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For the Presbyterian

Church of Canada.

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

Vol. XVI.

TORONTO, MAY, 1860.

No. 7.

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PRESBYTERY OF HAMILTON.

An adjourned meeting will be held at Hamilton, on the second Tuesday of May, at 10 o'clock, A. M.

JAMES MIDDLEMISS, *Pres. Clerk.*

PRESBYTERY OF TORONTO.

The next ordinary meeting of this Presbytery will be held at Collingwood on the second Wednesday of May, at 2 P.M.

W GREGG, *Pres. Clerk.*

PRESBYTERY OF MONTREAL

The next ordinary meeting of this Presbytery will be held at Montreal, on the second Wednesday of May, at 10 o'clock, A. M.

A. F. KEMP, *Pres. Clerk.*

PRESBYTERY OF COBOURG.

The next ordinary meeting will be held at Cobourg, on the first Tuesday of May, at 11 o'clock, A. M.

JAMES BOWIE, *Pres. Clerk.*

TO PRESBYTERY CLERKS.

Presbytery Clerks are earnestly requested to forward to the Rev. Wm. Reid, Toronto, the Clerk of the Synod, before the meeting of Synod, which will take place at Hamilton, on the second Tuesday (12th) of June, Rules of their respective Presbyteries, so that the Synod Roll may be made up at the commencement of the Session.

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

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

Presbytery Clerks are also directed to report specially to the Convener of the College Committee, with reference to the examination of Students.

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

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

It is requested that each extract, &c., be written on a separate sheet of paper, and that each extract, overture or petition, be written on a full sheet of foolscap.

WM. REID, *Synod Clerk.*

THE HOME AND FOREIGN RECORD OF THE AMERICAN PRESBY'N CHURCH.

Those ministers who have not remitted the postage for this periodical are requested to do so. The postage, (American) is seven cents. This may be remitted to Rev. W. Reid, in postage stamps.

THE RECORD.—NOTICE TO SUBSCRIBERS.

Subscribers who have not remitted are urgently requested to do so. The price is so low that punctual payment is essential.

MEETING OF SYNOD.

The annual ordinary meeting of Synod will be held in Knox's Church, Hamilton, on the second Tuesday of June, (12th) at half-past Seven o'clock. The opening sermon will be preached by the Moderator for the past year, the Rev. Professor Young of Knox College.

W. REID,
Synod Clerk.

Digest of Synod Minutes.

THIS Volume is in course of preparation, and will be published by the next meeting of Synod, if not sooner.

Ministers and others will please note that this is not an *abridgement* of the Synod's proceedings, but a systematic arrangement of its whole legislation, by which its decision on any topic may at once be ascertained.

The Volume will contain a Historical Introduction and an Appendix of useful forms.

The price will be *One Dollar*, and the profits, if any, after the payment of necessary costs, will be devoted to the Aged and Infirm Ministers' Fund.

Presbytery Clerks are especially invited to take an interest in the circulation of this Digest. Not more than 120 subscribers have yet been received. The Editor, the Rev. Alex. F. Kemp, Montreal, will be glad to receive further names.

WILL, SHORTLY BE PUBLISHED.

A MANUAL OF THE CONSTITUTION and Procedure of the Presbyterian Church, by the Rev. Alex. F. Kemp.

MEETING OF SYNOD.

Ministers and Elders of the Presbyterian Church of Canada, requiring accommodation at the ensuing meeting of Synod, are requested to forward, on or before the last Tuesday of May, their name and address to

JAMES WALKER, *Esq.*,
or WILLIAM CHISHOLM, *Esq.*
Hamilton, C. W.

Notices of Recent Publications.

THE RIVER OF LIFE.—A Plea for Home Missions.

By Rev. A. Topp, A.M., Toronto: J. Campbell.

This is a sermon preached by the Rev. A. Topp, in behalf of Home Missions. It is an able, sound, and impressive exposition, and application of the portion of Scripture on which it is founded. The author justly points out Home Missionary efforts as the great work of the Churches in this land at the present time.

HISTORY OF THE PRESBYTERIAN CHURCH IN IRELAND, condensed from the standard work of Reid and Killen. By Rev. Samuel D. Alexander. New York: R. Carter & Bros. Sold by D. McLellan, Hamilton.

The history of the Presbyterian Church in Ireland well deserves the careful study of the student of Ecclesiastical History, exhibiting as it does in a remarkable degree, the vitality and indomitable energy of the truth amidst many

conflicts and much opposition. The volume before us is condensed from the more full and elaborate history of Drs. Reid and Killen. The work undertaken by Mr. Alexander, is well executed. It is not a mere abridgment, but a succinct history which preserves not merely the general facts, but much of the spirit and interest of the original volume. It is worthy of an extensive circulation, being accessible to many who might otherwise have remained in comparative ignorance of the history and progress of such an important branch of the Presbyterian Church.

THE POWER OF JESUS CHRIST TO SAVE TO THE UTMOST.—By the Rev. A. J. Campbell, formerly of Melrose. New York: R. Carter & Bros. Sold by J. C. Geikie, Toronto, and D. McLellan, Hamilton.

This volume was prepared as a parting offering to the Author's congregation at Melrose, when leaving them to proceed to Australia. It treats of most important truths, and while it does not profess to be a theological work, it does in reality contain a large amount of gospel truth, presented in such a manner as to come home both to the understanding and the heart. The author sets forth four principal grounds upon which we believe in Christ's power to save. He afterwards gives some reasons why many persons get little or no good from Christ. In the second part of the book he shows the advantage which a Christian has over another man, not by being relieved from earthly evils, but by having them subordinated to his highest good, and that nowhere are to be found more forcible proofs of Christ's power to save to the uttermost, than in the midst of the sorrows of the living and graves of the dead. It is a book which cannot fail to prove edifying and profitable to those who peruse it.

THE BIBLICAL REASON WHY.—New York: Dick & Fitzgerald. Toronto: Sold by Maclear & Co., and other Booksellers.

The object of this book is to state and answer a large number of questions relating to Scriptural subjects. There is really a very large amount of information given in a concise and clear manner. Of course we might, in the course of such an extensive range of topics, sometimes differ as to the reason why. Questions too may sometimes be proposed on points, on which it may be doubted whether any satisfactory reason why can be given. But after all the volume is full of information, and may suggest in many instances, subjects for after thought and investigation.

THE TITLES OF OUR LORD, adopted by himself in the New Testament. By J. Montagne Randall, Vicar of Langham, Suffolk. Philadelphia: Board of Publication.

This volume was written in peculiar circumstances, the author being almost entirely deprived of sight, and unable even to read what he had himself written. This, no doubt, gives the book a peculiar interest. But apart altogether from the circumstances in which it was

written, it is deserving of approbation. It treats in fifteen chapters of some of the leading titles of the Saviour. The various topics are well discussed, and the work is written in a pleasing, devout spirit, well fitted to commend the glorious subject of it.

CALVINISM VINDICATED.—By T. M. Harris, Ruling Elder of the Glenville Church, Va.

THE CLOSET COMPANION: OR HELP TO SELF EXAMINATION.

These are two of the smaller publications of the Presbyterian Board of Publication, but very valuable in their respective places, and well worthy of an extensive circulation.

KNOX COLLEGE—BURSARIES.

BURSARIES will be awarded during the session (1860-1) according to the scheme:—

I. The John Knox Bursary of £10, (founded by Isaac Buchanan, Esq.,) for the best Essay on "The Rise and Progress of the Reformation in Germany down to the Peace of Augsburg."

II. The George Buchanan Bursary of £10, (founded by Isaac Buchanan, Esq.,) for eminence in Latin and Greek, as proved by examination in the Grammars of both languages; Sallust's Cataline 1st 30 Chapters; Virgil 1st 3 Eclogues. Acts of Apostles in Greek Testament, and Xenophon's Memorabilia, Book 1st.

III. A Gaelic Bursary of £5 open to students, of the Theological classes, for the best Essay on "The Duty of Prayer and the Encouragements to the performance of this duty."

IV. A Gaelic Bursary of £5 open to Students of the Preparatory classes, for the best appearance at an oral examination.

The Essays to be given in to the Secretary of the College Senate on or before the first of December.

The Essays must be correctly and legibly written, and with mottos on the title pages instead of the names of the authors.

By Order,
Toronto, 17th April, 1860.

COMMISSION BUSINESS

The undersigned continues to offer his services, as heretofore, for the sale of Wheat, Flour, Ashes, Pork, Butter and other produce; as also Raw Furs, Leather and Domestic Manufacturers. He aims to obtain the highest market price—to keep charges low, and to remit promptly. Drafts against Bills of Lading may be authorized by special arrangement.

JOHN DOUGALL,

COMMISSION MERCHANT,

270 St. Paul St. Montreal.

March, 1860.

NOTICE—WIDOWS' FUND.

Notice is hereby given that at a meeting of Committee on the Widows Fund, held at Toronto on the 26th ult., it was agreed to propose the following alterations in the existing regulations, with reference to the admission of ministers to the privileges of the scheme.

PRESENT REGULATIONS.

The Regulations, as adopted by the Synod, are as follows, viz:

1. Ministers shall forward their annual rate of £2 to the Treasurer, on or before the first of November. Ministers falling into arrears, sha

pay in addition to the regular rate, 10s. for the first year, 20s. for the second year, and 30s. for the third year; but failing for four years, they shall be cut off from the Fund. Notice of failure to pay in every case, to be previously given.

2. Entrants into the ministry, shall pay their first rate on the first November next, following their ordination or induction.

3. In the event of any minister ceasing to labor as such in the capacity of Pastor, Professor, or Missionary of this Church, he shall no longer (except in the case of infirmity or old age,) have any interest in, or right to, the benefits of the Fund; always providing, that the amount paid by him into the Fund, shall be returned with legal interest.

PROPOSED REGULATIONS.

1. Ministers shall be admitted to an interest in the fund on the following terms, viz:—those under the age of 35, shall pay annually £8; those who are 35, and under 40, £10; 40, and under 50, £12; 50, and under 60, £24.

No minister whose age is 60 or over shall be admitted.

Ministers falling into arrears shall pay in addition to the regular rate \$2 for the first year, \$4 for the second year, and \$6 for the third year, but failing for four years, they shall forfeit all claims in connexion with the fund.

2. The 1st November in each year shall be the period for the payment of the annual rate. In the case of entrants into the ministry, who may desire to secure an interest in the fund previous to the 1st November, immediately following their ordination and induction, they may be admitted on the following terms, viz: if their ordination or induction has been within six months of the 1st of November, they shall pay a full rate for that year. In no case shall any have an interest in the Fund until payment has been made. Ministers, who shall not avail themselves of the benefits of the scheme within four years of their ordination, cannot be admitted afterwards.

3. In the event of any minister ceasing to labour as such in the capacity of Pastor, Professor, or Missionary of this Church, he shall no longer, (except in the case of infirmity or old age,) have an interest in or right to the benefits of the fund, always providing that one-half of the amount paid by him into the fund, shall be returned.

4. Any minister, who may have according to the provision of the foregoing regulation, ceased to have an interest in the fund, and have received back one-half of the amount paid by him into the fund, and who may again, on resuming his connexion with the Church as a Pastor, Professor, or Missionary, desire to have an interest in the fund, may be admitted on repayment of the amount withdrawn, together with the amount of rates from the time he ceased to have an interest in the fund until again connected with it; or he may re-admitted at an advanced rate, on of payment or the sum withdrawn only.

The sixth of the existing regulations, it is proposed to cancel as being now embodied in the second of the proposed Regulations.

Of course it will be understood that the graduated scale of rates will only apply to those who shall hereafter become connected with the fund, and not to those already connected with it.

REMOVAL OF OFFICE.

The General Office of the Church has been removed to Knox College. Letters and moneys may be left at Mr. Bain's, King Street East, immediately under the former office.

The Record.

TORONTO, MAY, 1860.

STATISTICAL AND FINANCIAL RETURNS.

The time for filling up these returns having arrived, it may not be out of place to offer, through the pages of the Record, a few suggestions respecting them.

Great care has been taken to reduce the number of columns, to simplify the Returns, and to render the labor of filling them up as easy as possible. Hitherto the annual statistical statement has shown but an approximation to the real state of the case, and there has thus been in a measure lost to us that vivid picture of ecclesiastical toil and yearly progress, which the figures of the statistical table would have otherwise presented, and which the future historian of our Church will so much desiderate. This defect may be traced to various causes. Some of our ministers, earnestly engaged in spiritual duties, deem it almost beneath them to attend to the material and subluxary facts and figures, which the statistical return demands. With such may we not plead the importance of the duty, the propriety of submitting to ecclesiastical authority, and the apostolic command: *'Let all things be done decently and in order.'* Others again find themselves unable to present a favourable report of the state of their congregations. Their list of communicants has decreased,—the stipend fund and Missionary contributions have fallen off, and a backward progress is exhibited. Unduly sensitive and disheartened under such an unpleasant state of matters, they prefer sending no return, to the forwarding of one that would exhibit their unfavourable condition. Others, partly from a spirit of procrastination and partly from neglect, delay taking up the Synodical collections, until the financial year has expired, and defer their return till the meeting of Synod. Two evils are thus produced, for the return, by being too late, entails additional labour and no little annoyance on the Committee on Statistics, and is moreover painfully incorrect, from its containing statements that properly belong to the report of the subsequent year. It need not therefore seem strange, that year after year the Committee is constrained to give in an imperfect report, and to undergo a large amount of unnecessary and annoying labor. Without suggesting any special remedy, the difficulty might be obviated by a little more attention, punctuality, and method on the part of ministers and officebearers. These constitute but a minority of our Synod, and a minority which

we trust will every year grow smaller and smaller. At the same time we feel constrained to bear testimony to the many carefully prepared returns sent in by many ministers and Presbytery Clerks. Hoping that these remarks will be received in the kindly spirit in which they are offered, we proceed to make a few explanations regarding the return itself.

The first column, entitled the "Number of Families," has occasioned a good deal of perplexity to many from its unavoidable vagueness. "Families" are understood to embrace such as profess to belong to the congregations, whether regular contributors and attendants, or otherwise. The question as to what constitutes a family, must be left to the judgment of each Session. The "Number of Communicants" is intended to include the exact number on the roll, on the 30th April, when the statistical year ends, and therefore involves an annual examination of the roll. The best way of recording the "Diets of Worship" has proved a source of great perplexity to the Committee. These columns have been left as last year, from the difficulty of devising a less objectionable plan. But it is requested that, wherever the afternoon and evening services are held in places distinct from that in which the forenoon diet was conducted, a cross will be put above the former. It is also desired that some attention be given to the statement of the average attendance at each diet of worship, as complaints have been made, that while many are scrupulously correct in framing their average, others, probably from inattention, are less exact and accurate.

The columns for "Weekday Lectures" and "Prayer-meetings" have been merged into one, as practically the old distinction between the two is not rigidly kept up, it being generally customary for others than the minister to lead the devotional exercises at the weekly meeting.

The information, formerly desired respecting the instruction of the young, will be obtained from the series of "Queries" annexed to the Return, and which is to be sent to the Convener of the Sabbath School Committee, the Rev. John Gray of Orillia, on or before the 8th May.

The arrears due to ministers may include, not only those due for the year ending 30th April 1860, but also what is owing for former years. In such cases, however, the deficiency of this year is to be distinguished from that of former years. It was intended at one time to strike out the column for the Synodical Collections, and to take the items from the Agent's Books, but for the present year this course has not been adopted, since many might be unprepared for such a change.

It may however, be necessary to warn the dilatory, that arrangements have been made to have the Statistical Table printed at the opening of the Synod, so that no return sent in then can be included in it.

The heading "Church Property" includes Manse, Glebe, Burial-ground, and whatever other property may belong to the Congregation.

It will save much trouble, if the sums entered in the Financial Return, be stated in dollars and cents.

It will be observed, that a space has been left between the Statistical and Financial Return. The object of this is, that the two may be separated, the former filled up by the Session, and the latter by Deacons' Court or Managers.

It might be advisable for Presbyteries, who have meetings in May, to ascertain, whether or not the Returns have been transmitted to the Presbytery Clerks.

It being of importance, that all vacant Congregations and Mission Stations should be included in the annual statement, and many of them being unknown to the Committee, a number of the Blank Forms of the Return have been sent to Presbytery Clerks, for the purpose of supplying such Stations.

Should any minister mislay his Form of Return, another may be obtained by applying to the Rev. Wm. Reid, Toronto.

We hope that the minuteness of these statements will be excused, as they are deemed necessary to the correct understanding of the Return.

J. G.

NOVA SCOTIA—UNION MOVEMENTS.

Although the subject of Union was not taken up in Nova Scotia until long after negotiations were in progress in Canada, there is the probability that our friends in the East will yet be before us in the actual accomplishment of union. The *Presbyterian Witness* gives the following account of the recent meetings of the joint committees of the two churches:

"We are gratified to learn that the Joint Committees of the Presbyterian Church of Nova Scotia and of the Free Presbyterian Church of this Province have met during the past week, and got satisfactorily through with the matters brought before them, so that we are able to assure our readers that the prospects of an early consummation of the Union were never more promising than at the present moment.

"The Committees met in Poplar Grove Church on Wednesday evening, the 7th inst., Rev. Professor King, Rev. Dr. McLeod, and Rev. Mr. McKnight, on the part of the Free Church, and Rev. Professor Ross, Rev. Messrs. Murdoch, McCulloch, Bayne, Sedgwick, and McGregor, and Messrs. D. McCurdy, and C. Robson, Ruling Elders of the Presbyterian Church of Nova Scotia.

"A good part of the evening was occupied in reading the Minutes of the Joint Committees for 1858-9, together with Minutes of both Synods on this subject, and in general conference on topics suggested by the reading of the minutes.

"On Thursday the meetings were continued in the basement of the same church, from 11 o'clock, A. M., to 10 o'clock, P. M., (adjournment for meals excepted,) Rev. J. Bayne in the chair. The Conveners of the respective Committees laid before the meeting the Reports of Presbyteries and Sessions as forwarded to them by Clerks of Presbyteries, from which it appeared that all the Sessions of the Presbyterian Church of Nova Scotia which had reported, (and in some Presbyteries every Session had done so) were favourable. The Sessions of the Free Church have very generally forwarded reports; nearly all favourable, and with few exceptions, unanimous. We have not been furnished with the details, which of course will be fully laid before the Synods in June, but the Committees felt that they were called to record their gratification at finding the expression of opinion so favourable, and in most cases entirely unanimous.

"Some time was occupied by the Resolution of the Synod of the Presbyterian Church of Nova Scotia, passed at their last meeting, declaring it to be 'the right and duty of Sessions to exclude from Church fellowship, after faithful dealing, those who persist in the ordinary traffic in intoxicating drinks,' as being, in the opinion of some, the introduction of a new term of communion, since the commencement of negotiations, and therefore involving a difficulty in the way of a harmonious consummation. Mutual explanations ensued, when it appeared that the understanding of the Committees was, that nothing was to be considered as binding on the United Body but the Basis of Union and the relative documents, as these have been agreed to by Presbyteries and Sessions.

"A Committee was appointed to procure Legislative provision, if necessary, for the security of congregational and Church property; and the Professors of the Seminaries were requested to prepare a statement of the course of study to be pursued in the secular department of the Seminary to be conducted, probably in Toronto, with suggestions as to the division of labour among the Professors, to report to the Joint Committees in time to enable them to hold a meeting before the assembling of Synod.

"Can the Committees recommend that the Union be consummated this year? If so will they recommend that the time shall be at the Synod Meetings in June? This was felt to be the great question. All the members concurred in the opinion that on a subject of such great importance to the interests of religion, and of Presbyterianism, while all unnecessary delay should be avoided, undue precipitancy should be shunned with equal care. The Committees, however, agreed unanimously to record their conviction that the state of the negotiations and the reports from Sessions are such, that they are of opinion that the Synods, at their approaching meetings in June, will be in a position to make arrangements for having the Union consummated at a special session, convened for that purpose, in the autumn

or fall of 1860, and agree to recommend accordingly.

"We have heard and now record this intelligence with great satisfaction, and in this joyful feeling we know that our readers generally will participate.—We will live in the expectation of seeing the consummation of this Union and the celebration of the Tricentenary of the Scottish Reformation fixed for the same week, and should this expectation be realized, that week will be one long to be remembered in the religious and civil annals of Nova Scotia."

MISSIONARY CONFERENCE.

We referred in our last number to the proposal of holding a Missionary Conference in Liverpool. The conference commenced on Monday, 19th March, and closed with a public meeting on Friday evening, attended by about 3,000 people, and presided over by the Earl of Shaftesbury. A number of topics, all of an important and practical character were discussed at the various sittings. The following were the general topics, which branched out into a great many particulars. At the meeting on Tuesday morning the subject was: "EUROPEAN MISSIONARIES ABROAD," and in the evening: "HOW BEST TO STIR UP, DIRECT, AND WORK THE MISSIONARY FEELING AT HOME." On Wednesday morning the subject was, "EDUCATION," and in the afternoon an adjourned discussion from preceding afternoon, as to how the Missionary feeling at home should be stirred up, directed, and worked. On Thursday morning the subject was: "NATIVE AGENCY," and in the afternoon: "HOW BEST TO OBTAIN AND QUALIFY CANDIDATES OF THE RIGHT STAMP FOR THE MISSION WORK." On Friday morning the topic was: "NATIVE CHURCHES." The concluding meeting was held on Friday evening, on which occasion powerful and eloquent addresses, were delivered by Lord Shaftesbury the Chairman, Major Davidson of Edinburgh, an old Indian Officer, and Lieut. Col. Edwardes referred to the Indian revolt from the scene of which he had recently come, and pointed out some of the lessons which we ought to learn from that great war.

When we read the proceedings of this conference at which not only distinguished Ministers were present, but distinguished statesmen and soldiers, we cannot but feel that there is a great change since the time when, even in Ecclesiastical Assemblies, it was necessary to make a defence or apology for missions. No one now will be found professing to have connexion with any branch of the Christian Church, who will not admit the importance of Missions. Still much remains to be done. Congregations and professing christians do not sufficiently feel the importance of the cause. Their views re-

quire to be enlarged, their zeal warmed, and their interest deepened. One of the most important topics discussed at the late conference, was as to the best means of awakening the interest of the church in missions. We believe we cannot better promote this object than by giving the following extract from an address by the Rev James Lewis of Leith, earnestly commending to the consideration of our readers, and especially of ministers and preachers, the suggestions which he gives.

"The time is past when the friends of missions should be satisfied with the results of the occasional impulsive movements of the pulpit or the platform, or be content that their cause should live upon the stimuli of eloquent advocacy. Till they can live and thrive upon common fare their health is precarious. We think we estimate at their proper value the magnificent mission demonstrations that have been made over England and Scotland, by such men as Williams and Knill, and Duff, and Livingstone, and that are annually being made by the deputations sent forth by our Missionary Societies. We do not object to the provincial echoes of Exeter Hall, or to the occasional roar of a great African or Indian lion, as it starts across our ordinary quiet-going, working-day life. Yet there is loss in their gain, if they be allowed to supersede regular mission organizations. There are three conditions to which we would subject these spasmodic agencies,—three conditions at least, that are necessary to preserve the waste of their powers:—(1) We would use them for extraordinary appeals—when a special fund has to be raised, when an emergency has to be got over. Their quickening addresses admirably serve the temporary purpose of shaking out a contribution that is to be once for all. (2) We would use them in preparation for setting up a regular district mission agency. By all means let the angel descend and trouble the pool, around which have lain in time past the maimed, the halt, and the withered. Or (3) We would use them in reconstructing such agencies where they had fallen into disrepair. Experience shows that, from the languor that steals over all human arrangements, or from the shifting of the residence of agents, the most completely organized visiting agency gets out of full working trim in four or five years. A district loses its agent, or an agent becomes forgetful of his district. The machinery becomes shaky. We would therefore suggest, as a great advance upon the practical productive work of deputations, that, instead of simply delivering themselves of their speeches, they should be charged with an inquiry into the organizations of the districts to which they are commissioned, with setting up new, or repairing, where needful, old organizations. Their speeches would then be condensed, as a steam force, in the mission agencies they constructed anew or perfected, and would remain a working power long after the sound of their voices had died away. In speaking of the impulsive, and therefore transient power of pulpit or platform demonstrations, unless linked with a permanent agency, we do not include the pulpit in its ordinary ministrations. We have no hesitation in placing amongst the foremost means of quickened

missionary action the pulpit in its normal Sabbath influence. Could our cause have but its full sustained representation from the pulpits of Britain, it would need, I would not say no organization, but no other vehicle for the diffusion of its information, or for its advocacy among the masses of our Christian people. Our faith is not great in the power of printed missionary intelligence, it is an important help, and we cannot dispense with it. But the lower you descend in the scale of mental culture, the influence of it is the less. With all it is little, compared to a word *fitly and warmly spoken* with the accompaniments of sacred time and place, and the sympathy of numbers. Let the pulpit give its proper place to the subject that was the vision of prophets, the song of sacred poets, the consolation of the Redeemer, the labour of apostles, the ingathering of the Gentiles, and missions would have a new standing in the Church, a fresh development in the world. It is to us a mystery—the abstinence of good men from this divine theme—their reluctance to keep their people abreast of the good news of the spread of the kingdom. That there is such a reluctance is a fact—a reluctance in many instances passing into a strong aversion that missions should be the subject of a Sabbath discourse. How the stronghold of the pulpit is to be gained is a great question. If our time had permitted I might have offered some suggestions on the best shape of presenting occasional missionary facts from the pulpit, or on the reasonableness of our Churches recommending or ordering periodical missionary discourses; but I forbear entering upon subordinate points on this question. The difficulties that accompany it lie deeper than can be affected by minor ecclesiastical arrangements—they lie in the existing education of our young divines. I make no reflection on the training of our theological colleges, when I say they teach theology. They are not missionary. Missions do not form part of their intellectual and spiritual wealth. The subject does not bulk in the attention of their students,—is not incorporated with their studies, so as to become inwoven with the texture of their forming minds and hearts. Missions are consequently through life an exotic to the theologic mind, and never have the kindly luxuriant growth of a thoroughly naturalized or indigenous plant. Ministers are missionary by starts and by external impulse, rather than through the resistless tendencies of an inward seed developing growth after its kind. Give to missions their place in the colleges of the rising ministry, let them become an essential element of early studious thought,—and they will live and grow throughout the student's life. Make him familiar with the home methods of missions, and their foreign fields of operation,—with the races with which they have been brought into contact,—with their superstitions, their forms of heathenism, and the philosophes inwoven with them,—with their failures and their successes,—and you will lay deep the groundwork for after continuous, interested thought,—you will put your mission seed into your future ministry at the spring time, when all seeds are being sown that find a subsequent growth, in the work of the pulpit and the organizations of the parish. There is a chair in all our Universities known as the chair of Political Economy, and which has for its subject the

causes that influence and determine our national prosperity. Why, in our Christian Universities, and in their more immediate theological departments, ought there not to be a chair having for its corresponding subject the Economy of the Kingdom,—the ways and means through which its prosperity is to be advanced, until its destined extension be accomplished in the inheritance of the earth? It may be long years before missionary chairs be erected in our Universities, and their fruits reaped in our British pulpits. But let a beginning be made by the establishment of a lectureship on missions, in connection with one or more of our theological colleges, and the results, we are persuaded, would be seen to correspond to our most sanguine anticipations,—we should witness the commencement of an influence destined to carry with it the pulpit as the great mission power. I cannot speak with confidence as to the way in which such a lectureship might be most easily wrought into the arrangements of the English University system. That our English Universities are now practically moving in the direction of missions, will make the introduction of such a lectureship, were provision obtained for its maintenance, a comparatively easy task. We have in the Bampton, Hulsean, and Warburtonian lectures, examples of what might, in the first instance, be attempted in this department, and attempted in accordance with the usages of the English Universities. I feel certain that the heads of our Scottish colleges would hail the appointment of such a lectureship. There would be difficulties in the way of a regular missionary professorship. It might be felt to interfere too violently with the present curriculum of study, and infer the displacement of some existing necessary branch of study; but a lectureship, with its limited course annually or biennially recurring, under conditions in harmony with college arrangements, would meet with no opposition; and the Scottish Churches, we are persuaded, would not be slow to recommend or require attendance upon it from theological students. The desiderata are the funds. For these we must look to the intelligent and wealthy members of the Church; and if only a brief annual or biennial course were at first contemplated at the seats of our principal theological colleges, the draft on the liberality of the Christian community would not be excessive. Let the subject and its importance be kept steadily before the eye of the Church, through our various missionary organs; or, better still, let a start be made by this Conference, or by parties connected with the localities of our several Universities, for the creation of a lectureship fund, and the means will come. Missions are every day occupying a larger space in the attention of the Christian community, and a deeper place in its convictions; and a liberality which it would at one time have been extravagance to have anticipated many now be calculated upon by the most cautious minds. It is time that missions should have the professed expositors of their principles, methods, and fields of operation.

PROTESTANT INSTITUTE OF SCOTLAND

In connection with the Tri-centenary celebration of the Reformation in Scotland,

it is proposed to found a Protestant Institute. The following extract from the prospectus of the proposed institution, will give an idea of the object aimed at, which we beg to commend not only to the attention but also to the liberality of our readers:

"The effort to establish a Protestant Institute for Scotland has not already with considerable success. Upwards of £3,000 have been raised, which has enabled the Committee to purchase, free of debt, one of the most venerable buildings in Edinburgh, to wit, the Magdalene Chapel, in the Cowgate. In this venerable building some of the first General Assemblies of the Church of Scotland were held; there John Craig, a converted Dominican monk, and colleague of John Knox, preached after the Reformation, and there the dead body of the Duke of Argyll was laid after his execution, and previous to its interment.

"With the view, however, of rendering the Institute efficient and permanent, additional premises, contiguous to the Magdalene Chapel, and having access from George IV. Bridge, have been secured by the Committee; and at a reasonable expense, a suitable building, with a frontage to the bridge, and standing midway between the two colleges, may be erected, by which the Institute will be equipped with an office, a hall for meeting and lectures, a consulting library, and other accommodations. All this the Committee have now resolved, by blessing of God, to accomplish. This will enable them to carry out fully the design of the Institute, viz., as the head quarters of a Mission for Roman Catholics in Edinburgh, and a means of establishing and superintending mission operations wherever Romanists are found to congregate throughout the country; 2nd, as a centre of information on the Romish controversy in all its aspects; 3rd, as a training school in all the peculiarities of Romanism for students attending our universities and halls, teachers, and the rising youth generally; 4th, as a means, by publications, lectures, &c., to maintain a healthy spirit of Protestantism in the country; and 5th, as an effectual agency, to expose and counteract the secret and increasing aggressions of Rome.

"To effect these all-important objects, however, the Committee will still require a considerable sum of money, probably not less than from £3,000 to £4,000; but from the great interest already manifested in the Institute in Ireland and England, as well in Scotland, and its success in the training of students, under the able direction of Dr. Wylie, the Committee confidently hope that the necessary sum will be realized, and probably before the end of next year.

"The need of such an Institute is every day becoming more apparent, for there never was a time since the Reformation when so loud a call was addressed to Protestants to be up and doing. Whilst our reforming fathers have gone to their rest and reward, a new generation has grown up in comparative ignorance of the principles of the Reformation, and of their sufferings and struggles. Rome has meanwhile been stealthily acquiring great social and political power. A large number of the English clergy have gone over to her ranks. Many of the great and noble of the land have been caught;

her snares. The Government now trains her priests, pays her teachers, employs her emissaries, in almost every department at home and abroad. A number of Jesuits have lately settled in Edinburgh, in addition to all the previous agents of Rome; and, from the large sums placed by the Romish propaganda at the disposal of the Scottish bishops, it is evident that a great struggle to subvert the Reformation is about to be made. To expose and resist all such attempts, and to seek to hand down the blessings of the Reformation in increasing measure to the latest posterity, must be regarded as a paramount duty and great privilege by the people of God. Rome is uniting her forces to support any and every Government that will comply with her ever-increasing demands.

The plan of establishing such a headquarters of Protestant training should interest the entire kingdom, as well as the colonies and the Continent. For, as Edinburgh is the seat of the metropolitan university, students from all quarters are yearly attending our classes, and going forth again as professional men over the whole world, and our training classes will be open to all. Ministers going to the colonies will thus be fully equipped in the Popish controversy, where a knowledge of it so much required. In all our colonial dependencies Rome's most vigorous in labouring to corrupt the faith of our people and to subvert our churches.

The operations of the Institute are being carried on already, as has been hinted, with great success. With the kind co-operation of the Scottish Reformation Society, upwards of 200 students have been trained in the Popish controversy during the past year, partly by the systematic and able lectures of the Rev. Dr. Wylie, which have been most acceptable to the students, and partly by competition for prizes. A mission and school have been carried on, and a training class for young men of the middle classes which have been recently organized. It is hoped that very soon there will issue from the Institute sound Protestant histories and other literature for schools and the people generally; an object which is at present all-important, seeing that our periodical press is becoming corrupted with false liberalism, and our histories with falsified facts.

The Committee therefore earnestly hope that every protestant will aid them in this important undertaking, already so auspiciously commenced, both by contributing themselves, and inducing others to contribute. Contributions may be sent to James Moir, Porteous, Agent for the Institute, 6, York Place, Edinburgh; by whom, and by Peter Robertson, Treasurer, Commercial Bank, Edinburgh, contributions will be received.

UNIVERSITY COLLEGE.—PETITION OF BOARD OF MANAGEMENT OF KNOX COLLEGE.

The following Petition has, by order of the Board of Management, been presented to the Legislature. It will speak for itself. In another column we insert the memorial of the Conference of the Methodist Church. Although it occupies more space than we can conveniently spare, we think it only fair to insert this document. Among our

communications will be found one bearing on this memorial, which we beg to commend to the attention of our readers.

Unto the Honorable the Legislative Assembly of the Province of Canada, in Parliament assembled, the Petition of the Board of Management of Knox College humbly sheweth.

That your Petitioners regard the best interests of the community at large as intimately bound up with the prosperity and efficiency of our institutions of learning

That we have watched with deep interest the progress of University College, since it was placed on its present liberal foundation, and that we have marked with satisfaction its growing adaptation to the necessities and circumstances of the Province.

That we have learned with regret that memorials have been addressed to your Honorable House, praying, among other things, that the University Act may be so amended as to secure under certain conditions, a portion of the University endowment to aid denominational colleges.

That in the opinion of your petitioners, the prayer of the memorials referred to lies open to every objection which can be urged against the employment of public funds to build up denominational interests in the Province. The fact that no aid is asked towards the support of any theological chair in denominational colleges, changes in no respect their denominational character, inasmuch as from their very nature, the influences which rule in them, and proceed from them, and the interests which they promote are those of the denomination to which they belong. Such being their character, their claims to public patronage and support rest on the very same ground as any other denominational enterprise.

That from the number of denominations which abound in the country, and the extent to which they differ in their respective views, it is not in our opinion possible to grant the prayer of the memorials without endangering the whole system of national education, fostering religious strife and jealousy in the community, and virtually lending the national sanction and support to systems of religious error.

It is further the opinion of your Petitioners that, if the prayer of the memorialists is granted, the results will prove a serious injury to the interests of learning in the land, and that future generations will deplore the singularly unpatriotic policy, which, in order to serve denominational purposes, deprived the nation in its infancy of a noble institution, well fitted to elevate the standard of learning, and to train the youth of the Province for all professional and public duties, as members of a free community, and bequeathed to them, in its stead, denominational colleges, which from their nature and number can scarcely ever become otherwise than inferior and inefficient.

May it therefore please your Honorable House to take the premises into consideration, and resist all attempts made to impair the efficiency of University College, as now established, and your Petitioners, as in duty bound, shall ever pray &c.,

ST. CATHERINES.

Our new Church is fast nearing its com-

pletion. The Contractor, our worthy Elder Mr. Dougan, will fulfil his engagement to a day. He has done his work admirably. It will be a solid, substantial, and elegant structure, exceedingly comfortable and commodious. The basement will be one of the best in the Province. The site is one of the choicest in town. The opening will be held on the 20th May. We expected the two Moderators, fittingly foreshadowing union, but Mr. Ormiston will not be able to be with us, much to our regret. Professor Young has kindly consented.

The change will place us on a vantage ground. We have long felt straitened for want of room in the old church. We shall now have ample accommodation for our own people, and the strangers, who, in increasing numbers, every year are frequenting this delightful Spa.

There seems a growing interest in the congregation. The attendance increases, and the attention as well. We are not without some tokens for good. The "Inquiry Meeting" at the Pastor's house,—a new thing,—has had a good effect. Some have been brought to unburden themselves regarding their souls, who, otherwise would have kept aloof, and the notion has been done away with, that it is merely necessary creditably to pass through a certain ordeal of examination before joining the church. The junior Bible Class for those under fourteen on Wednesday afternoon, has never been so well attended, and the senior Bible Class the same evening has been well kept up. In the Catechumens' class, there are five from the sabbath School who may unite with us at next Communion. The lecture on Wednesday and the prayer meeting on Friday, are very promising, as also the children's prayer meeting.

The increase of interest has been, in part we think, owing to the daily union prayer meeting, which has been in operation for three months, and has done much good. While sensible of many imperfections, we find much reason for thanking God, and taking courage.—Com.

KNOX COLLEGE—CLOSE OF SESSION.

The Session of 1859-60 closed on Wednesday 4th ult. The closing lecture was delivered by the Rev. Principal Willis, a brief summary of which we subjoin. The attendance of Ministers and other friends was as large as we have seen on any former occasion. The address of the Principal was listened to with deep and earnest attention, and elicited marked tokens of approbation.

The session has been a pleasant and successful one, although the attendance of Students has not been so large as during

some previous years. Five students have this year completed their course, and will be soon ready for license.

In commencing his address, Principal Willis said he would invite the attention of the audience to some discussions on points of Theological interpretation of great practical moment. The course of Dr. Willis' observations may be understood from the announcement of his subject, which he put in the form of queries, thus:—How do we explain the precepts of non-resistance in the New Testament, so as to vindicate the adoption of free constitutions by States? How do we limit the indefinite precepts given in the apostolic writings to wives, to children, to servants, to obey in all things? Thirdly,—How do we justify the rights and duty of States to base their legislation on the Christian law, seeing the New Testament addresses itself, apparently, only to individuals and churches? These, he said, were no mere abstract questions, but concerned the affairs of life, the rights of men, and the relations of society. He must also say, that he thought some of the principles he was to advocate were imperfectly understood; though it was a happy thing that in the codes of most enlightened nations, they were practically recognized. But it became public instructors to be well versant in them; for it was of injurious influence to human progress, when the professional student lagged behind the common intelligence of mankind. It occasioned, that if society did not retrograde, at least great principles were not urged on the public mind with the frequency necessary to their being fully carried out, where their application was yet to be desiderated. On the first head, he took as an example of his principle, the British Revolution. He referred to the slavish adulation of tyrants which characterized certain classes of learned men in the days of the Charleses and Jameses—especially a fulsome address from the University of Oxford to King James; a style of eulogy which he was sure our own beloved and constitutional Sovereign would nauseate not less than any of her subjects. Happy for mankind, and for Britain, its people and its princes had long been used to a theory of limited monarchy, which seated the governing authority in the consent of the people. The doctrine of "lex rex"—the doctrine of a George Buchanan, and of the homely but holy Rutherford, prevailed over the slavish fancies of a Filmer and a Hobbes. Dr. Willis referred to the command not to resist, and explained this of resistance to magistracy as being an ordinance of God for good, but which did not preclude resistance to an authority which became the engine of oppression and injustice—the very thing which magistracy was ordained to protect against. It ceased therefore to be the ordinance of God, when it sanctified tyranny and legalized crime. The resistance of Englishmen to such a Prince as James, could not be called rebellion. The English Government was a limited monarchy, and how could a government be said to be limited, if force is never to be employed, even in the last resort, for the purpose of maintaining the limitations? It was, therefore, James who was mutinying against that legitimate authority, to which he ought to be subject, not only for wrath, but also for conscience sake. It was James who was resisting the ordi-

nance of God; who, in the true sense of the words of Jesus, was withholding from 'Caesar the things which were Caesar's.' The reverend lecturer advancing to his second point—that touching the solution of questions of domestic right,—said he had often found the same verse above quoted, of great use in reducing to absurdity the sophistical arguments by which the apologist for slavery seeks to turn the word of God to the service of that oppression. The precept only means, "do not retaliate." But because a man is not to return stroke for stroke, has the other a right to smite his neighbour? Because I am to cultivate the spirit, in which I would rather suffer the smiting of my cheek than indulge in wrath and revenge, does this decide the right of the other to offer me violence? Here lay the solution of other passages quoted, as if forbidding agitation, or any claim to a fair definition of the domestic relations by the rule of just and equal. Be it that the servant is to obey even the froward master. Admitted that they who are under the yoke are required to count their own masters worthy of all honour. Question: Does this justify the yoke? Does it sanctify the frowardness? Does it forbid the oppressed to call his oppressor to reckoning? Does it forbid the servant to ask who is his master—and how? Either with contract or without it, it must be. If without contract—the law of superior force, or the mere fact of possession of power, being the ground of right,—then, how can the right be denied to the other party, should he be able to overpower his master, not only to free himself from his exactions, but to impose the yoke on the exactor in his turn; and to claim his services by the same law? How much more unreasonable to infer from such passages that the subject party may not agitate quietly to have wrong redressed; nor others agitate in his behalf, impelled by human sympathy, and by Christian principle, to seek the redress of intolerable grievance. There were many who thus agitated in no spirit of violence. But it is all the same. Unreasoning force is as little tolerant of arguments as of arms. To the tyrant, the entrance of the light of truth is as hateful and more feared than the brandishing of the sword, or the flash of the gunpowder. Dr. Willis entered into a searching examination of the doctrine laid down by Dr. Spring, of New York, who asserts that Christianity recognises the relation of the slave-holder and the slave; yet inconsistently admits in the same sentence, that to every yoke of oppression the spirit of Christianity stands opposed. The Rev. Principal exposed the contradiction, and pointed out the fallacy in Dr. Spring's argument, of confounding a thing with its abuses; while slavery, Dr. Willis contends, is the abuse. He regretted the existence of the curse which rested on their neighbours, a people enterprising and estimable. He was happy to except from his animadversions some divines in the United States. He eulogised Dr. Cheever's bold and martyr-like course in denouncing his country's shame. He also quoted Dr. Sprague of Albany, as numbering slavery, persisted in, among the crimes provocative of divine judgments upon the land. This was in a sermon preached on the occasion of a fast, nearly twenty years ago. Yet matters were little better, if not worse; a fact which Dr. Willis turned against another

position of Dr. Spring's—that the Bible is no agitator, that Christianity is just to be left, by its secret gradual influence, to undermine all social evils. It was overlooked in this reasoning that Christianity claimed social as well as individual subjection from men and communities; and why were its rules of action given but to influence men in all their spheres and capacities, to mould their very constitutions by them, and to redress the wrong of vicious relationships as well as correct the abuses of legitimate ones? He believed with the Rev. Albert Barnes, that while the State had to do with this adjustment of relations by the Christian law, the Church had a large responsibility; nay, that no power without the Church could have long upheld slavery had it not been upheld by a power within it. No hearer of Principal Willis on Wednesday could impute to him any narrow, national feeling, who listened to his invective against some of his own countrymen who had volunteered apologies for the slaveholder, and in effect endorsed the ideas of the Americans. And he appeared to carry with him the sympathies of the highly intelligent auditory, as he refuted some trifling argumentation from Scripture words and Scripture analogies. The Rev. Dr. referred to a recent letter of Dr. Guthrie to a newspaper at Philadelphia, which, by his bold denunciation of oppression, presented a refreshing contrast to the apologetic tone of too many of their Presbyterian brethren, both in the new world and the old.

Dr. Willis said he would not at that advanced hour enter into a full discussion of his third query, which, however, he would notice in brief. The New Testament recognizes the Old, and it proceeds, as already argued, on the law of God already given, and on the law of nature. Though directly addressing itself to individuals and churches, it no more supersedes the right of social action, or relieves of national responsibility, than it sets aside the right of self-defence, and the duty of individuals provided for by the law of nature. The newer revelation presupposes the revelation already given, and this both in respect of great principles of duty, and the modes of recognizing them. Refuse this, and it will be difficult to establish from the New Testament alone, some of our primary moral obligations. He might instance the perpetual obligation of the Sabbath, also the law of marriage affinities. True, while reconciling the Bible with itself, and one Testament with the other, we are permitted to distinguish between what was peculiar and temporary, and what manifests itself to be an eternal principle of law. But we may not arbitrarily limit the morals of the earlier code of duty; nor confine the obligation of recognizing it to a narrower sphere than the God of heaven has assigned. Christianity in its earliest addresses, deals with the motives of men, the principles of obedience, rather than with modes of formally acknowledging them. Christianity gives forth the law chiefly for the individual man; and if it regulates church organizations more immediately than civil, it is because this was the new, the additional element of knowledge at least for the Gentiles. But it presupposes civil society, and leaves untouched men's social privileges, as it confirms the obligation to use these religiously. If the Bible be not the rule of social action for man, what other rule shall come in its

stead? How can politics be dis severed from morality, or morality from religion? An arbitrary expediency is the only alternative, and it admits of no definition—a non-recognition of God and his law leaves us to uncertain, conventional, it may be tyrannical will. Is not this the very secret of the perpetration of grievances, such as we have been referring to? Churches faithfully acquit themselves of the duty of pleading for the oppressed by the excuse that the law defines social rights. States, again, taught by Ecclesiastics to leave the domain of conscience untouched, alas! at last leave that domain unprotected because undefined. The poor bondsman may despair of justice where his rights of conscience are not known to the State, and not cared for by the Church, The oppressed is driven from Caiaphas to Pilate, and from Pilate to Caiaphas, as He—the Great Redeemer—was. And need we lack illustration from some portions of the British and French Empire, (though our beloved country, thank God, still holds Scripture as the basis of its laws,) of the danger of ignoring christian ends, and a decided christian policy in the business, whether of public education, or government. "Education," it was well said by Burke, "is" and we may specially say this of religious Education—a nation's cheap defence.

CALLS, INDUCTIONS, &c.

A cordial and unanimous call has been given by the congregation of Cote St. Church, Montreal, to the Rev. H. Cobban, of Braemar, Scotland.

YORK MILLS AND FISHERVILLE.—The united Congregations of York Mills and Fisherville, have unanimously addressed a call to the Rev. R. Jamieson, formerly of Dunnville.

ROCKY SAUGREN.—A call has been given by this Congregation to the Rev. Charles Cameron.

COLLINGWOOD.—The Rev. Samuel Young, has received a unanimous call from the congregation at Collingwood.

WOODSTOCK KNOX'S CHURCH.—The Rev. W. T. McMullen, formerly of Mornington, has been inducted as Pastor of the congregation of Knox's Church, Woodstock.

MARKHAM.—The Rev. J. Straus, has been ordained to the pastoral charge of the congregation in Markham.

NORTH AUGUSTA &c.—The Rev. A. Lees has received a cordial call to be pastor of this Congregation.

DEFERRED COMMUNICATIONS.—We have been unable to attend to a number of communications lately received. These shall receive attention in our next number. Among these articles we may specify one on "A Nation's right to worship God."

THE LATE DR. BAYNE.

Empowered by the relatives of the late Dr. Bayne to examine his papers, I found the following Resolutions in a little book which bore the marks of having been perused sufficiently often to ensure their remaining on the memory of the lamented writer.

When I first read these touching memoranda, I felt that they were beautiful, comprehensive, and perfect. I felt too, that these long hidden sentences had exercised a powerful influence on the whole life of the writer, daily reappearing in all his actings and utterings. So impressed, I read them to a much-valued friend of my own, and of the departed, who urged me to send them at once to the press, as a brief but solemn call from one whom we shall hear no more. I now give them to the Church, and pray that God will bless them to all by whom they may be perused.

The Resolutions are not signed, but the writing is Dr. Bayne's. The italics are his own.

A. CONSTABLE GEMIE.

Galt, April 12th, 1860.

"TUESDAY, May 22nd, 1832.

"On Tuesday the eighth day of this month I saw laid side by side in the same grave, the bodies of my two sisters Mary and Isabella. Their sudden and unexpected death I have felt as a very deep affliction, and a solemn call from God to live more as a Christian, and to be ever ready for the coming of the Lord.

"I desire to improve, for God's glory and my own good, this very solemn dispensation, and would now, as in the presence of the great 'Searcher of hearts,' record several resolutions, to which I purpose, in the strength of divine grace, hereafter to adhere.

"To this Record I intend, God willing, in time to come frequently to refer, that I may never forget the impression of this solemn season, or violate the obligations under which I have come, or cease to hear the voice which seems so loudly to say from the grave of my departed sisters, "Be ye also ready, for in such an hour or ye think not, the Son of Man cometh."

"I resolve in the strength of divine grace. "I. To have eternity ever before me, and to seek to have in Time, the same views of the nature and value of things, which I shall have of them in Eternity.

"II. To keep a continual watch over my heart and members, lest sin, sense, Satan, or the world should gain insidiously, any dominion over me; and in particular, to attend to the state of my heart in secret prayer.

"III. To engage from time to time, in solemn self examination, in order that I may ascertain how far I have watched successfully against the assaults of sin, and whether I have been progressing or declining in the divine life.

"IV. To repent and humble myself before God on the discovery of sin, and to do so without delay, while my conscience is tender and my feelings are warm, ere fear and suspicion of God have begun to intrude, and before sin has acquired the strength and selfishness of habit.

"V. Never, in my intercourse with others, myself to forget, or to let others forget that I am a Christian.

"VI. Never to meet with an acquaintance or friend, without asking myself, how I may do good to his soul—how, if he be a sinner, I may recommend Christ to his acceptance, or, if he be a Christian, I may stir up the love of Christ in his heart.

"VII. Never to defer, till another opportunity, doing for the good of another, what may be done now, remembering always, that we may never meet again.

"VIII. Always to remember that God is

near, and never to think, speak, or act, without first considering whether it is consistent with the presence of Majesty so awful, and Holmess so pure.

"IX. Always to approach God and to transact with Him, through the Mediator.

"X. Always to make love to God, as much as possible, the spring of my actions.

"XI. Always to seek the glory of God at the great end of my life.

"XII. To think much of Heaven.

Communications, &c.

STUMBLING BLOCKS 'TO REVIVAL. NO. III.

A suspicious spirit indulged with reference to Revivals is a serious stumbling block in the way of their being realized. This may arise from misapprehension. Misconceptions are sometimes entertained as to the nature of Revivals. The specimens furnished of them in certain quarters savor so much of the ludicrous and profane, as utterly to disgust sensible, sober-minded people. The idea of "getting up" a revival is repulsive to them, there is so much that is mechanical in the apparatus employed, and the appliances brought into requisition, so much that is wild and fanatical in the accompaniments, and so little that is substantial and permanent in the results, that they denounce the whole thing, and summarily conclude that all revivals are "shams" if not worse. Distinguishing not between such strange fire and the live coal that burns with pure and undying flame on the altar of God, they are jealous of anything like warmth in religion. They draw not the line between the healthful heat of the "spirit of burning," "the baptism of the spirit as with fire," and the blighting simoom of mere animal feeling, which scorches whatever it touches, and leaves spiritual desolation in its track. This inability or unwillingness to discriminate between things that differ, and to approve the things that are excellent, is a serious stumbling block.

This stumbling block becomes the more serious when it produces a disposition to doubt or to deride. Such doubting and derision are of ancient date. The day of Pentecost witnessed both: "They were in doubt, saying what meaneth this?" Others mocking said, "These men are full of new wine."

In these last days there have arisen sceptics and scoffers too, who, although the Lord is undeniably showing in so many regions "signs and wonders," will not believe. Strange phenomena are presented. They talk of hysteria, of the falling sickness, of mesmerism, and dogmatically, ex-cathedra, or rather from "the scooner's chair" propound their theories. They will not take in that this is that which is spoken of by the Prophet Joel, saying: "And it shall come to pass, in the last days" (saith God) "I will pour out of my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and on my servants will I pour out in those days of my spirit, and they shall prophesy, and I will show wonders in the heavens above, and signs in the earth beneath."

Let this spirit prevail in a community, and the heavens will be as brass, and the earth hard as iron. Indeed there is no

saying into what doctrinal or practical errors those feeling and speaking thus may be led. Surely, at the least, Gamaliel's advice is the safest. "If this counsel or this work be of men, it will come to nought; but, if it be of God ye cannot overthrow it, lest haply ye be found evildoers to fight against God."

Revivals will not come unsought, and there be improper suspicion of them, the likelihood is still less. What a contrast the two shores of the sea of Galilee presented on a memorable occasion, during the personal ministry of Jesus! In an open fishing boat he crosses to Gadara, and there performs a miracle of mercy and of wrath. Instead of being savingly impressed as they ought to have been, courting his presence, eagerly coveting his ministrations, the Gadarenes "besought him that he would depart out of their coasts." Is not this the manifest tendency of our restraining prayer, and disparaging the Spirit, of our practical inconsistency, and this disposition to deal in doubts and mockery? Need we wonder if Jesus, who is passing through our land ready to bless us, should refuse to turn aside even to tarry for a night, should decline doing a mighty work amongst us because of our unbelief, and should say of us, as he turns to depart out of our coast, "These Canadians are joined to their idols, let them alone."

How different with the people on the other side of the Lake! When "Jesus returned, the people gladly received him, for they were all waiting for him."

Here was longing desire, and earnest expectation, and diligent preparation. They missed the Master. They waited their desires across the Galilean wave after Him. Their eyes were on the out-look to catch the first glimpse of that little boat and its precious passenger. Oft did the cry ascend, "Oh! when will he come back again."

They expected his return, else they would not have lined the shore, waiting for Him. Surely he will not disappoint us. It seems long since he left, but though the vision tarry we will wait for it. They were all prepared to greet him, and to receive his instructions as soon as he stepped on shore.

Do not these rude, unpolished Galileans teach us? If we are to get Jesus back to us, we must take the stumbling blocks out of the way. We must shew a proper appreciation of the value of his presence, and an earnest and sincere desire to enjoy it. We should be longing for his return, feeling his absence to be as the greatest possible privation, and his presence to be as the day of our espousals, and the day of the rejoicing of our hearts. "Return O Lord, how long? and let it repent thee concerning thy servants. O! satisfy us early with thy mercy, that we may rejoice and be glad all our days, &c."

We should be *expecting* his return. "What wait I for? my hope is in thee." This hope strengthens the hands that hang down, and the feeble knees. Though the sea that rolls between be stormy, and the mist that envelops the horizon be thick, yet "I with expectation will hope continually."

But let us like those Galileans, be prepared for his visit, that when favoured with it, we may get all the good out of it, which it is fitted to confer. The preparation of the heart

is from the Lord.

Let there be nothing on our part to prevent a speedy visit from Jesus, or to obstruct the free and full descent of heavenly influences, nothing to hurt or to destroy in *our God's holy mountain*. That we may soon be privileged to see Him *rending the heavens, and coming down, let us joyously hail his approach, and 'he that shall come, will come, and will not tarry.'* Even now while our watchmen lift up their voice, crying one to another "What of the night?" "What of the night?" to their straining eyes are discernible the streaks of dawn, "The morning cometh."

"His coming, like the morn shall be,
Like morning songs his voice."

R. F. B.

A GLANCE AT THE WESLEYAN MEMORIAL.

In making some remarks on the memorial of the Wesleyan Conference on University matters, I do not intend to enter fully into all the points which are raised. I am not going to touch any of the questions regarding the funds and the standard of the Curriculum. These are the subjects of investigation before Parliament, and I go on to other points still more prominent in the memorial.

The memorial opens with all fairness. It takes the University Act of 1853 as its foundation or basis, and tells us so in the first line, and in a distribution indicating no lack of intelligence in its authors. The memorial goes on to shew a three-fold object, which the Legislature clearly proposed and avowed in passing the Act. They are marked out first, secondly, and thirdly in regular order, as will be seen in the memorial. These three particulars shew the grounds on which the memorialists took their stand, and nothing but what can stand on these should have never had a place in the document. At the end of the *thirdly*, a hair stroke or little dash appears with three lines and a half or so behind it, and they are lines which require attention, for several reasons:—(1) They are plain English, and can be easily understood. (2) As an addition to what is in the third head, they are wholly unnecessary; and as a summing up of the previous statement they are sadly at fault. (3) A new object is introduced in those three lines and a half, which is not included in any of the three divisions, which the memorialists have given, nor in them all. It differs not in degree, out in nature, from the other three, and should have therefore stood up boldly by itself with its head up, as object the fourth. (4) A marriage is formed between object third and the new object. They are treated as one, and union is power. (5) It must be most particularly observed that the memorialists are at this point just about to leave the fountain head and basis of the process. They have shewn the Act—the charter of their privileges—and we can shew that there is something in the lines behind the little dash, which, on their peril, they dare take no further, when, on their own shewing of the Act, they cannot take along with them without an error in logic, and if they have taken it along with them into the shewing forth of their claims of right, complaints, conclusions or prayer, it shall be shewn, *bye and by*, to be no mere error, but something which cannot

be allowed to pass so easily. (6) Another reason why the reader of the memorial ought to pay attention to the first part of the lines, which by a fine stroke are at once struck out of, and held fast to the body of the third object, is the contrast he will find between the manner in which the new point makes its appearance, and the prominence given to it in every succeeding part of the document. It is not a *fourth* head of the shewing of the memorialists when they are telling what the Act proposed. Money—public revenue—is surely something different from degrees, literary honors, and University powers. And yet the revenue question is most insisted upon ever after. It is made the horse-rake that sweeps over the whole field, and that rakes in learning, justice, and religion, and everything sacred, in support of their cause.

The University Act of 1853, in order to encourage young men in any and every part of the Province to pursue their studies where it might be found most convenient for them, and in order that it might, at the same time, be in their power to obtain literary honors or degrees from the University made provision for a sort of sisterhood between the University and schools of learning over all the land, so that the certificates of those schools or colleges could be received by the University Senate, and for the certificate which he brought to the Senate he would be sent back after examination with some literary honors or other. *But would the University Senate give him money?*—He would have perhaps to pay some. What would the College whose certificate he had presented before the University receive in return for it? Nothing; but that they had the honor of training a successful student. The money element is not by any means essential to the connexion between the University and the Colleges, or Literary Institutions recognized. It is a foreign element pressed into service by the Memorialists.

Let the reader of the memorial peruse it carefully marking its broader features, and say if the foreign element be not the element that predominates. Let him again look into minor features, listen to its soft breathings and whisperings, and say if they partake not of the same characteristics.

A second broad fallacy in the whole document arises from the union formed between two things which have no logical connection—equality of footing in regard to public and equality of footing in regard to senatorial power. On the surface it would appear that the two are things which justice forbids to be separated. At bottom it is a confounding of things which have no logical connection. The University is simply the high court of learning. It knows the associated colleges merely as seats of learning, and the relation which the associated colleges have, in common to one University, makes them known to one another in no other character. The interchange carried on between them is that of documents about learning. Bank bills, as all the world knows, are quite a different matter. They know each other's character in regard to learning. The question, as to comparative wealth or poverty, lies outside the relation, and equality of footing in that respect must be sustained on other grounds, if sustained at all. How came the writer of the memorial then to confound association with a court of learning with a partnership, in regard to funds? Partly it may be from his own taste, but chiefly, we apprehend, from the fact that he had forgotten to put up a *head in the right place*. From that

moment the pen of the writer never touched a first principle, without producing utter confusion. And how or why was not that man rarer up? We answer; for two reasons:— (1) The Act he was professing to state and explain made it impossible. (2) The writer meant, by a bold assumption, to place his cause upon a high vantage ground, before the public eye. The exposition of the Act under the third head is erroneous in every particular point in it. This false showing is the basis and fountain head of the whole appeal, down to the finest shade of thought or sentiment in the document. I challenge, therefore, the truth of the document, and I think that the circumstances in which the memorial has been put forward require of the religious community a vindication of the cause of truth. If the foundations of society, churches, colleges, and institutions would be made to stand, they must be properly laid. Truth lies at the foundation of commerce, social intercourse, mutual trust. It is the bond that holds together every domestic relation. Truth is the bond of union between heaven and earth. Truth is the grand point of contrast between the God of Glory and the Angel of Darkness.

EXAMINER.

MEMORIAL OF CONFERENCE OF WESLEYAN METHODIST CHURCH.

To the Legislative Council and Legislative Assembly of Canada: The Memorial prepared by order and in behalf of the Conference of the Wesleyan Methodist Church in Canada.

RESPECTFULLY SHEWETH:—

That the Legislature in passing the Provincial University Act of 1853, clearly proposed and avowed a threefold object. First, the creation of a University for examining candidates, and conferring degrees in the Faculties of Arts, Law, and Medicine. Secondly, the establishment of an elevated curriculum of University education, conformable to that of the London University in England. Thirdly, the association with the Provincial University of the several colleges already established, and which might be established, in Upper Canada, with the Provincial University, the same as various colleges of different denominations in Great Britain and Ireland are affiliated to the London University,—placed as they are upon equal footing in regard to aid from the state, and on equal footing in regard to the composition of the Senate, and the appointment of examiners.

In the promotion of these objects the Conference and members of the Wesleyan Methodist Church cordially concurred; and at the first meeting after the passing of the University act, the Senatorial Board of Victoria College adopted the programme of collegiate studies established by the Senate of the London University, and referred to in the Canadian Statute. But it soon appeared that the Senate of the Toronto University, instead of giving effect to the liberal intentions of the Legislature, determined to identify the University with one college in contradistinction, and to the exclusion of all others, to establish a monopoly of senatorial power and public revenue for one college alone; so much so, that a majority of the legal quorum of the Senate now consists of the professors of one college, one of whom is invariably one of the two examiners of their own students, candidates for degrees, honors, and scholarships. The curriculum of the University studies, instead of being elevated and conformed to that of the London University, has been reversed and changed three times since 1853, and reduced by options and otherwise below what it was formerly, and below what it is in the British Universities, and below what

it is in the best colleges in the United States. The effect of this narrow and anti-liberal course, is, to build up one College at the expense of all others, to reduce the standard of a University degree in both Arts and Medicine below what it was before the passing of the University Act in 1853.

Instead of confining the expenditure of funds to what the law prescribed—namely, the "current expenses," and such "permanent improvements or additions to the buildings," as might be necessary for the purposes of the University and University College,—new buildings have been erected at an expenditure of some hundreds of thousands of dollars, and the current expenses of the College have been increased far beyond what they were in former times of complaint and investigations on this subject.

Your Memorialists therefore submit, that in no respect have the liberal and enlightened intentions of the Legislature, in passing the University Act been fulfilled—a splendid but unjust monopoly for the City and College of Toronto having been created, instead of a liberal and elevated system, equally fair to all the colleges of the country.

A Provincial University should be what its name imports, and what was clearly intended by the Legislature—a body equally unconnected with, and equally impartial to every college in the country; and every college should be placed on equal footing in regard to public aid according to its works, irrespective of place, sect, or party. It is as unjust to propose, as it is unreasonable to expect, the affiliation of several colleges in one University except on equal terms. There have been ample funds to enable the Senate to submit to the government a comprehensive and patriotic recommendation to give effect to the liberal intentions of the Legislature in the accomplishment of these objects, but the Senate has preferred to become the sole patron of one college to the exclusion of all others, and to absorb and expend the large and increasing funds of the University instead of allowing any surplus to accumulate for the general promotion of academic education, as contemplated and specifically directed by the Statute. Not only has the annual income of the University endowment been reduced some thousands of pounds per annum by vast expenditures for the erection of buildings not contemplated by the Act, but a portion of those expenditures is for the erection of lecture-rooms, &c. for the Faculties of which the Act expressly forbids the establishment!

But whilst your Memorialists complain that the very intentions of this Act have thus been disregarded and defeated, we avow our desire to be the same now as it was more than ten years ago, in favor of the establishment of a Provincial University, unconnected with any one college or religious persuasion, but sustaining a relation of equal fairness and impartiality to the several religious persuasions and colleges, with power to prescribe the curriculum, to examine candidates, and confer degrees, in the Faculties of Arts, Law and Medicine.

We also desire that the University College at Toronto should be efficiently maintained, and for that purpose we should not object that the minimum of its income from the University Endowment should be even twice that of any other college; but it is incompatible with the very idea of a national University intended to embrace the several colleges of the nation, to lavish all the endowment and patronage of the state upon one college to the exclusion of all others. At the present time, and for years past, the noble University Endowment is virtually expended by parties directly or indirectly connected with but one college, and the scholarships and prizes, the honours and degrees conferred, are virtually the rewards and praises bestowed by Professors upon their own stu-

dents, and not the doings and decisions of a body wholly unconnected with the College. Degrees and distinctions thus conferred, however much they cost the country, cannot possess any higher literary value, as they are of no more legal value, than those conferred by the *Senatus Academicus* of the other chartered colleges.

It is therefore submitted that if it is desired to have one Provincial University, the corresponding arrangement should be made to place each of the colleges on equal footing according to their works in regard to everything emanating from the State. And if it is refused to place these colleges on equal footing as colleges of one University, it is but just and reasonable that they should be placed upon equal footing in regard to aid from the State according to their works as separate University colleges.

It is well known that it is the natural tendency, as all experience shows, that any college independent of all inspection, control, or competition in wealth,—all its officers securely paid by the State, independent of exertion or success,—will in a short time, as a general rule, degenerate into inactivity, indifference, and extravagance. In collegiate institutions, as well as in the higher and elementary schools, and in other public and private affairs of life, competition is an important element of efficiency and success. The best system of collegiate, as of elementary education, is that in which voluntary effort is developed by means of public aid. It is clearly both the interest and duty of the State to prompt and encourage individual effort in regard to collegiate, as in regard to elementary education, and not to discourage it by the creation of a monopoly invidious and unjust on the one side, and on the other deadening to all individual effort and enterprise, and oppressive to the State.

We submit, therefore, that justice and the best interests of liberal education require the several colleges of the country to be placed upon equal footing according to their works. We ask nothing for Victoria College which we do not ask for every Collegiate institution in Upper Canada upon the same terms.

We desire also that it may be distinctly understood that we ask no aid towards the support of any theological school or theological chair in Victoria College. There is no such Chair in Victoria College; and whenever one shall be established, provision will be made for its support independent of any grant from the State. We claim support for Victoria College according to its works as a literary institution—as teaching those branches which are embraced in the curriculum of a liberal education, irrespective of denominational theology.

We also disclaim any sympathy with the motives and objects which have been attributed by the advocates of Toronto College monopoly, (in relation to our National School system) The fact that a member of our own body has been permitted by the annual approbation of the Conference to devote himself to the establishment and extension of our school system, is ample proof of our approval of that system: in addition to which we have from time to time expressed our cordial support of it by formal resolutions, and by the testimony and example of our more than four hundred ministers throughout the Province. No religious community in Upper Canada has, therefore, given so direct and effective support to the National School system as the Wesleyan community. But we have ever maintained, and we submit, that the same interest of general education for all classes which requires the maintenance of the elementary school system require a reform in our University system in order to place it upon a foundation equally comprehensive and impartial, and not to be the patron and mouth-piece of one college alone; and the same con-

considerations of fitness, economy, and patriotism which justify the State in co-operating with each school municipality to support a day school, require it to co-operate with each religious persuasion, according to its own educational works, to support a college. The experience of all Protestant countries shows that it is, and has been, as much the province of a religious persuasion to establish a college, as it is for a school municipality to establish a day school; and the same experience shows that, while pastoral and parental care can be exercised for the religious instruction of children residing at home and attending a day school, that care cannot be exercised over youth residing away from home and pursuing their higher education except in a college where the pastoral and parental care can be daily combined. We hold that the highest interests of the country, as of an individual, are its religious and moral interests; and we believe there can be no heavier blow dealt out against those religious and moral interests, than for the youth of a country destined to receive the best literary education, to be placed, during the most eventful years of that educational course, without the pale of daily parental and pastoral instruction and oversight. The results of such a system must, sooner or later, sap the religious and moral foundations of society. For such is the tendency of our nature, that with all the appliances of religious instruction and ceaseless care by the parent and pastor, they are not always successful in counteracting evil propensities and temptations; and therefore from a system which involves the withdrawal or absence of all such influences for years at a period when youthful passions are strongest and youthful temptations most powerful, we cannot but entertain painful apprehensions. Many a parent would deem it his duty to leave his son without the advantages of a liberal education, rather than thus expose him to the danger of moral shipwreck in its acquirement.

This danger does not so much apply to that very considerable class of persons whose home is in Toronto; or to those grown up young men whose character and principles are formed, and who, for the most part, are pursuing their studies by means acquired by their own industry and economy; or to the students of theological institutions established in Toronto, and to which the University College answers the convenient purpose of a free Grammar School, in certain secular branches. But such cases form the exceptions, and not the general rule. And if one college at Toronto is liberally endowed for certain classes who have themselves contributed or done nothing to promote liberal education, we submit that in all fairness, apart from moral patriotic considerations, the State ought to aid with corresponding liberality those other classes who for years have contributed largely to erect and sustain collegiate institutions, and who, while they endeavour to confer upon youth as widely as possible the advantages of a sound liberal education, seek to incorporate with it those moral influences, associations, and habits which give to education its highest value, which form the true basis and cement of civil institutions and national civilization, as well as of individual character and happiness.

We therefore pray your Honorable House, to cause an investigation to be instituted into the manner in which the University Act has been administered; and the funds of the University and Upper Canada College have been expended, the immense advantage and benefits to the country of several composing colleges over the deadening and wasteful monopoly of one College; and cause an act to be passed by which all the Colleges now established, or which may be established in Upper Canada, may be placed upon equal footing in regard to public aid, either as so many co-ordinate University Col-

leges, or (which we think the best system,) as so many Colleges of one University.

Signed by order and in behalf of the Conference of the Wesleyan Methodist Church, in Canada.

JOSEPH STINSON, D.D., *President.*
EPHRAIM B. HARPER, *Secretary.*

Missionary Intelligence.

FREE CHURCH OF SCOTLAND.—INDIA.—The April No. of the *Free Church Record* contains a letter from Dr. Duff. He states that at the re-opening of the year there were in actual attendance from 700 to 800. It shortly increased to nearly 900, and by the end of the month would probably reach 1,000. Dr. Duff, in looking back on the operations in which he and his colleagues had been engaged, says:—"I believe I am greatly within the mark when I say, in Bengal alone there are now living between 20,000 and 30,000 instructed in our different schools, in whose hands is lodged as much of divine knowledge as would suffice for their conversion, and take them to heaven, were the Holy Spirit to descend and quicken that knowledge to the saving of their souls."

CAFFRARIA.—At Burnhill station, eight adults were lately received into the membership of the church by baptism, making the members of church members now 130.

JEWISH MISSIONS OF FREE CHURCH.—The house of Mr. Thomson, Missionary at Constantinople, having been burned down some time ago, it was feared that it would be difficult to find another suitable place. Suitable premises have however been secured, in spite of the opposition of the Turkish Local Officer. The school was opened in the last week of 1859, with 21 pupils. At the other stations where Missionary operations are carried on among the Jews, viz. Perth Galatz, and Amsterdam, the work is advancing not without tokens of divine blessing.

MISSIONS OF IRISH PRESBYTERIAN CHURCH—JEWISH MISSION.

SPECIAL WORK OF THIS MISSION.

Our own special work is proceeding very quietly but, I believe, steadily. The aspect of it is much more satisfactory and encouraging now than it was for a great part of last year. We have had two or three additions lately to our members, and yesterday two men joined us who had formerly worshipped with us, but had, for various reasons, drawn back from us. There are some others intellectually convinced of the truth and importance of the Gospel who secretly wish to join us, and who will, I trust, yet receive strength openly to confess their faith, and seek participation in the means of grace and the fellowship of the Church. One of these is the young physician mentioned above. There is here, at present, a European lady, of high rank in her own country, who has been brought to very serious concern about her soul, and who will, I trust, find peace and joy in believing; and be enabled to unite herself with the Lord's people here.

THE HIGH SCHOOL, DAMASCUS.

Our new high school is prospering beyond our expectations. The ordinary branches of education are taught in the vernacular Arabic, and there are classes in the English and Turkish languages. We are very careful to communicate a large amount of scriptural knowledge. There are three Jewish boys, who receive the same religious instruction as the others. Some of the boys

are from the best Christian families in the city.

NEBK AND YEHRUD STATIONS.

A new teacher has been placed in the school in Nebk, and it is now well attended. Mr Crawford has begun a school in Yehrud—the first Protestant school ever opened in that town. It has commenced very successfully, and includes scholars of all sects in the place—Christian and Moslem. Mr. Crawford's prospects there are very hopeful. There has not yet been any attempt made to expel him from the town, nor has he been exposed to any personal annoyance. The priests and leaders of the papal party, however, do all they can to prevent their people from buying or accepting his books, sending their children to the school, or having any intercourse with him.

INDIAN MISSION.

In his latest communication Dr. Glasgow calls attention to the following matters:—

BORSUD—SEED OF A NATIVE PASTOR.

Though greatly pressed for time, I snatch an hour for a brief epistle. Alone in the carrying on of the work of the Church here at present, and supplying translation for the constant demand of the press, I have yet to express thankfulness for much health, though I am not as strong as when I left home. Mr. Montgomery is gone to Borsud, and has received the station; and our brother, the Rev. A. Corbold, has arrived thus far on his way to England, via the Cape, in one of Green's ships, the *Vernon*. He gives me encouraging accounts of the state of the station. He and Mr. Montgomery both think—what I fully accord in—that at Borsud a European Missionary and a native pastor should be maintained if possible. But whence can the latter be obtained? If obtainable, we ought to have more than one. The only possible plan I know would be to bring together, after the season of colportage is over, a few (I would at present say four) of our most promising and well-informed native Christians in Surat, where Mr. Montgomery and myself could give them a course of Biblical theology. Afterwards, if they proved satisfactory, the Presbytery might ordain one or more of them. But for such a step we should desiderate the counsel of the Board of Directors. I suggest this for prayerful consideration.

A RECENT CONVERT'S PROGRESS.

I have under daily instruction Ali Akbar, whose baptism I reported to you last month. I naturally feel an interest in him from having instructed him for years. Mr. Wallace can also tell you of him. But I think I may fairly say his spiritual growth is very marked since Mr. Wallace and I were giving him lessons with others in Rajkote. Then truth seemed to come upon him gradually, while yet he was afraid even to own conviction; now, so far as I can judge, his faith is clear and hearty. I have occupied him in a work which I long wished done—the reading of the Bible Society's Urdu Bible, to detect and note typographical errors, under my immediate inspection. I shall rejoice if it be the will of God to make me a means of preparing him for some useful work at any of our stations.

PRESENT STATE OF THE COUNTRY—AN OBSTACLE TO THE MISSION WORK.

I must observe that at present Katiawar is

not at all in a pleasant state. Though the pirates have been driven from the district which they infested, they are broken into small bands spread over the country. Among them appear to have been numbers of the Naudiss or northern rebels. These spread over the province will militate against both peace and truth for a length of time. This will greatly obstruct the mission work in the province. But it is the work of the labourers on the ground to sow, and look to the Lord of the harvest.

CHINESE MISSION OF THE ENGLISH PRESBYTERIAN CHURCH.—We select the following particulars from the *English Presbyterian Messenger* for April.

NATIVE AGENTS.

At present we have six Chinese Christians connected with us. Of these, two belong to the American Baptist Church at Hong Kong, and were formerly imprisoned with Mr. Burns, at the Foo city of this department. Our friends at Hong Kong were desirous that we should employ them for a time, and their desire coincided with our urgent want. One of them is engaged at Swatow, the other at Tathaupp.

Another is a native of this district, who has been long a member of the American Presbyterian Church at Ningpo, and has borne an unblemished Christian character. His wife and family are living some ten miles off, at his native village, and are professing Christians. He is helpful to us, although not so directly in the work of the gospel.

Another is an Amoy Christian, who came to Double Island about the same time with myself, as a workman, and who heartily consented to remain with us at reduced wages, after his engagement for work had expired. He is approving himself a faithful and useful man.

Another is a Hakka or Kheh man, who was brought to the knowledge of the truth through means of Siboo, one of the Pechua converts at Singapore. He is a native of this region, in all the towns of which there are Hakkas to a greater or less extent, and in two of them almost exclusively a Hakka population. He is a single-hearted, devoted man, and, I trust, will yet prove a means of great blessing to his countrymen.

Last of all is a young man from the Foo city, who has been hopefully converted, and made a public profession of his faith. He was received into the church by baptism about two months ago, and from the time of his first hearing the gospel, some six months ago, until now, has appeared to be under the Holy Spirit's teaching. Pray much for him, that God may bless him and make him a blessing.

Mr. Jones has also been given us; and just the other day, Dr. and Mrs. Carnegie touched at Swatow, in the first place, on their way to Amoy, on Mrs. Carnegie's account, but in the prospect, if it be the Lord's will, of returning, and making their home in this quarter.

The Lord's Supper has been twice dispensed at Swatow.

THE REBELS—THEIR RELIGIOUS VIEWS.

Khun Hian had been imprisoned at Ta Poo with some of the insurgents, and gathered some interesting information from them regarding the *Tai-ping-cang party*, or *Nankin rebels*. Their copy of the Decalogue,

which he saw, is identical with ours—the phraseology being slightly different. It is prefaced by a prayer for the Spirit's assistance, and terminated by a doxology to the Trinity, all perfectly orthodox. They have at present four kings, that of Nankin being the chief. In the course of this year they made an inroad on Ta Poo and Hong Sun, and at the latter place broke down all the images. It seems to be their practice first to kill the gods, and then slay the people; the former being destroyed, how can the latter hope to withstand? The report is, that they treat their prisoners well, and after they have kept them for a time give them their choice to go or stay. The report of their discipline is very favourable; their numbers seem to be great. It would be presumptuous, as well as foolish, at present to say what may be the future history of China. Many of the Chinese attribute their present miserable political condition to the effete state of the present dynasty, and regard it as at an end. In regard to the insurgents, so little is known of them that it would be difficult to form a decided opinion; but we may safely say that a body of men, comprising millions of people, whose religion is opposition to every form of idolatry, papal as well as pagan, and who make the Scriptures of the Old and New Testament the standard of their teaching, and whose own compositions, whether prayers or hymns, contain so much saving truth, and who for years have maintained their place in the heart of the Chinese empire, and seem now more consolidated than ever, we may safely say that such a body of men have a very important part to play in the purposes of Him whose kingdom is to fill the whole earth. Were the way opened up to them, one might regard them, humanly speaking, as in a state of preparation for the immediate reception of Divine truth.

Continue to pray without ceasing, on our behalf, and let thanks also be rendered for God's manifold mercies. *Plead especially for a native agency to carry the glad tidings all over this department, and to the regions beyond.* We are hitherto alone in this field; and as it opens up, our present numbers are utterly inadequate to the work before us. Oh that the Lord of the harvest may prepare and thrust forth labourers into this great mission field.

PRAYER FOR CHRISTIAN MISSIONS

The following appeal has been made by the United Secretaries of several Missionary Societies:

"Perhaps never were so many meetings for intercession held as at the present time. It is a holy and a happy sign: of blessing for to-day and hope for to-morrow. In these meetings, while every home interest of the Churches is remembered, we would entreat that FOREIGN MISSIONS be not forgotten.

"Pray for the Mission Field! That Field is the world. Not that labourers have yet reached every part of the field; for there are large tracts without even one; much more extensive than those occupied. Pray for those neglected fields! The harvest is thick and the days are swift; and much is falling and perishing because no reaper comes! Pray! O pray the Lord of the har-

vest, to send forth labourers into his harvest! Were our Queen to assemble all her subjects, and, placing nominal Christians on the one hand, and idolaters on the other, to propose the question: Who is God? THE LORD, is he God? or the Idols, are they gods? The voices which would reply, THE LORD, He is God, would be greatly outnumbered by those which would cry, The Idols, they are Gods! Pray then for the British Empire, for the conversion of its heathen States and subjects, especially in British India!

The River in which Moses was laid, the Sea which God divided,—the City in which the Saviour bled,—the Country of the seven churches,—the scenes of the Gospel's first triumphs,—are all under the power of the Moslem. Pray for the Missionaries at Jerusalem, in Syria, in Egypt, and all over the ancient Bible lands! Pray that Jew and Greek, Armenian, Arab, and Turk, may be made monuments of the saving power of Christ!

China is opening! Pray that her people may be saved, and that ours may cease from demoralizing their shores with vile traffic! Africa is becoming known: Pray that the Gospel be sounded through all her nations, and the Slave trade rage no more! The West Indies have young and struggling Churches: Pray that they may be borne through all their trials, and make a focus of light for the African Race! The South Seas have many converts: Pray that they may abide steadfast in the faith, and be enabled to spread the glad tidings to those who are still without Christ! Japan is coming into the public view: Pray that mighty wonders of grace may be displayed on its shores! British Colonies are growing into giant strength by the side of, or near to heathen lands: Pray that each of them may become a land of righteousness, a light to the region round about! Nominal Christendom is in many, many places given to idolatry, in many full disbelief: Pray that the Spirit of Truth, poured out from on high, may overturn error, and make the pure Gospel everywhere to triumph!

"Missionaries are often lonely; one white man among blacks,—one Christian among many heathen,—one survivor beside fresh graves of departed brethren! They are often worn, and sick, and ready to faint! They are often pressed by the tempter, without home-helps and Christian fellowship: Pray that they may stand in the evil day, and having done all, may stand!

"This Christian country spends more in one year on hurtful indulgences, than is spent in many years on Missions for all the world. Pray that men may learn to sanctify their silver and their gold. Young men for the army or commerce can be found ready to serve in any country; but many shrink from the Mission Field. Pray that the Lord may write upon the heart of multitudes the command, "Go into all the world." Worldly parents give up their sons and their daughters to seek a living in the most distant lands. Professed servants of God often grudge and forbid their children to become ambassadors of Christ to those who are far away. Pray that this reproach may be removed from all the churches.

"Pray, above all, for the pouring out of the Holy Spirit upon every missionary, every convert, every sanctuary, every school, every

translation, every copy of the blessed bible, in Mission Fields! Pray that, by power from on high, one man may become stronger than a thousand! Pray with your eyes upon the throne of God and of the Lamb! Pray believing the Lord's last words,— "All power is given unto Me in heaven and in earth." Pray, expecting the fulfilment of the promise, "I will pour out My spirit upon all flesh."

Proceedings of Presbyteries, &c.

PRESBYTERY OF LONDON.

The last quarterly meeting of this Presbytery was held at London on the 27th, 28th, and 29th March last.

There were twenty Ministers and eleven Elders present.

The Rev. John Gauld was elected moderator for the current six months.

The Rev. Mr. McMechan of Berlin, and the Rev. John Rennie, being present, were invited to sit with the Court.

Presbyterial certificates were granted to the Rev. John Renne and the Rev. Robert Wallace.

Messrs. Duncan McMillan, Andrew Tolmie, and James Ferguson were not loosed from their respective pastoral charge.

The Presbytery after hearing parties from the Kirk Sessions and Congregations of Knox's Church Woodstock, and Morangton, agreed to translate Mr. McMullen to Knox's Church, and appointed his induction to take place on the 19th April. Mr. McKenzie to preach and preside, Mr. Tolmie to address the minister, and Mr. Fraser to address the people.

Mr. Alex. McKay's ordination trial was heard and sustained, and his ordination and induction appointed to take place at South Bruce on the 25th April. Mr. Arch. Currie to preach and preside, Mr. Bremner to address the minister, and Mr. Stewart to address the people.

Petitions were received from the United Congregations of Southampton and Port Elgin, praying for the moderation of a call. The granting of the prayer of these petitions was deferred until a copy of the constitution of the Southampton congregation be forwarded to the Presbytery.

Mr. McDonald was appointed to preach at Turaberry, and to organize a congregation there before the end of April.

The Rev. John Gauld resigned the pastoral charge of the congregation of Moore, his letter of resignation was ordered to lie on the table.

The overture on the licensing of Students was approved of and the overture on the calling and induction of probationers was disapproved of.

The Presbytery resolved to petition parliament against the proposed division of the endowment of University College, and recommended that petitions be sent from congregations on the same subject.

Petitions for Missionary supply were received from Tilsonburgh, Belmont and Yarmouth, Frampton, Chalmer's Church Dunwich, Wardsville, Elma, Culross, North Bruce, Southampton and Port Elgin, Tara and Griffith's Corners, West Arran.

Applications were also made for Missionary supply for Riversdale, Carrick and Howick, Wallace, Brooke and Metcalfe and Amherstburgh.

For the supply of these stations it was agreed that application be made to the Synod's H. M. Committee for ten missionaries, and that the appointment of the missionaries to their respective stations, be left to the Presbytery's H. M. Committee, and the brethren who may be at Toronto at the meeting of the committee.

The ordinance of the Lord's Supper was appointed to be dispensed at the following stations namely.

Yarmouth, 27th May, by Mr. John McMillan, assisted on week days by Mr. Young, and the missionary who may be labouring there.

Frampton, 27th May, by Mr. Duncan McDiarmid, assisted on week days by Messrs. Scott and Fraser; Mr. McDiarmid's pulpit to be supplied by the missionary who may be at Frampton.

Chalmers' Church, Dunwich, 27th May, by Messrs. Sutherland and Ferguson.

Elma, 1st July, by Mr. Doak, assisted on week days by Mr. Thos. McPherson.

The following supply was made for vacant congregations, namely.

Knox's Church Woodstock, Mr. Alex. McKay on the first and second Sabbath of April, Mr. McKay was also appointed to preach at Riversdale and Culross on the 22nd April.

Ingersoll, Mr. Straith 1st April, Mr. Findlay 8th April, Mr. Beattie 15th April, Mr. McKenzie 13th May, Beachville, Messrs. Straith, Findlay and Beattie to give an afternoon service on the days they supply Ingersoll, and Mr. McMullen on the second Sabbath of May.

The Presbytery adjourned to meet at London on the second Tuesday of July next at two o'clock P. M.

WILLIAM DOAK.

Pres. Clerk.

PRESBYTERY OF HAMILTON.

The ordinary meeting of this Presbytery was held at Hamilton, on the 3rd and 4th of April, most of the ministers within the bounds being present, and eight Elders. Messrs. Geikie and Jamieson, former members of the Presbytery, and Mr. Lowry, late of Whithy, were associated.

A call to Mr. Charles Cameron from the Rocky Saugeen Congregation was laid on the table and sustained, and ordered to be transmitted to Mr. Cameron.

Petitions from the Congregations of Minto and Mount Forest, praying that the Presbytery would take the necessary steps towards the settlement of Ministers, were presented. The petition from Minto was ordered to lie on the table till the 8th of May, when the Presbytery hold an adjourned meeting; and Mr. Andrew McLean was appointed to moderate in a call at Mount Forest on the 18th of April.

Mr. Irvine of Allansville and Mr. MacIndoe of Waterdown placed the resignation of their respective charges in the hands of the Presbytery. A Committee of the Presbytery was appointed to meet at Allansville in reference to Mr. Irvine's resignation, to report on the 8th of May. The Presbytery appointed citation of the Waterdown, and Wellington Square congregation to be duty made with the view of determining in reference to Mr. MacIndoe's resignation at their meeting in May.

The Presbytery was occupied for some time in conference upon the state of religion, and agreed to resume consideration of the subject at their meeting in May.

The Home Mission Committee were instructed to endeavour to obtain the services of seven Missionaries for the supply of the Stations and vacant Congregations during the ensuing Summer. Eden, Everton, Seneca, and Caistor were added to the Stations already under the charge of the Committee.

The following Minute in regard to Mr. Geikie, was unanimously adopted, and the Clerk was requested to send a copy for insertion in the Record. At the termination of Mr. Geikie's tenure of the assistantship in Galt, the Presbytery, in justice to their own feelings, as well as to Mr. Geikie, take this opportunity of recording their approval of the course which he has throughout pursued in relation to his assistantship to their late lamented brother Dr. Bayne, their heartfelt sympathy with him in the unexpected position into which he has been brought by the overruling Providence of God; their entire confidence in him as a zealous, faithful, and efficient labourer in their Master's vineyard; and their sincere hope that the Head of the Church will long spare him to preach the Gospel of His grace, soon open up for him a door of more permanent usefulness in the ministry, and provide for him and for his family whom, at the call of duty, he trustingly cast upon His bounty;—And while the Presbytery will be happy to recommend Mr. Geikie, as a highly esteemed and accomplished Minister of the word, to any portion or branch of the Church to which he may desire their recommendation, they yet cherish the hope that one possessed of so much amenity of manner, so much literary taste and acquirements, so much knowledge of the world, and so much christian worth, in addition to all his superior professional qualifications, will not be removed beyond their bounds, but that they shall be permitted to continue to enjoy with him that close, friendly, and ministerial intercourse in which it has been their happiness for some years to participate.

The consideration of the overtures sent down by the Synod was deferred till the meeting in May.

A communication from Mr. Linton of Stratford, on the subject of a Prohibitory Liquor Law, together with a copy of a pamphlet on the same subject, was laid on the table and ordered to lie over for consideration at next meeting.

The following Session-Records were not produced and will be again called for at the meeting in May, viz: Saltfleet and Binbrook, Waterdown and Wellington Square, Durham, Owen Sound (2nd Congregation), Sullivan, Garafax, St. Catherine's, Berlin, Wellesley, Niagara, Doon and New Hope.

JAMES MIDDLEMISS,

Pres. Clerk.

TORONTO PRESBYTERY.

A special meeting of this Presbytery was held on the 15th March, when a call from Brown's Corners and Melville Church Markham, to Mr. Julius Straus was sustained, presented to him, and accepted, and trial pieces prescribed.

The regular meeting was held on the 3rd, 4th, and 5th April, when the following

among other items of business was transacted.

The Presbytery adopted the report of a committee (appointed to make enquiries,) recommending that no alteration be made in the arrangement of Scarborough stations.

In compliance with a petition from Ashburn, a commission was appointed to visit the congregation there.

Mr. Gray was appointed to moderate in a call in Collingwood. Messrs Harris and Reid were appointed to a similar duty in Yorkmills and Fisherville.

Mr. Harris was appointed moderator of the Scarborough Session.

A conference was held on the state of religion, and the Presbytery resolved to devote the first hour of the evening sederunt of the next quarterly meeting to a similar conference. Messrs. Topp, McFavish, Reid, Gregg, Gray, Young, McMurrich, Hunter, and Heron were appointed a committee to consult as the best means of conducting the exercises on such occasions.

Mr. Straus' trial pieces were heard and sustained, and his ordination was appointed to take place on the 26th, at Brown's Corners Markham.

The Presbytery appointed Messrs. McFavish Wightman and Allan to take steps for the election and ordination of elders in West Guiltimburgh and Bradford.

Mr. Daniel Anderson tendered his resignation of the charge of Brock and Reach on the grounds of disagreement between different parties in the congregation, the depressing influence of this on his health, and inadequate support.

Mr. Leask was heard; and it appearing that the congregation made no objection, the Presbytery agreed to accept the resignation. Mr. McFavish was appointed to declare the decision on an early day.

Mr. Nisbet gave in report of the Presbytery's Home Mission Committee, from which it appeared that seventeen Missionaries were needed for the summer.

Messrs. Gray, Gregg and Reid were appointed a committee to prepare and forward a petition to Parliament in favour of a Prohibitory Liquor Law.

Principal Willis and Mr. Topp were appointed a committee to prepare and forward a petition to Parliament against the Bill to legalize marriage with a deceased wife's sister.

Mr. Gregg resigned the office of Treasurer of Presbytery's Home Mission. Mr. Nisbet was appointed his successor, combining the offices of Convener and Treasurer.

The Presbytery took up for consideration the report of Mr. McFavish respecting Red River settlement and agreed to recommend to Synod to send a Missionary there with a view to establish a mission among the Indians, and to render assistance to Mr. Black.

The Presbytery generally approved of the regulations of Knox College. They consider that the mode of co-operation between the Board of Management and Senate should be more explicitly defined, that the clause referring to preliminary class should be omitted, no such class being recognized—that Exegetical theology should be removed to 2nd and 3rd years, and that there should be an additional class for New Testament Greek in first theological year.

Messrs. Topp, Reid, and Gregg, were ap-

pointed a committee to examine students applying for license.

WILLIAM GREGG,
Presby. Clerk.

Corner for the Young.

ANSWERS TO QUESTIONS OF LAST MONTH.

1. Apocrypha is a name given to a number of Books, such as Maccabees, &c., sometimes bound up in the Bible, but not belonging to the word of God. The word means either "things concealed," because those works were concealed from the generality of readers, were destitute of any divine authority, and were suspected of error, or it signifies "from the ark," because the holy oracles were kept in the ark, or chest in the holy of holies, and the apocryphal Books, not being inspired by God, were kept in a place at a distance from this ark or chest.

2. Isaiah 53, 7; Mat. 26, 50, 53-56; 17, 12; John 18, 22, and 23.

3. Rom. 5, 12-14; Gen. 3, 20; 1 Cor. 15, 22, 4. 1 Pet. 1, 14; Exodus 19, 5; Deut. 4, 20, 14, 2. 33, 29; Psalm 95, 7, 149, 14; Luke 1, 17; Heb. 4, 9; Rev. 3, 12.

5. 119th Psalm.

QUESTIONS FOR NEXT MONTH.

1. What scriptural precept is called a "royal law," and why?

2. What is the most ancient example of trade or commerce, mentioned in the Bible?

3. What prophet foretold that vinegar should be offered to Christ on the cross, and lots cast for his vesture, and how were his words fulfilled?

4. Into what state did the fall bring mankind?

A RIDDLE FOR THE YOUNG.

1. The 3rd letter in the name of one of the Prophets.

2. The 4th letter in one of our Lord's names.

3. The last letter in the name of Jacob's 11th Son.

4. The 2nd letter in the name of the first high priest.

5. The 3rd letter in the name of a magician, who withstood Moses.

6. The 1st letter in the name of the first martyr.

7. The 2nd letter in the name of one of Noah's Sons.

These seven letters make a name given to the women of Israel, by one of the lesser prophets.

In the riddle given last month "name of a Levite" should have been "name of a chief."

MONEYS RECEIVED UP TO 21st APRIL.

KNOX COLLEGE.

Acton	\$24 20
Pictou	50 00
McNab Street, Hamilton, Subscription of Isaac Buchanan, Esq., M.P.P.	40 00
Osgoode (1st instalment)	31 67
Wallacetown	7 40
Woodstock (Knox's)	72 25
Indian Lands	16 00
Roxborough	5 00
Thamesford	21 20
Nassagaweya	20 00
Gloucester	3 00
N. Gower	4 50
N. Easthope	7 50
Bristol	30 00
Bristol	31 00

Harrington, additional	15 00
Brockville	21 00
West Pashinch	14 00
Avon Church	11 40
Carlingford	3 60

Springville	15 00
Union and Norval	35 85
Thorah and Eldon, additional	61 61
Mr. Heron, Ashburn	20 00
Mr. Heron, Ashburn	5 00
West Oro	7 00
Kingston, Brock-st.	38 15
Port Elgin	9 00
Culross	5 10
Kinloss and St. Helen's	10 40
Ayr	52 37
Blenheim	28 00
Martintown and Williamstown	22 00
Ridgetown, additional	12 63
St. Gabriel Street, Montreal	112 00
Renfrew	3 75
Leeds	11 00
Georgetown, per Dr. Burns	60 00
Grafton, additional	2 00
East Pashinch	40 00
Melrose and Roslin	62 00
Grand Friemere	1 50
St. Therese	4 00

Caledonia	5 50
Allan Settlement	18 00
Allan Settlement	12 00
Oneida	8 00

Kinloss, additional	38 00
Milton	4 00
Milton	4 00

FOREIGN MISSION.

Beckwith	7 19
Ashton	3 55

Allan Settlement	10 74
Broughton	8 00
Woodstock (Knox's)	3 00
Thamesford	13 50
Aldboro	10 80
Avon Church	12 50
Carlingford	3 92
Carlingford	1 60

Ayr	5 52
Ayr	19 57
Cumberland and Lochaber	7 25
Melrose Sabbath School	3 00
Ridgetown	3 00
Renfrew	4 00
Kemptville	3 25
Kemptville	1 00
Grafton, additional	2 00
East Pashinch	9 20
Melrose and Roslin	7 75
Kenyon	4 00

FRENCH CANADIAN MISSION SOCIETY.

Woodstock, (Knox's)	23 62
Sarnia	13 71
N. Easthope	13 12
Melrose and Roslin	8 53

SYND FUND AND BUXTON MISSION.

Lachute	6 52
Mitchell	4 00
St. Giles and St. Sylvester	4 00
Woodstock, (Knox's)	17 35
Springville	12 00
Thorah and Eldon	27 50
Lochaber	3 85
Ridgetown	4 80
Melrose and Roslin	10 42

WIDOW'S FUND.

Fergus	13 00
Acton	5 80
Pictou	9 00
Guelph	14 00
Edmondville	5 00
Bristol	6 00
St. Giles and St. Sylvester	4 00
St. Gabriel St., Montreal	10 00
Garafrax	5 00
Woodstock, (Knox's)	20 62

Westwood	4 00
Brockville	17 00
Ashburn	1 81
Belleville	15 00
Kingston, Chalmers Church	14 00
Edwardsburgh	3 65
Spencerville	3 35
N. Easthope	7 00
Ingersoll	8 50
Lochiel	4 08
Brock	5 50
Boston Church	3 08
Oakville	6 75
Dundas Street	1 60
Kingston, Brock Street	5 60
Ayr	9 85
Dundas	15 00
Jarvis	10 00
Lyn	1 30
Port Dover	5 00
Simcoe	4 00
Darlington Front	2 25
Do. Rear	6 25
Orillia	9 69
East Oro	8 63
St. Thomas	18 32
Melrose and Roslin	4 00
St. Eustache	2 63
St. Therese	6 63
Saltfleet and Binbrook	3 50
St. Louis de Gonzague	7 02
Rates from Rev. W. Scott, Rev. Jas. Nisbet, Rev. W. McLaren, Rev. A. Wilson, Rev. A. McCol, Rev. J. Corbett, Rev. J. L. Gourlay.	6 00
BURSARY FUND.	6 00
I. Buchanan, Esq., M.P.P.	2 00
JEWISH MISSIONS OF FREE CHURCH.	\$80 00
Indian Lands	8 00
Roxborough	1 00
COLLEGE BUILDING.	
J. Mason, Baltimore	4 00
Keene	31 61
Tilbury	6 00
PRESBYTERY OF TORONTO'S HOME MISSION.	
Knox's Church, Toronto, Sab. School	46 28
Member of Union and Norval cong	3 00
West Oro	5 00
Georgetown	11 41
Union and Norval	24 81
Acton	21 00
Brock Front	6 00
Reach	11 00
Ashburn	7 00
Highland Creek	7 75
Scarboro', Knox Church	11 00
Beaverton Sab. School	9 60
Innisfil	10 00
Barrie	7 40
Lefroy	12 60
York Town Line	30 00
Medonte and Flos	8 59
Brock Rear Station	8 16
Collingwood	2 50
Brampton	9 00
Fisherville	8 00
York Mills	4 00
Artemisia (for supply)	6 00
Markham (Melville Church)	36 00
Caledon East	69 75
Markham Village	10 00
do for supply	4 50
Oro and Medonte	30 00
Mara	4 00
Thorah and Eldon	4 00
West Guiliamburg and Bradford	63 00
do do (for supply)	1900
do do (for supply)	66 00

West Oro (for supply)	30 00
Mono Centre and East (for supply)	57 50
Mono East	12 17
East Station, Mono East	6 42
St. Vincent	4 43
do for supply	104 50
Erin do	10 00
Caledon West	45 41
Boston Church	16 60
Dundas Street	5 29
Oakville	11 91
Osprey, (for supply)	31 00
do do	2 09
Cooke's Church Toronto	11 00
Whitby, per Mr. Lowry	7 75
Knox's Church, Toronto	32 00
PRESBYTERY OF HAMILTON HOME MISSIONS FUND.	
Cash received by Treasurer from 1st January till date.	
Elora Congregation	12 00
Dunnville do	10 10
Fergus do	30 00
West Puslinch Congregation	7 00
Do. Sabbath School	5 00
Galt Congregation	4 00
Wellesley do	15 00
Maryboro do	10 00
Saltfleet and Seneca	6 85
\$99 95	
G. GALBRAITH, Tres.	
Hamilton, 19th April, 1860.	

RECEIPTS FOR RECORD UP TO 21st APRIL.

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