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M. L. Kennedy

THE ECCLESIASTICAL AND MISSIONARY RECORD.



Presbyterian Church of Canada.

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

VOL. V.

TORONTO, AUGUST, 1849.

NO. 10.

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THE MINUTES OF SYNOD, 1849, are for sale by D. McLellan, Bookseller, Hamilton; Mr. James Stewart, Kingston; J. R. Orr, Esq., Montreal, and at the Agency Office of the Synod, Toronto, —price 5s. per doz., or 6d. each.

MEETINGS OF PRESBYTERIES.

The Presbytery of Hamilton will meet in Knox's Church, Hamilton, on the 2nd Wednesday of August, at 2 o'clock, p. m. M. Y. STARK, Presby. Clerk.

The Presbytery of Toronto, will meet in the Divinity Hall, Knox's College, on the first Wednesday of September, at 12 o'clock, noon. P. GRAY, Pres. Clerk.

The Synod's Home Mission Committee will meet in the Session-room of Knox's Church Hamilton, on the 8th day of August, at 8 o'clock, p. m. RALPH ROBB, Concener.

COLLECTION FOR THE FRENCH CANADIAN MISSION, ON THE THIRD SABBATH IN AUGUST.

The friends of the Redeemer will be glad to learn, that, as on a former occasion, the Synod, at its late meeting in Toronto, recommended that sometime during the course of the year, a collection should be taken up throughout the Church in behalf of the mission to the French Canadian Romanists of the Eastern Province. The Committee, to which were referred the arrangements respecting the general collections have recommended that this collection shall be taken up on the third Sabbath of August current. It is

therefore hoped that ministers and missionaries will take the occasion of bringing the claims of the mission prominently before the minds of their people, and of giving them an opportunity to contribute to its funds according as the Lord may have prospered them

It ought to be kept in mind, both by ministers and people, that the work of spreading the Gospel of Christ, is not the duty merely of ministers and missionaries, or of such as hold official stations in the church, but the work of the whole church, and of every individual member of it. Every one on assuming a profession of Christianity, gives up himself and all that he has to the service of the Lord, thereby pledging himself to put forth all his power for the glory of the Saviour, and the advancement of his kingdom in the world. But in addition to the duty that Christ lays on all his churches and to the individual pledge that each of us has given to this effect, we have, as a church, from the very commencement of our separate existence, declared ourselves a missionary church; regarding our own country as the special field of our exertion. Let these considerations of bounden duty have their full weight, on the present, as on all similar occasions.

A wide and interesting field of usefulness is opened up to us, in the part of our country above alluded to. There are upwards of 700,000 persons of French origin, groaning under the soul-destroying yoke of the man of sin—plundered of their worldly substance by the system of sanctified extortion, and what is infinitely more lamentable, cut off from the bread and the water of life—denied the word of the living God—the letter which he has sent to make known to us his love and his plan for the salvation of poor sinners, but which the priests of Rome with ineffable audacity and heaven daring presumption have intercepted by the way. It is to an amiable and interesting people, thus wronged and oppressed and deluded, that we are called to send the word of life. It is this mass of heathenism in our own land that we are called to leaven with the truth of the Gospel.

Let then the fact of their being our fellow-men, our fellow-citizens, our fellow-sinners, and our fellow-immortals,—let the fact of our past neglect of their eternal interest—above all let the love and the command of that Saviour whose grace we profess to have received, and whose servants we profess to be, constrain us to activity and liberality and self-denial, in order that the glad tidings of salvation may be fully and clearly made known amongst them. A suitable channel through which our liberality may flow toward this great object, is the French Canadian Missionary Society of Montreal, which has already done much in the field, and has now doors opening up to it wider and more effectual than ever, which it is only pre-

vented from entering by the limited amount of means put at its disposal by the Christian public.

The Society felt itself much encouraged by the collection made in our churches last year, and a letter from its Committee was read at last Synod, expressive of its gratitude, and requesting the continuance of the same countenance towards it.

It is to be hoped that an amount of liberality equal to, or greater than that of last year, will encourage and strengthen our friends on the present occasion.

Contributions may be sent to J. Burns, Esq., General Agent for the Synod, Toronto; John Fraser, Esq., London; D. McLellan, Bookseller, Hamilton; or to J. Court, Esq., Treasurer to the Mission, Montreal.

It is desirable that returns be made to the agency office of all moneys received for the above object, by the 30th of September, in order that they may be fully reported in the Record for October. J. BURNS.

TO THE MEMBERS OF THE MISSIONARY ASSOCIATION OF KNOX'S COLLEGE.

Point-aux-Trembles, July 17th, 1849.

MY DEAR BRETHREN,— I take advantage of the columns of the Record, to inform you, that the obstacles which have so much retarded my progress in the work of our mission, have, at length, in the kind Providence of God been removed, and I am now left at liberty to devote myself to that work wholly and exclusively, which the Lord assisting me, I purpose to do with all my heart.

The change of plan consequent upon your late resolution to co-operate with the already existing society, I was not aware of, till the late meeting of Synod, which I attended for information and counsel. I then learned that the association would not only be content that I should labour chiefly in the educational department, but that this is the great object they have in view. I rejoice at this for two reasons. First—because the educational department is undoubtedly the most important, as it is chiefly by raising a native ministry that we are to succeed in evangelizing the French Canadians. And secondly—because in the meantime, it is the only part of the work in which I have set before me a definite and immediate prospect of usefulness.

Trusting that this communication may tend to encourage you in the work that we have undertaken, and earnestly requesting to be particularly remembered at a Throne of Grace.

I remain yours in the Lord Jesus. JOHN BLACK.

REPORT OF SYNOD'S HOME MISSION COMMITTEE, FOR THE YEAR ENDING 1st JUNE, 1849.

In submitting the annual report of their proceedings, the Home Mission Committee beg leave to bring under the notice of the Synod the definite objects for which the Committee was appointed, the powers with which the Synod intrusted it, and the special duties which it is required to perform. On these points they are sorry to find that great misapprehension still exists in various parts of the Church; and your Committee has often been called upon, from different quarters, to exert a power with which it has not been invested, and to interfere in matters which properly and rightfully belong to the respective Presbyteries.

The following are the duties which at different periods have been assigned by the Synod to its Home Mission Committee:—

1st. To distribute such missionaries as may be at the disposal of the Church, according to the wants of the several Presbyteries—the missionaries being subject to the several Presbyteries during their residence within their respective bounds.

2nd. The Synod enjoined Presbyteries to see that an annual collection be made in all congregations within their bounds, to form a general Home Mission Fund; such collection to be remitted to the Treasurer of the Synod's Home Mission Committee. All other funds received for home missionary operations to be under the administration of Presbyteries.

3rd. The Synod enjoined Presbyteries to report what has been done within their bounds to the Secretary of the Synod's Home Mission Committee; at least four weeks before the meeting of Synod, in order that a general report embracing the whole field of the Church's home missionary operations, might be prepared and presented to the Synod.

4th. This Committee was instructed to look out for additional labourers for the home mission work in this land, and directed to correspond with other Churches regarding the existing destitution of an able Gospel ministry; and in the hope of their being able, at least for a time, to obtain the services of ministers of eminence and approved efficiency, the Committee was vested with a discretionary power to make such provision for them as circumstances may require; and they were specially authorised, in conjunction with the Sustentation board, to appoint a suitable person as agent, to visit the different stations of the Church, and correspond with Presbyteries, and generally act under the directions of the Synod's Committee. The expense of management to be defrayed out of the General Home Mission Fund.

The Committee acting on these instructions and exercising the powers with which it has been invested by the Synod, has endeavoured, to the utmost of its power, to accomplish the objects of its appointment.

The Committee has to express its deep regret, that the instructions to Presbyteries to send a report of their proceedings to the Secretary, a month before the meeting of Synod, has not even in one case been attended to. And although, by the order of the Committee, the Convener addressed a letter to the several Presbytery Clerks, urging them to attend to this duty, yet only four of them have thought meet to comply with this request; and nearly all these reports have reached the Convener within a week or ten days of the meeting of Synod. This neglect on the part of the Presbyteries, is deeply deplored by the Committee, as we are thereby unable to bring before the Church such a full and comprehensive view of the whole field of our home missionary operations as is desirable.

The Presbyteries that have sent reports, are Kingston, Cobourg, Toronto, and Hamilton. These four contiguous Presbyteries embrace a vast extent of territory, reaching from the St. Lawrence to Niagara, and Lake Erie, and westward to Lake Huron and the boundaries of the Presby-

tery of London, from which Presbytery we regret no report has been received. In the Presbytery of Kingston, the field of missionary operations is said to be very extensive. There are about fifteen missionary stations which have been more or less attended to, during the past year: connected with these stations are about 350 families of Presbyterians. During the past year they have had two missionaries and two catechists; and in addition to these, during the vacation of Knox's College, they have had the services of two students in divinity. The sum collected and paid to the missionaries and catechists, is £160. This sum was contributed partly by the missionary stations, and partly by the regularly organized congregations. The report states that "regarding the fruits of their missionary operations, there seems, on the whole, to be great cause of thankfulness. The people uniformly welcomed the ministrations of the word; and we hope and pray that, being watered by the Spirit, it will yield an abundant harvest. It is further mentioned, that "during the past winter, public missionary meetings were held in each of the congregations within the bounds of the Presbytery, at which addresses were delivered, and collections taken; and we have reason to believe that they have been useful in helping to stir up and keep alive a missionary spirit among our people."

Your Committee would earnestly recommend the concluding statement of this report to the attention of the Synod. The Presbytery of Kingston has set an example to the whole Church, in the excellent arrangements they have adopted for bringing the claims of the Home Mission before all their congregations. Much good might be expected, as the result, were all the Presbyteries to follow their example.

2nd. The Presbytery of Cobourg has reported four vacant charges and eleven stations within its bounds—making, in all, 15. The vacant charges have received some measure of supply from the members of Presbytery; and the different mission stations have been placed under the care of the ministers belonging to the Presbytery, and have been visited by them as frequently as the duties connected with their own charges would permit. In this Presbytery there has only been one missionary and one catechist during the summer months. No report has been sent from this Presbytery as to the mission funds collected and expended by them, in consequence of the translation of Mr. Reid, the Clerk of Presbytery, and the books not having come into the possession of Mr. Roger, who drew up the report.

3d. The report from the Presbytery of Toronto states that the vacant stations under the care of the Presbytery, and looking to it for supply, are 31. These are spread over a wide tract of country, comprehending more than 60 settled Townships, extending from the Township of Trafalgar on Lake Ontario, to St. Vincent on Lake Huron, as its western boundary; and on the east, from the Township of Whitby on Lake Ontario, to the Township of Eldon and the region beyond, to the north. There are six ordained ministers without pastoral charges resident within the bounds of this Presbytery,—five of these connected with the College and Academy, and the sixth principally employed in the Home Mission field. During the winter months all the stations within reach of Toronto are very regularly supplied with a dispensation of the gospel ordinances, on the Sabbaths, by the Professors and Students of Knox's College. And although not within the bounds of the Toronto Presbytery, Niagara, Cobourg and Darlington were supplied chiefly from it during the College Session. In addition to the Professors and Students, the Presbytery of Toronto employed in the Home Mission field one ordained minister, a missionary from the Free Church of Scotland, for six months, and two Catechists. During last summer, they had for the whole or a part of the College vacation, eight Students—and at the close of the late College session, nine were allocated to them—so that at present, irrespective

of the Professors, they have twelve disposable labourers. The report also states that, in addition to the stations connected with our Church, the Coloured Baptist Chapel was more or less supplied with two diets of Divine Service during the winter.

There was collected during the past year, for the Home Missionary operations of this Presbytery, the sum of £250 12s. 2½d., of which £241 11s. 4½d. has been disbursed. The report mentions that this financial statement is incomplete, from the moneys contributed to the fund not being fully reported.

4th. The Convener of the Home Mission Committee of the Presbytery of Hamilton has sent in a very full report, accompanied by a schedule, shewing how the Missionaries and Catechists at the disposal of the Presbytery, were distributed from the period of the last report until the 15th of October last. From this schedule it appears that 21 stations within the bounds of this Presbytery had been supplied to some extent during that period. The Presbytery having only four or five Missionaries and Catechists at their disposal during that period, could do but little to cultivate so wide a field. A few extracts from this excellent report will, we doubt not, be interesting:—

"It will be seen that, during the period above referred to, in the large tract of country known as the Owen Sound settlements, extending from the Township of Arthur to the Sound, a distance of not less than 80 miles, and along almost the whole road thickly inhabited by a population mostly professing to be Presbyterian, there was not more than one missionary employed at the same time, while the settlement is divided into three districts, each containing several congregations or preaching stations.

"The most interesting accounts have from time to time been transmitted by the various missionaries who visited these districts, of the condition and prospects of the field: these sometimes deriving their interest from statements of the eager hungering and thirsting of the people, in some localities, after the bread and water of life, and the strenuous exertions making by them to procure for themselves the means of grace and religious instruction; and, at other times, from the sad state of ignorance and callousness, which they describe as existing in other places in regard to the things that concern the souls of men—both alike calling aloud for the exertions of the Presbytery and the Church to supply the existing destitution—lest on the one hand the willing be discouraged, and on the other, the indifferent should be sunk yet deeper in this apathy."

"The Port Dover stations, comprising four congregations, were, during the same period, supplied by Mr. John Scott, student, who laboured most devoutly and acceptably—preaching at three stations every Sabbath; and the Presbytery have to rejoice that the Lord hath apparently granted fruits from his labours."

"After the return of the Students to College, and the removal of Mr. Ball and Mr. McPherson to the bounds of the Presbytery of London, the mission field of this Presbytery was left totally destitute of any supply. The Rev. Mr. Bethune, stated missionary in Walpole, and the Rev. Thos. Wardrop, stated missionary in Flamboro' West, being the only labourers within the bounds, and these confined wholly to their assigned localities."

"In anticipation of the close of the last College session, numerous applications were given in to the Presbytery for the service of Catechists during the summer; and it was gratifying to find in several places the ardent desire to have the same students that had visited them last summer sent to them again, as shewing how much their previous services had been appreciated."

"In addition to the two stated missionaries, there are at present five Catechists labouring within the bounds of the Presbytery—one of these is to be sent to the Presbytery of Cobourg in place of the Rev. Mr. McKinnon—and other two, Mr. Scott and Mr. Ure are appointed to labour with

In the bounds of this Presbytery for the remainder of the season."

"Though there may not be many new stations growing up within the still wide boundaries of the Presbytery of Hamilton, yet there are new applications for a supply of preaching coming in to the Presbytery at almost every meeting; while only one section, comparatively small, has been cut off from their mission field since last year, by the settlement of Mr. McKinnon at Sydenham, large as his sphere of duty is. At the same time the importance and strength of the stations are rapidly increasing, and the calls upon the Presbytery for supply becoming consequently the more urgent. They have cause, however, they think, to hope that the Lord has been watering the field, and that the fruit will appear in due time."

The report concludes with the following account of financial arrangements:—

"The amount of the contributions to the Home Mission fund of the Presbytery, since last report, is £300 1s. 9d. Of this sum no less than £100 is due to the liberality and the indefatigable exertions of the Ladies' Association, Hamilton, as well as other sums to a considerable amount contributed by Associations connected with the other settled congregations of the Presbytery."

"It is satisfactory to know that most of the stations now receiving supply, have engaged to do to the very utmost of their power, to make up the amount of the Catechists' salaries, and that some of the stations have made considerable exertions. The Presbytery has, however, considerable liabilities, and every exertion on the part of the friends of the cause within the bounds, and especially at the mission stations themselves, will be necessary to enable them to meet their engagements."

"The Presbytery have made every exertion so to arrange the services of the Catechists as to give them as little travelling as possible, and also to secure their comfortable accommodation, so that their studies may not be unnecessarily hindered; and it is hoped these arrangements may prove successful."

The portion of the Home Mission field which we have been able thus to review, comprehends no fewer than 85 Mission Stations, at which, with more or less frequency, under the direction of the Presbyteries, the ordinances of the gospel are administered. The Catechists, Students, and other Missionaries at present labouring in this wide field, amount in all only to 27. We would desire to give thanks to the Lord of the harvest, and congratulate the Church that we have been able to send forth so many, but still we have much reason to say, "the harvest is plentiful but the labourers are few."

Your Committee would specially invite the attention of the Church to the financial results as presented in the reports we have now been considering. On this department there has no return been made by the Presbytery of Cobourg. In reference to the other three Presbyteries, we would remark, that we have mentioned the number of missionary labourers at present in the field, and that the number this year is somewhat greater than during the past; and we would also remind the Synod, that during the winter months, there were only four labourers in Kingston Presbytery, and that the Presbytery of Hamilton was left entirely destitute. With these remarks we submit the following tabular view of the state of the Home Mission in these three Presbyteries:—

Mission Stations.	Fund raised.	Total.	To each
Kingston...15.....	6.....	£160 0 0	£26 13 4
Toronto...34.....	12.....	250 12 2½	20 17 8
Hamilton. 21.....	7.....	300 1 9	42 17 4

Your committee has reason to believe that in some of those Presbyteries from which no reports have been received, the destitution is still greater than that which we have been considering, and we trust that a vigorous effort will be made by the church to extend to all her adherents throughout the country, the invaluable blessings of a gospel dispensation.

II. In regard to the distribution of missionaries, the Committee have to report that during the session of Knox's College, they had only from six to eight labourers, to distribute over the eight Presbyteries, consequently, some of the Presbyteries were left entirely destitute. It is distressing to think of so many thousands of the members and adherents of our church left for so many months "as sheep without a shepherd," exposed to a thousand dangers and ensnaring influences, without any undershepherd to warn and defend them, or to lead them to the green pastures, and the streams of living waters which Christ has so abundantly provided for his Church. And that this was the condition of persons, many of whom had come to our shores, as emigrants, to provide for themselves and families the bread that perisheth, driven by famine from the land of their birth, and have here been subjected to a still more dreadful famine, of the bread and water of life.—It is, however, consolatory to think that in many cases, in the absence of a missionary, the people assembled on the Sabbath,—the precious word of God was read—united prayers were offered up to heaven—and the sound of sacred melody was heard coming from hearts that could so deeply sympathize with the feelings and desires of the sweet singer of Israel, when his soul thirsted in a dry and parched land, where there was no water. But in other cases your Committee has reason to believe that there were no assemblies—no meetings for social worship. What an urgent call for earnest prayer, that the Lord of the harvest would, in his abundant mercy, send forth more labourers. The Committee, however, would acknowledge with gratitude to God, the prospects which are presented to us as a Church, in reference to an increase of spiritual labourers. A bright day we trust is about to dawn upon us. May we know and improve the day of our merciful visitation.

At a meeting of the Committee, held in Toronto, at the close of the College Session, for the purpose of distributing the missionaries at their disposal for the summer half-year, applications were made from the different Presbyteries, for amounting in all, to thirty-eight missionary labourers. This we believe was a number quite inadequate to meet the wants of the Church. The applications had been brought down to the very lowest amount, from an utter hopelessness of being able to obtain any thing like an adequate supply, and perhaps from a fear that they might not be able to raise funds for the support of more. On looking at the list of missionaries at our disposal, then in the field, we found that they amounted only to six, but when we added to them the 26 Students in Divinity, that were recommended to us, as qualified for missionary duties, we found that we had a force at our disposal, consisting of no fewer than thirty-two, being only six short of the present demand. Three of the Professors kindly undertook to perform missionary duties, for a time, thus enabling us to meet all the applications, with the exception of three,—a result we are sure which will be most gratifying to the Church, as it was to your Committee. We know of no argument calculated to tell more powerfully upon the minds of your congregations, in reference to the unspeakable importance of Knox's College, to the stability and advancement of our church, and to the solemn duty incumbent on them to uphold it, by their contributions and prayers, in a state of thorough efficiency, than the mere statement of the fact above-mentioned. And in making this remark we do not refer merely to the number, but also to the character and reputation of the young men sent forth. The applications from our Presbyteries for students, were many; and in the most of cases the same Presbyteries, in which they had formerly laboured, requested them to be sent back,—a gratifying testimony to their efficiency and usefulness; although, for several weighty reasons, the Committee did not see meet, in all cases, to comply with these requests.

III. Your Committee is deeply impressed with the necessity of procuring some more efficient

central agency to bear on the Home Mission field. The fact that so few reports have been made from Presbyteries—the small number of ordained ministers in several of them—the vast extent of the field embraced within their bounds, and, we may add, the circumstances in which many of our ministers are placed, render it impossible for Presbyteries *aloue* to extend anything like an adequate supervision to the Home Mission field. There are wide districts of country, which, we have reason to believe, have never been visited by any member of Presbytery. The missionaries that have been sent into these localities, are left to feel their own way. Large congregations adhering to our Church, have never been organized—no arrangements have been made in regard to the payment of missionaries, who are left to support themselves as they best can, and remove from one place to another, or altogether abandon the field without the authority, or even the knowledge of the Presbytery, within whose bounds they are labouring. Surely this is a state of matters which ought not to be allowed to continue. As a remedy for these evils, about eighteen months ago, this Committee, in connection with the Sustentation Board, appointed a respected minister of this Church, to act as Agent or Superintendent of Home Missions. The work they contemplated him to undertake, was, to visit the districts—meet with the different Presbyteries, and, in conjunction with them, to visit the various mission stations—see to their organization (both for conducting public worship, and collecting the funds necessary for properly conducting the Home Missionary operations of the Church)—to devote his whole time and energies to this work—to correspond with, and give directions to the missionaries, and by holding public meetings in the various congregations, to awaken and keep alive throughout the Church, an interest in this great work. The esteemed brother referred to, after mature deliberation, felt it to be his duty to decline the call of the Committee. But the greater the experience we have had in conducting the business of your Home Mission, the more deeply are we impressed with the importance of having some properly qualified individual to fill the office. In the early part of the present year, the attention of the Committee was directed to a respected deputy from the Free Church of Scotland, the Rev. Gilbert Johnston, of New Cumnock, as possessed of the necessary qualifications. They appointed him to fill this office; and instructed the Convener to write to the Rev. John Bonar, the Convener of the Colonial Committee, and through him to urge the appointment of Mr. Johnston. To this communication, addressed to Mr. Bonar, on the 2nd of February, no answer has yet been received—not even an intimation as to whether the Colonial Committee were inclined to give any attention to our communication. Your Committee are aware that, in making this appointment, some brethren have thought they acted without authority. But it was under the conviction that they were fully warranted by the instructions already quoted, that they took this step. And the Committee would now earnestly urge upon the Synod not to allow the matter to drop.

The circumstances of the Home Mission field, already mentioned in this report, must impress every reflecting mind with the necessity of more combined central agency. Let them either confirm the appointment that has been made, or cancel it, and appoint some other person better qualified, if such can be found willing to undertake the work. Repeatedly has the Synod issued excellent instructions to Presbyteries; but in how many cases have these remained a dead letter? And, perhaps, in the circumstances in which some of our Presbyteries are placed, they cannot be expected to do much more than they have done; but one energetic labourer, devoting all his time and talents to this great work, would greatly strengthen the hands of such Presbyteries; and by the blessing of God, might impart new life to the whole Church.

For a statement of the funds which have been placed at the disposal of this Committee, we beg leave to refer to the Treasurer's account, a statement of which will be submitted to the Synod. The whole amounted reported, is £34. Only seventeen congregations have sent contributions to the Synod's Home Mission Fund. The two Presbyteries that have contributed nearly the whole amount, are those of Toronto and Hamilton. Four congregations in the Presbytery of Toronto, have contributed £23 0s. 9½d. Seven congregations in the Presbytery of Hamilton, together with a donation of £1, have contributed £22 8s. 7d. One congregation in the London Presbytery, two in Cobourg; one in Brockville, and one in Montreal, have sent contributions; while no congregation in either the Presbyteries of Kingston or Perth, has implemented the injunctions of the Synod, in reference to this matter.

The Record.

PROCEEDINGS OF SYNOD

Various communications on the subject of the notices of the meeting of Synod, contained in the last *Record*, have been made to us: to some of these we would now advert.

It may be well, however, to premise, that while the Editor uses the term *we* in his editorial remarks, this pronoun is used only in conformity with editorial usage—as the *pluralis majestatis* of certain grammarians—and, that he is in no way directly or formally expressing the sentiments of others. The *Record* is the authoritative organ of the Church, only in documents put forth in it by any of its courts or other representatives. When it was commenced in 1811, it was with the view of being “a vehicle of Ecclesiastical, Missionary, and general Religious Intelligence, to the members and adherents of our Church, and to the Presbyterian community at large.” In 1817, when it passed into the hands of the present editor and publisher—who kindly acts as assistant editor, it was considerably enlarged, and partly for this reason the range of its contents was extended. Now, just as they do not hold themselves as adopting all the sentiments of correspondents and contributors, so, neither are the Committee to whose superintendence the *Record* is committed, to be held as adopting every sentiment that is uttered editorially.

CASE OF J. Y. CAMERON.

One of the communications to which we now have reference complained of the treatment which Mr. J. Y. Cameron received from the Synod.* The writer complains that the Synod, with an unfairness unknown in civil courts, condemned Mr. C. unheard.

Now, we must tell our correspondent, that the Synod neither tried nor judged, Mr. C. for any of the matters for which he was called

* The correspondent who signed himself a subscriber, must be told that our general rule is to take no notice of anonymous communications,—and indeed, thanks to the good sense of our readers, we are troubled with very few of these—however, as from the locality from which he writes, and other circumstances, he is not unknown to us, and as we think that he is labouring under a mistake concerning the case of Mr. Cameron, in which others may be involved, we depart from our ordinary rule in noticing his communication.

to account by the Presbytery of Perth. He stands alike unacquitted and uncondemned in regard to these. He persisted in standing on his supposed privilege as a Missionary and Probationer of the Church which sent him hither and kindly supported him for three years amongst us, and declined our jurisdiction, unless that Church would formally declare that he was to submit to it; and for this *quasi* contumacy the Synod declared that “Mr. Cameron shall no longer be employed as a Missionary, nor entitled to any of the privileges of a Probationer of this Church.”

In reviewing this deliverance of the Synod, we would say, that if there be in it any want of tenderness to the claims of others, it is rather to those of the Colonial Committee of the Free Church, as they may feel that they have yet to deal with Mr. Cameron, and that they can only properly do so through the Presbytery under whom he was last labouring, while, in the meantime, he is, in so far as the sentence of the Synod goes, dismissed from our bounds altogether.

DR. FERRIER'S CASE.

We here revert with reluctance to the short notice of the proceedings of the Synod, given in the editorial remarks of the last number of the *Record*. A very respected correspondent whose communication appears in a subsequent column, pronounces “our review of the labours of last Synod, very unsatisfactory” to himself, and that, from our taking no notice of the decision of the Synod on the case of Dr. Ferrier. Our remarks to which a reference is here made, can scarcely be dignified with the name of a review, as they were brief and cursory, written immediately after the fatigues of official service in the Synod; but, as they closed with the expression of something like an intention on our part to resume the consideration of other parts of the Synod's proceedings more important than any of those noticed, our correspondent might have treated us with the indulgence of supposing that the very case which he complains of as omitted, was one of those that had been deferred for future notice.

We will now, however, briefly advert to this case, and, we sincerely regret that we do not view the whole proceedings of the Synod regarding it, with entire complacency, in the first place, we think that it should have been taken up in connexion with the question of union with the United Presbyterian Church. This question has been for years before the Synod. Dr. Ferrier manifestly holds whatever is distinctive in the standards of that church; and the decision of our Synod on that question would involve, besides other momentous results, the retention of this respected minister among us or his separation from us.

In the second place, while the motion carried by a considerable majority, and even the motion that was negatived, may be taken as an indication of a substantial unity among us, regarding the great doctrine of Messiah's supreme Lordship over all earthly states and powers, we do not forget that the discussion on those motions indicated a diversity of sentiment amongst some of the members of the Synod respecting certain bearings of this doctrine, or rather the language of our Confession of Faith, regarding the duties and powers of the

civil magistrate, which cannot be contemplated without uneasiness.

Considerations of this kind, on which we do not wish to enlarge, diminish our own satisfaction in taking a review of this part of the Synod's procedure. But we confess that our feelings have been not a little relieved by the communication of our honored correspondent, notwithstanding the censure of our review which it contains; for we are well satisfied with the statement of doctrine respecting “civil and political duties” quoted by him from the writings of the late Dr. Stevenson: and we rejoice that our respected friend is willing to abide by that statement, as expressing substantially the mind of our Church on the subject. We can only say: Would that all the rulers of our Church were satisfied with the same or some similar formula of doctrine respecting the duties of civil rulers! for we do so judge concerning intelligent christian men who may be called volunteers, that they would readily assent to such a formula; and that the only way to maintain our own unity, and to promote union with others with whom it is desirable for us as a Church to unite, is to seek out for such a formula: and we would sincerely rejoice to see our respected correspondent and other brethren in similar positions of influence in the Church, coming forward with overtures for union on such terms. There doubtless are views of different parties so extreme that they cannot be harmonised; such are the views of those on the one hand, who would strain or interpret the language of the Confession of Faith to warrant the inflictment of civil pains and penalties on errorists in religion, and the exaction of tithes or taxes for the support of the kingdom of the Saviour; and the views of those on the other hand, who say, that the Magistrate should not know that God has revealed himself to man, or that he has set up the kingdom of his Son in the world, and destines it to fill the earth to his own glory and praise. But surely there is a large class of men, we are hopeful of Presbyterians too, who, shrinking alike from both these extremes as unscriptural, for so we regard them, would consent to some such statements as these; that God's law binds all men in every condition and relation of life,—and that he demands for Christ, as Lord of all, a homage and obedience from all, but that only in the way that his own word indicates, and according to the gifts and powers which he may have communicated to men.

It may be, that it is because we have so little sounded the metaphysical depths of the question, regarding the powers and responsibilities of the civil magistrate, in regard to religion, that we have entertained a hope that a way of peace might be found out in falling back on statements of a more general kind than those which are contained in our Confession of Faith, we would just, however, say, that the letter of our correspondent not a little encourages this hope.

REVIVAL OF RELIGION.

We very reluctantly recur to another portion of the editorial remarks of last month, and that only in consequence of another complaint from a quarter not less entitled to our respect. It has been said that we did not, in our account of the meet-

log of the Synod, do justice to the devotional spirit that characterised it. Now we regret that we did not distinctly notice the solemn and edifying way in which every Session, morning, afternoon, and evening of all the days of our assembling, was opened with prayer by our respected Moderator, and especially the morning session of every day, at which, according to the usage of former Synods, a portion of the Divine word was read, and prayer was engaged in by some member of the Synod. But the want to which anything approaching to the tone of complaint in our remarks had reference, was specially that of any action on the part of the Synod, for expressly promoting the revival of religion. We had hoped that a pastoral letter, bearing on this subject might have been issued, or an enactment passed for the visitation of congregations by Presbyteries or Synodical Commissioners as in 1845, or for a day of fasting and prayer throughout the bounds of the church for the out-pouring of the Holy Spirit. But the Committee on the subject brought in no report, and the Synod took no action in the matter. We intimated in charity, we must say, though it may have been in mistake, the opinion that the want of the report might have been from the afflictive providential event which affected two of the members of the Committee.

We recoil from the thought of being the censor of the brethren; but had our remarks approached the character of strictures, which they did not, we might have plead in apology the words of Solomon, "Open rebuke is better than secret love, faithful are the wounds of a friend."

We have before, again and again in these pages, spoken of a revival of religion as the grand desideratum of our Presbyterian Church in Canada, and as that grand object which the counsels and deliberations of our Church courts should especially seek to promote, believing as we do, that it is only through a greater measure of vitality throughout the Church, and that from a more copious out-pouring of the Holy Spirit, that it shall be distinguished for purity and oneness amongst its members; faithfulness in its profession and discipline, and efficiency and success in its ministrations towards the upholding and extending the kingdom of the Redeemer, and manifesting the glory of Jehovah.

NEW FREE CHURCH, GLENGARRY.

The following communication from a zealous and devoted missionary, came into our hands as we were making up for the press. In other circumstances we would have noticed it at more length. The prospect, on the whole, is very encouraging. The cause of the Saviour is advancing, and an eager thirsting for the Divine word is a token for good. We have the testimony of an eye-witness, to the intense eagerness with which the people, in that long-neglected region, welcome the heralds of salvation. Probably in our next we shall have something from Glengarry to lay before our readers. Our devoted people in that region have need of the prayers and the sympathies of their brethren in the faith. May they be protected and defended from the machinations and wicked designs of their enemies:—

To the Editor of the Missionary Record.
VANKLEEK HILL, C. W., July 23, 1849.

DEAR SIR,—

You will, I doubt not, be anxious to hear how the good cause is prospering in this part of the country. I am happy to say that I can now speak of matters with more confidence than when I arrived here in the end of April. Both here and at Lochiel I found the poor people very much cast down, after so many silent Sabbaths; having had no regular (indeed scarcely any) public meetings for worship since I left them last fall. We have had public worship since I came, regularly every Lord's day, in either place and sometimes in both. The people come out in great numbers to hear the word of life in their native language. Our church here is now too small for the congregation, and some of the people are obliged to sit outside. My Bible classes and prayer meetings are also, I am happy to say, numerously attended. The young seem to take much interest in our exercises. At Lochiel the attendance is seldom, if ever, I believe fewer than a thousand; while, the last Sabbath I was there, the attendance in the Established Church could not, I am told, have been more than fifty! We have hitherto worshipped in the open air, under a scorching sun, with no small danger, as you may suppose, to the preacher and the great multitudes of people who regularly assemble. I suppose we are the only parties in Canada, of any denomination, who meet in such circumstances; although it will not be the fault of the residuary Presbytery of Glengarry, if others be not very soon similarly placed, as you may see from the last number of the *Presbyterian*. For myself I might almost say, that in every city afflictions abide me, if not bonds.

The last time I addressed my countrymen in my native place, in Scotland, we had to assemble in a floating church, on the bosom of the deep; and the first time I preached to my countrymen here, it was without any covering, save the canopy of heaven; and we are so at Lochiel till this very day. I rejoice, however, to say that this desideratum, in the good providence of God, will, in due time, be made up. On Wednesday last, the foundation stone of a new church was laid at Lochiel, in the presence of a large concourse of people. The day was remarkably fine, and the people, who evidently felt deeply interested in the proceedings, turned out in great numbers. After devotional exercises, and reading the viii. chapter of 1 Kings, I addressed the people in Gaelic, on the principles of the Free Church. My friend, Mr. A Crawford, (who, at the time, happened to be on a short visit,) and Mr. John McLaurin, of the Baptist Church, gave suitable addresses in the English; after which, Mr. Neil McCuaig, senior member of the session, laid the foundation stone. Several documents, bearing upon the testimony of our church, were deposited in the same. I was glad to observe many friends from a distance present; and though the proceedings lasted for three hours, the whole company remained till the close. The situation of the church is very beautiful, being on an elevated site, generously granted by Mr. Roderick McGillivray; and when the building is completed, it will be seen at a distance of several miles. The church is to be a substantial stone building, capable of containing about 1200 people. This is altogether an interesting event in the history of our church, in this much neglected district; and we fondly hope and pray that the blessing of the Great Head of the Church may rest upon this undertaking, and that it may indeed be a temple in which His name will be greatly honored, and many souls edified and saved. I am, Mr. Editor, yours sincerely,

ALEX. CAMERON.

P.S.—Subscriptions for the Building Fund of Lochiel Free Church, from our friends throughout the country, will be gratefully received by myself here, or by Mr. Malcolm McGillivray, Kirk Hill, Lochiel, C. W. We greatly need the sympathies and prayers of God's people throughout the church at large.

MISSIONARIES FROM IRELAND.

Since the meeting of Synod, four other ordained missionaries, from the Irish Presbyterian Church, have arrived amongst us, viz. the Rev. Messrs. Smith, Lowry, McPherson, and Mawhinny, making, with Mr. Holmes, mentioned in our last, five in all. Some of these brethren appear to have been expressly designated to our church, others of them, generally, to any of the churches in the colonies with which the Irish church is in correspondence.

We trust, that they will prove a valuable accession to the church here, and we cordially welcome them to our wide colonial field. It is much to be regretted that no notice had been sent from the colonial committee of the Irish church, to our Home Mission Committee, or to official members of our church, respecting the designation of these brethren, otherwise, arrangements would, no doubt, have been made for assigning them stations for the residence of their families, and for their own employment in vacant congregations, and in the missionary field, immediately on their arrival. As it is, the best will be done for them that the circumstances will allow, and we know that they will obtain a cordial reception from our people wherever they may be sent.

May the Great Head of the Church, who has brought them hither, some of them through deep affliction, continue to uphold them and theirs, and make them honored and successful laborers in this land.

REPORT TO SYNOD ON SABBATH OBSERVANCE.

Your Committee regret that they have not had it in their power to make any effort in following out the object of their appointment, at all adequate to the vast importance of the matter entrusted to them. They, however, recommended and with the approval of the Synod, that all ministers and missionaries within the bounds of the Church, should *de-course* to their people, especially on the subject of the divine authority and proper observance of the Sabbath; and this your Committee believe has been generally done.

They also issued an address on the subject which had been read from many of their pulpits, as well as circulated in the pages of the *Record*.

Their attention has been called to prevalent abuses of the Sabbath, by canal labour going on; by unnecessary sailing on the Lake; and by all the varied usages connected with the Post Office, and with unnecessary travelling. They are satisfied that generally speaking the act of the Provincial Parliament, passed some years ago, is an excellent one, and requires only to be enforced; with this view, and also in order to bring all moral influences to bear in opposition to the growing evils of Sabbath desecration, the Committee recommended the formation of a Sabbath Alliance, or Sabbath Defence Association; such an association, however, must be composed of Christians of all denominations; and if the Committee shall be renewed, the Synod will see the importance of recommending this matter to their serious and prompt consideration.

The Committee recommend that at any meetings to be held during the sittings of Synod on the revival of religion, or the state of religion generally within their bounds, this subject should receive a large measure of their attention, notified as the members are, that no matters better deserve the Synod's notice, than the best means of checking the kindred evils of intemperance, and Sabbath desecration.

The Committee was re-appointed with instructions accordingly.

A. C.

ON THE DUTY OF PUBLIC FASTING AND PRAYER, ON ACCOUNT OF THE CHOLERA.

The pestilence has once more visited our land, and God is again, by this sore judgment, speaking to us as a community, and calling on us to humble ourselves before him, and turn from our iniquities.

We cannot regard it as, by any means, a favorable indication of the piety of the province, that as yet, so far as we have known, no authority, either civil or ecclesiastical, have been sending forth monition or recommendation to the people to set apart a season for prayer and supplication, with fasting before the offended Majesty of Heaven. It is now some six or eight weeks since several of the ministers of our church, in this city, had a conference, first amongst themselves, and afterwards with some ministers of other denominations, regarding the expediency of applying to the Governor General, to recommend or appoint a day for fasting and prayer, on account of the sin which might greatly expose us as a people to the visitation of the pestilence; but as the evil was then at a distance, and as there was, in the part of some, a hesitation about doing what might even appear to others to be officious, nothing was done in the matter.

The Cholera, however, is now amongst us, and though it has not yet manifested the malignant form which it assumed in 1832, and 1834, its ravages are such as may well induce alarm even amongst the most thoughtful.

We are quite sure that all our people would readily comply with any call which Sessions or Presbyteries might address to them, for setting apart a day for fasting and prayer, in their several congregations; and perhaps it might be well if no more general appointment or recommendation on the part of the civil authorities be made, that the commission of synod should hold a special meeting for appointing or recommending such a day to be observed throughout the whole bounds of the Church. But, we fondly trust, that the civil authorities will come forward in this important matter.

We would grieve to see them issuing any such edict, as that which was promulgated in Upper Canada by the Lieut. Governor in 1832—an edict which, from its threats of pains and penalties to all who should fail to observe the prescribed day in a religious manner, provoked not a few to disregard it altogether.

We think the better way for the Executive is to command all directly in their own employment to cease from labor on such a day, and to recommend to the whole body of the people to do the same, in order to its being appropriated, in private and in public, to the acknowledgment of sin, prayer, and the other exercises of Divine Worship.

The President of the great Republic, in our neighborhood, has adopted this style of address. It will be seen, that the first Friday in August is the day which he recommends to be set apart to fasting, humiliation, and prayer. We confess that we would have liked his recommendation all the better, if it had contained a distinct recognition of the Mediator, as at once, the King of Kings, and the Great High Priest, through whose atone-

ment and intercession alone sins can be forgiven.

The Presidential proclamation runs thus:—

“A recommendation at a season when the Providence of God has manifested itself, in the visitation of a fearful pestilence, which is spreading its ravages throughout the land, it is fitting that a people whose reliance has ever been on His protection, should humble themselves before His throne, and, while acknowledging past transgressions, ask a continuance of Divine mercy. —It is, therefore, earnestly recommended that the first Friday in August be observed throughout the United States, as a day of fasting, humiliation, and prayer. All business will be suspended in the various branches of the public service on that day, and it is recommended to persons of all religious denominations to abstain as far as practicable, from all secular occupations, and to assemble in their respective places of public worship, to acknowledge the infinite goodness which has watched over our existence as a nation, and so long crowned us with manifold blessings; and to implore the Almighty, in his own good time, to stay the destroying hand which is now lifted up against us.”

Washington, July 3, 1849.”

Z. TAYLOR.”

THE A PRIORI ARGUMENT FOR THE TRINITY.

Human reason could no more have discovered the truths of Revelation, than it could have planned the universe. These truths can never be fully comprehended by man, even after they have been revealed, yet, in so far as they are understood, they do all commend themselves to enlightened reason. We find, even in regard to some of the most mysterious of these truths, such as the Trinity, that reason, if it cannot demonstrate them from other truths, which are, to some extent, cognizable by itself, can, at least, trace harmonies between them and those truths, and in this way the more readily consents to them, notwithstanding their mysteriousness.

Some of the older Divines, not well considering the proper limits for the exercise of reason, in regard to revelation, endeavored to demonstrate from the nature of the Divine perfections the eternal generation of the Son, and the procession of the Holy Ghost; but these reasonings were of little of service to Divine truth. The following quotation, from *Harris' Pre-Adamite Earth*, may be regarded as a fair specimen of all that reason can conclude from the absolute perfection and eternity of the Godhead, respecting a plurality of persons in the Divine essence:—

“But what finite mind can conceive the conditions included in Absolute Perfection! To evolve these will require eternity; for could they be evolved in less, they would not be unlimited. All that we can say, is, that whatever the amount of mystery included in the objective universe may ever be, the probability is, that the proportion which it bears to the mystery of the Divine nature, will be that of the limited to the unlimited! that if infinite perfection implies infinite mysteriousness, which it certainly does, then infinite mysteriousness must ever form one of the distinctive excellencies of that perfection: that if the operation of infinite activity (either of love, or power, or of any other excellence) be essential to infinite perfection, and if such activity could not be agent and object at the same time, and in the same act, and yet no object, ad extra, existed from eternity, then must it have existed in the Divine nature itself; in other words, the Divine nature must include a plurality of distinctions, and include it as one of its necessary conditions, or essential perfections;

that if no exercise of the Divine efficiency, ad extra, can ever be adequate to its infinite perfection, and yet such adequate exercise, in some way, must always be necessary to infinite perfection, then must it be one of the excellencies of the Divine nature, not only that it should include a plurality of distinctions, but that the adequate sphere of its infinite activity should be its own infinite perfections; that if a God in unity, without internal distinctions, or diversity of modes, be incapable of moral affection, because having had nothing, ad extra, from eternity to love, then such internal distinctions must ever have existed as elements of reciprocal, social, self-sufficient perfection; and that if such plurality be an excellence, and if unity be an excellence also; and if there be any respect in which this plurality of one kind can consist as an excellence with this unity of another, then it will certainly be included in absolute perfection. And further, this perfection implies not only that all the excellence which it includes is simple, uncompounded, one, but that God and it are identical—that it is not an adjunct of His being, but His being itself.”

AN EXAMPLE WORTHY OF IMITATION.

One of our Catechists who has been but a short time in the field thus writes:—

“You sent me two copies of the *Record* for June. Whatever was your intention I took the hint that I had been neglectful in pressing upon the people the incumbent duty of supporting your paper. We are ever ready to put forth a plausible excuse for ourselves. I was waiting, as I thought, for a more favourable opportunity, for I assure you, bare suggestions have little avail. In the meantime I send you the names of eight subscribers in addition to the five formerly sent.—Address them all to — P. O.”

We are fully persuaded that if the like efforts were generally put forth in behalf of the *Record* throughout the Church, our circulation would soon be doubled. There are very few who take an interest in the extension of our Church in this great land, who might not with small effort add to our subscription list. Indeed there is scarcely a subscriber who could not procure, in his neighbourhood, another subscriber.

WHAT ARE DR. STEVENSON'S VIEWS? AND DR. FERRIER'S?

To the Editor of the *Record*.

MR. EDITOR,—It has been avowed to me, by friends who hold voluntary principles, that their views and those of the late Dr. Stevenson of Ayr, substantially accord. The work of that very able divine on the “Offices of Christ,” is now on my table; and I have marked one paragraph on the “Kingly Office of Christ,” which I request you to insert; and with this view I send you the book. No other quotations seem necessary; and I have just to say, that if Dr. Ferrier, and those who take his views, will at once say that they homologate these sentiments, not one question more will ever be asked of them. Nay, farther; if our brethren of the United Presbyterian Synod will do the same, an union is consummated at once:—

“Even civil and political duties are moral duties, consequently all who are favoured with supernatural revelation are bound, in all moral respects, to regulate their civil and political conduct by its laws, and to act under the influence of its doctrines. That civil and political duties are moral duties, we apprehend will be disputed by none who acknowledge the moral supremacy of God and the dependence of man. They are re-

lative duties, or the duties which we owe to one another as superiors, inferiors, or equals, and enjoined by the second table of God's law, particularly by the fifth commandment. We fear, however, that certain opinions are rapidly gaining ground which tend greatly to banish the influence of supernatural religion from civil life; such as, that religion has no connexion with civil or political matters; and that, in prosecuting the latter, we are to pay no regard to the interests of the former. Would the advocates of these opinions have us believe, that because parents and children, masters and servants, rulers and subjects, are united by natural or civil ties, they ought, in the discharge of the duties connected with these relations, to be guided purely by the law of nature, and not to avail themselves of that supernatural revelation of moral law, which Christ has delivered to the church, and of which her functionaries are the official guardians and expositors? Are men to study conformity to the law of supernatural revelation, only in the place of the holy; and, when they leave that place, to regulate their conduct in their families, and in the ordinary affairs of life, purely by the law of nature? Are they to be christians in the church, but heathens in the market-place? Is the same person, when acting as a minister in the church, to tell his people, that the moral law, as revealed in the Bible, is the standard of morality to christians; and, if called to fill the Ethic chair, to direct his pupils to seek for it in the writings of Seneca or of Plato? And most legislators in christian countries, in framing laws for the administration of justice, and the maintenance of social order in civil society, shut their eyes against the light of supernatural revelation, and collect all their ideas of right and wrong, from the dark lamp of nature's light? And must all this be done to prevent a coalition between civil and religious matters, or an improper connexion between the church of Christ and the kingdoms of men? The idea cannot be cherished for a moment. Christ is the light of the world; and his religion was intended to diffuse its salutary influence among all ranks in society, to raise the tone of public morals, and to teach men, not only to live godly, but soberly and righteously in the present evil world."

Allow me, Mr. Editor, a remark or two. Your review of the labours of last Synod is, to me, very unsatisfactory. The noble stand which was made for sound principles, in the case of Dr. Ferrier, you entirely overlook. Had nothing more been done by the Synod, than the putting forth such a testimony, as that which is indicated in the sentence of Synod on that occasion, the members deserve the gratitude of all evangelical Churches. How there should have been *nine* of a minority in a case so plain may excite surprise; but then, let it be remembered, that the single point of difference betwixt the two motions is, that the one which carried, left the decision on the Committee's Report to the *October Commission*,—the other motion reserved it for the Synod next year. As to principle, there was no difference.

Having given you a sip of the "old wine," from the cellars of an "old light," may I be allowed to give your readers a tasting from the repositories, even of a "new light," at a time when the juice of the grape was neither mingled with water, nor neutralized by any foreign admixture. The author from whom I now quote, is termed by Andrew Fuller, in his "Gospel, its own witness," p. 256, "a masterly and moving writer."

Let us hear him:—

"Convinced that religion is the best preservative of public order and tranquility, wise legislators and governors, in every age and place, have endeavoured to cherish a sense of it upon the minds of men. The worst imaginable religion, embracing

necessarily the great commanding principle, that man is the subject of God's moral government, is, in itself, and in its consequences, infinitely better than none. And if, from the influence of what was good, even in false religions, very salutary effects have resulted to society, what advantages might it not derive from the full operation of the true, which inspires far more great and impressive convictions of the majesty and rectitude of God; and of man's responsibility to him; which powerfully tends to purify the principles, and to humanize the disposition of the heart; and which in the name of the Parent of the Universe, addresses all the families of the earth as brethren, and inculcates the love of peace?"—*Sermons by Dr. Ferrier, of Paisley, 1798, p. 132.*

I am not quite certain whether the following paragraph from the same splendid discourse, may not suit the present day, just as well as the times when it was delivered:—

"Never were times more eventful and critical than at present; never were appearances more singular and interesting in the political or in the religious world. You behold, on the one hand, infidelity with dreadful irruption, extending its ravages far and wide; and, on the other, an amazing accession of zeal and activity to the cause of Christianity. Error, in all its forms, is assiduously and successfully propagated; but the progress of evangelical truth is also great. The number of the apparently neutral party daily diminishes; and men are now either becoming worshippers of the God and Father of our Lord Jesus Christ, or receding fast through the mists of scepticism, into the dreary regions of speculative and practical atheism. It seems as if Christianity and infidelity were mustering each the host for the battle, and preparing for some great day of God. The enemy is come in like a flood; but the Spirit of the Lord has lifted up a standard against him: Who, then, is on the Lord's side? Who? Let him come forth to the help of the Lord—to the help of the Lord against the mighty!"

"As the present are times of tremendous calamity to the nations around us, they are to ourselves times of great difficulty, and perhaps of imminent danger, which nothing but our return to God by righteousness can avert. What, if we were to affirm that by exerting your-elves in the cause of religion and virtue with unabating and increasing ardour, you do more for the lengthening out of our tranquillity, and the establishment and advancement of our prosperity, than you could do with your sword, or your spear, or all the weapons of war. If those means of defence are good and necessary, as undoubtedly they now are, I am sure that the protection of God is far better, and that without this they can avail us nothing. Now, 'righteousness exalteth a nation' to an honourable alliance with Heaven, and sheltereth it behind the shield of Omnipotence. Whatever, therefore, promotes righteousness, must be regarded by every man who believes in a Providence, as a part of the national defences. And were institutions and exertions, like yours, (Sabbath Schools,) more general through the land, our hopes for the public safety might proportionally rise, and our fears subside. To convince you that I do not enthusiastically overrate the consequence of such pious endeavours to communicate "instruction in righteousness," read with me, in the second book of Chronicles, the seventh chapter, from the seventh verse, how the wisdom of God connects the safety of Judah with similar exertions in the days of good Jehoshaphat: "In the third year of his reign he sent of his princes to teach in the cities of Judah, and had the book of the law of the Lord with them; and went about through all the cities of Judah, and taught the people. And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat."—p. 132.

Commending to your readers such solid and reasonable truths, I am, Mr. Editor, sincerely yours,
July 23, 1849.

ROBT. BURNS.

ADDRESS TO THE REV. W. REID.

REV. AND DEAR SIR,—

It was our desire, at the time of your departure from amongst us, to have expressed our respect for you, and our regret at parting with you, in an united address,—circumstances then prevented the fulfilment of our intention. We believe, however, that what we owe both to you and our own feelings, still demands the performance of this duty at our hands.

During the years that you have been amongst us, you have been abundant and indefatigable in your labours, and we cannot but wonder that you were enabled to continue in them so long. As to the fruits of these labours, the full amount can only be told in the great day, when the secrets of our hearts shall be revealed. This much we venture to say, that while many amongst us have, we trust, been instructed and edified by your sound doctrine and faithful preaching, the gospel of our blessed Master has been commended to all by the uprightness and consistency of your own deportment. Your uniform amiability and kindness won our affections—your sound judgment and discretion gained our confidence, and taught us to esteem you as a friend and counsellor.

We shall, nevertheless, still cherish the sincerest regards towards you, and be prepared to rejoice in your success and comfort in the new field of labour to which you have been called.

That you may be long spared and upheld in your work of faith and labour of love—that you and your amiable partner may be blessed and made a blessing, is the prayerful wish of the undersigned members and adherents of your former congregation at Colborne:

- | | |
|--------------------|------------------|
| John Thomas, | Donald Campbell, |
| Dugald Campbell, | Arch. Campbell, |
| John Stewart, | J. A. Kaler, |
| Norman Bennett, | J. D. Gaster, |
| Alex. McGregor, | John Jardine, |
| Andrew Rutherford, | J. P. Thomas, |
| John McGregor, | John Cawsey, |
| John Haig, | James Cawsey, |
| Aaron Greeley, | Joseph Haig, |
| James R. Greeley, | Addison Vaz, |
| Charles McGregor, | Norton Vaz, |
| John Johnson, | James Broatch, |
| Thos. Johnson, | Robt. Cawsey, |
| Arch. Johnson, | Andrew Inglis, |
| W. Rutherford, | John Inglis, |
| James Inglis, | James Scougall, |
| George Inglis, | John Sinclair, |
| James Scott, | H. Merriman, |
| M. C. Gilchrist, | O. H. Straug, |
| Gilbert Weller, | Robt. Hamilton, |
| J. M. Groner, | Sidney McDouald, |
| Alex. Hamilton, | And others. |

June 18, 1849.

REPLY.

To the Members and Adherents of the Congregation of Colborne.

MY DEAR FRIENDS,—

Confident as I was of enjoying your esteem and affection, I did not expect or desire any formal expression of your attachment on the occasion of my removal from among you. As you have, however, united in presenting to me an expression of your feelings, I receive it with much pleasure and gratification.

During the years of my ministry amongst you, I enjoyed much happiness, and received many tokens of your friendship and attachment, and now that we are, in the providence of God, separated from one another, I shall still cherish feelings of friendship and attachment to you. I shall rejoice to visit you when I have an opportunity, and shall take a lively interest in your welfare, and shall not cease to pray that God may soon provide for your spiritual wants, and enrich you with all necessary blessings, both temporal and spiritual.

Your most sincere friend,

WILLIAM REID.

June 18, 1849.

CONGREGATIONAL STATISTICS.

In this number we have given in tabular form, all the statistical returns that have reached us. It is to be regretted, that so important a document should be so defective. As it is, it is more complete than any previous return of the kind. The congregations in the Hamilton Presbytery that have not made the required returns, may have been satisfied with the very complete schedule of that Presbytery filled up by the deputation on behalf of the Sustentation Fund, but we would remind them that the schedule referred to, was for the previous year.

We attach much importance to statistical reports, and trust efforts will be made to have them annually rendered in the completest form.

Probably this could best be done by Presbyteries. It might be well that the information required were given in two distinct tables embracing the following things:—

I.—1. Designation of congregation? 2. Name of minister? 3. Number of members? 4. Additions on examination? 5. Do. by certificates? 6. Number of Adherents? 7. Average attendance? 8. Elders? 9. Deacons? 10. Diets of worship? 11. Week day lectures? 12. Attendance? 13. Pastoral visitations? 14. Prayer-meetings? 15. Attendance? 16. Sab. Schools? 17. Attendance? 18. Bible classes? 19. Attendance? 20. Libraries congregational? 21. Do Sabbath School? 22. Catechumens in congregation, over 16 years of age.

II.—1. Minister's stipend? 2. Sources of stipend? 3. Amount contributed for College Fund? 4. Synod Fund? 5. Home Mission Fund? 6. Presbytery Fund? 7. Foreign Mission Fund? 8. French Canadian Mission? 9. Bursaries? 10. Amount paid for libraries? 11. Total congregational contributions for the year?

In the table for last year, there was a column for the date of the end of the ecclesiastical year. It is much to be desired that we had uniformity in this matter, and that all congregations should complete their returns up to the 30th April, inclusive. All the information necessary for the returns to Synod could thus be forwarded to the agent in time, to have them printed, and put into the hands of members at the meeting of Synod. Much inconvenience was experienced by the accounts being kept open until the close of last Synod. And hence the discrepancy between the accounts of the several funds as rendered by the Treasurers, and the tabular statement.

TO CORRESPONDENTS.

We have now, (27th July) when closing our columns received a communication of nine pages from the Rev. J. Y. Cameron. We have only room to say, that the account of his case in our last, is substantially in the terms of the Synod's minutes, and that we find no call to admit his remarks, which go to impugn its accuracy. And the deliverance of the Synod on his case, after our remarks in the present number, must be allowed, in so far as we are concerned, to speak for itself.

ERRATA.—In part of this impression in page 150, col. 2, line 43, for "other divines," read "older divines;" 1st col., line 22, for "greatly," read "justly," and line 50, for "the world" read "that would."

THE PILGRIM FATHERS, a journal of the Pilgrims at Plymouth in England, in 1620, with Historical and Local Illustrations of Principles, Providences, and Persons, by George B. Cheever, D.D.

Who has not heard of the Pilgrim Fathers—the Mayflower, and the Plymouth Rock? They are familiar household words even when no very definite ideas are connected with them. Dr. Cheever has with his wonted ability, and in his attractive style, given to the world a most interesting volume of about 300 pages of historical reminiscences of these religious pilgrims, whose enterprises were "conducted with a supreme regard to God's glory—in obedience to God's word, and in entire dependence on God's providence and grace."

Our space was filled up before the book fell into our hands, otherwise we would have given some interesting extracts from its pages. We commend the volume to our readers, as at once instructive, fascinating and very low in price. Mr. D. McLellan, Bookseller, King Street, Hamilton, has Collins' cheap edition for sale.

To the Editor of the Record.

S—, 23rd July, 1849.

DEAR SIR,—I beg leave to call your attention to an occurrence, which took place the other day in Montreal:—

Not long ago a young gentleman there was overheard, at a gay entertainment, saying, in a boastful and laughing manner, that he would eat every thing he thought would be favorable to the cholera. Accordingly, he did so, and shortly afterwards he fell a victim to that awful disease. Ah! hapless youth, little did he think that death was so near, and as little did he imagine what was to be the manner of it. Ought not his sad fate to prove a warning to all persons, but especially to young men, to be on their guard against all such boastful, unbecoming and unchristian language, and to beware of provoking the judgments of an avenging and jealous God!

A SUBSCRIBER.

SUFFERING FOR CONSCIENCE SAKE.—A faithful adherent of the Free Church, in respectable but far from affluent circumstances, was, a few months ago, suddenly called upon to attend the death-bed of a wealthy uncle, whose nearest relative he was. This uncle had been distinguished for the malignity with which he persecuted those who were attached to the principles which his nephew held, and to his latest hour, he continued to manifest the same disposition. On reaching the dying man's bedside, he was shown two deeds, one containing a bequest establishing him as sole heir of money and property to the amount of many thousand pounds, upon condition of renouncing his Free Church principles and joining the Establishment; the other, failing his agreement, bequeathing the whole to a more distant relation. Upon the expiry of the few hours given for consideration, the nephew nobly refused to accept of the legacy under such restrictions, choosing rather to be "poor in this world, but rich in faith" inclining "rather to suffer affliction with the people of God," than enjoy such pleasures at such a sacrifice. The words he uttered on the occasion show the strength and fervor of his faith; he said, "God had hitherto provided for him and his family, and though he was poor, as regard the things of this world, trusting in the promises of his Heavenly Father, they would never be brought to disgrace." He allowed the deed in his favor to be destroyed, and submitted to see a rival occupy the position of power and influence which had been placed within his reach. Such conduct will not fail of its due reward. It will call down honor from on high, and wherever the spirit of true Christianity prevails, the remembrance of it will be cherished.—*Scotch paper.*

STATEMENT

Submitted to the Synod (agreedly to the Resolution passed June 20, 1848), "of all Collections received during the year, showing who have, and who have not made the required Collections." Also: the Collections for the PRECEDING YEAR.

From the nature of some of the Contributions to the Schemes of which could not be presented in a tabular statement, it may be necessary to give a few explanations. Among the Contributions to some of the Funds, particularly the College Fund, sums that were sent in since the last meeting of Synod, as supplementary contributions for the past year, have been placed to the credit of the present year. So also in regard to the Synod Fund: sums that were paid in for the year 1846-47, after the Synod for 1848, are placed to the credit of 1847-48.

In the column for the French Canadian Mission, Knox's Church, Toronto, stands for £57 5s. 5d. Of that sum Mrs. Burns' Female Bible and Working Classes contributed £30. The balance, £27 5s. 5d., is the collection for that object from the congregation proper.

Knox's Church, Hamilton, contributed to Foreign Missions of the Free Church of Scotland, the sum of £28 6s. through the Treasurer; but the sum of £12 10s., was remitted to India, by the children of the Sabbath School, for the support of their native Catechists, which does not appear in the Treasurer's account. I have, as in the case of Knox's Church, Toronto, placed it to the credit of the congregation. It is desirable that credit be given to each congregation for the full amount contributed by them for the Schemes of the Church. There has been difficulty in some instances, as in the case of the French Canadian Mission, in distinguishing what proportion of certain Contributions were given by the people of our Church. Probably omissions and inaccuracies may be discovered by those who are acquainted with the circumstances in the different localities.

The contributions of the Cote Street Congregation, Montreal, to the French Canadian Mission, has not been given, because the names of the individual contributors were given in the Record of the Mission, promiscuously with others, and the Compiler of this statement could not distinguish them.

The Contributions to the Bursary Fund have not been carried out through the tables, but they are added to the sums total of the congregations giving them.—See Account of Treasurer of Bursary, *Jan. Buzan.*

PRESBYTERY OF MONTREAL.

Quebec, St. John's Church	67 10 0	80 0 0	7 10 0	23 3 4	67 10 0	87 10 0	155 0 0
Montreal, Coie Street	70 10 0	27 16 10	5 0 0	.....	100 13 4	40 3 11	110 17 3
Montreal, St. Gabriel Street	38 1 7	6 2 8	.....	.....	39 11 7	.....	39 11 7
Vankeekhill and Lochiel	11 10 0	.....	2 10 0	.....	11 10 0	11 12 8	23 2 8
Lachine	7 10 0	3 15 0	3 0 0	.....	7 10 0	6 15 0	10 17 6
St. Therese de Blainville	4 0 0	1 13 1	3 2 6	.....	4 0 0	6 15 0	10 15 0
English River	3 13 6	1 13 1	.....	.....	3 13 6	1 13 1	5 6 7
Inverness	1 15 0	5 14 1	1 7 6	.....	1 15 0	7 1 7	8 16 7
Dundee .....	.....	.....	0 17 6	.....	.....	0 17 6	0 17 6
Williamstown .....	.....	10 7 6	0 14 6	.....	.....	13 9 9	13 9 9
Leeds and St. Sylvester .....	.....	2 14 6	3 2 3	.....	.....	2 14 6	2 14 6
Cornwall .....	.....	7 1 0	.....	.....	.....	5 8 2	5 8 2
Maritown .....	.....	5 8 2	.....	.....	.....	5 8 2	5 8 2
Indian Lands	5 5 0	2 0 0	.....	.....	5 5 0	2 0 0	7 5 0
Dalhousie Mills .....	.....	3 7 0	.....	.....	.....	3 7 0	3 7 0
N. Georgetown .....	.....	.....	.....	.....	.....	.....	.....

PRESBYTERY OF COBOURG.

Peterboro'	16 11 9	12 6 2	2 10 0	4 0 0	32 15 0	19 1 9	51 11 2	70 12 11
North Cayah .....	.....	1 1 10	.....	.....	.....	.....	1 1 10	1 1 10
Cobourg	16 7 6	23 16 7	2 0 6	12 10 0	.....	18 17 6	53 16 7	77 11 1
Grafton	10 0 0	.....	1 0 0	1 0 0	5 0 0	7 2 6	10 10 1	21 12 7
Darlington	4 5 0	.....	1 10 7 1/2	1 15 0	.....	7 9 9	3 5 7 1/2	10 5 7 1/2
Cavan	7 9 9	5 19 11	.....	.....	.....	4 9 9	5 19 11	13 9 8
Otonabee	4 9 9	1 5 0	.....	.....	.....	.....	1 5 0	4 9 9
Asphodel .....	.....	3 10 0	.....	.....	.....	.....	3 10 0	3 10 0
Baltimore Mills .....	.....	.....	.....	.....	.....	.....	.....	.....

DONATIONS, MISCELLANEOUS CONTRIBUTIONS, &c.

	Knox's College.		Synod Fund.		H. Mission, F. C. Miss.		Foreign Mission.		Bursary Fund.		Total.	
	1847-48.	1848-49.	1847-48.	1848-49.	1848-49.	1849-50.	1847-48.	1848-49.	1847-48.	1848-49.	1847-48.	1848-49.
Free Church of Scotland	£ s. d.	£ s. d.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Individual and Miscell. Donations	350 0 0	12 2 6	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	21 5 0	12 2 6	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Toronto Presbytery	190 15 3	197 10 1	18 10 11 1/2	22 19 6 1/2	23 0 9 1/2	23 17 1 1/2	42 12 11	26 16 2 1/2	10 0 0	25 5 0	261 19 1 1/2	14371 8 8 1/2
Hamilton	405 13 1	250 9 6	21 4 0	24 5 0	21 8 7	23 1 6	53 7 11	39 1 4	10 0 0	20 0 0	490 5 0	1322 4 11
Cobourg	59 13 9	49 19 6	5 12 6	13 0 1	2 10 7 1/2	19 5 0	2 15 0	37 5 6	.....	13 10 0	68 1 3	136 0 2 1/2
Kingston	32 17 6	61 3 0	3 5 1	8 8 9	2 0 0	14 11 8	16 0 0	.....	.....	.....	46 2 7	56 3 5
Perth	71 11 11	4 3 9	1 8 5	4 11 11 1/2	.....	8 9 3	3 19 0	20 18 1 1/2	.....	.....	76 19 4	33 3 1
Montreal	209 15 1	155 19 10	6 10 0	6 5 0	.....	21 14 3	25 3 4	7 7 1	.....	.....	241 8 5	193 16 2
London	16 15 0	125 8 4	Ham.	8 3 10	1 15 0	12 8 4	Ham.	6 17 1	.....	.....	26 10 4	181 12 7
Brockville	401 5 0	12 2 6	2 5 4	3 0 0	1 10 0	1 10 0	7 10 0	.....	.....	.....	465 10 0	29 10 0
Miscellaneous	1353 6 7	871 0 6	58 16 3 1/2	94 14 2	56 0 0	206 17 1	148 8 2	138 14 10	81 5 0	65 9 4	1676 16 0 1/2	1491 10 11 1/2

CONDENSED ABSTRACT.

Free Church of Scotland	350 0 0	12 2 6	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Individual and Miscell. Donations	21 5 0	12 2 6	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Toronto Presbytery	190 15 3	197 10 1	18 10 11 1/2	22 19 6 1/2	23 0 9 1/2	23 17 1 1/2	42 12 11	26 16 2 1/2	10 0 0	25 5 0	261 19 1 1/2	14371 8 8 1/2
Hamilton	405 13 1	250 9 6	21 4 0	24 5 0	21 8 7	23 1 6	53 7 11	39 1 4	10 0 0	20 0 0	490 5 0	1322 4 11
Cobourg	59 13 9	49 19 6	5 12 6	13 0 1	2 10 7 1/2	19 5 0	2 15 0	37 5 6	.....	13 10 0	68 1 3	136 0 2 1/2
Kingston	32 17 6	61 3 0	3 5 1	8 8 9	2 0 0	14 11 8	16 0 0	.....	.....	.....	46 2 7	56 3 5
Perth	71 11 11	4 3 9	1 8 5	4 11 11 1/2	.....	8 9 3	3 19 0	20 18 1 1/2	.....	.....	76 19 4	33 3 1
Montreal	209 15 1	155 19 10	6 10 0	6 5 0	.....	21 14 3	25 3 4	7 7 1	.....	.....	241 8 5	193 16 2
London	16 15 0	125 8 4	Ham.	8 3 10	1 15 0	12 8 4	Ham.	6 17 1	.....	.....	26 10 4	181 12 7
Brockville	401 5 0	12 2 6	2 5 4	3 0 0	1 10 0	1 10 0	7 10 0	.....	.....	.....	465 10 0	29 10 0
Miscellaneous	1353 6 7	871 0 6	58 16 3 1/2	94 14 2	56 0 0	206 17 1	148 8 2	138 14 10	81 5 0	65 9 4	1676 16 0 1/2	1491 10 11 1/2

STATISTICS OF THE

DENOMINATION OF CONGREGATION, AND NAME OF MINISTER.	Church Members.	Adherents.	Average Sabbath Congregation.	Elders.	Deacons.	Trustees or Managers.	Diets of worship on Sabbath.	Prayer Meetings.	Attendance.	Week-day Lectures.	Attendance.	Pastoral Visitation.	Sabbath Schools.	Attendance.	Bible Classes.	Attendance.	Libraries in Congregation or Sabbath School.
	2.	3.	4.	5.	6.		7.	8.	9.			10.	11.	12.			
QUERIES.—No. 1.																	
<i>Presbytery of London.</i>																	
<i>Aldboro', &c.—No minister.....</i>	70	400	300	10	13	...	...	4	25 each.	...	...	...	2	25	1	30	...
<i>St. Andrew's, London—No minister.....</i>	70	230	250	4	...	6	...	2	6 to 30	...	...	...	4	200	...	...	...
<i>Knox's Church, Ingersoll—R. Wallace.....</i>	63	400	400	none	none	...	...	3	50	...	...	...	3	...	...	...	...
<i>Chatham—A. McColl.....</i>	50	...	200	6	...	...	...	...	...	...	...	...	2	50	...	...	...
<i>Ekfrid and Mosa—W. R. Sutherland.....</i>	140	1630	400	10	14	...	...	5	12 to 60	...	...	Yearly.	9	250	...	...	...
<i>Tuckersmith—W. Graham.....</i>	131	...	350	8	...	8	...	6	...	...	...	Yearly.	2	22	...	...	...
<i>Presbytery of Hamilton.</i>																	
<i>Knox's Church, Hamilton—R. Robb.....</i>	300	...	500	9	2	...	2	3	Various.	1	...	Yearly.	1	170	4	...	...
<i>Melville Church, Fergus—G. Smellie.....</i>	370	...	350	9	13	...	2	1	25	...	...	Yearly.	5 or 6	70	...	...	...
<i>Knox's Ch., Wel. Square.....</i>	25	95	75	1	1	...	1	1	10	...	...	2	1	50	...	...	...
<i>Knox's Ch., Waterdown, } A. McLean.....</i>	25	75	70	1	1	...	1	1	...	...	...	2	Union.	100	...	...	...
<i>Cummingsville.....</i>	30	70	75	2	...	...	1	...	...	...	...	2	Union.	40	...	...	...
<i>Presbytery of Toronto.</i>																	
<i>Knox's Church, Toronto—Robt. Burns, D.D.....</i>	350	800	900	4	...	5	3	5	*Various.	1	...	1	1	170	3	130	1
<i>East Caledon.....</i>	33	...	150	2	...	...	...	1	...	...	...	...	1	60	...	...	...
<i>West Caledon.....</i>	58	...	200	3	...	...	2	1	80	...	...	Yearly.	1	60	...	...	...
<i>Erin.....</i>	30	...	150	none	...	...	...	...	...	...	...	...	1	60	...	...	...
<i>Markham—J. Boyd.....</i>	90	200	var.	8	6	...	2	1	20	1	...	Half-yearly.	1	50	...	...	...
<i>Streetsville—No minister.....</i>	140	80	200	8	7	...	2	1	18	...	...	...	2	65	...	...	...
<i>Union and Norval, Esqueping } P. Gray.....</i>	117	160	300	6	none	...	2	...	...	1	30	Yearly.	1	30	1	30	1
<i>Boston Church, ".....</i>	46	60	150	1	none	...	...	...	...	1	40	Yearly.	1	40	1	50	1
<i>Presbytery of Kingston.</i>																	
<i>Presbyterian Church, Picton—W. Reid.....</i>	75	75	125	4	none	6	2	2	15	...	...	...	1	33	1	...	...
<i>Do. Bellerville—Wm. Gregg.....</i>	70	170	160	2	none	...	2	1	30	...	...	Half-yearly.	1	40	...	...	...
<i>Chalmers' Church, Kingston—R. Burns.....</i>	60	250	300	2	none	...	1	3	62	1	...	Half-yearly.	2	66	...	...	...
<i>Presbytery of Perth.</i>																	
<i>Bytown—Thomas Wardrope.....</i>	120	...	300	5	none	...	2	...	...	1	...	...	4	98	1	20	1
<i>Gatineau—John Corbett.....</i>	81	...	100	4	none	...	...	...	...	...	...	...	1	...	...	...	1
<i>Bristol & Litchfield—Andrew Melville.....</i>	107	...	300	4	none	...	...	...	...	...	...	...	2	35	...	...	1
<i>Osgoode.....</i>	120	...	125	6	none	...	...	...	...	...	...	...	1	40	...	...	1
<i>Gloucester.....</i>	40	...	60	2	none	...	...	...	...	...	...	...	...	...	...	...	...
<i>Dalhousie—James Finlay.....</i>	145	...	500	5	none	...	...	...	...	3	40	...	2	...	3	120	1
<i>Perth—James B. Duncan.....</i>	160	...	300	5	none	...	...	...	...	1	50	...	2	90	1	40	1
<i>Ramsay—Wm. G. Johnston.....</i>	280	...	500	4	none	...	...	...	...	2	120	...	7	230	1	35	3
<i>Beckwith—vacant.....</i>	80	...	200	6	none	...	...	...	...	1	20	...	1	50	...	...	1
<i>Goulbourn—do.....</i>	...	...	150	4	none	...	1	...	...	1	10	...	1	20	...	...	...
<i>McNab & Horton—Simon C. Fraser.....</i>	150	...	200	6	4	...	2	...	...	...	...	...	4	...	...	...	...
<i>Presbytery of Cobourg.</i>																	
<i>Peterboro' & North Caran—John M. Roger.....</i>	350	...	...	13	14	...	2	2	16	...	...	1	3	...	...	...	...
<i>Presbytery of Montreal.</i>																	
<i>Ste. Therese de Blainville—David Black.....</i>	56	40	60	3	none	...	1	1	12	...	...	2	1	12	...	...	...
<i>Presbytery of Brackville.</i>																	
<i>Prescott—Robert Boyd.....</i>	150	150	250	5	0	16	2	1	10 to 20	0	0	Yearly.	1	70	...	...	...

CONGREGATIONS FROM WHICH

HAMILTON PRESBYTERY.

Grimoby Daniel Eastman.
Caledonia Andrew Ferrier, D.D.
Saltfleet George Cheyne.
Ayr Robert Lindsay.
Pundak Mark Y. Stark.

Galt John Bayne.
Puslinch William Meldrum.
Sydenham John McKinnon.
Guelph J. G. Macgregor.

MONTREAL PRESBYTERY.

No Returns, except from Ste. Therese de Blainville.

LONDON PRESBYTERY.

Port Sarnia William McAlister.
Zorra Donald McKenzie.
N. E. Hope Daniel Allan.
Amherstburgh Robert Peden.
Williams Lachlan McPherson.

PRESBYTERIAN CHURCH OF CANADA.

MINISTER'S STIPEND, AND DATE OF CLOSE OF YEAR.	Amount of Stipend since 1844.	Sources of Stipend.	Foreign Missions.	College Fund.	Bursary Fund.	Home Mission Fund.	Synod and Presbytery Fund.	French Canadian Mis. Society.	Amount paid for Libraries.	Debt upon Church.	Tenure by which Church Property is held.
14.	15.	16.	17.	18.	19.	20.	21.	22.	22.	23.	24.
£ s. d.	£		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£	
.....	.....	.....	..	8 13 3	...	27 17 6	..	..	4 1 3	100	Crown Patent.
.....	.....	.....	..	33 5 0	...	26 10 3	..	..	...	40	Bond for Deed.
110 0 0	Feb'y, 1849	Subscription	..	..	...	6 0 0	0 12 6	..	...	...	...
100 0 0	.....	do	2 0 0	20 0 0	...	1 15 0	..	..	8 0 0	...	...
51 17 4	July, 1848	do	...	...	...	5 12 0	..	..	5 10 0	...	...
.....	.....	63 pr. an.	...	...	...	...	..	..	...	...	...
944 12 1	Dec. 31, '48	Contribut'n.	30 8 10	84 1 3	10 0 0	106 0 0	7 10 0	..	16 10 0	750	Trust Deed.
120 0 0	Dec. 31, '48	Seat Rents.	...	12 0 0	...	13 14 6	2 15 0	3 0 0	2 10 0	...	Bond.
75 10 0	May 20.....	{ do. and	...	12 8 9	...	0 11 4	0 6 4½	...	6 5 0	...	Trust Deed.
.....	.....	{ script'n }	...	3 12 6	...	0 10 8	0 9 0	...	...	2	Trust Deed.
.....	.....	.....	...	2 5 7	...	0 11 6	0 0 0	...	...	...	Trust Deed.
400 0 0	March 1.....	Seat Rents.	16 5 0	85 5 0	25 5 0	13 16 3	10 0 0	57 5 5	5 0 0	...	Act Parliament.
15 0 0	Sept. 1848	Subscription	...	1 18 3	...	2 6 6	0 10 6	0 15 0	...	...	Free
31 5 0	.....	do	2 16 2½	3 8 9	...	1 4 6½	1 5 2½	0 0 0	...	...	Free
16 13 1½	.....	do	...	1 2 6	...	0 12 0	0 12 10½	1 6 3	...	...	Free
70 0 0	May 1, '48	do	...	...	...	...	...	...	...	...	Deed.
.....	.....	Pew Rents.	...	...	...	2 0 0	..	..	2 10 0	...	Deed.
40 11 0	Sept. 1, '48	Subscription	2 9	8 3 9	...	3 16 6	1 8 7½	3 8 3	4 0 0	Free	Free
31 17 6	June 1, '49	do	...	7 10 0	...	1 18 1½	...	4 1 3	0 0 0	Free	Free
.....	.....	P. R. & Sub.	...	...	...	33 5 0	1 5 0	...	1 18 9	70	Deed.
193 0 0	July	do	...	18 0 0	...	11 0 0	2 0 0	...	2 10 0	...	Deed.
.....	July 1	do	...	...	...	13 0 0	3 13 9	7 10 0	2 15 0	...	Deed.
150 0 0	Jan'y.....	Pew Rents.	2 18 2½	26 4 8	...	2 2 0	2 10 0	2 0 0	...	174	Deed to Trustees.
32 14 0	Nov'r.....	Subscription	..	..	...	...	..	...	...	26	ditto.
58 2 0	Nov'r.....	do	...	...	...	...	..	...	...	28	ditto.
52 5 0	June.....	Rents.	1 8 9	2 6 2	...	0 15 0	0 6 0	0 13 0½	...	Free	ditto.
31 5 0	.....	Subscription	0 17 0	1 5 8	...	0 10 5½	0 9 3	0 5 3½	...	57	ditto.
71 6 9	Sept'r.....	do	...	6 8 6	...	1 10 0	..	...	...	85	ditto.
140 0 0	July	do	20 0 0	11 7 2	...	10 17 0	..	...	...	241	ditto.
110 0 0	October.....	Pew Rents.	...	11 15 0	...	..	..	..	...	40	ditto.
.....	.....	.....	...	9 0 0	...	2 0 0	..	..	...	Free	ditto.
.....	.....	.....	...	...	...	...	..	..	...	...	ditto.
.....	.....	.....	...	...	...	...	..	..	...	...	ditto.
132 0 0	Jan'y 30....	Sub. & P.R.	11 0 0	13 8 0	...	..	13 10 0	...	0 15 0	Free	ditto.
42 5 0	April 30....	235 Sub. & Col.	...	3 15 0	...	..	..	...	...	...	ditto.
78 0 0	Dec. 31....	Pew Rents.	...	9 0 0	...	1 15 0	1 0 0	...	5 5 0	Free	Trust Deed.

NO RETURNS HAVE BEEN RECEIVED:

Woodstock William S. Ball.
 London
 St. Thomas
 Stratford

KINGSTON PRESBYTERY.
 Demorestville James Rogers.

Gananoque Henry Gordon.
 Kingaton, Brock Street.. Robert Reid.

BROCKVILLE PRESBYTERY.

Spencerville James Goggie.
 South Gower W. J. McEwenall.

Brockville..... John McMurray.

COBOURG PRESBYTERY.

S. Cavan James Douglie.
 Cobourg
 Grafton

STATEMENT OF RECEIPTS AND DISBURSEMENTS ON ACCOUNT OF THE SYNOD FUND.

RECEIPTS.

Presbytery of Toronto.

Vaughan	£1 17 4½
Scarboro'	1 15 0
York Mills	1 8 0
Union, Boston and Norval, Esqueping	1 8 7½
First Con., Yonge Street	0 7 0
Free Temple Church, Chinguacousy	0 15 0
Burwick	0 17 9½
Humber	0 14 0
Knox's Church, Toronto	10 0 0
Oakville	0 8 0
Erie	0 12 10½
Caledon West	1 5 2½
Caledon East	0 10 6
Streetville	1 0 0

22 19 4½

Presbytery of Hamilton.

Hamilton	7 10 0
Fuslinch	2 11 1½
Caledonia and Onondaga	1 0 6
Salisbury and Brookloo	0 15 0
Wellington Square	0 6 7
Waterdown	0 9 0
Flamboro'	1 18 2
Niagara	1 0 0
Cross Roads	0 12 0
Ancaster and Dundas	2 11 0
Ayr	1 9 1½
Fergus	1 0 0
Galt	4 10 0
Guelph	1 12 6

27 5 0

Presbytery of Cobourg.

Cobourg Female Association, per Mrs. Morgan	10 0 0
Grafton	0 10 1
Peterboro and N. Cavan	2 10 0

13 0 1

Presbytery of Kingston.

Kingston, Chalmers' Ch., per Rev. R. F. Burns	3 13 9
Pictou	1 5 0
Gananoque	1 10 0
Belleville and Tyendinaga	2 0 0

8 8 9

Presbytery of Brockville.

Prescott	1 0 0
Brockville	2 0 0
South Gower	1 0 0

4 0 0

Presbytery of Perth.

Ottawa	2 10 0
Gloucester	0 12 7½
Osgoode	0 14 4
Ramsay	0 15 0

4 11 11½

Presbytery of Montreal.

Lachine	1 5 0
Montreal, Cote St. Frc Church	5 0 0

6 5 0

Presbytery of London.

North East Hope	2 16 3
Woodstock	1 10 0
Williams	1 0 0
Tucker Smith	0 6 3
St. Thomas	1 11 4

7 3 10

Miscellaneous.

Sale of Minutes and Mr. Bayne's pamphlet, per Rev. Mr. Melville	0 8 4
Sale of Minutes, St. John's, Quebec, per Rev. Mr. Rintoul	0 10 0
Do. Free Temple Church, per Mr. Scott	0 3 0
Do. Leeds, per Mr. Swinson	0 5 0

Do. Hamilton, per Mr. McLellan

Do. McLellan	1 6 3
Do. Zorra	0 5 0
Do. N. E. Hope	0 5 0
Do. St. Thomas	0 2 6
Do. Ekfrid	0 2 6
Do. Aldboro'	0 2 6
Do. London	0 5 0
Do. Tucker Smith and Port Sarnia	0 2 6
Guelph, per Rev. J. G. McGregor	0 3 0
Do. Woodstock	0 5 7½
Sale of Mr. Bayne's pamphlet, London, per J. Michie, Esq.	1 16 0
Sale of Model Trust Deeds, per Rev. A. Gale	0 10 0

6 12 11½

Balance due Treasurer

Balance due Treasurer	10 0 6½
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£110 7 8

DISBURSEMENTS.

Balance due to Treasurer, July 1, 1848	£8 9 10
Paid Mrs. Thomson, for boarding ministers	2 12 6
George Gal, officer, services at meeting of Synod	3 0 0
W. Cowan, printing Minutes	14 9 2
Alex. McDonald, Esq., for opinion on Model Trust Deed	2 2 0
Printing Model Trust Deed	8 10 0
Printing and Posting Bills	2 2 7
Dr. Willis, postage on letter from Lachute	0 1 4
Rev. W. Rintoul, on account of salary as Synod Clerk	25 0 0
John Burns, on account of salary and expenses of Agency office	43 2 0
Scobie & Halfour, for parchment	0 12 0
Rev. W. Rintoul, on account of stationery	0 6 3

£110 7 8

STATEMENT OF RECEIPTS AND DISBURSEMENTS ON ACCOUNT OF KNOX'S COLLEGE, TORONTO, FROM JUNE 25, 1848, TO JUNE 25, 1849.

Balance on hand

Balance on hand	£117 6 10
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Presbytery of Toronto.

Knox's Church, Toronto	£68 5 0
Caledon East	1 15 3
" West	3 8 9
Erie	1 2 6
Esqueping Union	5 10 0
" Norval	2 13 9
" Boston	7 10 0
" Acton	3 14 3
Nawagaweya	0 15 10
Streetville	1 12 6
Oro	3 7 6
King	3 3 9
Vaughan	5 10 0
Brock	7 2 10
Reach and Whiby	1 1 10
Beaverton	1 9 5
Burwick	3 7 6
York Mills	6 18 9
Mono	1 18 9
Hudford and W. Gwillimbury	16 15 0
Nottawasaga	1 7 9
Oakville	3 2 6
Trafalgar Mills	5 12 6
Scarboro'	2 15 0
Humber	4 15 9
Harris	3 2 6
Weston	2 0 11
E. Toronto Township	6 5 0

120 5 1

Presbytery of Hamilton.

Knox's Church, Hamilton	80 1 3
Galt	80 0 0
Fergus	5 0 0
Dundas and Ancaster	11 11 9
Allan Settlement	3 11 5
Wellington Square	2 8 9
Waterdown	3 12 0
Cummingsville	2 5 7
Jarvis Station, Walpole	0 6 3
Scotch Settlement, Oneida	1 15 0
Niagara	9 7 6
Four Mile Creek	3 7 6
Port Dover	3 10 0
Fuslinch	14 14 10
Guelph	5 5 0
Brock Road	3 5 0
Caledonia	2 15 0

343 12 4

Presbytery of Cobourg.

Peterboro'	12 6 2
Cavan	5 19 11
Cobourg	25 16 7
N. Cavan	1 1 10
Asphodel, Mr. Fife	1 5 0
Baltimore Mills	3 10 0

49 19 6

Presbytery of Brockville.

South Gower	3 15 0
Prescott	9 0 0

12 15 0

Presbytery of Kingston.

Kingston, City Buildings	30 0 0
Belleville	15 0 0
Demorestville	7 12 6
Gananoque	4 15 6

57 8 0

Presbytery of Perth.

Perth	1 10 0
Gloucester	0 6 8
Osgoode	0 16 9

2 13 5

Presbytery of Montreal.

Quebec, St. John's Church	80 0 0
St. Therese de Blainville	3 15 0
Inverness	5 14 1
Leeds and St. Sylvester	10 7 6
Cornwall	2 14 6
Martintown	7 1 0
Indian Lands	5 8 2
Montreal, Cote Street	27 16 10
Dalhousie Mills	3 0 0
English River	1 13 1
N. Georgetown	3 7 0
Vankleekhill	6 2 8

155 19 10

Presbytery of London.

Port Sarnia	14 3 9
Zorra	14 15 0
St. Thomas	4 0 9
Woodstock	22 17 6
London	33 5 0
Aldboro'	6 0 0
Williams	6 0 0
Ingersoll and Itackville	2 0 0
Plympton	1 16 6
N. E. Hope	4 5 0
Ekfrid and Mon	16 4 10

125 8 4

Miscellaneous.

Isaac Buchanan, Esq.	10 0 0
James Whithead	1 0 0
A Friend in Asphodel	0 10 0
Geo. Douglas, Mariposa	0 2 6
Gavin Allan, Inverness	0 5 0
P. McLellan, Sherbrooke	0 5 0

12 2 6

DISBURSEMENTS.	
Paid to Dr. Willis.....	£466 11 1
" Prof. Esson.....	165 0 0
" Prof. Galt.....	133 12 0
" Prof. Rintoul.....	217 1 7
" Rev. Mr. Lyall.....	35 0 0
" S. Spurrell, Esq., Rent.....	60 0 0
" Rev. A. McLean, travelling expenses.....	£3 2 6
" Rev. W. Rintoul, do.....	7 0 3
" Mr. J. Burns, do.....	3 12 5
	13 15 2
" J. Burns, for printing, and for books, in 1847-48.....	4 9 0
" J. Cleland's ac. for printing.....	0 12 6
" J. Nisbet's ac., carpenter work.....	6 4 8
" J. Burns' ac. for books.....	2 1 6
" Geo. Brown's ac. for printing.....	5 3 0
" Mr. Cuthbert's ac. bookbinding.....	0 5 0
" Charges on books from Scot.....	1 17 6
" Scobie & Balfour, for books.....	4 11 8
" Montreal Witness, advertising.....	0 6 5
" Mr. Henning, for collecting subscriptions in Toronto.....	0 5 0
" Mr. Rintoul, for postages for 1847-48.....	2 10 0
" Discount on Hamilton cheque.....	0 2 6
" Sundry postages.....	0 7 1
" Taxes.....	3 15 0
" Horse hire.....	1 12 6
" Discount on Note of £200, at B. B. N. A.....	2 11 11
" Balance in Treasurer's hands.....	129 15 9
	£1257 10 10

LIABILITIES OF KNOX'S COLLEGE UP TO JULY 1ST, 1849.

Balances of salary due to Professors, £302 0 3	
Fuel for three years.....	£10 0 0
Scrubbing and cleaning, for two years.....	4 6 1
Officers' salary 1848 and 1849.....	£10
Balance two preceding years.....	15
	25 0 0
Candles, two years.....	3 12 0
Repairs.....	5 0 0
	77 18 1
Books from Scotland, for library, per Dr. Willis.....	£45 0 0
Books from Scobie & Balfour, per do.....	19 17 8 1/2
Books, per Prof. Esson and Librarian.....	7 2 5 1/2
Roswell's ac. prize books and advertising.....	17 0 2
Brewer & McNeil's ac., mounting maps.....	0 11 0
	89 11 4
Proportion of expenses of General Agency Office.....	50 0 0
	£1515 9 8
Balance in Treas. hands, July 1, 1849.....	£129 15 9
Charge for books included in Dr. Willis' ac.....	45 0 0
Amount paid to Rev. Mr. Lyall, and returned by him.....	35 0 0
	209 15 9
Deficiency.....	£309 13 11

BURSARY FUND.

Balance from last account.....	£1 2 1
From Ladies' Association, Cobourg.....	5 0 0
From Isaac Buchanan, Esq.—the John Knox and Geo. Buchanan Bursaries.....	20 0 0
Proceeds, sale of sundries from Glasgow, per Miss Spurrell.....	14 8 0
From Ladies' Association, Galt, per Miss Brown.....	10 0 0

From Knox's Church, Toronto, collection at Lecture, per Dr. Burns.....	8 0 0
From Knox's Church, proceeds of sales, per Mrs. Burns.....	17 5 0
From Ladies' Association, Knox's Ch. Hamilton, per Mrs. Walker.....	10 0 0
Proceeds, draft on Colonial Com. Free Church, Scotland.....	21 15 7
From Ladies' Association, Grafton, per Mrs. Esson.....	3 0 0
Donation from Mrs. Sparks, Aberdeen, per Mrs. Esson.....	6 5 0
From Juvenile Female Association, Cobourg, per Mrs. Hudspeth.....	5 10 0
	£125 6 5

BURSARIES TO STUDENTS ON COMPETITION.

To John Ross—the John Knox bursary for best written Answers on Quinquagintal Controversy.....	£10 0 0
D. Fraser and N. Nicolson, equal—Best Statement of Gibbon's Five Causes, with Replies.....	5 0 0
John Gray and Thomas Henning, equal—Best Essay on Septuagint version of Old Testament.....	5 0 0
Geo. Wardrope—Hebrew Grammar.....	2 10 0
John Alexander and Wm. McKenzie, equal—Examination on Deity of Christ.....	2 10 0
John Laing—the George Buchanan Bursary for best written Exercise in Greek and Latin.....	10 0 0
W. McLaren—Best Account of the Theory of Ideas.....	5 0 0
D. McTear—Examination on Bacon's System of Induction.....	5 0 0
John Gourlay—Best Account of Theories of Morals.....	5 0 0
John Murray—Best Reading in English.....	2 10 0
James Black—Best in Eng. Grammar.....	2 10 0
John Rennie—Do. Latin Grammar.....	2 10 0
Duncan McKinnon and Joseph Carbert, equal—Greek Grammar.....	2 10 0
Lachlan McMillan, first—General Competition in Gaelic.....	6 0 0
N. Nicolson, second—Do.....	4 0 0
J. Cheenut.....	5 0 0
Charles Macgregor.....	5 0 0
W. Troop.....	2 15 2
James Black.....	2 15 2
Alex. McLachlan.....	2 15 2
W. G. McKenzie.....	2 15 1
Balance in Treasurer's hands.....	34 5 10
	£125 6 5

WHAT CHILDREN CAN DO.—Among the periodicals of the Free Church of Scotland, is a little work, entitled, the Children's Record. It has a circulation of about 40,000. Last December, an article appeared in this work suggesting to the children, that it might be well for them, during the approaching holidays, to devote a part of their time to labors in the cause of Christ, and it was announced that all who were disposed to collect, should be furnished with cards for the purpose, on application to the proper officer in Edinburgh. The children entered into this scheme with great zeal, and with so much success, that at the recent meeting of the General Assembly of the Free Church, it was announced that their contributions were as follows:

For the Education scheme, £110, about	\$550
Foreign missions, 638, "	3,190
Home Missions, 267, "	1,335
Colonics, 102, "	540
Jews, 250, "	1,250
Other objects, 72, "	360
	£1445, \$7,225

The sum necessary to support a school is £10 a year; so that the sum raised for the education scheme will support 14 schools. The sum which

they raised for Foreign Missions, will nearly support the Society's Mission in South Africa; and the sum raised for Home Missions, will support six laborers in the Highlands. The sums raised by these children of the Free Church in a few months, are nearly half of the sum raised by the entire church during the whole year 1834, only nine years prior to its disruption.

SHALL SUCH INFLUENCES BE MULTIPLIED.

We have seldom a more vivid and graphic report than the following, from the pen of a clerical colporteur at the west.

"The southern part of this county is thinly settled, heavily timbered, and most of the year the roads are very bad. The moral aspect of the field is appalling. One town has one sermon once a month.—Another once in two weeks, in the evening. In the six towns I have visited, the whole amount of preaching will equal the sated labors of one man. The people are mostly poor, and many families are but little in advance of heathenism. In two neighborhoods the blessing of the Spirit has followed the labors of the volume enterprize.

"I visited a German family where the man spoke broken English. They had Doddridge's Rise and Progress and Duffyan's Pilgrim, which had been furnished them by the Society. Though poor, they were rich in faith: They had one neighbor, and both were deprived of all sanctuary privileges. Their neighbor was not a professor. I called on him. He had not attended a meeting in two years. I offered my books, but they had no money. He appeared thoughtful. 'Stranger,' said he, 'I want some books. There is not a day but I think on the claims of God. I want some books. Stranger, will you take some deerskins?' I told him I would, and supplied him with two dollars' worth. I had been advised not to visit these families; but to me the visit was of precious interest.

"A Catholic received me kindly, purchased Nelson and Doddridge, and is apparently willing to embrace God's truth. A mother in Israel and her daughter burst into tears as I told them my business. I prayed with them. They were poor, and I gave them a book. Tears of joy flowed from the thought that others cared for their souls.

"I found a young lady very sick and anxious for her salvation. The whole family were irreligious.—She had asked her father if God would forgive her.—It was a hard question for a Sabbath-breaker, and he could not answer. I conversed with her, prayed with her, and sold them some books. She died in two weeks rejoicing in God. In her last hours she spoke of my visit, and wished to see me once more. I trust the visit will be blessed to the family.

"I sent an appointment to an infidel neighborhood. I was advised not to go, as I should certainly be abused. They had in former years driven some ministers away who had attempted to preach, and had covered the benches of the school-house with dirt.—I put my trust in God and went tremblingly. They all came out to hear, and I was kindly treated. I gave Nelson on infidelity to the leader, who promised to read it and circulate it. A few purchased books.—

"One Sabbath, after preaching in the morning, I went by invitation to a stranger's house. The man was moral, the wife religious. She began to read a book before dinner. After getting dinner for us, she left the table to read, remarking, 'I had rather read than eat.' It was then three o'clock, and she had taken no food since breakfast. The book was Baxter's Call. Tears flowed as she read. They were out of money. The next day the husband went ten miles with produce to sell, in order to buy books, but he could get no money. I gave them Baxter's Call.

"And now, O my soul, bless the Lord. I thank God for the privilege of laboring in this cause.

In the present state of this part of my field, colportage is indispensable. If the patrons of the Society could spend a little time in viewing the desolations of the land, they would redouble their energies. My heart is in the work. Faith looks forward to the period when these precious truths shall prove the power of God unto the salvation of thousands."

KNOX'S COLLEGE FUND.

Knox's Church, Toronto, additional, per
Mr. Henning..... £3 0 0
Nottawasaga, per Mr. Muir..... 0 10 0
St. Vincent, per do..... 1 0 0
Lochiel, per Mr. Cameron, Missionary 5 0 0

From Oro and Medonte.

Henry Litster, 5s.; Geo. Robertson, 5s.; Geo. Ingram, Sen., 10s.; George Ingram, Jun., 5s.; James Ingram, 5s.; Daniel McCallum, 5s.; Geo. Tudhope, 5s.; John Tudhope, 5s.; Duncan MacKinslay, 5s.; Andrew Kinghorn, 2s. 6d.; William Rutherford, 5s.; William Mitchell, 2s. 6d.; John Tudhope, 2s. 6d.; William Tudhope, 1s. 3d.; Robert Salmon, 2s. 6d.; William Ross, 2s. 6d.; John Ross, 2s. 6d.; William Watt, 1s. 3d.; Alex. Miller, 1s. 3d.; Mrs. Miller, 1s. 3d.; David Johnston, 1s. 3d.; William Duminore, 1s. 3d.; Robert McCulloch, 1s. 3d.; James Black, 1s. 3d.; Thos. Horn, 1s. 3d.; Mrs. Bone, 1s. 3d.

FOREIGN MISSION FUND.

Scarboro', per Rev. T. Wightman, £3 15 0

DONATIONS TO KNOX'S COLLEGE LIBRARY.

From the Rev. Mr. Lyall—
Greek New Testament, and Mr. P. Edwards' Treatise on Baptism.
From the Rev. M. Y. Stark—
Spanhemius' Sacred Geography.
From Miss Campbell, Edinburgh, per Mrs. Esson, Six Gaelic Grammars.

DONATIONS TO KNOX'S COLLEGE MUSEUM.

By Mr. John Gray, Student—
A Shilling of the reign of Queen Elizabeth.
From Lady Harvey, 17, Carlton Terrace, Edinburgh—
A box containing about 180 valuable specimens of Minerals.
From Miss Douglas, per Mrs. Esson—
A Cinghalese Work Basket.
Omitted previously—from Mrs. A. Christie, Niagara—
"Scotland is Free," a poem, printed on satin and framed.

RECEIPTS FOR FOURTH VOLUME OF THE RECORD.

Mr. Stewart, City; Wm. McIntosh, Huntingdon, C. E.; D. McMillan, Esq., R. Houston, P. McGill, Esq., D. McBain and John Millan, Erin, Archd. Gillies, Beaverton, Rev. Mr. Bethune, Seneca.

RECEIPTS FOR THE FIFTH VOLUME.

Rev. H. Gordon, 15s.; Geo. Petrie, Ar. McMaster, Mr. Stewart, R. Hall, W. Tennent, Jas. Drysdale, Rev. J. Fettes, R. Brodie, Johnston Speirs, Rev. A. T. Holmes, Mr. Mair, Jas. Paterson, Esq., Geo. Worsley, Geo. Wardrope, W. Ferguson.

TO MINISTERS, KIRK SESSIONS, AND PRESBYTERIES.

RECORDS OF THE KIRK OF SCOTLAND, containing the *Acts and Proceedings of the General Assembly*, from the year 1638 downwards, with *NOTES and HISTORICAL ILLUSTRATIONS*. Originally published at 21s., 1 vol. royal 8vo., 684 pages—reduced to 7s. 6d.

For sale by

D. McLELLAN, Bookseller,
King Street, Hamilton, April, 1849.

TO STUDENTS.

BURSARIES will be awarded at the opening of the next Session of Knox's College, according to the following SCHEME:—

CLASS I.—LANGUAGES.

- 1.—3. *Three Bursaries of £2 10s. each, for eminence in the Grammars of the English, Latin, and French Languages respectively; open to entrants.*
4. *The Geo. Buchanan Bursary of £10, (founded by Isaac Buchanan, Esq.) for eminence in Latin and Greek, as proved by examinations in Books I—IV. of the Aeneid and the Iliad, and the translation of English into Latin; open to all Students.*
5. *A Bursary of £2 10s., for eminence in Hebrew Grammar; open to any entering the Senior Hebrew Class.*
6. *A Bursary of £5, for eminence in Hebrew, as proved by examinations on Genesis, ch. xxxvii. xxix-1; open to all students in Hebrew.*
7. *The Gaelic Bursary of the Colonial Committee of the Free Church of Scotland, amounting to £10, for the best in examinations on the Grammar of the language—translation from English into Gaelic, and Gaelic reading. (The amount may be divided into two, at the pleasure of the Judges.)*

CLASS II.—LOGIC AND RHETORIC.

8. *A Bursary of £2 10s., for the best in an examination on Whately's Logic.*
9. *A Bursary of the same amount, for the best in an examination on Whately's Rhetoric; both of these open for all those who attended classes for the respective subjects last year, or are prepared to enter the Moral Philosophy Class of the ensuing session.*

CLASS III.—MENTAL AND MORAL PHILOSOPHY.

10. *A Bursary of £5, for the best written Synoptical View of Reid's System of Psychology, with its recent modifications, by Stewart, Brown and Hamilton.*
11. *A Bursary of the same amount, for the best written Synoptical View of the Ethical Philosophy of Butler. The former for Students who have attended the junior course of Mental and Moral Philosophy, the latter for those who have attended the senior course.*

CLASS IV.—THEOLOGICAL.

12. *A Bursary of £5, for the best written Statement and Confutation of Hume's Arguments against Natural and Revealed Religion; open to Students of last year's Junior Theological class.*
13. *A Bursary of £5, for the best Essay on the Uses of the Targums, and ancient versions in the argument for the authenticity of the Holy Scriptures, and for the Criticism and Interpretation of the Original Text.*
14. *A Bursary of £5, for the best Essay on the Gnostic Heresy, and its influence on the state of opinion in the primitive church.*
15. *The John Knox Bursary of £10 (founded by Isaac Buchanan, Esq.), for the best written Account, Historical and Critical, of the Theological Systems of Calvin and Arminius. The three last to be open to all Divinity Students.*

REMARKS.

1. The Essays to be given in to the Secretary of the Professors' Court, at the opening of the College in October, and examinations to be passed through about the same time—the precise days to be afterwards notified.
2. The Essays must be correctly and legibly written, with mottos on the title-pages, instead of the names of the authors.
3. Brevity, when consistent with completeness in the particular treatise, and with perspicuity of style and appropriateness of illustration, will be

esteemed a greater excellence than length, characterized by diffuseness.

4. A Student who may have obtained Bursary No. 4, or No. 15, in any former session, cannot obtain the corresponding Bursary a second time, though he may compete for it; and if deserving of it, his merit will be noticed.

By order of the Professors' Court.
July 21, 1849.

NEW WORKS AND NEW EDITIONS.

FOR SALE by D. McLELLAN, Bookseller,
Hamilton, C.W.:

The Seventh Vial, new edition.....	£0 10 6
Fleming on the Papacy, new edition.....	3 14
McLeod (of New York) on Revelations.....	6 3
A. A. Bonar, Redemption Draweth Nigh.....	7 6
" " on Leviticus, new edition.....	12 6
Horatius " Prophetic Land Marks.....	7 6
" " Truth and Error.....	3 14
" " Night of Weeping, and Story of Grace.	
Brown on the Second Advent.....	16 3
Alexander on Isaiah, Collins' edition.....	13 9
Eddie's Biblical Cyclopaedia.....	11 3
Brown's Dictionary of the Bible.....	4 6
McFarlane's Mountains of the Bible.....	3 9
Baxter's Saints' Rest, new edition.	
Shepherd's Sound Believer.....	7 6
Narrative, Expedition to the Dead Sea.....	7 9
Cheever's (New Work,) History of the Pilgrim Fathers.....	3 9
Turnbull's Pulpit Orator's of France, &c.....	3 9
Vinet's Gospel Studies.....	7 6
Harris's New Work—Man Primeval.....	11 3
Mrs. Wilson's (Bombay) Memoirs.....	4 44
Shaw on the Confession of Faith.....	3 14
Lorimer's Orthodox Faith.....	3 6
Hamilton's Happy Home.....	8 2
The Christian Treasury, 4 vols., each.....	6 104
Hogg's Weekly Instructor, with numerous Portraits, 8 vols., each.....	27 6
Boag's Comprehensive Dictionary, 2 vols. 8vo.....	26 3
Portrait of Dr. Chalmers, by Hill.....	

UPPER CANADA BIBLE SOCIETY.

THE respective Branches and the Public are hereby notified of the arrival of the Society's fresh supply of **BIBLES & TESTAMENTS**, and that a considerable reduction has been made in prices. Arabic, Hebrew and Syriac Bibles and Testaments, also Syriac Book of Psalms on sale. By order of the Committee.

JAMES CARLESS,

Depository.

Depository, 47 Yonge Street,
Toronto, 14th June, 1849.

JUST PUBLISHED, by the Upper Canada Tract Society, a large edition of **KIRWAN'S CELEBRATED LETTERS**, to the Right Rev. JOHN HUGHES, Roman Catholic Bishop of New York,—first series, price 3d. each; 2s. 6d. per dozen; and 24d. each, per hundred.

A large assortment of the Publications of the London Tract Society; also, Sabbath School Libraries, and Bibles and Testaments, with the Metrical Version of the Psalms and Paraphrases, will be found on sale at the Depository, upon the most reasonable terms.

JAMES CARLESS.

No. 47, YONGE STREET, } Depository.
Toronto, 22nd Jan'y, 1849. }

WANTED TO BORROW—the sum of £150 on interest, to assist in building a **FREE CHURCH**, in Tuckersmith. Good Security will be given. For further particulars apply to THOS. SPROAT, McKillop Post Office, Huron District.

Printed by JAMES CLELAND, Post Office Lane Toronto.