

for some time to that quarter. I hope he will succeed in reviving them.

It has been reported that Mr. P. Thomson has received instructions, with regard to the ecclesiastical affairs of the Canadas, similar to the instructions sent to the Governors of New South Wales, and which, we hope, will be found practical and efficient here. But experiments, both in ecclesiastical and civil legislation, will be tried in troublous times.—Believe me to be, &c.

According to what Dr. Mathieson anticipates in his letter, Dr. Cook formally announces the appointment of Mr. M'Morren:—

#### LETTER

From the Rev. Dr. Cook to Principal Macfarlan.

REVEREND SIR,

I have been directed by the Presbytery of Quebec, to communicate to you, for the information of the General Assembly's Committee on Colonial Churches, that, on the 6th instant, the Presbytery appointed the Rev. John M'Morren, a probationer of the Church of Scotland, to the mission at Melbourne, in the eastern townships in this province,—the station at which it seemed, on the whole, most desirable that a minister of our Church should, in the first instance be placed. Of Mr. M'Morren's talents, prudence, and piety, the Presbytery have had ample opportunities of judging, and entertain the most favourable opinion. It is the earnest desire of the Presbytery, that, out of the sum placed at the disposal of the Presbytery some time ago for the behoof of these townships, £100 a-year, for three years, should be granted to Mr. M'Morren. This sum the Presbytery have not hesitated to assure Mr. M'Morren he may expect; and so desirous have we been that at the commencement of his labours in this new field, he should be as free as possible from pecuniary embarrassment or dependence, that we have, for three years, guaranteed him £50 more in addition. By three years' time, it is expected, his congregation will be able to give him the necessary support. Mr. M'Morren has, since his appointment, been ordained; and has proceeded to the scene of his labours. Of course, these will not be confined to Melbourne; but, as far as he is able, he will minister to the spiritual wants of the members of our Church scattered over the whole district.

I beg, very respectfully, to be informed of the resolution of the Committee; and if, as we expect, it is favourable, whether Mr. M'Morren, or the Moderator of Presbytery, will draw for the annual allowance, and on whom.—I have the honour to be, &c.

We are happy to intimate, that the Committee have cordially confirmed Mr. M'Morren's appointment, and have also named the Rev. Mr. Simpson to the station at Cowan's Mills, which Dr. Mathieson, in the close of his letter, strongly recommends as a suitable place for a missionary.—*Missionary Record.*

#### DR. ALDER'S VISIT TO BRITISH NORTH AMERICA.

We have great pleasure in laying before our readers the following extract from the Minutes of the Committee of the Wesleyan Missionary Society.

Dr. Alder, on his return from his recent visit to the Society's Mission in British North America, favoured the Committee, at two successive meetings, with a very able and interesting report of his various travels and exertions in promoting the interests of the Society, and the important object for which he was deputed by the Committee, on which it was—

Resolved unanimously,—That the Committee feel it their pleasing duty on this occasion to accompany their cordial welcome of Dr. Alder on his return to this country, and to his official labours among us, by devout expression of their gratitude to Almighty God, for the preservation of Dr. and Mrs. Alder, during their long absence from home—for his blessing on Dr. Alder's visit and labours—and for the successful result of his able and judicious endeavours to secure the rights and interests of the Indian Tribes connected with us, and to obtain from the Government of Upper Canada the payment, which had for a while been suspended, of the large arrears of the pecuniary grant due to the Society on account of its Indian and other missions in that Province.

That the committee also feel it their duty to present to Dr. Alder, together with their most sincere congratulations on his return to England, their cordial thanks for the great ability, discretion and fidelity with which he has executed the difficult and diversified duties, connected with his recent Mission, and to assure him of their great satisfaction with the report he has now made, and of their highest affection and esteem.

That Dr. Alder be respectfully requested to embody the substance of the Report, which he has now addressed to the Committee, in a written document, to be preserved among the Records of the Society for future consultation; and also to prepare such a communication for publication as he and his colleagues may deem likely to gratify the friends of the Society,

and to serve the interests of our American Missions.

A letter addressed to Dr. Bunting, as one of the Secretaries of the Society, by His Excellency Sir George Arthur, K. C. H. &c. Lieutenant Governor of Upper Canada, dated Government House, Toronto, September 25, 1839, conveying the thanks of His Excellency to the Society, for the mission of Dr. Alder, was read to the Committee.

Resolved,—That the Committee received Sir Geo. Arthur's letter with great satisfaction, and that it be recorded on the minutes of the Society.—*Watchman.*

#### INTERESTING EXTRACTS.

##### WE WOULD SEE JESUS.

I would see Jesus in prosperity, that her fascinating light may not lead me to a dreadful precipice, but that his good Spirit may whisper to my heart, the noble inducements Christians have to devise liberal things; that I may ever be saying, "What am I, O Lord, that thou shouldst put it into my heart to do these things, when the earth is thine and the fulness thereof; it is but thine own which I return unto thee."

I would see Jesus in adversity, because he is a friend born for such a state; because when all the fallacious prope of happiness give way, his single name alone supports the building. I would see Jesus in adversity, that I might order my cause before him, for he has all power in heaven and in earth, and can easily arrange future events, so as to throw lustre on the darkest circumstances.

I would see Jesus in health, that I may turn at his gentlest reproof; that I may not be full and forget God, but be devoted, body as well as soul, to his praise.

I would see Jesus in sickness, because he healeth all my diseases; he alone dispenses the balm of Gilead, he alone is the Physician there.

I would see Jesus in ordinances, for what are ordinances, destitute of him? As the body without the spirit is dead, so are ordinances without Christ. He shows himself through the lattices, he appears in all his beauty, he is as dew unto Israel, as the shadow of a great rock in a weary land; his people sit under his shade with great delight; his fruit is pleasant to their taste. They say continually in ordinances, "make haste, O my beloved; be thou like a young hart upon the mountains."

I would see Jesus in social intercourse; for what are the charms of friendship? What the refinements of taste? What the pleasures of conversation? Are they not all unsatisfying and delusive, unless sanctified by the grace of this Redeemer?

I would see Jesus in my own heart, as lord of its affections, of its purposes, of its pleasures; as the grand mover of its hopes and fears, the author of its existence and its happiness.

I would see Jesus in death, as the Sun of Righteousness, whose beams, in the darkest moment, can spread light and healing. I would listen to his voice, saying, "To him that overcometh will I give to eat of the tree of life." "Fear not, I have the keys of hell and death." Arise, O thou wearied follower of the crucified Lord, and enter into thy rest.

I would see Jesus in glory, for what is heaven itself without him? But when we shall see him as he is, then shall we be like him, and be happy in his presence.—*Christian Intelligence.*

##### AMUSEMENTS OF CHILDREN.

Something in the form of recreation is indispensable to the well being of children, both as it respects the body and the mind. It is a grand mistake, however, to suppose that exciting pleasures, which stimulate the passions, are essential to the health or happiness of children. An education which contemplates pleasure as a primary object, will be sure to impress dangerous lessons on the youthful mind. Such a method will foster a craving appetite for mere animal gratification, and will render fruitless all attempts to discipline the mind.

Amusement with children should be an accompaniment of their other pursuits. They should be taught early to seek and find pleasure in the rational exercise of their faculties. If there must be hours of relaxation from all mental effort, let them be spent in recreations which tend to the invigoration of the bodily frame, without ministering in any way to the follies and vices of the youthful mind.

Parents should endeavour to impress an intellectual character upon the amusements of their children, that they may contribute to the general improvement of the mind, while they afford necessary relaxation to the body.

The literature of the present age supplies an unprecedented number of works, which combine amusement with instruction in some useful branch of knowledge. It must be the fault of parents if they allow their children, in early life, to find access to those foolish and worthless publications which formerly proved the bane of the nursery.

One of the best amusements for children will be

found in those compendiums of science and natural history which have opened a wide and entertaining field of knowledge and wholesome excitement to our youthful population. The writings of Jane Taylor, and of Dr. Krummacher are eminently fitted to fix the attention, and to engage the affections of the young on the side of religion.

The sports and pastimes of children ought ever to be placed, under the regulation of sound moral principle, and should be at once benevolent and pure. All selfishness, cruelty and indelicacy ought to be banished from them; and much vigilance will be required, on the part of Christian parents, in order to secure this paramount object for the good of their offspring.

No amusement ought to be placed voluntarily within their reach—about which, any reasonable doubt can be entertained as to its moral fitness and decorum. The plea, often urged, that there may be no harm in introducing children once, or occasionally, to sights and scenes which it is improper for them habitually to frequent, is a very dangerous one. Suppose the case, by no means of uninfrequent occurrence, that the child thus hazardingly indulged, should become enamoured of the dubious spectacle or entertainment, and should imbibe a taste for worldly amusements utterly ruinous to his immortal interests, what would then be the reflection of the unhappy parent, who had been the instrument of conducting his unsuspecting child to the brink of that fearful precipice, from which he has been hurled into the gulf below? But what parent, when he takes his child to some place of doubtful entertainment, can assure himself that this may not be the bitter self-reproach he is preparing for himself? It is our duty to shun the very appearance of evil; and if children are trained on Christian principles, there must be, in order to success, a conscientious withholding of them from every thing that would minister to appetite, pride, and worldly frivolity.

Children who never once have been permitted to taste the intoxicating cup of worldly pleasure, are far from being less happy than others to whom the whole range of fashionable dissipation has been open. Not to permit the cultivation of such perilous tastes is the only sure method of preventing the growth of them in the youthful breast. It is the act of initiation that it is so unspeakably dangerous; but never is it so much to be deprecated, as when it has been planned and executed by the erring hand of parental indulgence.—*Parent's Friend.*

##### RELIGIOUS REVERENCE.

A Highlander, observed the Rev. Dr. McLeod, can give and take a joke like his neighbours on most subjects, but not on his religion; here he is reserved and shy. To know them on this subject, you must be a Highlander. A friend of mine was in a boat, with a man from St. Kilda, advancing, for the first time, from his native rocks, to visit the world. As he went towards the Isle of Mull, they asked him about St. Kilda, and told him of the magnificent things at Mull. He parried them off with great coolness, for some time, and good humour. At length one asked him, if he ever heard of God at Kilda. Immediately he became grave and collected. "To what land do you belong?" said he, "describe it to me." "I," said the other, "come from a place very different from your barren rocks; I come from the land of flood and field, and land of wheat and barley, where nature spreads her bounty in abundance and luxuriance before us." "Is that," said the Kilda man, "the kind of land you came from?" "Ah! then, you may forget God, but at St. Kilda, man never can. Elevated on his rocks, suspended over a precipice, tossed on the wild ocean, he never can forget his God: he hangs continually on his arm." All were silent in the boat, and not a word more was asked him about his God.

##### REV. R. CECIL.

The Rev. Richard Cecil had a talent of illustrating his subjects, and particularly for seizing incidents of improvement, which gave an edge to his wise admonitions, and fixed them deep in the memory. Riding, one windy day, with a friend, the dust being very troublesome, his companion wished that they could ride in the fields, where they could be free from dust; and this wish he more than once repeated. At length they reached the fields, when the flies so teased his friend's horse, that he could scarcely keep his seat on the saddle. "Ah! sir," said Mr. Cecil, "when you were in the road, the dust was your only trouble, and all your anxiety was to get into the fields; you forgot that the fly was there!" Now this is a true picture of human life; and you will find it so in all the changes you make in future. We know the trials of our present situation; but the next will have trials, and perhaps worse, though they may be of a different kind.

At another time, the same friend told him he should esteem it a favour, if he would tell him of any thing,