

that is broken down, and without walls." Learn then, my young friends, to bridle your passions, and govern your temper, from your earliest days.—*Dr. Alexander.*

TEACHING A FUNCTION OF THE CHURCH.

The Church is a party to education, because TEACHING IS ONE OF THE FUNCTIONS OF THE CHURCH. This position in the abstract will scarcely be denied. God makes use of his Church to "teach all nations." It is her very vocation to instruct in divine things. The great practical question here for consideration is, how far the teaching of other things besides pure religion is embraced within the scope of ecclesiastical authority?

In answering this question so as to bring general learning within the lawful sphere of the Church, it is important to remember, in the first place, 1. That the proper knowledge of the Bible calls into requisition learning of every kind. History, geography, astronomy, mental philosophy, general literature, and in short, every department of knowledge is fairly subject to the demands of every one who desires thoroughly to understand the Scriptures. On the principle, therefore, that the greater includes the less, the Church has a right to teach the general branches of education as auxiliary to the interpretation and knowledge of the divine word.

2. It must also be remembered that, if secular knowledge is taught outside of the Church and in a secular way, the opportunities for inculcating divine truth are rendered very unpromising. The Church cannot hopefully undertake the dissemination of religion throughout the world, when secular training is allowed to anticipate its aims.

3. In the third place, light may be thrown upon this subject by inquiring into the natural method of propagating religion among the ignorant and the heathen. Is it by education, or by simply preaching the word, or by a union of the two? Certainly by a union of the two. All our missionary stations have elementary schools and higher academies as indispensable auxiliaries in the work of teaching religion. These institutions cannot be trusted to foreign hands. The Church herself must superintend them with a religious interest which does not slumber. Her hopes of success are there. The great educational Institute, under Dr. Duff's care at Calcutta, has done more to undermine Hinduism than all other causes combined. The Government institution, in which religion was not definitely taught, produced no impression upon the pagan mind, except to make it infidel. But the Spirit of the Lord has made the Christian institution of the Free Church of Scotland a terror to the Brahmans, whilst the other readily receives their patronage. Experience proves that in the propagation of Christianity the Church cannot forego the advantages of superintending the mental cultivation of those she hopes to convert to the knowledge of the truth.

4. Let it also be considered that, in a Christian land, the Church succeeds in winning her youth to the Saviour in proportion as she combines the religious element with secular learning. It is indeed said that, in Christian countries, where there are so many other opportunities of inculcating religious truth, there is no necessity for the care of the Church in general education. In opposition to this statement, it may be confidently affirmed that fidelity to the Redeemer in daily education receives a blessing even where other privileges are realized to the greatest extent. What institutions enjoy the outpouring of God's Spirit? Is Religion often, if ever revived, where the course of instruction is not leavened with religious truth and superintended by religious men? The promises of God are not with the ungodly. His covenant is with them that fear Him. Conversions to Christ are the joy of religious institutions.

5. The facility with which ministers become teachers of general knowledge, and the admitted

relationship between the two professions of preaching and teaching, go far to establish the position taken. Probably nearly 300 of our ministers are engaged in teaching, and many of them in immediate connexion with the work of the ministry. The fathers of our Church signified themselves as instructors of youth. Numbers of them personally established and superintended schools and academies. Did these men depart from their ordination vows? On the contrary, did not the general commission to preach the gospel, and to feed the lambs, authorize them to devote a large part of their energies in training the rising generation and in bringing the Gospel to bear upon their minds and hearts through the apparently circuitous, but really direct, course of public education.—*Am. H. & F. Record.*

BAD TEMPER.—When moralists and philosophers of all sorts set about reasoning on the phenomena of the world we live in, and contemplating the mass of human misery to be found therein, trace it to all the fearful crimes that since the fall of man have found their way into the heart, they overlook one little cause of suffering, which blights more happiness and neutralizes a greater portion of God's bounteous favours than all the other heinous enormities of our depraved race put together. This hateful, stealthy, heart destroying blight is often found where everything like atrocious vice is utterly unknown, and where many of the highest virtues flourish. Probity, liberality, temperance, observant piety, may all exist with a sour temper; yet, many a human being has been hung in chains whose justly punished deeds have not caused one hundredth part the pain to his fellow-men which a cross temperament is sure to give. How often has a bright sunny day risen upon a healthy, prosperous, gay-spirited race, each hour of which, 'though blessed with all that Heaven can,' has been poisoned, mildewed, and rendered hateful to every member of it by the habitual ill-humor of its head! Yet all the reprobation cast on such a one is summed up in the gentle phrase, "He is a tiresome man," or "She has a disagreeable temper, poor woman."

Many husbands are kept from following the Lord fully by their wives; and many wives kept back by their husbands; it is happy when such are "helps meet" for each other. It is Satan's policy to tempt, by those who are dear to us. Adam by Eve, and Christ by Peter.

FETTERS ON THE PRESS IN FRANCE.—A Protestant journal in Lower Brittany recently stated the fact, without reflection or comment, that five Romanists in Edinburgh had been converted to Protestantism. The prefect of the department, regarding this as an attack on the Papal religion, addressed the editor a warning, in which he says, "If you do not abstain absolutely from all allusions of this kind, I will not hesitate to make you feel the power with which I am armed."

RECENT SCENE IN "THE VALLEYS."—On Sabbath 11th July last, about two hundred workmen, Roman Catholics, had assembled in La Tour to hold a soiree. After having attended the Popish worship in the forenoon, they came to hear M. Peyrot, the Protestant minister, in the afternoon. On leaving the service, they said they had never heard anything like it—anything so good. They also saw baptism administered by him, and were struck with the Protestant mode. "Why," they said to some of the Vaudois, "you are Christians too, as well as we; there is no difference." "No," was the reply, "no difference, except the Pope and the payment." They afterwards came asking Bibles, which were given them, to the number of twenty-two or twenty-five.—*H. & F. Record.*

TRIFLING WITH THE WORD OF GOD.—The New York *Observer* gives sundry curious extracts from a new translation of the Bible by the Bap-

tists in the Armenian language. The learned translators, for their own sectarian purposes, were so anxious to secure the insertion of a word for baptize, which should express the idea of immersion, that they have used a term which conveys to the native Armenians of all classes, learned and ignorant, no other idea than that of drowning! "He that beheveth and is drowned shall be saved."

RECEIPTS FOR THE RECORD.

VOL. IV.—John Aikenhead, McKillop.

VOL. V.—John Aikenhead, McKillop.

VOL. VI.—D Cattanaeh, Esq, Kenyon; D Gibson, Cheltenham; John Aikenhead, McKillop, on ac 1s.

VOL. VII.—Rev. Robert Ure, Streetsville; D Cattanaeh, Esq, Kenyon; Wm Ewen, Brock; R Clow, Melbourne; Neil Ross, Brucefield; Ed Mundle, Prescott; Neil McMillan, Archibald McBrayne, Robt Ralston, Raleigh,* P Box, Esq, Palermo.

VOL. VIII.—Rev Robt Ure, Streetsville; Jno Ure, Dumbarton, Scotland; Jas Gray, Kingston; D Cattanaeh, Esq, Kenyon, on ac 1s; W Ewen, Jas Thomson, W Hunter, Brock; Rev A Reid, Port Soy, Scotland, for ½ vol; Rev Mr Thorburn, Inverness, Scotland, for ½ vol; Rev John Alexander, Niagara, on ac. 1s 3d; Rev Joseph Alexander, Norval; Adam McKay, Bradford; Wm King, Esq, 5s, Geo Gordon, Lewis Cuthbertson, Wm Shirley, John Duff, Bristol, for ½ of vol viii. and ½ of vol ix; Richard Davies, Seneca; James Smith, Toronto Academy; John Turner, elder, Fingal, 5s; Rev James Harris, Geo A Pyper, Esq, Toronto, to middle of vol ix; J McKerral, John Buist, Raleigh,* Angus Grant, Tilbury East; P Box, Esq, Palermo.

* The letter from Raleigh, containing 26s was accidentally mislaid last December, and only came to hand a few days ago.

Mr. Burns acknowledges the following receipts for the Funds of the Church, viz:—for

JEWISH AND FOREIGN MISSIONS OF THE FREE CHURCH OF SCOTLAND.

Binbrook and Saltfleet, per Rev. G. Cheyue..... £2 15 0

FRENCH CANADIAN MISSIONARY SOCIETY.

Brockville, per Adiel Sherwood, Esq. £2 12 3
 Highland Creek, Scarborough', per Jno. Thom, Esq..... 1 7 2½
 Union and Norval, per Rev. Joseph Alexander..... 3 0 0
 Caledon West, per H. Patullo..... 1 0 0
 Knox's Church, Toronto, per James Leask, Esq..... 10 0 0
 St. Andrew's Church, London, per J. Fraser, Esq..... 6 15 0
 Brucefield, per George Walker..... 2 5 0
 * Calvin Church, Pembroke, per Rev A. Melville..... 0 15 0
 Weston, per Dr. Gilchrist..... 0 18 8
 Port Sarnia, per T. Houston, Esq... 3 10 0
 Wakefield, per Rev. John Corbett... 1 10 0
 Goulbourne and Nepean, per Rev. J. Gourlay..... 3 0 0
 Essa, per Rev. T. Lowry £0 14 5½
 Innisfil, do 1 0 7½
 Barrie, do 1 8 11

3 4 0
 Less discount on cheque 0 1 3

3 2 9
 Humber, per Mr. Dunbar..... 0 15 0
 Scarborough', per Wm. Clark, Esq..... 2 6 9

* The contribution of this congregation (£2 5s.) was omitted in the last financial table.