

pits of the Church. He spoke of the students trained in this country, as being much better prepared for Canadian work, by their knowledge of the country, having it all mapped out as it were in the eye of their mind. Mr. S. also showed the importance of the financial department, and expressed his gratification at the condition of the society in this respect.

After singing again part of the 18th Paraphrase, and prayer by Mr. Black, (student,) the meeting proceeded to the election of office-bearers for the ensuing year. Mr. Esson having left, Mr. Black occupied the chair, when the following office-bearers were chosen:—

President—Mr. James Black.

Vice-President—Mr. William Blain.

Cor. Secretary—Mr. John Laing.

Rec. Secretary—Mr. John Rennie.

Treasurer—Mr. David Wardrop.

Committee—Messrs. John Anderson, John Murray, Archibald Crawford, Thos. S. Chambers.

News Committee—Messrs. John Murray, John Millan, Samuel Kedeley, William McMullen.

Tract Committee—Messrs. James Ferguson, John McMillan, Thomas Chambers, Malcolm McVicar.

Auditors—Messrs. James Thom, and John McMillan.

At Mr. Laing's request, the society allowed Mr. Samuel Kedeley to take his place as Corresponding Secretary.

The meeting was then closed with prayer.

TORONTO ACADEMY.

This school has now for several years occupied a high place among the educational institutions of the city. We are not aware of any that give a more prominent place to scriptural training, and to thorough grounding in the elementary course of the various studies. For example, the greatest attention is paid to the grammar of the languages taught, and the student required to analyze and thoroughly understand his exercises. In addition to the branches usually taught in this and other schools of the better class, the services of an accomplished elocutionist have been secured. We look upon this as very important. Good reading and speaking are rare accomplishments—difficult of attainment after habits have been formed and perhaps a bad system adopted.

We would recommend those who can avail themselves of Toronto Academy, to call on the forenoon of Saturday and hear the public examinations, and judge for themselves of the efficiency of the system and the proficiency of the pupils.

The Rev. James Forbes, a Roman Catholic priest in Glasgow, convinced of the errors of Romanism, has left his communion and offered his services to the Irish Mission in Edinburgh. Mr. Forbes is in the prime of life—an energetic, talented man.

THE REV. W. C. BURNS has been cooperating with other missionary brethren, in editing a new edition of Hymns for Chinese public worship.—Mr. Burns is also engaged in translating into Chinese, the first part of the "Pilgrim's Progress." Eight-two boys are at present receiving instruction in the school of the English Presbyterian Mission at Amoy.

MISSION TO THE COLORED POPULATION OF CANADA.

Buxton.—The semi-annual examination of the Mission School at Buxton, took place on Thursday, the 21st October. The day was favorable, but in consequence of the hooping-cough and chicken pox, which had, for some weeks previous, prevailed among the scholars, there was but a small proportion of the usual summer's attendance present. About fifty-two, however, took their seats at the appointed time, and underwent a long and searching examination.

The improvement of all the classes, during the last six months, was very manifest and satisfactory to the spectators. The proficiency of many pupils in the higher branches, was highly gratifying. The Latin, Geography, English Grammar, and History classes, displayed a degree of acquirement which plainly demonstrated that the intellectual faculties of the colored race are by no means of an inferior order.

It is very delightful to observe the courage with which they undertake their studies, the thirst exhibited by both old and young, for that knowledge which their oppressors have ever denied them, and the cheerful and kindly spirit which pervades both pupils and parents.

Several pieces of music were sung at the close, with taste and harmony. Their voices are melodious, and most of them seem to have a talent for music; and the manner in which they engage in this exercise, at the close of the school, shows that they do not feel the numerous studies of the day very burdensome. In short, we think, that the success which has attended our efforts for the advancement of this long neglected and despised class of our fellow-mortals, has already far exceeded our most sanguine expectations.

THE SABBATH SCHOOL ANNIVERSARY, which took place on the Monday following the examination, was still more delightful and animating.—Although the day was very unfavorable, fifty-five Sabbath scholars took their seats on the west side of the Church, and a numerous company of spectators on the right, so that the Church was almost full.

The meeting was opened with praise and prayer, and after a brief but impressive address from their devoted missionary—Rev. Mr. King—they received an abundant supply of the good things of this life, the greater part of which was spontaneously provided by some of the coloured families in the vicinity. The refreshments having been served and thanks returned, they were again addressed by one of their teachers and by their superintendent. To all the addresses, both old and young listened with devout attention.—The whole scene was very affecting. All present seemed to feel the vast importance of the Sabbath school, and to rejoice over the privileges which they now enjoyed. Doubtless few, if any of them, ever witnessed the like before. They felt that they were highly favored, compared with many thousands of their brethren, who still groan under the yoke of their oppressors, and are prohibited the use of that book which alone can make life comfortable and death happy.

We hope this good work will go on and pro-

per, and that a brighter day is dawning over our colored brethren. The youths that are now educated in the week day school, and are receiving religious instruction in the Sabbath school, may yet go forth as missionaries amongst their benighted brethren. Let us labour in faith and prayer, pleading that the day may be hastened when Ethiopia shall stretch forth her hands unto God.—*Communicated.*

THE MENONITES.

The founder of this sect was Simon Menno, a Dutch priest, who lived about the middle of the sixteenth century. The followers of Menno are about five thousand in France. In this Province, they and the Tunkers number about 8000, and are known by the name of Menists, or Menonists. They claim to have been descended from the Waldenses, and to preserve the forms of the primitive Church. Their true origin may be traced, along with that of the Anabaptists, to the fanatical disciples of Luther. The Anabaptists were turbulent—mixed up politics and religion—indulged in gross excesses—and took up arms to propagate their creed. The Menonites, on the other hand, were quiet and inoffensive, and patient under oppression.

Menno, who was a man of a sound judgment, earnestly seeking the truth, became disgusted with Popery, and on becoming acquainted with the doctrines of the Reformation, left the priesthood. He traversed Holland and Northern Germany, awakening the unconcerned and edifying believers. Such was the success of his ministry, that he revived the sect of the Anabaptists, and gave them his name. He says, "The great and mighty God has so made known, in many cities and in the country, the word of true repentance and of pardon, that not only the proud have become humble, the impure chaste, the drunkard temperate, the avaricious liberal, the cruel mild, but they have suffered their property to be confiscated, and their bodies to be tortured and slain, that they might testify to the truth."

This religious worship of the Mennonists is performed without pomp. They meet in a plain chamber. One of their elders reads the scriptures, and makes a simple address. They sing Psalms, and in imitation of the Christians of Jerusalem, wash one another's feet.

They are rigid in discipline, truthful, and faithful to their engagements, proverbial for honesty, industrious in their habits, and peacefully disposed.

They allow their beards to grow, use an old-fashioned dress, similar to the Quakers—wear broad-brimmed hats, and large square coats without buttons. The women wear no jewelry.—Like the friends, they refuse to take an oath; and to do any military duty. Our government has exempted them from militia service, on the payment of a small fine, which we believe they pay cheerfully, and thus are saved from the humiliating burlesque of a Canadian militia training.—In France, the Emperor Napoleon would not allow any exemption from the conscription, but in order to meet their conscientious scruples, decided that they might, after enrolling their names, remain in the rear, and take no active part in the battles. This quiet, inoffensive sect, is characterized by strict obedience to the laws, and a high standard of morality.