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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. XIV.

TORONTO, JULY, 1857.

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PRESBYTERY OF MONTREAL

The ordinary Quarterly Meeting of this court is appointed to be held at Cornwall, on the 1st Wednesday of August.
A. F. KEMP, Clerk, pro tem.

Proceedings of Presbyteries, &c.

PRESBYTERY OF COBOURG.

This Presbytery met at Cobourg, on the 26th of May.

Mr. John Smith reported that he had preached and presided at the moderation of a call in Cartwright; and that the people were unanimous in the choice of the Rev. William Windell. Mr. Stewart, elder, laid the said call on the table, which was numerously signed, and contained a guarantee for £150 of stipend. The call was sustained. As Mr. Windell had not completed the year of missionary labour required by the Church, it was agreed to apply to the Synod for leave, on his accepting this call, to settle him immediately.

It was reported that four missionaries had been assigned to this Presbytery, who had been located as follows—at Percy and Seymour, Mr. Snell; at Cartwright, Mr. Windell; at Bethesda Church and Alwick, Mr. Thom; at Colborne, Mr. Duncan. It was agreed that this arrangement continue till next meeting.

It was agreed to approve generally of the overture on Elders and Deacons, but to recommend certain alterations.

The Overture on Congregational affairs, was approved of.

Mr. McKenzie reported that he had preached and presided at the moderation of a call at Percy, which was in favour of the Rev. George Cuthbertson. Mr. Herriot, elder, laid on the table the call, and also a paper of adherence, both of which were numerously signed. The Subscription list of the congregation was also produced. The Presbytery agreed to sustain the call, but on the understanding that the stipend be £150.

The Rev. J. W. Smith laid on the table, a document stating that as the three stations were more than he could manage without injury to himself, and the cause of Christ, he herewith tendered his resignation of the Colborne Congregation.

Half yearly Financial Reports were received from Otanabee, South Cavan and Millbrooke, Enniskillen, Grafton, and Norwood.

The Presbytery agreed to apply at the ensuing meeting of Synod for leave take on trials for license, Mr. James Thom, and Mr. Peter Duncan, both of whom had completed their curriculum at Knox's College.

The next ordinary meeting was appointed to be held, with permission of Synod, at Kingston.

JAMES BOWIE, Pres. Clerk.

REPORT ON THE STATE OF RELIGION.

In presenting their Annual Report, the Committee on the State of Religion beg to notice, that in accordance with the recommendation of last Synod a series of monthly tracts has been prepared by ministers in various Presbyteries, and published through the agency of the Committee on Publication at Hamilton. These tracts have, upon the whole, been well received, and their circulation has amounted to 45,390, of which 1,546 have been circulated gratuitously. The tracts issued have been as follows, viz:—

1. "The Church and the World," by Rev. D. Fraser, Mon cal.
2. "Quench not the Spirit," by Rev. T. Wardrope.
3. "Salvation," by the Rev. D. Inglis.
4. "Prayer," by the Rev. Wm. Gregg.
5. On the "Work of the Spirit," by the Rev. J. McFavish.
6. On "Regeneration," by the Rev. W. McAlister.
- 7 and 8. On "Liberality" by the Rev. R. F. Burns.
9. On "The Sabbath," by the Rev. J. Alexander.

In accordance further with the recommendations of last Synod, seasons of conference and prayer have been held by the several Presbyteries, and it is believed by many of the Sessions and Deacons Courts. From the Reports of the Corresponding Members of the various Presbyteries, the following particulars have been gathered regarding the state of religion throughout our Church:—

1st. As regards the state of family religion the Reports differ much. Two Presbyteries report, that family worship is not so regularly attended to as might be expected in so large a membership, another Presbytery reports that family worship is regularly maintained by most of the members, and by not a few of the adherents.

2nd. The Reports state that the religious training of the young is, upon the whole, attended to, either by parents or Sabbath School teachers, and all the reports speak favorably of Sabbath Schools throughout the Church, though in some of the Reports complaints are made of the tendency of parents to transfer their obligations to the Sabbath School teacher.

3rd. The Reports of the various Corresponding members state, that, while there is a vast amount of Sabbath desecration throughout the country, upon the whole, the Sabbath is observed by most of the members of our Church in a becoming manner, and all the Reports speak favorably of the attention and attendance of the people on the public means of grace and that their liberality to religious and charitable objects is, upon the whole, satisfactory.

4th. Most of the Reports mention cases of hopeful awakening and conversion in individual cases, but there is a general complaint

PRESBYTERY OF TORONTO.

A special meeting of Presbytery will be held in Toronto, on the 1st July, at 11 o'clock.

The next ordinary meeting will be held in the usual place, on Wednesday, 5th July, at 11 a. m.

The Presbytery will meet in Cooke's Church in the evening, for the induction of the Rev. W. Gregg.

T. WIGHTMAN, Pres. Clerk.

PRESBYTERY OF LONDON.

The next ordinary meeting will be held at London, on the first Tuesday of July, at 10 o'clock a. m.

J. Scott, Pres. Clerk.

PRESBYTERY OF KINGSTON.

The next ordinary meeting of this Presbytery will be held at Picton, on the first Tuesday of August, at 11 o'clock, a. m.

J. A. TUOMSON, Pres. Clerk.

throughout the whole of them that there is nothing like that wide-spread and extended revival which our ministers are longing for, and hope yet to be privileged to see.

Among the causes of the low state of religion the Reports mention the following—over-engagement in worldly business—light amusement—satisfaction with the mere externals of religion—drinking usages—luxury of admission to sealing ordinances on the part of our own Church, and other denominations.

Many means are suggested in the various Reports, such as—1st. A more direct preaching of Christ, and earnest endeavors to reach the hearts and consciences of the hearers.

2nd. More faithful dealing with heads of families by Ministers and Kirk Sessions, regarding family worship.

3rd. A closer and more direct supervision of Sabbath Schools by Presbyteries.

4th. Frequent ministerial conferences for prayer and counsel among the members of the Church Courts.

The Report of your Committee is of a very varied character, and while it presents much that is hopeful in the state of religion throughout our Church, and a few tokens of the Lord's presence in our midst, at the same time it exhibits much to call for humiliation on the part of office-bearers and people, and the necessity of earnest persevering efforts after a revival of religion.

In conclusion your Committee would humbly submit the following recommendations to this Synod for adoption.

1st. That the monthly tracts be continued, and that every effort be made to adapt them to the state and wants of our people.

2nd. That Presbyteries be directed to follow out, as far as practicable, the repeated recommendations of the Synod regarding the Presbyterial visitation of the different congregations within their bounds, and that Kirk Sessions be enjoined to exercise faithful discipline towards applicants for admission to sealing ordinances.

3rd. That while united fervent prayer for a revival of religion is employed, and concerts among the brethren, for that purpose, formed and encouraged, your Committee recommend the continuous preaching of the Word on week-days by two or more of the brethren, as a means for stirring up the careless within and without the Church, and that the same decency and order be observed which commonly distinguish our Sabbath services.

4th. That the state of religion occupy a higher place in the attention of the Church Courts; and that the Reports of the Corresponding members in the various Presbyteries be transmitted to the Convener before the meeting of Synod, in order that the Report and conference on the state of religion may be taken up by the Synod at one of its earlier sessions.

JOHN CROMBIE, Convener, P. T.

REPORT OF COMMITTEE ON FOREIGN MISSION.

The Committee to whom the Synod entrusted the oversight of its Foreign Mission for the past year, desire with all humility to congratulate the Minister and Elders in Synod assembled, on the privilege conferred on our church by her great Head, of being permitted to cooperate with other Churches and Christian Societies, in employing means for the evangelization of heathen lands. The promise of our covenant,—God to his Son, our Redeemer, contemplates the uttermost parts of the earth, becoming the possession of Him who "came and preached peace to them who were far off, and to them that were nigh." The subjects of Christ's Kingdom contemplate the issue

with joyful feelings, and cordially labour for its accomplishment.

Immediately after the last meeting of Synod, your Committee took the necessary steps to give effect to the invitations, which the Synod agreed to give to the Rev. Messrs. Stevenson and Laing, to proceed to India as Missionaries from this Church. The Committee regret that the services of one of these Brethren have not become available for the object contemplated,—the Presbytery of Toronto having declined to loose Mr. Laing from the pastoral charge of the Congregation of Scarborough for the reasons stated in the following deliverance of that Presbytery:—"That, considering, as appears from the statements made by the representatives of the Congregation of Scarborough, that the Lord has been, especially for the last few months, honoring the labors of Mr. Laing in a very marked manner in his present sphere of labour; considering also the very strong opposition made by them to his removal from them; and considering further that though his sense of the importance of the Foreign Mission field is not altered, and he is quite willing to leave the whole matter in the hands of the Presbytery and enter cheerfully on the duties of the Foreign Mission, if set apart for that work, he feels the importance of those considerations which operate on the minds of the Presbytery; the Presbytery believing that the Synod did not intend to enjoin them to loose Mr. Laing without regarding any statement that he or his congregation might make before the Presbytery, as indicated in that the Synod merely call and invite Mr. Laing to enter on the Foreign Mission work, find that it is inexpedient in the circumstances to loose him from his present sphere." Your Committee were more successful in seeking to obtain Mr. Stevenson. The Presbytery of Stirling promptly agreed to further the Synod's object, and placed him at the disposal of his church. Your Committee desire to acknowledge with gratitude the deep interest which many of the friends in Scotland have taken in this Missionary scheme of our Church, and also the important services rendered to the Synod, by the Rev. Mr. Scott of London, when presenting the call to Mr. Stevenson before the Church court in Scotland.

On the first day of February 1857, your Missionary arrived at Calcutta, where he and his wife received a cordial welcome from Dr. Duff, and the other friends of the Free Church Mission at that station. After spending two weeks there in holding sweet counsel with those brethren and others of the Church, London, and Baptist Missions, he proceeded to Bancoorah, a place about 120 miles distant from Calcutta, and which had been suggested by Dr. Duff and other friends as a suitable field for the Mission of this Church, it being at the same time unoccupied by other Missionaries, and also so near to Calcutta, through the facilities of railroad travelling, that our dear brother, though really separated from Christian brethren, would be so conveniently situated that he could have their counsel when it might be needed. Other places had been spoken of, such as Dacca in Eastern India and Lucknow in Oude, but it was considered better in the first instance to commence operations in a place in some measure suited to the Missionary strength of our Church. Mr. Stevenson entered immediately on the study of the Bengali language. He also opened a school for giving instruction in Christianity through the medium of the English language among those natives who are engaged in learning that language. Your Committee desire to bless God that thus at least a *beginning* has been made by this Church in proclaiming God's authority among the heathen in such terms as the ancient prophet was instructed to employ, "I am the Lord; that is my name; and my glory

will I not give to another, neither my praise to graven images."

It is however with feelings of sorrow and humiliation, your Committee would state that according to the latest information from Bancoorah, our brother has, at the very commencement of his work, been exposed to trials which no doubt are intended by an infinitely wise and gracious God, to be trials of faith. Cholera has visited Bancoorah to such an extent that the Government school has been dismissed for a season, and the use of the school house in which Mr. Stevenson met with about 30 young men who are studying the English language for the purpose of teaching the doctrines of Christianity, has been withdrawn owing to the complaints made to the officials of Government by the guardians of the young men who came to his lecture. Do not these circumstances demand of us continued and earnest supplications at a throne of grace, that our brother may have "help in every time of need?"

Finally, as your Committee have been enabled to refrain from making any special appeal to the Church for the meeting of expenses attendant on the establishment of a Foreign Mission, ought not the Church to concentrate its efforts in sustaining in all possible efficiency the Mission at Bancoorah, and in enabling Mr. Stevenson to employ another native teacher, whenever it may be proper to do so?—Let the Church plead with Him who "has in his right hand the seven stars," that He would raise up his own instruments for doing this important work, and let each individual of our Church,—especially her ministers and licentiates, carry to the throne of God the self-denying inquiry, "Lord, what wilt thou have me to do?"

THOS. LOWRY, Joint Convener.

Kingston, June 10th, 1857.

REPORT OF COMMITTEE ON COLPORTAGE AND PUBLICATION.

The Committee met immediately after the meeting of last Synod, and proceeded to take up the suggestions of the Report presented to last meeting, and approved by that Court.—After mature deliberation, it was agreed to proceed to the election of an agent. The only person whose name was proposed, was the Rev. W. Inglis, a minister without charge of the United Presbyterian Church. Mr. Inglis being known to several of the members of the Committee, they spoke favourably of him as a person likely to prove suitable for the office.—It was thereupon agreed that he be appointed to the office of agent at a salary of £200 per annum, with a free house in connection with the depository. A committee was appointed to select books, who reported at a subsequent sederunt, and the Convener was directed to order the books. An Executive Committee was also appointed for the purposes defined in the constitution.

Mr. Inglis accordingly entered upon the duties of his office—a house was hired as a depository—the books were ordered—and arrangements were made to prosecute the work vigorously.

But your committee regret to state that the history of our effort for the next three months is one of progress from bad to worse. Rumours reached the ears of the Executive Committee of dissatisfaction with the action of the Committee—and at length one Presbytery passed a resolution condemning the action of the Board. The Executive Committee met and agreed that it would be highly inexpedient to proceed in the face of this opposition; and it was agreed to defer all action on the applications for employment as Colporteurs, and that no further steps be taken till the next meeting of the Committee. When the Committee met, it was agreed to stay all proceedings till the mind of the

Church could be ascertained, and the Convener was directed to write to the Presbyteries explaining their position, endeavouring to remove misapprehensions and asking the advice of the Presbyteries as to their future action.

To the letters most of the Presbyteries replied, and at the next meeting of the Committee those replies were read, and the Committee unanimously agreed to dispense with the services of an agent, and to obtain a Colporteur who should devote a small part of his time to the business of the depository. Accordingly, arrangements were made with Mr. Inglis, who retired from his office, the Board voting him the sum of £100. Mr. S. Armstrong, formerly a Colporteur within the bounds of the Hamilton Presbytery, was employed at a salary of £90 per annum, his travelling expenses being paid. The depository was removed to a small room at an exceedingly moderate rent. The Convener was directed to write to the publishers to whom we were indebted, asking indulgence as to the time when their bills should be paid, and we have to express our gratitude for the kindness of those gentlemen in this respect.

The progress of our effort from this time has been encouraging. Mr. Armstrong has laboured in the bounds of three Presbyteries, has been everywhere kindly received, and has been eminently successful in circulating our books. He has been employed in Colporteur work 138 days, has visited 900 families, has held religious conversation, or engaged in devotional exercises with upwards of 400. He has sold 2168 books—98 copies of the Scriptures, of which 12 were family Bibles; and a large number of Catechisms and Confessions of Faith, together with Tracts, Pictures, Cards, &c.

The following table will present a view of Mr. Armstrong's labours—

Average number of families visited per day 7
 " Value of books sold each day £1 7s. 4d
 " Number of books sold each day, 152.

Mr. Gillies and Mr. Cameron, have also been engaged in the sale of books; they receive a per centage on sales.

Your Committee have only to add, that notwithstanding the three months during which nothing was done while large expenses were incurred, there is only a balance of liabilities over assets to the amount of £32 17s. 10d.—The expenses being more than met by the amount of £28 17s. 2d., of which were received as donations from churches and individuals the sum of £21 9s. 4½d., leaving £7 7s. 9½d. of actual profit on sales over expenses, for the last 9 months.

The Committee respectfully submit this report and leave the whole matter with all confidence in the hands of the Synod.

D. INGLIS, Convener.

REPORT OF HOME MISSION COMMITTEE OF PRESBYTERIAN CHURCH OF CANADA, FOR THE YEAR ENDING 31st MAY, 1857.

In the Report presented to the Synod last year, it was stated that there were 55 organized congregations, and 33 stations, requiring supply.

During the year now past, 21 pastoral settlements have taken place, viz., in the Presbytery of London, of Rev. Mr. Findlay, at Mitchell, Mr. Troup at Plympton, Mr. McMullen at Mornington, Mr. Young at St. Thomas, Mr. McMillan at Fingal, Mr. Straith at Tilbury, Mr. Forrest at Ridgetown, Mr. Renne at Beachville, and Mr. Beattie at St. Mary's. In the Presbytery of Hamilton four ministers have been settled, viz., Mr. Jamieson at Dunnville, Mr. McLean at West Pauslinch; Mr. Hogskin at Doon and New

Hope, Mr. Geikie at Berlin. In the Presbytery of Toronto four ministers have been settled, viz., Mr. Mitchell at Milton and Boston Church; Mr. Swinton at Markham, Mr. Lowry at Whitby; and Mr. Sharp at Rear of Whitby and Reach. In the Presbytery of Kingston two settlements have taken place, viz., of Mr. Hume at Huntingdon and Sydenham, and Mr. Wishart at Madoc. In the Presbytery of Brockville and Ottawa, Mr. Smith has been settled at Brockville, Mr. Melville at Edwardburgh, and Mr. McMeekin at Pembroke. Of these settlements in the several Presbyteries, two or three have been merely transitions from one charge to another within the bounds of the same Presbytery, and thus have been no real addition to the effective strength of the ministry.

The following are the vacancies and stations requiring supply in the several Presbyteries, viz., in the Presbytery of Montreal, 2 vacant charges, viz., 1 St. Therese, St. Eustache and Grand Friere; and 2 Martintown and Williamstown; and 7 Stations requiring supply, viz., Richmond, Laguerre, Lingwick, Kenyon, Grenville and Harrington, Finch, and Chateauguay Basin. Seven Missionaries at present supply these vacancies and stations.

In the Presbytery of London there are organized congregations vacant or requiring Pastors, 14; and 14 stations besides where congregations have not yet been organized, but where a constant supply of preaching is required. All the organized congregations are looked upon as self-sustaining, and 2 of the stations, so that in this Presbytery alone, 16 pastors might be settled almost immediately.

In the Presbytery of Hamilton there are reported five congregations which may be viewed as self-sustaining and ripe for settlement, viz., Woolwich, Niagara, Jarvis and Walpole, Allansville, Grimsby and Clinton. One of these congregations has just given a call to a minister. Six mission stations or rather groups of stations, for in several cases three congregations at least are connected, are also mentioned, viz., Arthur, where 3 churches are being built—Mount Forrest with adjoining stations where there are also 3 churches in course of erection—Durham, with East Durham, Rocky Saugreen and Glenelg, connected with which stations there are also 3 churches being built—Sullivan and Derby forming a regular field—Minto—Sydenham.

The Presbytery of Toronto report that during the past year new missionary ground has been broken in four townships, viz., Adjala, Osprey, Artemesia, and Holland. In the Presbytery, besides Knox's Church, Toronto, (Cooke's Church having called the Rev. W. Gregg) there are fourteen localities looking to the Presbytery for supply, each embracing from 2 to 4 stations. Of the fourteen, 7 may be regarded as ripe for settlement. The Presbytery have been lately adopting steps, by the issuing of a set of queries to obtain more full information in regard to the wants of the field committed to them and of the circumstances of the several congregations and stations.

In the Presbytery of Cobourg there are two organized congregations which for a time have been seeking the settlement of pastors, but both have in the meantime called ministers.—Besides these there are 2 mission stations requiring supply, viz., 1. Bethesda Church and Alnwick, and 2. Smithtown, which receives supply from Rev. John Roger of Peterboro'.

In the Presbytery of Kingston there is one vacancy, Chalmer's Church, Kingston, without counting Belleville, which has now to be added. There is also a group of stations in the neighbourhood of Kingston which may be regarded as almost if not altogether in a self-sustaining state.

In the Presbytery of Brockville and Ottawa,

there are 4 vacancies, viz., Ramsay, Kemptville, Osgoode and Russell, and Westport. There are also 3 other stations, or groups of stations nearly self-sustaining, one of them at least entirely so. These are, 1 Cumberland and Lochaber—2 Fort Coulonge and Westmeath—3 Yonge and North Augusta. No new stations have been opened during the year, but the newly formed settlements to the north are engaging the anxious thoughts of the Presbytery.

It will thus appear that without taking into account a few congregations which have called or are just preparing to call ministers, there are about 31 organized congregations requiring pastoral labour, and nearly 40 stations besides where supply is necessary.

At present about fifty Probationers and Students are employed throughout the several Presbyteries, supplying the congregations and stations referred to, but a very considerable proportion of these are students who have not finished their Theological studies.

Two or three Probationers have come to us from Scotland, and one or two from Ireland during the past year. From the circumstance that several of our ministers have visited Scotland particularly during the year, whose attention was directed a good deal to the obtaining of ministers for Canada, and that so few have been led to come to our help—we are more and more shut up to the conviction that it is to our own young men to whom we are mainly to look for our future supply.—We state with pleasure however that some ministers of experience and standing are expected soon. Mr. Alexander, formerly of Cobourg, has just arrived and will no doubt be welcomed back to this scene of his labours for many years. Several students have come, and some others are expected.

There is one point connected with our Home Mission work which claims the attention of the Synod, and which no doubt will be brought before the notice of the Synod at its present meeting. We refer to the necessity of considering the position of some congregations most important in many points of view, but numerically and financially weak. There are not a few congregations, in various localities, but principally in the Eastern section of the Church where it is of the highest importance to have influential ministers, but where the congregations themselves are not able to sustain an efficient ministry. We feel the difficulty of that question, but it is one which demands the cautious but serious consideration and action of the Synod.

Another question which may require ere long to be considered is the question as to the claims which Probationers once in the service of the Home Mission Committee have on its continued employment. In other words, is the Home Mission Committee, or the Presbyteries of Church bound to give appointments to all who are received as Probationers of this Church?—And if there is any obligation, how long does it continue? It is right to state to the Synod that no case has occurred as yet, where this question has become necessary. But it is a question which may, in our circumstances, force itself upon our consideration.

It is a question too whether the Synod should modify, or alter the regulations requiring all ministers not regularly called, to labour as missionaries for one year before being inducted into pastoral charges.

During the past year, the Convener in consequence of a correspondence with Rev. Mr. Bonar, obtained the services of one of the Gaelic-speaking ministers of the Church to visit a Gaelic settlement in Illinois. The people at this place (Elmira,) had been corresponding with Mr. Bonar for several years with the view of obtaining a Gaelic Minister, without success. The minister who visited these inter-

esting people was Mr. McDiarmid, who spent three or four Sabbaths with them in the course of last October. His visit was most gratefully received, and the people have earnestly requested the visit of a Gaelic-speaking minister, even if it were for one sabbath in the course of a year.

It is only necessary to state in a concluding sentence, that lately a legacy of one hundred pounds, H. Cy., (the first which to our knowledge has been left to the Schemes of the Presbyterian Church of Canada,) was left for the Home Missions of this Church by the late Mrs. Ferguson of Woodhill, which bequest was handsomely paid by the Hon. Adam Ferguson without the deduction of legacy duty, and with the interest accruing from the period of its having become payable. It is for the Synod to say how this amount shall be appropriated, whether it shall be made the nucleus of a fund for assisting struggling congregations, or mission stations, or in some other way which may be regarded as more likely to prove ultimately useful to the church.

W. REID, *Convener.*

THE SEVENTH ANNUAL REPORT OF THE BUXTON MISSION, PRESENTED AT THE MEETING OF SYNOD IN KINGSTON, 16th JUNE, 1857.

In presenting the Seventh Annual Report to the Synod, we, first of all, desire to acknowledge with gratitude, our obligations to the Great Head of the Church, for the measure of success with which he has crowned our labours during the past year.

Although the season that has just gone by has been one of great commercial distress, and both the mission and settlement have felt the pecuniary embarrassment, still we have to record a gratifying progress in all departments of the mission work, and particularly in the spiritual part of the work, there has been a deep religious awakening. It was first observed in the beginning of winter, in the Sabbath School, afterwards it extended to the Church and settlement. Since that time there has been a marked increase in the attendance, both of the Sabbath and week-day meetings, and especially of the Bible-classes and prayer-meetings. A brief review of our past labours will show how far the mission has accomplished the object for which it was instituted. It will be necessary to advert to the two departments of the work as they appear to be imperfectly understood. They are known as the Elgin Association, and the Buxton Mission; the one is secular, and the other is spiritual. With the secular this Synod has nothing to do; its affairs are managed by a Board of Directors, who meet in Toronto, and publish Annual Reports of their proceedings. The object of that department is to provide the colored families with homes, and improve their social condition. It will be gratifying to those who have taken an interest in the Association to know, that since the first settler entered on the lands in December, 1849, till the present time, two hundred families have been provided with homes, covering fifteen square miles of country and numbering about eight hundred souls. (See Annual Reports of Elgin Association.)

The Church was organized in December, 1849, with only four members and twenty hearers, now there are fifty members and two hundred hearers, when the roads are good, and the weather fine. The Sabbath School was opened three months after the Congregation was organized, with two scholars and one teacher; since that time, it has been carried on regularly with a gradual, but steady progress, and now numbers one hundred pupils, and eight teachers. The scholars have formed a mission society, and during the last two years have sent their collections to old Calabar, on the

coast of Africa. Nearly all who are able to read, have committed the Shorter Catechism to memory, and have made considerable advancement in Scriptural knowledge; some, we trust, have been hopefully converted;—one has become a member of the Mission Church, and six more are now in the class of Catechumens, receiving religious instruction, with the view of becoming members of the Church. During the last year a greater interest has been felt, both in the Church and Sabbath School, on the great question of salvation. A number are now under deep conviction, and not a few have been brought to ask "What must I do to be saved."

The Day School was opened in May, 1850, with fourteen pupils, now there are ninety-eight on the roll. There are two teachers, a male and female. The boys are instructed in English, Latin, Greek, and Mathematics. The girls are taught the common branches of an English education, together with sewing; and such as desire it, the higher branches of a female education. Both in the male and female School the Bible is taught as a religious exercise, and a portion of their time is devoted to vocal music.

As one of the objects of the mission is to prepare young men for future usefulness, by giving them a good education, it requires this branch of the mission to be placed on a permanent and efficient basis; hitherto it has suffered much from a frequent change of teachers; this was in some measure unavoidable:—the teachers employed were students from Knox's College, and were under the necessity of retiring to complete their own studies. Although those teachers were good, and discharged their duties well while there, yet, having to change almost every six months, it has had a paralyzing effect on the efficiency of the School.

This defect we now hope will be remedied by the appointment of Mr. George Thompson, as a permanent teacher to the male department. Mr. Thompson has taught, for several years with great success, the Free Church School of Kintore, Aberdeenshire.

Since the opening of the Schools in 1850, two hundred and fifty pupils, male and female, have received their education, either in whole or in part. Of these, a large number remain in Canada, but some of them have gone to the United States, and Australia, where it is to be hoped that their religious training will make them useful members of society. I have already received favorable accounts from some of them. Two are now teaching with success in the Western part of the Province, others are preparing for the same field of labor. There is a class now learning Latin and Greek, some of them will enter College as soon as they are prepared. Two were ready to enter last November, but their parents being unable to support them at College, they were under the necessity of returning home. The same difficulty will be felt by the class now preparing. Of one of the boys farthest advanced, who is reading the second book of Virgil, the parents are in humble circumstances, and will not be able to support him at College. A Bursary Fund, capable of supporting two or three students, during their first and second years at College, would be a great boon. Unless some assistance be rendered to those, who with much difficulty have prepared themselves for College, very few will have the means to enter. Already have we seen two youths of piety and talents, turn reluctantly from College, because they had no means to enable them to enter. Unless this can be remedied one great object of the mission will be frustrated, namely, the training of young men of piety and talents, for further usefulness in the Church. Never was there more need for such young men as at present. Already "the fields are white to harvest,"—the light is breaking in on the dark

continent of Africa, from almost every direction. There is no portion of the heathen world that has yielded richer fruit, in proportion to the amount of missionary labour bestowed, or where there is a more urgent call for the extension of the work.

The Slave Trade is still carried on along the coast, notwithstanding the vigilance of the British navy. Nothing but the preaching of the everlasting Gospel will put an end to that inhuman traffic.

From the coast, and from the interior, the Macedonian cry is wafted to our ears, "Come over and help us!" We trust the cry will not be heard in vain, that means will be forthcoming to provide the men to carry the Gospel to their benighted countrymen.

In reviewing our past labours we have great reason to thank God for the measure of success which has already attended our efforts, encouraged by the past we would look for greater triumphs in future, but above all we would look for the Divine blessing upon all our labors.

WILLIAM KING.

REPORT OF WIDOWS' FUND COMMITTEE FOR YEAR ENDING 31st MAY, 1857.

The principal items which the Committee have to report, are the following. During the past year the congregational collections have been £306 9s. 3½d., the amount arising from the payment of Minister's rates, £164, and from interest £229 9s. 10d. The total accumulated fund is now £5358 13s.

The number of annuitants is the same as last year, viz. 7. Of the ministers who have been newly settled since last Synod, almost all have become contributors to the Fund. The fund is not to be regarded as having reached a position which renders far the efforts on the part of the Church unnecessary, but still it may be regarded as on the whole satisfactory, especially when compared with some similar schemes.

The committee regret to report that in consequence of the removal of John Fisher, Esq., Convener of the Committee from this Province, it will be necessary for the Synod to nominate another in his stead. Mr. Fisher has, from the commencement of the scheme, taken a deep personal interest in it, and is most justly entitled to the warmest thanks of the Synod.

There are two or three points on which it has occurred to the Committee that some full and explicit regulations may be necessary.—One of these points has reference to the qualification necessary to entitle a minister to the benefits of the Fund. Some misunderstanding has occurred as to whether a minister resigning his charge and accepting another situation, doing at the same time occasional missionary work, should still be entitled to the privileges of the Fund. It would be desirable to have a rule which could not be misunderstood. Another point has reference to those ministers who have been settled, perhaps shortly after 1st November. It is desirable to have it decided, whether in order to enable them to the privileges of the fund, they should pay their rate for the past year or not. According to the constitution of the scheme, no charge can be made in the regulations unless notice has been for at least two months. The Synod may either decide the points referred to or remit them, and any other points which may require consideration, to the Committee, in order that they may maturely consider them and give the requisite notice, in case it should be considered necessary or desirable to make any alteration in the regulations.

W. REID, *Secretary and Treasurer.*

COLLEGE REPORT.

(The Reports of the several Professors will appear in our next number.)

The late Session, commencing on October 1st, was closed on April 1st, according to the alteration of times, agreed on at last Synod.

The Committee have to Report the attendance, in all, of about 69 students, including a few enrolled as prospective Theological students, though attending the University classes in the meantime. Both Professors and Students, favored by a kind Providence, were enabled to prosecute the labors and studies of the Session with generally, uninterrupted health,—one case only occurred of a Student being obliged to withdraw his attendance, during the latter portion of the winter, from bodily debility.

The increased accommodation afforded within the College premises was fully taken advantage of by the students, and no more than sufficed for those who prefer this central Boarding house, to living apart in other houses in the City. About (say) ten or twelve, however, provided themselves in this later way.

The number of students who have completed their curriculum, and have entered, or are in course of entering by license on the church's field of labour, is seven. This number, added to that of last year, makes an accession of thirteen in these two seasons to the labourers in our Provincial Vineyard. The numbers besides employed as Catechists under the Home Mission's directions, is nearly thirty. Though we may well say, what are these among so many? yet on another view of all circumstances, we recognise abundant ground to thank God and take courage. Estimating those still in course of prosecuting their preparatory studies, we may count, supposing their lives spared, and their purposes adhered to, an average during next five years, of seven to ten candidates annually offering for service in the church.

We cannot too early in this report recur to the subject of the Bursary Fund, and the necessity for additional exertions by the Presbyteries of the Church in its behalf. It is manifest, from the very difficulty in this time of increased prices, of arranging for a rate of Board, suited to the means of our young men,—that assistance is required to a greater extent than formerly, for those who offer for study, or whom the church, for its own sake, invites to enter on a course of preparation for the work, to which it may perceive in them some tokens of adaptation. The Committee is not so anxious to acquire funds which may be disbursed in the way of prizes awarded on competition; though that also may in some degree be profitably continued,—is to have the means in its power of encouraging the praiseworthy efforts of approved young men, whose aspirations to the calling of the Holy Ministry, are discouraged by their narrow circumstances.

And though there are exceptions, yet we may affirm of our offering candidates generally, that when withdrawn from their former vocations, they at least for a time require supplemental aid to the means they possess, or immediate relations can supply to them, while in preparation for the work they have in prospect. Nor, in view of the wants of our mission field, ought the one question to be, whether candidates possess or might derive from private sources, a sufficiency of worldly means to enable them to bear the outlay connected with their residence at College; but whether it is not for the greater good of the church to provide and offer what may counteract the discouragements, and determine the hesitancy of worthy aspirants, or save them from yielding to the alternative of embracing other professions, simply to avoid worldly em-

barrassment, or a dependence on the generosity of relations, often as disagreeable to students themselves, as, in some cases at least, unwelcome, if not inconvenient to their friends.

The retirement of the resident head of the Boarding house, at this term of the expiration of his engagement, leaves a vacancy in that important charge. And in some uncertainty on what conditions best to fill up the appointment, we have deferred taking any final step till the Synod's meeting. We have a few offers for the situation spontaneously made by parties, and other parties have been spoken of among ourselves. On the question whether the Head of the Boarding establishment should be limited to the duties and responsibilities of that domestic charge, or whether, if possible, some of the work of a tutor should be combined with it, considerable discussion has been held in the Committee. The opinion of most of us is in favour of an entire separation of those departments, on the supposition of a Tutor being employed. Should the Synod prefer to dispense altogether with any Tutorship, additional to the means of preliminary instruction provided at the University, or otherwise, the question will then reduce itself to one concerning a simplest wardship, though our preference, it is presumed, will still be for some party, if he can be found, who combines with habits of business, qualifications for exerting a happy moral and spiritual influence over the inmates of our Students' Home.

The Synod has other means, besides this Report of knowing the Financial circumstances of the College. It appeared to the Committee in view of the accumulated expenditure required for the support of the Seminary, and the incomplete provision yet made to discharge the obligations of its Building Fund, that an extraordinary exertion had become necessary for supplementing our revenue; and encouraged by an offer of assistance from the parent country, they resolved, trusting to the Synod's approval, to delegate a deputation to visit to Britain, and solicit contributions more especially to the Building Fund, in each of the three kingdoms. On this errand, Dr. Burns, having had intentions at any rate of visiting Scotland, accepted the commission to solicit aid from presumed friends in Scotland and Ireland, and Mr. Fraser, of Cote Street, Montreal, has proceeded to England, his pulpit being meanwhile supplied by the brethren, and the consent of his Presbytery having been obtained.

One thing is apparent—the Treasury proves inadequate for the support of the present staff of Professors, at the same time that the value of their stipends, by the well proven change in the rate of living, has become less, much less than before. It is as unpleasant for them to feel their support a burden to the church, as it is more than ever inconvenient for them to wait on the tardy payment of their allowances.

The Committee on the College Deed will report for themselves, and the only other point is that which pertains to the Examination of Students by Presbyteries. The Synod of last year appointed that each Presbytery should send to the College Committee a report on this subject; and the injunction has been complied with by the Presbyteries of Toronto, Montreal, and of Brockville and Ottawa; but not as yet from any others. It is important for obvious reasons that attention should be given to this very provision, necessary at once as a check on indiscriminate admission to the seminary, and a stimulus,—yet not less an encouragement to students at all stages of their course.

M. WILLIS, Convener.

REPORT ON SABBATH SCHOOLS.

The Committee beg to report that in accordance with instructions of Synod they have

issued a second series of Sabbath School Lessons, and propose to issue a third with somewhat more extended notes than those in the first and second.

They contemplate also the publication of a small monthly periodical for Sabbath School scholars. They think that much good, especially in connection with our mission schemes, may result from such a publication, if adapted to the particular wants of our Sabbath School children.

The Committee moreover contemplate issuing a series of Questions to the different Congregations, with a view to obtaining more accurate statistics in regard to Sabbath Schools, and fuller information respecting the mode in which they are conducted, and eliciting suggestions as to any improvements which might be introduced. From the materials thus procured a valuable report might be presented to the Synod.

The Committee would earnestly renew the recommendation that ministers should at least twice-a-year preach sermons specially adapted to children. They have reason to know that much good has already resulted from such sermons, and therefore anticipate still greater good from a more general adoption of this course.

WILLIAM GREGG, Convener.

Kingston, C. W. }
13th June, 1857. }

Communications, &c.

MISSIONS AND THEIR MALIGNERS, No. 2.

"We must not look after the Foreign field till we have first fully cultivated the Home."

1. This was not the mind of the Master. None knew the wants and woes of Palestine better than he, but his great commission has no restrictions. It is, "Go ye into all the world," and if Jerusalem has a special corner in his heart it is not that the labors of his followers should be confined there, but that it should be the starting post in a career of world wide benevolence. It evinced surpassing kindness in Him to give the first offer of his blood to those who had shed it, and in his thoughts of love toward the Holy City, and the tears he wept over it, we find a pathetic plea in behalf of Home effort, but he desired his Cross to be a centre round which would gather men of every nation and people, and kindred and tongue. He was lifted up from the earth to draw all men unto Him. Let the Lord once turn and look upon us, we will go out and weep bitterly over our selfishness and neglect. We will not rest till the attractions of his Cross are universally felt, and unto Him the gathering of the people be.

2. Had the Apostles and early Christians acted on this selfish principle, how different would have been our lot! Many spiritual lepers were in Israel in their days, but, did they tarry till all were cleansed, before carrying to the regions beyond the blood which cleanseth? Almost immediately the narrow limits of the Holy Land were passed, and the savour of the knowledge of Jesus was manifested in every place.

Had they acted thus, the cry that was wafted across the sea, from Philippi to Thracia would have received no favorable response. Paul would have said to the Macedonian Phantom, "I cannot go over and help you. I have more than enough to occupy me where I am." Had they waited till all Asia had bowed to the Cross, it would have fared ill with Europe. And had they waited till it found a footing on the greater part of Europe, before planting it on the bleak shores of the remote islands where our fathers roamed,—where would have been Britain's glory to-day? Instead of ranking a

first-class power, she might have ranked no higher than Madagascar or Japan.

We owe to Foreign Missions, which have been of late so much decried, our present proud position. Shall we not feel then for them who are in circumstances similar to these in which we then were, and be influenced by the appeal—"Freely ye have received, freely give."

3. And who are they who feel most for the Home Heathen? the very ones who feel most for the Foreign. Run over the names of the Office-bearers of Societies in Britain and America, for the physical, intellectual and spiritual welfare of the Home population—such as Reformatory Institutions, Ragged Schools, Asylums for the Blind, Deaf and Dumb, Insane and Poor, Home and Missionary Societies, &c., &c.—and you will find that, as a general rule, they are just the parties whose sympathies are most ardent in the Foreign Mission enterprise. And when was it that these Home Institutions took their rise, or made their most marked progress! is it not within the very era known as the Missionary? Before that era dawned, the destitute lay, like the thief-caught traveller, in the Church path; but, like the Priest and the Levite, she passed by on the other side. Ever since then she has been seeking to act the good Samaritan's part. The flame of Modern Christian Philanthropy was kindled on the altar of Foreign Missions. B.

DR. CAMPBELL'S OPINION OF PRESBYTERY.

In a notice of Dr. Carson's work on Church Polity, the Editor of the *British Standard* of the 1st of May, has the following remarks, a portion of which we have italicised, as peculiarly worthy of notice:—

"The object of the present well-filled and very able volume is, to exhibit reasons for separating from the General Synod of Ulster: and we hesitate not to say, these reasons are such as it will be difficult to overthrow; and not only so, but very difficult to improve. In thus speaking, however, let us not be understood to set lightly by Presbytery. That system of church government is unquestionably next to real Congregational Independence,—not the Independence of a pernicious isolation, but that of John Owen,—the best because the nearest to the Sacred Scriptures. *As Presbytery is managed now-a-days among the United Presbyterians of Scotland, and in the Free Church, it is a stupendous instrument for good, presenting all the benefits of centralization for common objects, without, as a rule, at all interfering with the liberty of the people. As it is there worked, it is infinitely preferable to isolated Independence—democracy in excess; things, as we view the subject, utterly incompatible either with the highest welfare of the individual flocks, or advancement in the fullest measure, and upon the best principles. By such an Independence, far more mischief has been done amongst a given number of churches, in a given period, than was ever done, among the same number and in the same time, by Presbytery, even in a day when it was less mollified than at the present. Spurious Independence—anarchical democracy—has ruined many a church: whereas, the instances have been few, apart from the Establishment proper of Scotland, of any congregation being largely or permanently injured by any arrangement or decision of Presbytery.*

There are remains of good men, which ought to be gathered up and preserved by the survivors,—their sayings, writings, and examples; that, as their works follow them in reward, they may stay behind to benefit.

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 Several 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, JULY, 1857.

FRENCH CANADIAN MISSIONARY SOCIETY.

The Synod of the Presbyterian Church of Canada having appointed a collection to be taken up on the 3rd Sabbath of July, for the French Canadian Missionary Society, the following brief Statement is presented for the prayerful consideration of the Churches:—

1st. Attention is drawn to the fact that the French Canadians number about 800,000 in Lower Canada, and 50,000 throughout Western Canada, forming, at least, one-third of the population, so that, as fellow-subjects we are deeply interested in their well-being, and have a solemn duty to perform towards them. When Canada was ceded in 1763, the inhabitants numbered about 60,000, and had our British ancestors realized the object which, without doubt, the God of Nations had in transferring this vast colony from Roman Catholic France to Protestant Britain, how different would have been the spiritual and social condition of the French Canadian people. Not to speak of the many thousands whose salvation might have shed a glorious light upon the otherwise dark night, extending from the Conquest till recent years, what numerous and valuable auxiliaries might have been raised up in the contest we now wage against the Man of Sin! From how many homes might have been heard, morning and evening, the praises of God, instead of almost a whole population being sunk in Romish superstition and Mariolatry. Even commerce would have felt godliness to be gain, had Lower Canada been inspired with that enterprise, which, before the revocation of the edict of Nantes, was the life blood of French industry. But, alas! three-fourths of a century passed away, with its three generations of immortal souls, and the population had increased to half a million, before a single Protestant Missionary commenced

his systematic labors among the French Canadian people; and instead of these genial fruits, we have to contemplate the sad contrast, too well known to those who have compared Roman Catholic with Protestant countries in the old world, of a people uneducated, unskilled in agriculture, (although the occupation of four-fifths of the population,) and with the usual characteristics of a priest-ridden people, although naturally not inferior in intelligence to the British races.

2nd. Language can scarcely be found too strong to express the injuries, spiritual, moral, intellectual, and social, inflicted upon Canada, by the dominancy of the Church of Rome. Permitted at the conquest to retain their extensive properties, the religious corporations of Rome have continued to increase their landed estates, through a virtual repeal by the Legislature (Protestant legislators being unfaithful to their trust) of the laws of Mortmain. These possessions, besides the large revenues they yield, give the Church of Rome much social and political influence, which is turned to the advancement of its religious interests. This state of things places the people in a servile attitude, and makes conversion from Romanism a step almost sure to be followed by persecution, too often instigated, or sanctioned by priestly authority.

In an outward aspect, the position of the Church of Rome in Canada was never more discouraging to the friends of the Gospel and of the best interests of the French Canadians. In all quarters throughout Lower Canada, schools, convents, churches, and cathedrals are being built. The circulation of Popish books has recently received considerable impulse. Zealous efforts are being put forth to control education, and enslave the minds of the people, by the multiplication of gorgeous and idolatrous rites.

3rd. As an instrumentality fitted to spread successfully the Gospel among French Canadians, the friends of the French Canadian Missionary Society feel that it has a claim second to none, upon the confidence and support of the friends of the Redeemer.

The means employed by the Society, under God, are: 1st—Circulation of the Scriptures and Religious Tracts by Colporteurs, and the systematic visitation of the people by Scripture readers and Catechists.

2nd—Preaching the Gospel by Ministers and Evangelists.

3rd—Education of the young, through the Institutes at Point aux Trembles, and schools scattered over the country.

The following is a general summary of the Society's operations from last year's Report:—

The number of scholars taught last year, at the Institutes and Mission Stations, has been about 200; the regular attendance at the meetings for public worship may be estimated at 300; and converts in church fellowship at over one hundred.

The Stations occupied by the Society are eleven, besides places where meetings are oc-

asionally held, but at which no missionary resides.

During the year it has supported in all about thirty Missionaries.

Upwards of a thousand souls have embraced Protestantism, in connection with this Society's efforts since its establishment in 1839. The number of children who have received more or less of a good secular and scriptural education cannot be less than 500; who, with scarcely an exception, have embraced Protestantism, and are in various places, with more or less distinctness, letting their light shine before their benighted countrymen.

ABSTRACT OF REPORTS FROM THE STATIONS.

At Point aux Trembles, last winter, an interesting revival of religion took place among the pupils, which continued in part this season. Several of the older ones have been admitted to church fellowship. The progress of both schools is encouraging.

At Montreal, a French Evangelical Church, numbering thirty members, has been recently organized, and at Belle Rivere, another station of the Society, a French Canadian Church has been gathered, amounting, with the congregation, to seventy persons. At the latter place, the converts are endeavoring, with the assistance of their English brethren, to build a church. In the circuit of which Belle Rivere is the centre, a colporteur reports no less than 24 French Canadian families, numbering 151 persons, as having left the Church of Rome in connection with the mission, and that, exclusive of several families which of late have emigrated westward.

At Quebec three conversions are reported by Mr. Solandt. He sold over a hundred copies of the New Testament during last summer in the new settlements below Quebec.

At Buckingham there is a school attended by 39 children. A school house, with lodging for the teacher, has been erected by the people at their own expense. Regular meetings are held on Sabbath, which are attended by 20 French Canadian adults, from ten different households.

From other stations interesting communications are received of persons enquiring after the truth, and of conversion to the Gospel.

4th. In conclusion, the Committee rejoice to be able to state that the Missionaries employed by the society, nearly all report greater access and increased facilities to converse on religious matters. Old prejudices are wearing out, and Romanism, although more active and incensed against the Gospel than ever, cannot command amongst the people the same blind and fanatic obedience.

But, whilst the fields are white unto the harvest, the labourers are few. There are needed more colporteurs to carry to every French Canadian house the word of God, and ministers to nourish in the faith those who are brought out of darkness, and gather them into church-fellowship. To meet the wants of the field, in some degree, the committee have availed themselves of the visit to Europe of the

Rev. Donald Fraser, to request him to engage at least two ordained ministers and six colporteurs, which important mission he has kindly undertaken. To relieve the Society of debt, and sustain its operations on a scale commensurate with the wants of the field, liberal contributions are therefore needed. But besides pecuniary aid, the outpouring of the Holy Spirit is absolutely needed to ensure success against the gigantic and consolidated system of Romanism. The committee therefore entreat individual and united applications for the work and the workmen and, especially in view of the effort made to increase the number of their missionary labourers.

Montreal, 22nd June, 1857.

THE LATE MEETING OF SYNOD.

We have neither time nor space to refer at any length, to the proceedings of the recent Meeting of Synod. We have given the proceedings with considerable fulness, and we doubt not they will be read with interest by many of the members and friends of the church. The Synod was, everything considered, of a very pleasant and satisfactory kind. Many matters of interest were discussed most fully, but we never remember to have witnessed discussions sustained with so much spirit, and at the same time with so much good humour. It only now remains that Ministers, Elders, and members seek by earnest prayer, and a faithful and affectionate striving together, for the rich and effectual blessing of God to follow the late Synodical Meeting. Let there be much earnestness and fervency in seeking the blessing of the Lord, and a diligent faithful discharge of duty, and we may hope that a faithful God will not withhold His blessing, but that He will cause it to come down like rain upon the mown grass, and like showers that water the earth.

OPENING OF McNAB STREET CHURCH, HAMILTON.

This spacious place of worship, built for the Rev. Mr. Inglis' congregation, was opened on Sabbath, the 7th of June, by the Rev. Professor Young, and the other services of the day were conducted by the Rev. Mr. Ure of Streetsville, and Rev. Mr. Inglis. The Pastor of the congregation has entered on the possession of this handsome church under very auspicious circumstances. At a Tea-meeting, held on Monday evening, in which the ladies of the congregation took an interest, and when addresses were delivered by several ministers and others, it was announced, amidst cheers, that a donation exceeding £1,500 had been added to the collection (itself handsome) of the evening, and of the preceding day, being a liberal transference of a fund placed at the disposal of the trustees of the "American Presbyterian Church" of Hamilton,—a congregation which has ceased to exist, but whose property had yielded this surplus, since the winding up of its affairs. By this generous appropriation, the burdens of Mr. Inglis' congregation have been lightened

most seasonably, and considering their recent praiseworthy exertions, every friend will rejoice in so providential an accession to their means.

BRANTFORD CHURCH.

The foundation stone of this church was laid by the Rev. Dr. Willis, on Tuesday the 23rd inst., in presence of the Mayor of Brantford, who presided, and a large assembly of all denominations, whom the occasion brought together. Dr. Willis, after suitable devotional exercises, having deposited the stone, addressed the Pastor, the Mayor, and the citizens present, in cordial congratulatory terms. He dilated on the great value to a rising community of a sufficient provision for religious ordinances, and paid an affectionate tribute to the worth of the comparatively youthful, but already well-proved minister, whose church he was glad to see happily commenced. A numerous and enthusiastic meeting was held in the evening, in the Town Hall, at which addresses were delivered by the Mayor and by ministers of various denominations, and a collection taken up for the Building Fund.

COOKES CHURCH—TORONTO.

The corner stone of this fine commodious edifice was laid on the 2nd of June, in the presence of a number of the congregation and other friends. The Rev. Dr. Willis conducted the devotional service, and, after depositing the stone, addressed the congregation in suitable terms. A handsome Silver Trowel, prepared for the occasion, was presented to Dr. Willis, with the thanks of the congregation.

REV. DR. BURNS.—We have received letters from the Rev. Dr. Burns, as well as from Mr. Frazer, since their arrival in Britain. They were most cordially received in the General Assembly. Dr. Burns has preached in Paisley and elsewhere, to very large congregations.

"NORTH BRITISH REVIEW."—The publication of this Review has been suspended. It is stated that this is in consequence of differences of opinion among those who have heretofore contributed to it, chiefly on account of the late article on Dr. Chalmers and his writings.

"THE PROTESTANT."—We have received a prospectus of a new periodical, to be published in Toronto, monthly, at one dollar, under the name of *The Protestant*. The field proposed to be taken up is a most important one. We trust the magazine may be vigorously supported. Intending subscribers should address their orders to "The Editor of *The Protestant*, box 1074, P. O., Toronto."

FATAL AND DISASTROUS ACCIDENT.—We have just heard of a most disastrous accident, resulting in the loss of upwards of two hundred lives. The sufferers were principally Scotch emigrants. The steamer in which they were coming up from Quebec, caught fire in the River St. Lawrence, and this led to the loss of life above referred to. Truly God is often speaking to us

by startling and solemn dispensations. May we have grace to "hear what God the Lord will speak."

MISSIONARY INTELLIGENCE.—REV. MR. STEVENSON.—We have received, shortly before going to press, an interesting letter from the Rev. Mr. Stevenson, our Missionary. It will appear in our next number.

MEETING OF THE WESLEYAN CONFERENCE.—This body met in Toronto in the beginning of last month. A large number of ministers were in attendance. Their Ecclesiastical affairs appear to be in a prosperous state. Our space will not allow us to refer particularly to the proceedings of the Conference.

MEETING OF CONGREGATIONAL UNION.—This body held its annual meeting at Montreal, on the 10th June. A considerable number of ministers and delegates were present. Resolutions were passed on several important subjects, connected with the moral and spiritual advancement of the country.

STATISTICAL RETURNS.—We earnestly request all those ministers who have not sent in their annual statistical returns, to attend to this matter without delay.

KNOX'S COLLEGE.—It is of the greatest importance that congregations that have neglected, during the past year, to contribute for this object should do so without delay. It is really necessary that every congregation should do its duty in this matter.

REACH AND REAR OF WHITBY.—The Rev. Thomas Sharp has been ordained by the Presbytery of Toronto, as Pastor of the United Congregations in the Rear of Whitby and Reach.

PERCY AND CAMPBELLFORD.—The Rev. G. Cutlibertson has received a call to the Pastor of the Congregations at Percy and Campbellford.

CARTWRIGHT AND MANVERS.—The Congregation of Cartwright and Manvers have called the Rev. Mr. Windell.

PROCEEDINGS OF SYNOD.

The Synod met on Tuesday evening, at 7 o'clock, when the Moderator for the past year, the Rev. George Cheyne, preached from Luke xvii. 5. After public worship, the Synod was constituted for business, and the Synod Roll made up. It appeared that there were on the roll 124 ministers, of these 85 were present during some of the Sessions of Synod, and 42 elders.

The Rev. George Smellie, minister at Fergus, was unanimously chosen Moderator, and took the chair, when he acknowledged in appropriate terms the honour conferred upon him by the Synod.

After nominating a Committee on Bills and Overtures, and making a few routine arrangements, the Synod adjourned till Wednesday morning.

The greater part of the first diet of Wednesday was spent in devotional exercises which were conducted by Mr. T. Wardrope, Mr. John W. Smith, Mr. McTavish, and Mr. Inglis. On

the conclusion of the devotional exercises, the Synod appointed Committees for examining and reporting on the public accounts of the Church, also for revising the Synod Records and the various Presbytery Records. The Rev. T. Alexander, formerly of Colouree, who had just arrived from Scotland, was asked to sit with the Synod.

In the afternoon, and during the principal part of the evening diet, the attention of the Synod was taken up in the consideration of a reference from the Presbytery of London regarding the annexation to the Presbytery of Montreal of the Congregation of Knox's Church, Boston, Mass., and a call from said congregation to the Rev. W. McLaren, of Amherstburgh. Two motions on this subject were brought before the house. The first, moved by Mr. Inglis, seconded by Mr. Cheyne, was in the following terms:—"Sustain the reference, and approve of the conduct of the Presbytery of London; approve further of the reception of the Boston Congregation by the Presbytery of Montreal; resolve further, that in all cases of future application from congregations in similar circumstances the Presbytery shall obtain the sanction of the Synod before receiving such congregation."

The second motion, moved by Mr. T. McPherson, seconded by Mr. A. Young, was as follows:—"that the Synod sustain the reference, and disapprove of the conduct of the Montreal Presbytery in taking into connexion with this body a congregation in a foreign country without previously having consulted the Synod; yet, considering the peculiar circumstances of that congregation, the Synod recommend the Presbytery of Montreal to take it up as a missionary station, and supply it with christian ordinances." After full discussion the Synod divided, when the motion by Mr. Inglis was carried by a vote of 88 to 8, several members declining to vote.

It was agreed to refer the matter of the call to Mr. McLaren to the Presbytery of London, which was instructed to meet for this purpose. The Presbytery having afterwards met, agreed to translate Mr. McLaren from Amherstburgh to Boston.

The following ministers were appointed to preach on Sabbath, viz:—
In Chalmers' Church,—Mr. McTavish in the morning, Mr. Laing in the afternoon, and Mr. Mitchell in the evening.

In Brock Street Church,—Dr. Irvine in the morning, Mr. Canning in the afternoon, and Mr. King in the evening.

On application duly made, the Synod granted leave to the Presbytery of Montreal to receive as a Probationer of this Church, Mr. Allan, a Probationer from the Free Church of Scotland; also to the Presbytery of Brockville and Ottawa to receive Mr. Canning, a minister formerly in connexion with the Associated Reformed Church in the United States.

Leave was also given to receive on public probationary trials the following young men, namely, Mr. N. Patterson, Mr. J. White, Mr. P. Duncan, Mr. James Thom, Mr. D. Anderson, Mr. J. Cameron, and Mr. J. Blount, students of Divinity.

On Thursday morning, it was agreed to appoint the time and place for the next ordinary meeting of Synod, when it was unanimously agreed that the next ordinary meeting of the Synod should take place in the City of Hamilton, and within McNab Street Church there, on the Tuesday after the second Sabbath of June, 1858.

The Synod took up an overture from the Presbytery of Toronto on the subject of provision for aged and infirm ministers. The following was the deliverance of the Synod on this important subject, viz:—

"The Synod approve of the overture, and in order to further the object contemplated,

resolve, that a Committee be appointed to take what measures may to them appear proper, for bringing the subject before the Church, to receive any sum which may be contributed for this purpose, and to draw up such rules as may be necessary for the regulation of such a fund when established, and to report at next meeting of Synod." The Committee was appointed as follows: Mr. Gregg, Convener, Messrs. McTavish, Lowry, Reid, ministers, and Messrs. Court, Ferrier, Stewart, McMurrich, Walker, Sherwood, and Alexander Mitchell.

The Synod then called for the report of the Committee on the Widows' and Orphans' Fund. The same was given in and read, showing the gross accumulated fund to be now £5368 13s. It was moved, seconded and agreed, that the report be received and adopted, and that the thanks of the Synod be given to the Committee, and especially to the Convener John Fisher, Esq., for the valuable services which he has rendered to the scheme since its commencement, and that the Committee be re-appointed, James Osborne of Hamilton, Convener.

In the afternoon of Thursday, the Synod proceeded to take up a dissent and complaint by Mr. Peter Gray, against the finding of the Presbytery of Brockville and Ottawa. After the papers had been read, and parties heard, two motions were brought forward. It was moved by Mr. Clark, seconded by Mr. J. W. Smith, that the Synod dismiss the dissent and complaint, and sustain the action of the Presbytery of Brockville and Ottawa in the matter.

It was moved by Mr. McTavish, seconded by Professor Young, "That the Synod sustain the dissent and complaint, disapprove of the decision of the Presbytery of Brockville and Ottawa complained of, at the same time recommend the Presbytery to use all means in their power to obtain for Mr. Melville, payment of the arrears of stipend due to him."

Mr. Clark's motion was carried by a large majority.

The Rev. G. J. C. Duncan, of Greenwich, a minister of the Presbyterian Church in England, and Clerk of the Synod, having come into the house, the Synod unanimously agreed to welcome him amongst them, and to request him to take a seat with them. The Moderator conveyed to Mr. Duncan the request of the Synod, and Mr. Duncan took his seat accordingly. At a subsequent diet, an opportunity was given to Mr. Duncan of addressing the Synod as a Delegate of the Presbyterian Church in England. Mr. Duncan's address having been concluded, the following resolution moved by Dr. Willis, and seconded by Dr. Irvine, was unanimously adopted, viz: "That this Synod greet with much satisfaction, the Rev. Mr. Duncan as a visitor from the English Presbyterian Church, and request the Moderator to express their thanks to Mr. Duncan for his address, assuring him of their hearty affection to his Synod and Church; to request him to convey to his brethren the assurance of the pleasure which it will always afford to this Synod to receive or render, as Providence may give opportunity, such tokens of brotherly interest and co-operation in the service of our common master."

The Synod afterwards proceeded to take up a reference from the Presbytery of Brockville and Ottawa. The reference arose from the continued use of instrumental music by the Congregation of Brockville. After the reference had been fully stated, the Synod proceeded to discuss the subject. Four motions were submitted, viz,

1. It was moved by Mr. Kemp, seconded by Mr. Gillespie, "That the Synod sustain the reference; approve of the conduct of the Presbytery; again declare that the use of instrumental music in public worship is not in accordance with the usages of this Church, nevertheless considering that the organ was

introduced into the Church at Brockville, under the impression that such a course was not contrary to the laws or principles of this Church;—considering further, that the congregation is unanimous in their desire to retain the organ as an aid in leading the praises of the Sanctuary, and that the peace of the congregation has not been interfered with, the Synod instruct the Presbytery of Brockville and others to take no further action in this matter, but enjoin upon Presbyteries to take heed that no similar case be permitted in the Church, without the express sanction of the Synod."

2. It was moved by Mr. Inglis, seconded by Mr. A. Mitchell, "That the Synod sustain the reference, inasmuch as the finding of last Synod was designed to direct the action of the Presbytery of Brockville, and cause the musical instrument to be removed from the Church of Brockville, therefore direct the Presbytery to proceed in this case, with the view of removing such musical instrument from the Church of Brockville without delay, and that a Commission of Synod be appointed to act with the Presbytery of Brockville in this case."

3. It was moved by Mr. Gregg, seconded by Mr. Laing, "That the Synod sustain the reference from the Presbytery of Brockville and Ottawa; regret to learn that instrumental music is still retained in Brockville, but finding that its continuance has resulted, to a great extent, from the congregation being unaware of the Synod's desire for its removal, appoint a Committee of Synod to visit Brockville,—confer with the Session and Congregation, representing to them the views of the Synod, and urging upon them the importance of bringing their practice into conformity with the general usages of our Church, in the matter of celebrating the praises of God."

4. It was moved by Mr. McLaren, seconded by Mr. Ross, "That the Synod sustain the reference; adhere to the resolution of 1855, anent the use of instrumental music in the public worship of God, but inasmuch as it appears that the continuance of the organ in the Brockville congregation has arisen from a misapprehension of the law of this Church, appoint Dr. Bayne, Mr. Ure, Mr. Court, and Mr. Torrance, to visit that congregation, and report to the Synod during its present sessions, with a view to the final disposal of this case."

After full discussion, the Synod proceeded to a division. Mr. Kemp, with the permission of the Synod withdrew his motion. Mr. Gregg's motion and Mr. McLaren's were put to the house when a majority were in favor of Mr. Gregg's motion. Mr. Gregg's motion and that by Mr. Inglis, were then put against each other, Mr. Inglis' motion was carried by a large majority, and adopted as the decision of the Synod. In terms of the motion, the Synod appointed Dr. Willis, Mr. Inglis, Mr. Court, and Mr. Torrance, as a commission to act with the Presbytery of Brockville in the matter.

On Friday forenoon, the College Report was called for, and was given in by Dr. Willis, Convener of the Committee. A statement of the finances of the College was laid before the Synod, showing a deficiency, to some extent, in the funds for the past year.

It was moved, seconded, and unanimously resolved, that the Synod sustain the Report; regret to find that the contributions for the congregations of the Church, in behalf of the Ordinary College Fund, do not amount to the required expenditure,—anticipating, however, that this deficiency will yet, for the most part, be made up by the contributions still to be received. The Synod further considering the importance of maintaining, without embar-

rasment, the Theological Institution of the Church, urge upon the ministers, office-bearers, and members of the Church to take this matter into their serious consideration, and remit the subject for the considerate attention of Presbyteries, Sessions, Deacons' Courts, and Managers of Congregations, and that it be earnestly recommended that the moneys to be raised for the above purpose be raised by subscriptions.

The following resolutions were, at a subsequent Diet, adopted, with reference to the College.

1. "That it be agreed to dispense, for the present year, with a regular tutor-ship, in connexion with the College, and that it be remitted to the College Committee, to make the best arrangement in reference to this matter, that circumstances may admit of."

2. "That all necessary arrangements, with reference to the Boarding House be remitted to the College Committee, it being an instruction to them, that such arrangement as shall be made, shall not make the Boarding House a burden on the College Fund."

3. "That according to the recommendation of the College Committee, a principal be appointed to Knox's College, and that Dr. Willis be chosen to that office."

4. "That the attention of Presbyteries be again directed to the regulations of the Synod, in regard to the examination of students, recommending them to give special attention thereto, and appointing Reports of the Presbyteries to be sent to the Convener of the College Committee on or before the 31st of May."

The following regulations were adopted *ad interim* respecting the duties of the Principal of Knox's College, viz:—

1. That the title shall be "The Reverend the Principal of Knox's College."

2. That he shall preside in all meetings of the Professors' Court, or College Senate, and shall summon such meetings at stated or convenient times.

3. That he shall preside at the public opening and closing of the College Session.

4. That he shall be the medium of communication with, and conduct the official correspondence of the Professors' Court or College Senate.

5. That he shall have a general superintendence of the studies of the Students in accordance with the instructions of the Senate, it being understood that the other Professors shall be responsible only to the Synod for the discharge of the duties entrusted to them.

The College Committee was appointed as follows, viz: From the Presbytery of Toronto, Dr. Willis, Dr. Burns, Professor Young, Messrs. Reid, Lowry, Gregg, McTavish, Ure, Laing, Ministers; and Messrs. McMurrich, Henning, C. S. Patterson, and Laidlaw.

From the Presbytery of Hamilton, Dr. Irvine, Messrs. Inglis, McRuar, S. Young, John Alexander, Dr. Bayne, Ministers; and Messrs. Dickerman, Hopkin, Mitchell, McKenzie, Elders.

From the Presbytery of London, Messrs. Scott, Ross, McKenzie, Ball, T. McPherson, McDiarmid—Ministers; and Messrs. Clarke, Smith, Green, and Douglas—Elders.

From the Presbytery of Cobourg, Messrs. McLeod, Roger, John Smith—Ministers; and Messrs. Riddell and Fraser—Elders.

From the Presbytery of Brockville and Ottawa, Messrs. T. Wardrope, Duncan, Smith, and Dr. Boyd—Ministers; and Messrs. McLaren, Nicoll, and Sherwood—Elders.

From the Presbytery of Montreal, Messrs. Clark, Fraser, Kemp, and Anderson—Ministers; Messrs. Court, Redpath, and F. Torrance—Elders. Mr. Gregg to be Convener.

The Synod also appointed Messrs. Reid and Gregg assessors with the Professors, in the Professors' Court.

On Friday evening the Synod called for the

report of the Committee on Foreign Missions. The same was given by Mr. Lowry, Joint Convener. The report detailed the action of the Committee in reference to Mr. Stevenson, now labouring at Bancorah as the missionary of this Church. From the financial statement it appeared that the sum of upwards £1050 had been contributed for the Foreign Mission during the last two years.

On motion made and seconded, "It was agreed that the Synod receive and adopt the report, re-appoint the Committee, and express their gratitude to God for his goodness to them in regard to this matter, and their firm resolution in dependence upon him to carry forward the work of evangelizing the heathen."

The Synod also called for the Report of the Committee on Colportage and Publication. The Report was given by Mr. Inglis, Convener of the Committee. After lengthened conference, the following deliverance was come to, viz: "That the Synod receive and adopt the Report, approve of the diligence of the Committee, and especially of the Convener, considering however that some difference of opinion exists in regard to the propriety of the Church engaging in so extensive a scheme of Colportage, as the Committee contemplated, instruct said Committee to undertake no farther liabilities than may be necessary for the working out of the present plan pursued by the Committee, and to report to the next meeting of Synod the result of their experience in reference to the best mode of accomplishing the object contemplated in the scheme, and recommend the various Presbyteries to assist the Committee in their operations."

The Synod elected the following persons members of the board, viz, Messrs. King, Laing, R. F. Burns, and McTavish, ministers, in room of Dr. Burns, Rev. J. Alexander, Rev. R. F. Burns, and Rev. A. F. Kemp, who now retire; and Messrs. Begg, Clark, Cowan, and McKenzie, for Messrs. Begg, Clark, Cowan and Dewar, who retire by rotation.

On Saturday, the Report of the Judicial Committee was called for and given in by Mr. Kemp, Convener. It was on motion made and seconded, agreed "That the Synod receive the report, and re-appoint the Committee with directions to prepare a digest of the laws and practice of the Church, to be compiled from the minutes of past Synods, and to report to next meeting of Synod with the view of publishing such digest as an appendix to the Minutes of Synod for 1858."

On Monday evening the Synod appointed a Committee consisting of Dr. Willis, Dr. Irvine, Mr. Kemp, and the Clerk of Synod, to draw up a loyal and dutiful address to Her Majesty the Queen. This Committee, at an after Diet, reported a draft of an address, which was amended, approved, and ordered to be written out, and signed by the Moderator and Clerk of Synod, in order to be transmitted to Her Majesty. The Address is in the following terms, viz:—

To the Queen's Most Excellent Majesty:—
MAY IT PLEASE YOUR MAJESTY,—
"We the Ministers and Elders of the Synod of the Presbyterian Church of Canada, in Synod assembled, beg leave to present to your Majesty the assurance of our most dutiful and loyal attachment to Your Majesty's person and Government. More especially we beg to congratulate Your Majesty, and Your Majesty's loyal Consort, on the late auspicious birth of an infant Princess,—an event not more fraught with joy to the maternal heart of our Sovereign, than hailed by an attached nation as an additional pledge from Providence for the continuance of the dynasty, which now holds the sceptre of the British Empire.

"We congratulate Your Majesty and Your Majesty's Government on the successful ter-

mination of the late war,—and that, on terms which we would fondly hope shall be of happy influence on the world's civilization, and favorable to the diffusion of civil and religious liberty.

"Nor can we omit to recognize in the proposed alliance of Your Majesty's Royal House with a leading Protestant Dynasty, another matter of congratulation, as affording, under Divine Providence, a further guarantee for the consolidation of European peace.

"That it may please Almighty God long to preserve Your Majesty's life and health, and that he may bless Your Majesty, Your Royal Consort, and all the members of the Royal Family, with all temporal and spiritual blessings, is the prayer of, may it please Your Majesty,

"Your Majesty's faithful and dutiful subjects, the Ministers and Elders of the Synod of the Presbyterian Church of Canada."

The Synod then took up an Overture from the Elders on the subject of manse. The Overture was in the following terms:—

"The Elders of the Presbyterian Church of Canada, taking into their serious consideration the small number of manse, compared to the number of churches and congregations now organized, and likely to be hereafter organized, having regard also to the limited amount of stipend allowed to ministers of this Church, in many cases not amounting to the minimum already recommended, and holding it most desirable that every minister should have a manse in connection with his church, and where practicable, in country places, a small glebe;—would impress on the Synod the propriety of their giving such injunction or deliverance to the Presbyteries and congregations on this subject, as may induce them to take considerate action on so important a subject. Your memorialists would suggest that congregations that may not be in circumstances to build manse, at once would at least endeavor to acquire sites, and that they would particularly impress upon new stations, feeling by experience how much easier it is to acquire land in a new settlement than some years after."

A. D. FERRIER.
JAMES COURT.

Chalmers' Church, Kingston, }
11th June, 1857. }

The Synod unanimously resolved to approve of the Overture, and to call the attention of Presbyteries to the important matter, and direct the Overture to be printed in the *Record* with the view of bringing the matter more extensively under the notice of the members of the Church.

The Synod then took up the consideration of the proposed Deed for Knox's College or Act of Incorporation. This subject occupied the attention of the Synod for several diets. The draft submitted by the Committee was considered clause by clause, amended and approved, and the Committee re-appointed with the view of having the draft engrossed, and an application made to Parliament for an Act of Incorporation in terms of the Draft. We shall publish the draft in an early number. We may merely mention now, that according to the draft approved by the Synod, the Trustees will be 24, of whom one fourth, but not more, may be ministers. The Trustees are nominated by the Synod, and hold office for three years.

At the diet of Monday evening, the first matter which engaged the attention of the Synod was an Overture from the Presbytery of Toronto on the subject of a mission to the North American Indians. The Overture was generally approved, and referred to the Presbytery of Toronto, with the view of their ob-

taining more full information on the subject and reporting to next meeting of Synod.

The Report of the Home Mission Committee was given in and read by Rev. W. Reid, Convener. From the report it appeared that 21 pastoral settlements had taken place during the year now past, and that there are at present 34 vacant charges, and about 40 stations requiring supply; and that there are now labouring as missionaries within the bounds of the several Presbyteries 50 missionaries, a considerable proportion being students of Knox's College. The Synod unanimously agreed to receive and adopt the report, and that, grateful for the success which has attended their efforts in times past, they resolve in dependence on the continued blessing of God, on the vigorous prosecution of the work committed to them.

The Rev. Mr. King gave in a report of the Buxton Mission, from which it appeared that the mission is on the whole in a prosperous condition, there being in the settlement about 200 families. There are two teachers in the day schools with 98 scholars, while there are 100 scholars at the sabbath school and 8 teachers.

The Report was approved, and the Synod resolved to recognize with gratitude to God, the success which has attended the efforts at Buxton under Mr. King's superintendence, and continue their efforts for the support of the mission.

Mr. Reid gave in a verbal report of the Red River Mission, and mentioned that there would appear in the statistical table when published, a full return from the Red River Congregation.

The Synod took up an Overture from the Presbytery of Montreal on the subject of a Synodical fund for aiding congregations not in circumstances to support a stated ministry.

The Synod while recognizing the importance of the subject, agreed that the overture be sent down to Presbyteries for their consideration.

The Synod also took an Overture from certain members of Synod on the subject of the employment of probationers. This overture was also sent down for the consideration of Presbyteries.

The Synod then called for the Report of the Committee on Sabbath Observance. The same was given in and read. The report stated the action taken since last Synod, and the various encouragements and discouragements connected with the Sabbath question, and contained several recommendations.

It was moved, seconded, and agreed "That the Report be received, and the Committee be re-appointed and instructed to renew their exertions in behalf of the sanctification of the Lord's day, and that special attention be paid in their treatment of this great question to the growing sin of Sabbath desecration by the Railroad Companies of the Province."

On Tuesday evening, the Rev. Dr. Taylor of Montreal and the Rev. W. Ormiston of Hamilton, delegates from the Synod of the United Presbyterian Church, appeared, when, on motion made and seconded, it was unanimously agreed to request them to sit as corresponding members of Synod.

It was reported to the Synod on the part of the Presbytery of Brockville and Ottawa, that the congregation of Brockville had agreed to acquiesce in the decision of Synod with reference to the use of instrumental music. This report was received by the Synod with satisfaction.

The Synod called for the Report of the College Building Committee. The same was given in and read. It appeared from the Report that there had been received, during the year, the sum of £1,851 1s. 8d., and that there had been expended the sum of £1,951 17s. 5d., including interest on purchase money unpaid; the cost of the additions to the College Buildings being £1,508 10s. 9d. The Synod agreed to receive and sustain the Report, and tender thanks to the Committee for their diligence. The

Synod further discharged the Committee, and remitted to the College Committee to take steps for visiting all the congregations which have not yet contributed to this important object, and renewed their instructions to Presbyteries to co-operate with the College Committee in this matter.

An application was made to the Synod, in behalf of the French Canadian Missionary Society, that the Synod would permit any minister of the Church, in the event of his being appointed General Secretary of this Society, to retain his status in the Church and his connection with the Widows Fund. The Synod agreed not to grant the application.

The Synod then called for the Report of the Committee of Union with the United Presbyterian Church. The Report was given in by Mr. Ure, Convener of the Committee. The Report contained the following articles, as a basis of Union, and stated that these had been agreed to by the members of the Committees of both Churches:—

I. OF THE HEADSHIP OF CHRIST.

"We maintain that the Lord Jesus Christ is the only King and Head of his Church; that the laws by which it is to be governed are contained only in the inspired Scriptures; that Christ hath made her free from all external or secular authority in the administration of her own affairs; and that she is bound to assert and defend this liberty to the utmost, and ought not to enter into any such engagements with any party whatsoever, as would be prejudicial to it."

II. LIBERTY OF CONSCIENCE.

"We maintain that 'God is the only Lord of the conscience,' and that therefore every person ought to be at full liberty to 'search the Scriptures' for himself, and to follow out what he conscientiously believes to be the teaching of Scripture, without let or hindrance. But if any person, under the plea of liberty of conscience, presumes to disturb the peace of society, or to set aside the lawful authority of the magistrate, or to blaspheme the name of God openly and wantonly, or to disturb the public religious worship of his neighbor, we declare that these are abuses, which the magistrate ought to repress, both for the glory of God and the public weal."

III. OF THE DUTIES OF THE CIVIL MAGISTRATE.

"We maintain that while the Civil Magistrate, as such, is not an officer of the Church of Christ, and may not therefore assume any ecclesiastical functions, or claim the power to act as an interpreter of the Word of God, or as an administrator in matters spiritual and ecclesiastical, he has yet an important part to act in his official capacity in relation to the Kingdom of Christ; that it is his duty in his public as well as in his private capacity, to acknowledge the authority of Christ as the Supreme Governor among the nations; and that in his view, without taking cognizance of offences against morality considered as sins against God, he ought to see that in aiming to promote the social well-being in subordination to the divine glory, the laws of the land in their enactment and administration are avowedly in accordance with the principles of justice and morality inculcated in the Scriptures. At the present time we think it necessary especially to declare that he is bound to acknowledge the divine authority of the Christian Sabbath, and to secure to all his subjects their right to enjoy the sacred rest of that day."

It was moved by Dr. Hayne, seconded by Mr. McLaren, "That the Synod find with great satisfaction, that the views of the Committee of the United Presbyterian Church on the great principle that it is the duty of the civil Magistrate in his official as well as his private capacity, to acknowledge the authority of

Christ as the Supreme Governor among the nations, and that in aiming to promote the social well-being, he ought to see that the laws of the land are avowedly in accordance with the principles inculcated in the Word of God, are the same with those of his Church. rejoice in the prospect thus opened up that a union of the respective Synods may soon be realized, re-appoint the committee, with instructions to confer farther with the committee of the United Presbyterian Church, as to the agreement of their views in respect to the practical application of the principle referred to and the prospect there would be of united action in carrying out this principle in the event of a union of the Church, and report to the next meeting of Synod."

It was moved by Mr. Kemp and seconded by Mr. Doak, "That the Synod receive the Report of the Union Committee; express their gratification at finding such full harmony on the views of the two sections of the joint-committee on the doctrines and principles, the expression and understanding of which have hitherto kept the United Presbyterian Church and ourselves apart; declare their adherence generally to the articles in said Report, and adopt them as a basis upon which union may be effected;—re-appoint the committee and remit said articles to them with instructions to mature still farther the terms and conditions of union, and report to next Synod;—send said articles down for the consideration of the Presbyteries who shall report to the Union Committee on or before the 31st of May next; recommend in the meantime that the Presbyteries and Sessions of the Church hold fraternal intercourse and conference with the Presbyteries and Sessions of the United Presbyterian Church."

After discussion, Mr. Kemp, with the permission of the house, withdrew his motion, when Dr. Bayne's was adopted by the Synod.

The Synod afterwards called for the Report of the Committee on Statistics. The same was given in and read by Mr. S. C. Fraser, Convener. From the Report it appeared that there were now 124 ministers, and 13,797 communicants. A considerable number of congregations and amongst these some large ones had failed to send any return. The amount reported as contributed for ecclesiastic purposes was £36,886. It was agreed to receive and sustain the report and return the thanks of the Synod to the Convener. The Committee was re-appointed with the addition of Mr. D. Wardrope. It was also resolved, "That Mr. Fraser's expenses should be paid out of the Synod Fund."

The following persons were appointed by the Synod as Trustees of Knox's College in terms of the Draft of Act of Incorporation:—

Messrs. Charles Allan, George Brown, William Clark, James Court, John R. Dickson, M.D., Alexander D. Ferrier, James Gibb, William Heron, George Hay, David Inglis, Andrew Jeffrey, Alexander F. Kemp, Thomas Lowrie, Morris C. Lutz, Donald McLellan, James Osborne, John Redpath, John Scott, Andrew Smith, James Stewart, James Walker, Principal Willis, Archibald Young. J. Osborne, Chairman.

On Tuesday evening the Committee on the subject Registration of Births, Marriages, &c., reported. The Report was received and the Committee re-appointed.

The Committee appointed to prepare a series of standing orders for the ordering of the business of the house, reported the draft of a set of rules. The Synod sustained the report and adopted as the standing orders of the house, the rules prepared by the Committee.

The Rev. Dr. Taylor and the Rev. W. Ormiston, delegates from the Synod of the United Presbyterian Church then proceeded to address the Synod.

On motion made and seconded, it was unanimously agreed "That the thanks of the Synod be tendered to these deputies through the Moderator, and that the Rev. J. Scott and the Rev. T. Wardrope, be appointed to attend the next meeting of the Synod of the United Presbyterian Church, and reciprocate the christian greetings of these brethren." The thanks of the Synod were accordingly tendered to the deputies by the Moderator.

The Committee appointed to examine the public accounts, reported that they had examined the Books of the Agent of the Church, and found the accounts correctly kept. The report was received and sustained.

The Agency Committee reported. Their report was received and sustained. The Synod ordered the public accounts of the Church henceforth to close on the 1st May. The Synod re-appointed the Committee with the addition of Mr. Gregg, Mr. King, Mr. Ross, Mr. Clark, and Mr. Court. Mr. Gregg, Convener, in absence of Dr. Burns, instructed them to give their attention specially to the financial arrangements of the Synod, and to report at next meeting of Synod.

The Synod appointed Mr. Ross, Convener, Mr. Scott, Mr. Clark, Mr. Doak, and Mr. Young, to enquire into the position of the Buxton Mission, and to report to Home Mission Committee, more especially with reference to its financial state and the amount of responsibility which should be undertaken by the Synod.

The Synod appointed the quarterly collections as in former years, viz.,

French Canadian Missionary Society, on the 3rd Sabbath of July.

Buxton Mission and Synod Fund, on the 3rd Sabbath of October.

Foreign Mission, on the 2nd Sabbath of January.

Widows' and Orphans' Fund, on the 3rd Sabbath of March.

On Wednesday morning the Synod agreed to commission the Rev. Dr. Burns to appear in behalf of this Synod at the ensuing meeting of the General Assembly of the Presbyterian Church of Ireland, with the view of conveying the christian regards of this church to the church in Ireland, and of giving information in regard to the spiritual destitution of this Province.

The Committee on Sabbath Schools presented their report through Mr. Gregg, Convener.—There was also brought before the Synod, an overture on the subject of Sabbath Schools. It was agreed to receive the report, commend their diligence, and approve of their recommendations, and instruct sessions to assist the Committee in the various matters entrusted to them. The Synod farther agreed to remit to the Committee, the overture on Sabbath Schools. The Committee was re-appointed with the addition of Mr. F. W. Torrance, of Montreal.

The Synod called for the Report of the Committee on the State of Religion. The same was given in and read by Mr. Crombie interim Convener. It was agreed to receive and sustain the report, re-appoint the Committee with Mr. Scott as Convener, and Mr. Chambers as corresponding member from the Presbytery of Kingston, in place of Mr. Pearce. The Synod farther remit to the Committee the recommendations contained in the report, to be carried out at their discretion.

The Synod called for the Report of the Committee appointed to examine and classify the returns of Presbyteries to the overtures sent down for their consideration by last Synod.—The report was given in and read. It appeared that in regard to the Overture on a Barrier Act, a majority of Presbyteries approved of the principle, while some alterations were suggested in the expressions. It was agreed

That this overture should again be sent down, with certain alterations, for the consideration of Presbyteries, and that it be again passed as an interim act. In regard to the Overture on the management of congregational affairs, and the Overture on the duties of Elders and Deacons, it was found that a majority of Presbyteries disapproved of them, and therefore they were allowed to lapse.

The Synod took up an Overture on the subject of Baptism in the Romish Church. The following was the deliverance of the Synod in this matter, viz:—The Synod considering the overture to involve matters of difficulty and doubt, and recognising the importance of the subject as bearing upon our testimony against the errors of the Church of Rome, send said overture to Presbyteries to be by them considered and reported upon at next Synod.

The Synod then took up an Overture from several members of Synod on the subject of Intemperance; there was also read a Petition from the Grand Division of the Sons of Temperance. It was resolved "That taking into account the manifold and growing evils wrought by intemperance, the Synod renew its testimony against it,—resolve as in former years to petition in favour of a Prohibitory Liquor Law, strongly recommend Presbyteries and Sessions to take similar action, to give increasing prominence to the great principles of temperance as inculcated in the word of God, and to employ all other means in their power to arrest the progress of this monster sin."

The Synod then took a memorial from Dr. John Mair of Kingston, on the subject of the use of intoxicating wine at the Lord's supper. The Synod agreed to refer the memorial to the Presbytery of Colbourg as a Committee together with Dr. Willis, Mr. Wilson, and Mr. Inglis, to report at next meeting of Synod.

The Synod then took up a petition from the Rev. John McKay, Probationer, with reference to an alleged balance of salary due by the Presbytery of Montreal. It having been stated in behalf of the Presbytery of Montreal that the amount claimed would be paid, it was agreed that the petition should be allowed to be withdrawn.

The Synod then took up an Overture on the subject of slavery. The Synod approved of the Overture, and agreed to renew the resolutions of 1851, and appointed Dr. Willis, Dr. Burns, Dr. Bayne, Messrs. Reid, Ure, and Gregg, a committee on this subject: Dr. Willis, Convener.

The Synod unanimously agreed to present their thanks to the Rev. G. Cheyne, former Moderator, for the faithful manner in which he had discharged the duties of Moderator, and for his sermon at the opening of the Synod. The thanks of the Synod were tendered to Mr. Cheyne by the Moderator.

Thanks were voted to the office-bearers of Chalmers' Church for the comfortable accommodation afforded to the Synod during its session; also to the accommodation committee, the Rev. A. Wilson, and the friends in Kingston generally, for the hospitable manner in which they had received the ministers and elders of the Synod; and to the authorities of the Grand Trunk Railway for their liberality in granting return tickets to all the members of Synod.

After singing part of the 122 Psalm, and prayer, the Moderator addressed the Synod in appropriate terms;—appointed the next ordinary meeting of Synod to take place in Hamilton, on the Tuesday after the second Sabbath of June, 1856, at half-past six, p.m., and dismissed the Synod with the Apostolic blessing.

God is a friend that will not fail us, when other friends do.

No armour is proof against the darts of Divine vengeance.

**MELTING OF GENERAL ASSEMBLY OF
FREE CHURCH OF SCOTLAND.**

This Court met on the 21st May, and was opened with a sermon by the Moderator of last Assembly, the Rev. D. McTear, from 1 Peter i. 25. "The word of the Lord endureth for ever."

The Assembly was afterwards constituted for business by the Rev. Dr. Henderson, when the Rev. Dr. J. Julius Wood of Dumfries, was unanimously elected Moderator.

We shall not aim at giving anything like a full report of the proceedings of the assembly, but merely note some of the more important matters which engaged the attention of the court.

The greater part of Friday, the second day of the assembly's session was occupied with devotional exercises, appointing committees for the ordering of the business, and the hearing of a statement as to the number of congregations which had failed to make the collections for the schemes of the church. From this statement it appeared that there were in the church 781 sanctioned charges, and that in 30 Presbyteries all the congregations had made all the collections, and that there were 92 congregations in 41 Presbyteries deficient in one or more collections; the total number of deficient collections being 151, of these some had been made but not remitted in time.

The following is an abstract of the amount raised during the past year:—

Sustentation Fund.....	£110,201	7	7
Building Fund.....	43,433	2	9
Congregational Fund.....	87,870	19	24
Missions and Educations.....	48,858	2	11
Miscellaneous.....	18,311	7	19
Total.....	£208,875	0	34

A large portion of the time was taken up with the appointments of Professors to the several Colleges. The following appointments were ultimately made, viz:—

Professor of Exegesis in the New College, Edinburgh, Mr. Smeaton of Aberdeen.

Professor of Hebrew and Old Testament Exegesis, Glasgow, Mr. G. C. M. Douglas.

Professor of Apologetics and Systematic Theology, Glasgow, Dr. Hetherington.

Professor of Divinity at Aberdeen, Dr. D. Brown.

An interesting Report on Home Missions was presented by Dr. Hannah, who resigned the convener'ship. The report adverted to the progress made by the church in the evangelization of various destitute localities, especially in some of the larger cities, and noticed the success which had attended the labours of the evangelistic deputations, consisting of upwards of 50 ministers who had laboured in this work during the past year. The report was sustained and the resignation of the convener'ship by Dr. Hannah received with regret.

The Report of the Sustentation Fund Committee was presented by Dr. Candlish in the absence of Dr. Buchanan, whose health had compelled his retirement for a time from business. It appeared that there was an increase of nearly £300 in the gross amount received, but there was a decrease of £2 in the amount received by each minister, the dividend to each minister being £188. The report was received and the committee instructed to give stated returns of the actual sums available for the equal dividend.

A Report was also presented on the part of the Committee appointed to investigate the position and prospects of the Sustentation Fund. The report was merely an interim one and the committee asked longer time to complete their inquiries and prepare a full report.

The Colonial Report was given in by Mr. Bonar. The report was of great extent and

referred to the operations of the church in various parts of the world. The North American Colonies of Nova Scotia, New Brunswick, and Canada, were specially noticed. Central America, West Indies, New Zealand, Australia, India, South Africa, besides various stations on the Continent of Europe were referred to more or less fully. Ministers had been sent during the past year to Canada, Nova Scotia, New Brunswick, West Indies, Madeira, France, Italy, Malta, Victoria, New South Wales, and New Zealand. The amount raised for the Colonial Schemes was £4978, and for the Continental, £1011. In connexion with the report, several deputies from foreign countries addressed the assembly, viz., Mr. Campbell, from Port Natal, Rev. F. Monod, from the Evangelical Church in France, and Rev. Mr. Lantaret, and Rev. Mr. Pilatte, from the Waldensian Church; and also our own representatives, Rev. Dr. Burns and Rev. Mr. Fraser. The report was sustained, and the cordial thanks of the assembly were conveyed through the moderator to the brethren from abroad, who had addressed the assembly.

There was a good deal of discussion on the subject of the proposal of union between the Free Church and the United Presbyterian Church. There was an overture from the Presbytery of Glasgow on the subject, and the great subject of debate was, whether the matter should be fully discussed or allowed to drop. After considerable discussion it was unanimously agreed to pass from the consideration of the overture to the next business before the house.

The subject of the training of students for the ministry was before the Assembly. A Report was given in on this subject by Rev. G. Lewis. The Report contained a number of suggestions, especially the necessity of a more thorough training in the English Scriptures, and in the business life of the pastor. A deliverance was passed embodying these and other recommendations.

On Saturday, 30th May, the representatives of the Irish Presbyterian Church, and those of the English Presbyterian Church, addressed the Assembly, and were acknowledged in appropriate terms by the Moderator.

The Report on Foreign Missions was brought up by Rev. Dr. Tweedie, Convener. The Report dwelt at some length on the state of the finances. The scheme is in debt to the amount of £3,944. The Report referred to the fact that now the system was less scholastic and more evangelistic than it was formerly. In connexion with this Report Messrs. Ewart, Hunter, and Mitchell, Missionaries from India addressed the assembly. After several addresses on the subject of Foreign Missions, the report was sustained.

A special report on the subject of the congregation of Turkey was presented. The report referred to the training of Philip O'Flaherty to be employed among the Turks, and a young Greek named Constantides, who is to labour among the Greeks. In the course of the discussion which followed the reading of the report, several expressed the opinion that the Free Church should aid the American Missions and not seek the establishment of any mission of their own. Others were in favour of a separate mission. It was ultimately agreed that the matter should be in the meantime left open.

The report of Committee on the Conversion of the Jews, was presented by Dr. D. Brown, who tendered his resignation of the Convener'ship. Mr. Moody Stuart was appointed Convener.

A report were presented on Education, on Sabbath Schools,—on Psalmody,—on Temperance and several other subjects. To some

some of these reports we shall advert in a future issue.

The Assembly was closed in the usual way and next Assembly, appointed to be held at Edinburgh, on the 29th. May, 1858.

GENERAL ASSEMBLY OF THE ESTABLISHED CHURCH OF SCOTLAND.

This assembly opened on Thursday, 21st. May, with the usual formalities. The Ex-moderator, Rev. Dr. Crombie of Seon, preached from 1 Cor. iv. 2. Dr. James Robertson, of Edinburgh, was appointed moderator for the ensuing year.

Reports were given in with reference to the several missionary schemes of the church, which were on the whole satisfactory.

A good deal of interest was excited, and a good deal of discussion was occasioned by two disputed settlements which came before the assembly, viz., those of Kilmacoll and Fortingall. In one of these cases the presentee was rejected, and in the other the Presbytery were ordered to proceed with his settlement. Ordinary people, will ask what was the difference between the two cases. They appear similar, and the one decision is diametrically opposed to the other. We presume that there are not a few now, even of the Ministers and members of the Established Church, who are compelled to admit that Lord Aberdeen's Bill after all will not answer the purpose.

SYNOD OF THE UNITED PRESBYTERIAN CHURCH IN CANADA.

This Synod met in Toronto, on Sunday, 2nd. June, and continued in Session until the end of the week.

The Rev. J. Duff of Elora, moderator for the past year preached the opening sermon, and the Rev. J. Porteous of Beverly, was chosen to succeed him as moderator.

The Synod had under consideration the subject of a Foreign Mission. A committee was appointed to fix upon a mission field and make other preliminary arrangements.

Another subject before the Synod, was the use of instrumental music in the public worship of God. The following was the finding of the Synod in this question.

That in the opinion of this Synod, the introduction of instrumental music into the public worship of God, is calculated to wound the feelings of many of God's people, is contrary to the well-known and long-established customary law of the United Presbyterian church and of the British Presbyterian churches in general; and is especially at variance with that spirituality of worship which is the great characteristic of the Christian Dispensation; and the Synod do hereby decide accordingly.

The subject of union with the Presbyterian church of Canada, was also before the Synod. The joint committees of both churches, had just held a meeting of a very satisfactory and pleasing kind, and the report of their conferences was given in to the Synod. It appeared that the committees had agreed on certain articles which they proposed to submit to the Synod as a basis of union. A deputation from the Presbyterian church of Canada, consisting of Messrs. Ure and Laing, appeared and addressed the Synod, and were most cordially received. A deputation consisting of Dr. Taylor, of Mitchell, and Mr. Ormiston, were appointed to attend the meeting of the Synod of the Presbyterian church of Canada.

Those who will not have their mistakes rectified in time, by the Word of God, will be undeceived, when it is too late, by the judgment of God.

Missionary Intelligence.

MORAVIAN MISSIONARIES AND THE ESQUIMAUX.

Those who, in reading Dr. Kane's book, have become interested in the condition of the Esquimaux, will find the following extracts from a recent report of the Moravian missionaries not unworthy of their attention.

AN ATTEMPT TO MURDER A MISSIONARY.

We are sorry to state that on the 17th of July, an evil-disposed Esquimaux, named Jacob, fired twice at brother Elmer, each time with two balls, because the latter had called him to account for stealing. Through the Lords' gracious care no injury was done. We could not possibly allow this dangerous character to remain in our land; and as he behaved like a madman, we had him tied, and carried southwards in a boat, with all that belonged to him here. As we have neither magistrate nor police regulations, we scarcely know how to act in such a distressing case as the above, fearing to be either too lenient on the one hand, or too severe on the other.

SCARCITY OF PROVISIONS AGAIN.

To the Esquimaux the year past has been a season of much suffering. Their well-known thoughtlessness and indolence in fishing were partly to blame for this. Yet the fact that most of their sources of supply were very unproductive, led us to excuse and pity them. Our congregation was obliged to disperse early in the year. Their distressed circumstances, at the time of their departure from this place, excited deep compassion, some having only one or two dogs left, and some none at all—many of these useful creatures having perished of hunger. The people were, therefore, themselves obliged to draw the sledges, loaded with their children, tents, and simple articles of furniture. Some went to the trout-pools, others along the sea-coast, or to hunt reindeer; but most of them obtained very little provision. The result was, that nearly every day some returned and begged for dried fish from our store. With this article of food we were glad to be able to supply them, until the most trying period was over. We are thankful to say that no one belonging to our congregation has died of hunger, though many have suffered much.

HARDSHIPS AND DANGERS OF ESQUIMAUX LIFE.

That the manner of life of the Esquimaux is one of great hardship and danger, we have had several striking proofs during the year. One man, while engaged in the seal-hunt, in his kayak, near the edge of an ice field, suddenly saw a walrus close to him, displaying its enormous tusks. He was too near the animal to fire, and it seems almost a miracle that he was able to beat it off with the feeble weapons at his disposal, as these animals are exceedingly fearless, as well as savage.

On another occasion, several men who had drawn their kayaks on sledges upon an ice field, in quest of seals, suddenly perceived that the field of ice on which they were had broken loose and was driving out to sea. The waves, which already rose to an alarming height, would soon have swallowed them up, had not the ice-field, guided by the wondrous hand of God, reached an iceberg, upon which, with great difficulty and still dragging their sledges after them, they succeeded in escaping. When the heavy sea had somewhat subsided, they reached the shore in their kayaks in safety, thanking our Saviour for the gracious protection they had experienced in so striking a manner.

THE SCHOOLS.

The schools were well attended, though but for a short period, as the people were obliged to disperse soon after Easter, on account of the scarcity of provisions! Most of the children had been diligent; so that, at the examination before Easter, we could feel satisfied with their improve-

ment. In the learning of hymns and passages of Scripture by heart, the Esquimaux children manifest greater readiness than European children of the same age. Even little children who do not know their letters, learned from their mothers to repeat verses of hymns very nicely.—It is to be wished, however, that they would reflect a little more on what they learn, as their answers to questions, however simple, too often manifest how little their thoughts are engaged. Many of them write very well, but they have little talents or arithmetic, especially the boys.

The schools at Hopedale and Okak were very well attended.

MANIFESTATIONS OF THE GRACE OF GOD IN INDIVIDUALS.

Though the last year has been marked by no peculiar manifestations of spiritual life, we may say, to the glory of the grace of God that there are yet individuals amongst the Esquimaux, who know in whom they have believed, and have good hope through Jesus Christ. A married sister, on her return from their autumn fishing station, expressed herself as follows; "I have been happy because I have peace in my heart; and when that is the case, one may be happy any where." Another female observed that her circumstances in life were often very trying, as she had very heavy burdens to carry over the mountains, when engaged in the chase with her husband. On one occasion her distress impelled her to pour out her heart's sorrow before our Saviour, on which occasion she felt much strengthened by the thought that her Saviour had, for her sake, endured sorrow in this world, and had borne his cross till he sank under the load. "Yes, yes," she exclaimed "He was, indeed, very near me then!" Thank the Lord, we often hear such encouraging expressions. And we are glad to say, that the services of the church are well attended. We have also, alas! had to experience much of a distressing character, from outbreaks of gross sin. Shocking instances have occurred of lying, slander and hypocrisy; and even of those who were admitted only last year to the enjoyment of holy communion, we have had to exclude three, on account of indulgence in the lusts of the flesh.—*Ex. Paper.*

Miscellaneous Extracts.

MAYNOOTH, OR THE PLOT UNRAVELLED.

II.—DOINGS IN THE COLLEGE—ITS RIPER YEARS. (Continued)

In last month's article, we proposed to inquire whether the same anxiety to enlarge the Maynooth Establishment, to intensify its teaching, and meantime to study secrecy, which had marked its earlier days, were characteristic also of its riper years; and in so far as the two former indications were concerned, we found our worst fears realized. We proceed now to inquire as to the latter.—Whether the same suspicious air of mystery and concealment continues still to envelop it.

The test proposed.—Turning to the reports of the two Commissions of Inquiry for 1826 and 1854, with their voluminous minutes of evidence, let us take up the Professors' own testimony contained in these ponderous tomes. And let us, as we examine it, keep in mind the usual marks which distinguish false witnesses with a bad cause, from honest men with a good one; the hesitancy, confusion, and contradiction of the one class, and the short, straight, lucid story of the other, all whose parts hang together like links in a chain, and the several testimonies support and strengthen each other like the stones of a building. In the present case it is particularly fair, for here the witnesses are learned men, well practised in evidence, especially on the subject of inquiry, for it had been the business of their lives. Ample time, too, have they had to prepare and even compare their answers. They

have had the greatest if not the simplest of Examinators, and hence scarce such a thing as cross-examination. They are virgins too, and of "the only true church," say, Professors of Divinity, entrusted with the training of Rome's future priesthood. Can anything be conceived more fair, nay lenient, than to let them speak for themselves, and try them by their own evidence, given under circumstances so singularly favourable? Now, if it be found that they cannot stand even this test—and, on the contrary in the few samples of their testimony, for which alone we have room, we shall find the most deplorable exhibition of human frailty and perverseness—then must charity itself give up the case, and confess that the worst suspicions against Maynooth are confirmed.

The Gallican Doctrines.—One chief subject of inquiry in 1826 was, whether the Gallican doctrines were faithfully taught in Maynooth? Yes, certainly was the prompt reply of the President and several professors. Loud were their declarations also as to the loyalty of all their teaching; while the Pope's dispensing power, they utterly denied. Just the same was the state of things in 1854. On both occasions, every thing within the college was in the most delightful condition imaginable! And thus, after all we have discovered about Aquinas, Duns, Liguori, and Devoti. Very strange, you will say, that the class books should be so bad, yet the teaching so good; or the appearances so suspicious, and the real state so angelic. Let us see if any light can be thrown on the mystery. In 1826, the present notorious John McHale of Tuam happened to be a professor. He has always been pretty blunt and outspoken: let us call him then, and what does he say? "At the same time that I state that the ultra-montane opinions were not taught in the College of Maynooth, I wish distinctly to declare, that we did not adopt what are generally called the opinions of the Gallican Church," with other language to the same effect.

Case of Perrone.—Again, one of the most thoroughly ultra-montane authorities in the Popish Church, is the Joint Professor Perrone of the Roman College at Rome. This authority Professor Croll quotes at length in 1854, in proof that the Gallican doctrine—that the Pope's decrees are never held to be inapplicable until they have received the consent of all the Bishops—is now generally held throughout the entire popedom. He professes to know the Work he quotes from well—he writes and translates the quotation deliberately in his study—and he presents it to the Commission as containing Perrone's exact opinions. And how does he do so? By an extract taken from the very same book and distant but ten lines from the passage quoted by Croll, part of which is a proposition, standing out in italics, in the centre of the page, thus:—

"*Prior 1.—The Roman Pontiff defining ex cathedra in matters of faith and morals, is infallible; and its dogmatic decrees even before the consent of the Church is added to them, are altogether immutable as in the first place the sacred Scriptures show.*"

And thus a Maynooth Professor of Divinity is publicly convicted of "falsifying the documents he has deliberately transcribed!"

Profession of Loyalty.—Now as to the loyalty of Maynooth's teaching. At the Commission of 1826, the Rev. John Dixon, a quondam student, who had objected the errors of Popery, and become a Protestant clergyman, was examined—just the man likely to know the secrets of this "prison house," if there were any. What then does he testify? Precisely what in the circumstances might have been expected—that while in the professor's public lectures there was nothing exactly to lay hold on, while the students were "officially" taught that "it is not lawful to break an oath, it is not lawful to break faith with heretics"—"the reverse was taught in perhaps a more effectual way," and that this double dealing was

kept up "in order to propagate the public opinion, or to conciliate the good opinion of the Protestant Government, under which we are deriving our support," with a great deal to the same effect. Of the very same kind was the testimony of 1854. According to the *Maynooth professors*, never was the nation blessed with a more loyal institution; according to the Protestant witnesses, who had been students there, it was never cursed with one more disloyal. The Rev. Daniel Leahy testifies that while there was no direct teaching against the duty of allegiance,—that while the professors "steered clear of any direct instructions with regard to that," "the impression was constantly kept up in the minds of the students, that the reigning king, at any time was a heretic and out of the pale of salvation," with much to the same effect. While the Rev. Wm. Burke, amongst similar statements, testifies that "it was not directly said" that we were not bound in allegiance; "but the professors told us that the reign of Elizabeth, the realm of England was paced under interdict, and that that interdict had not been removed, and that all Protestants were under major excommunication; and the impression on my mind was that I was not bound in allegiance to a heretical king, and to one under major excommunication."

Class books disowned.—Again, bearing in mind Maynooth's loud professions as to pure, liberal, and loyal training, we find that in 1826, its professors freely owned that in every important particular they closely followed the guidance of their class-books, and that these gave a fair view of their teaching. Now we take up these class-books which they follow so closely, and find them full of sentiments the most impure, bigoted, and disloyal! Did the Commissioners ask them to explain this marvellous phenomenon—by what device they contrived to follow so closely works so vile, yet teach from them things so excellent, to draw such pure water from such polluted fountains? Alas! no. Protestant ignorance saved Rome here, as it has so often done. But in 1854 things had altered considerably. Twenty-eight years had done much to dissipate the ignorance of Protestants; and with the vile contents of Maynooth's class-books the nation had become familiar. What now were the professors to do? To admit, with their predecessors, that they followed these class-books were in fact to confess the worst that had been charged against them; and to deny it, would, in the circumstances, be little better, as the whole world knew that the very object of having class-books was to follow, not certainly to contradict, their teaching. Here was a dilemma—at least for ordinary mortals. And so the President, Dr. Renihan, honestly admits, though with some hesitation, that the books used and referred to in Maynooth at present, do indicate "generally" what is taught, &c.; repeats this in substance three different times; and adds, "that possibly on one, or a very few freely controverted questions, and in several little minute details, the professor may not concur in opinion with his class-book." But how act the professors? Rather than make an admission so fatal, they prefer being impaled on the opposite horn of the dilemma—and boldly deny that the class-books give any correct idea of what they teach.

Mysterious Instructions.—The bewildered Commissioners naturally asked, "In what way could any person form an opinion—to what would you refer him as indicating the opinions at Maynooth, or the course of teaching at Maynooth, on disputed points?" To which Dr. Croly answers:—"I could not refer the Commissioners to any book; and I have already stated that in my written answers. I do not know any course of theology that would indicate exactly the opinions taught at Maynooth. This, though everybody knows, and the President himself admitted, that "Catholics do, and must agree on all dogmas; they agree in all matters of a dogmatic character, and in all the principles of

morals." What mysterious teaching, and what a mysterious place! And this is the superior instruction so confidently promised us in 1845, and which has since cost us so much in many ways! Even the little which, in 1826, remained visible in Maynooth, has since been disappearing like some mirage or dissolving view. The mist and darkness which began so early to envelop it, instead of diminishing, have only increased with its years and our outlays, until now it is boldly asserted, that amongst Rome's countless theological standards, they know of none that would indicate the opinions taught in Maynooth; and so Commissioners and all are lost in a fog! Or to change the figure, the water is effectually muddied, and the cuttle-fish makes its escape! Could this state of things be possible in any religious body, no matter how lax in its doctrinal views?—That the professors appointed to train its future ministers were, on their own admission, unable to point to any "course" giving a correct idea of what they taught? Yet such is the happy freedom enjoyed in a College belonging to a body of all others the most dogmatic, which permits not a hair's-breadth deviation from the strict letter of its whole doctrinal system, and settles all disputes by the word—*Infallibility!*

Further Contradictions.—Did our space permit, we might give many similar examples of attempted concealment, with the painful exhibitions to which these gave rise. Such as the Dunhoyne Professor O'Hanlon expressly stating that Cabassutius was the canon law "class-book used by the order of the Board of Trustees;" and Professor Neville as expressly affirming that Devot had superseded Cabassutius "for the last twenty years." Or such as Professor Furlong's admission:—"We have occasion to consult several of his (Liguori's) works; his moral theology is what I principally refer to;" and Professor Neville's admission, that he "recommends the study of Liguori's Moral Theology" to his students; while Professor Butler, in the most formal manner, clears the whole College of any such guilt as is thus avowed by his brethren by volunteering the statement,—"There is an impression abroad that the theology of Liguori is studied in Maynooth," "but it should be known that *Liguori is not studied in Maynooth*" But we rarely must not weary our readers, and shall close this section with three other samples.

Scavini's Compendium.—One of the most infamous books taught in Maynooth is, as we have found, Scavini's Compendium of Moral Theology; and one of its most infamous parts is its treatise, "*De Matrimonio*." Therefore, one of the best tests of these gentlemen's candour will be found in their evidence regarding it. What then do we find? We have seen the laudations which Rome has heaped on Liguori's Theology; and we might now show that she has said little less for Scavini's Compendium. It is dedicated to Pio Noni; and there is prefixed to it a letter from his Holiness, "most approvingly receiving" the work—"most vehemently congratulating" its author—"most cordially accepting" the dedication—and "most lovingly imparting" the apostolic benediction! Now, in a written document given in to the Commission, Professor Croly boldly declares that the adoption of this book "does not imply the slightest approbation of this author;" and that he for one has "publicly objected to some of his teaching," and even "*reprobates* what he believes to be false therein." What a faithful Professor!—thus to reprobate what his own infallible Pope has so "vehemently" applauded; and this in a College which, out of mere deference to his Holiness, has discarded Bailly in order to adopt this Scavini! Are we then going to find a confessor to the truth in one of the professors in Maynooth? Alas! how soon may the brightest hopes be blasted; for the same professor, who thus writes on the 28th September, declares on the 4th October following, that the book was not yet in

the possession of the students, and, therefore, "it would be impossible to teach it!" What can be compared to this! To tell us to-day with what fidelity he taught this book, even to braving the thunders of the Vatican, and to-morrow to inform us that it was impossible he could have taught it at all, for the very good reason that the students had not got the book.

His Treatise on Matrimony.—Again Professor Murray, while informing us that Scavini has succeeded Bailly, uses these remarkable words, "with the exception of the subject *De Matrimonio*, on which we have no class-book as yet." Yet it appears that of this extraordinary omission Professors Croly, Furlong, and Neville had never heard a word; while Professor O'Hanlon distinctly states, "the class-book on these subjects is Scavini's Treatise on Marriage." And to crown all, Professor Murray himself makes a return of the Course of Divinity, Moral and Dogmatic, taught in Maynooth, which contained twenty-nine treatises, and at the end of which he says, "On each of the preceding treatises, to which no author's name is subjoined, our present text-book is Scavini." Now the 18th treatise on the list is *De Matrimonio*—has no author's name subjoined, and is therefore shown to be Scavini's by the very man who had previously denied that they had such a treatise in the College!

Menochius' Commentary.—Again, one of the class-books in 1826 was Menochius' Commentary on the Scriptures. It would appear that even on the simple fact as to whether it continued to be so, still they could not answer correctly. For, first, Professor Gillie deliberately states in his written answers that "Menochius was the class-book appointed by the Board;" then in his oral evidence, eight days after, the same witness declares that he merely "understood" so, but "had no certain knowledge of the fact." Then up comes Professor Neville, who distinctly asserts "we have no regular class-book on the Scriptures," "Menochius was formerly in use as a text-book, but is scarcely ever read now." Here is marvellous testimony! Gillie, whose office it was to teach the book, declares one day that Menochius is his class-book; another, that he has no certain knowledge of the fact; and a third is flatly contradicted by a brother professor; both witnesses being, moreover, *ex-officio* members of the Board for arranging these very matters! We ask if these men cannot tell a straight story about a matter of fact, and one of which you would say it was impossible they could be ignorant, viz, what class-books they themselves use, how is it possible to believe them on matters which give such ample room for sophistry and evasion as the Pope's dispensing power, or his interference in the temporal affairs of this kingdom?

A Word of Reflection.—Such are a few specimens of Maynooth's attempted concealments. And vain would we hope, for the credit of human nature, that such another exhibition is not to be found in the annals of witness-bearing. Yet these are Rome's "Divines,"—her own chosen professors for her own future priesthood,—who had the amplest opportunities to prepare their story, for, as they well knew, the nation had long been clamoring for this inquiry,—who had the most indulgent examiners to whom to tell that story,—and who owed it pre-eminently to themselves and their case to be candid and open in doing so, for it was this very kind of testimony that many predicted they would actually give. Yet, despite these contradictions, such is the evidence they present, under obligations equivalent to an oath! We put it to Maynooth's warmest apologists whether they will pretend to say that there could be such fearful attempts at concealment, if after all there was nothing to conceal? And we ask all honest men, if such is the state of things laid bare by the very shifts employed to escape detection, what a condition would that College be found in if all its secrets were laid open to the sun.—*Suburb.*

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