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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. X.

TORONTO, JUNE, 1854.

No. 8.

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HASTE NOT—REST NOT.

BY GOETHE.

Without haste! without rest!
Bind the motto to thy breast!
Bear it with thee as a spoil:
Storm or sunshine, guard it well!
Heed not flowers that round thee bloom,
Bear it onward to the tomb!

Haste not—let no thoughtless deed
Mar for e'er the spirit's speed;
Ponder well and know the right,
Onward, then, with all thy might;
Haste not—years can ne'er atone
For one reckless action done!

Rest not! life is sweeping by,
Go and DARE before you die;
Something mighty and sublime
Leave behind to conquer time;
Glorious 'tis to live for aye
When these forms have past away.

Haste not! rest not! calmly wait,
Mockly bear the storms of fate;
Duty be thy polar guide—
Do the right, whate'er betide—
Haste not—rest not—conflicts past,
God shall crown thy work at last.

PRESBYTERY OF HAMILTON.

The next ordinary meeting of the Presbytery of Hamilton will be held at Hamilton on Monday, the 12th June, at 3 o'clock, P. M., and in connection with the meeting of Presbytery there will be held on Tuesday, the 13th, at 2 o'clock, p. m. a meeting for Conference on the State of Religion within the bounds of the Presbytery, at which not only the Ministers and representative Elders, but all the members of the various Sessions belonging to the Presbytery of Hamilton, are invited and earnestly exhorted to be present.

Session Records which were not forwarded to last meeting are required to be presented on the 12th June.

M. V. STARR, *Pres. Clerk.*

PRESBYTERY OF TORONTO.

The next ordinary meeting of this Presbytery is appointed to be held in the usual place, on Wednesday, the 14th June, at 11 o'clock, A. M.

T. WIGHTMAN, *Pres. Clerk.*

PRESBYTERY OF COBOURG.

The next meeting of Presbytery is appointed to be held at Cobourg, on Monday, 12th June, at 3 o'clock, P. M.

J. W. SMITH, *Pres. Clerk.*

PRESBYTERY OF PERTH.

The next ordinary meeting of Presbytery will be held at Hytowa, on the evening of the second Tuesday in September.

S. C. FRASER, *Pres. Clerk.*

SABBATH COMMITTEE.

The above Committee will meet at Kingston, on Monday, the 12th June, at 12 o'clock.

ROBT. F. BURNS, *Convener.*

COMMITTEE ON BOOK OF DISCIPLINE.

The Committee appointed to prepare a Book of Discipline will meet in Knox's College, on Wednesday, 14th June, at 12 o'clock noon.

M. WILLIS, }
G. SNELLIE, } *Conveners.*

AGENCY COMMITTEE AND RECORD COMMITTEE.

A Meeting of this Committee is requested in Knox's College on Tuesday, the 13th June, at 3 o'clock, p. m.

The following are the names of the members of this Committee: Rev. R. Ure, *Convener*; Messrs. Bayne, Young, Lowry, Irvine, Shaw, McLellan, and McMurrich, and Dr. Burns.

NOTICE TO MEMBERS OF SYNOD.

Members of Synod are requested on their arrival at Toronto, to call at the Vestry of Knox's Church, where a Committee will be in attendance to direct them to the families whose hospitality they will enjoy during the Sessions of Synod.

MEETING OF SYNOD.

The Annual Meeting of the Synod of the Presbyterian Church of Canada will be held (D. V.) in the City of Toronto, and within Knox's Church, on Wednesday, the 14th day of June, 1854, at Three o'clock, p. m., and will be opened with Sermon as usual.

TO PRESBYTERY CLERKS.

Presbytery Clerks are earnestly requested to forward to the Rev. Wm. Reid, Toronto, the Clerk of the Synod, eight days before the meeting of Synod, Rolls of their respective Presbyteries, so that the Synod Roll may be made up at the commencement of the Session:

Presbytery Clerks are also requested to forward to the Synod, the necessary certificates and extracts with reference to such Students of Divinity, as may be proposed for being taken on trials for license.

Presbyteries will be expected to report their approval or disapproval of the explanatory clause, proposed to be adopted, with reference to certain passages in the Confession of Faith.

Presbyteries are also directed to report to the Synod, such congregations as have continued to neglect the stated collections.

Presbyteries are required by the Synod, to present written reports on the subject of religion within their bounds.

Presbytery Clerks are required by the Synod to prepare and forward condensed reports of all cases of license, ordination, induction, deposition and death of ministers, within the bounds of the several Presbyteries during the year.

It is desirable that all Overtures, References, Petitions; and other papers to be laid before the Synod, be forwarded as early as possible, so that the business of the Synod may be properly arranged.

Kirk Sessions are reminded that if one of their own number cannot attend the meeting of Synod, they may elect one connected with another congregation.

The following is the form of Commission appointed by the Synod to be followed in such a case:—

"At _____, the _____ day of _____, one thousand, &c., years, which pay the Session of _____ having met and been constituted, (*inter alia*);—The Session proceeded to elect a representative to the ensuing meeting of Synod, when Mr. A. B., an Elder in the Session of C., was nominated and chosen; wherefore the Session did, and hereby do, appoint the said A. B. to be their representative, willing him to have in view, in all his actings, the best interests of the Church and the glory of God, and they authorize the Moderator or Clerk to subscribe this as his commission as their representative Elder."

(Signed) D. E., *Moderator (or Clerk)* as the case may be.

WM. REID, *Synod Clerk.*

PRESBYTERY OF LONDON.

The Presbytery of London met on the 10th of May, and owing to the amount of business before it, continued in session for two days. The following is an abstract of the more important parts of business transacted by the court:—

The induction of the Rev. W. Porterfield, late of Dunnville, over the congregation of Plympton, was appointed to take place on Tuesday, the 30th of May. The Rev. W. McLaren and the Rev. W. King were appointed a committee to conduct the induction services—the former to preach and preside—the latter to address the pastor and people.

The copy of an address on the subject of 'Temperance,' was read by the convener of a committee previously appointed to prepare it, which address the Presbytery approved of, and directed the committee to get 3000 copies of the same printed, and put into circulation among the congregations within the bounds.

A petition was presented from the Presbyterians of South Dorchester, requesting the services of a missionary every alternate Sabbath, and promising to pay an annual amount of £50 to the Home Mission Fund for said services; expressing at the same time their gratitude for the services of Mr. Duncan McColl, catechist, whose exhortations they had the privileges of attending for several years past. The Presbytery agreed to meet the request of the petition so far as their limited number of missionaries would allow them.

A similar petition was presented from the settlers of Bear Creek, township of Moore, containing interesting particulars respecting their condition, and requesting a supply of missionary service. The Presbytery agreed that, as they could not possibly send a separate laborer to Bear Creek, a certain amount of supply should be given to that station, by the missionaries who might be appointed to Sarnia and Wallacburgh.

A petition was presented from the Lobo branch of the Rev. L. McPherson's charge, in which the members there requested, that they should share their pastor's services equally with the Williams' branch of the congregation, and not be limited as they were at present, to one-fourth of his services. The Presbytery agreed to delay coming to a decision respecting the petition, and to summon both the Lobo and Williams portions of the charge to appear for their respective interests at next ordinary meeting.

The pastoral relation between the Rev. John Fraser and the united congregation of St. Thomas and Yarmouth, was dissolved.

Mr. James Ferguson and Mr. Peter Currie, students of Divinity, presented themselves before the court, and requested that they might be taken on trials for license, when the Presbytery, after having examined them on the different subjects of study included in the course, agreed to apply to the ensuing meeting of Synod, for leave to take them on trials for license.

The Rev. W. McLaren proposed, that the Presbytery overture the Synod respecting the importance of establishing a religious newspaper in connection with the Presbyterian Church of Canada. Mr. McLaren and Mr. King were appointed to prepare an overture, and support it in Synod.

The following distribution was made of the missionaries and catechists at the disposal of the Presbytery:—

Mr. James Ferguson was appointed for four weeks to Fingal, and for the rest of the summer half year to Wawanosh, Kincardine, and the neighbouring townships; Mr. Peter Currie, till the end of July, to Dorchester, Thamesford, and Yarmouth, and during the rest of the season to Fingal and Dunwich; Mr. Nicholson to divide the season between Caradoc and Bosanquet; Mr. Straith to Tilbury and other stations in the Chatham district; the Rev. James McNaughton—now at Saugeen—after the meeting of Synod,

to St. Thomas and Port Stanley. To supplement in some degree the scarcity of missionary laborers, several appointments were given to members of Presbytery. The Rev. W. S. Ball was appointed to spend four weeks at Wallacburgh, and some neighbouring stations; the Rev. A. Tolmie to preach at St. Thomas, on Sabbath, the 21st May, and the Rev. Mr. McMillan, at the same place, on Sabbath, the 28th of the same month; the Rev. R. Wallace to preach at Port Burwell, on any Sabbath most convenient to himself before next meeting of Presbytery. The Rev. D. McKenzie of Zorra, and Mr. Clarke, elder, of London, were appointed to spend four weeks, in the month of July, in a visitation to the newly settled townships of Wawanosh, Morris, and Grey. Mr. McKenzie's congregation to get a supply for two Sabbaths during his absence—on the one Sabbath by Mr. Allan of North Easthope, and on the other by Mr. McDiarmid of Woodstock.

JOHN SCOTT, *Pres. Clerk.*

PRESBYTERY OF HAMILTON.—THE LATE MR. GALE.

At Hamilton, on the eleventh day of April, one thousand eight hundred and fifty-four—the which day the Presbytery of Hamilton being met and constituted *inter alia*.

A committee was appointed to draw up a minute, expressive of the feelings of the Presbytery in regard to the demise of their late beloved and esteemed friend and brother, the Rev. Alex. Gale, to be recorded in the Book of the Presbytery and transmitted to the afflicted widow and family of the departed. The minute is as follows:—

"The lengthened period during which Mr. Gale laboured as a minister of the Gospel in Canada, the value of his services during that period, in fostering and developing the cause of Presbyterianism, and the prominent part which he took in the disruption, which led to the formation of the Presbyterian Church of Canada—as also in the management of the affairs of that church since its foundation, have made his character and worth familiar to our people; and, now that he is removed from among them, have we doubt not, secured for his memory that place in their veneration and esteem which is the best tribute to departed worth. At the same time his brethren of the Presbytery of Hamilton, with which he was so long connected, and which, after a temporary separation, enjoyed the benefit of his wisdom and experience, at the time of his lamented death, desire to put on record the estimate which they have been led to form of his high character and worth, and of the loss which his removal has caused both to his Presbytery and to the church at large.

By nature, Mr. Gale was endowed with varied talents of a high order, which would have fitted him to excel in any of the learned professions, or might have qualified him to prosecute with success any department of mercantile business; in particular he was distinguished for great soundness of judgment, much acuteness, and eminent practical sagacity, combined with that love of method and order, and that power of vigorous and sustained application which usually lay the foundation for what are termed "habits of business." In his youth his natural talents were carefully cultivated with a view to the sacred profession to which he had early devoted himself, and the result was apparent in his ample command of the learning necessary for the discharge of its important duties, and especially for securing the attention and respect of an educated and intelligent people. Brought up under the blighting influences of Moderatism, his attention on his first entrance on the ministry was more devoted to the mere cultivation of the literature of his profession, and to the promotion of some of the subordinate ends of the Ministry, than he afterwards saw to be right; but in the

course of his Ministry—his views opened up and enlarged under the teaching that is from above, and the character of his public ministrations and of his pastoral labours among the families of his flock, and all his private intercourse, with his brethren and friends, made it manifest that he had learned to glory only in the cross of Christ, and that his great aim, as a Minister of the Gospel, was to win others to that Saviour, who had become to his own soul, "all his salvation and all his desire." In the latter part of his Ministry in particular, sanctified affliction led to a rapid and marked development of the work of the Spirit in his heart, and none of his Christian friends but must have remarked, at and subsequent to that period, the peculiar solemnity, humility, and meekness of his prayers. In the Pulpit his discourses were characterised by much excellence in method and style as well as matter, and, but for the weakness of his voice, and the practice which he had early adopted of reading, he might have attained to high popularity—but even with these drawbacks, more felt in this country than in many others, his pulpit ministrations were, in general, highly acceptable, and especially esteemed as instructive, impressive, and persuasive. In pastoral labours he was devoted, and in this department of his work as a minister, his extensive knowledge of men, his large sympathy, and his power of adapting himself to the character and circumstances of those with whom he had intercourse, enabled him to display a skill and tact, and to exert a winning persuasive influence, which told, with happy effect, on the best interests of his people.

In the business of our Church Courts our esteemed brother not only felt, as a true Presbyterian, a deep interest, but took a leading part.—This he was peculiarly well qualified to do from his accurate and extensive acquaintance with the constitution and laws of the church, his eminent business habits, his great sagacity and prudence, and his skill and tact in debate; and considering that not only our own Church but Presbyterianism itself have been very much in their infancy in this Province during the greater part of the time over which his labours extended; it is scarcely possible to over-estimate the important services which, as a leader in our Church Courts, he has rendered to the cause of Presbyterianism in Canada.

In all departments of life Mr. Gale was distinguished for uprightness, and integrity, and for a hearty and refreshing hatred of every thing like underhand dealing, selfish manoeuvre, or that hunting after popular applause, which tends more than anything else to sink the character of ministers and to bring discredit on the church; and his disinterestedness in seeking the good of the Church was strikingly manifested in the readiness with which he responded to the call of the Synod, when asked to separate from an attached congregation and to take charge of the Academy connected with the College in Toronto—an act in which he seemed to repeat over again some of the sacrifices which, for the same cause and with the same singleness of eye, he had made at the disruption.

What he was as a friend, and in all the private relations of life, is best testified by the sincere grief with which all who knew him in these relations, mourn his loss, and the deep affection which they cherish to his memory. May God protect the Widow and the Fatherless, and may the removal of our beloved and esteemed friend and fellow-labourer be made the means of quickening and sanctifying ourselves, and of leading us more and more to the followers of them who, through faith and patience, are now inheriting the promises."

PRESBYTERY OF MONTREAL.

A special meeting of this court was held on the 16th April. The Rev. Daniel Gordon, Moderator, presided.

Mr. Fraser reported that he had duly cited the session and congregation of St. Gabriel Street Church, to appear for their interests in the case of the proposed translation of the Rev David Inglis to Knox's Church, Hamilton. Parties were called, when Mr Inglis appeared for himself; Mr. Hector Munro for the congregation of St. Gabriel Street Church, to oppose the translation. No appearance was made for the congregation at Hamilton.

Mr. Inglis stated to the Presbytery that he felt it his duty to decline the call addressed to him. On motion made and seconded, it was then resolved to refuse the proposed translation. The members of Presbytery expressed their satisfaction in retaining Mr. Inglis among them. The court then adjourned.

ORDINARY MEETING.

The ordinary quarterly meeting was held on the 3rd May. Mr. Inglis, Moderator.

Owing to the lateness of the spring, and the difficulty of access to the city, the attendance was not so numerous as usual.

The principal proceedings may be summed up as follows:—

On petition from Cornwall, Mr. Fraser was appointed to visit the congregation there on Tuesday, 23rd inst, and moderate in a call to the Rev. Hugh Campbell.

On Petition from Inverness, Megantic, Mr McConechy of Leeds, was appointed to visit the congregation there, and moderate in a call to the Rev. W. Troup.

Mr. John Anderson, student of Divinity, having completed his college course, underwent a satisfactory examination; and it was agreed to apply to the Synod for leave to take him on trials for license as a preacher. Circular notices to Presbyteries were issued accordingly.

On motion of Mr. Fraser, seconded by Mr. Swinton, an overture to the ensuing Synod, on the subject of Foreign Missions, was unanimously carried, and the mover, with Rev. Mr. Clark of Quebec, and John Redpath, Esq., were appointed to support the overture before the Synod.—The object in view is described in the following extract:—

"That a Committee on Foreign Missions be appointed, whose duty it shall be to seek for one or more ministers, preachers, or students, suitable, and willing to go abroad as missionaries from this Synod. That so soon as one missionary is found for this work, the offerings of the Congregations in this Synod be devoted to his support: it being provided or understood, that any laborers sent by the Synod into fields where the Free Church of Scotland has already established missions, shall be instructed to co-operate with these."

John Redpath, Esq., as Treasurer, submitted a statement of the Presbytery's Home Mission Fund, from which it appeared that the fund was exhausted. It was resolved to call on all congregations and stations within the bounds, to make a collection for this object before 1st July.

The note proposed to be appended to certain passages of the Confession of Faith, as sent down by last Synod, was duly considered. On motion made and second, it was unanimously resolved to report to the ensuing Synod, that this Presbytery approve of the said note, or any note of similar import.

The Moderator explained, that he had been prevented by ill health, from visiting the congregations of Durham and North Georgetown, as appointed at last meeting. It was agreed to hold a special meeting of Presbytery at North Georgetown, to consider the best interests of the four vacant congregations in that district.

The following was moved, seconded, and carried:—

The Presbytery, feeling the importance of ob-

taining a number of suitable ministers and preachers to fill up the vacancies in congregations and stations, and learning that Joseph Mackay, Esq., has exerted himself in obtaining preachers through the Colonial Committee of the Free Church of Scotland, and has been eminently successful in raising funds for this purpose, and whereas four preachers have already been received from Scotland, who have proved themselves useful missionaries in the province—therefore

Resolved—That this Presbytery do cordially recommend the efforts of Mr. Mackay to the liberality of the friends of the Church, and do express their thankfulness for what has been already done, and hope that this effort may be blessed, in raising up laborers for the whitening harvest fields of Canada.

The Presbytery then adjourned.

Subsequent to the adjournment, a circular to ministers within the bounds has been issued by the Moderator, asking for written reports on the state of religion within their several spheres of labor, to be forwarded to the Presbytery Clerk, and embodied in a Presbyterial report to the Synod.

D. FRASER, Pres. Clerk.

PRESBYTERY OF COBourg.

The Presbytery of Cobourg held a *pro re nata* meeting at Cobourg, on the 4th April. The meeting was called in consequence of the Presbyterian people of Trenton and Murray having made application for the pastoral services of the Rev. James Tait.

Mr. McPherson appeared, and laid on the table a unanimous call, and requested the Presbytery to use their utmost diligence to forward the matter, and have Mr. Tait settled as soon as possible, as the minister of the congregation of Trenton and Murray. The Presbytery sustained the call, and resolved to meet the wishes of the congregation as far as possible.

The call was sent to Mr. Tait, but as yet he has not been able to discover what is his duty in the matter. We hope the Head of the Church will soon provide to these anxious people the desire of their hearts, a man of God to break among them the bread of life.

J. W. SMITH, Pres. Clerk.

PRESBYTERY OF PERTH.

The ordinary meeting of this Presbytery was held at Carlton place, on the 9th and 10th of May. The only items of any public interest were the following:—

Mr. Forrest and Cuthbertson, the only missionaries allocated to the Presbytery, were appointed to labor, the former in Bristol, and the latter in Dalhousie during the summer months.

Mr. Smith of Ramsay, at the request of the Presbytery, read a very interesting narrative of the origin, progress, and results of the work of grace within his congregation, and in the neighborhood, which he was further instructed to send to the Record for publication.

Mr. Gourlay having accepted of a call to Aylmer and Eardly, in conjunction with Nepean, and the preliminary steps having been gone through, his induction over the newly formed congregations was appointed to take place at Aylmer, on the 31st May. Mr. Gray to preach and preside; Mr. Smith to address the minister, and M. Wardrop the people.

The Presbytery, after lengthened and serious deliberation on the "declaratory note," at a previous meeting, agreed to express, generally, their approbation of the terms thereof.

S. C. FRASER, Pres. Clerk.

PRESBYTERY OF KINGSTON—REPORT ON STATE OF RELIGION.

(Printed by instructions of Presbytery.)

Your Committee feel that they will best discharge the trust reposed in them, by briefly noting what appear to them to be amongst the more prominent sources and symptoms of the low state of vital religion amongst us, and by making a few suggestions, by the practical carrying out of which these may be remedied if not removed.

1.—Your Committee are constrained to notice at the outset that, to a growing extent, the reus of parental discipline are being relaxed, and that in consequence of the want of judicious parental restraint, even amongst professing Christians, a spirit of looseness and insubordination is stealing into the bosoms of our families, which is highly injurious to the best interests of religion amongst them. We are perfectly aware that there is danger in holding the reins too tight—that over-strictness is attended with evils as well as over-laxity, but we are persuaded that here as in other things there is a golden mean, which is quite attainable and, by the attainment of which, domestic peace and prosperity would be largely promoted. The tendency at present is rather to imitate Eli who, when "his sons made themselves rife, restrained them not," than to imitate Abraham who "commanded his household"; or David, who returned from a solemn and sublime celebration to "bless his house"; or Joshua, who nobly resolved, "as for me and my house we will serve the Lord."

As remedial measures your Committee would recommend—1st. That greater prominence be given to *Baptismal vows*. Practically, these are too often lost sight of. With thoughtful parents any afflictions and earnest presentation of them is fitted to have great weight. It is too common to have sealing ordinances dispensed while the relative view of the responsibility involved on the part of the recipients is not sufficiently attended to.

2dly. That a strenuous effort be made to have an altar reared in every family circle, and to have the Morning and Evening Sacrifice regularly offered. It is a source of deep grief that in numerous instances no such altars exist, and that where they do, they are too frequently in a dismantled state, and present the dying embers instead of the live coal. Let ours be amongst the families that call on God's name, not as a mere bodily service, but in spirit and truth, and not only will they escape the fury he has threatened to pour on those that neglect to do so, but such a beloved influence will be diffused, as will help to still the rising elements of domestic discord and to check that spirit of proud independence tending to insubordination which is eating, as doth a canker, into the bosom of many a house.

3dly. The duty of *domestic catechising* should, also, be more frequently insisted on. It was the glory of those lands where Presbyterianism took deep root, in days gone by, to possess dwellings of the righteous, whence issued the melody of joy and praise. In such dwellings, as we all know, catechising was a stated custom. The things which God commanded and which, in a systematic form, have been embodied in our admirable subordinate standards, were taught diligently unto the children and spoken of in the house as well as by the way. This goodly practice has conducted to the rise and progress of religion in many a soul. Such family gatherings have been green spots in the wilderness to which, in after life, the mind has loved to revert; the recollection of them has proved the turning point in the history of many wandering prodigals, and been instrumental in sending them back, from the far country, to their Father's house. And why may we not have the plan in universal operation within our bounds? Ministers would do well to give greater prominence to this in the

course of pastoral visitations, and to get the example by restoring the good old custom of *Congregational Catechising*.

Ahly. Feeling the importance of maternal influence, if rightly exerted, we would class *Maternal Associations* amongst the instrumentalities which may be of material use in the prevention of the evil in question which we deeply deplore. These have been tried with no little success in the old Country and the adjoining Republic.—Mothers come under a solemn engagement to pray with and for their offspring. They meet more or less frequently to converse on their common duties, trials and responsibilities—to stir one another up by way of remembrance, to read suitable extracts from approved works, and to send up to heaven their united supplications. The introduction of such associations amongst ourselves, with such modifications as may be thought advisable, might tend to secure a more hearty co-operation on the part of this most influential portion of the community in the godly upbringing of the young.

5thly. The *Sabbath School* and *Bible Class*, of course, cannot be lost sight of. More system, and adaptation to circumstances, might with advantage be employed in the management of both.

Ministers, in addition to stately attending and addressing the children on the subject of the lesson, on *Missionary* topics, and others of general interest, would do well to have a regular sermon say once a quarter, for their special benefit. This has already been tried and found beneficial in arresting and arousing the young, and by bringing the school directly under the eye of the whole church, to keep up that bond of connection between them which should never be broken. Parents should be earnestly and affectionately exhorted to look diligently after the attendance of their children—to discountenance irregularity, to superintend the learning of their lessons, and the reading of the library books, occasionally to inspect the school, and studiously to avoid transferring to the shoulders of the teacher a responsibility which is peculiarly their own.

Growth. Zeal and zeal might be infused into our *Bible Classes*, by more copious references to Scripture, History, Biography, Geography, Chronology, Antiquities, &c., to such illustrations as Paxton and Kitto may supply—giving out occasionally such subjects for written exercises as may be suggested by the lesson for the day—and meeting during the week for the older members to take up such general topics as might not so exactly accord with the sacredness of the Sabbath. How most effectually to excite the interest and enlist the influence of our *Young Men* is a subject to which we cannot too closely bend our minds.

We have dwelt thus long on this matter of the young, because we are convinced that parental indifference and filial insubordination rank amongst the most formidable obstacles with which we have to contend.

In what follows we shall endeavour to be brief, indicating a few additional sources and signs of religious declension, without indulging in lengthened illustration.

II.—*Prevalent Worldliness*.—This, of course, we have always to encounter, interwoven as it is with the very fibres of the human heart. But in this country and at this time, we feel its pernicious influence in a more than ordinary degree.

Generally speaking, people come here to better their worldly circumstances—to get on in the world—to make provision for the flesh. Unless much on their guard, they are, therefore, in great danger of putting the “all other things” before the “Kingdom of God and the righteousness thereof.”

While rejoicing in the prospect presented to our noble Province of having her latent resources developed, and that elevated position assigned her in the scale of nations, which is certainly her due, we much fear that the very career of pros-

perity which is being opened to her, is proving the reverse of favorable to her growth in a religious point of view. A spirit of speculation is afloat—the tone of public morality is being lowered—lotteries, raffles, and other exceptionable modes of worldly aggrandizement are being introduced—mammon and policy too often carry it over God and principle. Men are *making haste to be rich*. One goes to his farm; another to his merchandise. The cattle—the crops—the transactions of the store and the exchange—the contents of the ledger and the daily journal—the turnings in the political compass—the ever shifting current of this world's affairs—these form, too generally, the staple of our ordinary conversation. Were a stranger to visit us from another planet, or a heathen from a remote corner of our own, it would be difficult for him to gather from it what religion we professed; or whether, in fact, we had any religion at all.

When the world is thus coming in on us like a flood, it becomes us to be in the attitude of lifting up a standard against it.

III.—*Public festive entertainments*.—By these we mean specially *balls*, and *private parties* on such an extensive scale as to differ but slightly from them. These have of late become more common in certain portions of our Presbytery, and have been countenanced even by some professing christians.

We feel convinced they have had a most deteriorating influence—wasting time, dissipating the mind, relaxing the morals, quenching the flame of piety, stifling the strivings of the spirit, wounding the heart of Christ, causing the enemy to speak reproachfully, and offering incense at the shrine of the lust of the flesh, the lust of the eye, and the pride of life.

We are affectionately desirous of those who have named the name of Christ amongst us, that they would seriously consider that they are expected to depart from all iniquity, to avoid the very appearance of evil, to come out from the world and be separate, to keep themselves unspotted from the world, to be not conformed to the world, to be not of the world, even as Christ was not of the world.

IV.—*Unequal Yokes*.—We are perfectly aware that this is a delicate and difficult matter to deal with—but we have a deep conviction that the cause of Christ has seriously suffered from the religious element not obtaining greater prominence in the formation of matrimonial connections.

We do not refer merely to Protestants marrying Roman Catholics, (of which there are, alas! too many instances), we take it for granted that for such unnatural alliances there can be no excuse or extenuation. We refer also to the inconsiderateness with which many professors enter into relationships, on which such important interests hang, without having anything like a guarantee for the religious character of those with whom they are bound for life. In such cases instead of imparting their religion to those with whom they are thus united, it generally loses its hold on themselves. Promising blossoms are prematurely nipped: good resolutions fade insensibly away—the whole character receives a melancholy blight.

V.—*Irregular and desultory attendance on Ordinances*.—There are not a few who, on Sabbaths are *half-day hearers*, they would think it wrong entirely to forsake the assembling of themselves together, as the manner of some is—but if they are once a day at church they deem that quite sufficient—and that anything more is to be religious over much. On grounds far too trivial they occasionally absent themselves altogether.

The members of our churches are far too negligent in regard to attendance at *Weekly Meetings*. It is universally admitted that by them, much more accurately than by the Sabbath

services, may the spiritual state of a soul be determined. This is a very fair thermometer and touchstone.

Brought to this test, it must be acknowledged many of our congregations cannot be judged to be in a thriving state. Were we, like the primitive disciples, to take greater pleasure in meeting with one accord in prayer—then might we look for our great Master to stand in the midst and say Peace be unto you, and breathing on us to exclaim “Receive the Holy Ghost.” But, alas! too many follow in the footsteps of Thomas, called Didymus, one of the twelve, *who sees not with them*. It is this breath we specially need—“Blow upon our garden,” “Breathe upon these slain.”

VI.—We may conclude with a few practical suggestions for our own personal and Presbyterial guidance.

1. That Ministers preach more frequently and systematically on the great subject of Revivals.

2. That on occasion of Meetings of Presbytery there be occasionally consecutive preaching as may be deemed expedient: subjects being selected at the previous meeting, and treated as far as possible in course. The special services connected with communion seasons might also be employed advantageously in this way. Some of the most fruitful Revivals in the Church have been associated with such seasons. And why may not the hallowed scenes of Shotts, Cambuslang, Kilsyth, and New England be repeated?

3. That we have more brotherly fellowship on the subject, not contenting ourselves with the mere mechanical getting through with the regular routine business—but devoting a specific portion of time, to plain, practical dealing with one another on the spiritual state of our respective charges.

4. That we resume our *Presbyterial visitations*, and in conferring with the office bearers of each Church, give greater prominence to the spiritual element, requiring from Sessions a report, at least once a year, as to the state of religion within their districts.

5. That Sessions meet more frequently, have fixed times for doing so—for uniformity sake—say the first Tuesday in every month, and that at such meetings conferences be held on this great subject, similar to those recommended for the Presbytery.

6. Special Meetings for anxious inquirers have in some instances been found very profitable.

The Minister intimates from the pulpit, that he will be at home, at a specified time, to converse with any who are anxious about their souls. Many, in this way, have been brought to a decision whose state of mind might never, otherwise, have come under a pastor's eye, and who, from want of needed directions at the crisis of their history, might have had convictions smothered, and serious impressions effaced.

7. A *Pastoral Address*, issued by authority of Synod, directing the attention of our people to some of the above or kindred topics, would be extremely desirable.

After all, however, we feel that Revival must commence in *our own souls*—ere we can expect it to spread to our people. A *Brotherly Address* similar to that sent forth by the Free Church of Scotland last year, might have a happy effect, or a single Address might embrace both—the one half being directed to office bearers, and the other to members.

While an influence certainly must rise from the pew to the pulpit, generally speaking, it descends first from the pulpit to the pew. “Like pastor like people,” is proverbial.

Let us, therefore, *take heed unto ourselves*, and thus will we be the better enabled to take heed unto all the flock over which the Holy Ghost hath made us overseers.

ROBERT F. BURNS,
Concener of Com.

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

TO CORRESPONDENTS.

Communications intended for the *Record* should be in the Editor's hands by the 15th of the month.

THE RECORD.—All possible care is taken in addressing and mailing 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 statement of the Presbytery of London's Home Mission Fund will appear in the next Number. The article by G. H. has been unintentionally omitted.

The Record.

TORONTO, JUNE, 1851.

THE APPROACHING MEETING OF SYNOD.

The time is now approaching for our annual Meeting of Synod, and we trust that not a few are looking forward to that interesting and important season with earnest prayer, that the presence and blessing of the Great Head of the Church may be vouchsafed to his servants, and that they may have wisdom and grace given for their guidance in all the matters which may be brought before them. Although death has been again visiting us, still our ranks have received considerable accessions since our last meeting of Synod, and we hope to see this year the largest meeting of our Synod that has yet been held. It is to be regretted, that many do not seem to be alive to the deep responsibility resting upon them to take a part in the solemn deliberations and proceedings of our Church Courts. This is especially the case with regard to Elders, the attendance of whom at our meetings of Presbytery and Synod is not, by any means, so frequent as it should be. Ministers and Elders who are careless in attending on our Church Courts really do injustice to our Presbyterian order, and we therefore trust that on this occasion there will be a full meeting of Ministers and Elders. There are now great facilities for travelling, and in order that all may be able to attend, we would urge on Congregations the importance of their supplying the means for defraying the expenses of their respective Ministers and Elders. This is but reasonable and just.—When a merchant or any other member of the community travels, it is generally for his own worldly interest; but when Ministers travel, as they are often called on to do in attending meetings of Synod and of Presbytery, it is not for their own personal interest, but for the interest of their Congregations, and of the Church at large, and hence it is but reasonable that their people should defray their travelling expenses.

Our people have, also, another duty with reference especially to our meeting of Synod. If they believe in the fidelity of the Saviour's promises, in the communications of the Holy Spirit, and in

the special need which Ministers and Elders have of Divine guidance and direction when sitting in the capacity of a Court of Christ, is it not their duty to earnestly to plead for the influences of the Spirit, and for that wisdom which cometh from above? Doubtless, were there more prayer among our people, there would be more light, and love, and harmony in our Ecclesiastical Courts.

It has been often matter of observation and of regret, that so little interest generally is felt by our people in our Synodical meetings, and that so few attend them in the various cities where the Synod meets, from time to time. It is to be lamented that this is the case. It is, we fear, an evidence of a lack of interest in the progress of the Redeemer's kingdom. But still the fault may, in a great measure, rest with ourselves.—Were there exhibited in our assemblies more of the high and holy bearing of the ambassadors of Christ, were there fewer manifestations of keenness, were we to look more to the glory of God, and less to our own petty and paltry differences, is it not likely that our Synods would exert a more healthy influence, and that our people would be constrained to take knowledge of us, and would feel more deeply interested in our deliberations and proceedings? We find no fault with fair and full discussion. We have none of that morbid sensitiveness, which is wounded whenever Ministers or Elders happen to differ from each other in opinion. But we dread and deplore fierce and acrimonious contention, persuaded as we are, that it is not only calculated to do injury to our own people, and prejudice others against Presbyterian Church order, but calculated also to grieve the Spirit of God. We should aim at making our meetings of Presbytery and Synod means of spiritual revival to our own souls, and of those who may be present as witnesses of our proceedings. Happy would it be if we had grace so to consult, and so to guide our proceedings, as that in retiring from the meeting we could say "it was good for us to be there." May our meeting at Toronto be of this character.—May we all come together in the spirit of love and forbearance and meekness. May we be all found with one heart and mind striving together for the faith of the gospel. Whereunto we have already attained may we walk by the same rule, may we mind the same things. And if, in any thing, we should be otherwise minded, may God reveal even this unto us.

We cannot pretend to anticipate the various matters which may come before the Supreme Court of our Church on the present occasion.—There may be questions of importance connected with the general discipline of the Church.—There are however not a few matters most deeply affecting the progress of religion to which the attention of the Synod will be directed. Among these we may mention, the revival of religion, the state and progress of Sabbath School instruction, and of the Temperance reformation, not to speak of our Home Mission schemes, and our various missionary undertakings, including our Educational Institute. The question of union with orthodox Presbyterians, especially with the United Presbyterian Church, will also, we anticipate, be before the Synod. Our brethren in Eng-

land, it will be seen, are considering that important question. And though great prudence and forbearance may be needed in the consideration of such a matter, we do trust that there may be a way opened to union at no distant time. We hope too that the attention of the Synod will be specially called to the great duty of sending the Gospel to the perishing millions of the heathen, who are still in darkness and in the region and shadow of death. This would be an appropriate following up of Dr. Duff's soul-stirring addresses. Why should we not take a more vigorous hold of the great missionary enterprise? It is not necessary that as a Church we should originate a separate mission of our own. But why should we not undertake to support one missionary or more in connection with the Free Church? We rejoice to see that our brethren in Canada East have moved in this matter.

In these and in all other matters to which our attention may be called, may we have the wisdom which cometh from above, that wisdom which is profitable to direct. And may God sanctify to us the solemn circumstances in which we shall meet, so lately deprived as we have been of our Moderator. May our minds be deeply solemnized, and may we have grace so to act, that when we shall in our turn be removed we may be enabled to give in our account with joy and not with sorrow.

We have already alluded to the great importance of ministers and office-bearers acting as in the presence of the Great Head of the Church, and exhibiting in their deliberations and discussions a spirit of Christian meekness, love, and forbearance. On this subject we cannot refrain from putting before our readers, and especially our brethren in the ministry and in the eldership, the following extracts from Dr. Duff's sermon, preached before the General Assembly of the Free Church of Scotland, in May, 1852, and we earnestly invite attention to them:—

When any number of these (the ministers and office-bearers of the church) meet, as in a church court, whether kirk-session, or presbytery, or synod, or assembly,—meet for the transaction of the business of Christ's house,—meet for the administration of the affairs of his own kingdom; when, after formally repudiating all exterior or usurping authority,—whether that of antichristian pope, or tyrannical Cæsar,—they solemnly constitute in the name of their only King and Head, and, in accordance with his own express injunction, solemnly invoke his special presence;—have they not an assured promise that *there he is*, in a way peculiar and distinctive, in the midst of them? And there, in such supposed case, will he assuredly be. True, no visible throne is there—no marks or signs of visible royalty are there—no gorgeous drapery is there—no obtrusive display of armorial devices is there—no shining emblems of ancient lineage or noble pedigree are there; nought is there fitted to attract the carnal eye, or fill and satisfy the carnal heart. But, to the eye of faith, before which the invisible is revealed, and the distant realized as present, there are transcendent glories manifested there. There is He who holdeth the seven stars in his right hand, and who walketh in the midst of the seven golden candlesticks. Faith at once recognises Him who is fairer than the sons of men,—the chief among ten thousand, and altogether lovely;—faith at once hails and proclaims him King of Zion, King of glory, King of saints!—

And is the Saviour-King actually present there? Is his presence there a substantial reality, and not a dreamy illusion? Is it an indisputable fact, and not a baseless fiction? Alas, that the events of the past should constrain us to put such alternatives as these! But surely we, at least, profess to believe in the reality of his presence as an undoubted fact. And if so, is it not a fact of grave, solemn, overwhelming importance? If earthly subjects met to deliberate on affairs of importance, in the immediate presence of their august sovereign, how would they be expected to demean themselves? Would we expect them to exhibit those sallies of temper, those freaks of fancy, those waywardnesses of will, those unlicensed liberties of manner to which they might be tempted to give way, in the society of inferiors or equals? Nay, verily. Rather, how grave and circumspect might we expect their appearance to be,—how well weighed their thoughts,—how well studied their words,—how decorous and dignified their whole outward demeanor!

And are we prepared to treat our Heavenly King,—believed to be present in the very midst of us—eying us, hearing us, watching us, searching us, yea, and noting our most secret thoughts, desires, and feelings,—with less ceremony, less reserve, less outward or inward respect than we would our earthly sovereign? What, after having invoked the special presence of our Heavenly King, and professing to believe that he is really in the midst of us, and doing homage and obeisance to him;—shall we turn round and straightway forget that he is present, and practically treat him as if he were a nonentity? or even insult him to his very face by displays and outbreaks as offensive as profane? With solemnity of feeling let us exclaim, God forbid!

If, when church courts are constituted in the name of the Lord Jesus Christ, their sole Head and King, all the members felt overawed and solemnized by the thought, and mentally realized the vision of the King's immediate presence;—if they felt duly impressed with a sense of the momentousness of the matters before them, embracing as these do, or ought to do, the best interests alike of time and eternity—comprehending what pertains at once to the glory of God and the highest good of man;—if, surcharged with feelings of mutual forbearance, brotherly kindness and charity, they strove in honor to prefer one another; if, deeply conscious of their own weakness, and blindness, and aptitude to err in things pertaining to the kingdom which is not of this world, they waited with joyful expectancy on their Heavenly King, and looked to him, and to him alone, with singleness and integrity of heart, for the inspiring guidance and direction of his Holy Spirit;—oh, how refreshing to men's souls might church courts become! how animating to their faith! how stimulating to their zeal! how strengthening to their mutual confidence! how encouraging to all their labors and endeavours!—what a glow of warmth and tenderness might be imparted to their friendly expostulations and appeals! what calm and subdued energy to their deliberations! what wisdom to their counsels! what authority to their judgments! How might their decisions go forth, clothed with the majesty, and armed with the invincible power of the Heavenly King! inspiring universal confidence, and commanding universal acceptance; stirring up everywhere congregations and families, and individuals, to more fervent prayer and more self-denying devotedness; exciting to higher and nobler purposes, and impelling onwards into new fields of loftier enterprise; mightily strengthening the entire framework of the Church within, and prompting to indefinite enlargement outwards, even to the ends of the earth!

FREE CHURCH SYNOD OF LOTHIAN AND TWEEDDALE.—This Body at its recent meeting unanimously agreed to petition in favor of the Scottish Education Bill.

SOME REASONS WHY WE SHOULD DISCOUNTENANCE THE USE OF INTOXICATING DRINKS.

It is to be acknowledged and lamented, that many professing christians do not appear to see it to be their duty to discountenance the use of intoxicating drinks as a beverage. They use such liquors themselves, and give them to their friends when they happen to visit them, and not unfrequently to their own children. We are decidedly of opinion, that such use of intoxicating liquors is dangerous, and in many respects improper, and that many professing christians, if they would only reflect on the matter, would see that abstinence is the best and safest course. It appears to us that there are two reasons for abstinence, so plain and obvious that every one must admit them, and at the same time so strong and forcible that it is not easy to resist their influence. In the first place, having regard to our own preservation, abstinence is, unquestionably, the safest course. There is no danger of our becoming enslaved and degraded drunkards, while we put away the intoxicating cup, and quench our thirst with the pure and simple beverages of nature's preparation. And we must bear in mind that the unnumbered evils of drunkenness,—suffering, poverty, crime, vice, the utter ruin of families, and the destruction of both soul and body—all spring not merely from intemperance, but from the use of intoxicating drinks. All will admit that what is called intemperance is wrong. But we must go a step farther, we must go to the origin of intemperance, we must go to the fountain head, viz.: to the use, however moderate, of intoxicating drinks. Now, we hold that all who habitually use these drinks are in danger of becoming the victims of intemperance. Their progress may not, in every case, be equally rapid; but we hold that every individual who habitually uses intoxicating drinks, and especially every young man, is in great danger of becoming a drunkard. We know that many say that they are in no danger; they do not need to abstain; they can be moderate, and know when to refuse—but such persons are lamentably ignorant, of their own hearts and of the wiles of the devil. The more we know of ourselves—the more we are acquainted with our own hearts, and the deceitful nature of sin, the more will we feel our own danger, and the more anxiously will we pray "Lord lead us not into temptation." It is related of Robespierre, that when he was a young man, filling the office of magistrate or judge, he resigned his situation, rather than sign the death-warrant of a criminal condemned to die—and yet Robespierre afterwards deluged Paris and France itself with human blood. He did not know himself. Had he been told of the atrocities which he was to commit, he would have exclaimed, "Am I a dog that I should do such a thing?" And so there are thousands who have not known their frailty, and who have been ready to say 'we are in no danger,' who have afterwards fallen into the very lowest abyss of wretchedness and degradation, through strong drink. Leading minds have been darkened and ruined, professors of religion and Ministers of the Gospel have been led, from one

step to another, until they have fallen into the gulf. Abstinence, then, is our wisdom for our self preservation.

Then, again, abstinence from intoxicating drinks is the strongest and most decided testimony that we can bear against drunkenness, and the most likely way to make an impression on the intemperate and those who love strong drink. We have known members and Ministers of the Church who have been ready to speak to the intemperate, and exhort them to be moderate and temperate, while they themselves have not seen it to be their duty to give up the intoxicating cup. Now, we have no faith at all in such exhortations. If we admonish a drunkard while we are ourselves using intoxicating drinks, we may be sure that our example and not our precepts will be followed. By abstaining ourselves, we lift the most decided testimony against intemperance, and set an example before our fellow creatures which, we may be assured, will be far more effectual than our precepts; or, which will give to them a force which they would not otherwise possess. It surely is the duty of every christian, yea of every benevolent man, to use his influence for the removal of the curse of intemperance. And we believe there is no way of using our influence so powerfully as by abstaining from intoxicating drinks, and thus declaring, that if the drunkard shall still drink, he cannot point to us as an example. It is surely high time that Churches and private Christians, and, indeed, all who wish well to the best interests of the community, were roused to put forth their energies for the suppression of intemperance, a vice which is equally fatal to the temporal and eternal interests of men, ruinous alike in regard to the life which now is and that, also, which is to come.—We anticipate the time when the laws of our country shall be made to bear upon the traffic in intoxicating drink. But, in the meantime, let us not become remiss in our efforts; but both by persuasion, and, by our personal example, seek to discountenance the use of the deadly poison, and lead our fellow creatures who have been addicted back to the path of temperance and of pure and undefiled religion.

THE NATIONAL FAST-DAY IN GREAT BRITAIN.

The 26th April, which was set apart for special prayer and humiliation, was in general well observed, as we learn from the English, Scotch, and Irish newspapers. The churches of all denominations were well attended, and the services were generally felt to be most appropriate, and were characterised by an unusual degree of earnestness and unction. Some of the English papers give long lists of texts from which different ministers preached. It is pleasing to observe that the object of the ministers, in general, appears to have been to lead their fellow-men to humble themselves before God, and to put their trust not in armies or fleets, not in chariots and horses, but in God, in whose hands the issues of all things are. In Scotland the day appears to have been almost universally observed. The *Edinburgh Witness* says, "A quiet solemnity

has pervaded society, and we may reasonably hope that many have looked on this occasion as something more than an empty form. It has been at least an acknowledgement that there is a Power higher than that of man, and that fate is not the ruler of the world." In Belfast, it would seem that that the day was marked with a peculiar solemnity. In the *Banner of Ulster*, there is a sketch of the sermons preached on the occasions, and it may be remarked, that while each text is quite appropriate, no two ministers preached from the same text—a proof of the amplitude of divine revelation. Dr. Cooke preached from James iv. 9, 10; Dr. Morgan from Ecclesiastes ix. 18; Rev. John McNaughton from Jeremiah iv. 9; Rev. R. Knox, Linen Hall Street, from Isaiah ii. 4; while the other ministers adopted equally appropriate texts, and the day was marked by all the solemn cessation from labor, which characterises a communion Sabbath in the metropolis of the North of Ireland. May a blessing follow the solemn exercises of the day, and may the nation throughout the struggle look unto God, and humbly commit their cause to Him, who alone is the Governor among the nations.

DEPARTURE OF REV. DR. DUFF.

Our dear friend took his departure from the shores of America in the steamer *Pacific*, on Saturday, 13th ult. Kirwan, (the Rev. Dr. Murray of Elizabethtown, whom we rejoice to say there is some hope of our seeing at the meeting of our Synod,) has written another contrast between Bedini, the Pope's Nuncio, and Dr. Duff. Speaking of the departure of Bedini, he says—

A day or two previous to the sailing of a steamer for England, a few men, muffled, and looking suspiciously around, might be seen crossing to Staten Island, where they were hidden away by some friend, as were the spies of Joshua in Jericho by Rahab. On the morning of the sailing of the steamer an old "Tug" might be seen pressing its way to an adjacent wharf. As it put forth no pretensions to be a boat for passengers, no decent person thought of noticing it. As the noble steamer fired her signal guns for departure, the muffled gentry made their way to the Tug, which swung from her moorings as soon as they stepped on board. She paddled into the stream. Bedini was smuggled on board the steamer; and thus he passed from our shores amid appalling fears and terrors, which made the little hair left by the priestly razor on his head to stiffen into straight lines, and without a solitary being to bid him farewell. We take it for granted that his priestly attendants were rejoiced to get rid of him.

It is said that when he got fairly on board, he commenced most devoutly kissing a crucifix; and that when he got quietly seated, he read his missal with race-horse rapidity. When during the voyage, the winds of February rolled up the waves of the Atlantic into stormy billows, it is said he manifested great terror. And when he got safely to London he wrote back for our edification, the famous letter of Feb. 17th, to the Archbishop of Baltimore, in which he seems to weep with rage, to pray like Lucifer, to laugh like a hyena, to deny alleged charges so as to prove them, and in which, after gravely informing us that he sent "a number of pictures of the Blessed Virgin of Rimini," "the portentous mixing of whose pupils" has rendered it "a picture so blessed and so full of celestial inspiration," he offers the following prayer to "the blessed Lady

of Rimini."—"O may this most powerful mother of the God-Man, console with her celestial glance, so many of her children who will seek in her maternal heart, the fountain of so many graces; and may she in so many others also, who, bathed in the blood of her Son, still obstinately refuse to call her their mother, work not the less rare prodigy of opening their eyes." This letter should be preserved in every museum of the world as a fair specimen of the literature of the Roman priesthood—of the progress of the Italian mind—of the avowals of papal ecclesiastics, and as the most wonderful sample of unadulterated balderdash which this age has produced. With this famous letter poor Bedini has disappeared from view; but whether he has gone to Thobes, or has taken some other route to Brazil; or whether he is stirring up the Holy Father to seek redress for his "discontented and insulting treatment," which was sufficient to cause "any nation to descend a thousand degrees in the scale of its dignity," is not known. Only one thing is certain, we shall not soon again see the like of Monsieur Archbishop Gaetano Bedini.

He thus describes in contrast the departure of the distinguished missionary:—

The last week of his sojourn amongst us, was the busy week of our Religious Anniversaries. Who that heard him at the Missionary Convention, before the Christian Union, the Tract and Bible Societies; before the Presbyterian, or the American Board of Foreign Missions, can ever forget the thrilling eloquence, and the apostolical zeal with which he urged the various tribes of Israel to go up and to possess the land. Nor were his words finely arranged for the occasion, and elegantly delivered, falling upon the audience like snow-flakes upon the running stream, and forgotten by speaker and hearer at the close of the service. They were words from the heart which all felt, and which will never be forgotten. They were nails driven into a sure place. He there scattered seed broad-cast, which will bear fruit long after he has fallen to sleep on the banks of the Ganges.

The morning of his departure was one of thrilling interest. He was the guest of Robert L. Stuart, Esq., who entertained him and his friends with princely hospitality. There, surrounded by the family of his host, and a few of his more intimate friends, he led in the morning prayer; a scene never to be forgotten. After attending to a few items of business, he went, with his friends, to a meeting for prayer in the church of the Rev. Mr. Thomson. The church was nearly filled with ministers and people.—The services were closed by Dr. Duff in a few simple, sublime words of farewell, and with the benediction. And such was the throng to shake his hand in a responsive farewell, that with difficulty he could enter the carriage which was to convey him to the steamer. But the scene at the steamer defies description. The wharf, and the noble *Pacific* were crowded with clergymen, and Christians, assembled to bid him adieu.—Many could only take him by the hand, weep, and pass on. Never did any man leave our shores so encircled with Christian sympathy and affection. All felt that that was to be a final adieu, and they mourned most of all that they should see his face no more.

When ordered to the wharf from the steamer, the people sought every point where they could catch a last glimpse of him. As the noble boat slowly, but majestically moved from her berth, not a word was uttered. Some held up a white handkerchief—some waved a hat. But not a word was uttered! The swelling emotions of all, forbade applause, or utterance. We looked as long, as we could discern his countenance, and then we turned away, praying to heaven that his voyage homeward, and then Eastward, might be as safe and as prosperous as his visit to our shores had been popular and useful. No such man has visited us since the days of Whitefield.

COMMENDABLE EXAMPLES.—We learn, with much gratification, that the congregations of our Church in Montreal have recently, with much cordiality and good feeling, increased the salaries of their pastors. The congregation of Côté Street Church have raised the stipend of the Rev. Mr. Fraser from £325 to £400. The congregation of St. Gabriel Street Church have raised that of Mr. Inglis from £200 to £300. We have learned this fact with much gratification, because it shows that the people are considerate and conscientious. It is preposterous in the present day, when every necessary of life is nearly double what it was a few years ago, to hold up the sum of £100 as an adequate stipend to a minister of the Gospel—a sum which any sober laborer could with ease earn in the course of a year, and which a mechanic would never dream of accepting as an adequate remuneration for his time, and labor, and skill. The matter must be looked at, and our congregations must really be led to devise more liberal things. We know that it is impossible for a minister to live on the pittance which is generally given, without constant anxiety and embarrassment, or incurring debt. And if either of these things takes place, a minister cannot freely and fully discharge his duties. However faithful and devoted he may be disposed to be, his energies are paralyzed, his mind is burdened, and he cannot meet his people in that spirit, in which the minister of the gospel should be able to meet and deal with his flock. We trust many congregations will do as our friends in Montreal have done. Assuredly they will, by so doing, promote the real interests of themselves, and of religion.

INDUCTIONS, TRANSLATIONS, &c.

The Rev. R. McKenzie has been inducted into the pastoral charge of Barrie, Innisfil, and Essa.

The ordination of the Rev. John Laing, as minister of *Scarboro'*, is appointed to take place on Tuesday, 6th current.

The Rev. Robert Irvine has been translated from the Second Congregation, Toronto, to Knox's Church, Hamilton.

The Rev. W. Porterfield, formerly of Dunnville, has been translated to Plympton.

REV. JOHN BLACK.—We had recently letters from our brother at the Red River. Things were progressing most favorably. We believe the congregation there have sent a commission to an esteemed elder of the church, to represent them at the ensuing meeting of Synod.

PREACHERS FROM SCOTLAND.—We received on the 1st of May, just after the May number of the *Record* had been published, a communication from a Minister in the West, on the subject of the proposal to raise a sum of money to defray the expenses of Ministers from the old country. Our Brother expresses surprise that he saw no allusion to the matter in the *Record* until it was mentioned in the April number, and that he heard in Hamilton in the beginning of April for the first time, that such a proposal had been originated.

Now we must say, that one moment's consideration might have prevented or relieved the surprise of our Brother. He knows that the *Record* is published at intervals of one month, during which intervals, many schemes may be originated and carried in to execution. We neither pretend to have the gift of prescience, nor even to have a particularly fertile imagination, on which to draw for facts when we have no positive information. All that we profess to give in the way of intelligence must come through the ordinary channels of information. In regard to the matter in question, we never heard of it until some time in the month of March, so that we had it not in our power to advert to it until April.

Our correspondent asks certain questions as to whether the men have been found suitable, and willing to come, and when they may be expected &c. We are not able to answer these questions having no special information on the subject. All that we do know in regard to the proposal in question is simply this. Mr. McKay of Montreal, well known to not a few ministers and members of our church, for his worth and zeal, having some time ago furnished funds himself for defraying the expenses of free missionaries now labouring amongst us, it occurred to him that by getting friends in various localities to join with him, more might be done in affording facilities for the Colonial Committee sending missionaries and ministers to Canada. Mr. McKay did apply to friends in the Upper as well as the Lower Province, and we believe was pretty successful. The missionaries who may come will of course be selected and appointed at home in the usual way, and when they come, they will be under the superintendence of the Home Mission Committee, and of the Presbyteries to which they may be designated. Mr. McKay's plan has simply reference to the raising of funds for the payment of the passage money. The Presbyteries obtaining missionaries will reap the benefit. Our destitution is so great, and is growing so rapidly, that we rejoice when we hear of the likelihood of additional labourers from any of the parent or sister Churches. May the spirit evinced by Mr. McKay stir up others to love and to good works.

TOKENS OF ESTEEM.

YORK MILLS AND FISHERVILLE.—On the 6th May, a deputation of the Congregations of York Mills and Fisherville waited on their Pastor, the Rev. Thomas Wightman, and presented him with a handsome Carriage, Harness, and a Set of Buffalo Robes, as a token of their appreciation of his diligent and faithful labours among them. This is not the only instance of the kindness and generosity of Mr. Wightman's people manifested in this manner. While Ministers ought to be stimulated to diligence by higher considerations; such instances of generosity should excite to more earnest endeavours after the promotion of the spiritual interests of their people.

GUOLPH.—The young people in connection with Knox's Church, Guolph, lately presented their Pres-

tor, the Rev. Samuel Young, with a Purse containing Sixty-Eight Dollars, as a token of their esteem and gratitude.

ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE

REV. DR. HENRY GREY.—This esteemed Minister having lately completed the fiftieth year of his ministry, his friends resolved to celebrate the event by raising a fund sufficient for procuring a marble bust of him, and for the endowment of a permanent bursary for a student attending the new College at Edinburgh.

FREE HIGH CHURCH, EDINBURGH.—The Rev. R. Rainy, of Huntly, has declined the call from the Free High Church Congregation.

SCOTTISH EDUCATION BILL.—Numerous petitions from various bodies, Ecclesiastical and Civil, have been presented, generally approving of the Lord Advocate's Bill.

DEATH OF JAMES MONTGOMERY THE POET.—This distinguished Poet and good man, died at his residence, near Sheffield, on the 30th April, at the advanced age of 82.

DEATH OF LORD COCKBURN.—The death of this distinguished man, the friend and Biographer of Jeffrey, took place at his residence, near Edinburgh, on Wednesday, 26th April, aged 75.

DR. KITTO.—This distinguished scholar and well-known author has been laid aside by an attack of paralysis. An appeal is being made to the public in his behalf, and certainly, to few of the present or any other time, are the Christian community under deeper obligations than to Dr. Kitto.

UNITED PRESBYTERIAN CHURCH.—The annual meeting of the Synod of this Church took place on the 1st May. Dr. Johnstone, of Limekilns, was chosen Moderator.

GENEVA.—During the past winter a series of Lectures on Protestantism has been delivered in Geneva. Each lecture has been listened to by six thousand persons. The national clergy appear to be awakening from their long slumbers to an aggressive effort on Romanism.

NEW ZEALAND.—The Rev. Mr. Moir, lately sent out to the Free Church has arrived at Wellington. In writing home he gives a lamentable description of the Puseyism which prevails at Canterbury, the Church of England settlement.

BELFAST—CLOSING OF ASSEMBLY'S COLLEGE.—The first session of this Theological Institute, held in the new building, was closed on the 25th April—the Rev. Dr. Cook, Principal, in the chair. A handsome prize was awarded to one of the students for an able defence of Calvin in the matter of Servetus.

THE WAR.—Intelligence has been brought of the bombardment of Odessa, and the destruction of twelve ships of war. The loss of the allies only amounted, according to some accounts, to 4 or 5 men killed and a few wounded.

LORD ELGIN.—Lord Elgin, the Governor-General of Canada, came out in the Europa.

PROVINCIAL PARLIAMENT.—Parliament has been summoned to meet at Quebec on the 14th inst.

UPPER CANADA BIBLE SOCIETY.—The annual meeting of this Society, was held on the 18th ult.—Hon. R. Baldwin in the chair. The operations of the Society have been far more extensive than in any former year, the receipts having been £3,321 10s. 4d. The Rev. P. Kent was present as a Delegate from the British and Foreign Bible Society. He mentioned that the British and Foreign Bible Society had provided Bibles not only for the British soldiers and sailors at present engaged in the war but also for the French and Turks, and for the Russian prisoners that may be taken.

PRIMITIVE METHODIST CHURCH.—The Conference of this Body has just terminated at Brampton, Chingnacousy. All the sittings were of a harmonious character. The Church is prosperous in every respect, and, as the staff of Ministers and Missionaries has now increased to 35, with the prospect of a still further augmentation, great hopes are entertained, that the next will be the most prosperous year the Church has experienced. Several new places of worship have been erected during the past year, and others are shortly to follow. The Missionary Committee have opened some new Stations, and contemplate sending agents to others, as soon as they receive an addition to their number from England. This Church is purely a voluntary one, and therefore the Conference agreed to petition the Provincial Parliament to secularize the Clergy Reserve, immediately. The Primitive Methodists throughout the world favour the Temperance movement, and the above Conference passed a resolution, recommending the Legislature to enact a Prohibitory Liquor Law forthwith.—*Com.*

FREE CHURCH COLLEGE HALIFAX.—The session of this College has lately terminated.—Twenty-five students in all were in attendance.

PRESBYTERIAN CHURCH IN UNITED STATES.—The General Assembly of this Church met this year at Buffalo. We are unable, in this number, to give any outline of its proceedings.

THEATRICALS IN TORONTO.—We observe that such plays as "Jack Sheppard" have been advertised for performance. It is well known that, while the stage in general, is a fertile source of vice and crime, such plays as the one mentioned have been proved in many cases to have led young men first to crime and then to the gallows. Heavy is the responsibility of those, who to add to their own profits pander to vice and crime. We trust parents and all who have the charge of the young will faithfully warn them against the pollution and danger of the theatre.

THE MAY MEETINGS IN LONDON.—The May meetings lately held were in general interesting and well attended. The meeting of the British and Foreign Bible Society especially, was an excellent one. The grand total of receipts for the past year was £222,659 5s. 10d. The issues during the past year amounted to 1,367,528.—The anniversary of the Protestant Alliance was also interesting. Able speeches were delivered by Lord Shaftesbury, Sir Culling Eardley and Mr. Seymour, author of "Mornings among the Jesuits."

OUR COMMON SCHOOLS.

The Chief Superintendent's Report for 1852, has just been published. The following items we copy from the *Christian Advocate* :—

We find the statistical tables amply set forth in the Report before us, that during the year ending December, 1852, there were 3,317 School Sections in operation. The number of Schools in operation was 3,010, being 9 more than was reported the year previous. The whole number of children between the age of 5 and 16 reported in 1852, was 262,755, being 9,233 more than was reported for 1851. After allowing for the number of children attending private and other schools, it appears that more than 60,000 children in Upper Canada were not attending any school in 1852. The average position of the year during which the schools were kept open was ten months and 21 days. The total amount expended for Common School purposes during the year was £138,015 11s 8d.

The whole number of Teachers employed during the year, was 3,488—being 111 more than in 1851. Of this number, 2,511 were males and 847 females. The religious faith of the Teachers is given as follows: Methodist, 921; Presbyterian, 902; Church of England, 733; Roman Catholics, 360; Baptist, 200; Congregationalist, 69; Quakers, 45; and all other forms of faith, 138. According to the returns there were 435 first class teachers; 1,444, second class; and 1,460, third class. The average annual salaries of male teachers, without board, £83 6s; and £62 17s with board; and of female teachers, without board, £52 12s; and £32 1s with board. Although these rates show a little increase on the year preceding, there is still great room for improvement.

It is gratifying to notice that the Free School System is rapidly gaining in popular favor. The number of the Free Schools reported is 901, being an increase of 46 during the year; in addition to which, 429 are reported as partly free—making in all 1,330 that are supported in part or altogether, by a self-imposed tax upon property. The remaining 1680 schools were supported by Provincial and Municipal Grants, and by rate-bill.

Another pleasing fact we observe, is, that the Bible and Testament are read in 1,690 schools; being an increase during the year of 142 schools in which the sacred writing are read. We hope there will be a still greater increase in the number of these schools another year, and sincerely do we trust that the day is not far distant, when the Holy Scriptures will be read in every common school in the Province.

UNION—MEETING AT WHITBY.

At a meeting of Members of the Free and United Presbyterian Churches, held this day, at Mr. William Matthewson's—after engaging in devotional exercises, Mr. William Daw was unanimously called to the chair, and Mr. John Ratcliff having been requested to act as Secretary—the following Resolutions were submitted and unanimously adopted:—

1st. Moved by John Ratcliff, seconded by William Heron, and

Resolved—That a Union between the United and Free Presbyterian Churches is not only highly desirable, but a duty, which these Churches owe to the cause of Christ, and the moral and religious interests of this country.

2nd. Moved by Robert Gardiner, seconded by William Agur, and

Resolved—That we firmly believe it to be the duty of the ministers and members of these denominations to consider, and we hereby call on them prayerfully to consider how much truth they hold in common; how many of their differences are misconceptions, and do not involve

principles, and whether such differences can warrantably constitute terms of communion.

3rd. Moved by John Hepburn, seconded by William Matthewson, and

Resolved—That, to comply with the requirements of Christ, in regard to the unity of his people, and the general spirit of apostolic injunction, and with a view to meet the necessities of the thinly scattered Presbyterian population, where are often now two churches, where there is only support for one, and to avoid that spirit of rivalry which is sure to be engendered thereby; and also that we may present a more united front to the mass of ungodliness, infidelity, and popery, that surrounds us, we pledge ourselves to do our utmost to promote the above contemplated union, in the hope that more influential parties will take up the matter, and push it to a happy consummation.

4th. Moved by James Burns, seconded by Thomas Thornton, and

Resolved—That the above Resolutions be sent for publication, to the *Ecclesiastical and Missionary Record*, the *Canadian Presbyterian*, and *Canadian United Presbyterian Magazines*, in order that the subject may be brought before the people of the United and Free Presbyterian Churches, with the hope that other branches of the Church of Christ may be stimulated to join with us in this effort for union.

The following Committee (being equally taken from both churches,) were then appointed to put into effect the spirit of the foregoing Resolutions, viz:—William Heron, William Matthewson, Robt. Gardiner, James Burns, Alexander Dalziel, Robert Ratcliff, John Heron, John Ratcliff, John Hepburn, and Hugh Fraser. William Heron, Convener; John Ratcliff, Corresponding Secretary.

The Chairman then concluded the meeting by committing in prayer the cause to Him who ruleth among the nations, and turneth the hearts of the children of men.

Thus appropriately terminated this most brotherly meeting, which, considering the opportunity for intimation, was numerously attended. Throughout the entire interview, not a jarring word was heard, but one feeling seemed to animate those present, as if there were but one heart in the whole assembly, and that heart warmed with love for the Redeemer's cause, and zeal for the honor of his name. As each Resolution was put from the chair, every individual present testified his approbation, and love and harmony characterised the whole proceedings. We trust that many others in different parts of the country will meet and compare their views, and that glory to God in the highest, and peace and good will to men will be the result.

WILLIAM DAW, *Chairman*.

JOHN RATCLIFF, *Secretary*.

WHITBY, 18th April, 1854.

NOTICES OF RECENT PUBLICATIONS

JAY'S FEMALE SCRIPTURE CHARACTERS. New York: R. Carter & Brothers. For sale by D. McLellan, Hamilton.

This is the last production of the late venerable Mr. Jay of Bath, so long known, and so highly esteemed throughout the Christian Church. It is like Mr. Jay's other productions, full of interest and instruction. The sketches of female characters are drawn with admirable skill and beauty, and exhibit all the peculiar characteristics, which have rendered Mr. Jay's writings so highly esteemed. We heartily recommend this volume to all our readers, and especially to all Christian females.

THE ETERNAL DAY. By H. Bonar, D. D. New York: R. Carter & Brothers. For sale by D. McLellan, Hamilton.

This book, like all Dr. Bonar's works, is well calculated to promote the spiritual strength and joy of those who feel themselves but strangers here, and are looking forward to another and better state, even to a state of eternal joy and blessedness in the presence of the Lord. Many, we doubt not, will read it with interest and delight, and draw from it precious consolation. It is an admirable sequel to the "Night of Weeping," and the "Morning of Joy," by the same author.

DISCOURSES AND SAYINGS OF OUR LORD JESUS CHRIST; Illustrated in a series of expositions. By John Brown, D. D. New York: R. Carter & Brothers. For sale by D. McLellan, Hamilton.

We heartily welcome this handsome edition of a work so valuable and useful. Dr. Brown takes up in order the various discourses and sayings of Him who spake as never man spake, and makes them the subject of exposition and comment. There is a fulness and grasp in the treatment of these interesting portions of scripture, which is alike most satisfactory to the Biblical student, and at the same time admirably calculated to instruct and edify the more general reader. Without depreciating the commentaries in general use, we would say that, in several respects, these volumes will be found even more valuable, in enabling readers of the bible to understand the portions of sacred history embraced by them. We recommend the work to ministers and students of the Bible in general.

CECIL'S REMAINS. Philadelphia: Presbyterian Board of Publication.

Cecil has always been a favorite author with us. We admire his high-toned piety, his fidelity, his devotedness, and the deep knowledge of human nature, which his writings indicate. This volume of his "Remains" is a very precious one, and a very useful and convenient one. It can be taken up at any time, and the valuable thoughts with which it is fraught, may supply matter for solemn and useful reflection. It will repay a perusal, and indeed may be read with profit again and again.

THE FAITHFUL MOTHER'S REWARD. Philadelphia: Presbyterian Board of Publication.

This is a little work which we noticed some time ago, and of which a second edition has now been called for. It is worthy of being read by all Christian mothers, whose hearts are exercised in regard to their children. To such it may afford both direction and encouragement in their efforts to train up their children in the nurture and admonition of the Lord.

THE IRISH PRESBYTERIAN. Belfast: Jas. Reed.

We regard this as a very valuable periodical. It is rising every month in talent and power, and is enriched by contributions from the pens of some of the ablest men in the Presbyterian Church of Ireland—among these we may mention the name of Dr. R. Wilson, author of one of the ablest and fullest treatises on Infant Baptism ever published.

THE ENGLISH PRESBYTERIAN MESSENGER. London: Hamilton, Adams & Co., and J. Nisbet & Co.

We always welcome the arrival of this periodical. We regard it as a model for publications of the same class. Its contents are varied and interesting. It contains a pretty large amount of ecclesiastical intelligence, and frequent communications with reference to China, where the Presbyterian Church in England has a mission. Its monthly provision for youthful readers we regard as a useful feature.

BIBLIOTHECA SACRA, AND AMERICAN BIBLE REPOSITORY. Andover: Draper & Brothers.

This Quarterly is the organ of the orthodoxy of New England, and is a periodical of more than ordinary merit. If its Theology is not quite so Calvinistic as might be wished, it is at least improved, and in regard to critical and hermeneutical power, it ranks very high. The April number contains several articles of great value. We would specially mention an able article on the Apocryphal Books of the Old Testament, from the pen of Dr. Beecher of Andover.

THE GOSPEL TRIBUNE, FOR ALLIANCE AND INTERCOMMUNION THROUGHOUT EVANGELICAL CHRISTENDOM. Toronto and Buffalo: Robert Dick.

We have just received the first number of this publication, and must regard it as auguring well for the success of the *Tribune*. Its contents are varied, and most of the articles which it contains are valuable. Its object is to promote a catholic spirit throughout the various bodies of Christians. The *Tribune* is handsomely got up, and contains a large amount of matter for the price at which it is published. We cordially wish the Publisher all success.

ENGLISH PRESBYTERIAN SYNOD.

This Synod commenced its sittings on Monday week. The Rev. Joseph Barns of Whitehaven was elected Moderator. The Rev. W. Chalmers of Marylebone, the retiring Moderator, was requested by the Synod to publish the excellent sermon which he had preached previous to the opening of the Synod.

The business of most general interest before Synod was the following:—

UNION AMONG ORTHODOX PRESBYTERIANS.

Dr. Hamilton moved the adoption of an overture calling upon the Synod to open up communications with orthodox Presbyterians, in order to ascertain if it was not possible, without any compromise of sound doctrine, to affect a union with them.

Mr. Anderson doubted if the United Presbyterian body were in a position to meet them on equal terms.

Dr. Hamilton contended that this overture did not pledge the Synod to any definite terms of union; all that they sought in the meantime was to open up communications. The United Presbyterian body, to which the overture specially referred, was not only, relatively to their own, a numerous body in England, but they were such a body as they might very comfortably enter into an alliance with; and if this desirable object could only be accomplished in an honourable manner, and with a due regard to the ecclesiastical characteristics of either side, he considered they would be doing great good to the Presbyterian cause in England. At the same

time, he must not by any means be understood as wishing the Churches to jump at once into this alliance, or without due deliberation as to the points of difference between them; for all he wished in the meantime was to enter into communication with the other Presbyterian bodies, so that a foundation might be laid for something substantive being done at a future time.

Mr. Spears, Stafford, considered that many Presbyterian Churches were anxious for such an alliance, and he heartily approved of the proposal to open up a correspondence for the attainment of this desirable result—a result to which so many circumstances in the present day pointed out as likely to be realised.

Mr. Trail also heartily approved of the movement, for now he was more convinced than ever that the time was approaching he had earnestly longed for, when the various Presbyterian Churches should form but one head. It was true that the one section maintained the principle of Church establishments, and the other did not, but, as had been suggested, that might be left as one of the open questions which they would honestly and manfully discuss with each other.

Mr. Gillespie (elder) said, such an alliance was longed for by many of the leading members of the United Presbyterian Church in both England and Scotland.

Mr. T. Duncan said, he did not think the time had yet arrived for the alliance proposed.

Mr. John Weir (London), approved of the overture, and referred in terms of pleasing remembrance to the union he had witnessed in 1811, between the Presbyterian Church in Ireland, and the Synod of Ulster.

FOREIGN MISSIONS.

Dr. Hamilton read the Report of the Committee on Foreign Missions, which gave an interesting account of the proceedings connected with the Church Missions in China and Corfu, and the lamented death of the wives of the missionaries at both these places. The revenue during the past year amounted to £800 0s. 8d. and the expenditure to between £1300 and £1400. In addition to the Report, Dr. Hamilton made a few supplementary observations on the extraordinary revolution now going on in China, and showed what the Chinese mind was capable of when the chains by which it had hitherto been bound was broken. It was surely an extraordinary thing, he said, that a time should have arrived when the Bible in China should become the text book of the aspirants to the imperial throne, and the morals of his army be regulated by the precepts of ten commandments. There was now the prospect of getting a fourth missionary in connection with the China mission, the expenses of which had been offered to be defrayed by friends in Scotland, many of whom, especially the friends of Dr. Burns, took a deep interest in the mission.

After a few remarks by several members, the Report was received and adopted.

DEPUTATION FROM SCOTLAND.

A deputation from the Free Church of Scotland, consisting of Dr. Smyth, Glasgow, Moderator of the General Assembly, Dr. McCrie, Rev. Mr. Bradwood, missionary from India, and the Rev. Mr. Ferguson, Bridge of Allan (ministers), Mr. Henry Paul and Mr. Bethune (elders), were introduced by the Rev. W. Chalmers, who gave an account of the affectionate manner in which their deputation had been received by the Assembly of the Free Church.

Dr. Smyth then addressed the Synod, congratulating them upon their success in their various schemes of Christian enterprise.

Dr. McCrie followed Dr. Smyth in a speech characterized by much of that research into ecclesiastical history for which he is so distinguished.

NEW EDUCATION BILL FOR SCOTLAND.

In accordance with a suggestion thrown out

by one of the members of the deputation from the Free Church of Scotland, the Clerk read the draft of a petition to the Legislature on this subject, which had been prepared by the Committee and generally approved of the measure. The petition to the House of Lords was ordered to be transmitted to Lord Panmure for presentation to the House of Lords, and to Mr. Digby Seymour for presentation to the House of Commons.

MISSIONARY CONVENTION IN NEW YORK.

The missionary meeting, designed for conference with the Rev. Dr. Duff, for which arrangements were made some time since, convened in the Lecture Room of Rev. Dr. Jas. W. Alexander's church, New York, on the 4th inst. Some two or three hundred of the prominent friends of Missions were present, including officers of the voluntary and various denominational organizations—seven evangelical denominations being represented. It will be understood, that there was no design to break down denominational distinctions, nor to encourage the idea that all can be fused into one or more general organizations. The effect of this conference is precisely the reverse of this; it shows that however much the various branches of the church may insist upon carrying on their operations distinctly, they are yet aiming at the same great end, and can still confer with each other as to the most efficient methods of accomplishing it; in other words, that distinctive organizations do not argue uncharitableness, or hostility and conflict. The following is a condensed report of the proceedings:

“At 10 o'clock the meeting was organized by the Hon. Luther Bradish, as the presiding officer, and the Rev. Mr. Patterson of Philadelphia, and John Paton of New York, as secretaries.

Among the foreign missionaries present were the Rev. William Dean, D. D., Baptist missionary to China; the Rev. J. G. Oncken, D. D., Baptist missionary in Germany; the Rev. John Newton, Presbyterian missionary to Northern India; Mr. C. A. Minor, of the Palestine Agricultural mission; the Rev. Geo. Pierson, American Board's missionary for Micronesia; the Rev. A. H. Seely, Presbyterian, Northern India; the Rev. Oliver Crane of Turkey; the Rev. E. M. Dadd, Greece; the Rev. Narcissus Cyr, Baptist Grand Ligne mission; the Rev. William Ramsay, Presbyterian, India.

After a brief address from Mr. Bradish, the Rev. Dr. Alexander gave out the hymn, commencing, “Come, Holy Spirit, heavenly dove,” &c., and offered prayer. The Rev. Dr. Murray of Elizabethtown, moved the appointment of a committee, to be called the “business committee,” to which all subjects for discussion should be committed; this was ordered, and the committee was constituted of the following named persons: The Rev. Dr. Murray, Presbyterian; the Rev. Dr. Tyng, Protestant Episcopal; the Rev. Dr. Bangs, Methodist Episcopal; the Rev. Dr. Dr. Watt, Reformed Dutch; the Rev. Dr. Oncken, Baptist Missionary from Germany; the Rev. J. S. Wood, Secretary of American Board of Foreign Missions; the Rev. J. L. Wilson, Secretary Presbyterian Board of Foreign Missions; the Rev. Robert Patterson, Reformed Presbyterian; Geo. B. Stuart, Esq., Reformed Presbyterian.

This committee subsequently brought in a report in the shape of questions. The first was, “To what extent are we authorized by the word of God to expect the conversion of the world to Christ?” This brought out a full and free discussion of the question, which resulted in the unanimous adoption of the following resolutions:

Resolved—That without entering into any definition as to the technical meaning of such a term as conversion, and without entering into any statement as to the time or succession of antecedent events, the convention rejoice in unanimously testifying their simple, heartfelt, undoubting faith

in the emphatic declaration of God's inspired word, that "men shall be blessed in Him" (Jesus Christ); "all nations shall call him blessed," yea, that "the whole earth shall be filled with His glory."

Five other questions followed, all of which were discussed in the same spirit of Christian kindness and concord; and resolutions in answer were each adopted unanimously.

2. What are the divinely appointed and most efficient means of extending the gospel to all men?

Resolved, As the general sense of the Convention, that the chief means of divine appointment for the evangelization of the world, are:—The faithful teaching and preaching of the pure gospel of salvation, by duly qualified ministers and other holy and consistent disciples of the Lord Jesus Christ, accompanied with prayer, and savingly applied by the grace of the Holy Spirit—such means in the providential application of them by human agency, embracing not merely instruction by the living voice, but the translation and judicious circulation of the whole written word of God—the preparation and circulation of evangelical tracts and books—as well as any other instrumentalities fitted to bring the saving truths of God's word home to men's souls—with any processes which experience may have sanctioned as the most efficient in raising up everywhere native ministers and teachers of the living gospel.

3. Is it best to concentrate labourers in the foreign field, or to scatter them?

Resolved—That while this convention fully accord in the propriety and desirableness of diffusing a knowledge of the gospel, as far as circumstances admit, or providences of God may indicate, by means of a duly qualified and unrestrained itinerancy, they may yet fully accord in the propriety and desirableness of seizing on strong and commanding stations, more especially in countries where hereditary concentrated systems of error have long prevailed, and these concentrating a powerful agency, fitted by harmonious co-operation to carry on the different departments of the missionary enterprise in such a way as to constitute them, by God's blessing, emanative sources of evangelizing influence to the surrounding multitude, as well as the most efficient means of perpetuating the gospel in purity to the succeeding generations.

4. In view of the great extent of the heathen world, and the degree to which it is opened, is it expedient for different missionary boards to plant stations on the same ground?

Resolved—That considering the extent of the yet unevangelized world of heathenism, and the limited means of evangelization at the disposal of any of the existing evangelical churches or societies, it would be very desirable that, with the exception of great centres, such as the capitals of powerful kingdoms, an efficient pre-occupation of any particular portion of the heathen field, by any evangelical church or society, should be respected by others, and left in their undisturbed possession—at the same time acknowledging, with thankfulness to God, that heretofore there has been practically so little interference with each other's fields of labour.

5. How may the number of qualified laborers for the evangelization of the world be multiplied and best prepared?

Resolved, That in the absence of sufficient data to give a full deliverance on the subject, this Convention cherishes a deep conviction that, in order to the multiplication of suitable agents for the heathen mission field, ministers of the gospel must strive more vividly to realize in their own souls the paramount grandeur of the missionary enterprise in its relation to the glory of God, as manifested in the design and consummation of the whole redemptive economy, and as the divinely commanded instrumentality for the regeneration of the lost and perishing in every land; and they strive habitually, through prayer to the Lord of the harvest, who alone can truly raise up and

send forth labourers, as also through their public and private ministrations, to stamp similar vivid impressions on the minds of church members, and especially Christian parents, Sabbath-school and other Christian teachers, who may have it in their power to train up the young in simple dependence on God's blessing, to realize the magnitude and glory of the work of the world's evangelization, and lead them to consider personal dedication to the work as the highest of duties and noblest of privileges. Moreover, that for the due preparation of candidates for the foreign field, it were very desirable that provision were made in our theological seminaries generally, for bringing the nature, history, and obligations of the missionary enterprise before the minds of the students, or what may be briefly designated a course of evangelistic theology.

6. Is it expedient to hold meetings such as this annually?

Resolved—That a Convention similar to this will meet next year; that a committee, consisting of gentlemen of New York representing the various evangelical churches, be appointed to make the necessary arrangements, and that the chairman appoint that committee.

On motion of Rev. Dr. McLeod, seconded by Rev. Dr. Willis, it was unanimously

Resolved—That the thanks of this Convention be returned to the Foreign Missionaries present, for the ample and satisfactory information communicated by them, and for the blessed influence they have exerted during all its deliberations.

On motion of Rev. Dr. Steele, seconded by Rev. Dr. Bangs, it was unanimously

Resolved—That this Convention express gratitude to Almighty God for the harmony and brotherly love which have prevailed during all our sessions, and for the unanimity which has characterized our decisions, and we view it as an indication of the approach of that glorious period, when we shall all see eye to eye, and most unreverently dedicate ourselves to the advancement of the Redeemer's kingdom.

We have placed the resolutions together without regard to the day on which they severally came up for discussion. On Friday, just before the adjournment, Mr. Stuart of Philadelphia, moved that the Hon. Luther Bradish vacate the chair, and that it be temporarily filled by John A. Brown, Esq., of Philadelphia. This having been adopted, Mr. Brown assumed the duties of the chair, and Mr. Stuart offered a vote of thanks to Mr. Bradish for the very able and dignified manner in which the duties of the presiding officer had been performed, which was unanimously adopted. Mr. Bradish made a suitable acknowledgment, and the meeting was then closed with prayer by the Rev. Dr. Dean, a Baptist missionary.—*Presbyterian*.

MISSIONARY MEETING IN NEW YORK.

In connection with the Missionary Convention of various evangelical denominations in New York, a public meeting was held in the Tabernacle on Friday evening, the 5th inst., which was attended by a very large concourse of persons, many, who came even before the exercises commenced, not being able to find seats. The Hon. Luther Bradish, the president of the Convention, on taking the chair, made some appropriate remarks explanatory of the object of the Convention and of this meeting, and declaring that "he could not but view the simple fact of this Convention, the high Christian principle in which it had originated, and the catholic and evangelical spirit which had pervaded all its proceedings, as among the most remarkable and the most deeply interesting signs of the times, and of most auspicious augury for the future." The missionary hymn, "From Greenland's Icy Mountains," having been given out by the Rev. Dr. Anderson, one of the Secretaries of the American Board of Foreign Mis-

sions, was sung by the congregation. The Rev. Dr. Forsyth read a portion of the Scripture, and the Rev. Dr. Pomeroy led in prayer.

The Rev. Dr. Nicholas Murray then gave a detailed account of the origin of the Convention, and read to the audience the resolutions which had been adopted, which will be found in another column.

The Rev. Dr. Duff, having stated that the position assigned him was neither of his own seeking, nor at his suggestion, and that the meetings of that and the preceding day, had exceeded his most sanguine expectations, proceeded to deliver an address which was listened to with great interest. We have room only for his concluding remarks. Speaking of the relative claims of the home and foreign fields, Dr. Duff said:

"If the number of ministers were properly distributed in the United States, we would have about one to each thousand inhabitants; but they are not so distributed, and the consequence is, that there are spots here and there in the country where the gospel is not preached. There is work for all the ministers in this country. In the foreign missionary field there is also room enough, and when we find a place occupied, we should go further on in search of a field of labour. He hoped the time would come when the same principle would be applied at home that was practised abroad. He did not know whether there were Moravians in the city or not, but they furnished an instructive lesson to other Christian bodies. If we are to wait till we are perfect ourselves, and see to the perfection of our families, and the eradication of our own sinfulness, would we be conforming to what is taught us in the Scriptures? Would the apostles in Jerusalem have argued this, and said: No, no, Lord; let us stay till we make things all right at home? This is practically saying, Lord, thou art wrong in commanding us to go to evangelize the world till it is perfected at home. If we say, Lord we understand better than thou, thou art foolish; it is the argument of an insane man. When I look at the world, I find this matter is dealt with contrary to what is taught in the Bible. The pastors kept at home, at the commencement of Christianity, and the converts and the great lights were generally sent abroad to evangelize the world. The thing is now reversed. We keep the Pauls the Barnabases with us, and, as it were, we send the leavings—those we don't care about—to the heathen. The work of evangelizing the heathen is about the most difficult work to engage in, and instead of sending striplings, we want some of the mightiest men and sages; we don't want them all, we only want a fair proportion of them. Is it beneath the dignity of the most talented to follow the steps of their Lord and Master? If any should think so, they are unworthy of entering a heathen field of labour.

"In regard of giving support to the cause, he looked with disdain upon those who boasted of carrying forty thousand dollars on their backs when going to places of amusement, then come to church and gave a dollar to support Christianity, and grudging the half of it. (Laughter) It is to perpetuate fashions which destroy the better feelings of the heart with the malignity of a moral pestilence.

"Allow me, in conclusion, to say the apostolic word farewell. I say it in the scriptural apostolic sense, farewell. O, there is an immense amount of meaning in the word! May you fare well, may it fare well with you in time; may it fare well with you through all eternity. Friends and brethren, he who is now addressing you, came to your country for the purpose of examining it, and judging for himself. He had no prejudices, hostile feelings, or antipathies. It was his prayer to look upon humanity in the light of Scripture. He rejoiced that the more he had come in contact with the real living Christians of this country, the more had his heart been drawn to them. He longed for a union between this country and Great Britain. No: a union on

parchment; or a political union, but a real moral and intellectual union between the two countries. They were, it must be confessed, the two most highly favoured countries on the face of the globe. The Atlantic cannot separate them—it is only like a river, or rather there is no river at all between them. There was a day when there was altercation between the two countries; but, brethren, the men on both sides of the water who were the principal agents in producing irritation are all gone to their account, on the one side and on the other. We are not personally answerable for their sayings and doings. We are only answerable for our own doings. Of this, I am sure, there is not a right-thinking Christian man, who, on looking back on the past, is not willing to confess that there were men then who dealt unkindly, and did no small amount of injury to this country. What more can you expect of their children than this acknowledgment? And when that confession is avowed, ought not this to bind us more and more together? (Applause.)—There breathes the same unextinguishable spirit of liberty which has come down for generations in the Saxon race; there is the same hatred of tyranny and oppression; this is common to both countries. On both sides of the Atlantic there are follies, on both sides criminals and agitators, and on both sides there are fools. (Laughter.) Why should we allow a parcel of speculators to be the ruling spirit and index of the heart of a great nation? (Applause.) The real heart of the nation may beat soundly in another direction, scouting the sayings and doings of other persons."

After a few further remarks, Dr. Duff concluded. The Rev. Dr. Tyng offered a resolution, which was unanimously adopted, acknowledging the arrival of the Rev. Dr. Duff as a special mercy of divine Providence, in sending him to stir up and awaken a new interest in the evangelization of the heathen. After singing the 117th Psalm, "From all that dwell below the skies," the meeting adjourned.—*Presbyterian*,

MISSIONARY INTELLIGENCE.

MISSIONS OF THE FREE CHURCH OF SCOTLAND—INDIA.

We have just received the May number of the *Home and Foreign Record*, and are glad to observe that there are still pleasing indications of success and progress in this interesting field. From Madras there is the gratifying intelligence of six new applications for baptism. One of the applicants is a Mohammedan, Abdool Ali, three are medical students, and two are Hindoo girls. Mr. Blythe one of the missionaries thus writes:—

Last week, after about six weeks preparatory work, there came to the mission-house three Hindoo medical students, who, under conviction of sin, and of the doom awaiting them if they remained idolaters, are anxious to be Christ's—One of them, Appiah, was never at any missionary school; but some time ago, simply from a desire to know something about Christianity, he came for instruction to Rajahgopaul. The impressions then produced, however, did not remain, and he ceased to come. Another, Kolunda Vailoo, who holds a high place in his classes at the Medical College, was for three years under Mr. Hislop at Nagpur, and has therefore more knowledge than Appiah of the Bible. The third, Verebuthram, was for years at the school of a Christian officer, Captain Buckle, here in Madras, and afterwards in the American Mission school. It was about the end of 1853 that a sense of sin and danger began to work in them, and they began to speak together about escaping from the city of destruction. Still they delayed till the knell of 1853 had struck, and then it was pressed home upon them that they were trifling with their souls. Beginning then to attend the

English services here, their convictions were deepened, and they came to Ponaabalam, one of the converts who lives at Truplicane, with Mr. Campbell, and teaches the first class in the school there. Thus they were brought to Mr. Anderson, and when we went to Nellore were handed over to Mr. Campbell, who has since then frequently met with them for prayer and instruction. God willing, he is to baptize them next Sabbath evening. Last Sabbath, the day after they came in, a considerable number of their fellow-students from the Medical College attended the forenoon preaching in Tamil, which was that day conducted by the Rev. P. Rajahgopaul. After the service, they, at Mr. Anderson's invitation, came forward and sat around near the pulpit. Kolunda Vailoo then, with mingled modesty and firmness, said, that if any of them wished to know his reasons for becoming a Christian he was willing to give them; or if they wished to argue with him on the subject of heathenism, he was ready to do so. Most of the students are heathen, but none of them spoke in answer to this affectionate, unpresuming, and calm invitation. The Rev. A. Venkataramiah then with sober determination and earnestness, reasoned with them on the sin and danger of their position as idolaters. Mr. Anderson, too pointedly shewed the wisdom and safety of the course which their fellow-students had adopted, and urged them, also by the judgment and the mercies of God, to follow their example. There was very little trial in this to the young men, compared with what they passed through when their mothers came. Their urgent pleadings, their cries and tears, their bitter charges that their sons had forsaken them, their continued pressing remonstrances, were very hard to endure. To flesh and blood their course seems anything but duty. It is only when we keep the truth of God, the work of Christ, and his express words before us, that the soul sees how clear is the light, and how strong the motives, when children are commanded to disregard those ties, otherwise sacred, which would destroy their souls, and clench them in heathenism. By the grace of God they stood it all, and go on steadily.

TWO HINDOO GIRLS.

Two girls have come all the way from Chingleput, anxious to be saved by the blood of Christ, and to be baptized. Last May, they were pointed out to me at Chingleput as inquiring about salvation, and this year they came to Mr. Campbell when he was there, to speak about their souls, to ask for baptism, and to ask him to take them to Madras, which he declined doing. All this we knew of, but till they landed here one night, we had no more idea than you that they would actually come. They were the most advanced girls in the school, and have a real impression on their souls. Devanee, a Tamil caste girl, is full of spirit and life. Yanaboyee, a Maharratta caste girl, is shrinking and sensitive. They both resisted their mothers, though they used all means to allure them from the mission-house. Surely this is much to the glory of the grace of Christ, when daughters refuse to yield to their heathen mothers, because they are heathen, and would drag them back to the idols. We pray that they may be kept by the Good Shepherd, safe in his fold.

At Nagpur, the examination of the schools had taken place on the 30th December, Lt. Col. Cotton, the Military Commandant presiding on the occasion: The pupils present were 297, a smaller number than last year, but still encouraging, when we think of the great trials to which the schools have been recently subjected. From Bombay Dr. Wilson writes, setting forth the opportunities presented to the Mission of acting on the Eastern church, and also his anxious desire to see industrial schools estab-

lished in connexion with the mission. He represents these as most important, or rather absolutely necessary, at least, till the east system of the Hindus is destroyed. We rejoice to observe from the *Record*, that the important matter of Female Education is receiving more attention not merely from missionaries, but even the natives themselves. It cannot but be gratifying to know, that at Madras upwards of 600 girls are receiving instruction, while at Calcutta there are about 200, at Bombay and its dependent stations about 600, and at Puna upwards of 100.

MISSION TO THE JEWS.

From Constantinople, the Rev. Mr. Thompson writes in the following terms.—

A MORNING OF CLOUDS.

The affair of Europe have now reached a crisis which calls for resolute action, and may, through God's blessing, be the dayspring of civil and religious liberty to these lands, amidst all the tumults and misery with which, in all probability, it will be accompanied. This is one possible result of the struggle which certainly is not a little encouraging; but while all is yet in the uncertainty of the future as regards us, though predetermined in the eternal counsels of the Most High, it is more than befitting to view the present warfare, with the hardships which it has already imposed on the nation, as a solemn warning to repentance and acceptance of the gospel. None are more convinced than we of the justice of the Sultan's cause in the present war, but we are too familiar with the state of things around us not to fear the judgments of a holy and a jealous God upon all classes of the population. Our only hope is, that God is about to visit the land in mercy as well as judgment, and that, while on the one hand he may break the power of the false prophet by the wastings of war, he may prepare a wider course than ever for the Word of life, which has now for many years been disseminated through the land. In particular, let prayer be offered up that the door may be opened for evangelistic operations among the Turks themselves, and that a blessing may accompany efforts to that effect which are now in contemplation.

DISTRIBUTION OF BIBLES TO SOLDIERS.

We expect soon to see among us troops whose language, costume, and deeds of valor, endear them especially to the Scottish heart, and we trust there may be some individuals among them to whom our humble operations may not be uninteresting. It will gratify you to learn that, at the request of the British and Foreign Bible Society, our Auxiliary Bible Society will probably adopt measures for distributing the Scriptures among the troops on their arrival, especially such as may be permanently stationed in the city.

The Rev. R. G. Brown who lately visited the missions in Holland, thus writes of Dr. Craig, and his works and trials in Hamburgh:—

After an absence of eight years, it was deeply interesting to revisit Dr. Craig, missionary of the Presbyterian Church of Ireland, in Hamburgh. Sorrow had used the graving tool of age upon his face. His faith and patience have been severely tried; he has to mourn over thousands of Jews who treat him and his message with undisguised contempt, refusing his visits, and even spitting upon him as he passes their doors. With meekness he has borne cruel ingratitude, where he hoped the Spirit of God has begun to work. The tongue of slander has been moved against him, and the arm of authority stretched out to arrest his labour. Had he not obtained the rights of citizenship some years ago, he would

certainly be banished. During my visit he was summoned before a magistrate, and in language worthy of Jellies, forbidden to hold any Sabbath school, Bible class, or prayer meeting. On the following Lord's-day two policemen came to arrest him in the midst of a hundred children, who have no other means of knowing Christ. But for the providential presence of one of the city ministers who favours his righteous cause, my dear friend must have been led to prison before my eyes. This was in a *Protestant republic*. Not only Popery and despotism, but the carnal heart of every unrenowned man is enmity against God. Though this labourer is thus sowing in tears, he has been permitted to reap in joy. Most of the Jews whom he has baptized are leading consistent lives in other places, and that good Spirit, who breathes where he pleases, has remarkably blessed his ministry among the Gentiles who have gathered around him. When I looked upon their sweetly solemn faces, and starting tears, as they listened to the gospel; when I heard them sing their exquisite German hymns, which are so full of Christ, and joined in their private meetings for prayer, I felt as if I had never before breathed such an atmosphere of fervent spiritual life. How often I have thought, both in Holland and Hamburg, "Surely God's praying people at home do not need a perpetual stimulus from striking narratives of conversion." If they only knew what the missionaries whom they support are planning and attempting, fearing and suffering, they would be constrained to "give God no rest."

THE BISHOP OF JERUSALEM AND HIS WORK IN PALESTINE.

The following interesting communications which we take from the *New York Observer*, will show the nature of the work in which the excellent Bishop Gobat is engaged, and also the success which has attended his labours. The Romaniizing portion of the church of England would arrest his labours if they could. We rejoice, however, to see that he is sustained and encouraged by the Archbishop and many of the leading clergy and Laity church of England:—

Among the events which should rejoice the hearts of Christians, is the progress of the Protestant faith in the East. A few years ago Protestantism was scarcely known by name from one end of the Ottoman empire to the other, and could depend upon no legal protection. A few missionaries only, sustained by their respective ambassadors or consuls, celebrated here and there the worship of the Reformed religion.—This deplorable state of things has disappeared. Protestants are officially recognized in the Eastern countries. A solemn act of the Sultan concedes to them equal rights with other Christian churches. They can preach, and practice other exercises of their religion, distribute the Bible, establish schools, and make proselytes; and although a few subaltern provincial governors sometimes impose wrongs upon them, these cases are exceptions, and the wrongs are redressed at Constantinople. Protestantism, then, has obtained a legal existence, and thanks to God, makes rapid progress. The *Armenians* especially appear disposed to embrace the purer doctrines, and to adopt a discipline more conformed to the Gospel. But I shall not at present occupy your attention with this work. Another object calls our attention—the circular of the excellent Mr. Gobat, Protestant Bishop of Jerusalem; which is in many respects an interesting document.

You are doubtless acquainted with the name, the zeal and mission of Mr. Gobat, one of the most faithful servants of Christ who honor our age. After his education in the mission house of Basle in Switzerland, he passed some years in

Abyssinia, where his pious efforts were crowned with great success. He was then appointed Bishop of Jerusalem, under the double patronage of England and Prussia. He then pursued his work of evangelization and devotion. He met with much opposition both from the Mussulman authorities and from the different Christian denominations established in Palestine. He even found opponents among the members of the high English clergy. These reverend people, more or less ruled by the narrow ideas of Puseyism, censured Mr. Gobat's attempts for the conversion of the Greeks and Romanists. But the pious bishop of Jerusalem was not discouraged by their clamors, and his last circular proves that he persists in laboring with undiminished ardor for the advancement of the Lord's kingdom.

Mr. Gobat has succeeded under God's blessing, in leading some of the Jews to the knowledge of the Messiah. But their number is small. The greater part of the Rabbis, neglect no means of inspiring those of their own faith with profound aversion for Christianity, and the person of the Saviour. Add to this that many of these poor Jews have fallen to the lowest depth of apathy and degradation. Nevertheless Mr. Gobat announces that *seven* new converts have been admitted by baptism into the Christian communion, and that *five* of these walk worthy of their vocation. The candidates, even the most hopeful of them, are submitted to long and strict probation, for experience has taught the bishop of Jerusalem that many of these so-called proselytes are men without conscience or faith.

A *house of industry* has been established for those who seek or pretend to seek the truth.—They here receive religious instruction and learn a trade, which puts them in a way of honorably earning their living. Those who preserve and exhibit at the same time proofs of piety are baptized; the others are dismissed from the establishment.

There is also a hospital for the Jews. "It has been a great blessing, at least a temporary one," says Mr. Gobat, "for many poor Jews of both sexes, especially in this year of trials caused by the scarcity of food. Opportunity is afforded for the sick to read the Old and New Testaments and to converse upon religious subjects with persons capable of giving them good instruction; but proselytism has not extended farther." Faithful, active, and zealous directresses from Germany have accepted the charge of superintending this hospital.

Religious services are celebrated every Sunday and during the week, in the English, German and Arabic languages. Protestant travellers take part in the worship. Mr. Gobat has besides established daily prayers in Hebrew for the Jews. Schools for boys and girls have been opened, not only at Jerusalem; but also at *Bethlehem*, *Nazereth*, *Nablous*, &c., and are generally prosperous. The Jewish parents and others, although they persist in their ancient convictions, profit with pleasure by the means of education offered to their children. The number of boys is 60, and that of girls 30, in the schools of Jerusalem. Forty among them are of Jewish origin, three are Mohammedan by birth, and the rest are children of Greeks, Armenians, and Romanists, or Protestants settled in the country. The pupils are especially instructed in the Word of God, and some of them have salutary impressions.

Mr. Gobat has employed pious agents to distribute the Bible among the members of the different Christian denominations, and to announce to them the good tidings of salvation. This work has provoked violent opposition. The priests of the Greek church are extremely ignorant and corrupt. The bishops themselves have received very little instruction. They appear to have no other object in their priestly functions than to extort the money of their poor flock. Three Eastern ecclesiastics rival the

popish priests in their opposition to the Gospel. They have even gone so far as to have recourse to brute force to prevent their parishioners from being converted to the reformed faith. They have also denounced Mr. Gobat and his friends to the Mussulman authorities; and if they had the power would become the most barbarous of persecutors. But their rage is repressed by the Sultan's functionaries, and the bishop of Jerusalem is full of hope for the future.

I am, &c.,

G. DE F.

CHINA.

TRANSLATION OF SCRIPTURES—COLPORTAGE IN INSURGENT ARMY.

The latest intelligence of the movement in China is given in a letter from one of the officers of the *Hermes*, who had got his information regarding the insurgents from the French frigate *Cassini*, just returned from Nankin. Reinforcements, said to amount to 40,000, were going by the Grand Canal to join the army, encamped seven miles from Tien-Sing.

Our latest news is, that they are fighting near Pekin, but do not expect to take it till they get the reinforcements seen by the *Cassini's* people at the entrance of the Grand Canal.

To my mind, unable to enter into the cavils of perhaps good men in the fullest sense, it is a scene of deeper interest, and involves vastly greater consequences than those about which the western world seems stirred.

Events are fast finding an issue here that in their reaction will influence not simply the two or three hundred millions immediately within the limits of the Chinese empire, but the whole habitable globe.

Since the *Hermes* was at Nankin they have published only a few unimportant and not erroneous tracts, but, on the other hand, they have published the remainder of Genesis, Exodus, Numbers, and Matthew—and it is by these they should be judged, and the character of their motives estimated—for it is palpable that it is these they mean to be guided by, and that they really mean to make the "Holy Books," as they term it, their rule of life; and, doubtless, as they have put forward statements and opinions at variance with it, it is because they have not as yet learnt their incompatibility therewith.

Let those who object take one fact, and then say if the man that would conceive the idle and honestly set himself at such a time to carry it out be a common man, or a man only under the influence of common motives. It is this—that he keeps 400 men constantly employed upon the Bible, and his army are *colporteurs* of the "Word of Life."

I say, rather, must not he be in a high sense inspired, to have found out what few, even in England, have arrived at, though the history of Christendom uniformly shews that nations can only be civilized, Christianized, and regenerated by the incorruptible Word?

The women are organized and armed for the defence of Nankin, and are employed in many out-door employments, but are also under religious instruction.

For the present no one is allowed to have property, all belonging to the State, which finds them in everything necessary.

Depend upon it, the nation will be born to a measure of civil liberty almost in a day. They certainly give no assistance now to the Manchu; let them but determine, even in comparatively small numbers, and their municipal and other organization will be made available for bringing in and establishing the Government they elect; and it is most important, when considering the probable fate of China, to bear this in mind, and this further fact, that Chinamen have such a keen sense of their own interests, and are so practical, that they are not likely to elect as a Government

a set of men without power or prospects of success. Let, then, Tea-ping take Peking, and China will become his, and not in a state of disorganization, as many suppose. The effort of the masses in China is conservative of local government and order.—*H. & F. Record.*

BRITISH AND FOREIGN BIBLE SOCIETY

Extracts of Letter of the 18th of April, 1854, from the Secretary of the British and Foreign Bible Society, to the Secretary of the Upper Canada Bible Society.

"The Postman has just brought in your valuable communication of March 30, and as the mail for New York will be made up this evening, I hasten to send you a line in acknowledgment thereof.

In the first place, allow me to hand you the official Receipt for your additional noble remittance of £569 2s. 4d. contained in your letter, in the appropriation of which you will see your directions have been attended to. It will indeed afford our Committee pleasure to see such a continued proof of the deep interest felt by our friends connected with your auxiliary, in the great and glorious work of our Society, and in the meanwhile, I would, in their name, express to you our cordial thanks for it.

I would further thank you for your kindness in giving the various details connected with your operations during the past year, due use of which shall be made in our forth coming new Report. In return, allow me to mention the following:—Our ordinary Receipts during the past year have been £125,665 18s. 10d., being £16,505 8s. 2d., more than in the preceding year, and £3,225 9s. 7d., larger than the amount ever previously reported to have been received during any one year. Add to these ordinary receipts the sum of £66,507 7s. 9d. for the Jubilee Fund, and £30,185 19s. 3d. for the Chinese Testament Fund, you will see that the gross Receipts of the Society, during its Jubilee Year, have amounted to the enormous sum of £222,639 5s. 10d. To God be all the praise!

The payments of the year have been £119,257 15s. 1., and the issues of Bibles and Testaments, as follows:—

From London	1,015,963 copies.
" Foreign Depots....	351,565 "

Total

OPEN AIR PREACHING.

The following letter, which we copy from the *Missionary Herald* of the General Assembly of the Presbyterian Church in Ireland, shows the beneficial results likely to result from open air preaching, a mode of proclaiming the truth which more and more demands the attention of ministers. Not a few ministers in Ireland avail themselves of this mode of communicating to their benighted fellow-countrymen, the glad tidings of salvation through the Lord Jesus Christ:—

ANUGHILL.

MY DEAR SIR,—I proceed to give you an account of my tour on the open air preaching. I left on Monday, the 15th inst., for Stewartstown, which I reached in safety, and was most kindly received by the Rev. William Foster. At the appointed hour, accompanied by Mr. Foster and Mr. Maxwell, I proceeded to the place of meeting. There were about 300 present, with many at the doors and windows adjacent. I never addressed a more attentive congregation. There were a considerable number of Roman Catholics. Not the slightest disturbance occurred, and a very deep solemnity pervaded the whole assembly. Next day I proceeded to Dungannon.—

Called on Rev. Mr. Morell. He came to the place of meeting with me, which was Irish Street, but, from his delicacy, was obliged to leave without waiting for the service. However, the Rev. Messrs. Wilson and Acheson were with me. The meeting was small at first, but gradually increased, till we had a large assembly. Very many stood on the opposite side of the street, windows and doors were open, and attentive listeners occupied them. I had a most interesting and solemn meeting, and the Lord enabled me to preach with great earnestness, affection, and power. There was not the least annoyance, although I expected a little from the place of meeting being in Irish Street. I know not whether the landlady of the house at the side of which I stood was a Roman Catholic or not; however, on retiring, she came forward and shook hands with me most cordially, and in the most affectionate manner, wished me a good night, thus giving evidence that she was greatly interested in the service.

Next morning proceed to Moy. In the evening took my stand, accompanied by the Rev. Mr. Johnston, under one of the large trees which has the sides of the main street. Just before commencing, the priest of the place took a tour around the town, and around the place of meeting, to reconnoitre, and see what was going on, and whether any of his people were there. I believe they were prevented from attending in consequence. However, the evening was calm, and my voice being strong, it reached many of the Roman Catholics in the houses hard by, the doors and windows being filled with attentive hearers. I had a tolerably large congregation of respectable people, mingled with poor, who listened with profound attention.

I next proceeded to Aughnacloy, and was entertained with great brotherly-kindness by the Rev. Mr. McIlwaine. At this place there are a few very earnest, zealous Christians, who took a warm interest in the cause. In the evening I preached in the upper end of the town, which is mostly inhabited by Romanists. I took my stand on the steps of a house, occupied by an aged Presbyterian and his wife. On the opposite side of the street were a great number of women and girls busily engaged at needle-work. One, and another, and another dropped their work, and sat with profound attention as I proceeded to unfold the charming truth of the precious gospel. If ever I felt my heart drawn out to preach with the persuasion of love, it was on this occasion. Not a move was heard; and, as one after another joined the number of hearers, they remained till the close. On returning, I met with a waiting scene. It was the receiving of the old patriarch's benediction at whose door I stood, and who regarded it as a high honour that this door should be selected as the place from which the Gospel should be proclaimed. I left him with some degree of emotion, imploring a thousand blessings on my head, and wishing me Godspeed in my work. Friday had now come. When I started for Armagh, Mr. McAlister was from home on the deputation for the deaf and dumb. Mr. Hall accompanied me to the place of meeting. I felt some little anxiety after the treatment which had been given to the Rev. Mr. Simpson. However, the Protestant party resolved on being there for protection. There could not be less than seven or eight hundred. It was the largest meeting I had in my course. A large sprinkling of Roman Catholics were present, and Mr. Hall said, some of the most bigoted of the Romish party were at the meeting. I never saw a more intensely attentive congregation. There was not a move, nor any to move away till all was over. Of course I made no allusion to controversy, but placed the simple truth in such a light as the errors of Popery might be easily seen in contrast. The meeting separated most peaceably, and not a sound was heard, and all returned to their respective homes. Thus ended my week's labor. I reached home on Saturday,

in good health and spirits, and found that a kind Providence had watched over my family in my absence, and preserved them in safety and peace. On Sabbath, I gave my people a sketch of my labours during the week, in which they were deeply interested. I was quite satisfied at having the opportunity of speaking a word for Christ to many of my poor fellow-sinners, and have the experience that, in watering others, my own soul has been abundantly watered in return. Wishing you abundant success in this important and primitive work, at the head of which you stand, and that souls may be thus gathered to Christ.—I am, dear Mr. Johnston, yours affectionately in the Lord.

F. BUICK.

THE MINISTER'S TREASURY.

IMPORTANCE OF PRAYER.—Wickliff said of the expositor—"He must be a man of prayer. He needs the internal instruction of the primary teacher."

Luther said, "Prayer, meditation and temptation make a minister." Another vigorous phrase of his is well known. "Bene orasse—bene esudivisse"—to pray well, is to study well.

The pious Quesnal said—"The Christian minister must learn the Scriptures otherwise than by study. Theunction of the Spirit, is a greater master in this science; and it is by prayer we become his scholars."

The timid but learned Erasmus said—"In reference to preaching, let the ecclesiastic give himself to profound prayer. It is incredible how much of light and vigor, strength and alacrity, will hence result."

John Owen, that mighty theologian, said—"For a man solemnly to undertake the interpretation of any portion of Scripture, without invocation of God, is a high provocation to him."

The famous Shepherd of New England, when on his death-bed, addressed some young ministers thus—"Your work is great, and requires great seriousness. For my own part, I never preached a sermon, which in the composing of it, did not cost me prayers with strong crying and tears."

Phillip Henry remarks in reference to a certain occasion, thus—"I forgot explicitly and expressly, when I began (i. e., his preparation for the pulpit,) I forgot to crave help from God; and the chariot wheels drove accordingly."

Humble and earnest prayer should precede and accompany every preparation for the pulpit. It is the key which unlocks heaven, and obtains for us the wisdom and power of God.—*Amer. Paper.*

NOTES ON SABBATH-SCHOOL LESSONS

Second Quarter—Third Month, 1854.

No. 9. *Preaching of John the Baptist*, Matt. iii. 1—12. Wilderness of Judaea, the thinly settled valley of the Jordan. To this inconvenient place multitudes flocked from a distance to wait on ordinances. How many absent themselves from convenient houses of worship without any reasonable excuse! The Baptist's dress, a coarse cloth made of the shaggy hair of camels—his food locusts (resembling grasshoppers) and wild honey, deposited by certain little insects on the leaves of trees, 1 Sam. xiv. 25, 26. Contrast the gay raiment and sumptuous living of some professors. The subject of his preaching repentance. When genuine, this will always produce good works. The piety of ancestors will not save us. If regenerated by Spirit, heaven will be our home—if not, the unquenchable fire will be our portion.

No. 10. *Baptism of Christ*, Matt. iii. 13, 17. Notice humility of John, and humiliation of Christ. Christ an example of attendance upon religious ordinances. He submitted to Baptism of John—wo should not neglect Baptism of Christ. The Spirit descended visibly in the gentle hovering manner of a dove. Christ the

Son of God in a peculiar sense—he is of the same nature with the Father, his express image, and his equal in power and glory. Notice the doctrine of the Trinity here illustrated. The Father speaks—The Son is addressed—The Spirit descends. If the Father pleased with Son, ought not we to rejoice in him with joy unspeakable?

No. 11. *Temptation of Christ*, Luke iv. 1, 13. Strong temptations often succeed seasons of special privilege. Satan tempts Christ when he had fasted forty days and nights. So he always suits temptation to circumstances. He tempts Christ to distrust goodness, doubt the faithfulness and disown the authority of his father. All temptations repelled by sword of Spirit, which is Word of God. Contrast our Lord's temptation with that of Adam. Having been tempted himself, Christ knows how to sympathize with and succour us. Personality and power of Satan here illustrated. We have to contend with same adversary and must resist with same weapon.

No. 12. *The Baptist's testimony to Christ*, John, i. 19, 29. These priests and Levites, probably members of the Sanhedrim. John's denial that he was the Christ proves that he was no impostor. He might have made himself the object of adoration, but directs all eyes to Christ. So ministers and teachers should exalt the Saviour and abase themselves. The Jews expected Elijah and Jeremiah, Matt. xvi. 14. John denies that he was either. He was not Elijah literally as they expected, although he came in spirit of Elijah. Christ called the Lamb of God, because of his innocence and meekness, and because provided and accepted by God as a sin offering for us. Christ was slain, not like Pass-over lamb for Israelites alone, but for all the people of God throughout the whole world.

THE DEVOTIONAL SPIRIT OF CHRIST.

The Evangelists have said enough upon this subject to justify the conclusion that his whole life was eminently a life of devotion. The opening scene of his public career introduces him to us in the attitude of a suppliant. When he was baptised by his forerunner in the Jordan, he lifted up his heart to the Father in prayer, and lo! the heavens were opened, and the spirit of God, in a bodily shape, came down and lighted upon him. Before his transfiguration he took Peter and James and John apart, into a high mountain to pray—and as he prayed the fashion of his countenance was changed, and those heavenly visitants, Moses and Elias, came down to talk with him “of his decease which he should accomplish at Jerusalem.” When he stood by the grave of Lazarus, he lifted up his eyes to heaven, and thanked the Father for hearing his requests, adding these significant words—significant in their bearing upon the question of his devotional habits—“And I knew that thou hearest me always.” When anticipating the suffering he was to endure for sinners, he said, “Father, I glorify thy name” When contemplating Peter's temptation and fall, he prayed for him that his faith might not entirely fail him—and, doubtless, it was that prayer that saved him from utter apostacy and ruin. He opened the solemnities of the last supper by looking up for a blessing, and he closed that most interesting interview with his disciples by offering for them, and for all who should ever believe in his name, a comprehensive and tender petition with which we are all familiar. In the garden of Gethsemane he said to his disciples, “Tarry ye here, while I go and pray yonder.” For those who crucified him he lifted up the entreaty—“Father forgive them, for they know not what they do;” and on the cross,—who can forget what he said just before he bowed his head and died, “Father, into thy hands I commend my spirit.” These examples show that the invariable frame of his mind and the habits of his life were strictly and deeply devotional. But touching this point, the Evan-

gelical history furnishes several other facts still more remarkable and convincing. Just before he chose his twelve Apostles it is related of him, that he went out into a mountain to pray, and *continued all night in prayer to God*. On another occasion, *rising up a great while before day*, he went out and departed into a solitary place, and there prayed. At another time, “he withdrew himself into the wilderness and prayed.”—And again when he had fed five thousand with five loaves and two fishes, “he sent away the multitude, and went up into a mountain apart to pray, and when the evening was come he was there alone.” What a solemn and impressive lesson of instruction is conveyed to us by this example of our Redeemer. Though he had no sins to confess and no evil propensities to be eradicated, it was his habit and his delight to commune with his Heavenly Father in prayer. He prevented the drawing of the morning and broke the stillness of midnight with the voice of devotion.

“Cold mountains, and the midnight air,
Witnessed the fervour of his prayer:
The desert his temptation knew,
His conflict, and his victory too.”

Does not a spirit of devotion, then, become his followers? If they have the mind that was in him, will they not love to break away from the din and care, the bustle and business of the world, that they may commune with their God? How can we be the followers of Christ, and neglect secret prayer? How can we be his followers, and perform that duty with reluctance, as though it were a task? How can we be his followers, and not *delight*, upon every suitable occasion, to seek the blessing of our Father in heaven and commend all our interests to his hands? To his love of retirement and his habits of both secret and social devotion we should not be strangers. And if we were sometimes to protract our devotional exercises through an entire night, as he did, we should, doubtless, be amply rewarded by an augmented spirituality of mind, and a more clear and decided victory over sin, Satan, and the world. At any rate, one thing is certain;—if it was proper for Him, who was holy, harmless, undefiled, and separate from sinners, to rise a great while before day for devotion, or to spend sleepless nights in prayer to God, it is proper in a far higher degree for us, for we have wants growing out of the depravity of our hearts, and the sinfulness of our lives, which He never had. P. D. G.

—*Pres. of West.*

SELECTIONS FOR THE YOUNG.

THE WORTH OF HEAVEN;
A FRIENDLY ADMONITION TO THE YOUNG.

My dear readers, heaven is a world of love. We have often been told that heaven is a bright, and a beautiful, and a glorious world. But have we ever thought that heaven is also a world of love? And that if we would go there, we must learn to love; to love our parents, to love our teachers, to love goodness, and more than all, to love God.

Did any young friend in the Sabbath school ever think of getting ready to die? If you have never done this you had better think of it now; because you may die, while you are yet little children. Do you feel quite ready to die now, if God should call you? If you are not ready, you know you must go, when God does call you.—And what if he should call you to-night, or to-morrow morning? When you kneel down to pray, before getting into bed to-night, ask God to teach you how to get ready to die? My dear little boy or girl, God will hear such a prayer as that; and he will answer it, by giving His Holy Spirit to make your little heart good, and to fit you to live in heaven with all the good, where you will be very, very happy, and where you will

need to prepare to die *no more forever*; for in heaven, the Bible says, “there is no more death, neither sorrow, nor crying, neither is there any more pain.”

But I have one parting question to ask you. Have you ever, in all your life, knelt down and thanked God, your heavenly Father, for giving his only Son, to die for you.

I will write one verse for you, about this, which I hope you will commit to memory, and ask God to teach you its meaning:—

“God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.”

That word *perish* is a dreadful word; it means to suffer forever the pains of hell. Jesus died to save you from hell; and now he says, “Suffer little children to come unto me.” He said this of little children, who were too young to understand him; but if he were now to speak to you, he would say, “little children, come unto me.”—Go to him now, and he will save you from perishing in hell, and will take you to live with him in heaven, where you will die no more, but will be very happy forever and ever.—S. S. Journal.

Moneys received at this office up to May 22nd.

RECEIPTS FOR THE RECORD.

- VOL. IV.—D McDonald, J Fiske, Toronto.
- VOL. V.—D McDonald, J Fiske, Toronto.
- VOL. VI.—J B Steele, Asphodel; A McGlashan, D McDonald, J Fiske, Toronto.
- VOL. VII.—John Bell, Etobicoke; W Sinclair, Alnwick; J B Steele; Mrs Miller, A McGlashan, D McDonald, J Fiske, G Leslie, Toronto.
- VOL. VIII.—Donald Campbell, Kenyon; J Bell, Etobicoke; A Johnston, Grafton; W Sinclair; G C Urquhart, Oakville; J B Steele; Mrs. Miller, T Nesbit, A Dingwall, A McGlashan, D McDonald, J Fiske, G Leslie, Toronto.
- VOL. IX.—G Frazer, Prescott; Munro & McNaughton, Lancaster; R McGloghlen, Harwich; John Bell, Etobicoke; W Nicoll, York Mills; J Hossack, Colong in full to end of vol 22s 6d; A Johnson, D Ross, J Creech, Grafton; W Sinclair, Alnwick; P Barber, Fungal with arrears; Rev D Gordon, C McDonald, Atholl; G C Urquhart, Oakville; J B Steele, Asphodel; Mrs Miller, T Nesbit, A Dingwall, A McGlashan, D McDonald, J Fiske, G Leslie, Toronto.
- VOL. X.—Geo Ewan, John Black, Oakville; J Ross, student; Ramsay, £3.0 0; Rev A Melville, Pembroke, overpaid 2s 6d; J Boyes, Innisfil; H McLean, Lancaster; W Gray, C Grant, W Colart, Chatham; John Bell, Etobicoke; Rev Thos Lowy, Bradford; Rev James Lowy, Ireland; Jos Reid, Prescott; Capt Cranston, Wallaceburgh; G Murray, Amherstburgh; W. Nicoll, York Mills; D McRae, A Johnston 2s, T Russell, Grafton; John Wilson, A Wood, London; H Urquhart, Scarborough; P Barber, Fungal 2s 6d; Rev T Gordon, C McDonald, A Robertson, Donald Grant, J Beggs, Atholl; Jas McNaughton, P. McNaughton; Arch McRae, Duncan McKeicher, W McIntyre, Martintown; John Shaw, Woodstock; G C Urquhart, Oakville, 2s 6d; J Frazer, Alnwick, 2s 3d overpaid; Mr Douglas, St. Jean Chrysostome; A McNeil, Carradoc; A McKay, Goderich; Mrs Miller, T Nesbit, A Dingwall, A McGlashan, D McDonald, J Fiske, G Leslie, S Hannah, Toronto; D Ross, Grafton.

MINISTERS' WIDOWS' AND ORPHANS FUND.

Dunnville.....	£1 15 0
Dr. Willis, rate.....	2 0 0
Ramsay.....	0 14 4½
Cornwall.....	2 6 3
Woodstock, Galie.....	1 5 0
Pembroke, Calvin Church.....	1 5 0
Vankleekhill.....	2 0 0
Quebec, less charge.....	15 3 9
Kingston, Brock Street.....	3 11 0

York Mills, 25s.; Fisherville, 18s. 9d	2	3	9
Prescott	2	5	6
Amherstburgh	1	5	7½
Free Temple Church	1	0	4
East Toronto Township	0	15	6
Aldboro'	3	5	0
Ekfrid and Mosa	7	6	0
Port Sarnia	1	0	0
Oakville, £1 13s. 4½d.; Dundas St., 12s. 6d.	2	5	10½
Melville Church, Fergus	4	10	0
Orillia, £2 8s. 8d.; Oro, £1 1s. 4d.	3	10	0
Union and Norval	3	3	10½
St. Therèse de Blainville	6	0	0
Rev. D. Gordon, rate	2	0	0
Coté Street Congregation, Montreal	17	1	4
Wakefield	1	5	0
Bedford, 15s.; Westport, 3s. 2½d.; Elgin, 5s. 7½d.; Newboro, 8s. 2d.	1	11	0
Lachute	1	11	3
Osgoode, 29s. 5d.; West Osgoode, 14s. 8d., and Gloucester, 11s. 4d.	2	15	5
Beckwith	2	2	0
Rev. P. Gray, two years' rate	4	0	0
Chalmers' Church, Kingston	5	15	0
Lingwick	1	0	0
Niagara	3	10	0
Knox's Church, Toronto, Collection	20	3	6
Donations—Mr. James Shaw, in addition to £5 formerly	7	10	0
Mr. Walter Macfarlane, King Street	3	0	0
Mr. Wm. Polley, King Street	2	10	0
Mr. McDonnell, Wellington Street	1	5	0

KNOX'S COLLEGE.

Brock and Reach	£5	7	2
Ramsay	2	5	7½
Niagara	15	0	0
South Monaghan and Millbrook	3	0	0
Acton	1	17	6
Whitby Front, £2 3s. 7d., Rear, £1 1s. 5d.	3	5	0
Trenton	0	16	7
Ekfrid and Mosa, additional	0	9	6
Oakville	3	13	1½
Paris	4	1	3
Osgoode	1	4	7
St. Gabriel Street, Montreal, additl.	6	0	0
Beckwith	9	9	3
Lancaster, according to annexed list	5	16	4½
D. McNaughton, 5s; Hugh Munro, 5s; Thos. Hill, 5s; Hugh McLean, 5s; Alex'r Fraser, 2s 6d; A. Friend, 1s 3d; A. Maxwell, 5s; Thomas Scott, 5s; John Fraser, jun'r, 1s 3d; John Snider, 2s 6d; Donald Cameron, 5s; Mrs. D. Cameron, 2s 6d; A. McLennan, 2s 6d; Don. McLennan, 5s; Roderick McLennan, 2s 6d; A. Friend, 2s 6d; Alex'r Fraser, 10s; M. Ross, 20s; George A. Curry, 2s. 6d; Isaac Curry, 2s 6d; Chas. Vary, 1s. 3d; Peter McViechie, 1s 10½d; Mrs. D. McViechie, 2s; Joseph Wood, 7s 6d; Alex'r McIntosh, 2s 6d; Thomas Ross, 2s 6d; Mrs. Stewart, 2s. 6d; John Fraser, 3s 9d.			

JEWISH AND FOREIGN MISSIONS.

Ramsay	£2	0	7½
Quebec, Chalmers' Ch., less charge,	21	8	9
Ekfrid and Mosa	0	15	0
Fingal	4	11	0
Darlington	3	0	0
Indian Lands	4	2	6
Thamesford	2	10	0
Orillia, Congregational Mis. Box	2	10	0

BUXTON MISSION AND SYNOD FUND.

Ramsay	£1	16	0
South Monaghan and Millbrook	3	7	6
Ekfrid and Mosa	7	5	0
Indian Lands	3	15	0
Orillia, Sab. School Missionary Box	1	10	0

FRENCH CANADIAN MISSIONARY SOCIETY.

Ramsay	£2	13	10½
A. Fraser, Lobo	0	5	0
Indian Lands	3	12	6

BURSARY FUND.

Ramsay	£1	16	7½
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RED RIVER MISSION.

Chalmers' Church, Kingston	£3	5	0
Mrs. Stewart, Spike's Corners	0	10	0

KNOX'S COLLEGE.

SUBJECTS FOR EXAMINATION, IN OCTOBER, 1854.

I. For Entrants.

Latin, Greek, and English Grammars, with English Composition.	
Cæsar, Bell, Gall. Lib. I.	
Virgil, Aeneis, Lib. I.	
Arnold's Latin Prose Composition, Part I. (or an equivalent.)	
Xenophon, Anab., Lib. I.	
New Testament—Gospel of Matthew.	
Arithmetic.	
Euclid's Elements, Book I.	
Algebra to Simple Equations.	

II. For Students Entering Second Class.

Sallust, Jugurtha, Cnp. 1—60.	
Virgil, Aeneis, Lib. IX.	
Arnold's Latin Prose Composition, (or an equivalent.)	
Xenophon, Memorabilia—Coll. Graeca Maj., Lib. III.	
Homeri Ilias, Lib. I.	
New Testament—Gospel of Luke and Epistle to the Romans.	
History and Geography—General Outline.	
Euclid's Elements, Books I. II. III. IV. Def. V. VI.	
Algebra to Quadratic Equations, inclusive.	

III. For Students Entering the Third Class.

Classics as in No. II.	
Mathematics as in No. II.	
Reid's Essays, and Whately's Logic.	

IV. For Students Entering Theology.

Classics as in No. II. (or an equivalent.)	
Mathematics as in No. II.	
Mental Philosophy as in No. III.	
Moral Philosophy, Sir W. McIntosh's Notes, B. C. D., Butler's Sermons.	
Hebrew, First 25 Psalms.	

V. For Students of Divinity Entering on Second Year.

Examination on Evidences of Christianity—Greek Testament, [ad aperturam]	
Hebrew Bible—First 25 Psalms, [ad aperturam]	

VI. For Students of Third Year, (Theology)

Examination on Confession of Faith, from chap. I. to chap. XX., inclusive—(Scripture proofs)	
Examination on last year's course, and Latin—Tertullian's Apology, ad aperturam.	

Biblical Criticism—examination on Manuscripts and Versions, (Horne.)—Church History—(Students of Second and Third Year)—Examination of last year's course—especially on the Eight General Councils—and on the History, nature, and present state of the Mohammedan Religion—also on the History of the Witnesses against Popery, previous to the Reformation of the Sixteenth Century.	
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Students who may not be qualified to matriculate, will attend the Preparatory Classes.

N. B.—Students who may be detained after the opening of the Session, or who may not be able to attend during the coming Session, will be expected to give notice to that effect, to one of the Professors, on or before the first day of October.

By order of the Professors' Court.

Knox's COLLEGE,
April 22, 1854.

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