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D. Kennedy

THE
ECCLESIASTICAL AND MISSIONARY
RECORD,

FOR THE
PRESBYTERIAN CHURCH OF CANADA;

Published under the Direction of a Committee of Synod.



"WISDOM AND KNOWLEDGE SHALL BE THE STABILITY OF THY TIMES, AND STRENGTH OF SALVATION."

VOLUME XIII.

NOVEMBER, 1856 TO OCTOBER, 1857.

TORONTO:

PRINTED BY JAMES CLELAND, 62 YONGE STREET.

MDCCCLVI.

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No. 1.

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PRESBYTERY OF HAMILTON.

The next ordinary meeting of this Presbytery will be held within Knox's Church, Hamilton, on the first Tu-esday of November, at 2 o'clock, P. M.

M. Y. STARR, *Pres. Clerk.*

PRESBYTERY OF TORONTO.

Next ordinary meeting will be held in the basement of Knox's Church, Toronto, on the first Wednesday of December, at 11 o'clock, A. M.

T. WIGHTMAN, *Pres. Clerk.*

PRESBYTERY OF LONDON.

The next meeting of this Presbytery will be held at Ridgton on the 3rd November, at 10 o'clock, A. M.

JOHN SCOTT, *Pres. Clerk.*

PRESBYTERY OF KINGSTON.

The next ordinary meeting of this Presbytery will be held in Kingston, on Tuesday, 9th Dec., at 10 o'clock, A. M.

WILLIAM GREGG, *Presb. Clerk.*

Proceedings of Presbyteries, &c.

HOME MISSION COMMITTEE.

The Home Mission Committee met in Knox's Church, on the evening of Wednesday, 1st October. There were present, Rev. W. Reid, Convener, Rev. Messrs. Chayne, Ball, McLeod,

Rogers, James Black, Gray, Gillespie, Inglis, Tolmie, Fraser, J. Ross, Dr. Burns, Dr. Irvine, Professor Young, Messrs. Clark and Christie.

The Convener read letters from the Rev. John Black, Red River. After consultation, the Committee appointed the Convener, Dr. Burns, Dr. Irvine, Mr. Marshall, and Mr. Ure a sub-Committee, to look out for a Missionary to take Mr. Black's place, either temporarily or permanently, so as to enable Mr. Black to return to Canada.

The Convener read a memorial from Rev. John McKay, Probationer. After conversation on the subject of said memorial, it was agreed to hand it to the Presbytery of Montreal, with an expression of their hope that the matter referred to would be satisfactorily arranged.

The Committee then proceeded to the distribution of missions. It appeared that the demands of Presbyteries for the winter, amounted to thirty-one, while there were twenty-eight disposable missionaries. The following distribution was made, viz:—to *Presbytery of London*; Rev. Messrs. Forest, Stewart, Mitchell, McGilvray, and Irvine.

Presbytery of Hamilton—Rev. Messrs. Jamieson, McKay, Geikie, Beattie, and Milloy.

Presbytery of Toronto—Rev. Messrs. Grant, Rennie, Meltohic, Rogers, Snell, and Mr. Kennedy.

Presbytery of Cobourg—Rev. Messrs. Cuthbertson, Crawford, and McKee.

Presbytery of Kingston—Rev. Messrs. Chesnut and Wishart.

Presbytery of Brockville and Ottawa—Rev. Messrs. Melville, McMeekin, and Montgomery.

Presbytery of Montreal—Rev. Messrs. Young, (after visiting Presbytery of London,) Windell, Allan and Strath.

FOREIGN MISSION COMMITTEE.

The Committee on Foreign Missions met in Knox's Church, Toronto, on Thursday, 2nd October. There were present, Rev. D. Fraser, Convener, Rev. Dr. Burns, Rev. D. Inglis, Rev. W. Reid, and Mr. W. Clark.

The Committee authorized the payment of one hundred pounds in addition to £250 previously ordered to be remitted for outfit and passage money for Mr. and Mrs. Stevenson.

The Convener read letters recently from Mr. Stevenson. The Committee felt great satisfaction at Mr. Stevenson's acceptance, and the spirit manifested by him, and instructed the Convener to communicate this to Mr. Stevenson.

The Committee had their attention directed to Lucknow in the Kingdom of Oude, as a suitable place for the establishment of the mission, and so far as they had information, expressed themselves favourably in regard to this locality.

PRESBYTERY OF TORONTO.

This Presbytery met on the 30th of September, and spent the greater part of that day

and a portion of the two following days in Session. Eleven ministers and five elders were present. A very considerable amount of business was transacted, of which the following are the principal items:—

A Call from the United Congregations in Markham, to Rev. A. Young, Probationer of this Church, was presented to the Presbytery, and sustained; and the Clerk was instructed to transmit it to Mr. Young without delay.

The Committee formerly appointed to moderate in a call at Whitby, reported to the Presbytery, whereupon, after mature deliberation, the following resolution was unanimously agreed to:—That the Presbytery being deeply impressed with a sense of the importance of the Congregation in the Town of Whitby, and convinced of the necessity of having there two services, with the ordinary gospel appliances every Sabbath, are of opinion that the Town should be a distinct charge—guarantee for two years a sum not exceeding £30, annually—and that the station in the rear of Whitby should be associated with the Congregation in the front of Reach—and accordingly re-appoint the Committee—instruct them to communicate to the Congregation, the opinion of the Presbytery in the matter, and, if they consent to the arrangement, empower them to proceed in moderating in a call.

A petition was presented from Mono Centre, requesting the Presbytery to moderate in a call to Rev. A. Crawford, from the Congregations at Mono Centre, and at Mono West.—Rev. J. Nisbet, and Rev. J. Alexander, were appointed to moderate in a call as soon as convenient, and to take steps to organize the Congregation at Mono West.

Rev. J. McLachlan, and T. Wightman, were appointed to dispense the communion at Erin, at their convenience, and to arrange about the supplies at Erin and Caledon West, for the winter.

A communication from the Congregations at Boston and Milton, asking the Presbytery to send certain candidates to supply these Congregations, was read and considered. It was agreed to grant the prayer of the petition so far as to endeavour to procure a hearing of the preachers named.

Sixteen Students were examined by the Presbytery, and certificates granted them accordingly previous to their entering their classes in Knox's College.

The Presbytery held a conference on the State of Religion within the bounds. The Report of the Synod's Committee on the State of Religion was read. The members generally took part in the conference. A change in the plan of holding the missionary meetings, was proposed by Mr. MacTavish, in terms of the notice formerly given; which was discussed at some length. At a subsequent sederunt, a paper was read containing proposed plan of missionary meetings and visitations similar to what had been sketched in conference—whereupon, Rev. J. Gray, and J. MacTavish, were

appointed to mature a scheme in accordance with the plan submitted.

A communication from Rev. D. Inglis, of Hamilton, on the subject of Colportage, was read and considered. Mr. Inglis who was present, gave a statement (at the request of the Presbytery) of the proceedings of the Board of Publication and Colportage up to this date. After due deliberation, the following motion, put by Rev. J. Laing, was unanimously agreed to, viz:—The Presbytery are of opinion that the action of the Board has not been, in any respect, inconsistent with the report on the subject and recommendations adopted at last Synod, and have confidence in the Board.—Nevertheless, feel that the expense connected with the Board as now conducted, is so great as not to secure the support of the whole Church;—advise the Board to reduce the expenses, and to restrict its operations as far as that can be done consistently with the sale of the stock in hand, with the view of submitting the whole subject for revision to the next Synod. In the meantime engage to give their support to the Board to that extent.

Notice was given by Dr. Willis, of his intention to present at the next ordinary meeting, an overture to the Synod, on the subject of extending the undergraduate course in Knox's College.

The supplies of vacant Congregations and Mission Stations, were fixed till next ordinary meeting. Rev. Mr. Gray submitted a paper containing rules relative to the attendance of members of court, which was read and laid on the table till next meeting. It is evident that some measures must be adopted in order to secure a better attendance of both Ministers and Elders.

The Presbytery then adjourned till the first Wednesday of December, at eleven o'clock;—when *inter alia*, the overtures sent down from the Synod are to be discussed.

T. WIGHTMAN, *Pres. Clerk.*

PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton met on the 30th of September and the following day, when a large number of Ministers and Elders were present.

A call from the Congregation at Doon and New Hope, in favor of the Rev. Thomas J. Hodgkins was sustained and having been accepted by Mr. Hodgkins, his induction was appointed to take place at Doon on the 26th October. Mr. Middlemiss of Elora to preach and preside. Dr. Irvine of Hamilton to address the Minister, and Mr. Stark of Dundas the people.

Mr. Smellie reported as to having, according to instructions, organized the congregation at Garafraxa, dispensed the sacrament of the supper, and presided at the election and ordination of Elders.

Mr. Smellie also reported that he, together with the Rev. Mr. McKay, had organized the Presbyterians in the townships of Peel and Maryborough into a congregation in connection with this church.

A letter was read from Mr. Pirie of Niagara, intimating that, on account of his health, he had been under the necessity of leaving his charge at Niagara, for a time, and returning to Scotland, and requesting the Presbytery to sanction his absence, and to take his congregation under their care. The Presbytery expressed their deep sympathy with Mr. Pirie and the congregation, under the circumstances, and resolved to give such supply as is in their power.

A petition from certain Presbyterians in Sydenham, adhering to this church, who have separated from the congregation of Mr. McKinnon, praying to be organized into a separate congregation, was read. After hearing the do-

puties present, and deliberating, it was resolved to hold an adjourned meeting at Hamilton on the 1st Tuesday of Nov., at 2 o'clock, p. m. for the purpose of taking the matter into consideration, and to cite all parties concerned to appear.

Mr. Burns was heard on the state of religion, and the Presbytery resolved to call the attention of Sessions and Deacons' Courts to the injunction of Synod upon the subject.

A call from the congregation of Fingal, within the bounds of the Presbytery of London, having been put into the hands of Mr. McMillan, probationer, and accepted by him, he was transferred to the bounds of the London Presbytery.

A call was appointed to be moderated in from the congregation at Dunnville, by the Rev. James Black, on Wednesday the 15th October.

The Report of the Home Mission Committee was adopted, and thanks given to Dr. Irvine, for his diligence as Convener.

Rev. W. Craigie was appointed to organize the congregation at Jarvis, and thereafter to dispense the sacrament of the Lord's Supper to the joint congregations of Walpole and Jarvis.

Dr. Irvine was instructed to apply to the Synod's Home Mission Committee for five missionaries.

The circular from the Board of Colportage and Publication, was taken up and considered. Mr. Inglis was heard in support of the actings of the Board, and after deliberating, it was moved by Mr. McLean and seconded by Mr. Gillespie, That the Presbytery decline to approve the action of the Board. It was moved in amendment by Mr. McLean of Puslinch, seconded by Mr. Mitchell, Elder, That the Presbytery approve the course hitherto taken by the Board; when the amendment was carried. Messrs. McLean, Gillespie, Irvine, and A. J. McAulay dissenting.

Several students were examined and certificates granted; as also Messrs. Ebenezer Bald, Mr. John K. Hislop, and Mr. James Wood, as wishing to enter Knox's College.

The remaining trials of Mr. Milloy, transferred from the London Presbytery, were heard, and, having been regarded as satisfactory, he was licensed to preach the gospel within the bounds.

It was agreed to urge upon the Synod's Home Mission Committee the necessity of re-organizing the bounds of some of the Presbyteries.

In accordance with the appointment of the Presbytery of Hamilton, at its meeting on the 30th Sept., the Presbytery met at Doon on the 16th Oct. for the induction of the Rev. Thos. J. Hodgkins to the charge of the united congregations of Doon and New Hope.

The Rev. Mr. Middlemiss presided and preached an excellent and appropriate sermon.

The usual questions having been put to Mr. Hodgkins, and answered satisfactorily, he was by prayer, inducted to the pastoral care of the above congregations. He then received the right-hand of fellowship from the members of the Presbytery, and his name was ordered to be added to the Roll of the Presbytery. Dr. Irvine then gave a solemn and impressive charge to the Minister, and Mr. Stark addressed the congregation and concluded the services of the day, which were listened to with earnest attention, and apparently deep interest by the considerable congregation assembled on the occasion. Mr. Hodgkins afterwards received a hearty welcome from his people, among whom there seems to be every prospect that he will find a sphere of much acceptance and usefulness.

The handsome and commodious brick church, erected mostly at the expense of Robert Ferris, Esq., is placed on an eminence, commanding an extensive and beautiful prospect. It forms a prominent object from all the sur-

rounding country, and it is hoped that it may prove a remembrance to many, alike of their duties and their privileges, and a gathering place, to which many hungering and thirsting after the ordinances of the Lord's house may go up, to sanctify His sabbath and to renew their strength on their Zionward journey at the well springs of salvation, and where they shall experience that one day spent in the court of the Lord is better than a thousand.

M. Y. STARK, *Presb. Clerk.*

PRESBYTERY OF LONDON.

The Presbytery of London held a special meeting at Woodstock, on the 28th September, Messrs. James Blount, Daniel Clark, Donald McLean, Alexander McKay, Archibald Stewart, and James Campbell, students, were examined, with a view to the approaching session of Knox's College. The Clerk was instructed to furnish them with the usual certificate. A call from Fingal, to the Rev. J. McMillan, was sustained, in reference to which Mr. King was deputed to attend the Hamilton Presbytery which was to meet the same evening. A call from the congregation in Mornington to the Rev. W. T. McMullen was sustained; a letter from Mr. McMullen was read, signifying his acceptance of the call, and subjects of trial for ordination were prescribed to him.

The Presbytery held its ordinary meeting at London, on the 14th October, the Rev. William S. Ball, Moderator. All the appointments made at last ordinary meeting were reported as fulfilled, except two, the failure in which was satisfactorily accounted for. A call from the congregation at Thamesford, to the Rev. John Fraser was sustained. A call from the congregation of Ridgeton, to the Rev. William Forest, was read, and also an application for a dispensation of the Lord's Supper there. Messrs. McMillan and McColl were appointed to dispense the communion on the first Sabbath of November; and, there having been some irregularity in the call, it was agreed that a meeting of Presbytery should be held on Monday following, at 10½ a.m., to moderate in a call anew. The Rev. Messrs. Walker, and Troup, and Mr. Gray, elder, were appointed to assist Rev. J. Gauld in forming a session in the congregation at Moore. A letter from the Rev. Duncan McMillan, of Aldborough, was read, requesting the advice of the Presbytery as to the baptism of two of the family of a newly admitted member of the Church, the one twelve, and the other fourteen years of age. It was agreed that said member shall have baptism administered to them, if they were found to be instructed in the principles of the Christian faith, their own consent being given, and desired for baptism. Application was made by the Rev. Mr. Snell, that he might be continued in this Presbytery instead of being sent to that of Toronto, for the next six months, according to the arrangement of the Home Mission Committee; and the Clerk was instructed to correspond with the Presbytery of Toronto on the subject. Interesting Missionary reports were read from the Rev. Messrs. Daniel Clark, Thomas Snell, John Rennie, and Mr. D. Clark, Catechist; also, an account from Grey. The Rev. William Doak also gave a very interesting report from Paisley and stations in the neighbourhood, shewing the great destitution in those places, and their urgent request for supply. A petition was read from North-west Morris, praying that they might be received as a Mission station, which was granted. Petitions from Belmont, North Dorchester, and Mersea, were read, all praying for Missionary supplies; and it was agreed to grant the prayer of the petitions as far as possible. The supply of Mission stations was then taken up, and the distribution of Missionaries made. A commission from the Colonial Committee of the Free Church of Scotland, in favor

of the Rev. Lancelin McGillivray, an ordained Minister of that Church, was read; and Mr. McGillivray being present, was invited to take his seat with the court. The Clerk read the stations requiring supply, 26 in number, and the following appointments were made:—Rev. J. Irvine to Vienna and Port Burwell, for two months, afterwards to Beachville. Rev. James Mitchell to St. Mary's, for two months, afterwards to St. Thomas; Rev. L. McGillivray to Westminster and Frampton for two months, afterwards to St. Mary's; Rev. William Forest to Paisley and neighbourhood, until next meeting of Presbytery; Rev. W. Stewart to Bruce, south and north, for two months, Wawanosh and Kinloss for two months, and Grey for two months. The following appointments for Members of Presbytery:—West Zorra, Rev. D. McKenzie and Rev. T. McPherson, one day each, before next meeting of Presbytery; Belmont, Rev. Messrs. D. McDiarmid, Mr. Scott, and Mr. Wallace, one day each; Fingal, Mr. Doak, one afternoon; Dunwich, Chulmer's Church, Mr. Sutherland, one day, and to ordain elders, formerly elected; Wardsville and Bothwell, Mr. McMillan, of Aldborough, one day; Wallaceburgh, Mr. McColl and Mr. Gauld, one day each; Williams, Mr. Graham, 26th instant; East Zorra, Mr. D. McDiarmid, Mr. Ball; Bosanquet, Mr. Scott, and Mr. Troup, one day each; Komoka and Carradoc, Mr. Ferguson and Mr. Scott, as they might be able to give. Mr. Doak gave notice that he would bring the subject of the constitutions of congregations *quoad temporalia* before the Presbytery, at the meeting in January. The quarterly returns were called for, and examined; fifteen were received from congregations, and seven from mission stations. It was agreed that the returns should be hereafter called for every three months, beginning with the natural year.

A letter was read from the Convener of the Synod's Colportage Committee, requesting the views of the Presbytery on the Colportage scheme. It was agreed that the Clerk be instructed respectfully to reply that this Presbytery are unanimously of opinion, that it is their duty to adhere, in present circumstances, to their former decision on the subject, while they are desirous, at the same time, in every judicious and economical manner, to encourage a scale of operations embracing a wider field than their own.

The corresponding Clerk reported the contributions made by the congregations within the bounds, to the building fund of Knox's College, which were considered satisfactory.

The Presbytery then proceeded to hear the trials of Mr. W. T. McMullen, and, being satisfied with the same, appointed his ordination to take place on the 5th November.—Mr. Finlay to preach and preside, Mr. Allan to address the Minister, and Mr. MacPherson the people. The Clerk was instructed to forward subjects of trial for ordination to Mr. John McWilliam, the trials to be heard at the January meeting.

It was agreed to confirm the recommendation of the Moderator of Synod, as to a day, of thanksgiving.

The subject of irregularity of attendance at the meetings of Presbytery was brought under notice, and was postponed till next ordinary meeting.

The Presbytery adjourned, to meet at Ridgerton on the 3rd November, at 10 o'clock, and at London, on the second Tuesday of January. The meeting was closed with the benediction.

The Rev. Daniel Clark, who has co-operated, there is reason to believe, acceptably and usefully, for more than a year with the Presbytery, before removing to another field, tendered his cordial thanks to the Members for the courtesy, kindness, and brotherly affection, he has, on all occasions, experienced.

PRESBYTERY OF BROCKVILLE AND OTTAWA.

This Presbytery held an adjourned meeting in Ottawa, on the 17th September.

Mr. Lowry, of Bradford, being present, was invited to take a seat with the Presbytery.

Mr. William Paul, Mr. Robert Young, and Mr. John McArthur, appeared as Commissioners from the Congregation of Ramsay, and pleaded earnestly that Mr. Smith might re-consider the call to Brockville, and be retained as minister of Ramsay.

Mr. Smith adhered to his former resolution to accept the call, expressing, at the same time, his strong affection for the people of Ramsay.

The Presbytery after calmly weighing the whole circumstances of the case, and especially Mr. Smith's own statement, agreed, without a vote, to translate, and appoint the ordination to take place in Brockville, on the 2nd October—the Moderator to preach and preside, Mr. Fraser, to address the pastor, and Mr. Wardrope, the people.

The deliverance was intimated, and parties acquiesced.

Mr. Lowry on behalf of the College Building Committee, addressed the Presbytery in favour of the movement now being made for increased accommodation in that institution. On motion made and seconded, it was agreed to resolve—

“That the Presbytery express satisfaction with the statement made by Mr. Lowry, and their sympathy with the objects contemplated by his visit to the bounds—enjoin on individual members to use their efforts to promote the scheme, and agree to take up the matter more formally at next ordinary meeting.”

The Presbytery resumed consideration of the petition from North Gower, praying for part of Mr. Lochead's services in connection with his present charge. It transpired in the course of the discussion, that the petitioners contemplated the substitution of North Gower for Osgoode, and the union of the two congregations in the latter place into one.

Mr. Lochead said that he left the matter entirely in the hands of the Presbytery.

The Presbytery, being desirous to carry out the scheme contemplated by the petitioners, resolved to meet with Mr. Lochead's congregations on the 30th September, and the 1st October, and to cite all parties to compare on those days.

Dr. Boyd reported that he had declared the Church in South Gower, Oxford, and Mountain, vacant, and Mr. Melville was appointed to supply those places on the 28th September.

The Presbyteries met with Mr. Lochead's Congregations, and also with the Second Congregations in Osgoode, on the appointed days; and after serious and prolonged conference, agreed to take steps for the transference of Mr. Lochead, from Osgoode to North Gower, and the amalgamation of the two charges in Osgoode. All parties came ultimately to accede to this very pleasing arrangement.

The Presbytery met in Brockville, on Thursday, the 2nd of October, for the induction of Mr. Smith, into that Church there. The services of the day were begun by praise and prayer, in which Mr. Fraser officiated, after which Mr. Wardrope, of Ottawa, in the absence of Mr. Duncan, preached from Ruth. i. 16-18. Mr. Duncan, in the meantime arrived, presided according to the original arrangement, put the usual questions, and offered up the induction prayer. Mr. Smith having thus being regularly inducted, received from the Brethren present, the right hand of fellowship, and his name was ordered to be retained on the roll. Mr. Fraser, next addressed the pastor, and Mr. Wardrope, the people.

This is a most harmonious settlement, as was demonstrated by the unanimity of the call and the cordiality of the welcome.

The Presbytery was constituted for business. Mr. Melville and also Mr. Aitkin, U. P. ministers, were invited to sit with the Presbytery.

Mr. Fraser was appointed to declare the church in Ramsay vacant on the 5th October, and the following arrangement for supply afterwards was made.

Oct. 12th, Mr. Gray; Oct. 19th, Mr. Melville; Oct. 26th, Mr. Corbett; Nov. 2nd, Mr. Goggie; Nov. 9th, Mr. Duncan. The three Sabbaths thereafter are to be supplied by the missionary expected from H. M. Committee.

Power was given to any of the members of Presbytery to moderate in a call for Ramsay.

Mr. T. Wardrope was appointed to supply Cumberland on the 19th October, and Mr. Fraser on the 30th November, on which occasion the sacrament of the supper is to be dispensed. Mr. McMeekin was instructed to supply Mr. Fraser's pulpit in his absence on this occasion.

Mr. Lochead, Mr. Wardrope and Mr. Duncan, were appointed to give a week day service each to N. Gower before next meeting, and Mr. Duncan was moreover authorized to moderate in a call there.

South Gower, Kemptville, &c. were to be supplied thus:

Oct. 12th, Mr. Lochead; Oct. 19th, Mr. Gourlay.

Oct. 26th, Nov. 2nd and 9th, the missionary to arrive; 23rd, Mr. Smith; 30th, Dr. Boyd. Mr. Duncan was appointed to give a Sabbath to West Port.

S. C. FRASER, *Presb. Clerk.*

PRESBYTERY OF MONTREAL.

This Presbytery met at Winchester, on the 17th Sept., for the induction of the Rev. J. C. Quin, as pastor of the congregation there, conjointly with the congregation of Osabruck.

The Rev. Duncan Cameron of Lochiel, preached and presided. The addresses to minister and people were delivered by the Rev. Hugh Campbell of Cornwall. At the close of the public service, the congregation gave Mr. Quin a cordial welcome.

A call from the congregation of Martintown to Mr. Alexander Grant, preacher of the gospel, duly moderated in at a previous meeting, was sustained, and ordered to be transmitted to Mr. Grant, with a request that he would intimate the state of his mind regarding it to the Presbytery at next ordinary meeting.

BOARD OF COLPORTAGE AND PUBLICATION.

To the Editor of the Record.

MR. DEAR SIR,—I send the minutes of a meeting of the Board of Colportage, held here yesterday. The greatest harmony prevailed in the meeting, and the desire of all the members was to meet the wish so generally expressed, to curtail the expenses of the Board, and, at the same time, to carry on the work with energy, till the next Meeting of Synod, when it is hoped the whole subject will receive a thorough revision. The stock on hand consists chiefly of a selection of the most choice books, including the standard works of Bunyan, Baxter, &c., in good binding, and bearing the imprint of our Church. Of these lists will be published in the Record, through your kind permission.

The Board parted from Mr. Walter Inglis, with feelings of entire confidence in him, as a Christian brother, and with warmest wishes for his success and happiness.

I am, my Dear Sir,
Very respectfully yours,

DAVID INGLIS.

Hamilton, Oct. 22nd, 1856.

At Hamilton, the 21st October, 1856, the Board of Publication and Colportage met with

the McNab Street Church, and was opened with prayer.

Present: Dr. Irwin, Messrs. Ure, Burns, Alexander, and Inglis, Ministers; and Messrs. Young, Clarke, Osborn, Dickerman, Hopkins, Stewart, and Dewar, Elders.

The Executive Committee gave in their report; and a circular prepared by them, and addressed to the several Presbyteries, was read. Replies from Presbyteries to this circular, and other communications from Presbyteries, were then read. Whereupon, after lengthened discussion, it was moved by Mr. Hopkins, and agreed to,—

That the Rev. Walter Inglis be released from his present situation; that the present depository be given up, and a small one taken, not to exceed 10s. per month; and that a Colporteur agent be engaged to take charge of the depository, and carry on the sale of books; and further, that Mr. Inglis be paid six months' salary.

It was also moved, and agreed to, that Mr. Stewart Armstrong be appointed Colporteur Agent at a salary of £30, his travelling expenses to be paid. Next meeting of the Board to be held on the first Monday in January.

Closed with prayer.

DAVID INGLIS, *Convener.*

Communications.

COLLEGE BUILDING FUND—VISIT TO THE WEST.

Toronto, 16th Oct., 1856.

DEAR MR. EDITOR,—

In following out the arrangements which were made by the College Committee some time ago, for the purpose of realizing funds in behalf of the College buildings, I attended a meeting of the Presbytery of Hamilton in July last, and laid before the brethren there the facts of the case. A hearty response was made to the appeal, and a Committee appointed to draft a plan of visitation in its behalf. In implementing the particulars of the plan as laid down by the Committee, visits have been paid in succession to the congregations in the following places:—Hamilton, Knox's Church and Macnab street congregation; Dundas; East and West Puelinch; Guelph; Wellington Square; Watford; Cumminsville; Galt; Mount Forrest; Doon; Berlin and Woolwich; Fergus; Elora; Durham; St. Catherine's; Niagara; Port Dalhousie; Grimsby and Clinton. In all these places favorable opportunities were presented for preaching the gospel and pleading on behalf of the College.

In the London district I paid a visit to Woodstock, both congregations, London City, Lobo, Williams, Komoka, Westminster, Thamesford, and Ingersol.

You are aware, Mr. Editor, that the London Presbytery had moved in the cause some time ago, and a sum considerably above £1000 had been subscribed. On account of this very gratifying commencement of the good work, I had no commission to visit these parts at all, in the way of opening this subject. That has already been done, and most liberally; and my visit has been one rather of grateful recognition and acknowledgment than any thing else. In the city of Hamilton also, both congregations had already made much liberal progress in money and subscriptions, as had also the congregations at Dundas, and Galt, and at Woodstock. These considerations rendered my visit to all of these places peculiarly pleasing, and paved the way most successfully for additional effort in the cause. Among the friends who lent me their personal aid in canvassing, I cannot omit noticing specially the names of Mr. James Walker of Hamilton and of Mr. Stark at Dundas.

But every where, I found a spirit of ardent zeal for the success of our Seminary, and a fixed determination to help the subscription.

The amount of moneys actually realized, may not seem so large as perhaps might have been expected; but the fact is, that the great objects of our visit has been to open the matter to our people, by information, to plead the cause, and to organize collecting committees. All this has been done, and the results will appear in due time. As a specimen, however, I may add, that a very few hours of canvassing in Knox's congregation, Hamilton, produced a subscription list of nearly £200. The same in Dundas, produced £20, in addition to £60 previously paid in. Let us just give information to our people of all we are doing, and give them explicit notices duly beforehand of our intention to visit them, and we need be in no alarm for the issue. Some other denominations are far before us in the articles of publicity and methodical arrangement. But as regards our hold—in and of the country to the west—there need be no apprehension on that score, if we are not wanting to ourselves.

One of the best symptoms of good will to our cause as affects the support of the Seminary and the progress of the Church, has been, the urgency with which enlightened friends have pressed on us two things of high moment. One is the duty of seeking out young men of promise, who may be encouraged to give themselves to the studies of the ministry; and the other is, the necessity of a fund for helping on this vastly important measure in all cases of pecuniary difficulty. I have been asked to press both of these matters on the attention of the members of the Church, and I most earnestly do so. Moreover, wherever I have been, I have not failed to recommend the duty of intercessory prayer for the school of the prophets! That the teachers may be taught of God, and that well instructed and well skilled reapers may, from time to time, be sent into the harvest field.

Mr. Editor, most faithfully yours,
ROBERT BURNS.

KNOX'S COLLEGE.

Oct. 20th, 1856.

MY DEAR SIR,—

Among the bursaries announced at the close of last session of Knox's College, was one of £7 10s., to be awarded to the student of one year's standing in Theology, who should give the best answers in writing to questions upon the following books, viz: Butler's Analogy, Hodge's Commentary on the Epistle to the Romans, and Dr. W. L. Alexander's "Christ and Christianity." The competition has recently taken place; and I enclose copies of the examination papers, which I would be much obliged to you to publish in the next number of the *Record*. One reason for which I desire their publication, is, that they may be a guide to students intending to compete for bursaries in future years, as to the sort of questions which will be put to them upon the books which they are required to read. Another and not less important object which I have in view is, to give Presbyteries an idea of the degree of acquaintance with the various subjects of study pursued in Knox's College, which the Professors expect that the students who have waited upon their instructions shall possess. For example, I mean this year, as Professor of exegetical Theology, to read with my students, and to expound to them, certain books both of the Old Testament and of the New; and any Presbytery before which a student attending my exegetical class may present himself for the annual examination, should understand that the student has not done his duty—has not been sufficiently diligent and attentive—unless he is able to answer any such questions

upon the portions of scripture to be read in the class, as are put in the accompanying paper upon Hodge's Commentary on the Romans.

I am,

My dear Sir,

Yours truly,

GEORGE PAXTON YOUNG.

EXAMINATION ON BUTLER'S ANALOGY.

I. (1). Why is it impossible to prove, from the reason of the thing, that death shall be the destruction of our living powers?

(2). Why is it impossible to prove this from the analogy of nature?

(3). What positive argument does Butler adduce, in favour of our continuing to exist after death?

II. (1). State exactly the ideas conveyed by the word *government*.

(2). Shew, in respect of all these ideas, that men are, as a matter of fact, *now* under the government of God.

(3). How does Butler apply this, to remove objections against a doctrine of natural religion?

(4). What is the objection contained in the following sentence, and how may it be answered?—"Is the pleasure, then, naturally accompanying every particular gratification of passion, intended to put us on gratifying ourselves in every such particular instance, and as a reward to us for so doing?"

(5). State the principal particulars, in which punishments under God's present government, are analogous to the punishments which natural religion teaches that he will inflict upon the wicked hereafter.

III. (1). "In the natural course of things, virtue as such is actually rewarded, and vice as such punished." Explain and illustrate the principle here enounced; and shew what conclusion Butler founds upon it.

(2). What does Butler say regarding the natural tendencies of virtue and vice respectively, as distinguished from the actual effects which they are observed to produce? And what use does he make of this in his argument?

IV. (1). What is the object of the chapter on "a state of trial"?

(2). What is it that constitutes our trial in regard to our present interest, and how far is this analogous to what constitutes our trial in regard to our future interests?

(3). Is there any analogy between the way in which men behave under trial in their temporal and in their religious capacities respectively?

V. (1). "By accustoming ourselves to any course of action, we get a facility, and often pleasure in it."—Mention the chief elements which contribute to produce this result.

(2). What use does Butler make, in his general argument, of the principle here laid down?

(3). Mention some of the most important respects in which the present world is fitted to be a state of moral discipline.

VI. (1). If the doctrine of necessity be supposed true, shew that we must still allow a character and a will to be in God.

(2). "If the doctrine of necessity be supposed true, the punishment of sin is unjust; because it is punishment inflicted for doing that which persons could not avoid doing."—What answer does Butler give to this?

VII. (1). How does Butler shew that there can be no presumption from the analogy of nature, against supposing a revelation when man was first placed upon the earth?

(2). How does he shew that there is no presumption against revelation after the settlement, and during the continuance of a course of nature?

VIII. (1). In what sense, according to Butler, can reason judge, and ought it to judge, of the morality of revelation?

(3). What does Butler say in regard to the infidel objection, that some particular precepts in scripture, given to particular persons, require vicious actions to be done? (For instance, the extirpation of the Canaanites.)

(3). In the case of an alleged revelation, of what things besides its morality, ought reason (according to Butler) to judge?

IX. "The scheme of the gospel seems to suppose that God was reduced to the necessity of a long series of intricate means to accomplish his ends, the recovery and salvation of the world; in like sort as men for want of understanding and power are forced to make use of many perplexed contrivances to arrive at their ends."—How does Butler deal with this objection?

X. "The doctrine of Christ's being appointed to suffer for the sins of the world, represents God as being indifferent whether he punished the innocent or the guilty."—How does Butler answer this objection to the satisfaction of Christ?

XI. How does Butler refute the objection against revelation from its not being universal?

EXAMINATION ON HODGE'S COMMENTARY ON THE ROMANS.

I. (1). What different interpretations have been given of the expression rendered in our version "declared to be the Son of God," and which does Hodge prefer, and for what reasons? (ch. i. v. 4.)

(2). How does Hodge interpret the expression rendered "the righteousness of God," and by what arguments does he support his interpretation? (ch. i. v. 17.)

II. (1). Explain the objection in ch. iii. v. 7, with the apostle's answer in v. 8.

(2). "Deeds of the law:" (ch. iii. v. 20.) Prove that "nomos" here is not to be restricted to the Mosaic law, as though ceremonial works alone were intended.

III. (1). Give Hodge's translation of ch. iv. v. 1.

(2). In the expression (ch. iv. v. 2) "it was counted to him for righteousness," mention the meaning which Hodge attaches to the word *righteousness*, and his interpretation of the expression as a whole.

(3). "And was raised again for our justification." (ch. iv. v. 25.) Explain the connection between the resurrection of Christ, and the justification of his people.

IV. (1). What is the meaning of "dokime" (ch. v. v. 4)? In what sense does patience work experience? Reconcile the statement here made with Jas. i. 3, "the trying of your faith worketh patience."

(2). Explain the phrase (ch. v. v. 10) "we were reconciled to God." Give reasons for the interpretation preferred.

(3). What is Hodge's interpretation of the passage (ch. v. v. 12) "by one man sin entered into the world," and by what reasons does he support it?

(4). Paraphrase briefly the elliptical sentence, v. 16. ch. v., so as to shew what word must be supplied to agree with *one* in the first and second members of the sentence.

(5). Ch. v. v. 18. Is the *all men* of the second clause co-extensive with the *all men* of the first? Give reasons for your answer.

V. (1). What is meant by our being buried with Christ by baptism *into death*. (ch. vi. v. 4.)

(2). By what consideration does Hodge confirm his statement, that it is not necessary to suppose that there is here any allusion to the mode of baptism, as though that rite was compared to a burial?

(3). In what sense are believers *not under the law* (ch. vi. v. 14); and what is the force of the argument, "sin shall not have dominion over you, for ye are not under the law, but under grace"?

VI. Prove that in the latter part of ch. vii.

the apostle was describing his own feelings when writing, and not those of an unregenerate man.

VII. Ch. viii. v. 3. (1). "And for sin." With what words are these to be connected?

(2). How are we to understand the phrase, "condemned sin in the flesh"? Assign reasons for the interpretation given.

(3). What is meant, according to Hodge, by the righteousness of the law being fulfilled in us? Defend the interpretation.

VIII. (1). In v. 4. ch. ix, explain what is meant by *the adoption, the glory, the covenants*. Why is the last word plural?

(2). Shew that the latter part of v. 5 cannot be regarded as a Doxology referring to God the Father.

(3). Hodge supposes the quotation in v. 33, ch. ix. to be taken from Is. 28. 16, and Is. 8. 14; the former of which prophecies is directed against those who desired a league with Egypt against the Assyrians; and the latter is an exhortation to Ahaz not to be afraid of the combination between Syria and Ephraim. Assuming this to be correct, explain the principle on which predictions regarding the Messiah were delivered in such connections.

IX. "Did not Israel know" (ch. x. v. 19)? Know *what*?

X. "For if the first fruit be holy, the lump is also holy." (ch. xi. v. 16).

(1). In what do the terms *first fruit* and *lump* refer?

(2). Point out their significance and propriety as here used.

(3). To what sense is the word *holy* here employed?

(4). State the connection of the verse with the preceding, and its import and bearing; (according to Hodge) on the apostle's object.

XI. What is the meaning of *mystery* (ch. xi. v. 25), *reasonable* (ch. xii. 3), *the measure of faith* (ch. xii. 3), *the proportion of faith* (ch. xiii. 6)? What is meant by *putting on the Lord Jesus Christ* (ch. xiii. 14)?

XII. Interpret the passages, "hast thou faith? have it to thyself before God" (ch. xiv. 22); and "whatsoever is not of faith is sin" (ch. xiv. 23).

XIII. What is meant by *the offering up of the Gentiles*, (ch. xv. v. 16), and in what sense is it spoken of as *sanctified by the Holy Ghost*?

ALEXANDER'S CHRIST AND CHRISTIANITY.

I. What considerations does Dr. Alexander adduce against the idea that the first three gospels were compiled by unknown persons, from narratives handed down by oral tradition in the churches, from the days of the Apostles?

II. Mention some objections to the hypothesis of an "original gospel" out of which those now in our possession have sprung?

III. What are the principal objections urged to the passages quoted by Lardner, from the apostolic fathers, for the purpose of proving the genuineness of the four gospels?

IV. Indicate generally the manner in which these objections may be answered.

V. Who was Papias? When did he live? What are we told by Irenaeus regarding his relation to any of the apostles? What testimony did he bear to any of the gospels? How has it been sought to discredit his testimony? And how may the attempts to invalidate his testimony be met?

VI. What is the substance of the testimony of Irenaeus to the genuineness of the four gospels? Estimate its value.

VII. Explain the mythic hypothesis of the origin of the four gospels. Mention some of the principal objections to it.

VIII. By what course of remark does Dr. Alexander shew that the character of Christ, which the evangelists have delineated in their narratives, must have been real?

IX. Allowing that the character of our Lord

as delineated by the Evangelists, was real, what argument in favour of the divinity of his religion can be founded upon this?

X. Into what three classes does Dr. Alexander divide the miracles recorded in the gospels? What does he specify as the element common to them all, in virtue of which they are miraculous?

XI. Supposing that the miracles recorded in the gospel were really performed, how can it be proved that they were the product of *divine agency*?

XII. What connection is there betwixt a miracle, and the truth of the doctrine in confirmation of which it is wrought?

Office of Ecclesiastical and Missionary Record, &c.

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

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

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

TO CORRESPONDENTS.

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

The Record.

TORONTO, NOVEMBER, 1856.

THE RECORD—COMMENCEMENT OF VOLUME THIRTEENTH.

The present number of the *Record* forms the commencement of the thirteenth volume. We shall be happy to receive the names of new subscribers. Of these we trust there will be a considerable number. The increase of circulation, from year to year, has been, on the whole satisfactory; but still there are, in various congregations, many of the members of the Church who do not receive the *Record*. We respectfully invite the co-operation of ministers and elders, with the view of introducing the *Record* into every family, and thus making our members and adherents generally acquainted with the operations and progress of the Church. This is the great object of the *Record*. Some misapprehend the precise character of the *Record*, and may think it of little interest, because it does not exactly correspond with their own ideas. But it must be remembered, that the great object of the *Record* is to record the operations of the Church in her various departments, and to present these from month to month before the people, that they may become familiar with them, and be led to take a more habitual, hearty, and prayerful interest in them. It might not be difficult to get up a publication containing in its pages greater variety, and matter, in one sense, of a more popu-

lar character; but the *Record* is not intended to be, on the one hand, a mere *Newspaper*, or on the other a *religious Magazine*; its peculiar object is to deal with the operations of the Church, domestic and foreign, so as to make our people familiar with what we are really doing. In carrying out this object, and in recording from month to month how the missionary work is advancing, and what is doing in connexion with the Theological Institute, there may be often details which to some may appear dry and uninteresting; but it is for the interest of the Church that her members should be familiar with these details. On this point we quote a few sentences from the statement of the Committee of the General Assembly of the Free Church, with reference to the *Home and Foreign Record*.—

"It is surely not necessary to illustrate the importance of our people generally—the whole congregation—being familiar with the *Record* of our Christian activities as a Church. Holding, as Presbyterians, that men called to office are the primary and leading organs of the Church's activities, we yet hold the whole faithful to be the Church—to the whole and not to any part we look as the seat on earth of the living soul, from which those activities must proceed—we call on the whole to labour, to subscribe, to pray. Have they not, then, a right to know what results flow from their efforts?—should we not desire that they should value that right, and claim it? Is it not their duty to be anxious to know what, in their Church capacity, they are doing for the kingdom, and how far the Lord is blessing their efforts? How can they pray specially for the Church's missionaries and the success of her schemes, if no living representation of the actual works, and hopes, and fears, and successes, and defeats, is set before them? How can they contribute with the fresh good will of ready sacrifice—above all, how keep on contributing so—if the only distinct idea with which the schemes are associated in their minds is that of putting into a plate money, of the fruits of which they hear no more? How can they be intelligent allotment and proportioning of contributions, varying, as it is desirable it should, with the varying views of contributors, unless their prepossessions are stirred by news of openings found, or work achieved? If there are any—unfortunately, there are many—content to remain thus ignorant of all details of our work, would not a complete change of their mind as to this be a most desirable change for the better?"

"There is a considerable portion of the Free Church (including, probably, much the larger portion of her office-hearers and many intelligent members) who already familiarise themselves, through the *Record*, with the works and the wants of our Church—the doors of usefulness opened, and the obstacles she has overcome. But it is not so with the larger part of our membership; and this is as much as to say that the larger part is practically disabled from taking an intelligent Christian interest in the operations which they are so often and urgently called upon to support."

While the chief object of the *Record* will be, to record what is doing in the various departments of the Church's work, an effort will be made to infuse as great a variety as is consistent with the proper carrying out of this object, and to obtain articles and communications on various subjects, from brethren and friends throughout the Church. We invite the co-operation of our friends in this matter, and we

again solicit the co-operation of those, who have so kindly acted as our Agents in different congregations and localities.

The price of the *Record* will be, as formerly, 3s. 9d., per annum, *in advance*. We wish subscribers to attend to this.

Parce's containing 10 numbers to one address, 3s. 6d. each, per annum.

Do. do. 24 numbers to one address, 3s. 4d. do.

Do. do. 50 numbers to one address, 3s. do.

Ministers and Agents requiring a large number for the supply of congregations may communicate with the Publisher. There will be a desire to make the terms to such, as favourable as possible.

BUXTON MISSION.

(The following statement by Mr. King, was intended for the October number of the *Record*, but was received too late. As the collection is as yet only very partially made, we think it proper still to publish the appeal.—EDITOR.)

The annual collection for the Buxton Mission is appointed by the Synod to be taken up in all the churches and preaching stations, on the third Sabbath of this month. In order to bring the claims of the Mission properly before the ministers and people, I shall give a brief history of its progress since the commencement. The resolution of Synod establishing the Mission, is dated, Toronto, June, 1848. On the 24th of November, in the following year, the station was opened at Raleigh, on lands purchased by the Elgin Association, for the social improvement of the coloured people in Canada. These lands were soon filled up with coloured families—some of them came from other parts of the Province, for the purpose of getting good schools for their children, but most of them were from the United States. On the 1st of May, 1850, a school was opened in connection with the Mission, for the purpose of giving a religious education to the children, and to prepare the young men of piety and talents for future usefulness in the Church. A night school was opened during the winter months for adults, and a Sabbath School for religious instruction: these have been regularly kept up since, and for the most part have been well attended, and, we trust, have done some good.—On the 1st of January, 1855, a female teacher was added, for the purpose of giving instructions in sewing, and some of the useful branches of female education. To occupy the whole field and place the Mission on an efficient basis we want another teacher, to open a school in the north part of the settlement, where there are a sufficient number of children to fill it, and who are now in a great measure neglected, in consequence of bad roads, and distance from the Mission school. We also want a catechist to labour in connection with the station. The settlement has increased to such an extent, covering nearly eighteen square miles of country, and settled with upwards of 200 families: that one missionary cannot do all the multita-

rious duties of the station, and give the visiting that is necessary to those families. They ought to be visited weekly, or monthly at least, until reclaimed to church-going habits. The sum necessary to place the Mission on an efficient basis, pay all the labourers that we require, and meet promptly the annual expenditure, is only eighteen cents from each communicant belonging to our church, (I make no mention of adherents, they are under no obligation to support the Missions of our Church.) Now I would put it to the conscience of any member of our Church, and ask him if contributing eighteen cents annually to the Buxton Mission, would trench either on his accustomed luxuries or liberality? But how does the sum asked compare with the sum given? On looking at the financial statement of the Church for the last year, I observe that some of the congregations have felt no interest whatever in the Mission, and have contributed nothing. The communicants of one congregation represent the interest which they feel in the Mission by two cents; the communicants of another represent the interest they feel by three cents. Such apathy has embarrassed the operations of the Mission, and brought it into debt. The expenses of the Mission during the first two years, were met by contributions from Scotland and the United States. The third year it was supported, in a great measure, by a special effort among the congregations. The last two years it has been left to the annual collection, appointed to be taken up by the Synod, and which has failed to meet the annual expenditure, and the Mission is now in debt. I am sure that this fact requires only to be known to be promptly met by the congregations of our Synod. The claims of the Mission have never been fairly considered by the congregations of the Church, nor its importance fully estimated. The Synod, in its wisdom, considered the field sufficiently hopeful to establish a Mission for the benefit of the coloured people in this Province. In doing so, they looked not only at the spiritual destitution of the coloured people in Canada, but in Africa. One hundred millions are bowing down in that country in gross and revolting idolatry, living without God and dying without hope. These can only be evangelised by their own countrymen. One of the objects of the Buxton Mission is to train up young men of piety and talents to preach the gospel, not only here, but to carry it to their brethren in Africa. It is to support that Mission that I ask each of the communicants of our Church for annual contribution of eighteen cents; and when I ask for your contributions I ask for prayers to accompany them. To contribute, and not accompany your contributions with your prayers, is only half performing your duty. I wish the prayer to accompany the performance, and in the language of the Apostle I would say, "Every man as he purpoeeth in his heart, so let him give, not grudgingly, or of necessity; for God loveth a cheerful giver."

WM. KING.

Nov. 1856.

DAY OF THANKSGIVING.

In accordance with the request of several members of Synod, and the concurrence of the members of the Home Mission Committee, to have a day of thanksgiving to God observed by the Church, for his goodness in regard to the late favourable harvest, I hereby recommend the second Wednesday of November next, being the 12th day of the month, to be observed for this purpose.

GEORGE CHEYNE,
Moderator of Synod.

FOREIGN MISSION.

Our readers will be happy to learn that the Presbyterian Church of Canada at last possesses a missionary to the heathen, Mr. Stevenson having been, as the readers of the *Record* are already aware, released from his pastoral charge, in consequence of having accepted the call of this Church to go to India as one of our missionaries.

We are aware that a desire has existed in many minds that Mr. Stevenson should visit this Province, and make the acquaintance of our ministers and people before proceeding to India. It is certain that such a visit, if found practicable, would tend to strengthen the Canadian interest in our esteemed Missionary.—The Committee, however, in view of the fact that missionaries are advised to take passage for India in the month of September, so as to arrive after the rainy season has closed, did not feel it right to ask Mr. Stevenson to visit Canada, at the cost of reaching India at an unfavourable season, or perhaps losing a year altogether. Mr. and Mrs. Stevenson have accordingly taken passage from London to Calcutta, going round the Cape of Good Hope, and are now on the great deep.

As has previously been intimated, it is not intended to decide on the exact locality of our Mission, till Mr. Stevenson can communicate to us the result of his personal observations and inquiries in India. It may be mentioned that our respected brother has suggested the great city of Lucknow, the capital of Oude, lately annexed to the British possessions. The ex-Queen of Oude is at present in England, urging a complaint against the East India Company. But, however her visit may result, there can be doubt that the deposition of the late infamous King, and the establishment of British rule will tend to the best interests of the country, and afford a sure protection to Christian Missionaries. A reliable account of the recent condition and peaceful annexation of Oude, may be found in the interesting article on Lord Dalhousie's administration in India, contained in *Blackwood's Magazine* for August. The city of Lucknow contains 500,000 souls, and the kingdom of Oude 3,000,000 of people who never hear the gospel. *There is as yet no Christian Mission there.*

Here we may correct an error of the printer in the Minutes of the Foreign Mission Committee published in the September No. of the *Record*. The fourth of the instructions sent to Mr. Stevenson should have read as follows:—

4th. "To confer with the Missionaries of the Free Church regarding the transfer of one of their devoted native preachers, to be associated with Mr. Stevenson as an auxiliary, and supported by the Church in Canada, and to correspond with the Committee on this matter at an early day."

Hereafter the letters of our Missionary to the Convener will be published in the *Record*, wholly or in part; and it is hoped that those of the brethren in the ministry, and of the people who are not personally acquainted with Mr. Stevenson, may acquire a knowledge of him, and sympathy with him, through the medium of his correspondence.

Meantime, we take the liberty to publish the following extract from a private letter of Mr. Stevenson, dated Aug. 28, to Mr. Redpath of Montreal.

"I have often looked back on the time I spent in Canada in the service of the Free Church, and on the period of my ministry in Montreal as a deputy to your Church, (and I would now say my Church also,) as one which was pregnant with great results. What I would now desire more especially to reflect on with deep interest, is the circumstance that the zeal to go forth on the Lord's work, to the foreign and heathen field, which I had felt when at College, and when I entered the ministry, but which my call to the congregation here, (Tullibody) and my happy work among the people here, had repressed for a time, again came over my soul with irresistible power, forcing me, on my return home, to offer myself to the Free Church to go to China as a missionary minister. The Presbytery detained me at that period. But now I have been let go, not to China, but to India; not from the Free Church here, but under the direction and at the call of what may be called a daughter of the Free Church, the Canadian Presbyterian Church. * * * I feel that the Great Head, the Lord Jesus Christ, is the Lord and Saviour of both these Churches, and I desire to go to India as his servant, saying with Paul, 'whose I am and whom I serve.'

"I would desire to see in the decision come to with regard to Mr. Laing, the hand of God, and to bow to it. I believe that Mr. Laing will endeavour to promote the Mission cause at home, and that we will be one in heart, although not permitted to labour together in the foreign field."

We close with the single expression of our hope that the Canadian Mission to India will receive from this era of establishment, a large share of the prayerful and liberal attention of the Church.

The following letter was received by the Convener previous to the departure of Mr. and Mrs. Stevenson:—

TULLIBODY, 4th Sept., 1856.

MY DEAR FRIEND,—

I have written to secure our passage in the *Alfred*, which sails from London for Calcutta, on the 24th September. Dr. Mackay, of Calcutta, recommended the vessel, and wrote to Captain Toller, one of the partners of Green & Co., which firm owns the Frigate, and in reply to his letter, a deduction of \$10 was given on

account of the cause on which I go forth, making the price for the passage, £130, which sum Dr. Mackay considered to be very moderate.—No deduction has been given to Free Church Missionaries from Scotland, as a regular custom—occasionally a slight allowance has been made as in the present case. In the same vessel in which we sail, there is among the list of passengers a Missionary of the Church of England, Mr. Purton and his wife. There is also another minister as passenger, but I do not know to what denomination he belongs. Dr. Mackay is afraid the Free Church Mission will not be able to spare any of their young men for our Mission; but the Mission at Calcutta will readily, for a time, give the loan of a converted native, till another laborer has been sent from Canada. I will take the advice of Dr. Tweedie on this point, and acquaint him with your wishes.

I mentioned in my letter to Mr. Redpath that I had been strongly advised by Mr. Spiers, for a considerable time a British resident at Cawnpore, near Lucknow, to consider the claims of Lucknow. And since receiving his communication, Dr. Stevenson, who was for many years physician at the Court of Oude, writes me,—"I do not know in India a better field for Missionary effort than Lucknow.—Twenty-six years ago there was not in the then kingdom of Oude, a single English Missionary, or Chaplain, or School, Marriages were celebrated and even baptisms sometimes administered by the British Resident. A change, however, soon after took place in these respects. Our first attempt was a ragged school, in which the children were partly clothed and fed; but these temptations to attendance were withdrawn soon afterwards on finding that the children were willing to attend without such inducements. Our next attempt was to get a minister to superintend the schools, and to officiate as our pastor on the Sabbath. We wrote to the Rev. Dr. Charles, one of the Presbyterian ministers in Calcutta to secure one, but in this he failed.—We then applied to the Bishop, who forthwith sent us a missionary. In a short time afterwards, Lucknow became the residence of one of the regular chaplains of the East India Company, who officiated alternately in the city and in the cantonments, distant about three miles. In both these places there is an English Church." He adds,—"the climate of Lucknow from being some 700 miles up the Ganges, differs considerably from Calcutta. The latter is not, perhaps, so hot as the former, and the climate is much more moist; but though Lucknow may be hotter for a few months before the rains, it is much cooler after them. Indeed, from October till March the climate is very good about Lucknow, and in the mornings and evenings during that time you may dress as you do now." He further remarks that although the chaplains do some work with schools, there is no regular missionary yet stationed in Oude. I write these particulars that you may form your own ideas on this question. Oude is now attached to the Bengal Presidency. Dr. Mackay considers that the circumstance of no Mission being formed there, gives a strong claim on the Church of Christ.

Hindustani is the language spoken there, and as it is useful to know Hindustani wherever one may be located, I have got a dictionary, and will, when I reach London, procure a grammar, and during the voyage seek to do something to familiarize myself with the characters and words of the language. I send a receipt with this for the bill you sent. I hope and earnestly crave an interest in your prayers for myself and my partner, till the Lord may carry us in safety over the deep, and guide us and bless us.

I am, yours affectionately,

GEORGE STEVENSON.

KNOX'S COLLEGE—OPENING OF SESSION.

According to previous announcement, Knox's College opened for Session 1856-7, on Wednesday, 1st ult. The large hall of the College was filled with the students and with the friends of the College, both from Toronto and other parts of the country. Among these were the Rev. G. Cheyne, Moderator of Synod, and many of the Ministers, especially from the Presbyteries of Toronto, London and Hamilton. Several ministers of other denominations were also present. Much interest was manifested by those present in the new buildings, which were just completed. Many of the Ministers and Elders inspected the premises, and declared themselves highly satisfied with the internal arrangements, which are indeed very complete. Instead of the intricate passages and winding stairs, which were so graphically described by our friend Mr. McKenzie of Baltimore, we have now wide and spacious corridors with the students' rooms on either side.

The opening Lecture was delivered by the Rev. Dr. Burns, the newly appointed Professor of Church History and Christian Evidences, prayer having been previously offered up, and a few introductory remarks made, by the Rev. Dr. Willis, Professor of Systematic Theology, and Convener of the College Committee. The lecture was marked by the author's usual vigour of thought and clearness of expression, and was listened to with interest and attention by the large audience present on the occasion.

The subject of the Lecture was "The Literature of the Christian Ministry." The introduction embraced the subject of personal piety as essential to the ministerial character, and as even closely connected with the right prosecution of even literary studies. The mutual influence of piety and literature was exhibited in connection with the happy effects which may be expected to flow from an enlightened zeal for the glory of God, in giving a right direction to all studies. The departments of classical learning, logic, metaphysics, mental and moral science, natural philosophy, geology, history and political economy and jurisprudence, were touched on more or less fully; and the necessity of a well-informed ministry was illustrated by reference to facts in the history of the Church, as for instance, the attempt of Julian the apostate, to deprive the early Christians of the advantages of classical academies; the foolish scheme of the Lutheran reformer, Carlostadt, to build up the Church of the Reformation, without the aid of a well-informed ministry. It was not the design of the Doctor to enter at all on the literature peculiarly devoted to the sacred office, such as Biblical criticism, hermeneutics, and systematic theology, seeing the necessity of these departments is not disputed. His object was to vindicate the importance of a literature substantially secular in itself, but acquiring a character in harmony with sacredness, by its beneficial subserviency to the ends of the Christian Ministry.

Accidentally a paragraph of the lecture had dropped out of the manuscript. Dr. B. has permitted its insertion here, and it may serve the purpose of exhibiting a small portion of the address, as a specimen of its style and bearing:—

"Need I notice, in connexion with these remarks, the mighty confirmations of Scripture History from the existing remains of ages that are past—as developed by the researches of a Belzoni, a Young, a Botta, a Rawlinson, a Champollion, and a Hincks, in the field of Egyptian and Babylonish hieroglyphics, and the splendid illustrations of inspired narrative in the discoveries of a Rich, a Porter, a Wilkinson, and a Layard, amid the ruins of Babylon and Nineveh; or need I allude to the visible traces of the events of other times, amid the recently discovered ruins of Petra, and in those remarkable sculptures on the rocks of Midian, which, with the help of such monuments as the far famed recently disinterred stone of Rosetta, we may yet be permitted to interpret. Historical investigations of this kind are, on the whole, more satisfactory than those strictly geological; but with the elements of both studies and something more, the minds of our young aspirants ought to be made familiar."

We shall only add, that the number of students keeps well up, a large number having entered for the first time. We shall publish, in an early number lists of the various classes.

We would urge the friends of the Church to earnest and habitual prayer for the divine blessing on our interesting institution. This is essential to its real prosperity. Unless the Lord smile upon our institution, and send down the dew of his heavenly grace, our arrangements, however wisely made, will be in vain. Let the friends of the Church and of the cause of Christ then, bear this interesting object upon their hearts, at a throne of grace, and earnestly plead that the gracious influences of the Spirit may abundantly descend on both teachers and students.

INDUCTION AT PLYMPTON, C. W.

On Wednesday, the 10th of September, a Commission of the Presbytery of London, met at Errol for the induction of the Rev. William Troup, formerly of English River, C. E., into the charge of the Congregation of Plympton. The services were conducted by the Rev. John Gault, of Bear Creek, Moore, and the Rev. David Walker, Sarnia—the former preaching a most suitable discourse from Revelation, ii. 1, and the latter addressing pastor and people on their respective duties. The attendance was good, and comprised a large representation from both the Stations at which Mr. T. is to preach. A deep interest was manifested in the whole proceedings, and the hope entertained that the Union then formed would be very abundant and lasting in its fruits.

Until about three years ago, the large Townships of Plympton, Sarnia and Moore, were united under the charge of one pastor, the Rev. William McAlister, now of Metis. Three Congregations have been formed out of this—one in each township. Each has its pastor, and furnishes field enough for the most abundant labours. It might be added that each does

more for the support of Gospel ordinances than the whole did when united.

Facts like these are very encouraging.—They not merely tell of an increasing population, but of the wide door which God is setting before us as a Church. An amount of prosperity has been given us, much greater than might have been expected. We have been breaking forth on the right hand and on the left, and yet there is room. With what encouragement should this inspire us in reference to the future! It is plain the fields are white unto the harvest—that he who has already multiplied ministers, will give to those sheep still without a shepherd, pastors according to his own heart, and that, if sought aright, we shall largely enjoy that spiritual prosperity in which a Church's true glory alone consists. Let us not be led aside by a shadow from seeking that glory which excelleth. There is a danger! What are the *nether springs* without the upper?—*Con.*

OPENING OF NEW CHURCH—BELMONT.

The new Presbyterian Church in Belmont, was opened for the worship of God, on the 14th September, on which occasion the services were conducted by the Rev. Mr. McDiarmid of Woodstock, who delivered an excellent and most appropriate discourse from Romans viii. 1, to an attentive assembly of about four hundred persons.

Belmont is a flourishing village situated in the centre of a highly fertile and well cultivated country, principally settled by Highlanders, a great many of whom, in consequence of the irregular dispensation of the means of grace among them by a suitable and competent person, have become sadly careless in their observance of the ordinances of God's house, and the institutions of his appointment. But we rejoice to know that a great reformation has been begun, the people are being roused from the lethargy and cold indifference in which they have long lain dormant, and instead of remaining at home, or visiting from place to place on the Lord's holy day, as they were wont to do, they now spend their Sabbaths in the fear of God, to repair to the Sanctuary, knowing that "God loveth the gates of Zion more than all the dwellings of Jacob."—But, although a reformation has been begun, it is far from being finished; there is still great, very great room for improvement among us; and we do hope that our worthy Presbytery may see fit to send us a missionary who will be the means, in God's hand, of carrying on the great reformation already begun, through the instrumentality of our energetic, faithful and devoted missionary, Mr. McDiarmid, whose departure for College, the members of this congregation and inhabitants generally, look forward to with heart-felt sorrow and deep regret.—*Con.*

CALDEX EAST.—The members of the Bible class taught by Mr. Geo. Bremner, student presented him, on leaving, with a valuable token of their regard.

DUNNVILLE.—A cordial and unanimous call has been given to the Rev. Mr. Jamieson, by the congregation at Dunnvillie. We rejoice to learn of the increased prosperity of this congregation.

We regret to learn that the Rev. Mr. Jamieson, to whom the above call is addressed, has lost a valuable library, and many articles of value, by a fire at Hamilton. These articles were in a store-house which was burned.

NASSAGAWEYA.—The Rev. A. J. McAuley, of Nassagaweya, has lately received a valuable carriage and harness, from his congregation, as a mark of their personal esteem, and of their appreciation of his services as their pastor.

SULLIVAN.—The people connected with this station presented their Missionary, Mr. James Cameron, with a purse containing nearly twenty pounds, as a token of esteem, and of the sense which they entertain of his services.

WALLACEBURGH.—Mr. Daniel Clark, student, labored as a missionary for some time at the distant but interesting station of Wallaceburgh. On leaving, the people manifested their esteem and regard, by presenting him with the sum of thirteen pounds.

HOME AND FOREIGN RECORD OF FREE CHURCH.—The *Record* for October, which we have just received, brings intelligence of the baptism of six natives at Bombay, where the native church now numbers one hundred and twenty-six members. We have received the *Record* too late for making any extracts from its pages.

DAY OF THANKSGIVING.—Our readers will observe that the Moderator of Synod has recommended the observance of a Day of Thanksgiving on account of the late abundant harvest. It is to be regretted that the Government has not recommended the observance of a day for general thanksgiving. In the absence of this, we trust that the recommendation of the Moderator will be attended to by all the Sessions and Congregations of the Church.

DR. DUFF.—Dr. Duff, it is stated, continues in the enjoyment of, on the whole, good health, although still subject, in some measure, to his former ailments.

MONTHLY TRACTS.—The circulation of these tracts is on the increase, but yet falls far short of the numbers that would issue, if the matter were taken up heartily in all parts of the Church.

The tract for November will be written, not by Mr. Macalister, as formerly mentioned, but by Mr. Inglis, of Hamilton, on 'Salvation.' Mr. Macalister is still expected to write one of the tracts. The terms are, 300 for a dollar, or 100 of each issue for three months, for a dollar; or 50 for six months, for the same sum.

DR. LIVINGSTON.—Dr. Livingston, the celebrated African traveller, has arrived safely at the Mauritius. He completed a tour through south-

ern tropical Africa, from Loanda to Quillemain, in the East. His journey of exploration will likely lead to the speedy establishment of missions.

WIDOWS' FUND.—We beg to call the attention of Ministers to the following Rules of Synod, with reference to the Widows' Fund.

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

6. Ministers coming from other churches, of the age of 45 years, and under 60, shall not be admitted to share in the benefits of the Scheme, except upon the annual payment of £6; nor can any minister from another church, whose age is 60, or over, be admitted.

"THE CANADIAN PRESBYTER".—We have just received the Prospectus of a new Magazine, to be published at Montreal. It will be under the Editorial management of two gentlemen, resident in Montreal, and will be published on the first of each month, at 5s. per annum. The first number will appear on the 1st of January. We shall publish the Prospectus in our next number.

Items of Religious Intelligence.

REV. A. BONAR, COLLACE.—The Rev. Mr. Bonar of Collace, has just been translated to the pastoral charge of a new territorial church at Finnieston, Glasgow.

NEW BISHOPS OF LONDON AND DURHAM.—Dr. Tait, Dean of Carlisle, has been nominated to the see of London, and Dr. Longley, Bishop of Ripon, to that of Durham. Dr. Tait is said to hold middle views on the doctrinal questions which agitate the Church of England, sympathizing, however, rather than otherwise, with the evangelical. Dr. Longley's views are said to be moderate, with a slight leaning to the evangelical rather than the High Church party.

OPEN-AIR PREACHING AT RACE-COURSES.—Open-air preaching has, as we learn from the *News of the Churches*, been practised at some of the race-courses in England. While in some instances there was opposition, many listened with earnest attention.

SABBATH QUESTION.—It would appear, that Sir B. Hall, disappointed in the establishment of Sunday lands, has determined to put down, if possible, open-air preaching in the parks.—The plea which he uses in justification is, that

while there were only two Protestant preachers in Victoria Park, there were at least eleven infidels, some of them of the most rabid class. It seems, however, a strange way of putting down infidelity, to put a stop to preaching.

ANTI-MAYNOOTH AGITATION.—Mr. Spooner has publicly intimated his attention of moving the question of the withdrawal of the Maynooth grant next session, and states that he has no doubt Maynooth is doomed.

PERSECUTION IN SPAIN.—The *News of the Churches* contains details in regard to the imprisonment of M. de Mora, a Protestant, well known in the highest circles of Madrid, for several years. He is the author of a history of the Society of Jesus. He is a friend of Espartero, but is not a political offender. Efforts have been made to obtain his release, which it is hoped may soon be successful.

SLAVERY IN THE UNITED STATES.—Great excitement prevails in the United States, on the subject of the approaching Presidential election, and its bearing on the position of slavery. There appears to be reason to fear that the election may be adverse to the cause of freedom.

Missionary Intelligence.

CHINA.

LETTER FROM THE REV. W. C. BURNS.

At Nanyang, ten miles from Swatow, July 16, 1856.

MY DEAR SIR,—I would not at this time write to you, having little of interest to communicate, but, lest you should wonder at not hearing from me, I pen a few lines. During the last fortnight I have been moving from place to place, making known the Gospel message, and distributing tracts, &c., in company with two professing Christians, natives of this district, who came up from Hong-kong fully a month ago, sent by Mr. Johnson, an American missionary, to co-operate with us. Previously to their coming I had been out on a missionary tour, accompanied by a servant only. Mr. Taylor, having occupied himself especially in learning the dialect of this district since our arrival at Swatow, left us a fortnight ago for Shanghai, intending, if the Lord will, to return in the course of a month or two, and, bringing with him his medical apparatus, use his knowledge of medicine for the purpose of opening a door for more regular missionary operations among this people. Had we succeeded in obtaining a place suitable for indoor preaching in Swatow, I would not have ventured, at this hot season, to go about in the country. Difficulties, however, have been thrown in the way of our obtaining such a place, and so no other course has been left open but the one we are now following. We have met as yet with but little decided encouragement; but still something is done to spread an incipient knowledge of the truth; and in a field which has been so little cultivated we must not be discouraged if we meet not with immediate success.

I need, perhaps, as much as ever I did since I came to China, the presence and power of God's quickening Spirit, to maintain Divine love and compassion for souls in my heart. Are there those who feel for us in the midst of this unbroken field of heathenism, and cry to God with spiritual agonizings for the descent of the Spirit in his life-giving and converting power? The God of grace grant to us such

helpers for the glory of his own great name! The people in this district are, I think, if possible, more blind and hardened in idolatry and sin than in any place (if we except Canton) where I have formerly laboured. Although society presents here the usual features of Chinese civilization, it is coupled with a barbarity, in certain circumstances, which I have seen or heard of nowhere else in China. The fishermen, boatmen, and people working in the fields, pursue their work, in summer, in a state of savage nudity; and within the last twenty years, I am credibly informed, persons taken prisoners in the clan feuds have not only been cut to pieces, but their hearts boiled and eaten by their enemies! Such is heathenism in this part of civilized China. The ravages of opium we meet with here on every hand, and the deterioration of the morals of the people generally I cannot but ascribe, in great part, to the use of this ensnaring and destructive drug. When measures are taken by those in power to lay an arrest on the opium traffic, which is inflicting such indescribable injury on this people, and which threatens in its progress, by its direct, and, still more, by indirect effects, poverty and anarchy, to sweep away a great part of this nation from the face of the earth? How blinded by the love of money are they who seek to enrich themselves by the gains of such a traffic. Oh! what need we have here of Gospel labourers, and of the power of God accompanying their works. Where are the volunteers for this service, and where those who will hold up their hands in this fight?

Ever yours,
W. C. BURXA.

P. S.—About two o'clock a.m., or past midnight, July 18th, 1856.—We have just been visited by robbers, who have taken all but the clothes we wear, without, however, doing us any injury. This is a new call to pity, and to pray for this poor people, sunk so low in darkness and sin. One of our number, it is proposed, shall return to Swatow, to get a small supply of money and books, while the other Christian and I go on to another town to wait his return. By him I propose sending these lines to Messrs. Tait and Co.'s agent, at Double Island, to be forwarded. We are preserved in much peace, and have just been joining in praise and prayer for this poor people.

Ever yours, W. C. BURXA.

AMERICAN MISSIONARY ASSOCIATION. ANNUAL MEETING.

The Annual Meeting of this Association took place at Fulton, N. Y., on Wednesday, 24th September. The meeting was an interesting one, and was attended by a number of ministers and members of the American churches, who, in the present crisis, are taking a decided stand in regard to the subject of slavery. The Rev. Dr. Willis, of Toronto, was present, and took part in the proceedings. We subjoin several extracts from the report:—

SUMMARY OF THE FOREIGN MISSIONS—ABSTRACT OF THE REPORT.

The Secretary of the Foreign Department commenced reading an abstract of the Annual Report, by alluding to the principles of the Association in reference especially to slavery. At the time of writing the Report, one of the Society's missionaries in Kansas was a prisoner in the hands of the pro-slavery mob, and another, after seeing two of his relatives slain, was hiding from the band that sacked Oswatonic, their only offence being that they would not conceal the teachings of the Bible on man's duty to his fellow-man.

During the year eight missionary laborers have first joined their missions.

Whole number of Foreign Missions, 7; whole number of stations and outstations, 29; whole number ordained missionaries in that foreign field, of whom two are physicians, 17; whole number of aspirants, 57, of these two are physicians; whole number of churches, 18.

In the *Mendi Mission*, West Africa, there had been two deaths. A number of the missionaries connected with that Mission had been compelled to come to the United States, either to remain here, or to return to Africa after a short stay; and there is at present a great want of laborers there.

The station at Kaw Mendi had been considerably reduced, and placed under the immediate charge of native aspirants. Nine new members were received into the church at Kaw Mendi, at the communion seasons in January and March.

The Mission buildings at *Good Hope Station* have been completed during the year. The labor of doing this has added greatly to the burden of the missionary in charge of that station. There is there a school of twenty-four scholars, who are under the sole control of the Mission. At the latest advices a church was about to be formed there. A Day school has been established near the station, and placed under the care of an excellent native teacher. The location of this station, on the Sherbro Island, is a very desirable one.

There is a great call for more laborers at this mission. The missionaries have more than they can do, and will be compelled to relinquish a part of their field, if more laborers are not sent to their aid.

The *Jamaica Mission* among the emancipated people of that Island, has eight stations and outstations, and nineteen missionary laborers, two of whom had joined the Mission during the year. The statistical report of the Mission and the churches under its care had not been received. The communications received during the year from the missionaries were in general encouraging, although they had been embarrassed, both from the want of laborers and larger appropriations. The latter want had been supplied near the close of the year.

The presence of the Holy Spirit had been acknowledged by the missionaries, and numbers had applied for admission to the mission churches. An extract from a communication from the missionaries, contained in the report, states that they regard the imported African as, in some respects, more hopeful subjects for missionary labor, than those born and reared under the debasing influence of West India slavery.

The *Ojibway Mission* has suffered somewhat from the opposition of the Indians. A part of the missionaries at Red Lake had been removed to Lake Winnipeg, leaving but one missionary family at that station. Some of the children had been removed also from the school at Red Lake, and had gone to the Gas Lake station. Rev. Mr. Bardwell was on a visit to that mission. A full report was expected from him in season, to be printed with the report of the Executive Committee.

Sandwich Islands.—Rev. J. S. Green has connected with him six native assistants. There are six churches, having an aggregate membership of 1,022. At one of the stations about forty, he says, have been received to the church during the year. At another, "nearly every communion season, from ten to twenty individuals have been admitted." Mr. Green has been twenty eight years at the Sandwich Islands, and has not visited the United States since he first went out.

Canada Mission.—This is a mission among the fugitives from American slavery. Rev. Mr. Hotchkiss went there last year. He has this year formed a church of eleven members, to which two have since been added. He writes

that the prejudice against white missionaries, with which he had first to contend, had been greatly softened, and he was much encouraged. He fears that some fugitive slaves have been taken out of Canada, under the false pretence that they were fugitives from justice.

Siam Mission.—Dr. Bradley and wife continued in Bangkok. A new treaty had been formed between the Siamese and the United States Government. A former missionary of the Presbyterian Board's Mission at Bangkok, had been appointed Consul. The Executive Committee do not recommend any enlargement of the mission at present.

Copt Mission, Egypt.—Mr. and Mrs. Marton, and Mr. Murad, had ascended the Nile, as high as Assuan, and had visited all the towns containing any considerable Coptic population. They were every where well received, and at a number of places a strong desire was expressed that they would establish a mission there. They recommend Siout as a suitable place for the permanent location of the mission if they can have a good physician added to their number. The Executive Committee will gladly send them a physician, when a suitable one can be found. At many of the places they visited, they found very pleasant remembrances of Rev. Joseph P. Thompson's visit among them.

Marquesas Islands.—A statement was made relative to the causes that led to the suspension of the effort to establish a mission on the Marquesas Islands. The missionary company have remained in California during the year. Mr. Seymour was preaching at Oroville. It is probable that one or both of the missionaries who started for the Marquesas Islands will return to New-York this fall.

The conclusion of the report showed how little was done in the work of Foreign Missions, compared with what ought to be done. The converts from heathenism may, under all influences, be numbered annually by thousands. The numbers annually born in heathenism, by thousands of thousands.

SUMMARY OF THE HOME MISSIONS.

The Secretary of this Department gave a statement from the Report of the Home Missions of the Association. He noticed the death of Rev. John P. Hills, a devoted missionary of the Association at Oakland, Ill., March 2, 1856.

The summary gives 93 missionaries and 2 colporteurs employed during the year; located as follows: In the States east of Ohio, 5; in Ohio, Indiana, and Michigan, 22; Illinois, 35; Wisconsin and Minnesota, 13; Iowa, 7; Kansas Ter., 6; Kentucky and North Carolina, 5; and 2 colporteurs.

The results of their labors are in part indicated by the statistics, which are given in the Reports of the missionaries already received, and which will yet be increased when all the reports are in.

The additions during the year, to the churches by profession of faith, are 173, and by letter 225. The number of members of the churches under the care of the missionaries is, 3,523; of hopeful converts, 232; of Sabbath-school and Bible class scholars, 5,458. Contributions to benevolent objects, (not local) \$1,876 59.

Fourteen revivals of religion have taken place in connection with the labors of the missionaries. Several houses of worship have been erected, and churches organized.

The great and happy changes which have taken place in the public mind, in the fields of missionary labour, on the slavery question, in part brought about by the faithful labors of missionaries, who have depicted the evils and sin of slaveholding, is made prominent in the report.

The political state of the country makes the subject of Slavery and its aggressions most exciting. Our Missionaries in those States, however, have not this year been met at any point by

mob or violence. They are preparing the way, evidently for a great change in regard to slavery, and for the prevalence of pure religion.

The Secretary gave the main points of interest connected with the labors and perils of the missionaries of the association of Kansas, and thrilling facts taken from letters of the missionaries. The wife of one of them (Rev. H. Byrd) had given an account of his being carried away from his family at night by five armed men; kept in the camp of the Border Ruffians for two weeks. He has since been liberated, after great danger. The letter from Rev. S. L. Adair, one of the missionaries at Osawatimie, giving a statement of the late battle of Osawatimie, the burning of the place, the murder of defenceless men, and the escape of the missionaries and preservation of their families, produced a profound sensation in the meeting.

The Report on Home Missions was concluded by a review of various points of moment in the Home Missionary enterprise, and by recommendations of measures to be pursued more fully to develop the principles and aims of the Association in this land, promote the Christian instruction of the people, and the removal of slavery and other evils, which in the Church and the State, prevent the salvation of the land and the free, and will bring upon us the direst judgments of the Almighty, if not repented of and removed.

General Religious Intelligence.

IRISH PRESBYTERIAN CHURCH—REPORT ON THE STATE OF RELIGION.

The Committee on the State of Religion have to report that this vital subject is, from year to year, occupying a larger place in the deliberations of our Presbyteries and Synods. It seems to be more and more deeply felt over the Church, that all our ecclesiastical councils and modes of procedure are to be made subordinate and subservient to the extension of the kingdom of God, and that their value is proportioned to the degree in which they are found conducive to that great end. This fact is, perhaps, the most important which the Committee have to report in reviewing the history of the past year.

GENERAL SUMMARY.

In all quarters from which intelligence has reached the Committee, it is stated that attendance on the preaching of the Gospel, and in some cases the membership of the Church also, is increased; that Sabbath-school instruction is brought within the reach of all the children of our people; that congregational libraries are generally established; and that a growing liberality is evinced in contributing to the Missionary cause. By means of social meetings, numerous held over the Province, opportunities have been afforded and embraced of urging on the attention of large assemblages of persons many topics calculated at once to instruct and stimulate the mind, and to improve the heart, and an advancing spirit of Scriptural intelligence and inquiry has thus been fostered amongst the younger members of the community. Our people are thus rapidly growing in their general acquaintance with the aspect of the kingdom of Christ at home and abroad, and are evincing a deeper sympathy with all that concerns its condition and prosperity.

OPEN-AIR PREACHING.

One of the most encouraging symptoms of progress, is the practice of open-air preaching, which is every successive year extending over the territory of the Church. During the past year, no fewer than sixty of our ministers engaged in this arduous but honourable work, holding 368 services, which were attended by upwards of 73,000 hearers. At each of these

meetings the preacher's aim was, directly and pointedly, to address the conscience as well as the understanding of his auditors, and affectionately and urgently to exhort them to flee to Christ for pardon and salvation. Many thousands of tracts, liberally furnished by Mr. Drummond of Stirling, and by Mr. Millar of Lurgan, have been distributed on these occasions, and have been readily and gratefully received. It is gratifying to be able to state that many ministers, both in England and Scotland, are now pursuing this mode of seeking to reach the out-field, and hitherto neglected population, and that they have been much encouraged in this work by the reports which have reached them of the efforts of ministers of the Irish Presbyterian Church. The Committee earnestly hope that the example of our ministers will be imitated by many of the private members of the Church, and that lay agencies shall be formed of voluntary labourers, who shall devote some portion of their time to seek, by domestic visitation, conducted in the spirit of Christian sympathy and kindness, to penetrate the unevangelised masses of the community with the word of eternal life.

PRAYER OF PENITENCE AND FAITH.

But, whilst we thankfully acknowledge and record the many cheering manifestations of Christian zeal and activity which are witnessed amongst us, we must also admit that there is abundant ground for humiliation and confession of sin before God. The way of salvation is clearly announced from our pulpits—but our Presbyteries in their reports express their sorrow and disappointment that the word of God is not accompanied by greater power in arresting the mind and hearts of man. They are not satisfied with the spiritual state of our congregation—they long to witness a more general awakening of our people to the claims of eternity—deeper convictions of sin, a more extensive outpouring of the Holy Spirit corresponding to the work of grace, manifested on the day of Pentecost, or even in our own times, in Scotland and in America. It is surely a cheering omen of good, that so many of our ministers are looking for the indication of the Divine presence and power to accompany and attest the preaching of the Gospel. May we not humbly hope that He who has awakened this desire, is preparing us for the reception of the blessing so earnestly sought? The redemption of Christ is complete. He is exalted to be a prince and a Saviour. He hath now obtained the promise of the Father. He is only waiting for the prayer of faith, that He may bestow the Spirit of all grace in the fulness and extent of His beneficent operations. Apart from our own unbelief and spiritual apathy, there seems to be no reason why we may not witness conversions as prompt and as decided as those which marked the days of the primitive Church.

SABBATH SCHOOLS.

When it is considered how large an amount of agency has been employed for so many years in connection with the Sabbath-School, it is not unreasonable to expect a much larger harvest of spiritual fruit than has actually been obtained from this important institution. Vital religion has not increased in our Protestant Church in proportion to the extent of means employed to instruct the young of our people in the knowledge of the Word of God. The Committee recommend this subject to the serious attention of their brethren, and suggest to them to consider, whether this proportional want of success may not partly be traced to the frequent employment of inadequate teachers; whether some may not have been called to teach in the Sabbath-school, who have never evinced the power of religion in their own character; and others, who though well instructed and well disposed, have no gift of teaching, and are thus incapable of awakening the

interest, or even of engaging the attention of their pupils.

FAMILY WORSHIP.

Complaints are made in the reports sent forward to the Committee, that family worship is by many of our people wholly neglected, and by many imperfectly observed. There is too much reason to fear, that in those houses in which the family altar is not frequented, there is no religious training or teaching of the young, and that when parents who understand their duty to their children do not perform it, their lack of service is not supplied by the Sabbath-School teacher, nor even by the minister. The pastor is to urge parents to educate their children for God and for eternity, reminding them of the precious promises which are given to encourage them to this great work. If the Divine command be not obeyed, if the Divine promise be not believed by the fathers and mothers professing to be the servants of Christ, the conversion of their children is rarely witnessed, even under the most diligent and faithful ministry. The Committee are deeply impressed by the pre-eminent importance of this subject. They invite to it the special attention of their brethren. The religion of the Church is the religion of the families of which the Church is composed. If the Church is to be revived, or if society is to be healed of its moral disorders, we must commence with the family, which is the germ both of the Church and State. In connection with his subject, the Committee cannot but regard it as an interesting and encouraging fact, that a work on "Family Piety," admirably fitted for circulation among our people, has been written by one of our own ministers.

SUGGESTIONS.

The suggestions thrown out in the Synodical reports for the advancement of vital religion throughout the Church, are such as the following:—

"That ministers in their public addresses, and in their private intercourse with their people, should aim more directly and more habitually at the conversion of souls.

"That they preach more frequently on the work of the Holy Spirit.

"That they give their prompt, earnest, and prayerful attention to the consideration of the most effective means under God of resisting the two prominent evils of the present day, Sabbath Desecration and Intemperance.

"That the discipline of Christ's house be more faithfully exercised, and that communicants, on their first admission into the Church, be urged to devote themselves to some specific field of labour in the service of Christ.

"That efforts be made to enlist the eldership in more systematic and vigorous co-operation with the pastor in the spiritual superintendence of the Church, and in calling out the gifts of its members.

"And that there be a more frequent interchange of pulpits, and that the spirit of Christian fellowship be more fully cultivated and maintained amongst ministers and people."

CONCLUSIONS.

In conclusion, the Committee, after perusing the several reports submitted to them, feel that they have reason to call on the Assembly to cherish the spirit and the language of thankfulness and hope. For although there be still remaining with us much for which we have reasons to be deeply humbled before God, yet may it be safely affirmed, to the praise of His marvellous grace, that there is amongst us a deepening sense of ministerial responsibility—that there is a healthful spirit of intelligent Christian activity on behalf of evangelical truth—that there is an enlarged measure of brotherly love amongst the office-bearers and members of the Presbyterian Church—and that there is a growing desire and effort to advance the kingdom of God in our own and foreign lands.

Notices of Recent Publications.

MISSIONS NEEDFUL TO THE HIGHER BLESSEDNESS OF THE CHURCH. A Discourse at the Anniversary of the Society of Inquiry of the Union Theological Seminary, on Sabbath evening, May 4, 1856. By William R. Williams. New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

This is an admirable defence of Christian Missions, preached from the text, Acts xx., 35, "And to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." The Preacher, in the course of the sermon, first dwells upon the sentiment taught in the text, explaining and illustrating it. He then proceeds to notice how the world questions the principle, noticing the various objections brought against Missions. In the last place, he shows, how, in the Foreign Missions of the Churches, the truth stated in the text is confirmed and set forth anew to win our sympathy, our belief, and our obedience. The sermon contains passages of real eloquence, and is well fitted to promote the cause of christian missions.

HISTORY OF THE JEWISH NATION, AFTER THE DESTRUCTION OF JERUSALEM UNDER TITUS. By the Rev. Alfred Edersheim, Ph. D., Old Aberdeen. Edinburgh: T. Constable & Co. Toronto: J. C. Gekkie.

The sincere christian cannot but feel a lively interest in Israel, God's ancient people, beloved for their fathers' sakes. Through them the blessings of the covenant have reached us Gentiles. They remain a standing proof of God's most holy word, and there is reason to believe that they will set a most important part in connection with the establishment of the Gospel in future times. But deeply interested as Christians must feel in the Jews, how limited is the knowledge possessed by them generally in regard to the past history of Israel! It is true the works of Josephus are pretty generally read. But in regard to the history of the Jews subsequent to the destruction of Jerusalem, many are in complete ignorance. In the volume before us, written by one of the race of Abraham, we have a history of the Jewish nation down to the period of the last pagan Emperors, and the final dispersion of the Jews. The author intimates that he will, in another volume, bring down the history to our own times. The history is written with fidelity and minuteness, without being prolix, and will, we doubt not, obtain an extensive circulation.

TRADE AND LETTERS—THEIR JOURNEYS ROUND THE WORLD. Three Discourses delivered before the Mercantile Library Association of San Francisco, and published at the request of the Association. By W. A. Scott, D. D.—New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

By many, trade has been regarded as something mean and despicable. It was long regarded as a pursuit unworthy of the energies and the attention of high-born gentlemen. Na-

oleon thought to degrade the British nation in the eyes of the world, by styling it a nation of shopkeepers. More just and enlightened views now prevail, and commerce may truly be regarded as one of the most potent means of ameliorating the condition of the world, stimulating the energies of the human race, binding mankind in closer ties, and acting as the handmaid of christianity. The object of the lectures contained in this small volume is, to shew the connexion between commerce and the higher progress of Nations. They give evidence of a mind of no common power and depth, and contain many new and interesting trains of thought.

INFANT BAPTISM: ITS NATURE AND OBJECTS. By the Rev. J. Lumsden, Professor of Divinity, Aberdeen. Edinburgh: Sheppard & Elliot. London: Hamilton, Adams, & Co.

This little treatise was originally read as a Presbyterial Exercise before the Presbytery of Arbroath, of which the author was a member, while minister at Barry. Its object is not so much to discuss formally the mode and subjects of baptism, as to consider the object and purpose of the ordinance, and the spiritual benefits which it is designed to confer. In carrying out his purpose, the author considers baptism first as a sign of gospel truths, and afterwards as a seal of gospel promises, with reference both to believers themselves and to their children. We might not be able to acquiesce in every statement contained in the treatise. It is, however, well reasoned throughout, and, what is to be regarded as a peculiar excellence, the reasonings and conclusions have all a practical bearing. The work is deserving of a careful perusal by all who are seeking to have their minds rightly informed in regard to the design and intent of the sacraments generally, and of the sacrament of baptism in particular. We feel assured that the author will sustain, with credit to himself and benefit to the church, the position in which he is now placed.

SERMONS, DOCTRINAL AND PRACTICAL. By the Rev. W. Archer Butler, M. A. Late Professor of Moral Philosophy in the University of Dublin. Philadelphia: Parry and McMullan. Sold by J. C. Gekkie, Toronto.

The author of these Sermons, after distinguishing himself at Dublin, and discharging, with the highest credit, the duties of the chair of Moral Philosophy, which had been instituted expressly for him, and giving promise of still greater distinction and usefulness, died in 1848, at the early age of 34. The sermons contained in this volume are of no common stamp. They bear the impress of a mind naturally powerful, refined by education, and elevated and purified by the Gospel. Most of them were delivered on special occasions, and appear to have been prepared with care, though it was his custom, in the country, to preach in the way of direct address, without writing and reading his sermons. The very highest testimony has been borne to their excellence, and we feel certain that this judgment will be sustained by the Christian community at large.

NORTH BRITISH REVIEW, for August, 1856. New York: Leonard Scott. Sold by D. McLellan, Hamilton, and other Booksellers.

This number contains, as usual, various articles of ability and interest. The articles are the following—viz., 1. The Ottoman Empire; 2. Christian Missions; 3. Literary Tendencies in France; 4. Holland; its Martyrs and Heroes; 5. Samuel Rogers and his Times; 6. The Microscope and its Revelations; 7. Memoirs of Frederick Perthes; 8. The Crimean Campaign.

The article on Christian Missions is intended as a reply to a very objectionable article in the *Westminster Review*. It is itself, however, open to grave objections, and contains sentiments on some points of a dangerous tendency. It is to be regretted that such sentiments should appear in a Review of such high general character.

HEROES AND MARTYRS OF THE MODERN MISSIONARY ENTERPRISE. A Record of their Lives and Labours, including a Historical View of Earlier Missions. Edited by Lucius F. Smith, with an Introduction by the Rev. William B. Sprague, D. D. Providence, R. J.: O. W. Potter. Toronto: R. Dick.

This handsome and elegantly go up volume contains succinct but comprehensive Memoirs of the principal Missionaries, British and American, who have been distinguished in the missionary field. Separate memoirs of most of these servants of Christ have been published, but here they are grouped together, and brought within the reach of those, whose time and means may prevent their possessing and perusing larger works. We believe the circulation of such a work to be well fitted to deepen the interest of Christians generally in the work of missions.

HENRY'S EXPOSITION OF THE OLD AND NEW TESTAMENTS. Pictorial Edition, with Supplementary Notes and Large Additions; together with a Life of the Author. London: D. Key & Partridge & Co. Toronto: J. C. Gekkie.

We have examined with some care this new and elegant edition of Henry's Exposition, and feel justified in giving our most unqualified recommendation of it. Henry's Commentary is too well known to need any testimonial in its favour. But we have it here in a form which is elegant and attractive, and at the same time substantial and useful. The Supplementary Notes give great additional value to the work, and the Engravings are numerous and well executed, and are of real use in illustrating the habits and customs of the Jews, as well as the localities of which we read in the Sacred Scriptures. Those needing a really useful Commentary will find this edition of Henry well worthy of their attention.

CROWN JEWELS; A SERIES OF PARABLES AND NARRATIVES. By Rev. David Inglis, Hamilton, C. W.

This beautiful little volume, issued by Nelson & Sons, contains six chapters, entitled the "Crown Jewel or the Miser"—"The Martyr Lass"—"The Queen and the Peasant Girl"—"The

Battle of Life—"Peace"—and, "More than a year in Heaven." Three of these are from the pen of Mrs. Buchanan, of Clairmont Park. One of them, viz: "The Crown Jewel, or the Miser," appeared sometime ago in the pages of the *Record*, and was universally admired. The whole series will, we doubt not, be read by many with deep interest. There is a simple pathos about some of the narratives, such as the "Martyr Lassie," and "More than a Year in Heaven," which will find its way to young hearts, and touch older ones. To our readers, both old and young, we heartily recommend it.

Ministers of eminent gifts and stations should make themselves familiar with their inferiors, and know their state and character.

Religion obliges men not to live above what they have, or spend more than God gives them.

The way to increase what we have, is to use it. It is not hoarding the talents, but trading with them that doubles them.

We are never straitened in God—in his power and bounty, and the riches of His grace. All our straitness is in ourselves. It is our faith that fails, not His promise.

Let those, whom God has blessed with plenty, use it for his glory, and under the direction of His word.

Those, who receive courtesies, should study to return them.

When God calls away our dearest relations by death, it becomes us quietly to say, "It is well, both with us and them." It is well, for all is well that God does. All is well with them, if gone to heaven; and all is well with us, if by the affliction we are furthered in our way thither.

SUBSCRIPTION TOWARDS THE PURCHASE OF A SITE AND BUILDINGS FOR KNOX'S (THEOLOGICAL) COLLEGE, TORONTO.

DUNDAS, OCTOBER, 1856.		£	s.	d.
Thomas H. McKenzie	paid	10	0	9
James McIntyre	"	10	0	0
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William Notman	"	5	0	0
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Hon. Robert Spence	"	10	0	0
John McKenzie	"	2	10	0
James McIntyre, additional	"	10	0	0
Robert Somerville	"	1	0	0
Mr. Bonthoe	"	0	5	0
Robert Holt, additional	"	5	0	0
Hugh Sanderson	"	1	5	0
John Percy	"	1	0	0
R. Sanderson	"	1	0	0
W. D. Donaldson	"	1	0	0
Hugh M. Sanderson	"	1	0	0
John Inglis	"	0	10	0
Peter Broomfield	"	0	10	0
Arthur Perry	"	0	5	0
Walter McEwan	"	0	10	0
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Peter Watson	"	0	10	0
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Walter Bastable	"	1	0	0
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		£92	10	0

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FRENCH CANADIAN MISSIONARY SOCIETY.

Caledonia	£3	3	9
Allan Settlement	2	2	6
Oneida	2	0	0
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Ayr	4	4	8
Aldboro	4	0	0
Acton	5	0	0
Orillia	2	10	0
Mr. Lawson	0	5	0
Lancaster	£0	17	9
Dalbuzie Mills	1	3	6
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Buxton	1	2	6
Port Stanley	1	0	0
Indian Lands	£1	15	0
Roxboro'	2	0	0
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Ballinahinch	0	9	0
Dalhousie	2	0	0
Norwood	1	10	0
Osgoode	£1	4	6
Gloucester	1	13	0
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Pualinch, East	5	0	0
Osgoode, second congregation	1	12	6
Cumberland	2	0	0
Lochaber	1	5	0
Ekfrid and Mosa	4	17	6

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Lancaster	4	6	3
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Wellington Square, Watertown	20	6	3
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Sundry sums from Union Church	6	1	3
Mr. Sharpe, Temple Church	2	10	0
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Yarmouth	4	5	0
Williams, J. D.	2	10	0
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Isaac Buchanan, Esq.	10	0	0
Ekfrid and Mosa	12	0	0

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