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# THE ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

"Wisdom and knowledge shall be the stability of thy times, and strength of salvation."

VOL. IX.

TORONTO, OCTOBER, 1853.

No. 12.

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### I AM WEARY.

I am weary of staying—O fain would I rest  
In that far distant land of the pure and the blest,  
Where sin can no longer horriblishments spread,  
And tears and temptations for ever are fled.

I am weary of hoping, where hope is untrue,  
As fair, but as fleeting as morning's bright dew:  
I long for that land, whose blest promise alone,  
Is changeless and sure as eternity's throne.

I am weary of sighing o'er sorrows of earth,  
O'er joy's glowing visions, that fade at their birth—  
O'er the pangs of the loved, which we can not  
assuage,  
O'er the blightings of youth, and the weakness  
of age.

I am weary of loving what passes away—  
The sweetest, the dearest, alas, may not stay!  
I long for that land where those partings are o'er,  
And death and the tomb can divide hearts no  
more.

I am weary, my Saviour, of grieving thy love:  
O when shall I rest in thy presence above!  
I am weary—but O let me never repine,  
While thy word, and thy love, and thy promise  
are mine. —*Amer. Paper.*

### SECOND SYNODICAL COLLECTION FOR THE YEAR.

Ministers and Missionaries are reminded that the Collection in behalf of Buxton Mission, and the Synod Fund, is appointed to be made on the third Sabbath of October. Attention is elsewhere called to these important objects.

### SYNODICAL COLLECTIONS FOR THE YEAR.

1. For the French Canadian Missionary Society, on the 3rd Sabbath of July.
2. For the Buxton Mission and Synod Fund, on the 3rd Sabbath of October.
3. For the Foreign Missions of the Free Church of Scotland, on the 3rd Sabbath of Jan'y.
4. For the Ministers' Widows' and Orphans' Fund, on the 3rd Sabbath of April.

### PRESBYTERY OF MONTREAL.

Next ordinary meeting is appointed to be held within the Session House of the Free Church, Coté Street, Montreal, on Wednesday, 2nd November, at ten o'clock, A. M.

D. FRASER, *Pres. Clerk.*

### PRESBYTERY OF TORONTO.

The Presbytery of Toronto is appointed to meet in the usual place, on Wednesday, the 12th of October, at 11 o'clock, A. M., when those Session Records that have not yet been given in to the Presbytery, will be called for.

T. WIGHTMAN, *Pres. Clerk.*

### KNOX'S COLLEGE COMMITTEE.

The Committee of Knox's College are requested to meet in the College, on Thursday, 13th October, at 11 o'clock, A. M.

M. WILLIS, *Convener.*

### KNOX'S COLLEGE.

The College Session will open on Thursday, 13th October, at 12 o'clock, noon. The attention of Students is called to the intimation, which will be found in another page.

### COMMISSION OF SYNOD.

The Commission of Synod will meet by appointment of Synod, in Knox's College, Toronto, on Wednesday, 12th October, at twelve o'clock, noon. A full attendance is desirable.

The following are the names of the members of the Commission, viz.:—The Moderator and Clerk of Synod, Dr. Burns, Dr. Willis, Messrs. McLeod, J. M. Roger, J. W. Smith, Gregg, R. F. Burns, R. Boyd, McMurray, S. C. Fraser, Wardrop, Duncan, D. Fraser, Quin, Inglis, D. McKenzie, Scott, T. McPherson, Irvine, Lowry, Wightman, Ure, Bayne, Cheyne, Smellie, and Young, Ministers; and Dr. Holden, Messrs. Morgan, Casement, Mathews, Breckenridge, Hay, Davidson, Redpath, Gibb, Clark, D. Campbell, Shaw, Henning, McMurrich, McLellan, Stewart, and Mair, Elders.

### HOME MISSION COMMITTEE.

The Home Mission Committee will meet in Knox's College, Toronto, on Wednesday, 12th Oct., at half-past six o'clock, P. M.

ALEX. GALT, *Convener.*

The following are the names of the members of Committee, viz.:—The Moderator, Dr. Burns,

Dr. Willis, Messrs. Irvine, Lowry, Ure, Young, Bayne, Smellie, D. McKenzie, Scott, T. McPherson, Sutherland, J. M. Roger, J. W. Smith, McLeod, Gregg, Burns, Reid, McMurray, Boyd, Duncan, Wardrop, D. Fraser, Quin, Inglis and Clark, ministers; and Messrs. Clark, McLellan, Mair, McMurrich, McRae, Dr. Holden, Messrs. Breckenridge, Hay, Redpath, Henning, Shaw, and Morgan, elders.

### PRESBYTERY OF LONDON.

The Presbytery of London met on the 10th day of August. The following is a short statement of the business which occupied the attention of the court:

The minutes of a special meeting, held at Aldborough, for the purpose of moderating in a call, were read, from which it appeared that a unanimous call was given by the Congregation there to the Rev. Duncan McMillan, of Caledon; and that the call had been sustained, and forwarded to the Presbytery of Toronto, in order to be presented to Mr. McMillan.

From the reports of various members, relative to the fulfilment of appointments, given at last ordinary meeting, it was ascertained that the Rev. W. S. Ball had spent three weeks at Saugeon; that Mr. Peter Currie had given one Sabbath's service to Wawanosh, and that the ordinance of the Lord's supper had been dispensed at Kincairdine, Mitchell and Thamesford.

The following further appointments were given, and arrangements made for supplying stations with preaching, and dispensing the ordinance of the Lord's Supper.

For Thamesford Mr. Tolmie was appointed for the third Sabbath of August, Mr. McKenzie for the first Sabbath of September; Mr. Ball for the third Sabbath of same month; Mr. McDiarmid for the first Sabbath of October.

Mr. Scott was appointed to spend four Sabbaths at Saugeon, and arrangements were made for supplying his pulpit in London during his absence.

Mr. McPherson of Stratford was appointed to give one Sabbath to Mitchell; Mr. McPherson of Williams to give one Sabbath to Plympton, and Mr. Graham one Sabbath to Goderich. Each person was left to choose any Sabbath which might be most convenient to him, between this date and the ordinary meeting in October.

The ordinance of the Lord's Supper was appointed to be dispensed at Fingal, on the first Sabbath in October, by Mr. Fraser, and Mr. Sutherland; at Aldborough on the second Sabbath of October, by Mr. McColl and Mr. Ross, assisted in the week-day services by Mr. Sutherland; and at Wallaceburgh, on any Sabbath found to be most suitable before the next ordinary meeting, by Mr. McColl and Mr. McLaren.

The Presbytery agreed to hold an examination, at their meeting in October, of all the students within their bounds, preparatory to their return to College. The examination to be on the course of studies prescribed by the Professor's Court.

JOHN SCOTT, *Pres. Clerk.*

## PRESBYTERY OF MONTREAL.

A special meeting was held at Indian Lands, Gengary, on the 17th August, for the induction of the Rev. Daniel Gordon, late missionary at Lingwick.

Rev. J. C. Quin, of Osnabruck and Cornwall, preached an appropriate sermon from Psalm LXXX. 12. Rev. T. Henry of Lachute, as Moderator, *pro tem*, conducted the solemn induction service, and addressed pastor and flock on their reciprocal duties. Before the services closed, the Rev. Daniel Clarke, formerly Minister at Indian Lands, gave a brief address in the Gaelic language.

The occasion was one which awakened lively interest, and the prospects are full of encouragement.

The ordinary quarterly meeting of the Presbytery was held at Montreal, on the 7th September. Mr. Inglis, of St. Gabriel Street Church, Montreal, was elected Moderator. In his absence Mr. Black, of St. Thereso de Blainville, continued in the chair.

The Rev. Mr. Forsyth, an ordained minister presently in connection with the American Presbyterian Church, (O. S.), being present, was invited to sit with the Presbytery.

The principal items of business transacted are the following:—

The Rev. R. C. Swinton was loosed from his pastoral charge at St. Louis de Gonzague and North Georgetown, to be stationed hereafter at Richmond, in the Eastern Townships, as ordained missionary, giving half of his time to the congregation at Richmond, and the other half to various stations scattered over that section of country.

The congregation of North Georgetown were, at their own request, conjoined with the congregation of Durham, Ormstown; St. Louis de Gonzague, hereafter to be a field by itself, with the new preaching station at St. Timothy affixed to it.

The Rev. William Troup asked to be loosed from his pastoral charge at English River; consideration was deferred till next meeting.

The Rev. J. C. Quin intimated his intention, at next meeting, to tender resignation of his pastoral charge over the congregation at Cornwall, actuated, in so doing, by a desire to promote the best interests of that portion of his present charge, and to see the town of Cornwall occupied by a resident Minister of the Church. The congregation of Cornwall are notified to appear for their interests at next ordinary meeting.

Mr. E. McLean, preacher of the Gospel, was instructed to divide his services between the congregations of Lingwick and Winslow. It was further agreed to take Mr. McLean on trials, with a view to his ordination as a missionary, and subjects were duly prescribed.

The trials for license of Mr. Nicol Nicolson, student, were transferred, at his own request, to the Presbytery of Hamilton.

Mr. Gordon, of Indian Lands, was appointed to dispense the Lord's Supper at La Guerre. Mr. Swinton, of Richmond, and Mr. Scott, of St. Eustache to dispense the same ordinance at Leeds and Sylvester. Mr. Clark, of Quebec, reported (by letter) that he had fulfilled a similar appointment at Inverness.

After lengthened conversation on the remuneration due to preachers, and ministers without pastoral charge, when supplying vacant congregations for a brief period, it was decided that congregations should in such cases pay to the missionary not less than six dollars for every Sabbath, besides travelling expenses.

Mr. Fraser, as Convener of the Presbytery's Home Mission Committee, was authorised to apply to the Synod's Committee for six missionaries at the distribution in October.

D. FRASER, Pres. Clerk.

## PRESBYTERY OF TORONTO.

The last meeting of this Presbytery was held on the 7th and 8th of September, and was attended by twelve Ministers, and two Elders. The following is an outline of the more important matters before the Court:

A call from the congregation of Aldboro', in the Presbytery of London, in favour of Rev. D. McMillan, of Caledon and Erin, was laid upon the table; also a letter from the Clerk of London Presbytery, stating reasons for Mr. McMillan's translation. Due notice having been given to the congregations in Caledon and Erin, although no commissioners appeared, the call was put into the hands of Mr. McMillan, who signified his acceptance of the same.

It was then resolved that Mr. McMillan be translated to Alborough, and that his connexion with the congregations of Caledon and Erin be dissolved, from and after his induction, as minister of the congregation of Alborough.

The Presbytery at the same time resolved to enter in their minutes a testimony of their unfeigned regard for their brother Mr. McM., and their regret at losing his services amongst them. The Presbytery, also, resolved to do everything in their power in behalf of the people of Caledon and Erin.

A protest and appeal on the part of Mr. David Duff, one of the elders of Oakville congregation, came before the Presbytery. This case arose out of some difference of opinion in reference to a case of discipline, and subsequent want of harmony that has existed for some time between Mr. Duff, and the rest of the members of the Session.

This case, in another shape, was formerly before the Presbytery, when the Court found nothing in the case to warrant the continuance of alienated affection among the members of Session, or to prevent harmonious co-operation in the common cause.

The appeal was now made in consequence of the Session having refused to grant Mr. Duff a certificate.

The Presbytery having heard both parties, renewed their recommendation to Mr. Duff to withdraw his resignation, and to both parties to walk together in unity. In case Mr. Duff shall insist on withdrawing, the Presbytery recommend that a general certificate should not be withheld, such as Mr. Duff's Christian character and past services justify—the Session not being precluded from stating in their minutes, or in the body of the testimonial, any qualification necessary to exonerate themselves in reference to the misunderstanding that has existed.

Mr. Wm. E. McKay, student, gave the last two of his trial discourses, which the Presbytery unanimously sustained, but delayed coming to a decision on a conjunct view until next meeting.

The report of collections for the French Canadian Mission, according to instructions of Synod, was called for, when Mr. Reid, agent, reported, that the following congregations, within the bounds, had sent out collections, viz.: York Mills and Fisherville, Whitby, Boston and Acton, Scarboro' and Highland Creek, Streetsville, Caledon, East and West, and E. Brown's Corners, Markham, King and Vaughan, (English) and Oakville.

The Records of the various Sessions within the bounds were called for, when the following were given in, examined and attested, viz.: the Records of the Sessions of Knox's Church, Toronto, Oakville and Dundas Street, Oro and Orillia, Erin, York Mills, Scarboro'. Several cases of finance were decided on, and appointments were made for supplying vacant congregations till next meeting. The Presbytery then adjourned to the 12th of October.

THOMAS WIGHTMAN, Clerk.

## PROGRESS OF THE CHURCH.

## CARTWRIGHT.

There is good cause, in every age of the world's spiritual history, to admire the gracious providence of the wonder-working God. Clouds and darkness do at times surround the throne of the Eternal; but when the Lord hides his face for a little on his people, it is only that they may see it again in still clearer light. With wonder and delight may we review the ways of God in respect to our native Scotch, English and Irish Canadian population, many of whom have the happiness to have been brought up by pious christian parents, in whose happy company they were wont in youthful years to ascend the holy hill of gospel ordinances, in their father land. But when called, in the providence of God, to leave it and settle in Canada, there were no such gospel privileges here to be enjoyed by many of them for many years. But let all glory be given to God for establishing and enlarging his Church in the midst of us. With the cultivation of the rough and pathless forest, the wild immoral wastes of sin are being reclaimed. The gospel of the blessed God is spreading from forest to forest, reverberating from hill to valley, finding its way to the hearts and homes of thousands throughout the length and breadth of the land. It is matter of joy and thanksgiving to any lover of Emmanuel, and friend of man, to hear of the rapid progress of the Church in every corner of the land, and in few places is its progress more signally manifest than in Cartwright. It is now about two years since the township of Cartwright and Manvers were formally constituted into missionary stations. At that time, the number of Presbyterian people recognized as such in those townships was few; but, through the blessing of God, their number so increased that they were able to support their missionaries in a manner which does credit to themselves and the Church. They have erected a new, comfortable place of worship, without leaving themselves in debt. It is but justice to those people to observe, that during Mr. Boag's missionary labours of fifteen weeks previous to his settlement amongst them he was treated with the utmost kindness; and as a substantial evidence thereof, he was paid by them at the full rate of his present salary. This was a satisfactory evidence (and one worthy of imitation) of their zeal for a preached gospel; and accordingly it pleased the Lord to establish it amongst them. Since that time they have experienced the good hand of God upon them. The congregation has rapidly increased in numbers and, I trust, in spiritual life. They evince much interest in the spiritual well-being of the young. Three promising Sabbath-schools are regularly kept up. They show no want of zeal for the spiritual and best interests of their fellowmen. That valuable and interesting periodical, *The Missionary Record* is read by very many of them, and they seem to have imbibed much of its spirit, as they have given willingly and largely to the support of missions, as they have had opportunity. But, above all, I cannot but allude to the large and constant attendance on the public services of the sanctuary. The several places of worship are well filled on each Lord's day. But on one specially happy and interesting occasion there was not nearly room to receive them. I allude to the observance of the Lord's Supper. On that occasion the day was unusually fine. A large congregation had filled up the church before the hour appointed for public worship, so that before the services commenced the church was not able to receive all who had come together. The passages were filled up to the pulpit, with many outside around both door and windows. The services of the day were commenced by the minister of the congregation, who addressed his people from Isaiah xxv. chap. 8 v. The Rev. Mr. Smith assisted in dispensing the sacred ordinance to a large and deeply solemn-

zed part of the congregation. Mr. Smith, at the close of the service, delivered an able and suitable discourse from Isaiah liii. chap. 10 v. After which the meeting separated, expressing their joy and gratitude for such a happy season. May the same token of God's goodness which these people have hitherto experienced ever continue to follow them. R. B.

September 14, 1853.

#### LETTER FROM RED RIVER.

We call the attention of our readers to the following letter from Red River. The Rev. John Black has, in accordance with the most earnest entreaties of the congregation there, just set out on his return to the settlement, to undertake, for a time at least, the spiritual oversight of the flock there. We shall henceforth have a standard-bearer in the Far West. May he be upheld and comforted, and made an abundant blessing to the interesting people among whom he is to labour:—

RED RIVER SETTLEMENT,  
1st June, 1853.

REV. R. BURNS, D. D., TORONTO,  
REF. AND DEAR SIR,—

In the course of the last forty years it has often fallen to our lot, at least to that of some of us, to try and stir up some person or party friendly to our cause, and of sufficient influence to aid us in planting the Church of our forefathers in this colony. But a traveller starting on a long journey, little knows what difficulty may cross his path or happen before his return, and so it was with us. When this question was first started, most of us were in the bloom of youth, and full of hope, little thinking that ere it would be settled we should all be old and grey-headed men! Not without entering into the matter historically or minutely, we might briefly state a few facts, and notice some of the difficulties we have had to contend with during that period.

When Lord Selkirk sent out his first emigrants to this quarter in 1812, and others during subsequent years, the first article stipulated by one and all, and guaranteed by his lordship, was, that a minister of our own persuasion should accompany us. But a series of cross purposes prevented his Lordship from fulfilling his promise, and this failure formed the ground work of all our trouble and disappointments. At that time, and for many years afterwards, almost every man in the colony was a Presbyterian; and from year to year, we tried, and tried again, and struggled to the utmost of our power to get a minister of our own church out. To allay our urgent and pressing applications we were more than once told that our minister would be out by this, that, and the other conveyance, and we were in constant expectation of one; but to our surprise and disappointment, the first minister that came, was a missionary of the Church of England, in 1820.

Years rolled on, more English missionaries came, and the more that did come, the more strife was engendered between the parties; the minister finding fault with the people for not falling into his ways; and the people finding fault with the minister for tampering with their conscientious feelings. And although the proselytizing work was unpopular, and would not take, yet these men now occupied the field, and every periodical of the day was filled with accounts of their success at Red River. We claimed from Lord Selkirk's agents and executors a fulfilment of the conditions guaranteed to us as settlers, but all our efforts in that quarter proved fruitless. In this state of things we then petitioned the rulers of the colony—petitioned the Governor of Rupert's Land—petitioned the Hudson's Bay Company, as head of the colony and country; wrote to our friends at home—to ministers in Scotland; yet all to no purpose.

During these anxious struggles, between hope and fear, many of our party got discouraged, and sought relief to their minds by emigration. Party after party went to the States, to Canada, to Columbia, in the hope of finding in other countries what had been denied them at Red River, by which means our numbers were thinned, as we shall presently see. During the first ten years of the period stated, all the people of the colony, with scarcely an exception, were of one creed, all Presbyterians; for the second ten years we were the majority, but in the course of the third ten years we became the minority; and for the last ten years, from the cause already stated, we have been but a fraction in the scale of numbers; but in the position we now stand, before many years revolve round, we shall not only equal, but surpass our former number. Sad indeed were the vicissitudes we underwent up till the year 1819, but in that year our condition became known through the instrumentality and kindness of Dr. Brown of Aberdeen, and the Rev. Mr. Bonar of Glasgow, and through them to the Free Church of Scotland, where it was listened to with no ordinary interest. From Scotland our case was transferred to the Free Church of Canada, and there, by the influence of yourself, and other friends, prompt measures were adopted for our relief; then the first ray of visible light beamed on our cause, and in 1851 we rejoiced to welcome the arrival of our first minister, a circumstance long to be remembered by the Presbyterian party in this colony.

To show our position at that time, and the very little hold the church of England, had on our minds we have only to state the fact, that on the arrival of the Rev. Mr. Black in the settlement, the Presbyterian party, to the number of three hundred and upwards, left the English church in one day! A site for our new church had already been secured, and a house built, which has been, and will be used as a place of public worship till the church is finished. Nor had three months passed by before elders were appointed, the Session constituted, and the congregation fully organized. The number of communicants has since been doubled; and the Sabbath school ranges from 100 to 127.

In August 1852, the foundation of a stone church was laid; but the high water or flood of that spring, caused us some loss of material, and threw back our building for a season, and deprived us of a crop, all serious evils in our way; but we have resumed our labour, the masons are again at work, and the windows and pews are in the hands of the workmen, so that if no unlooked for delay or interruption takes place, we still hope to have our church ready for Divine worship in course of the ensuing winter. An additional house for public worship, holding some 200 persons, has also been got up and finished, fourteen miles lower down the settlement. To accomplish all these important objects our utmost efforts have been called into requisition, and almost all our available means exhausted. In these undertakings there is already £300 sterling floated, an outlay too great for people in our circumstances, and which nothing but the building of our church could have justified; and although somewhat heavy and embarrassing at present, yet we do not fear but with God's blessing we shall be able to carry through, and soon be in a condition to provide for our minister also. All these steps you will allow indicate a perseverance, and a determination, on our part, to overcome all difficulties, and make a progress that could scarcely have been anticipated, and indeed our minds were filled with unspeakable joy; but, alas! how short lived are often our joys here on earth!

We have already noticed the cheering event of our minister's arrival, a man in every respect moulded to our heart's desire—none better qualified for the Red River than Mr. Black, a man of piety and peace, and the fruits of both have marked, in no ordinary degree, all his ministrations, words and actions, among us. But words fail us in giving utterance to our feelings on this head.

We were all aware from the first that the Rev. Mr. Black, came, not as our permanent pastor—no, his mission was merely a first visit, a temporary sojourn for a few months only, to see and judge of the spiritual wants of a people, whose unceasing applications had attracted the sympathy of the Church in Canada; but we did look for a permanent pastor to succeed him. And what has been the result of this visit? The result has been that Mr. Black, after spending the "first few months," considered it his duty, in accordance with the necessities of the people, to remain for another full year with us, at the same time urging on the Church, all along, the necessity of a permanent pastor being sent to Red River. But we regret, and no one more than Mr. Black himself, after all that has been done, that, up to this day, no answer to our repeated applications during the last twelve months has reached us in any shape whatever; not even a word on the subject, although Mr. Black's return to Canada is not only expected, but noticed in your *Church Record* as certain, and will take place in a day or two hence, leaving us as before, in a state of hopeless suspense.

Should, then, the Church not be in a condition to supply Mr. Black's place, and that soon, imagine for a moment how we shall find ourselves placed? First, what a triumph for those we have left! Secondly, it will settle for ever all those who may, at present, be halting between two opinions. And, in short, the possibility is that all that has been done may fall back again to nothing! in which case our last state will be worse than our first. But apart from all other considerations, are we thus destined to be, as it were, cast out of the pale of the church altogether? Surely among all the sons of our glorious and reviving church one will be found to say, in the language of the prophet of old, "Here am I, send me." But this is not all, we would humbly request, even respectfully urge our case on your attention. We have done all we can do, all in our power—even gone beyond the ordinary efforts of men in our circumstances. In our present condition we stand in much need to be often remembered at a throne of grace, by all who wish well to our cause. And now, in the agreeable anticipation of soon hearing from you, and praying that you may be enabled to follow up what has so nobly been begun,

We are, Rev. dear Sir,  
Your obt. and obliged humble servts.,  
A. ROSS, JOHN SUTHERLAND, DONALD MATHEWS,  
ALEXANDER POLSON, JAMES FRASER, GEORGE MUNRO, Elders.

#### REASONS FOR HUMILIATION.

To the Office-bearers, Members and Adherents of the Presbyterian Church of Canada.

BELOVED FRIENDS,—We trust it is a hopeful symptom of the existence of a little life in our beloved Church, that our Synod has so cordially received the overture anent the revival of religion among us, and entered so warmly upon the subject. It is to be hoped that it is an indication of the existence among us of so much life and light as is sufficient to discover to us our coldness, our unfruitfulness and spiritual destitution; that it is the dawn of a better and more efficient state of things in our Zion; that, in the sublime language of Isaiah, she is about to "shake herself from the dust, and loose herself from the bands of her neck." These encouraging indications present many strong reasons for gratitude to God, which ought not to be overlooked or omitted even on a day more particularly devoted to humiliation, confession of sin and prayer.

The commencement of the new order of things after the disruption, was far from being encouraging. It required no common measure of faith

and resolution to surmount these difficulties. The prospect of the means of grace was not promising; the field of our Church's operations was overwhelmingly great, and her labourers were but few. But God's blessing has been graciously vouchsafed to us, and while our numbers are still small, when compared with the field before us, we cannot but acknowledge the goodness of the Lord in the large accession of labourers that our ranks have received.

And here we may not overlook the great benefits which the Church, and in a certain sense the colony, has derived from our College. A very considerable proportion of our spiritual labourers we owe, under God, to that institution,—an institution which may well be regarded as one of the most formidable bulwarks against prevailing error in the province, and as essential to the continuance of a fruitful, vigorous and prosperous church.

We proceed to make some remarks bearing more directly upon the design of the appointment of a day to be devoted to humiliation, confession of sin, and prayer. It is evident, that in the discharge of such duties we should begin with sin, the source of all evil. Sin is the malady of our nature. From the crown of the head to the sole of the feet we are wounds and bruises and purifying sores. It becomes us to acknowledge the existence of sin, the power of sin, the present effects of sin upon the soul, the future effects of sin, sin in the Church of Christ, the sins that do so easily beset us. In these days of bustle and worldliness, men in a great measure forget sin; and hence the indifference and carnal ease of formal professors about their souls. A day of humiliation should be a day of looking at sin, remembering sin, mourning for sin, and confessing sin. This has been the way in which the Church of God has always addressed herself to this duty. See *Ezra, Nehemiah, Daniel, David*.

The sins and the short-comings of our ministers ought not to be left out of view on such a day as this. God has placed them in an exalted sphere. They are a city set on a hill that cannot be hid. They are men of like passions with others. Are they converted men?—they have remaining sin to subdue; they are exposed to the common temptations of life. And besides, they have evils to contend with as the servants of God, both numerous and distressing. Their infirmities, failings and short-comings are watched with a jealous vigilance, and satan and an ungodly world notice and magnify infirmities in ministers which they palliate or pass over in the conduct of others.

But still it is evident that on such a day as this we should not overlook our own sins. For we find, from the history of God's Church, that when she has been called upon to engage in this duty—(Jool, chap. ii., v. 12—18), when the people were exhorted to turn to the Lord with fasting, and with weeping, and with mourning for their sins, the priests, the ministers of the Lord were commanded to take the lead, and, standing between the porch of the temple and the altar, they were required to humble themselves and to confess their own sins and the sins of the people, and to beseech the Lord to spare his people and heritage.

And it is evident that as fallen men, and beset by infirmities, we have many sins in common with our people to acknowledge, many professional sins to remember and acknowledge on a day of humiliation—carnality, formality in duty, unbelief, the love of the world, the manner in which we too often use the means of grace, praying and reading and studying the word of God too often more for mere professional preparation, than for the more important work of cultivating spirituality of mind and practical holiness.

We may sin too in our pulpit preparation, considering, on some occasions at least, rather what we can talk upon most easily, than what is really adapted to the spiritual condition of our people, and, in too many instances, shutting our-

selves up to so short a portion of time as precludes the possibility of giving any proper attention to a right preparation for duty.

Another sin we fear to be somewhat prevalent among us is, the sin of overlooking the place assigned to the agency of the Holy Spirit in the scheme of redemption by the Godhead. In our pulpit preparations we are liable to overlook this great fundamental principle, that the Gospel is the ministration of the Spirit, and that not one of its lessons can be of any avail without the agency of the Divine Spirit. Do we wish to quicken souls, convince sinners, convert, renew and justify them? these effects can only be produced by the Holy Spirit's applying the word of truth. And we very much fear that the neglect of this glorious agent, and the dishonour done to the Godhead, is the cause of that moral blight that is upon us—that arrest on the power of the gospel which renders it of no avail in our hands. Let us humble ourselves greatly before the Lord, because of this great and heinous sin.

Another evil that we ought not to overlook, and one that was strongly brought out at our last meeting of Synod, is the very painful fact, that nearly *one-third* of our congregations have not given anything for the schemes of the Church during the last year. And who are to blame for this unseemly state of things? We have reason to fear that the sin lies greatly at our own door; that in these instances the attention of the people has not been called in a proper manner to their duty on this subject. This is a glaring evil, and a painful proof of a state of things among us far from promising. It is a sort of gangrene which must be arrested, or it will prove fatal to the Church.

And now that we have glanced at and stated some of *our own sins*, our right-minded office-bearers will see that we may not overlook *theirs*. Those of them who are taught of the Spirit will be as willing as their ministers to acknowledge their transgressions before the Lord. The temptations to which they are exposed, to neglect their spiritual duties, are numerous. Through the many calls on their time, and other causes, they may be tempted to neglect the spiritual interests of the Church, to neglect prayer-meetings and the sick of their districts, and to neglect their duties as heads of families. The inattention of office-bearers is a most serious obstacle to the success of ministerial work. A little remissness on their part will go far to obstruct or arrest the best concerted schemes of the minister; they rouse the Church to activity or lull it into security; they chill the work of Christ in the Church or they cherish it. As their sins, either of omission or of commission, are peculiarly heinous and aggravating, it becomes a duty to confess their sins and short-comings on a day of humiliation.

Another weighty cause for humiliation in the Church is the fatal and widely prevailing sin of the neglect of family religion. That this sin prevails to a most grievous extent does not require to be proved by us. It is glaringly manifest. God has invested parents with great privileges. While their duty is presented in express statutes, the scaling ordinances of the Church have laid them under the most weighty obligations to attend to this duty. It is required of parents to train up their children in the way wherein they should go; to bring them up in the nurture and admonition of the Lord. But how few attend to this duty. There are some who do not observe any one of the forms of religion; who do not even give thanks to the Lord when they sit down to partake of the gifts of his providence. There are others who observe some of the forms, but they do not instruct their children in the principles of the doctrine of Christ; they do not attend to the godly up-bringing of their families. Such children are dealt with as if they had no souls. The consequence of this neglect are numerous and fatal. Irreparable injury is thus done to the children; a blight is

brought on the Church; and a terrible doom is prepared for the parents themselves. God will pour out his fury on the nations that know him not, and upon the families who will not call on his name.

The love of the world is one of our prevailing sins; and this great and dreadful source of evil is a most common cause of humiliation in the Church. We speak not at present of its supreme influence over its own votaries, but of its influence over the minds and the conduct of those who profess to be the followers of the Lord. There are those who, amidst the week's employments, have not a niche of time for the duties of religion, or the paramount interests of their precious souls. They spend their days and nights in their devotions to the world. The general absence of professing christians from our prayer meetings is a most glaring proof of the influence of the world; and the same influence is seen at our sacramental seasons. How few, comparatively, think it a matter of any moment to attend the preaching of the gospel on those occasions. And yet some of the parties who complain of these days will be found ready to leave the harvest field, and the most urgent duties of their calling, should it be announced that a circus has come. And while neither heat nor rain will deter them from doing homage to such objects, these are made an excuse for absence from the house of God. And then, the influence of novel-reading among our young people of both sexes, and especially among our young females, is producing a most fatal effect on their youthful minds. And, inseparably from this sinful and destructive habit, we find not a few making the vain attempt to unite the pleasures of the world with the duties of religion, inconsiderately thinking that it is no inconsistency to be found in the hall-room at one time, and at another time sitting at the Lord's table. Now, to say the least of it, there is an incongruity here that cannot easily be reconciled with the laws of Christ; and the rules of his house. There are two kinds of dancing mentioned in the word of God—dancing connected with the idolatrous rites of the heathens; and religious dancing—dancing and rejoicing in God's service. Our dancing professors of religion will not class themselves with either of these kinds, as they profess to abhor the obscene rites of the heathen, and as religion would be acknowledged by themselves to be altogether out of place in the hall-room. And indeed we are bold to state here that there is no more connexion between dancing and genuine religion than there is between Christ and Belial.

Another cause for deep humiliation before God, is the low estimate in which a great number of professors hold the Gospel; the indisposition on the part of many to support it even among themselves. This is apparent in the trouble, vexation and disappointment of those excellent men in our congregations who devote their time and their labours to gathering up the means necessary for the support of the gospel in their several spheres. Such persons never once think of the trouble and inconvenience to the office-bearers, and the disappointment and pain to the minister, arising from their carelessness and neglect. But it is not so much the pecuniary short-comings that are to be deplored, as the very low, mean and inadequate views which such persons have of the glorious gospel of the blessed God. But this spirit of indifference manifests itself most glaringly in the missionary efforts of our Church. There are, blessed be God, a goodly number of our people who willingly devote a portion of their means to the Lord's work. But still we have the affecting spectacle among us of not a few who do not prepare for the collection day, and who bring their penny or their half-penny as an offering to the Lord. It is a state of things deeply to be deplored. Such persons will freely give to promote selfish or worldly objects, but the cause of Christ is an offence to them. Surely then this root of bitterness among

us should be eradicated; and one effectual means for this is humiliation before God.

Another cause of humiliation before God is the profanation of the Sabbath. We speak not at present of its desecration by the votaries of the world, but of the manner in which it is profaned by some professing Christians; and, therefore, if Sabbath reform is to be promoted with effect, it must begin with the Church. The world has seized upon the Church, and infused its spirit into her very vitals, so that the most spiritual of her people have too much given way to its leavening influence. How painfully evident is this in the conduct and practice of many of our Church members on the Lord's day. Witness, for instance, their conversation on the way to and from the house of God.

Irregularity in waiting upon ordinances exists to a fearful extent in the professing Church. In too many instances, the newspapers, books, business letters, Sabbath visiting and worldly conversation are allowed to engross the greater part of that time which ought to be devoted to the exercise of religious worship. What hope of a revival can we entertain with such a state of things within? May it not be said of this one sin, "There is an accursed thing in the midst of thee, O Israel," thou canst not stand before thine enemies? Let us humble ourselves greatly before the Lord, for all our sins, and especially for this one sin so glaringly prevalent—the sin of Sabbath desecration in the Church—and let us earnestly cry, will not thou revive us again, that thy people may rejoice in thee?

D. McLEON,  
CONVENER OF COMMITTEE.

All communications connected with the Record and the General Agency of the Church, to be addressed to "REV. W. REID, OFFICE OF THE MISSIONARY AND ECCLESIASTICAL RECORD," Toronto.

Remittances in behalf of the Widows' Fund, and Communications connected with that Scheme and the Home Mission, to be addressed to "REV. ALEX. GALE," Mount Albion P. O., C. W.

#### TO CORRESPONDENTS.

"The Morning of Life" will appear in our next. Communications intended for the Record should be in the Editor's hands by the 15th of the month.

THE RECORD.—Should any irregularity occur in any quarter, in the receipt of the Record, intimation should be sent at once to this office, in order that the irregularity may be remedied.

## The Record.

TORONTO, OCTOBER, 1853.

### "THE RECORD"—PROSPECTUS OF THE TENTH VOLUME.

The present number completes the ninth volume. We are happy to state that the circulation is gradually increasing, though undoubtedly it ought to be much greater than it is. We earnestly call upon Presbyteries and Sessions to carry out the recommendation of Synod, and adopt measures for promoting the circulation of the Record among the members and adherents of our church. We are most anxious to obtain one person at least in each congregation to act as agent, correspond with the Publisher when necessary, and remit subscriptions. At present there are large arrears due, some having received the Record for a number of years without ever having paid anything. And sometimes a subscriber, in these circumstances, sends a commu-

nication intimating his intention of giving up the Record, never thinking of the debt he has incurred. Such conduct is manifestly unjust and dishonest. We earnestly request those in arrears to remit as soon as possible, and would urge on all to pay in advance. Were all our present subscribers to remit punctually, the Record would even now pay, and thus relieve other funds which have to be taxed for the expenses of the Agency of the church; while, were the number of subscribers to be increased, as might be done in almost every congregation, our publication would not only pay all expenses but yield a handsome sum for the missionary objects of the church.

In commencing a new volume, we desire to feel deeply the responsibility resting upon us, and shall make it our constant and earnest endeavour to render the Record worthy of support. Besides recording the proceedings of our church courts, and the progress of the church throughout the land, we shall as heretofore direct the attention of our readers to subjects calculated to prove interesting and useful. Christian Missions, the Progress of Temperance, Sabbath Observance, Sabbath-schools, our Presbyterian system in doctrine and government, and the struggles at present going on between Evangelical truth and Popish bigotry and despotism, shall all, from time to time, receive attention. Nor shall we be unmindful of the young, but endeavour from month to month to present something interesting specially for them. In our endeavours to fulfil the important trust committed to us, we earnestly solicit the forbearance, the support, the co-operation and the prayers of all the true friends of our Church throughout the land.

#### THE TIMES IN WHICH WE LIVE—THEIR DANGERS.

In the present day the public mind is no longer in a stagnant and dormant state. The energies of man are thoroughly aroused, and activity and life prevail throughout every department of business. And, so far, the present state of things is favourable to the advancement of religion. For assuredly there is greater hope of impressing a mind that is in an active, inquiring condition, than one whose energies and powers are all dormant. It is only when the vessel is in motion through the waters that the helm influences and directs her. It may be turned in any direction, when the vessel lies motionless, and no effect is produced. And just so it is, that when mind is in a living, active state, influences may be brought most successfully to bear upon it. We say then, that so far as life and activity prevail, the state of things is to be regarded as favourable to the growth of religion. But still there are many dangers to which professing Christians are exposed in our day. There is a danger of their becoming completely secularized—of their becoming so absorbed in things that are seen and temporal, as to be unmindful of those things which are unseen and eternal. There is a danger of the world, like a huge loadstone, drawing the hearts and minds of men from God. There is a danger also of their losing their tenderness of conscience, and becoming unscrupulous as to the means they may adopt for the advancement of

their worldly interests. So keen is the competition in every department of business, so eagerly are men engaged in their worldly business, that they are under great temptation to employ means which the precepts of God's word would condemn. There is a danger of speculation taking the place of sober, honest, straight-forward dealing. We fear many may fall into the snare into which Demas fell. And, therefore, it is needful that Christians be jealous over themselves with a godly jealousy, and watch and pray against the influence of the world. Let them not follow a multitude to do evil. Let them not countenance sin, however high and influential the individuals may be by whom it is committed. And we must say here that we were sorry to notice, that, on a recent occasion individuals high in station, and possessing great influence in connection with the present improvements in Canada, were guilty of the sin of pursuing their journey on the Sabbath day. Let Christians, in short, remember that they are to be witnesses for God. Let them live so that others may take knowledge of them that they have been with Christ; and amidst the bustle of business, and the excitement of public affairs, let them not forget that they have meat to eat that the world knows not of; and that it is alike their duty and privilege to walk with God—to walk in the light of His word, and in the light of His gracious and reconciled countenance.

#### PROTESTANT UNION.

We observe that several of the newspapers of the Province have been discussing the expediency of a great Protestant coalition. We, of course, do not sympathize with any who may, for merely political objects, argue either for or against such a coalition. And in our day there are too many with whom political objects are paramount. But we certainly think that the time has come when there should be union among those who cleave to the great principles of the Bible—union in contending "for the faith once delivered unto the saints"—union in seeking to diffuse the healthful influence of a pure gospel—and union, too, in seeking to guard against the evils, social and temporal, as well as spiritual, that undoubtedly must flow from the extensive influence which Popery wields in the present day. Writers of all classes and views tell us of the social degradation, the ignorance, the poverty and servility—prevalent in countries where Popery holds the sway. And yet we find many in the present day, who, from indifference or blind facility of disposition, yield up point after point to popery, and are ready to denounce as narrow-minded zealots those who would address to them a friendly caution. We seek not to arouse Protestants against Roman Catholics, but we think it high time that true Protestants should be aroused to a sense of the importance of their position, and of the necessity of greater earnestness in preserving in their purity and efficiency, the principles and institutions which should be so dear to them. Mutual jealousies have kept at too great a distance those whose principles are in the main the same. It is time to seek greater union and more hearty co-operation.



## OPENING OF KNOX'S COLLEGE.

The Collego Session will open on Thursday, the 13th October, at 12 o'clock, noon, when the Introductory Lecture will be delivered by the Rev. Dr. Willis, in the Divinity Hall. Students of all classes, preliminary as well as theological, are expected to be present.

Those entering Collego for the first time, will appear with their Presbyterian and other certificates, before the Professors' Court, on Friday, the 14th October, at 9 o'clock, A. M.

Students of all classes will be examined in Latin, on Saturday, at 9 o'clock, A. M., and in Greek, at 2 o'clock, P. M.

The examination in Philosophy will take place on Monday, the 17th, at 9 A. M.; in Church History, at 10; in Hebrew, at 11; and in Theology, on Tuesday, at 9 A. M.

Entrants will be examined in the English Branches, on Monday, at 2 P. M.; and in Mathematics, on Tuesday, at 9 A. M.

It is particularly requested that attention be paid to the above instructions; and that all coming forward will make a point, at whatever inconvenience, of being present on the day and at the time specified.

The following is the Curriculum that has been fixed by the Collego Committee:—

## PREPARATORY COURSE.

- I. Year—Latin and Greek Classics; Mathematics and Natural History.
- II. Year—Logic and Mental Philosophy, (first part); Natural Philosophy.
- III. Year—Mental Philosophy (second part) and Ethics; with the Elements of Hebrew.

## THEOLOGICAL COURSE.

- I. Year—Evidences of Religion; Hebrew and Church History.
- II. Year—Systematic Theology; Church History and Hermeneutics.
- III. Year—Systematic Theology; Hermeneutics; and Pastoral Theology.

## JUBILEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

We observe that the Committee of the Parent Society have recommended to all Auxiliaries, Branches and Associations in the United Kingdom and the Colonies, to celebrate the Jubilee, by setting apart a day most convenient for themselves for a special public meeting—to be preceded (if not already done) by Sermons and Collections in the various places of worship. The Committee have further thought it advisable to propose Wednesday, the 12th day of October, as a suitable day for holding such meetings, and recommend that the meetings be held on that day, or, where this is not practicable, during the week in which that day occurs. We most earnestly trust that such meetings may be held in many places, and that liberal Collections may be taken up as an expression of gratitude to God who hath so signally blessed this institution, and of a determined resolution to use still more vigorous efforts for the dissemination of God's precious word. In England, in Nova Scotia and in other places, enthusiastic meetings are

being held, and we trust Canada will not be behind. Undoubtedly at no former period has there been greater necessity for a close adherence to the grand principles of the word of God, and for the most vigorous efforts for the spread of the Bible. God is calling us to action. He is opening doors long closed against the Bible. We learn from a late number of the *Bible Society Reporter*, that there has been a public meeting in connexion with the British and Foreign Bible Society in Constantinople, at which Lord Stratford de Redcliffe presided, when it was resolved to organize a new auxiliary to the Parent Society. May the friends of the Bible be enabled to take advantage of every now opening, and to persevere in their efforts, until every family on the face of the earth shall be possessed of the Bible.

## TOKENS OF ESTEEM.

KINGSTON.—A number of the members of Chalmers' Church lately presented Mrs. Burns, the wife of their pastor, the Rev. R. F. Burns, with a pair of very handsome fire-screens as a tribute of respect and esteem.

The gift was accompanied by an address expressive of the feelings of the donors, to which a suitable reply was returned by Mr. Burns, in behalf of Mrs. Burns.

Few positions in the Church are more important and more difficult to fill than that of the wife of a Pastor; and it cannot but be peculiarly gratifying and encouraging to receive such a token of attachment and esteem.

ACRON.—The Ladies of the Congregation of Acton, lately presented their Pastor, the Rev. John McLachlan, with a purse of £11, in token of their esteem and regard, on the happy occasion of his removing to his new Manse.

Such gifts are not only of substantial benefit to a minister, but help to cheer and encourage him amidst his trials and labours.

MR. ADAMS' CONGREGATION, KING.—UNINTENTIONAL OMISSION.—We are requested to state that by an oversight, altogether unintentional, the formation of this pastoral charge, which took place within the year 1852, was not mentioned in the Home Mission Report of the Presbytery of Toronto. It embraces the members of the Church in King and such families in Vaughan as chose to connect themselves with them; and the Rev. James Adams, from the north of Ireland, was ordained over both. Tecumseth was also, at first, associated with the other departments of the charge. The number of members in all exceeds ninety.

## ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

POPISH BIGOTRY AND INTOLERANCE IN IRELAND.—It is sad to think of the extent to which bigotry and intolerance prevail in Ireland, fostered, there is too good reason to believe, by the influence of the priests. A number of ministers of different denominations lately went over from England and Scotland to preach the glorious truths of the Gospel. They were met with violence and tumult, and some of them were even in danger of their lives.

A memorial has been addressed to Lord

Palmerston, Home Secretary, by the Scottish Reformation Society, on the subject of these riots.

RAPID PROGRESS OF THE ANTI-POPISH MOVEMENT IN SCOTLAND.—The vigorous life and activity which seem to characterize the operations of the Scottish Reformation Society cannot fail to gratify every true Protestant. Not a week passes in which new branch associations are not springing up in every part of the country. No fewer than thirty-eight of these promising offshoots from the parent stock are either already in existence, or in process of being formed.

THE MADIAI.—A correspondent of the London Christian Times, writing from Genoa under date of July 21, states that Francesco and Rosa Madiai had arrived at that place, on their way to Geneva. The former, he states, is wonderfully recovered both in body and mind, but Rosa Madiai looks very delicate, and complains of soreness in her chest, which it is to be hoped the pure air of Switzerland, during summer, in a circle of good Christian friends, will gradually dispel. They have been joined there by Mr. Chapman, a gentleman who takes the most lively and active interest in the evangelization of Italy.

"UNCLE TOM'S CABIN"—Whilst people in England and the United States regard this work as exclusively an attack on slavery, it operates in other countries in a manner perhaps never contemplated by the authoress. The run of this book, its rapid diffusion throughout the civilized world, can only be compared to that of the *Wandering Jew*, by Sue, a few years ago. This latter book was the ruin of the Jesuits, and shook, in no slight manner, Romanism in parts where the disciples of the Loyola were again making head, and where the power of Popery had been long firmly established. Mrs. Stowe's book has been the means of thousands acquiring a knowledge of the pure Christian spirit existing where the Bible is the sole authority in religious thought.—*Exchange Paper*.

CHINESE LANGUAGE.—Who would have thought six years ago, that the laws of one of the States of the Union would have to be published in English and Chinese, for general circulation? Yet so it is. The ninth section of an act passed by the California Legislature for the collection of the foreign miner's tax has been printed in the Chinese language, for the information of more than thirty thousand Chinese in the New State. Tong'k Achich, a Chinaman, certifies that the translation is "faithful and good."—*Albany Atlas*.

The English Parliament was prorogued on the 20th August by commission. The Queen's speech was entirely congratulatory.

The Select Committee of Parliament had published their report on the Slave Trade Treaty. It is a very long and important document. Its substance is, that Britain possessed in 1850 twenty-four treaties with civilized Powers to suppress the trade, besides forty-two with Africans. Since the above date Great Britain had terminated two more with civilized Governments, and twenty-three with Africans, making an aggregate of eighty-nine treaties to suppress the trade. The Committee report that the trade would soon be extinguished if the Cuban market was closed, and think the present time favorable for the joint efforts of Britain, France, and the United States, to stop it on the Cuban coast.

Another Peace Congress is to be held at Edinburgh, during the course of the ensuing year. A very large attendance is expected from both the old and new worlds.

SCOTTISH RIGHTS.—An association has been formed for the vindication of Scottish rights, and a spirited address issued, specifying a variety of particulars in which flagrant wrong has been done to the northern section of the Island. Incalculable benefits have no doubt flowed from the union. But, at the same time, it must not be

forgotten that serious wrongs, amongst which may be mentioned the dismembered state of the Presbyterian Church, have flowed from the same source.

**SABBATH LIQUOR BILL.**—Mr. Forbes McKenzie's bill for regulating the traffic in intoxicating liquors and arresting that disgusting blot on the morality of Scotland, the Sabbath liquor trade, has passed.

**PROGRESS OF THE GOSPEL AT NICE.**—Nice is becoming as protestant as Geneva. The Protestants have so availed themselves of the liberty of worship granted by statute that they have no less than seven ministers and six public schools. Many Roman Catholics have embraced the gospel.

**THE SABBATH AND THE CRYSTAL PALACE.**—It has for some time been generally known that Mr. Mayhew, who was indirectly employed by the Crystal Palace Company to agitate the working classes in favor of the opening of the Palace on the Sabbath, has been, and still is in prison for debt. Perhaps the least sorrowful of Mr. Mayhew's friends was Mr. Newton, who succeeded Mr. M. in office, but who for many weeks has been completely lost sight of. He has at last appeared as a petitioner at the Insolvent Debtor's Court to be liberated from prison on bail. Readers may draw their own inference as to the fate of this godless movement.—*Eng. Pres.*

**PROVINCIAL PENITENTIARY.**—The Annual Report of the Inspectors has just been published. The Report is, on the whole, satisfactory as to the finances, the proceeds being nearly equal to the expenses. One of the inspectors, Dr. Nelson, finds fault with the amount of secular and religious instruction given to the prisoners through the exertions of the protestant chaplain. If the reformation of the offender be, as we have always believed, an important object to be aimed at in every system of punishment, the ground on which Dr. Nelson complains is certainly singular. The government, we trust, will not adopt his views.

**THE COMET.**—For some time the attention of people generally was attracted by a comet in the N. N. W. portion of the heavens, about twenty degrees above the horizon, its nucleus about the size of Jupiter, and having a well-defined tail about two degrees in extent. It has not been exactly identified with any previous comet. But it has been conjectured that it may be the comet of long period looked for by Hind in 1858.

**ELGIN ASSOCIATION.**—The Annual General Meeting of the Elgin Association was held on the evening of Thursday, 8th ult. The Report was of a highly satisfactory nature. The thanks of the meeting were given to the Rev. Mr. King, for the services rendered by him to the Association.

#### MISSIONS OF THE FREE CHURCH OF SCOTLAND.

**INDIA.**—By the last number of the *Home and Foreign Record*, we learn that Messrs Milne and Gardiner had safely arrived at Calcutta, the scene of their future labours. They have entered on the important duties of their respective spheres. And in a letter from Mr. Gardiner, dated 15th June, there is the pleasing intelligence of the baptism of three converts, one of them a Bengalee Brahmin. At Bombay also a young man, belonging to the class of *Naruthis*, had been admitted into the Christian church. In giving an account of this event, the Rev. J. M. Mitchell says, "I venture to hope that an important change has been taking place for some time in the feelings of the young educated natives towards Christianity. Of the sneers and ridicule that accom-

panied public baptisms on former occasions—of the fierce and bitter hatred that have sometimes appeared, I may say we saw nothing; and never, perhaps, did I address a more solemn audience—seldom one that seemed more intelligently to follow the entire service than on the evening in question. The sympathies of many of the young men present were with the confessor of Jesus Christ. "We felt," said a young man next day, "that if we had been asked to receive baptism on the spot we could not have refused."

#### MISSIONS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN IRELAND.

Various stations are occupied by the Missionaries of the Irish Presbyterian Church, both among the heathens and among the Jews; and while these Missions have not been exempt from some severe trials, they have been owned and blessed of God for the conversion of souls. We give the following extracts from the Reports presented at the recent meeting of the General Assembly:—

##### MISSIONS IN INDIA.

Rajkote thus comes first. It was the place where our missionaries first obtained a settled residence, and, with the exception of a few months, it has been permanently occupied for the last thirteen years. It is well furnished with suitable buildings, as well for the accommodation of the mission families as for conducting the public duties of teaching and preaching, which have been entrusted to them. It continues to be a place of much importance, although the population is not large, on account of its central position in the province, and its constant occupation as the principal military station. The mission has been highly estimated at all times, and greatly assisted by the military, while a field of extensive usefulness has been thus opened to it. At present two of the British officers, long stationed there, are in this country, and their reports of the conduct of the missionaries and the efficiency of the mission are most encouraging.

Poorbunder, on the west coast of the province, was occupied for a short time at the beginning of the mission. There its first-fruits were gathered, in the conversion of the Munshi Abdur Rahman and all his family—and not only of his own family, but of his father, and his brother, and eventually of his brother's family. This whole connection has continued to be faithful and consistent, and highly serviceable to the mission. An eminent missionary in India, of another church, has testified that he has seen few families in India more truly Christian than that of the Munshi.

Gogo was early fixed upon as the most fitting station on the east coast of the province. The Rev. Messrs. Wallace and M'Kee have been enabled to continue, with some interruptions, at their post there. The health of Mr. M'Kee and his family has compelled him more than once to retire for a season to the Mahalabashwar hills. Both he and Mr. Wallace have also done what they could to aid their brethren who were solitary at the other stations. Still the work of their station has been efficiently maintained. It was long before they saw fruit; but at length a case of most interesting and decided conversion was granted for their encouragement. Others have since followed. They have now some native converts, who are able to render valuable help in the labours of the mission when they are unavoidably absent. Their schools have been well sustained. Considerable pecuniary assistance has been given to them by friends to the cause throughout the province, so that they have

been kept free of embarrassment. Extensive itineraries have been performed by both Mr. M'Kee and Mr. Wallace. They have travelled hundreds of miles, and spent months in this most important evangelistic work. During their absence, the schools, containing about 150 pupils, were taught by competent teachers, whose services they had engaged. On the whole, the work has been sustained at this station so as to call forth thanksgiving and encouragement.

##### JEWISH MISSIONS.

The Assembly's Jewish missionaries have had an open door both to Jews and Gentiles in each of their stations throughout the year. No breach has been made in any of their families by death, and those who are now in the field have had their labours but little interrupted, either by sickness or any other cause, since last Assembly.—The Directors consider the past year to have been the one of most abundant labour and greatest encouragement since the commencement of the mission.

At the request of the Directors, Mr. Robson, after nearly nine years of labour and trial in Syria, has returned for a short period to his native land. He arrived in May last, and was enabled to visit four of the Synods of the Assembly, and has since been engaged in preaching and addressing public meetings, at the request of his brethren.

The Directors, in February last, appointed Mr. Adolphus Saphir to be a labourer in the Jewish mission-field. Mr. Saphir is of the seed of Abraham, originally a native of Pesth, in Hungary, where he was brought to the knowledge of the truth through the labours of the missionaries of the Free Church of Scotland. With the view of entering the ministry, he has completed his classical and philosophical studies, partly in Germany, and during three sessions in Scotland, and has attended the Divinity Hall of the Free Church in Edinburgh two sessions. The names of his father and mother are familiar to all who are acquainted with the history of the Free Church Mission in Pesth. Mr. Saphir has, in the meantime, by appointment of the Directors, joined Dr. Craig in Hamburg.

##### DAMASCUS.

In May 1852, as noticed in our last report; the Lord's Supper was administered for the first time, in the vernacular language, by the missionaries in Damascus.

On the 15th of May last, ten native converts sat down with the missionaries at the Lord's table; one of these was from Beyrout, a communicant of the mission church there; another was from Hasbeija, and has been more than a year a resident in Damascus. Two members of the Church were prevented from being present. The missionaries had two new applicants for admission, who have been regular in attending their public services for a considerable time. As on the former occasion, the greatest care was used in dealing with the candidates in private, and they found them to have clear views of Scripture truth, and exalted sentiments in regard to Christian piety. They believe them not only to have been taught by man, but by the Spirit of God.

##### HAMBURG.

During the past year, thirty-four new members have been added to the Mission Church in Hamburg. Its numbers have been, on the other hand, reduced by death, by emigration, and also by the exercise of Church discipline, so that the present number of communicants is one hundred and ten. The number of baptisms has been four. The new communicants may be arranged in two classes. First, those who for many years, perhaps from youth, have admitted the truth of the Gospel. The change which has passed over them consists in realising eternal life as a present enjoyment as well as a future bliss, and which is more important still, in regarding heaven and all its joys only as a fruit of the death and resurrection of the Lord Jesus Christ. Not



merely do they seek salvation, but a salvation in Jesus; not merely do they wish to die the death, but also to live the life of the righteous. They see nothing precious which does not come from the Lord Jesus, and lead back to him. The second, and larger class, consists of those who did not believe that the Bible could be true; who were literally without God and without hope in the world, and who, by the preaching of the Gospel, have obtained peace, and hope, and joy in believing.

The ordinary attendance on the means of grace has been good, and it is hoped that some progress has been made in faith and love.

#### MISSIONS OF THE LONDON MISSIONARY SOCIETY.

##### THE WILDERNESS AND THE SOLITARY PLACE MADE GLAD.

We quote from the *Samoa Reporter*, handed us by a brother of the Presbytery of Toronto, the following paragraph, giving a brief but striking description of the change produced through the preaching of the gospel.—

"When the group, to which this island, Lifu, belongs, was last visited it had been abandoned by the teachers, on account of war, which had broken out on it. It is only about two years since the teachers returned; and during that short space the great change which has taken place has been effected. The whole island, which is estimated at one hundred miles in circumference, has embraced Christianity. Heathenism, including war, cannibalism, &c., has been abandoned. Polygamy, one of the most difficult things to get a people to abandon, has been, in many cases, discontinued. Probably as many as 150 have abandoned this evil. There is a select class, which numbers 300, the members of which are pledged to outward conformity to the requirements of Christianity. There is a congregation of from 600 to 700. The people are rapidly availing themselves of what facilities they possess for learning to read. The desires of the people for teachers and missionaries are so strong that it is quite painful to hear them expressed, while one has not the means of meeting them. When an intelligent young chief was making inquiries as to the probability of their soon getting missionaries, it was replied, that they would get one some day. "Say not some day" he replied. "I do not like to hear that word some day. Why not say to-day? Why not one of you stay?" It is not easy for a missionary to withstand such an appeal in such circumstance.

#### CHINA—REV. W. C. BURNS.

The subjoined extracts from a letter from Mr. Burns to Mr. Matheson, dated Amoy, 6th June, 1853, give interesting information relative to the singular and important events that are taking place in China.

You have no doubt heard something, and of late more than a little, about the present rebellion in China, as also about the profession of faith in the Gospel by a number of the leaders in this movement. Many have been the rumours to this effect that we have heard during the last two or three years, but of late the matter has become evident fact, by the visit of the *Hermes* steamer to Nankin, and the Christian books brought to us from thence. These books exhibit much acquaintance with the leading principles of Divine truth, although accompanied with some things that are erroneous, and dangerous; and they are prepared in such a manner as to show that there are persons among these insurgents who have both thought and felt on the great subjects of Scripture teaching. It also appears, as was before rumoured, that the principal, if not the only source from which this knowledge has been

originally derived is, the labors of Dr. Gutzlaff, or of Chinese connected with him. A part of the Book of Genesis (twenty-eight chapters) printed among the insurgents is according to Gutzlaff's version, and the language generally used, in speaking of the Divine Being, is evidently founded on his publications. What the issues of this movement are to be, it is yet impossible to foresee, but there is surely much to encourage the hope that all will work for the establishment of God's kingdom among this people. Surely this is a time when much special prayer should be made for China, and for those who, though wielding the sword of insurrection against the civil rulers, have yet the truth of God among them, and that conveyed in a very plain and practical form, though, indeed, also mixed with errors that may prove in the end very noxious.

You will be surprised, doubtless, also to hear that Amoy has been for more than a fortnight past in the hands of insurgents. These are not the insurgents of Nankin, but the insurgents of this immediate neighborhood, who, though with no religious principle, have long been secretly leagued for the overthrow of the present dynasty, and have recently taken advantage of the times to rise as in a moment, and take possession of this and some surrounding places. Should they be able to keep their ground, they design to fall in with the leaders at Nankin. Amoy was taken by them on May 18th, without bloodshed, as the mandarins and soldiers all fled; but on May 30th, the Lord's day, when the naval commander (who had been at sea on the 18th) attempted to retake the city with five hundred men, his troops fled at the first onset, and a number of their officers were then killed. It is expected that another attempt on the part of the Government, but on a more extensive scale, will soon be made to regain Amoy; with what result it is impossible to foresee. "The Lord reigneth, let the earth rejoice; let the multitude of the isles [Amoy is also an isle] be glad thereof." "Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne." "The name of the Lord is a strong tower, the righteous runneth into it, and is safe."

The "Pilgrim's Progress" is now ready, in a complete form, and is commended as to printing, &c., as doing credit to Amoy. I enclose a proof copy of the last sheet, the ninety-ninth. The cost is eight dollars for a hundred copies. Made up less carefully, it might be a good deal cheaper, I should think. With Christian regards to all friends, and desiring much prayer, in the name of Jesus for China.

I am, dear Sir, ever yours,  
W. C. BURNS.

#### COLLECTION FOR BUXTON MISSION AND THE SYNOD FUND.

The second Synodical Collection for the year, viz.—that for the Buxton Mission and Synod Fund, is appointed for the third Sabbath of October (16th).

We wish to address a few words to our readers with reference to these objects, in behalf of which the collection is to be made. In the first place, the support of the mission at Buxton, under the Rev. W. King, is dependent on this collection; and this mission is still, notwithstanding the efforts of Mr. King and the liberality of several congregations, encumbered with debt. All who have been at Buxton bear witness to the importance of the work that is carried on there, and the value of the mission, in a moral and spiritual view, under Mr. King. It surely then is the duty of every congregation to aid in sustaining this mission. It might be done with great ease were all to do their part.

Then, in the second place, the expenses connected with the Synod, the salary of the clerk, printing, postage, and a considerable proportion of the expenses connected with the office of agent, are chargeable on this fund. Now, we allow that there is no poetry or romance about matters like these; but still these are matters which cannot with justice be overlooked. All the congregations of the Church are benefited by a Synodical organization, and it is only just and equitable that all should bear a share of the expense. And yet we suspect there are some congregations that have been for many years in connexion with the Synod, and have scarcely contributed anything to the expenses necessarily connected with a Synod of the Church.

We do earnestly hope that this collection will be promptly attended to by all the congregations, and that the call of the Synod will be responded to in a liberal and cheerful spirit. God has crowned the year with His bounty. The prospects of our farmers and people generally are most favourable. We trust many a one may be led to say, "What shall I render unto the Lord for all his benefits."

DAY OF HUMILIATION.—We beg to remind our various Sessions of the appointment, by the Synod, of Wednesday, the fifth of October, as a day of humiliation and prayer, with special reference to the low state of religion amongst us. We trust all our congregations will meet on some portion of that day, or another day if circumstances should demand, and join together in humbling themselves before the Lord and supplicating his favor. We have many mercies, both temporal and spiritual; but we have, at the same time, deep cause for humiliation. We would direct attention to the Address, to be found in another place, suggesting various grounds of humiliation. May the Lord bless the exercises of the day thus set apart, and pour down an abundant measure of His Spirit.

BROCK STREET, KINGSTON.—We have just learned that the Rev. A. Wilson, of Port Dover, has received a unanimous call from this congregation.

#### PROGRESS OF TEMPERANCE.

ENGLAND.—Mr. J. B. Gough has been lecturing in London and several of the large Towns in England, with great effect. An eye and ear witness who was present at Mr. Gough's lecture in Exeter Hall says, "Gough spoke for nearly two hours. Evidently the audience could have listened, had he gone on, till midnight. We often hear that the age of oratory has gone by—that the press supercedes the tongue—that the appeal must henceforth be made to the reader in his study, not the hearer in the crowded hall. There is much truth in that. Nevertheless the true orator will always please his audience, and true oratory will never die. The world will always respond to it. The human heart will always leap up to it. The finest efforts of the orator have been among cultivated audiences. It was a cultivated audience before whom Demosthenes pleaded; to whom, standing on Mars-hill, Paul preached of an unknown God. The true orator, like the true poet, speaks to all. He gathers around him earth's proudest as well as poorest intellects. Notwithstanding, then, the

march of mind, oratory may win her triumphs still. So long as the heart is true to its old instincts—so long as it can pity, or love, or hate, or fear, it will be moved by the orator, if he can but pity or love, or hate or fear for himself. This is the true secret. This is it that made Gough the giant that he is. Without that he might be polished, learned, master of all human lore; but he would be feeble and imponent as the—

"Lorn lyro that no'er hath spoken  
Since the sad day its master chord was broken."

CANADA.—Branches of the Anti-Liquor Law League are being formed in various parts of the country. Let the friends of Temperance throughout the province be true to the cause, and through the divine blessing, we may soon see the day when drinking houses, the feeders of intemperance and vice of every kind, shall no longer be upheld and protected by the laws of the country. We observe it has been decided in the Court of Queen's Bench, that *municipal authorities cannot prohibit the sale of intoxicating drinks in Taverns on the Sabbath*. This is just another proof of the difficulty or impossibility of restraining the traffic, and should be an additional stimulus for the friends of Temperance to unite and persevere in their efforts to obtain a Prohibitory Law.

#### WORLD'S TEMPERANCE CONVENTION.

This body met at New York, on Tuesday, 6th ult., and continued in session several days. Various attempts were made by the advocates of Woman's Rights to force themselves upon the audience, whereby the order of the meeting was very much disturbed. Several addresses were delivered by ministers and others, among whom we may mention the Rev. E. Beecher of Boston, Hon. A. C. Barstow of Providence, and Hon. Neal Dow of Portland. Committees were appointed to draw up various addresses on the subject of temperance; and several resolutions were adopted in favour of prohibitory laws. We have only room for the following:—"That this question (a prohibitory law) involves all the best interests of society; and while we do not design to disturb political parties, we do intend to have and enforce a law prohibiting the liquor manufacture and traffic as a boverago; and, whatever may be the consequence to all political parties, we will vote accordingly."

#### NOTICES OF RECENT PUBLICATIONS.

THE LAMP AND THE LANTERN; OR, LIGHT FOR THE TENT AND THE TRAVELLER. By Rev. James Hamilton, D. D. New York: Carter & Brothers. Sold by D. McLellan, Hamilton.

Dr. Hamilton's productions are too well known to need any recommendation. He has lately given to the public another most interesting little work, under the above title. Its subject is the Bible, which is a lamp to the believer's feet and a light unto his path. We intended to give in this number of the *Record* a short extract, as a specimen of the book, but must lay it aside for our next.

SEED-TIME AND HARVEST; OR, SOW WELL AND REAP WELL. A Book for the Young. By Rev. W. K. Tweedie, D. D., Edinburgh. Sold by D. McLellan, Hamilton.

We have long looked on Dr. Tweedie as a model minister, and are ready to receive, with a

hearty welcome, every fresh production of his pen. The book mentioned above, is Dr. Tweedie's latest production, and is admirably adapted for the purpose for which it is intended, as a book for the young. Books for the young are, in general, either too dull and heavy, or too light and silly. This book of Tweedie's avoids both extremes. It is interesting without being dull, and is admirably fitted to engage the minds of the young, and to promote their improvement. We have already given several extracts in the *Record*, and may, for the sake of our youthful readers, give more from time to time. We most cordially recommend it to parents and others, as one of the most interesting and useful books that can be put into the hands of the young.

FLEMING'S RISE AND FALL OF THE PAPACY, with a Memoir of the Author. Toronto: Thos. Maclear.

The writer of this book, the son of the Rev. R. Fleming, author of "The Fulfilling of the Scripture," was one of the most learned, and, at the same time, one of the most modest and humble-minded ministers of his time. In proof of what we have stated, it may be mentioned that he was invited to become Principal of the University of Glasgow, and modestly declined the appointment. The book mentioned above, is a proof of the learning and piety of the author. It was written at a time when the power of France was at its height, and when there seemed but little prospect of Protestantism gaining an ascendancy. The events in France, at the time of the first Revolution, and again the struggles of 1813, have served to direct public attention to this work; and it is certainly to be regarded as one of the most remarkable books on the subject of Prophecy. We heartily recommend it to the most attentive perusal of our readers.

THE COMING STRUGGLE AMONG THE NATIONS OF THE EARTH. Toronto: T. Maclear.

This is a very striking book, and one which is obtaining a most extensive circulation. We have not time to enter into a full statement of its contents, and of the views which it exhibits. Some may dislike the too confident tone of the writer, but still we regard it as a book, the careful perusal of which is calculated to exert a healthful and elevating influence on the mind, whether the reader is prepared or not to go along with the author in all the views that he advances.

THE ANGLICAN AMERICAN. Toronto: T. Maclear.

The September number of this magazine has been received. It is with pleasure that we witness the growth of a literature of our own, which, properly directed and leavened, cannot fail of exerting a most extensive influence. We are pleased to see the remarks in regard to the irreverent and flippant application, or rather misapplication of Scripture, which is so common in our day. We are happy to understand its circulation is increasing.

THE NORTH BRITISH REVIEW FOR AUGUST.—

This Review continues to maintain its ground. Each number contains not a few articles of de-

duced merit. The number for August has the following list of articles:—1. Theories of Poetry and a New Poet, Dallas's Poetics and Smith's Poems; 2. Our Colonial Empire and our Colonial Policy; 3. Dr. Henry Marshall and Military Hygiene; 4. The Text of Scripture; 5. Free and Slave Labor; 6. The Early Christian Life and Literature of Syria; 7. The Grenville Papers and Junus; 8. Germany in its Relations to France and Russia; 9. The Government of India; The New India Bill.

#### THE DOCTRINES OF CALVINISM NOT NEW.

It has been often imagined and asserted, by parties who should know better, that the doctrines of Calvin had no existence till the age of that Reformer—that they originated with him—and but for him might never have afflicted the Church. No mistake can be more ignorant. The truth is, that a line can be traced of the illustrious advocates of evangelical religion, from the days of Augustine to those of Calvin, comprising such men as Godescalcus—the Waldenses—Wickliffe—Jerome—Huss—the Bohemian Christians—who were all Calvinists, ages before the Reformer of Geneva was born. In proof of what is so notorious, I may just briefly notice, in passing, such testimonies as these:—The 11th article of one of the old Waldensian Confessions of Faith runs in these terms: "God saves from that corruption and condemnation into which all have fallen, those whom he has chosen from the foundation of the world—not for any disposition, faith, or holiness, which he foresaw in them, but of his mere mercy in Jesus Christ his Son—passing by all the rest according to the irreprehensible reason of his free-will and justice." Of Wickliffe, again, the morning star of the Reformation, Milner records—"The distinguishing tenet of his religion was undoubtedly the election of grace." Did space allow, the same might be proved of all the other noble martyrs before and subsequently. To save space, I adopt the admission of Dr. Whithy, who was once himself a Calvinist, but afterwards became an Arminian, and one of the ablest writers on the Arminian side. He will not be suspected of partiality. Speaking of the Westminster Assembly of Divines, who drew up our present Confession of Faith, he says, "It is my opinion that they were a body of men not inferior either in understanding or integrity to any in those days. They were not the authors of the doctrine we are examining. Nor was it an upstart doctrine among our reformers but had been professed and established in the Church of Rome many ages before the Assembly of Divines or the Reformers were in being." Though it be very untruly and uncautiously insinuated here that Calvinistic doctrine originated in the Church of Rome, yet the fact of its antiquity long before the days of the Reformer is conceded, and the reader may, meanwhile, judge for himself whether the Church of Rome, which accounts Calvin and his teaching her most deadly enemy, or Dr. Whithy, who insinuates that they had a common origin, be the more likely to be correct. So far from Calvinism starting with the Genevan Reformer, it would not be difficult to shew that some of his predecessors were more Calvinistic in doctrine than he was himself; while it would be no easy matter to shew that any, previous to his day, whether individuals or churches, distinguished for living Christianity and successful service for Christ, entertained any other sentiments. Calvin may have more formally arranged and defended the truth as a system than others. He was eminently at once the philosopher and divine of the Reformation, but this is all. The peculiarities of Calvin by no means constitute the great burden of his

writings. In his celebrated work of the Institutes, out of 80 chapters, only five are devoted to the peculiarities of his system. In his Miscellaneous works—of 800 pages, only 55 are so occupied.—*Old Orthodox Faith.*

#### IS DANCING EXPEDIENT?

*And should professing Christians be countenanced in the practice of it?*

These are questions on which there is much diversity of opinion, and even more of practice. Our opinion unhesitatingly is, that dancing is not expedient, and we should like to see some steps taken whereby sessions should at least have it in their power to put a stop to such things with these young persons who are admitted to Church membership. With persons who are admitted on certificate, (though this should not be done without examination,) there may be a difficulty, but it is not desirable to swell the communion roll with a list of mere names, when we have to mourn over the light and often glaringly offensive conduct of those who are called church members. The following remarks from a Pastor's warning, against the sins of the season, by Rev. James D. McCabe, seem forcible and just:—

I am told that dancing is a perfectly harmless exercise—I have no doubt of it, when it is engaged in as an exercise in moderation—I presume no one can be found who will condemn dancing *per se*, it is only in its connections and practical tendencies, as practiced in the large and public assemblies patronized by the world, that it is sinful.

I believe there is more coldness, deadness to the proprieties of religious action—more worldly conformity—more feebleness of spiritual life introduced into the church of God by the countenance and practice of this amusement than any other, and I will give you some of the reasons for this belief. With the ungodly world I have now no argument. I address *christians*, those who profess to be guided by the law of Christ, and who expect to answer before the judge of quick and dead for the use of the talents entrusted to them.

I believe dancing as practised by the world to be sinful:

1st. It dissipates and enervates the mind and disqualifies it for a prompt discharge of the serious duties of life—I appeal to any one who has sat up until two or three o'clock in the morning amid the exciting *revels* of the ball room, if they are prepared to enter upon the secular duties of the next day with proper *tone* of mind. Or if on their return home, they can, without distraction of mind, kneel beside their beds, and in the spirit of true devotion and sincere thanksgiving, return thanks to God for the mercies of the day, invoke his pardon for their sins of omission and commission—his blessing upon their actions, and Providential protection for the night?

2d. This public amusement is sinful, because it is inconsistent with the spirit of prayer.

No one thinks of praying while dancing—the very idea of commencing the *revels* of a ball room with a devout prayer to God, would drive away all desire for its amusement among thoughtful persons—and can that be a place for God's children to delight in, where their Father's name is never mentioned except in profane and idle jest, and where they are often compelled to listen to the most chaffy conversations and foolish nothings of a *wine-heated brain*?

3d. These amusements are sinful because of their evil tendency.

Acquaintances are often made and associations formed, which lead sometimes to loss of female virtue, and generally to expensive habits, destruction of the moral virtue, and happiness of society, and often lead to bankruptcy, fraud and forgery,

on the part of those, who, to retain a false position in society, and move in the circles of fashion, incur debt, and resort to dishonest practices to keep up appearances. Again, these places are the *hot-beds* of *pride, jealousy, envy, vanity and evil speaking*, and utterly subversive of that serious-mindedness, and uniform gravity of character the gospel inculcates, and which every baptized person has solemnly promised before high Heaven to cultivate and maintain.

4th. These amusements are *inhuman* in their tendency.

They harden the heart until it becomes perfectly indurated by supreme selfishness—the several duties we owe to the poor and the suffering are neglected, in the fondness for amusements, and desire for excitement,—the house of mourning is avoided in order to visit the house of feasting—these dispositions grow with the indulgence, and the sinful votary of fashion will “fiddle and dance” while numbers of God's poor are starving and dying, within the sound of their revelry and ungodly mirth.

These and numberless other reasons satisfy me that the tendency of these public amusements is only evil and evil continually.

While many are ready to admit the evil tendency of these public assemblies, they take shelter behind the plea, that private and select parties for dancing and revelling are not attended with evil. They certainly are less evil—I cannot forbear to state the distinction once made by an old and observant christian—“*public balls*,” said he, “kill by *wholesale* the souls of men, private ones by *retail*.” It is an evil on a smaller scale, nourishing a disposition for greater indulgence when the opportunity offers.

It is vain to say, that if young persons do not dance when they meet in private parties, they will engage in something more objectionable. Are they compelled to do so? Is there so small an amount of moral virtue and intelligence among our young people that they cannot meet together without running into levity and dissipation? If so, let such assemblies of the young be abandoned altogether. Take care that this sentiment do not place you in contradiction to your God, and cause you to become a destroyer of souls, by furnishing the young with excuses for doing what yourself will admit is of doubtful propriety.

The God and Father of their spirits has given them minds and hearts capable of higher employments, and nobler recreations—lead them to the cultivation of these faculties—to intellectual converse—high moral association in place of amusements and conversations utterly below the intellectual powers of a child of five years. Lead them when they assemble at an evening party, to talk of the stirring events recorded, and truths taught by Moses, Isaiah and St. Paul—let them invigorate their hearts by strengthening each other with the example of Jesus—if they would improve the intellectual taste—there is Milton and Shakespeare, Spenser and Prescott—let your expenditures for mere show and indulgence of appetite, be appropriated for cabinets of natural specimens—let them discuss the charms of poetry and music—of the arts and sciences, and provoke each other in love to the exercise of *patience, humility, thanksgiving and prayer*. These are employments worthy of an immortal mind—worthy of christian society. These pursuits would exclude from your select circle, the careless and worldly-minded who are only attracted by such companions, and interested in such recreations as minister to the sensual appetites.

#### RELIGIOUS REVIVAL.

It is encouraging to know, that, notwithstanding the deadness prevailing throughout the Church, there are some places on which the dew of heaven appears to be descending. We give the following extract from the Halifax Presby-

terian Witness, containing an account of a Sacramental season at Mira, in Cape Breton. May the Lord pour water on those who are thirsty, and floods upon the dry ground:—

COMMUNION AT MIRA, C. B.—Last Sabbath the the Sacrament of the Lord's Supper was administered at Mira, C. B. The Rev. Mr. McLeod was assisted on the occasion by the Rev. Messrs. Stewart of West Bay, Fraser of Boularderie, and Wilson of Sydney Mines. The congregation was immense—several having come a distance of more than sixty miles. The number of people present on Saturday and Monday was very great. But the number present on the Lord's day was so great, that never has there been such a concourse seen on a Sacramental occasion in this country. Some have estimated it at seven thousand; but those who have been to great multitudes and accustomed to form a judgment of their number, make them no more than six thousand. This vast congregation sat down, and with fixed attention listened to the heavenly message. Profound reverence overspread every countenance. The arrows of conviction flew thick amongst them, and not only were serious looks, grave deportment, and weeping eyes seen in all directions, but also more unmistakable indications of deep distress. Thousands were melted. Many cried out in the bitterness of their soul. Some of both sexes trembled under the Word, and in a variety of ways manifested deep feeling. It cannot be denied that, from time to time, in this quarter, glorious days of the Son of Man have vouchsafed, but what appeared most remarkable now was the spiritual glory of the solemnity—the gracious and sensible presence of the God of ordinances. Not a few were awakened to a sense of sin, and of their lost and ruined condition as sinners; others had their hands loosed, and many of God's people declared that it was a season of much refreshing to their souls. In conversing with some of the awakened, it was found that their convictions were deep, touching the evil and demerit of sin both original and actual, but especially the sin of unbelief—despising Christ and the offers of the gospel so long—hardness of heart—and gross carelessness and indifference about religion in times past.

#### HINTS TO SABBATH-SCHOOL TEACHERS.

THE SABBATH-SCHOOL TEACHER ABROAD.—The labors of a Sabbath-school teacher, to be really beneficial, must be extended beyond the limits of his school. From the libraries with which these schools are in general supplied, an excellent opportunity is afforded to the teacher of visiting the parents or other relatives to whose care the young may frequently be left. It is also his duty to ascertain the causes of absence or of irregular attendance, and thus, on the supposition that in any district of a city the teachers are sufficiently numerous, they may soon become intimately acquainted with the character and habits of many families that otherwise would be totally neglected. It were difficult to estimate too highly the value of this intercourse. These teachers would enter the houses of the poor on a mission in itself sufficient to secure for them a cordial welcome. Attention to the children would win for them a way to the respect and confidence of the parents; and it cannot be doubted that such visits frequently made to the crowded lanes of our cities, would eventually tend to elevate the condition of families withdrawn too much from kindly intercourse with their superiors—since they could thus be supplied with strong motives to acquire and maintain a creditable character; deterred from more daring crime; afforded the means of obtaining sympathy, if not assistance in time of severe distress; while, in many cases, a way would be opened in which the young would find employment, entering life under the watchful

care of their benevolent instructors and be ultimately advanced to a condition which must be anticipated with the greatest delight by every one interested in the prosperity and true progress of humanity.

But whatever means of the kind may be devised, that which is of first importance is a deep conviction of the magnitude and importance of the work. The class in large cities for which Sabbath-schools are chiefly intended are beset by a host of temptations and incitements to evil which is most painful to contemplate; and to make no effort to rescue them from such danger is to indicate a cruel and stern indifference to suffering, from which all high Christian principle and keen sensibility must alike recoil. If the orphan and they whose miserable hovels are utterly bereft of the sanctities of home are early made familiar with vice—if the stripling and youths just reaching the verge of manhood are ready to be assailed by the poison of infidelity, and a corrupting influence is skilfully and assiduously applied to them, shall not every member of the Christian Church feel an impulse within, stirring him to engage in this work, that effectual resistance may be offered to these tremendous evils? It is no employment for an idle hour, or for unskilled and inefficient laborers. It demands—and from Christian ministers and congregations it ought to receive with the utmost cordiality—that attestation to its value that will be best given by active, persevering, and patient services, so steadily rendered, so successfully pursued, that all candid inquirers into the most efficacious means of elevating the condition, and augmenting the happiness of the great mass of the community, may be at last convinced that it is impossible to dispense with religious instruction; and that the training which succeeds best in deterring from crime, and promoting the observance of purity and honesty, and rectitude, and truth, and every social virtue, is that which regards man, from his earliest days, as an immortal creature, and, with undeviating purpose, endeavors to direct all his powers to the service and enjoyment of his God.—S. S. Journal.

They who are not made saints in a state of grace, shall not be saints in glory. The stones which are appointed for that glorious temple above are hewn and polished, and prepared for it here; as the stones were wrought and prepared in the mountains, for building the temple of Jerusalem.—Leighton.

Money received at this office up to Sept. 21st.  
RECEIPTS FOR THE RECORD.

- VOL. VI.—Angus Bell, Nottawasaga.
- VOL. VII.—H. Munro, Martintown; Dr. Edmondson, Brockville; D. Shaw, Sunnidale; Jas. Mair, Nottawasaga.
- VOL. VIII.—Dr. Edmondson, Gd.; J. McCullough, Manvers; J. McKay, Aldboro'; D. Shaw, Sunnidale; W. Pinnock, York Mills.
- VOL. IX.—Rev. J. Gouray; John Barclay, Oakville; John Bowman, Dunnville; A. Taylor, Joseph Little, Bristol; C. H. Morgan, Cobourg; Rev. John Black; J. Finney, Manvers; J. Dickson, Markham; J. McKay, J. McKinlay, J. McDougald, Aldboro'; D. Calder, Beaverton; W. Pinnock, York Mills.
- VOL. X.—Rev. J. Nesbit, Oakville; Rev. H. Nesbit, Samos; R. Crawford, Glasgow; John Bowman, Dunnville, (1s. 3d. over); W. King, Jas. Dal, Geo. Gordon, John Duff, Wm. Shirley, Bristol; C. H. Morgan, Cobourg; Wm. Allen, Brockville, (1s. 3d. over); S. Anderson, Cartwright; D. Cattanaeh, Lockiel; J. J. Kellie, 1s. 3d.

JEWISH AND FOREIGN MISSIONS OF THE FREE CHURCH OF SCOTLAND.  
Baltimore..... £3 13 4

KNOX'S COLLEGE.

Baltimore.....	£6 9 6
Acton.....	1 15 3½
J. McKechnie, Caledonia West.....	0 15 0
Miscellaneous.....	0 7 6

BUXTON MISSION AND SYNOD FUND

Bytown.....	£6 9 0
St. Therese de Blainville.....	2 3 0
Knox's Church, Toronto, donation from two friends.....	1 5 0

FRENCH CANADIAN MISSION.

Caledon West.....	£1 4 9
" East.....	1 0 10
Erin.....	0 16 10
Goulburn and Nepean.....	£3 9 5
Port Sarnia.....	2 7 7
Baltimore.....	5 0 0
Cold Springs.....	£2 9 6
Melville Church, Markham.....	0 16 10½
Brown's Corner, do.....	2 19 4½
Acton.....	1 9 10
King and Vaughan, (English).....	0 15 10½
Oakville.....	1 11 10
Dundas Street.....	2 5 0
Brucefield.....	£1 5 0
Union and Norval.....	1 0 0
Cartwright.....	2 5 0
Lobo.....	3 5 0
D. Frazer, Esq., Williams, 1 5 0	
A. Frazer, Esq., Caledonia, N. Y., 1 5 0	
Ayr.....	5 10 0
Paris and Blenheim.....	2 12 1
Woodstock, (English).....	2 10 6
Sydenham, Owen Sound.....	3 0 0

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Goulburn and Nepean.....	£2 0 0
Ramsay, per Rev. J. Smith.....	10 11 10½
Allan Settlement, Ancaster, per Mr. J. Walker, omitted in April.....	1 0 0
ALEX. GALE, Treasurer.	

Various contributions for the Red River Settlement will appear in our next.

DONATIONS TO THE MUSEUM OF KNOX'S COLLEGE.

From Rev. John Black.—  
A Chinese Copper Coin.  
Tokens used at the first communion at Red River.

ADELAIDE ACADEMY,

FOR THE EDUCATION OF YOUNG LADIES,  
HAMILTON.

THROUGH the frequent and urgent solicitations of numerous Friends and Patrons, the Proprietors of Adelaide Academy have been induced to REMOVE THEIR ESTABLISHMENT TO HAMILTON, where it will be opened in the New Cut Stone Building on Wellington Street, erected by Hiram Clarke, Esquire. The situation is one of the most healthy and delightful in the City. All the branches of a thorough and comprehensive Course of Education for Ladies will, as usual, be taught in Adelaide Academy.

Terms may be known on application to the Principals.  
The next Session will commence on September 12th, 1853.

J. B. HURLBURT, A.M., B. C. L.,  
MRS. J. B. HURLBURT,  
Principals.

August 22, 1853.

KNOX'S COLLEGE—BURSARIES FOR SESSION 1853-4.

BURSARIES will be awarded at the opening of the next Session of Knox's College, according to the following Scheme:—

- 1.—For the best examination in the Grammar of the English Language, open to all entrants, £2 10s.
  - 2.—For the best examination in the Grammar of the Latin Language, open to all entrants, £2 10s.
  - 3.—For the best examination in the Grammar of the Greek Language, open to all entrants, £2 10s.
  - 4.—For the best examination in the Grammar of the French Language, open to all entrants, £2 10s.
  - 5.—The George Buchanan Bursary of £10, (founded by Isaac Buchanan, Esq.) for eminence in Latin and Greek, as proved by examination in the Grammars of both Languages—in Cicero's Orations against Catiline, II. and III.—Virgil, Aeneid, Lib. IX—Georgics, Lib. IV.—Horace, Odes, Lib. III.—in Lucian's Timon—Homer, Iliad, Lib. VI.—Xenophon, Anab. Lib. II.—Roman Antiquities—with an exercise in Latin Composition.
  - 6.—For the best examination in the Hebrew and Septuagint of Proverbs, and Psalms 2, 16, 22, 24, 66, 72, 89, 110—£5.
- The Gaelic Bursaries of the Colonial Committee of the Free Church of Scotland.
- 7.—For the best examination on the Grammar of the Gaelic Language, with Readings and Shorter Catechism, £4.
  - 8.—For the best written exposition, in Gaelic, of the Lord's Prayer, £6.
  - 9.—For the best Essay on the Characteristic Principle of Paley's Ethical Philosophy, with its Defects, making particular reference to the Fourth Commandment—£5.
  - 10.—For the best Analysis of Butler's Analogy, Part first—£5.
  - 11.—For the best Statement of Hume's Sophisms on Theism and Christianity, with a brief synopsis of the answers of Campbell and Chalmers—£5.
  - 12.—The John Knox Bursary of £10 (founded by Isaac Buchanan, Esq.) for the best Essay on the Covenants of Works and Grace; their Points of Agreement and of Distinction—with a brief Exegetical Analysis of Rom. v. 12—21.
  - 13.—For the best account of the Manuscripts and Ancient Versions of the New Testament; with instances of Mistranslation from the Greek in the Latin Vulgate, (New Testament)—£5. Originality in instances quoted, will be deemed an additional excellence.

14.—A Bursary of £5, (by Mrs. Dr. Willis) for the best two specimens by the same Student, of a Morning Public Prayer—not exceeding fifteen minutes. The test of excellence to be in the happy combination of fulness of suitable matter, with minuteness or variety of reference to special objects; and of devotional sentiment, with appropriate and varied expression.

15.—For the best Essay on the History of the Pelagian Heresy—£5.

16.—Bursary (by the Second Presbyterian Congregation, Toronto,) of £5, for the best Examination in the first six and the Eleventh Books of Euclid—in Algebra, embracing Simple and Quadratic Equations, Arithmetical, Geometrical and Harmonical Proportions, and Surds.

REMARKS.

1. The Essays to be given into the Secretary of the Professors' Court, on or before the first day of November.
2. The days of Examination to be specified at the opening of the College in October.
3. The Essays must be correctly and legibly written, with mottos on the title pages, instead of the names of the authors.

4 Brevity, when consistent with completeness in the particular treatise, perspicuity of style and appropriateness of illustration, will be esteemed an additional excellence. No Essay to occupy more than forty minutes in reading.

5. A Student who may have obtained Bursaries Nos. 5, 7, 12, in any former Session, cannot obtain the corresponding Bursary a second time; though he may compete for it, and if deserving of it, his merit will be noticed.

By order of Professors' Court.  
May 16, 1853.

**TORONTO ACADEMY.**

THE TORONTO ACADEMY will be RE-OPENED, as usual, on the 1st September.

Tuition Fees, per Term of 11 Weeks:

For Pupils in the 1st and 2d Forms.....	£1 0
Do. do. 3rd and 4th do .....	1 5
Do. do. 5th and 6th do .....	1 10

N. B.—A limited number of Boarders will be received into the Institution, as under:

Board, per Term.....	£7 0 0
Washing .....	0 12 6

and each Boarder is required to provide Towels, Sheets, &c. All Fees payable in advance.

J. A. SMITH,  
Principal.

Aug. 1853.

**PRIVATE EDUCATION.**

The Rev. ALEXANDER GALE.

ON the 1st September, the undersigned will be prepared (D. V.) to receive into his family, a limited number of BOYS, whose education in its various branches, English, Classical, Mathematical and Commercial, he will superintend. His residence is situated in a locality of great beauty and salubrity, about five miles distant from Hamilton; the house is now, and has been fitted up for the purpose.

Without fixing an absolute limit, it is desired that no pupil shall be above 12 years of age at the time of his entrance, and the number will not be allowed to exceed twelve.

The terms for Board, Washing and Tuition, are £50 per annum.

ALEXANDER GALE,  
Logie, Mount Albion P. O.

22nd July, 1853.

**BELLS!**

THE Subscribers manufacture and keep constantly on hand, a very large assortment of Church, Factory, Steamboat, Steamship, Locomotive, and School House Bells, made in an entirely new way recently adopted by us. The best stock is used, and the most approved method of hanging. We have fourteen Gold and Silver Medals awarded for "the Bells, for sonorosity and purity of tone." Nearly 10,000 Bells have been cast from this Foundry. We can send to New York in four hours, and by Canal and Railroads in every direction, at an hour's notice. Mathematical Instruments of the most approved construction on hand. Address

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**£500 FOR INVESTMENT.**

THE above mentioned sum, belonging to the *Ministers' Widows' and Orphans' Fund*, of the Presbyterian Church of Canada, will be invested either in Municipal Debentures or first class Mortgages, having not less than seven years to run.

Proposals will be received by John Fisher, Esq., Hamilton, John McMurich, Esq., Toronto, or by ALEX. GALE, Sec. and Treas., Logie, Mount Albion P. O., near Hamilton.

July, 1853.

**SEMINARY FOR YOUNG LADIES,**  
York Street, Toronto.

MISSSES SINCLAIR having, at the request of friends, transferred their Seminary from Perth, C. W., to Toronto, will OPEN IT ON MONDAY, SEPTEMBER 5th, at 10 o'clock, A. M., in the house formerly occupied by Mrs. Coates, corner of Adelaide and York Streets.

The different branches of Female Education will be conducted partly by MISSSES SINCLAIR themselves, and partly by Teachers of approved character.

The arrangements for Boarders will approach very nearly those of a well regulated family, in which religious exercises will be prominent, and every attention given to the conduct and morals of the inmates.

Besides the instructions of the Superintendents and Teachers, honorary Lectures will be given weekly on such subjects as the following: History, British Literature, and Antiquities; Natural Sciences; Evidences of Christianity; Church History; and Christian Ethics. Dr. Burns of Knox's Church, and Mr. Ormiston of the Normal Seminary, have agreed to give their services in this department.

This Seminary can be cordially recommended to the friends of a solid and Christian Female Education as well deserving of encouragement. Misses Sinclair have been known for years as well qualified Teachers, and their Seminary will be conducted as heretofore on liberal and Evangelical principles.

THE TERMS WILL BE AS FOLLOWS:

For Board and all the branches taught in the Seminary—Forty Pounds currency; and no extras, except for Washing; the young Ladies bringing with them their own Bedding and Linens.

Day School, per Quarter of Eleven Weeks:

Younger Pupils—Elements of English Reading, Spelling, and Grammar.....	£0 15 0
English Reading and Composition; Geography and History; Arithmetic; Penmanship, and Needle-work.....	1 5 0
French, Geometry, Algebra, Experimental Philosophy, and Natural Science.....	1 10 0
Music.....	2 0 0

Other Branches as may be arranged.  
REFERENCES—Toronto: Rev. Dr. Burns, York Street; Rev. Professor Taylor, Gerrard Street; Rev. William Reid, Knox's College; James Lesslie, Esq., King Street; and Alexander McGlashan, Esq., York Street.—Perth: Rev. James B. Duncan, and the Hon. R. Matheson—Montreal: Rev. Donald Fraser, A. M., and T. M. Thomson, Esq.—London: Rev. John Scott.  
Toronto, C. W., August 22, 1853.

**NEW BOOKS AND NEW EDITIONS.**

Fresh arrivals from Britain and the United States.

FOR SALE by D. McLELLAN, Bookseller Hamilton, C. W.—

- Dr. Chalmers' Correspondence, one vol.
- Matthew Henry's Commentary, new edition.
- Brown's Sufferings and Glories of Messiah.
- Do. Exposition of Galatians.
- Bickersteth's Waters from the Well-springs.
- The Law and the Testimony.
- Abbeokuta, or Sunrise in the Tropics.
- Hamilton's Lamp and Lantern.
- Cheever's Power of the World to Come.
- Hetherington's History of the Westminster Assembly of Divines, new edition.
- James' Christian Progress, new Book.
- The Missionary of Kilmarnock.
- Speucer's Pastor Sketches 1st and 2nd Series.
- Sir William Hamilton's Philosophy.
- McCheyne's Basket of Fragments.

- Layard's Nineveh and Babylon.
- D'Aubigne's History, vol. 5th.
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- Dr. Chalmers' Works, beautifully bound, in 25 vols., British Edition.
- Dr. Reid's Mosheim's Church History.
- McCrie's Life of John Knox.
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- Brown's Dictionary of the Bible.
- Faxton's Bible Illustrations.
- Keith's Signs of the Times.
- Dr. McLaggan's Life and Lectures.
- Welsh's Sermons.
- Dr. Arnold's Life and Correspondence.

In the Press, and will shortly be published:  
**THE AMERICAN SLAVE CODE,**

IN THEORY AND PRACTICE:

ITS DISTINCTIVE FEATURES shown by its Statutes, Judicial Decisions and Illustrative Facts. By WILLIAM GOODSELL, author of the "Democracy of Christianity," "Slavery and Anti-Slavery," &c. New York: American and Foreign Anti-Slavery Society, 48, Beekman-st.

The work will contain above 400 pages, 12mo, neatly bound in cloth, and will be sold for cash at 75 cents single copy, \$6 per dozen, and \$45 per hundred; also, in paper covers, at a deduction of 10 cents per copy from the above prices. Orders may be forwarded to LEWIS TAPPAN, 48 Beekman-street, New York.

**TO KIRK SESSIONS, &c.**

THE Subscriber has just received, direct from Birmingham, a choice assortment of Communion Vessels and Tokens at various prices; also from Robertson of Glasgow, a fresh supply of Kirk Session and Presbytery Minute Books, Communicants' Roll Book, and Baptismal Registers; likewise, a fresh supply of the Records of the Kirk of Scotland, containing the Acts and Proceedings of the General Assembly, with Notes and Historical Illustrations.

D. McLELLAN, Bookseller.  
Hamilton, May 25, 1853.

**THE CANADA LIFE ASSURANCE COMPANY, HAMILTON.**

CONTINUES to grant Assurances upon Lives, and to act generally in any of the great variety of modes practised by Life Offices. It is the only Canadian Company as yet in operation, and whose Funds are invested solely in this Province at high rates of compound interest, and on the very best Securities, instead of being drained therefrom and invested at the barely remunerative rates obtainable in Great Britain; this, together with the past and daily increasing success of the Institution (literally unequalled by any British Company) fully justifies the Directors in repeating their former assertion, that the advantages it offers cannot be approached by any Company doing business in this Province.

Rates and full particulars may be obtained of E. BRADBURN, Agent, Albany Chambers

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December 23, 1852. }