or to a meeting to be specially called by the Committee at their discretion:—

According to the *New York Independent*, the points gained by this meeting are,

1. *The vivifying of the Tract Society as an organic body.* Never before was so lively an interest manifested in this institution by those who sustain it with their contributions.

2. *The public avowal of responsibility on the part of the Executive Committee.* Most refreshing was the term "constituents," in the brief report submitted by the Committee to the Society. That the responsibility of all such Committees to their constituents be felt and recognized, is a necessary condition of confidence in benevolent Societies.

3. *A more complete and detailed statement of the financial condition of the Society.* This is by no means perfect yet, but is a great improvement upon the reports of previous years.

4. *The right of supervision on the part of the Society.* This is fully established by the appointment of a Committee of Inquiry, with the concurrence of the Executive Committee themselves.

5. *Entire freedom of debate in the annual meeting; dispensing with routine, and making business of more consequence than the Anniversary itself.* This may never again be so necessary; but the precedent will be salutary in future years.

6. *The formal introduction of the subject of Slavery into the annual report; a declaration on the part of the Committee of their readiness to publish tracts on some of the duties and evils connected with Slavery; and the endorsement of this by vote of the Society.*

As friends of the Tract Society, who have striven for the year past to avert from it the evils and perils which the old policy on slavery had brought upon it, we have every reason to be satisfied with these results. We presume they are equally satisfactory to those who have labored in the same direction, to rescue the Society from the perils that encompassed it. The *Religious Herald*, a paper that has done good service in these discussions, said in its issue just before the meeting:

"We doubt whether it will not be agreed on all sides, and thus voted unanimously, to have a large Committee of investigation appointed representing every shade of opinion, who shall report to a special meeting during the summer or autumn. To this Committee may be referred not only the slavery question but also the subject of altering publications, and the prices of Books, the principle by which the cost is estimated, and the inquiry concerning the amount of property owned by the Society in the form of real estate, stereotype plates, copyrights, presses, tools, stock of paper and other materials, books and tracts in the Tract House or in the hands of agents, etc., with the proper mode of stating the facts annually in

the report. The officers will make no opposition to such a committee, and the result will be to remove the subject from the newspapers and to prepare some method of carrying on the appropriate work of the Society to the satisfaction of the entire Christian public. We look with much hope for a wise and kind adjustment of all difficulties; for we think the brethren on all sides now understand one another."

THE SABBATH QUESTION.

We regret to observe that notwithstanding the recent satisfactory vote of the House of Commons, there is a systematic attempt made on the part of Government officials to extend Sabbath desecration by requiring military bands to play on the Sabbath afternoon. We trust Sir B. Hall will yet desist from his attempt to rule the British Sabbath like the continental Sunday. We deeply regret to observe that in connexion with the treaty of peace lately signed there was a forgetfulness of the sanctity of God's holy day. We allude to the fact that the treaty was signed by the Plenipotentiaries on a Sabbath afternoon, while in the evening Paris was illuminated. We might have supposed that in connexion with such an event there would have some respect paid to the Lord's day, and some recognition of Him who is Governor among the nations. We deeply deplore this flagrant act of Sabbath desecration. We trust those in authority will persevere in their course. History presents many warnings to such rulers as desecrate the day of God.

SYNOD OF THE PRESBYTERIAN CHURCH OF ENGLAND. THE ORGAN QUESTION.

The Synod of the Presbyterian Church in England met at Liverpool on the 21st April. The Rev. G. Lewis of Dudley, was elected Moderator.

The following motion on the subject of the Psalmody was agreed to, by a majority of 27 votes:—"That this House approves of the diligence of the Committee, tenders to them its grateful thanks for their labours, and remits the Hymn-book to them with instructions that a copy of it shall be sent to every member of the Church who has not been already supplied, with a request that any suggestions the members have to make may be transmitted to the Committee by the 1st of July next, after the receipt of which the Committee be authorized to revise the collection, to reduce the number of paraphrases and hymns to 150, and to issue these to such of the congregations as may desire them."

On the Organ question, the following overture by Dr. Hamilton, was carried by a vote of 53 to 32. It is hereby overtured to the Synod of the Presbyterian Church of Ireland, that they declare that the introduction of instrumental music in Public Worship is not approved of by this church, and enjoin all Presbyteries to take order that no such innovation be introduced in any of the congregations within their bounds, but to take steps, so far as practicable, to encourage and cultivate the harmonious exercises of vocal music.

LETTER FROM THE REV. DR. DUFF.

The following letter was received by the Rev. Dr. Candlish, from Dr. Duff, with special reference to the movement now going on in Scotland, for the extinction of debt on the Free Churches:—

MY DEAR DR. CANDLISH,—Here I am fairly out of the Christian world, in a place of which, in all likelihood you may have never heard—alone, so far as man is concerned, literally alone,—the very nearest European being at least fifty or sixty miles distant,—surrounded, as far as the eye can reach, on all sides, with a mass of concentrated and unbroken anti-Christianism,—either in the form of a rampant Hindooism, or an equally rampant Mohammedanism. And yet in this lonely place,—lonely, as regards the absence of all human genial fellowship, or society, or converse,—but not lonely as regard a higher presence than that of man; in this lonely place, through the kindness of Dr. Wilson, of Bombay, the *Witness* of November 17 has reached me, containing your Glasgow speech against the Debt Extinction Scheme. Here, in a small bungalow, without chair or table or any other article of furniture whatever, and seated on my small travelling portmanteau, I have read that speech, with feelings of interest immeasurably enhanced by the awful desolation (spiritually) that now surrounds me.

In that speech you have enumerated the two master principles or truths, which constitute at once the foundation and keystone of our Free Church—"The Lord Jesus Christ, the only King, and head of His own Church; as well as king and head of the kingdoms of the earth." And towards the close of the speech, you have at least indicated the two-fold corollary from them—viz., the necessity of completing the home work inaugurated at the disruption, and so perpetuating a true witnessing Church in the land; and also "considering what the Lord would have you to do, for the conversion of souls, and the spread of His gospel at home and abroad."

Such an announcement from you has given a gleam of hope to my almost desponding spirit, as regards the destiny of our Church. In our simplicity abroad, we always reckoned that the Church, as a true Church, would hasten to get herself trimmed and burnished, on very purpose at once to shine purely at home, and hold forth the light of life:—I salvation to a perishing world.

To get herself trimmed and burnished in order to shine within herself at home, is but half the work,—or rather a preparatory work for a higher and grander still, even that of radiating to the ends of the earth.

To testify for Christ's kingship over the nations, while little is doing to vindicate or establish his kingship over them,—which is the very object of the missionary enterprise to achieve,—is, to my mind, little else than mockery, which a holy and jealous God must repudiate, or even visit with severe chastisement. Since his command to the true Church is to go, and, with his blessing, establish his kingdom on earth, until the whole world be filled with his glory.

This is a view of the case I endeavoured in many ways to press on Congregations, Presbyteries, and General Assemblies of the Church.

But the response was either so cold, or so nothing, that it often went to my heart like the sounding knell of despair on its account.

The apparent total want of sympathy with this view of the case, constantly preyed upon my spirit, and with other auxiliary causes, tended to prostrate all energy alike of soul and body. I went to Scotland in 1850, buoyant with hope; I left it in 1855, well nigh bereft of all hope—a greatly disappointed and well nigh wholly dispirited man. Your speech gives me now the real glimpse of hope—and therefore I thank God for it. Let me not, however, be misunderstood. As

regards the people, generally speaking, I felt greatly encouraged. I saw if they were fairly and scripturally dealt with on the grand aspects of this world's evangelization, there would be a noble response.

But the cold shoulder, the passive, if not secretly active resistance of so many of the ministers and office bearers (there being of course a few generous exceptions), did utterly confound me, and make almost despair of the future destiny of the Free Church of Scotland. The present movement is altogether a right one in itself; I felt it so much, that when in Ayrshire two years ago, I gave half my time and strength to the assisting of congregations to clear off debts, and, by God's blessing, did not labour in vain in the good work. But I must pause—with no table to write on, and my writing not improved.—With sincere esteem and affection, yours in the Lord,

ALEXANDER DUFF.

A practical and constructive atheism is the cause and malignity of our departures from God.

When we live at large, make flesh our arm, and seek a portion in the things of this world, we are saying that there is no God in Israel.

There is nothing to be got by contending with God. If we would provide with him, it must be by supplication.

MONEYS RECEIVED UP TO MAY 22.

WIDOWS' FUND.

Amherstburgh.....	£1	1	3
Bristol.....	1	7	6
Cornwall.....	2	5	0
Wakefield.....	1	5	0
Innisfil.....	3	7	5½
Buxton.....	1	2	9½
West Gwilliambury.....	£1	0	1
Bradford.....	2	0	0
		3	0
Woodstock, Gaelic.....	3	10	0
Woodstock, English.....	4	10	0
Kingson, Brock street.....	3	10	0
Port Sarnia.....	3	3	0
Boston.....	1	15	0
Orillia.....	1	13	0
Vaughan.....	2	13	0
St. Catharines.....	4	12	6
Fergus.....	4	5	0
Egmoadville.....	1	2	1½
Winslow.....	0	10	0
Montreal, Cote street.....	17	10	0
Stratford.....	4	1	3
Ingersoll, £1 4s. 6d., Beachville, £1 17s. 6d.....	3	2	0
St. Eustache.....	4	7	0
Owen Sound.....	3	3	5
Dalhousie, 9th Line, £1 2s. 9d., Crawford's, 15s. 3d., St. Andrews 7s	2	5	0
Brantford.....	2	10	0
Lobo.....	2	5	7½
Darlington.....	6	2	6
S. Cavan, £2 2s. 4d., Millbrook, £1 5	3	7	4
Port Stanley.....	1	5	0
Dundas.....	10	0	0
Caledonia, &c.....	4	0	0
Nithburgh.....	1	15	0
Grafton.....	1	5	0
York Mills, £1 16s. 8d., Fisherville.....	1	6	1½
		3	2
Saugen.....	1	15	0½
Ektfid and Mosa.....	5	0	0
Preecott.....	2	11	9
St. Therese de Blainville.....	0	11	9
Coldsprings.....	1	0	0
North Easthope.....	1	0	0
Knox's Church, Toronto.....	15	10	0
		3	2
Osgood.....	£1	15	0
Gloucester.....	1	10	0
Ayr.....	29	0	0

KNOX'S COLLEGE FUND.

Grafton.....	1	2	6
Blenheim.....	3	0	0
Zorra.....	14	15	0
Thorah and Eldon.....	8	15	0
Quebec.....	53	10	0
Brucefield.....	7	0	0
McNab and Horton.....	1	15	0
Brampton.....	3	10	3
S. Cavan £2 2s. 4d., Millbrook £3.	5	2	4
Saltfleet and Binbrook, additional... of £10 formerly paid by I. Buchanan, Esq.....	0	13	9
McNab Street, Hamilton, encusive	15	7	6
Dundas Ladies' Association.....	5	0	0
Caledonia £7 Allan Settman't £3 10			
Onedia £3 10s.....	14	0	0
Colborne.....	1	8	0
Vankleekhill.....	10	0	0
East Toronto, additional.....	1	5	0
North Easthope.....	1	15	0
Puslinch.....	12	0	0

FOREIGN AND JEWISH MISSIONS.

Darlington.....	£10	11	3
Wakefield.....	1	5	0
Innisfil.....	4	9	6
Buxton.....	0	10	4½
London.....	12	10	0
Zorra.....	10	3	3
Thorah and Eldon.....	8	2	8
Union and Norval.....	7	0	0
Widows' Offering.....	0	5	0
St. Eustache.....	1	0	0
Brantford.....	4	10	8
Wallacetown, Jewish Mission.....	5	5	0
South Cavan.....	2	2	4
Ektfid and Mosa.....	3	1	3
Fingal.....	8	3	8½
North Easthope (this and Colonial Scheme).....	8	0	0

FRENCH CANADIAN MISSION.

S. Cavan, £2 2s. 4d. Millbrook, £2 £4 2 4

PRESBYTERY OF HAMILTON.

List of Contributions to the Home Mission Fund. 1856.

Jan. 8, Received by Treasurer from			
Elora Congregation.....	£15	0	0
" 9, Woolwich do.....	15	12	6
" 25, Galt Ladies' Association.....	12	29	0
" 26, Knox's Church do.....	50	0	0
Feb. 20, Knox's Galt Congregation	10	15	0
" 26, Dundas do.....	5	10	6
" 28, Knox's do.....			
Hamilton.....	2	14	1
" 23, Paris do.....	3	5	2
" 23, Simcoe do.....	3	0	0
" 23, Dunville do.....	3	12	9
" 23, Port Dover do.....	4	12	2
Mar. 4, Brantford do.....	6	8	3
" 13, Caledonia do.....	5	0	0
" 18, Onedia do.....	5	0	0
" 18, Walpole do.....	6	2	8
" 25, Elora do.....	10	0	0
" 25, Saltfleet and Binbrook Congregation.....	3	6	4
April 8, Simcoe do.....	16	0	0
" 8, Woolwich do.....	12	15	0
" 8, Blenheim do.....	4	2	6
" 9, Port Dover do.....	30	15	0
" 9, Owee Sound do.....	2	11	3
" 9, Dundas do.....	0	1	3
" 9, Dunnville do.....	10	0	0
" 9, Nairn do.....	3	5	0
" 18, Puslinch do.....	2	17	0
" £2, MacNab Street do.....	3	9	3
May 14, Knox's Church, Hamilton, Ladies' Association.....	5	0	0
Saltfleet and Binbrook.....	1	5	0
Cumminsville.....	1	5	0

£255 16 10

BUNTON MISSION AND SYNOD FUND.	
London.....	£7 10 0
Cote Street, Montreal.....	15 0 0
Zorra.....	9 18 10½
South Cayon.....	2 2 4
Eckfrid and Mosa.....	3 13 4
North Easthops.....	3 0 0

PRESBYTERY OF TORONTO'S HOME MISSION FUND.

Melville Church, Markham.....	£10 0 0
Nottawasaga.....	15 10 0
Innisfil.....	11 5 10
Essa.....	3 13 0
Brown's Corners.....	12 0 0
Weston.....	5 0 0

THE LADIES' ASSOCIATION, KNOX'S CHURCH, DUNDAS.

RECEIVED.

Proceeds of Sale, 18th April, 1856.. £77 6 5

PAID.

Remaining debt on Sabbath School, and Lecture Room.....	£47 0 0
Home Mission.....	5 0 0
Bursary Fund.....	5 0 0
College Fund.....	5 0 0
Towards Debt due by Congregation for Expenses...	8 0 0
Incidental Expenses.....	6 11 5

Balance on hand 76 11 5

A. G. STARK, Sec.

PRESBYTERY OF LONDON IN ACCOUNT WITH WM. CLARK.

Cr.	
1855.	
May 12, Balance on hand.....	£ 36 4 0
" 17, South Dorchester.....	3 0 0
" 21, Plympton.....	5 0 0
" 23, Amherstburgh.....	6 17 6
June 12, Chambers' Church, Dunwich.....	6 11 6
" 26, Williams' Collection.....	20 5 0
July 12, Eckfrid and Mosa do.....	14 19 3
August 8, Zorra do do.....	22 10 0
" 8, Ashfield and Huron.....	6 19 1½
" 10, Thamesford.....	5 9 4
" 10, Port Burdwell.....	6 5 0
" 10, Bear Creek, Moore.....	6 5 5
Sept. 14, Tilbury.....	1 5 0
Oct. 9, Yarmouth.....	9 6 3
" 10, Plympton.....	8 0 0
" 15, St. Andrew's Church, London.....	25 0 0
" 16, South Dorchester.....	6 5 0
" 16, Fingal Communion Collection.....	20 0 0
" 30, Lobo Communion Collection.....	7 2 10
" 30, Bosanquet.....	3 16 10
" 30, South Dorchester Collection.....	1 17 5
" 30, Ridgetown, per Mr. Forest.....	18 0 0
" 30, Mr. Mitchell, Wallaceburg, per do.....	1 5 0
" 30, Grant's Settlement.....	3 5 0
" 30, Kincairdine, per Mr. McKay.....	4 0 0
" 30, J. Mitchell, per Rev. J. Gauld.....	14 5 7½
1856.	
Jan. 9, Bear Creek, More, do. do.....	5 15 4½
" 9, St. Thomas, per Niel McAlpin.....	5 0 0
" 9, Chalmers' Church, Durwich.....	7 1 6
" 9, Zorra Missionary Meeting, February, 1855.....	2 15 0
" 9, Yarmouth, D. Campbell.....	3 11 3
" 11, South Dorchester.....	3 15 0
" 11, Do. do.....	1 13 9
" 11, Kincairdine, 50s.; Bruce 20s.....	3 10 0

" 11, Egmondville.....	4 16 9
" 16, Aldborough.....	6 0 0
" 23, Tilbury, £8 5s.; Plympton, £1 15s.....	20 0 0
Feb. 12, Thamesford Missionary Meeting.....	2 3 1'
" 13, London Missionary Meeting.....	3 2
" 16, Dorchester Missary Meeting.....	2 0 0
" 16, Yarmouth Missary Meeting.....	1 9 4½
" 16, Wesminister do Meeting.....	2 18 0
" 16, St. Thomas Missary Meeting.....	3 5 0
" 18, Fingal Missionary Meeting.....	5 15 0
" 18, Beachville.....	2 8 9
" 18, Brucefield.....	9 5 0
" 21, Williams Missionary Meeting.....	3 10 4
" 21, Komoka Missionary Meeting.....	0 13 2½
" 21, Port Stanley.....	2 5 0
" 21, North Caradoc.....	1 5 10½
" 11, Currie Road Church, Dunwich.....	2 15 0
" 21, Chalmers' Church, Dunwich.....	7 10 0
" 21, Do. do. Home Mission.....	7 0 0
" 21, Wallacetown Missary Meeting.....	5 17 10
" 21, Eckfrid Missionary Meeting.....	5 0 0
" 21, Wardsville Missary Meeting.....	3 6 2½
" 21, North Aldborough Missionary Meeting.....	1 12 3
" 23, Port Sarnia.....	25 0 0
" 26, Mosa, M. M.....	4 5 0
" " Port Burwell.....	6 0 7
" 28, Stratford.....	6 0 0
Mar. 10, Lobo Missionary Meeting.....	2 13 0
" " South Caradoc.....	1 7 4
" " North Caradoc.....	1 3 11
" " Sab. School, London.....	3 0 0
" 18, Wallacetown, Dunwich.....	7 10 0
" 30, Bosanquet Pine Hill.....	8 5 9
" 30, Lake Road.....	4 17 6
April 2, Aldborough Missionary Meeting.....	5 2 6
" 3, Plympton.....	8 15 0
" 3, St. Thomas.....	25 0 0
" 3, Ingersoll.....	2 0 0
" 17, Buxton.....	3 14 0
" 17, West Tilbury.....	2 3 9
" 19, Chatham.....	25 11 0
" 19, Woodstock, Chalmers Church.....	5 5 7½
" 19, Huron.....	1 11 3½
" 26, St. Mary's.....	19 0 9
" 26, Zorra Missionary Meeting.....	5 0 0

Presbytery of London in Account with William Clark.

Dr.	
1855.	
May 23, Paid Rev. Jas. Ferguson....	£ 7 10 0
June 7, " Rev. Neil Bethune's Exp.....	18 5 0
" " Printing Circulars.....	0 15 0
Aug. 8, Rev. D. McKenzie's Exp.....	3 2 6
" " Mr. W. T. McMullen.....	3 0 0
" " Rev. Peter Currie.....	15 6 0
" " Rev. John Ross's Exp.....	0 3 9
" " Rev. John Gauld.....	6 5 0
Sept. 7, Rev. A. McColl's Exp.....	1 0 0
" " Mr. Straith's Exp.....	0 15 0
Oct. 9, Paid Mr. Murdoch McDonald, Catechist.....	2 10 0
" 11, Rev. Neil Bethune.....	10 0 0
" " Rev. W. R. Sutherland's Expenses.....	0 5 0
" 12, Rev. James Ferguson.....	10 0 0
" " Rev. John Ross's Exp.....	0 7 6
" 31, Rev. Lachlan McPherson's Expenses.....	1 5 0
Nov. 3, Rev. D. Adan's Exp.....	1 5 0
" " Mr. Forest, at Mis Stations.....	22 10 0
" " Mr. John McKay.....	16 10 0
" " Lay Agent, 6 Months' Sal'y.....	20 0 0

" 22, Rev. D. McDiarmid's Exp.....	0 10 7½
" " Rev. Neil Bethune.....	10 0 0
" " Rev. James Ferguson.....	27 11 9
" 23, Rev. D. McKenzie's exp.....	1 7 6
" 23, Rev. John Gauld at Mitchell Station.....	15 14 7½
1856.	
June 9, Rev. John Gauld, Moore Station.....	5 15 4½
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