

The Record.

FOR ANNO. OCTOBER. 1860.

THE END OF A VOLUME.

Our readers will observe that the present number concludes volume sixteenth. We earnestly request a prompt renewal of subscriptions. We also wish to see an increase. Although from month to month the subscription list is always increasing more or less, the increase is not what it should be. We trust that ministers, and missionaries, and congregational agents will aid in this matter.

We cannot promise rewards and premiums, excepting a free copy of the *Record*. The terms are so very low that no inducement of this kind can be held out. But we trust that ministers, elders, and others will lend their influence to sustain, and extend the circulation of the *Record*.

Many of our subscribers are in arrears. This is not right or just. We earnestly call on all who are in this state to remit what is due, as well as the amount of subscription for the ensuing volume. The terms are 2s. 6d. in advance, 3s. 1d. when not paid in advance.

COLLECTION FOR FRENCH CANADIAN MISSIONARY SOCIETY.

By appointment of Synod, the collection in aid of the French Canadian Missionary Society, falls to be made on the third Sabbath of October. It is earnestly to be hoped that the collection will be made in all the congregations and stations, and promptly remitted. Nor do we deem it out of place to urge increased liberality in aid of this important mission. For some years, too good an excuse for diminished contributions has been found in the failure of the crops, and the scarcity of money. These excuses are now taken away. In the providence of God the country has been blessed with an abundant harvest, while remunerative prices are paid for most articles of produce. We trust there will be a due recognition of our obligations to God in a hearty consecration to his cause of a portion of the substance with which he is blessing us. Let this year see us making up past deficiencies, recognizing it both as a duty and a privilege to honor the Lord with our substance, and with the first-fruits of all our increase.

The Society in whose behalf our contributions are asked has not been left without tokens of divine approbation and blessing. Without entering into minute statements of

the results, we may state, that through it thousands have received a scriptural education, and have been brought into contact with the Gospel, while not a few have been separated entirely from Popery, and are now, by a consistent walk and conversation, letting their light shine before men. Its operations consist in the preaching of the Gospel, the circulation of the Scriptures, and more especially the instruction of the young. During the year past the following agents have been sustained by the Society, viz: 15 Colporteurs and Catechists, 7 Teachers, most of them being at Pointe-aux-Trembles, and 4 ordained ministers. The operations of the Society, might be largely extended. But the means are wanting. Greater liberality, indeed, is needed for the continuance of the work on the present scale. We trust, therefore, that there will be a liberal response to this call.

We subjoin a few extracts from journals of Colporteurs employed by the Society, and recently furnished to us by the Committee. We could fill several pages with interesting extracts. What we have inserted may give an idea of the trials as well as of the encouragements of these devoted men.

Persecution.—"I was very glad to visit our brother R., who is much persecuted by the neighbours, on account of his change of religion. Often, at night, Romanists mob his house, and endeavor to frighten him, but he is not shaken. At last they told him they would let him be quiet if he would promise to keep his Protestantism to himself, and not talk about religion to any one in the place. He answered in the words of Scripture—If I should hold my peace the stones would immediately cry out. I spent the evening with these friends in exhortation and prayer, in order that they should be strengthened for their difficulties."—J. V.

A Priest burns the Romish Bible.—"An old man at St. N. received me kindly, but refused to touch my books, because, said he, the priest warned us so much against 'pedlars' and their books. He agreed, however, to go with me to the priest and ask his opinion. The latter received me in the most insulting manner, and scolded his parishioner for bringing him a Swiss vagabond. 'You are a scoundrel,' said he, 'like all the others. I will shew you what I think your books are good for. This is a New Testament, which I took yesterday from one of my parishioners, where it was left the other day by another vagabond like you (probably a Colporteur of the Bible Society); it is the version of De Sacy, and here is on the first page the approbatur of the Archbishop of Paris. Now, see! saying which, he tore off the approbatur, and throwing it into the stove, burned it separately. He afterwards threw the whole volume into the flames.' 'What is the use of you coming into my parish; none of the people will let you into their houses and none will take any of your books; and if they do, I shall burn them.' 'Your parishioners, dear

sir, do not obey you so much as you imagine. I have been well received by many of them this morning; and, as I see there must be great need of the Gospel in your parish, I intend not to leave it without visiting every house.' I did so. Was generally well received, and disposed of many books."

A Tract.—"A man wanted me to stop in as I passed before the door of his house. I had some time before given him the tract headed 'Why does your Priest forbid you to read the Bible?' He said that he had read it attentively, and was lead by it to procure a New Testament, which he was reading. He detained me four hours in religious conversation. He has not left the Romish Church yet, but in the meantime sends his daughters to the English Sabbath School."—P. B.

The third Testament.—"We met a woman, mother of a female, who told us that she was very happy to meet us. She said it is a long time I have been desiring to see some Swiss, in order to get that book, which is the Word of God. We found that she was a soul inquiring after the things of God. We encouraged her to seek the Lord with prayer until she found him and explained to her the doctrine of atonement and salvation without works or money. She said that this was her third New Testament, the priest having succeeded in taking away from her the first two; but as to this one, she said, he shall never lay his hand upon it."—N. R.

PRAYER FOR THE COLLEGE.

The several ministers of the Synod will have received a Circular from the Chairman of the College Board, reminding them of the appointment, by the Synod, of the first Sabbath of October as a day of special prayer in behalf of the College, and reminding them at the same time of the importance of a timely and vigorous effort in behalf of the College finances.

Both of these duties are so important and so obvious that we should consider it unnecessary to say much to recommend them.

Prayer to the Great Head of the Church in behalf of the College, is surely necessary. Without His blessing no good can be done, no success can be looked for. He is the Lord of the harvest, who alone can dispose the minds of any of his people to engage in the work of the ministry. It is to Him that we must look for pious and properly qualified young men to fill up the ranks of our students, as they go out from year to year: It is to Him, too, that we must look for the bestowal of those graces and qualifications, necessary to fit them for the work of the ministry. Colleges are necessary—the lectures and training of learned professors are most valuable, and cannot be dispensed with. But we must never forget that after all it is God alone who teacheth savingly and to profit.