

FOREIGN AND JEWISH MISSION OF THE FREE CHURCH OF SCOTLAND.

Kenyon, Indian Lands & Roxborough,	£2	5	7½
per M. Campbell			
St. Thomas, per Rev. John Fraser...	5	0	0
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DONATIONS TO THE MUSEUM OF KNOX'S COLLEGE.

From Mrs. Cameron, Vankleekhull—
Picture of a Chinese Wedding.

How JOHN KNOX GOT A WIFE.—Knox used to visit Lord Ochiltree's family, preaching the Gospel privately to those who were willing to receive it. The lady and some of the family were converts. Her ladyship had a chamber, stool and candlestick for the prophet, and one night at supper says to him, "Mr. Knox, I think you are at a great loss for want of a wife," (he was then a widower) to which he said "Madam I think nobody will take such a wanderer as I," to which she replied, "Sir, if that be your objection I'll make inquiry to find an answer 'gainst our next meeting."

The lady accordingly addressed herself to her eldest daughter, telling her she might be very happy if she could marry Mr. Knox, who would become reformer and a great credit to the church; but she despised the proposal, hoping her ladyship wished her better than to marry a poor wanderer. The lady then addressed herself to her second daughter who answered her as the eldest.

Then she spake to her third daughter, about nineteen years of age, who very frankly said, "Madam, I'll be very willing to marry him, but I fear he'll not take me," to which the lady replied, "If that be all your objection, I'll soon get you answer." Next night at supper, the lady said to Mr. Knox, "Sir, I have been considering upon a wife to you, and find one very willing," to which Knox said, "who is she Madam?" She answered "my youngest daughter sitting by you at the tea table." Then addressing himself to the young lady, he said, "My bird are you willing to marry me?" She answered, "Yes sir, only I fear you will not be willing to take me." He said, "My bird if you be willing to take me, you must take your venture of God's providence as I do. I go through the country sometimes on foot, with a wallet on my arm, a shirt, clean band and a Bible in it; you may put something in it for yourself; and if I bid you take the wallet, you must do it, and go where I go, and lodge where I lodge." "Sir says she I'll do all this." "Will you be as good as your word?"

"Yes I will." Upon which the marriage was concluded, and she lived happily with him, and had several children by him. She went with him to Geneva, and as he was ascending a hill, as there are many near the place, she got to the top of it before him, and took the wallet on her arm, and sitting down, said, "Now good man, am I not as good as my word?" She afterward lived with him when he was minister at Edinburgh.

Episcopacy.—Prelacy has no foundation in the scriptures, viewed as a human expedient; its tendency is extremely doubtful, if not necessarily hurtful to the interests of religion. The words Bishop and Presbyter are interchangeably used in the New Testament; and the most popular arguments for the Divine origin of Episcopacy are founded on ignorance of the original language of scripture. It was the opinion of Jerome and other Christian fathers, that all ministers of the gospel were at first equal; and that the superiority of bishops originated in custom and not in divine ap-

pointment. A certain degree of pre-eminence was at an early period given to one of the college of Presbyters over the rest, with the view, or under the pretext, of preserving unity; but the device has often bred dissension, while it fostered a spirit of ambition and avarice among the clergy. From ecclesiastical history it is evident, that, for a considerable time after this change took place, bishops were parochial, not diocesan. The same principles which justify, and the same measures which led to the extension of the bishop's power over all the pastors of a diocese, will justify and lead to the establishment of an archbishop, metropolitan, or patriarch, over a province or kingdom, and of a universal bishop, or pope, over the whole Christian world. The maintenance of the hierarchy in England, is one cause of the poverty of the lower orders of the clergy, pluralities, want of discipline, and other abuses which have produced dissensions and heart-burnings in that flourishing kingdom. The effectual way of redressing these evils, is to strike at their root, by abolishing prelacy, and restoring that purity of rank and authority which existed at the beginning among all the pastors of the church. MELVILLE.

JUST RECEIVED,

A LARGE assortment of the publications of the Religious Tract Society, including several new works.

Sabbath School Libraries and requisites, from London and Philadelphia.

Bibles and Testaments with the metrical version of the Psalms and Paraphrases from Edinburgh.

The whole of the above are for sale at the depository of the Upper Canada Tract Society, upon the most reasonable terms.

47 Yonge Street,
24th July, 1851.

By order of the Committee,
JAMES CARLESS,
Depository.

THE CANADA LIFE ASSURANCE COMPANY, HAMILTON,

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Rates and full particulars may be obtained of E. BRADBURNE, Agent, Albany Chambers, Toronto, May 20, 1850.

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QUALIFICATIONS:—He must be a man of honest report, sound Evangelical principles, and tried piety; one who is influenced in seeking to be thus employed by the single motive of being instrumental in the promotion of the Redeemer's Kingdom.

His duties will chiefly consist in carrying the Scriptures from house to house in country districts; he must necessarily therefore be of a robust constitution.

Applications to be sent, post-paid, to NEIL McLEOD, Esq., Secretary to the Bible Society, Kingston, containing recommendations and names of referees; also with a short sketch of the life and present occupation of the applicant. Kingston, 20th May, 1851.

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Oct. 23, 1851.

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D. McLELLAN.

Hamilton, January, 1851.

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