

THE ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

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

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[FOR THE RECORD.]

LINES ON THE DEATH OF A SISTER.

* * * Joy, joy to thee
Free'd spirit, joy to thee, I have no heart
To weep for thee, my sister. I have heard
Them tell of thy spirit's struggle
With disease; and how, wiping the death damps
From thy brow, they watch'd thee as thine agony
Came on. But death came not to thee
As is his wont, arrayed in dreadful gloom,
But as an angel, beautifully bright,
A messenger of peace he came, and joy;
And in his whispered summons to depart
Thou only heard'st a welcome from on high.
Once and but once a cloud pass'd over thee,
Thou wast our youngest one, our best below'd,
Our loveliest; no wonder there were tears
And bursting sobs, wrung out from breaking
hearts,
And agonising wrestlings at his feet
Who doth not willingly afflict his own,
That he would spare our darling,
And then thou fain would'st have unclasp'd thy
hand
From that bright angel's, willing yet a while
With us on earth to sorrow and rejoice.
'Twas but a moment, "You will all come soon,"
And at the thought the shadow pass'd away,
And never shadow came again to dim
The glory of thy bright departure. * * *
The lov'd and lost of other days were near,
Bright smiles, unseen by other eyes, met thine
In love and tenderness. She who left thee in
thy cradle,

Had now return'd to claim her youngest child,
Then, as if common language were too weak
To speak the depth of joy, thy soul
Burst forth in song, such song as mortal lips
Untouch'd by living fire can never breathe;
To heaven clear and still clearer rose thy hymn,
It seem'd as if thy spirit, half releas'd,
Had caught the gleaming of thy golden harp,
And heard entranc'd the echo of the song
Sung by the angels—as if thou didst forget
That still thou wast but in the land of Beulah;
And then the tones grew faint and died away
In silence, and another star was shining
In the crown of thy Redeemer. * * *
In hours when care sits lightest on us,
We will still be haunted by thy memory,
And then will come a longing to behold
Again thy loveliness—to meet the glance
Of thy clear eye—to hear thy bird-like music—
To feel the clasp of thy entwining arms—
To thrill with love and joy beneath the touch
Of thy long-clinging kiss—In vain! in vain!
God help us then in our deep agony.

[FOR THE RECORD.]

BY ENDS.

(From the prose of John Bunyan.)

Suppose, by chance, a minister can get
A benefice on which his heart is set;
But, to obtain it, he must labour more;
Must practise stricter habits than before;
Must to his flock more carefully attend,
Or certain truths with greater zeal defend;
Perhaps (to please the public) must consent
To change his principles to some extent:
May he not get the living, if he can,
By these means—yet be judg'd an honest man?
He may. For greater riches to desire,
And after church-preference to aspire,
Are not unlawful. Therefore he need make
No question in the case for conscience sake.
Besides, (and none will doubt but *this* is right)
It brings his graces into clearer light:
It makes him exercise the parts which heaven
For his advancement in the world has given.
And if, to please the public, we suppose,
That he gives up his principles—this shews
That he is of a self-denying mind,
Winning in his deportment, sweet and kind.
And should not ministers, like Paul, become
All things to all men, that they may win some?
In the same manner could a merchant hope
To bring more trade and profit to his shop;
Perhaps to get a pretty, rich, young wife,
By merely leading a religious life;
In my opinion he might do all this—
Ay—and much more; and nothing be amiss.
For, it is good his business to improve;
And it is good to prosper in his love,
By getting to himself a rich, young wife;
And it is good to lead a pious life;
Now, surely, by becoming good, to bring
Good to one's self must be an honest thing.
X. Y. Z.

COLLECTION FOR THE SYNOD FUND.

This Collection, by appointment of Synod, will be taken up in all the Congregations and Mission Stations of the Church, on the third Sabbath in January. It is to be borne in mind, that since the collection for the Home Mission Fund was discontinued, the demands upon this Fund are greatly increased.

STATEMENT RESPECTING THE COLLECTION FOR SYNOD FUND.—This Collection is appointed by the Synod to be taken up in all the Congregations connected with the Church, on the third Sabbath of January. It is earnestly hoped, then, this appointment will be duly attended to by all our Ministers and Missionaries and Congregations. Intimation of the Collection should be given on the Sabbath preceding that on which it is to be made—together with some explanation of the objects to which its proceeds are to be applied—unless such explanation be distinctly and fully made and pressed upon the consideration of our people, and unless they respond to the call with suitable liberality, very serious inconvenience and injury will be inflicted on individuals, and very important interests of the Church will be materially hindered and damaged. This will be made manifest to all, by a simple statement of the claims upon the fund—which are much heavier this year than they have ever been before.

1. The Synod Fund is charged with the Synod Clerk's salary, and the expenses incurred in the transaction of the business of the Church—such as printing, postages, &c.
2. It is charged with a proportion of the salary of the Agent of the Church.
3. It is charged with the salaries of the Minister and Teacher set apart by the Church for the spiritual improvement of the coloured population of the province; and
4. It is from this fund also, that the expenses of the Missionary sent by the Church to visit the long-neglected Red-River settlers, must be defrayed, so far as these may not be otherwise provided for.

Taking these claims together, and at a moderate estimate, a sum of more than £300 will be required to meet them for the current year.—This amount will be raised without difficulty, if each congregation and station cordially and faithfully do its part, in sustaining the common interest and in fulfilling the common obligation, in regard to objects of manifest importance to the efficiency of the Church and the advancement of the Gospel.

In claiming the liberality of the Church in behalf of the Synod Fund, it ought to be stated, that the annual collection for the *Synod's General Home Mission Fund* has been discontinued—which latter would have been charged with a large proportion of the foregoing claims.

The Synod indeed authorised its Home Mission Committee to claim from each of the Presbyteries the contribution of a proportionate share of the annual expenditure of the Raleigh Mission