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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. VIII.TORONTO, SEPTEMBER, 1852.No. 11.

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### SABBATH MORNING.

With silent awe I hail the sacred morn,  
That scarcely wakes while all the fields are still ;  
A soothing calm on every breeze is born,  
A graver murmur echoes from the hill,  
And softer sings the linnet from the thorn ;  
The sky-lark warbles in a tone less shrill.  
Hail, light serene ! hail, sacred Sabbath morn !  
The sky a placid yellow lustre throws ;  
The gales that lately sighed along the grove,  
Have hushed their drowsy wings in dead repose ;  
The hovering rack of clouds forget to move,  
So soft the day, when the first morn arose.

#### Synodical Collections for the Current Year.

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

**KNOX'S COLLEGE.**—A meeting of the College Committee will be held in the Library of Knox's College, on Thursday, the 2nd Sept., at noon.

The attendance of members is earnestly requested, as business of importance will be brought before the meeting.  
Aug. 28, 1852.                      ALEX. GALE, Sec'y.

### PRESBYTERY OF MONTREAL.

The next ordinary meeting of Presbytery has been postponed from the first Wednesday of August till Wednesday the 1st of Sept., then to convene at 10 o'clock, a m., in the Vestry of Coté Street Church.  
D. FRASER, Pres. Clerk.

### PRESBYTERY OF TORONTO.

The next ordinary meeting of the Presbytery of Toronto will be held in the Divinity Hall of Knox's College, on the first Wednesday of September, at 11 o'clock, a m.      T. WIGHTMAN, Pres. Clerk.

#### SABBATH OBSERVANCE.

The Synod's Committee on the above will meet at Belleville, on Wednesday, the 22d September.

R. F. BURNS, Convener.

*Members of Committee.*—Dr. Burns, Dr. Willis, Mr. Gale, Mr. McGregor, Mr. Gordon, Mr. Boyd, Mr. Gregg, Mr. Read, Mr. Lowry, and Mr. D. Fraser, ministers ; and Mr. Dickson, Mr. Redpath, Mr. Davidson, Mr. Webster, Mr. Robertson, Mr. Rankin, and Mr. McMurrich, elders.

#### SABBATH OBSERVANCE.

The following is an extract from the deliverance come to at last Synod, on the above important subject :—

"The Synod resolve to petition the Legislature on the subject of Sabbath Profanation, in connexion with the Post Office and Canals, which are under the control of Government.

"The Synod further recommend all congregations in connection with the Church, to forward similar petitions."

The Convener of the Synod's Committee would beg respectfully to direct attention to the matter of the Post Office, and to that part of the deliverance which respects congregational action thereupon. Conscientious objections may be entertained by some as to invoking Legislative interference to put a stop to other forms of Sabbath desecration. But in regard to this there can be only one opinion. Those who have to do with the Post Office are the servants of the people. The powers that be stand in the same relation. They are the accredited representatives of the general community, and are expected to give effect to its wishes. We may, then, surely we ought, firmly, though courteously, to request them not to compel our own servants to commit a sin calculated to peril their own souls, and to bring down the curse of Heaven on our rising Province.

Happily, for upwards of two years, an agitation has been carried on which has already been productive of salutary results. Through the delivery of lectures and the distribution of tracts, much important information has been communicated—the surface of society has been moved—an expression of the public mind, at least, partially elicited. The sixty-nine petitions presented to last Parliament, form an encouraging feature, and the Bill introduced, discussed, and lost only by a majority of one, was a great step in advance. To allow the agitation to subside at its present stage, would be to prove traitors to a cause to which every patriot and Christian should prove true—on which the smile of God rests—and with whose adjustment the best interests of our country are linked.

Hitherto the Memorials have been more of a general description. They have proceeded from Sabbath Associations (whose formation is

of itself a token for good) and from the general population in cities, towns, and villages throughout the Province. This is all very well. We would not for a moment be considered as depreciating the influence thereby exerted. On the contrary, we desire its indefinite extension. But other elements may be introduced, and forces employed, which, in unison with the others, may impart a fresh stimulus to the agitation, and more effectually ensure its final triumph.

*The Church should take the lead.* Every weapon she can supply, should be wielded—her latent energies called forth, and cheerfully enlisted in the service. The question is not, "Are we likely to succeed?" Duty is ours—results belong to God. Though there was a raging sea in front, and a fierce army in the rear, and towering rocks frowned on every side, the voice which came from the excellent glory was, "speak unto the children of Israel that they go forward." Even though compassed with the most formidable difficulties, we should still make this our watchword. But we are not so situated. We have many grounds of encouragement. Let us therefore be not weary in well doing, for in due season we shall reap if we faint not.

Ere this issues from the press, Parliament will have been a week in session. It is not, however, even yet, too late for action to be taken by those who hitherto have neglected it. Let every Presbytery, Kirk Session, and congregation, imitate our supreme court. Where a congregational meeting cannot be conveniently held, the petitions may be signed by the session or managers, or by both. A model memorial was inserted in the last No. of the Record, and some plain practical directions were appended.

Let every minister and member of the Church take up the cause, and make it a matter of prayer and pastoral effort ; then will our recent defeat form but the prelude to a glorious victory.

KINGSTON, August 21, 1852.

### PRESBYTERY OF COBOURG.

The Presbytery of Cobourg met in St. Andrew's Church on the 10th August, when business of considerable importance was transacted.

Two calls were laid on the table in favour of Rev. D. McAleese. The one from Cartwright and Manvers, the other from Norwood and Dummer. These congregations have both been organized during the past year by Mr. McAleese, and each therefore put in special claims for his services. Mr. McAleese left the decision of the matter to the Presbytery, when, after consultation and prayer, and considering the claims of both places, the Presbytery assigned him to Norwood and Dummer, and appointed his induction to take place on the 7th of September, at Norwood ; Mr. Smith of Darlington, to preach and preside on the occasion.

The congregations of Grafton and Colborne, Cobourg, Baltimore and Coldsprings, and Peterboro', reported that they had complied with the directions of Synod, and had made the collection for the French Canadian Mission.

The debt on the Buxton Mission was next considered, when only a very small number of congregations were reported as having made any progress in raising funds for this purpose.

On the motion of Mr. McKenzie, the Presbytery resolved to call for the session records of the various congregations, and have them examined. A Committee was appointed for this purpose, who were directed to report at the first meeting in 1853.

The various members present reported that petitions are in progress of signature, and other measures being adopted in their respective localities, for the furtherance of the cause of *Temperance*, in accordance with the resolution of Synod.

The Clerk was directed to make immediate application to the Convener of the Home Mission Committee, for the services of a missionary until the meeting of the Committee in October.

The subject of the Revival of Religion was then brought before the Presbytery, and discussed at considerable length. The subject was felt by all present, to be one of vital importance to the Church, considering the indifference of many in relation to their eternal interests. Mr. McKenzie, especially, who has been turning his attention to this important subject, stated his views fully. The Rev. Mr. Fenner, a brother from the United States, being present, took part in the proceedings; shewing the necessity of following the leadings of the Holy Spirit in this, as in every other matter. And the Presbytery, feeling that much of the vitality of the Church depended on the piety and zeal of the ministry, agreed to meet together for private ministerial communion, and for prayer, looking to God for His blessing, as the commencement of more extensive and practical measures.

The next meeting of Presbytery was appointed to be held at Norwood, on the 7th September.

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

### METIS MISSION.

*To the Editor of the Record.*

Metis, August 17th, 1852.

DEAR SIR,—

Having been requested by the Secretary of our Students' Missionary Society, to send you a few lines for the September number of the *Record*—though I have little new to interest or gratify my fellow students, and others who feel interested in the evangelisation of our poor benighted fellow-countrymen, the French Canadians—yet it may be some satisfaction to the friends of the Students' Missionary Association, to see a few extracts from my Journal.

May 10th. Arrived in a schooner at Metis.

14th. Went up to see the school—heard the children say their lessons, and was pleased with their progress. The scholars were six French and one English.

16th. Sabbath. After the English service, held a meeting in the school house, in French, in the afternoon. Present, four French Canadians. I was a little surprised to see one of them. After the meeting I had an opportunity of speaking to others, who came in. Had occasion to see awful Sabbath desecration. Met several carts on their way down to the beach for herring from the fisheries; spoke to them as I passed.

17th. Visited a person who has been for some time reading the Bible, and has, I trust, been delivered from the soul-destroying power of Rome. May he now find Christ. He told me of another who was desirous to get a Bible; he gave him his own, and I told him to get another in its stead from the schoolmaster.

20th. Visited three houses—was not long in the last of the three which I visited, till three or four men came in and sat down, while I continued my conversation. Soon after several others came in. I now changed the subject to the simple Gospel. During the time I was reading the

53rd of Isaiah, part of the 3rd chapter of John, and a portion of the 2nd chapter of Paul's Epistle to the Ephesians, and expounding them briefly, I suppose upwards of twenty persons came in—most of them listened attentively. I left, and went on my way, rejoicing that the Lord had disposed so many to come to that house to hear his word.

21st. Visited the school to-day; seven French Canadian children present.

24th. Held a meeting yesterday (Sabbath) in the school house. Present, eight or ten French Canadians. Read Psalm 34th; expounded Matt. v. 20.

26th. Went up to the school to-day; found that the priest had been down amongst the parents, threatening them with excommunication if they did not take their children away from our school. In consequence of this, five or six children were taken away; two or three new ones having come, there are still five or six attending.

31st. Met yesterday, Sabbath, in the school house, as usual. The Romish Bishop having come down from Quebec, there were few present. I observed some intelligent French Canadians at our English service in the forenoon.

June 7th. Had meeting as usual yesterday, in the school house—six or seven French Canadians present. There came two French Canadians to the English service in the morning. One of them on entering the door, fell upon his knees and crossed himself, uttering a short prayer; they remained during the singing of the second psalm, and seeing that the sermon was to be in English, they left.

8th. Travelled to-day about fourteen or fifteen miles round the parish. Visited the house of the person mentioned on the 17th of May, as having left Popery—his mother, in great distress about him, had come to see if she could not reclaim him. Stopped at a person's house visited last year—seems now willing to hear—read and prayed. Looked in to see the school—four or five French children present—the teacher said he had a promise of others. Called at a house where I found one of the New Testaments which I brought down last year—read part of the fourth chapter of John—a poor soul listening, said: "O but it is good in it"—meaning, in the New Testament. Visited a man who, last year, seemed inclined to follow the word of God; but the Priest having put into his hands for a while, the Romish Testament with notes—making him believe that these notes, which so pervert the text, are to be received as the inspired word of God itself!!!—has apparently turned him aside from the truth—he still, however, reads the New Testament. Coming to a house which I had visited twice last year, the door was immediately shut—I knocked, but got no answer, so I went away.

21st. Held a meeting in the school house, yesterday, Sabbath. Seven or eight French Canadians, and one Irish Romish Catholic, present.

28th. Held a meeting in the lower end of the Parish, yesterday, Sabbath. Only three French Canadians present.

July 5th. No meeting in the school house on Sabbath, as the teacher was sick and on the point of death—read and prayed with him—there were a few French Canadians present. Mr. Page, the teacher, died this evening.

6th. Went to the house and gave short addresses in English and French, before Mr. Page's funeral. Spoke to the French of the false doctrine of Purgatory, and the necessity of being saved before death, and of the only way of salvation.

12th. Held a meeting in the lower station yesterday, Sabbath. Four French Canadians present. One poor woman had come over two miles carrying her child in her arms.

26th. Returned this evening from Matan, a place about twenty-five miles lower down the St. Lawrence—had service on Sabbath with the few Protestant inhabitants residing there—was told that the Priest, who is having a Bridge made across the river there, has had the people taking

out stones for it on the Sabbath, he, himself, acting as overseer!!! Met with a few French people on my way.

August 2nd. Held meeting at the lower station yesterday—four or five French Canadians present.

9th. Met below as usual on Sabbath—only two French Canadians present. The Rev. Mr. Fraser, of Montreal, being present, having come down to ordain elders in the Free Church here—closed our meeting with. Spent most of all last week in looking for a teacher for our school—drove about sixty-five miles up the river, and had an opportunity of making known the Saviour in four French house on my way.

16th. Have rented the school house from the late teacher's widow, in hopes that the Lord will soon provide for it a suitable teacher.

Thus the reader may see that, here and there, we are permitted to sow the precious seed of the Word amongst this benighted people. We cannot say much about its visible effects. We shall be happy should the Lord only give us the sowing to do, and send others to reap. May He enable the saints to remember his injunction, "Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest."

SAMUEL KEDEY.

### JOTS OF A JOURNEY TO LAKE SIMCOE.

BY THE REV. ROBERT IRVINE, OF THIS CITY.

#### ARTICLE II.

MY DEAR MR. BURNS:

Leaving Beaverton at sundown, I arrived at Barrie about half-past eleven on Saturday night. Brother Lowry (whose family had retired to rest, save his eldest son, who awaited my arrival at the wharf,) was delighted to see me.

The Sabbath morning was calm and clear.—From the bedroom window of a neat and handsome cottage at the base of a rising hill, on which stands the Free Church, I looked out on the morning of the Lord's day, to catch the first glimpse of the rising sun, breaking forth from amid the dense forest of majestic pines, that skirts the eastern border of the bay on which the town of Barrie stands. I gazed at the splendid phenomenon, until the reddening orb of day poured down his full flood of light, which became mirrored in the glassy lake, beneath the window at which I stood. At eight, a. m., Mr. Lowry collected his interesting family for domestic worship, and when they walked into the drawing room, one after another, the youngest child, a daughter, leading the way, and the procession, ending with the eldest, an interesting and comely daughter, quite a grown young lady, in her seventeenth year, I felt a kind of melancholy pass over me for the time, being scarcely able to realise the idea, that the eight years which had flown, since I left my own loved country, could have produced such a change on the youths, and the children whom I there left behind me. I felt for a moment inclined to ask myself, if the same period had produced a change as visible in myself. Such reflections are not without their moral. The growth of the young, and the decay of the old are types, and our Parent intends that we should read in them the symbolic lessons of a growth in grace and dying unto sin.

We met at prayers. The whole service was conducted just as I have been accustomed to see it done in the mother country—the rules and forms of domestic devotion being neither altered nor abridged, so that family religion, and the religion of the minister's family, are thus reproducing their own image in the Far West.

Mr. Lowry is the son and son-in-law of two very excellent ministers in Ulster. His father is now an active, devoted, and eminently pious man of more than threescore years and ten, the

Clerk of the Presbytery with which I was connected in Ulster—and for many years the Clerk of the Old Secession Presbytery of Down, and I believe the *only* minister now living who possesses material sufficient to make a correct and authentic History of the Secession Body in Ireland. May the Lord spare this venerable man, until he put such material in a shape to be of use to the Church, when he is taken to his reward.

The hour of divine service was announced to us by a respectable and gentlemanly man from Londonderry, formerly a member with Mr. McLure. He holds a Government situation in the Crown Land Department in the town of Barrie. The Church was well filled by a very respectable and intelligent congregation, and the service was conducted *a la forme* of similar services in Ireland—so that I felt literally *at home*. Being a stranger, my brother gave me the action and closing sermons, with one table address, himself fencing and serving two tables. The entire service lasted from 11, a. m., till twenty minutes past 4; and it was listened to with a much greater decorum and apparent interest than I have ever witnessed in my own country. Some of the people had travelled upwards of thirty miles.—One gentleman, Captain W—, upwards of forty—in the colonies, the people are all ears.

I verily believe, not only from what I witnessed on this occasion, but from the testimony of the highest and most reliable character, from miles round the country, that our cause finds in Mr. Lowry a most respectable representative. He is a faithful, devoted, and excellent man—bearing the good opinion of all classes. May the Lord spare him long over his family and his congregations, and give him many souls.

In the evening, (as we had no service, and divers of our people coming from afar, behoved to return to their homes,) I worshipped in the Episcopalian Church of England. The congregation at Barrie was thin, but respectable-looking, and a solemn and devotional tone seemed to pervade the worshippers. The curate, whose name I heard, but do not now remember, preached a faithful sermon on “the Second Coming of our Lord.” The matter was good, evangelical, and highly practical—more calculated, however, to edify a believer, than to arouse an unbeliever. In the reading-desk and pulpit his manner was like that of a gentleman and scholar. He seems to be a faithful, earnest young man; and all such I bid God speed, whether in my Church or any other.

Leaving Barrie at five o'clock, on Monday morning, I traversed the Lake and reached Bradford Landing at two, p. m., where I stepped ashore. I was hailed by a tall, well-built, and gentleman-like man, who enquired whether I was Mr. Irvine. He was Thomas Maconchy, Esq., J. P., who having heard through my venerable father, Dr. Burns, of my intention to pass through Bradford, was waiting to receive me. I spent the night with Mr. Maconchy. I preached to a crowded house in the town of Bradford. The Free Church is neat and commodious, and many friends whom I met in that locality, spoke highly of the interest which Mr. M. had taken in erecting the Free Church among them. It affords me unspeakable pleasure to find one who, some twenty years ago, was a humble stripling in the neighbourhood of Cookeston, now occupying such an honourable place in connexion with the ecclesiastical, educational, and municipal interests of one of our leading townships; and it is creditable to him, as it is grateful to every Irishman to find, that Mr. Maconchy's excellent conduct and unbending integrity, have purchased him the position which he has so honestly earned, and which he so admirably sustains.

At Beaverton, I may mention, as well as at Bradford, I visited the common schools. The former a miserable log shanty, in which the health and life of both teacher and child, are in danger. The latter, a neat, commodious edifice, on a site well chosen, both as regards air, play-ground and every other convenience. The teachers, in

both cases, were Scotchmen—the former being an Edinian, the latter an Aberdonian—both superior men, being well educated, and bearing a very excellent reputation. Their schools were in a very efficient state. Indeed, I felt surprised and somewhat vexed to find such a man as Mr. Borthwick (lately from Scotland) buried in the backwoods, but this will only be until his worth, as a scholar or a teacher, becomes known. At Bradford I examined a class of junior mathematics, and was highly pleased with Mr. McPherson's method of teaching in this department.

I am glad to find from Mr. Maconchy, that the best and most friendly feeling pervades the entire christian community in the town of Bradford. I believe the bulk of all the protestants in the town came to hear me preach; and touching the peaceful character of the district, it is pleasing to record, that during the period in which the railroad was being constructed through that township, he was only called on *once*, as a magistrate, to protect the peace.

On Tuesday morning, Mr. M. drove me in his own conveyance to the Scotch settlement, where an eager and attentive congregation were waiting for me. This I regard as one of the most interesting settlements in Canada, on many accounts; but especially on account of its origin and early history. After sermon and the baptism of two *bairns*, Mr. M. and I repaired to the house of Mr. Donald McKay, elder, a native of Pictou, N. S., of Highland parents, by whom we were most hospitably entertained, and whose father-in-law, Mr. Robert Sutherland, entertained us still further by a recital of the unspeakable privations and sufferings endured by him and some thirty other families who composed the original nucleus of this flourishing settlement. They were the dupes of Lord Selkirk's deceit, and the victims of his tyranny; and finally, under Cameron, they escaped from the Hudson Bay Company. Their story is one of the romances of real life, and worthy a lasting place in the annals of western colonization; on which account the facts should be collected and recorded for preservation ere the present race dies out.

Mr. Maconchy's testimony to the industry, sobriety, and peaceful character of the settlers in this district is, that he scarcely recollects a case of litigation in the settlement since he has been in the country. The church is neat and commodious; the aspect of the people, sombre and serious; while their wrapped attention, during the preaching of the word, impresses the preacher with the conviction, that whether he is in earnest or not, they are certainly in earnest. May the Lord soon provide them with “a man after his own heart,” and until then, may he “be unto them a sanctuary in the wilderness.” Ere leaving this interesting district, on which the mind lingers with a kind of romantic enthusiasm, we spent an hour with a very nice Nairnshire lady, a widow McArthur, who has found in the Lord a husband and a father. In this, as in every other district that I have traversed since I left Toronto, I found the most unanimous expressions of affection and gratitude to the Rev. Dr. Burns, and I cannot forbear to say it, as the dictate of a most unfeigned sincerity, that if what I have witnessed in one district be a fair sample of the Doctor's doings in other parts of the Province, besides his own pastoral and congregational duties—Presbytery owes more to him than many are aware of. His name is associated with the history of every congregation that I have visited since I left the city, and must occupy a conspicuous place in the future history of Canadian Presbyterianism.

Mr. Maconchy accompanied me to King, at which place we arrived about sun down on Tuesday evening, and were most kindly treated by Mr. Noble, the Postmaster of the place, and a highly respectable and influential man, who, like many of our countrymen, has risen by his own industry, and is a credit to his country. I write at his table. I wish to despatch this by tonight's mail.

Soon after tea Mr. Noble cited his household for prayer, I acting as chaplain on the occasion. A goodly number of men, some employed on his farm and some in his store, made their appearance, and clustered around the dining-room table, each drawing out his Bible or his Psalm Book (a proof this, that God has an altar in this house). When we started the tune, Dublin, (Coleshill) to Psalm xcii. 12, giving out the lines *ut olim*, I noticed one of the party who wore a desperately Presbyterian-looking face, whom I accosted after worship, enquiring his name and whereabouts, to which he replied, “My name is Archy Murphy, of Dervock. My uncle, Hugh Gray, is an elder of Dr. Stavelley's, who has a son down in them parts where you came from, I warn't ye ken him.” I need not say how much delighted I was to find, away in one of our country settlements, among the woods of Canada, a man who felt in common with myself respecting one of my dearest friends, the Rev. A. M. Stavelley, of St. John's, N. B., a minister of the Reformed Presbyterian Church, and one who, as a gentleman and a christian divine, is certainly excelled by none of my clerical acquaintances, either in point of principle or piety. (Of Mr. Stavelley, his father and grandfather, all Cameronian ministers, this honest Archy spoke with an enthusiasm approaching to ecstasy.)

I would like to accompany brother A. down to Vaughan, to meet our esteemed father, Dr. Burns. After such a preaching tour, however, I am, to use an American phrase, “used up,” and I scarcely feel able to do my part of the service to-day, but I trust the Lord will strengthen me.

The proceedings of the day will be furnished to you likely by the Clerk of the Presbytery, so I'll close my jots at Nobleton, and in doing so I must say I am highly delighted with my tour, and feel grateful that the Lord has given me an opportunity of opening my mouth in his name to many. To me, a stranger in this land, it is a source of inestimable pleasure to find Presbytery in such a healthy state in Canada. Only let the mind of public men rest for the moment on the testimony of a Commissioner of the Peace, and therefore a public servant of the country, respecting one settlement of Presbyterians, and “*ex uno disce omnes*,” its criminal calendar for twenty years is a blank!! No strife, no litigation, no fines, no penalties; but peace, harmony, industry, loyalty, and therefore great prosperity, mark the history of this Presbyterian settlement. Who then can deny that a system of well organized Presbytery is a Provincial benefit. What police power—what militia force, with its arms and trappings, and acts of Parliament to give effect to its pretensions, can boast of its triumphs over the human passions, as a Presbyterian gospel can do? Let the statistics of crime among the various denominations and districts speak, and they will tell that the evangelical pulpit (and our Presbyterian pulpit is purely and essentially evangelical) is the grand security of a nation's peace and prosperity. Charles the II., and men on whom his inglorious and impious spirit hath fallen, may boast that “Presbyterianism is no religion for a gentleman.” We can afford to bear the stigma, and the curse if you will—for Balaam's curses are much better and less to be feared than his blessings; but we venture to say, the opinion of the impious Stuart to the contrary notwithstanding, that Presbyterianism is a religion which has done more for the peace and prosperity, as well as for the maintenance of loyalty to British monarchy in the mother country and her colonies, than any other system that obtains within the precincts, and claims the protection of the nation's prowess. On which account I most earnestly pray that the time may soon come, when every settlement in this vast province, from Quebec to Hudson's Bay, shall have its kirk, its manse, and its minister.

Yours most faithfully,

R. IRVINE.

Nobleton, July, 1852.

THE GENERAL ASSEMBLY OF THE  
PRESBYTERIAN CHURCH IN IRELAND.

We have much satisfaction in noticing the late sitting of the Assembly. The important questions which came before the Court, were discussed in excellent spirit, thus disappointing the fears and realising the hopes which friends entertained prior to the meeting. With one consent, the conviction is entertained, that never on "any former occasion was there a happier feeling generated in the minds of all, than that produced by the meeting which has now completed its deliberation." Difficult and exciting questions are still to be disposed of, but Christians under the influence of such a spirit as prevailed the late Assembly, will easily overcome them.

The Finances of the Church are reported as in a more favourable position than at any former period. We believe that this state of things, as in the case of the Presbyterian Church of Canada, has been, to some extent, brought about by the publicity given to the congregational contributions. Those who do their duty to the funds of the Church have credit, and defaulters are exposed.

The Rev. Dr. Willis, Professor of Divinity in Knox's College, Toronto, who was present by appointment of Synod, was introduced by the Rev. Mr. McClure of Derry, and received a cordial welcome.

Dr. Willis, in addressing the Assembly at considerable length, referred to the fact, that the Moderator was one of the dear friends of his early youth, who, thirty years ago, was associated with him in his studies in the University of Glasgow.

To give some idea of the rapidity of transit in these times, the Rev. Dr. said, that although he had been ten days in the United Kingdom, it was but three weeks on the previous Monday, since he had been addressing the Canadian Synod in Kingston, which is several hundred miles more distant than New York. He was sure, if spared to return, it would gratify many warm Irish hearts, to tell them how he had been listening to the venerable fathers of the Assembly, and to some of their more restless sons.

The learned Professor then proceeded to give a geographical description of Canada, the size and condition of its principal cities—its religion and social aspect—also the statistics of the Church which he represented—amounting to some eighty settled congregations, and about 50 vacancies—and those of the other Presbyterian bodies in the colony.

Notice was also taken of the extent to which popery prevails in Canada, especially in the large towns and in the Lower Province.

"The prevailing sentiment in Canada is against taking support from the Government, because of what is felt to be the misappropriation of the public lands—too largely given even to deadly Popish error, and to the pretensions of Anglican Puseyism. Dr. Willis then proceeded at some length to give an account of the transactions of the Presbyterian Synod of Canada in relation to proposed modifications of the Westminster Confession of Faith, showing that, on the whole, their views regarding the grand characteristics of evangelical Presbyterianism were sound. He

then referred to the missionary operations of the Canadian Synod, stating that it had missions to the Red River settlers, to the French Roman Catholics, and to the coloured refugees from the United States. He said, one of our students met a Roman priest publicly, on the spontaneous challenge of the latter, and in presence of a numerous body of his adherents, silenced him or confounded him—the student taking the Hebrew Bible in his hand, and bringing him to the text on the first and second precepts of the Decalogue. The Rev. Mr. King, our missionary at that station, reports that 83 coloured families have now settled on the Raleigh lands, where they have access to religious ordinances, and to good school education for their children. I have the pleasure of being a shareholder of those lands, which were secured at a very small cost for the benefit of these expatriated people; and we have got it provided by law, that whatever profit accrues shall go to the benefit of the mission—we therefore provide against any idea of mercantile profit for ourselves by the speculation. He was proud to announce that the British possessions in North America, which extended over one-half the Continent, were an asylum for the oppressed children of Ham, as if specially reserved for that purpose by Providence. He concluded by urging upon the Assembly the expediency of sending out preachers to the vacant Presbyterians of Canada, warning them, however, that the ministerial standard in the colony was high, and that the congregations were quite as difficult to please in their pastors as those in this country."

The *Scottish Guardian*, speaking of the Assembly says, we observe with very great gratification that its discussions have been characterised throughout by a truly admirable spirit of forbearance and brotherly feeling. We have occasion to know that the deputies from the Free Church, who were present at the sittings of the Irish Assembly, have spoken in the warmest manner of the satisfaction and delight with which they witnessed its proceedings.

The following paragraphs are from the *Banner of Ulster* :—

The late Assembly was peculiarly favoured by the number and character of the deputations which attended it from kindred Churches. The Church was represented by some of its most distinguished members. The English Presbyterian Synod was never, perhaps, on any former occasion, so happy in the selection of its deputies—the Canadian Church sent, for the first time, its fraternal salutations across the wide Atlantic, in the person of its theological professor, who has secured so large a place in the affections of our countrymen in the land of his adoption—while the voice from the base of the Pyrenees thrilled all hearts, as it told at once of the trials and encouragements associated with the present aspects of the evangelical Church of France. The presence of so many admirable representatives of other sections of the Presbyterian family had of itself an elevating and inspiring effect, strengthening the holy bonds of fraternal sympathy, and raising the minds of all to a position in which passing conflicts disappeared in the contemplation of the onward march of truth and liberty throughout the earth.

The place assigned to the missionary enterprise was not the least interesting feature in the late Assembly. The Church is, by the very circumstances of her constitution, a missionary institute, and it is only when she loses sight of her true character, as such, that she becomes "of the earth, earthy," and sinks to the low level of a mere worldly corporation. For the first time in her history, the Irish General Assembly has this year been addressed by one of her own sons who has been brought into actual contact with the idolatries of the East, while the intelligence presented from

every department of the mission field, whether among Jew or Gentile, has been to an unusual degree encouraging. Especially has this been the case in reference to our own country, in which her labours have, even already, been crowned by an abundant harvest. To lend her ear to what her King and Head is doing by her in the world, is at once fitted to humble and to animate her in all her deliberations.

We are happy to find that the overture which originated in the Belfast Presbytery for the formation of a Church and Manse Building Fund, has received the unanimous sanction of the Assembly, and that a large committee has been appointed, to carry into effect its important object. Many of the most liberal friends of Presbyterianism have long felt the necessity of some systematised effort for liquidating the debt on churches, as well as for the kindred objects contemplated in the scheme just adopted, and we have no doubt that it will everywhere be met by a cordial welcome.

The cases of discipline and of appeal which came before the Assembly were issued in the same spirit which had characterised its other proceedings. All was done harmoniously, and with an earnest desire for the prosperity and purity of the Church.

From this very rapid review, it will, we think, appear that the late meeting has been one of the most auspicious character for the interests of Presbyterianism, and of evangelical religion generally, in this country. It has shown that, after all, Presbytery is the true system, whether for the remedy of internal disorders, or the extension of the truth outward upon the general community, and the world. Evils and alienations may at times arise in its administration, but let the appliances of this heaven-appointed system be brought to bear upon them in a spirit worthy of its Divine Author, and it will be seen that there is a restorative power within it, before which, when touched by a celestial influence, all disorders will disappear. For much, however, of the happy influence which pervaded the late Assembly, and of the virtue which has gone out of it, the Church is indebted to the admirable tact, spiritual tone, and singularly felicitous addresses of its Moderator.

PRESBYTERIAN CHURCH IN IRELAND.

Extract from a letter addressed by the Rev. Dr. WILLIS to the Rev. JOHN BLECKLEY, Moderator of the Assembly, and to the Rev. W. McCURE, Secretary of the Colonial Mission, of the Presbyterian Church in Ireland.

MY DEAR SIRS,—Before leaving Ireland, I am desirous to bring to your recollection an idea which I already so far submitted to the consideration of your very respectable Board of Missions, when met at Armagh. Beyond doubt, your Church would do a real service to the Presbyterian interest in Canada, by sending occasional deputations to visit the province, and "see how the brethren do"—especially those from the Emerald Isle. A visit from fathers and brethren of some experience, who would perambulate the wide fields of the Transatlantic vineyard, were it but for six months, and with no view of their settling there, would cheer the hearts of many among the ministers and their flocks, whose most sacred associations are entwined around this, the land of their birth, and the Church of their fathers.

"Had time permitted, I should have had the pleasure in bringing more fully before the Assembly the claims of the coloured race. The Rev. Mr. King, who is the Synod's Missionary at Raleigh settlement, near Lake Erie, is originally from your Green Isle. The eighty families of the oppressed children of Ham, now so happily enjoying the sweets of liberty, and the blessings of education, under his auspices, would form an interesting object of observation to your deputies. The idea of that settlement,

in fact, originated with Mr. King. He had honourably emancipated several slaves in whom he had acquired a right of property (as it is termed) through his residence in the United States, and connections there. His heart abhorred the slave-holding system; and he soon exchanged the relation of proprietor for that of ransom. So bringing on to Canada West his manumitted dependents, gladly clinging to him as their patron and master by contract, he interested himself in effecting such a localisation of them on the sacred soil of British freemen, as would promise favourably for their social amelioration.—These formed the nucleus of a settlement now rising into importance, and already proving, under the moral and educational appliances brought to bear on it, how well qualified our brethren of a darker hue are to rise in the scale of intellectual and economic improvement, and take a respectable place in the body politic, when only allowed a fair opportunity of developing their capacities, and relieved of the degrading influence of a state of bondage.

“I should be glad if your Assembly were to take a continued interest, for I know they have already manifested a decided interest in the cause of the poor enslaved negro; I may add of the free negro also, exposed recently, by the atrocious Fugitive Act, to the violent re-imposition of the grievous yoke, and debarred from the means of vindicating before any fair tribunal his civil rights, even when purchased by his hard earnings, or bequeathed to him by relenting and penitent slaveholders. If ever there was a case in which Churches and ministers of the gospel should interfere, by their remonstrances to earthly Legislatures, surely this sore grievance constitutes a call upon the ecclesiastical Synods or Assemblies of America to raise an indignant protest. But, with a few exceptions, they have been silent, or worse than silent; they have from pulpits and platforms, denounced the agitation against this enormous oppression, and repudiated the plea of a *higher law*, to which a wounded and outraged Christian feeling has appealed. You are, perhaps, aware that the Act I refer to even compels the citizens of the Free States to become, no matter how oppositely to all their sentiments, auxiliaries of the man-hunters, in seizing the refugee who has cast himself on their sympathy; so that, contrary to the law of Moses, as well as of Christ, he who opens his door to the stranger, and cannot “hide his face from his own flesh,” is liable to bear the penalty of his humanity, as if it were crime! But, independently of this additional aggravation, the slave system of America is so opposed to the spirit both of the moral law and Christianity, that Churches, especially in the very presence of it, which can even be passive spectators of the wrongs it inflicts, and the immoralities which it engenders, cannot be regarded as faithful to their Head.

“I do not dictate to your Church, or any other the course which it should take in still using its influence to extinguished slavery. It is justly said by Barnes, that American slavery could not exist another day if their Churches were faithful. I know that he and others of a like mind welcome the aid which Churches or associations, even external to the Union, can render to the cause of abolition by their remonstrances, and their endeavours by all moral means, to hasten a consummation so desirable. It seems to me very plain, that continued endeavours should be made from without, or by Churches at a distance from the immediate scene of the evil, to promote a sounder sentiment on the whole question. The difficulties which are sometimes pleaded in behalf of American Churches, when called upon to take a more decided stand (if there be any reason in this plea)—these difficulties do not affect others; and they increase the obligations of others to put forth a helping hand in behalf of the slave. It seems of the nature of slavery to vitiate so far the standard of religious and moral sentiment of communities near to it. It is those that are apart from

it who are in the real position to affect public opinion wholesomely, and to give to their brethren located near the contagious sphere, the benefit of an unvitiated standard. I regret that the theology of the United States and their Biblical hermeneutics give little hope of a sound doctrinal deliverance on the morality of this question, emanating from the greater portion of their pulpits. You have but to peruse the criticisms of Moses Stuart, and the lubrications of Dr. Spring, to see that the cause of the slaveholders is in little danger from their interpretations of the Bible.”

#### FOREIGN MISSIONS.

After describing the rise and progress of the mission at Madras and its branches, the Rev. P. Rajahgopaul says:—

For the last year or two our work has assumed a more evangelistic character, never, perhaps, witnessed to such an extent before. It will be undoubtedly a calumny to say that our work was not missionary in its character at any period of our existence. At all times, both before 1841 and since, the great truths of the gospel—sin, a Saviour, salvation through the blood and atonement of Jesus Christ—have always been proclaimed and pressed upon the hearts and consciences of our pupils. As our staff of native Christian agency increased, this is done more effectually now. Your three ordained native missionaries, the catechists now in preparation for the holy ministry, and the strong staff of well-trained native Christian teachers, are all at work every day in teaching out of God's Word, in exhorting and in entreating sinners to be reconciled to God. At Madras there are no less than *seven* Bible classes taught by native Christians, and the rest of the classes taught from such books as are saturated with God's Word, with the histories of patriarchs, and prophets, and apostles, and of *Him* who inspired them all, and without whom none of them would have had histories to instruct the world—Jesus the Son of God. For the last year and a half we had regular preaching in Tamil at Madras and Triplicane. Young men who would have shrunk from the very idea of Sabbath teaching, and whose parents would have regarded it as an intolerable intrusion into their religion, now send their sons freely. We have sometimes had at our meetings between six and seven hundred—most respectable audiences at Madras and Triplicane. In the latter place especially, in addition to the scholars, male and female, we often get most respectable adult natives of all descriptions. On such occasions, we begin with praise and prayer, we preach from a text, then catechise them upon what they hear, and conclude with prayer.

Though we thus concentrate our agents and our efforts on Madras, the seat of government, the centre of influence and wealth, our other stations are not left entirely to the teaching of young men, some of whom, though almost Christians, have struggled long at the threshold of the kingdom of God to enter into it, but have not been able. Our visits to these places are generally *made opportunities of making known Jesus, for days together*. At the beginning of the year, I had the honour of going with my friend and brother, Ettirajooloo, along with *ten or eleven* converts, to Conjeveram and Chingleput. Our *Heralds* will shew what ample opportunities we had of *making known Jesus, both in the way, and at our stations*. At *Stepermatoor*, one of the *chief seats of idolatry*, we were enabled to stand before the idols, and hundreds of Brahmins, to argue and convince them that Jesus is the Christ, and that through him alone they can be saved. It pleased the Lord to dispose the minds of the people to hear, and many apparently received the truth with deep interest and intelligence. At Conjeveram itself, our efforts to reach forth salvation were full realised, up to the measure of our desire. For three days our Institution hall was crowded by the parents of our pupil, by hundreds of Brahmins, who heard us and the message we

had to deliver them. The people, who were most determined in their enmity at the beginning, and most outrageous in their behaviour, while we exposed their idols, and set forth the eternal verities, responsibility, judgment, heaven and hell, and the Saviour, evinced now a degree of calmness, and more of an inquiring spirit. When we delivered our last parting address, setting forth the Saviour in his fulness, and in his all-sufficiency, and pressed home upon them the immediate and the urgent need they have to close with the Saviour, the impression, and the seriousness with which they heard us, was most marvellous. Though this is not conversion—the best fruits of the gospel—yet to us it was most gratifying; above all things, shewing that the truth was gradually finding an entrance, subduing their prejudices, and bowing their minds before it. Perhaps there is not a school in all South India where more of God's Holy Word has been circulated; no city where the rising community have been so saturated by the life-giving truths of the gospel than at Conjeveram, which has been for many ages the seat of Satan. The Word of God is now lying deep in the minds and understandings of not a few of the present generation, who, thirteen years ago, began to read and study it. Oh for a shower of the Spirit, to quicken it into life!

At Chingleput, too, we had not a little of the evangelistic work to do. Our examinations are only secondary, in our view, to the all-important momentous work of holding forth Christ as the Saviour of the world. This we do most effectually, as far as grace and bodily strength are vouchsafed to us. If the Church will only relieve us by sending us more agents to undertake the duties of the school, we can have numerous opportunities of visiting and overtaking the masses by the preaching of the gospel.

What John Knox desired and laboured for in Scotland, that every parish should have a church and a school—the effectual handmaid of the gospel—is the very thing we are seeking to accomplish in the villages and cities of India. The time is now come, when, by the multiplication of European missionaries, and the right distribution of native agents, we can turn our stations into small Christian villages, with churches to preach in, and schools to supply converts and teachers for the work of the ministry. It is from such small beginnings we may expect churches to arise, and the land to be brought under the sway of Immanuel's sceptre.

There is another thing about our work, besides being purely evangelistic, which does not appear prominently to casual observers, except to those who reflect and are coming in contact constantly with the hearts, understandings, and consciences of the Hindu young men now under Christian instructions. I mean the moral influence that goes along with it in presenting the truth, Christ, his person, his sacrifice and love, his mediation at the right hand of God, to elevate and purify the heart. You cannot suppose that such an amount of God's Word, conveyed through instruction, through preaching and reading, and lodged so surely in the very citadel of the heart and understanding, can be there without effect; and we do actually see the process, and the increasing influence it acquires in the heart, and the change it effects in the outward manners. We see next to conversion every other fruit of the gospel. Some are moved and melted by the love of the gospel, and some pierced and borne down by convictions of sin, and crying, What must we do to be saved? We know, also, young men struggling for years at the threshold of the kingdom for want of strength; others have sinned against light and conviction; and the striving spirit becoming withered and blasted, as moral beacons to tell that it is an evil and a bitter thing to sin against God. It is this, the moral waste and desolation caused by the Holy Spirit, who, after many strivings, retires, leaving the sinner to reap of the fruit of his own ways, and to be filled with his own devices, that pierces and tries the heart of the missionary. We

have many such examples before us in our teachers and scholars. Oh! how many, who, after experiencing those convictions and feelings, are immersed in the heathen community over whom our hearts weep and mourn in compassion! This is our comfort in the face of adverse appearances and difficulties: Jehovah hath said "that his word shall not return to him void."

We would gladly give the whole of this noble letter. It is roaring, energetic, and full of the fire of the writer's address to the Assembly in 1851, and should silence for ever those who speak of our Institutions as not sufficiently characterised by *preaching*.

Since putting this number to press, intelligence has reached us of another interesting judicial decision in favour of freedom of opinion among the Hindus, lately given at Bombay. A writ of *habeas corpus* was issued against Dr. Wilson, for alleged detention of a convert. Under peculiar circumstances, the case was heard before Sir E. Perry, Judge of the Supreme Court. The decision was, as we have stated, in favour of freedom of opinion to the convert, and that in circumstances which establish an important precedent. Similar judgments had been given at Calcutta and Madras. Bombay stood singular; but its influence is now added to that of the other presidencies to help forward the mental emancipation of the Hindus. We hope to give full particulars in our next number.—*H. & F. Record.*

#### JEWISH MISSION—PESTH.

*Examination of the School.*—The public examination of the school—the chief visible relic of our desolated mission at Pesth—was held on the 24th and 25th June. On the forenoon of the former day, the scholars of the first class, to the number of 104, were examined on Religious Knowledge, Sacred History, Hungarian and German Reading, Arithmetic, &c., and acquitted themselves in a highly satisfactory manner. In the afternoon, the second class, amounting to 91, were subjected to examination on the same subjects, (specimens of their penmanship, being also exhibited) and they too were found to have made most creditable proficiency. On the forenoon of the 25th, the third class, numbering 35, were examined on Hungarian and German Grammar, Arithmetic, Natural History, and Geography, in addition to the other branches. There was a numerous and respectable attendance of parents, strangers, officials, and of several of the nobility. Mr. Szonyi, superintendent of all Protestant schools, and minister Torok, inspector of our school, were also present, and the satisfaction expressed by these enlightened and sincere friends, and by the general body of spectators, seems to warrant the expectation that the number of scholars will be considerably increased, and the means of usefulness among the Jewish family will then be multiplied.

*Inquirers at Pesth.*—By a letter from Pesth, we learn that, notwithstanding the forcible breaking up of our mission there, the spirit of inquiry among the Israelites, has not been utterly quenched. Besides several others among whom the claims and doctrines of Christianity form the object of frequent and serious discussion, two individuals occupying respectable positions in society, are spoken of as studiously reading the Old and New Testaments, and as apparently not far from the kingdom of God. For obvious reasons, particulars cannot be more fully stated; but it must be gratifying to all the friends of Israel to know that the impulse which our missionaries at Pesth gave to the Jewish mind, has not died away upon their removal. It is no slight testimony, also, to the influence which they exerted, and the impressions which the kindness and diligence of their labours made, to know "that their departure is regretted by many respectable Israelites, and that all speak of them with affection and respect."—*H. & F. Record.*

#### KING WILLIAM IV. AND SIR GEORGE SINCLAIR.

(From the English Presbyterian Messenger.)

During the long intimacy which subsisted between Sir George Sinclair and the king, both before and after his accession, the most unreserved interchange of opinion on all subjects, took place and was encouraged, and never resented by his majesty. There were many topics on which a very great difference of sentiment subsisted between them, and especially with respect to the evangelical party in the Church of England, with many of whom, particularly Wm. Wilberforce, Sir George Sinclair lived on terms of the closest intimacy, but of whom the King had been led to entertain an estimate, by no means flattering.

To the Methodistical clergy (as he often called them) he was exceedingly averse, and as Sir George never failed to take their part, the controversies on this subject were frequent and sometimes ardent, though they always terminated in perfectly good humour. On one occasion, when Sir George Sinclair was dining at Bushy, the Duke of Clarence began to speak with some asperity of an evangelical (or, as his Royal Highness said, Methodistical) clergyman, who had not long before been appointed to officiate at some neighbouring Church. After the discussion had proceeded for some time, the Duke said, "All I know is, that the Bishop and I have got our eye upon him, and we shan't lose sight of him, I promise you. Upon which, Sir George (then Mr.) Sinclair, replied, "Depend upon it, sir, that one who is greater than either your Highness or the Bishop, will protect him against you both." The company were not a little astonished at the boldness of this remark, but the Duke immediately exclaimed, "Come, Sinclair, we had better say no more about it; these are matters in which you and I are always as sure to differ, as we are to agree in many others."

We wish that Sir George, in his chosen retirement, would employ his ready pen in recording his recollections of the great and the good with whom he has mingled, and whose characteristic qualities never came out more strikingly, than in his own fascinating society. In the Memoir of his sister, Lady Colquhoun, was published a letter of his to King William, on the subject of Sabbath Observance, a copy of which Lady C. had preserved. The publication of this letter led Sir George to examine a large collection of his late Majesty's letters to himself. Some of these we have seen. They are interesting as shewing the cordial and straightforward character of the King and the affection he felt for his attached and candid friend. But to us, more interesting still is the following letter of Sir George. It was addressed to the King a few days after the Sunday invitation to the pavilion, above referred to; and although it neither received, nor required, an answer, it, at least, produced no abatement in the intimacy between the writer and his royal friend. It is pleasant to think that "in king's houses" there are sometimes found those who can speak "the truth in love" and that there have also been kings who could bear to hear it. And we feel happy in having now the writer's assent, all the kinder because of its reluctance, to the publication, in our pages, of the following beautiful letter:—

"FULHAM PALACE, Jan. 19, 1832.

"Sir,—I cannot deny to myself the gratification of expressing to your Majesty my very humble and cordial acknowledgments, for the kind and considerate manner in which you were pleased to renew, on Monday, that invitation to your presence, which, from a principle of duty, I had deemed it necessary to decline on the preceding day. To one who has so long cherished towards your Majesty, a sentiment of sincere and disinterested friendship, an additional proof of regard, though superfluous, must be pleasing—and this

instance of forbearance, in particular, shall never be effaced from my grateful remembrance. Emboldened by my renewed confidence in your Majesty's disposition to honour me with a patient hearing, may I presume to put together a few sentences on behalf of a certain class of persons, of whom, I know, from frequent conversations on the subject, that your Majesty's opinion is diametrically opposed to mine? I have, however, if I may venture to say so, in this respect, no inconsiderable advantage over your Majesty, because it has been my little-merited privilege to associate much, during the latter years of my past life, with the persons in question, whereas, I believe, most of them are personally unknown to your Majesty, and that your estimate of their character and principles has been derived, chiefly, from inimical and prejudiced sources. The class of individuals alluded to, has, by way of reproach and ridicule, been denominated 'the Saints.' The strictness of their religious opinions, and their abstinence from many of the pursuits of the gay and the fashionable, have drawn upon them, in all ages, the most unrelenting and acrimonious hostility—a treatment predicted by Scripture, realized by observation, and accounted for, as well as foreseen, by Him who 'knew what was in man,' and who told his followers, in reference to the world, 'if they have persecuted me they will also persecute you.' But what is the line of conduct by which this enmity is provoked? Do these individuals engage in conspiracies, or aim at innovation, or infringe the laws, and distinguish themselves by notorious vices? Do they frequent the race-course, or patronise the gambling table? Is their conversation contaminated by profaneness? Are they reckless of the temporal or spiritual interests of their fellow creatures? Ah, no! They honour all men; they love the brotherhood; they fear God; they honor the king. It is by *them* that the spirit of true religion is kept alive; it is by *them* that the great doctrines of the Gospel are chiefly taught and promulgated; and if they object to certain habits or certain indulgences, it is because they know equally from Scripture, observation, and experience, that these snares have an inevitable tendency to harden the heart, to debase the intellect, and to extinguish all desire after the unseen realities of heaven.—They visit the widows and the fatherless in their affliction; they exercise self-denial in order that they may the more abundantly minister to the wants of others—they have their conversation in heaven, and look for a city which hath foundations. Oh, sir, will your Majesty bear with the freedom of my confidence and make allowance for the ardour of my attachment, when I express my deep concern at the feelings of alienation which you contemplate those individuals whom I have feebly attempted to describe? There are no men who pray more frequently for your welfare; who are more anxious for the prosperity of your reign, and the permanence of your house; who do more to stem the current of infidelity which menaces to overthrow the institutions of our country. They are the persons who visit crime in the dungeon, or ignorance in the hovel; who, feeling the value of their own souls, are anxiously concerned about those who are perishing for lack of knowledge.

"They do not say, like Cain, 'Am I my brother's keeper?' But they come even to their enemies, as ambassadors of mercy, beseeching them to be reconciled and to be saved. It is that they are less tenacious, than others, of ceremonies and forms—that they do not, in their private devotions, think it necessary always to pray from books or from memory—that they do not look with a mistrustful frown upon any christian brother, who may not have adopted their own views as to Church government, but who have sought and found mercy through the same Redeemer.—They are, however, far from underrating the importance of a Church Establishment, although they may, and must, wish that its doctrines were preached with greater faithfulness—its discipline

maintained with greater strictness—its chief pastors less often advanced from secular motives—and its clergy less conformed to the habits of the world. If I might, at this moment, claim the immediate accomplishment of any wish lying nearest my heart, it would not be for the attainment of any personal distinction or advancement; the Searcher of hearts knows that it would afford me a far more lively and permanent satisfaction to see some of those persons, whom I love and revere—not because of any temporal affinity, but because of a tie which eternity can never dissolve—permitted to approach your Majesty's presence; to enjoy your Majesty's confidence, and gradually to convince your Majesty's own excellent and upright understanding that real godliness is great gain; that in the recognition of the Divine Majesty there is great blessedness; that in the morning and evening exercise of family devotion, there is great recompense of reward; that for the relinquishment of worldly indulgence, there is ample indemnity; that the tears of joy and the expressions of thankfulness, which such a course would elicit from the most respectable, and, in the best sense, most enlightened of your subjects, would draw from on high a blessing both upon yourself and upon your government, and contribute to the revival of those genuine sentiments of piety, which, as I humbly conceive, can alone save the country from destruction.

"Sir, I deeply feel the magnitude both of my presumption and of my own nothingness. Who am I, that I should venture to bring this subject under your Majesty's consideration? And yet I feel a necessity laid upon me to be thus respectfully explicit. I, myself, once despised those whom I am now most desirous to resemble. I, myself, once shunned that society which I now find most edifying and congenial. I, myself, was once 'a blasphemer, a persecutor, and injurious,' walking after the course of this world, and having my affections engrossed by 'seen and temporal' objects. Nay, such is the melancholy perverseness, even of a heart which has been renewed, that with watchfulness, (alas! too often remitted) with prayer, (alas! too often lifeless and formal) I might still relapse into any sin, or still be ungrateful for any mercy. My languid and uncertain state of health often warns me that I am but 'a stranger and pilgrim' here. My years and months, and even days, may be but few, and though sometimes cheered by the pursuits of science—sometimes charmed by the attractions of literature—sometimes animated by the converse of social friendship—sometimes soothed by the sympathy of christian love—the experience of every day reminds me that all is vanity. But there is one, whose name is love—one to whom all power is given in heaven and earth—one who bestows a peace very different from that of the world—one who pours balm into the wounded conscience—one who kindly invigorates the drooping spirits of the needy. It is from a sense of duty and gratitude towards *Him*, and from the devoted attachment which I cherish toward your Majesty, that I have presumed to pourtray, though very inadequately, the feelings and the principles of those, on whom the world bestows, for the sake of disparagement and derision, the very name which, in the sacred writings, is conferred as the highest title of honour upon those whom God has loved with an everlasting love, and who shall hereafter chant his praises throughout ages of endless felicity. With the most ardent wishes for your Majesty's happiness, both in the present and the better world, and with a most grateful sense and lively recollection of all the personal kindness with which it has pleased your Majesty to honour me, I ever remain your Majesty's most respectful and affectionately devoted subject and servant,

"GEORGE SINCLAIR."

CONVERTS FROM POPERY.—Of the Clergymen of the Established Church at present officiating in Ireland, 64 have been either Roman Catholic priests or laymen.

All communications connected with the Record to be addressed to JOHN BURNS, ESQ., Knox's College, Toronto.

## The Record.

TORONTO, SEPTEMBER, 1852.

### MINISTERS' WIDOWS' AND ORPHANS' FUND.

On the 9th July, a meeting of the Committee was held in Hamilton. The departure, immediately after, of the Secretary, on a voyage to Britain, may account for the report of the meeting not having been given for the last *Record*.

A member of Committee who was present furnishes the following items from memory. We believe them to be substantially correct.

Letters were read from members of Committee, giving reasons for their absence, and advice for the guidance of the Committee. The Treasurer was directed to open a new set of books for the Widows' Fund, separate from the other funds of the Church. He was also required to enter into bonds himself in £1000, and two sureties in £500 each, (such sureties to be satisfactory to the Committee) for the faithful discharge of his duties. The salary of the Treasurer was fixed by the Committee at £50 per annum, payable out of the funds of the scheme.

The Treasurer was requested to correspond with, and assist, if practicable, in visiting the congregations in the Hamilton Presbytery, who have not yet made their contributions to the fund.—Mr. Walker had the like duty assigned to him in the Presbytery of Kingston, and Mr. McLellan in the Presbytery of Toronto.

The Committee also agreed to request Dr. Burns, if convenient, to visit the Presbyteries of Perth and Brockville, and the Rev. D. Fraser, to take the necessary steps for more thoroughly canvassing the Presbytery of Montreal.

We would again call the attention of congregations to the importance of this fund. In looking over the accounts for the last year, one is struck with the fact, that the congregations who are least likely to draw from the fund, have contributed the largest amount. While, it is freely granted, that the wealthy should contribute in proportion to their ability, we cannot lose sight of the duty of all to do the same thing. We cannot allow ourselves to suppose that there is a congregation in the Church who would allow the widow and fatherless children of their deceased pastor to suffer want. Some provision would be made for them. To do anything like justice to the unfortunate family, would, for several years, require an outlay equal to all that would be necessary for the congregations now to contribute to place the fund on a safe basis. Perhaps, in present circumstances, the rule could not be enforced, but it should always be kept before the congregations as a rule, that their free contributions to the capital stock of the fund, should be, at least, equal to the amount that the widow and orphans of the minister could draw in one year.

The questions have sometimes been put, "What do you expect?" "How much must we

give?" Individuals must answer to God and their own consciences; but we appeal to the congregational conscience for the amount above indicated, as neither unreasonable nor oppressive. The matter has long been under consideration. In the providence of God, the Church has been compelled to take up the case of some who have special claims upon her liberality. And thus far there has been much to encourage us in the work. But it must not be understood that nothing more is requisite. Before next Synod we ought to raise £1000 of additional stock, and this, we presume, may be done among the congregations who have, as yet, done little or nothing towards the capital stock.

Presbyteries, we learn, are moving—appointing deputations to their several congregations, and arranging for employing visitors to the best advantage.

### INDUCTION OF THE REV. MR. PORTERFIELD, AT DUNNVILLE.

The induction of the Rev. Mr. Porterfield, by the Presbytery of Hamilton, to the pastoral charge of the Presbyterian congregation at Dunnville, in connection with the Presbyterian Church of Canada, took place at Dunnville on the 15th day of July last. The Rev. Mr. Wilson, of Port Dover, in the absence of Mr. Alexander of Niagara, preached on the occasion, from 1 Cor. ii. 1, 2.—The Rev. Mr. McLean, of Wellington Square, addressed the minister and people on their respective duties. Mr. Porterfield was cordially received in the usual way, by the people, as they retired from the church, after the service was concluded.

In the evening another service was held, for the purpose of ordaining elders, according to the appointment of Presbytery. Mr. McLean, Mr. Wilson, and Mr. Cheyne, acted as assessors to Mr. Porterfield, in constituting a session. Mr. Cheyne preached and ordained by prayer the individuals formerly chosen by the people to the sacred office of the eldership. Mr. McLean addressed the elders, and Mr. Wilson the people.—The persons thus set apart for that important office are—Messrs. Minor, Bowman, and Scott—men of piety and prudence.

It is to be hoped that the blessing of the Lord will follow these solemn services, and that the congregation thus happily organized, and the office-bearers ordained, will be under the care and guidance of the Great Head of the Church, and that they will harmoniously and zealously cooperate in advancing the interests of the Redeemer's kingdom, and holding up the standard of the cross in that increasing town and neighborhood.

Dunnville promises to be a place of considerable importance. It stands at the head of the feeder from the Grand River to the Welland Canal, and has the advantage of considerable water privileges. The river is navigable to Lake Erie, from which Dunnville is distant about five miles, and thus enjoys easy intercourse with Buffalo by water. The railroad, also, from the Niagara river to Brantford, passes it. From the combination of these favourable circumstances, there is the prospect of a rapid increase. Of what inval-



uable importance is it, then, that a regular gospel ministry should be established there, and the standard of the cross erected, that with the increase of the population there might be an increase of Godliness. It is a charge which requires great zeal and prudence on the part of the minister, and we pray that his labours may be abundantly blessed, and that he may be enabled, by the grace of God, to combine the wisdom of the serpent with the harmlessness of the dove.—*Com.*

#### INDUCTION OF MR. ADAMS, AT KING.

On July 29th, the Rev. James Adams, from Ulster, was duly inducted to the pastoral charge of King and Tecumseth, together with such other families from the township of Vaughan, as may adhere to the call. There was public worship at 10, a. m., in the Church of Vaughan, conducted by Dr. Burns. At 3, p. m., public worship commenced at King, when the Rev. Robert Irvine, of the second congregation in Toronto, delivered a most appropriate sermon from Jonah iii. 2, and thereafter presided at the installation. The people solemnly declared their adherence to the call, and the usual questions having been put to Mr. Adams, he was set apart, with solemn prayer, to the pastoral office in that locality. Thereafter, Dr. Burns suitably addressed the minister, and Mr. Wightman, of Scarborough, the people, on their respective duties. The attendance was good and the whole scene was peculiarly solemn.

**GAELIC FREE CHURCH, WOODSTOCK.**—The imposing ceremony of laying the foundation-stone of this church, in Woodstock, took place on the forenoon of Tuesday last, in presence of a goodly number of spectators. The services were introduced by the Rev. Mr. McDiarmid, the pastor of the congregation, by singing part of the 148th psalm and prayer, after which the Rev. D. McKenzie received from one of the directors, and deposited in a prepared cavity in the corner-stone, in the south-west angle of the building, a sealed bottle, containing minutes of Synod for 1849 and 1850, a history of the Gaelic congregation from its organization up to the present time, two copies of the *Missionary Record*, a copy of the *British American*, and several of the coins now in circulation. A large stone was then placed over the cavity, and thus the records of the past and present day were consigned to futurity. The exercises were concluded by a short, practical address, by the Rev. D. McKenzie; and after the benediction had been pronounced, the people separated.

#### INTELLIGENCE FROM RED RIVER.

Letters have been received from our devoted missionary, Mr. Black, up to June 29th, and the intelligence is highly favourable. The people have suffered much by the flood, but they had all returned to their dwellings, and religious ordinances had been regularly resumed. The new Church is begun, and the people are cheered on by a favourable decision recently given in regard to the rights of sepulture in the churchyard attached to their former Church, of which

attempts were made to deprive them. The Bishop is prohibited from consecrating that ground, and all denominations are to enjoy free access, whatever may be their forms of religious service at funerals.

The ordinance of the Supper was about to be dispensed, for the second time, after a considerable delay, occasioned by the flood. Fifteen new members were added.

Mr. Black has agreed to remain till June, 1853, but he urges the necessity of a fixed and permanent pastor to succeed him then. In this matter the Colonial Committee in Scotland are taking a deep interest.

Allow us again to solicit a little help for the Church building at the Red River. Contributions, however small, will be thankfully received by the Rev. Dr. Burns, Toronto, or by the Treasurer, Mr. Burns, at the College buildings in Front Street, Toronto.

#### THE PROVINCIAL PARLIAMENT.

On the 20th ult., the Parliament met at Quebec. John Sanfield McDonald, Esq., of Gleggarry, was elected Speaker. There were present on the occasion seventy-five members, of whom fifty-two voted for, and twenty-three against Mr. McDonald's election. There is little worthy of notice in the Speech from the Throne. We believe the grand object is to make these documents as general as possible. The present one certainly has been concocted on the non-committal principle, in so far as the great questions which were in everybody's mouth at the elections are concerned. One hurries over the Speech, expecting to light upon something decisive of the fate of the Clergy Reserve and Rectory questions—at least something indicative of the course which the electors had made sufficiently intelligible to their representatives, and which they were bound to pursue. The only allusion to the subject is to be found in the promise of His Excellency to give a despatch stating the grounds upon which the British Ministry have done nothing in the case.

Is this fruitful source of dissension and discontent still to be left untouched? Must we be exposed to years of bickering and heartburning—the peace of society endangered, and the interests of religion compromised, to perpetuate a system of injustice? Are these questions not to be settled? Are these grievances never to be redressed? There is something sickening in this indefinite postponement of the final disposal of the Clergy Lands. They who are now in possession of the plunder, are very well satisfied with things as they are, and desire no change.

Were Society benefited, or the interests of religion in any way promoted, by leaving the present system in operation, there would be some reason for deprecating a change and discouraging agitation. As it is, we have no idea of buying a hollow peace at such a sacrifice. The endowed Churches, the possessors of Rectories, and other favoured sects, manifest no greater zeal, nor are their labours either more abundant or more successful, or so acceptable to the people, as those which are rendered by the devoted men

who have thrown themselves on the affections of the christian people and the providence of God for their temporal support. The experience of years convinces us that there is neither want of will nor ability in Canada for the support of evangelical ministers. The same experience makes it plain that there can never be peace nor contentment in the colony, while any religious sect is favoured and pampered at the expense of the community, and in repugnance to their feelings and wishes. Our legislators are not ignorant of this state of things.

#### THE AMHERSTBURGH CHURCH CASE.

Several persons have put the question—"Will you not reply to the statements published in the *Canada Evangelist*?" Our own opinion is, that nothing worthy of any notice has been brought out, which has not been previously replied to.—At the solicitation of some friends, we have thrown together the following remarks, grudging, at the same time, the waste of so much ammunition on such paltry game.

Of course, we have no intention of following the *Evangelist* through a devious course, remote even from the semblance of truth. What has already appeared in the *Record* is, we fear, all that our readers will thank us for giving, in opposition to the gross misstatements and misrepresentations that have, from time to time appeared, since the settlement of the question.

The Church belonged to the congregation in connexion with the Presbyterian Church of Canada. By the Deed (which seemed to have been framed in anticipation of the new gospel so leaving the congregation as to give its votaries two thirds of the whole) it is stipulated, that if two-thirds of the congregation changed their connexion, they might do so, and retain the Church, by paying to the minority their proportion of its value. Mr. Peden, the pastor of the congregation, had, like all the other ministers of the Church, solemnly declared his belief in the standards of the Church, and sworn to maintain her form of doctrine, discipline and worship, as agreeable to, and founded upon the word of God. In disregard of these vows, and without withdrawing from her communion, Mr. P. not only preached, but gave to the world, through the press, an exhibition of doctrine utterly subversive of these standards. After long and patient dealing with Mr. P., in Synod and in his own Presbytery, it was found necessary to depose him from the office of the holy ministry. His adherents took and kept possession of the church, assuming that they had a majority of two-thirds. They called for meetings with our Trustees, but withheld from them the Deed of Declaration, by which alone their secession could be legally known; and also the Session Book and Communion Roll, by which the relative numbers could be determined. It could not otherwise be ascertained whether they had more or less than the majority of two-thirds. Surely the Trustees who declined to treat upon such terms with a party whom they correctly estimated to be but a bare majority, if a majority at all, were not to be blamed. They were particularly anxious all along to have an adjustment

of the question of property as their three following letters fully testify:—

AMHERSTBURGH, Aug. 31, 1850.

Messrs. Dougall, Noble & Bartlett :

Gentlemen,—With reference to your letter to us, of the 5th inst., and our reply of the 7th of same month, we are enabled to inform you that we are fully prepared to enter into an immediate negotiation with you for the final settlement of the church property vested in us as trustees for the Presbyterian Church of Canada in this place, on the following terms, which are in accordance with the trust deed, namely—

The new trustees will require to submit their deed of declaration, and also an attested copy of the communion roll and session-books for the inspection of the original trustees. Upon this being done, if they are satisfied of its correctness, then the number of members on each side will be determined upon—the value of the edifice, a church, with all its appurtenances, will require to be ascertained, and then the portion to be given to the minority will be a question of computation merely. Then this portion will require to be paid over to the original trustees, and having done so, the new trustees can get a conveyance prepared, which we will have to submit to our legal advisers; and after its execution it would have devolved upon us to give you over the possession of the premises, but in this you have taken the initiative, and consequently we shall be freed from the performance of that part of our duty.

(Signed) WM. DUFF, } Trustees.  
ALEX. CALLAM, }

AMHERSTBURGH, Sept. 5th, 1850.

Messrs. Dougall, Noble & Bartlett :

Gentlemen,—In reply to your note of the 31st inst., we have to state, for your information, that the consideration of your deed of declaration, communion roll, and session books, are questions which we think involve a material principle, and would therefore necessarily require more time for consideration than could be afforded during the time of our meeting with you. In order, therefore, to accelerate the settlement of the church property, we think the better way would be, to furnish us with your deed of declaration, or a certified copy of it, together with the communion roll and session books, for our private examination. We will then, after mature deliberation, be prepared to inform you at what time we can meet you for the purpose of negotiation.

(Signed) WM. DUFF, } Trustees.  
ALEX. CALLAM, }

AMHERSTBURGH, Dec. 20, 1850.

"Gentlemen,—With reference to your answers to our letters to you of 31st Aug. and 5th Sept. last, declining compliance with our demand to be furnished with your deed of declaration, the communion roll and session book, unless we could convince you of the necessity of doing so, and consequently, leaving the settlement of the church property in abeyance, we are compelled to trouble you again, as we are anxious for a fair adjustment of the question. We hope you will, therefore, see the propriety of complying with our request, and furnish us with the documents required, as we feel it to be a duty which we owe to ourselves and the congregation adhering to the Presbyterian Church, to forward the settlement of the Church affairs with as little delay as possible."

Notwithstanding the repeated requests for the documents referred to, it was not, until after waiting three weeks, and until they were aware that our people had, as a last resort, had recourse to a court of justice for redress, that they condescended to send an *uncertified* copy of the deed of declaration.

Much has been made of a sadly perverted fact,

in this case, viz. : that the Plaintiffs obtained a verdict by a legal quibble. The case is this:—One of Defendants' counsel (for there were three of them) objected to the declaration, because the full number of days had not elapsed between its service and the day of trial, and asked for a nonsuit. The writer was importuned by the same counsel to use his influence with Plaintiffs to have it left to arbitration, as *the more seemly way for settling Church questions*. The case was so notoriously bad, that anything was safer than entrusting it to a judge and jury. The trial proceeded upon the old unamended declaration which had been served long enough. No defence was made. In fact, three lawyers, with all their acumen, could arrive only at the very sensible conclusion, that their clients' conduct was indefensible. An ineffectual attempt was subsequently made before a bench of judges, to have the verdict set aside—although it had been fairly obtained in open court—all parties present with their witnesses—and the counsel for the defendants in the proportion of three to one.

If the proportion of the value of the Church which, by the deed, should have been paid to the withdrawing party, has found its way into the wrong pockets, who is to blame? They who sued for and entreated a fair settlement, or they who preferred thrusting them into the meshes of the law? The christian public will judge.

The following extract from the Session Record of Amherstburgh, will make the matter, we hope, intelligible to every reader:—

"The Session had submitted to them by the trustees a deed of declaration of the party separating from the Presbyterian Church of Canada, containing forty-three names, sixteen males and twenty-seven females. The Session having taken the same into consideration, and compared it with the session records, agreed to the following report, viz: the session finds that John Webster's name, although he is still residing in the neighbourhood, and still adheres to the Presbyterian Church, has been left out of the communion roll, while nothing is said of the matter in the proceedings of session, and no reason assigned for doing so—that taking the whole number of names into consideration, contained in the said deed of declaration, there are not two-thirds of the whole when the roll is purged of objectionable names; but, that according to the practice and polity of the Presbyterian Church, and especially from the seventh clause of the Deed of trust, females cannot be admitted to vote on the Church property.

"Without specifying objections to female names, the session takes objection to the following male names, contained in the said deed of declaration: Mr. Peden, being a suspended and ultimately a deposed minister, had no right to a vote. Mr. James Elliott was never admitted by the Session, personally, or by certificate, nor was anything said respecting him in the Session at the meeting at which he and his wife were said to be admitted as members. Helfrick's name appears on the roll without any record of his admission by the Session, and is not known to have been ever in Church, or present at communion. The names of Duncan Campbell and James Brown, are not upon the communion roll; they were admitted when Mr. Peden was on his trial before the Church courts, and only three days before the meeting of Synod, at which he was suspended. Thus leaving the names of eleven men entitled to vote."

Following out the same principle of adding to the roll, they who claim to have been "more than

two-thirds," might easily have become nine-tenths. By a spurious roll, which exhibited forty-three names, the majority was made up, and then, forsooth, we are schooled "about christian principle and consistency," for declining to treat on such terms. With the *eleven* who were there of right, it would have been unprincipled and inconsistent to have refused to come to an amicable adjustment.

Mr. Peden complains that "no satisfactory reply" could be obtained to the very reasonable proposals of the *forty-three*. It would have been no easy task to have given replies satisfactory to those who could propose such unreasonable terms. One very wrathful letter, only, we believe, yet lies unanswered, in mercy to the writers.

We now leave this subject, upon which we reluctantly entered, by reminding the writer in the *Evangelist*, that appeals to the "judgment seat of Christ" are very solemn and awful things, not to be lightly and irreverently mentioned, and that the very connexion in which he so flippantly introduces it, along with a tissue of unvarnished misstatements, shows that he has not the most correct impressions of that dread tribunal. We account such appeals as blasphemous.

DEPOSITION OF THE REV. MR. ROSS OF BRIGHTON.—The *English Presbyterian Messenger* for August, gives an account of the heresy and deposition, by his Presbytery, of the Rev. Alex. J. Ross, minister at Brighton. Mr. Ross pled guilty to the charges of holding, that God does not need to be propitiated or reconciled to sinners—that the guilt of Adam's first sin was not imputed to his posterity, and that the sins of his people were not imputed to the Lord Jesus Christ; and that he did not, in their stead, suffer the judicial infliction of the punishment due to their sins. The other errors charged against, but denied by, Mr. Ross, were all deducible from these which he confessed.

CENSUS OF CANADA WEST.

BY CREEDS.	
Church of England.....	233,928
" of Scotland.....	57,713
" Rome.....	197,930
Free Presbyterians.....	61,930
Other Presbyterians.....	81,979
Wesleyan Methodists.....	96,979
Episcopal.....	41,022
New Con. ".....	7,726
Other Methodists.....	60,189
Baptists.....	45,475
Independents or Congregationalists.....	7,931
Quakers or Friends.....	7,497
Universalists.....	2,688
Unitarians.....	833
Lutherans.....	13,085
Not Known.....	2,836
No Creed given.....	36,801
All other creeds not classed.....	31,345
Total.....	952,003
BY RACES.	
English.....	83,182
Irish.....	117,055
Scotch.....	75,700
French Canadians.....	26,500
Other Canadians.....	523,327
Germans.....	9,721
Americans.....	43,190
All others.....	13,760
Total.....	952,003

## COLLECTIONS FOR RELIGIOUS PURPOSES.

There is no difference of opinion among Christians on the indispensable necessity, the bounden duty of all to contribute of their substance to the promotion of the Lord's work. But there may be different modes of accomplishing the same thing in different congregations. As, for example, in some congregations all the contributions for missionary objects, and the schemes of the Church, are taken up at weekly religious meetings, and the share to each fund deliberately apportioned by the office-bearers. There is, at least, one congregation in which the whole Church revenue is raised in this way. The usual plan adopted is, to take up the collection for each specific object, on a day named for the purpose. Contributors thus regulate their liberality by the importance which they may attach to the case in hand. There is another way which is only better than neglecting the collection altogether, that is, taking up one collection and dividing it among the several schemes having claims upon the Church's liberality.

Without weighing the comparative advantages of the first mentioned plans, and just leaving them for consideration, we beg again respectfully to suggest that, as far as practicable, the Synodical collections be taken up on the days appointed for that purpose. This is clearly the interest, as well as the duty, of those who wish well to the advancement of our cause. Postponed collections either interfere with others, or have at last to be dropped. Whatever is done will be best done by being gone about systematically. Ministers can as easily announce the collection on the proper day, as on any other, and thus give their people an opportunity of casting in their offerings. It is not the large contributions of the wealthy, but the many and the general gatherings from the whole Church, which prove an index to the inner life, and afford the external means of the extension of the Church.

## THE WESTMINSTER REVIEW.

Few men of proper feeling, whatever may be their religious sentiments, can read Burns' Poems or Lord Byron's Don Juan, or Pere Percy Byshe Shelley's Queen Mab, without dropping a tear over the sad prostitution of talent which these works evince. The same remark may be made with respect to many of the sceptic writers of recent times. Theoretic Infidelity, and covert Scepticism, often find their patrons and their advocates among the practical Atheists of their own and subsequent ages, and hence the pernicious influence of such a literature seldom dies with the men and the minds to whom it owes its parentage. This being the case, it is quite within the province of every religious journal to watch the movements of the Press, and to bear faithful testimony against every thing, whether in the form of a book, a pamphlet, or a periodical, which attempts, either openly or covertly, to subvert the truths of Revelation. Nor is there any thing that the advocates of error dread more than the counter opinion of the religious Press, which is a

proof, at once, of its power, and of their own weakness.

These remarks are suggested by the perusal of sundry articles which have of late appeared in one of our great leading Quarterlies, *The Westminster Review*. It is to be lamented, that so much splendid talent should be lost, or lent to the cause of Infidelity. Were the amount of mind which is squandered upon the pages of this great periodical, only consecrated to God, it might accomplish the very highest achievements in the religious and evangelical world.

Sometime ago an article on "Septennary Institutions" disgraced its pages, and a more obnoxious article has seldom appeared in print. Doubtless the article betrayed much deep research, and a vast grasp of intellect, but these qualities were blended with an obvious dislike to religion, and the grand aim of the author was, to set aside the Divine authority of the Scriptures, and to treat the Jew and the Christian as alike the dupes of a designing priesthood, and the deluded votaries of a system in no respect differing essentially from that of the Hindoo, the Hottentot, and the Cannibal savage of the South Sea Islands. Many articles of a similar kind have appeared in the last few numbers of the *Westminster*.

In the July number, one of this kind, entitled "The Restoration of Belief," makes its appearance, and comes out as the Review of No. 1 of a projected series of papers, bearing its own caption, and published by McMillan & Co. of Cambridge.

A specimen, and only one of the *animus* of this article, may be copied from an early part of it. Many more of its character will be found as the reader travels through it, if he be not sufficiently disgusted to throw the periodical down before he reaches the end. The reviewer, speaking of the expected progress of the age, remarks, "It is the vainest of hopes that a body of clergy, brought up to the culture of the nineteenth century, can abide by the Christianity of the sixteenth or of the second. If they may not preserve its essence, by translation into other forms of thought, they will abandon it, in proportion as they are clear-sighted and voracious, as a dialect grown obsolete." It is needless to say that this remark—and it is only one of a thousand—proceeds on the following assumptions:—

1. That Christianity is not of Divine origin.
2. That Truth is not abstract, and is therefore alterable.
3. That the stream is not purest when found nearest the fountain-head.
4. That Christianity is endangered by the progress of learning. And
5. That the most enlightened men of the age must either modify Revelation or abandon it.

Such a host of absurdities is seldom found wrapped up in any single statement; yet they are fair deductions from the position of the *Westminster Savan*.

The Christianity of the nineteenth century can boast of men certainly as highly educated and as sincere as any of the Reviewers of the century. Dr. Chalmers was as good a mathematician as La Place, and by the French sceptic's own ac-

knowledge, a little better. For he admitted before his death, that the Scottish Dr. had shaken his faith in his own Theory of Probabilities. So, if the learned Reviewer will use names as arguments, our modern Christianity, (which is just as old as St. Paul) will not shrink from the task of counting names with him. Neither will it recoil from measuring the comparative dimensions of the intellect which lies on each side of the boundary line, between Revelation and Rationalism.

## STATE OF THE EPISCOPAL CHURCH IN CANADA.

We quote the following from the London *Record*, the organ of the Evangelical party in England. It appeared some time ago; but its statements are as true at the present moment as ever. Any symptoms of a favourable change, we hail with delight; and some things have, of late, occurred, which lead us to hope that the excellent minority in the Episcopal Church of Canada, are beginning to feel their importance and to act upon it. Although, at present, a small fraction of the whole, they have a weight and prestige far beyond mere numbers:—

We can give an account of the state of the English Church in Canada, from information we have received, which is perfectly trustworthy, and coming from a person whose prejudices were all in favour of the system pursued by the Propagation of the Gospel Society. We shall give an outline of the manner in which his anticipations of usefulness in Canada have been fulfilled. The Church of England has not been able to recommend itself to the affections of the people there. It must be remembered that, practically among the Canadian colonists, it is an unendowed and missionary church. The attempt to endow it as the Establishment, with what are called the clergy reserves, was false on economical principles, and has only occasioned discontent and strife, without obtaining even the temporal advantage that the plan was expected to produce. But it is not from this cause of weakness that it suffers most. There the same Tractarian leaven is working, only is more unchecked, as among ourselves. Here the laity have a voice, and their remonstrances can be heard. In Canada, by the unfortunate constitution of the Society for the Propagation of the Gospel, all money, power and control are transferred to the clergy. The Society acts but as the channel for collecting and dispensing pecuniary contributions from this country. Such is its position, and were it only confined to this, the injury done would be almost limited to the misapplication of the funds obtained from those subscribers who had intended their contributions for the support of a very different system than that which, there is too much reason to believe, is now the general one in Canada.— But the Society not only pays but selects its missionaries and has an influential voice in the selection of the bishops. The agents of the Society, in too many instances, go out not to evangelise the people, but "to carry the sacraments," as we have recently seen it expressed. Their attention is directed primarily to extending and multiplying externals. Their sermons are confined to the recommending and enforcing of them. Baptismal regeneration, the authority of the Church, the excelling glory and beauty of the Church of England, or as they commonly call it, "the Catholic Church," form the staple of their pulpit ministrations. The consequences that follow from such ministrations, are, as our informant tells us, and which we can easily believe, the same as we have experienced here. Churchmen diminish and Dissenters multiply. The best class

of persons are the first to dissent. The cold, the careless, the indifferent, with the very few of the laity who in that country have embraced the absurdities of Tractarianism, remain. Those who are anxious for salvation, and require to be nourished with the food of spiritual life, go elsewhere. The Church is thus doubly weakened, both by those who adhere to it and by those who dissent from it. We could give special instances where these things have occurred. We could also point to instances of a contrary class, where by a different mode of teaching, the churches have been filled, schools built and frequented, and teachers have volunteered their services. These latter, we fear, are the exceptions, but they show what might be done, and the true and only manner of doing it. But besides that these latter are rare, their numbers are actually diminishing under the present system. We have been told of a devoted clergyman who has been deprived by the Bishop of his licence for having allowed his daughter to attend a Methodist Meeting. Here an excellent man whose only Christian neighbours in that thinly peopled region happen to be Methodists, is not allowed to be on friendly terms with them, while other ministers of his own communion are suffered by the same authority, not only to go to Roman Catholic Chapels, but to write and speak in extenuation of the Romish Church. A journal of avowed semi-Tractarian principles is the organ selected for the communication between the Bishop and his clergy. Under such a system of ecclesiastical tyranny, the earnest and enlightened few who feel the necessity of giving the people spiritual food, who consider attempts to convert sinners, the first thing necessary, are systematically discouraged. They find themselves dependent on unreasonable clerical superiors. At any moment their licence may be withdrawn; they may be removed from the scene of their mission, their only fault having been that they had made the Established Church too popular; had begun to soften down the prejudices of Dissenters, by shewing that the Church could be tolerant, and that its ministers could adorn their profession by a life of humble piety and zeal. Unless something can be done to protect such men, they feel that they must be driven from the country. We need not say how much this would weaken the real strength of the Church in the colony, nor need we point out how unjust it would be to men who have sacrificed their prospects of usefulness here for the purpose of preaching the Gospel in Canada. High Church pretensions are treated among the middle classes here with a mixture of pity and contempt. In Canada we cannot be surprised that they excite indignation from Dissenters, whose predecessors had probably been established in that country before the service of the Church of England had been introduced there. In short, the spiritual condition of a country may be very gloomy, even although churches are building, bishops are multiplying, ministers increasing, and sacraments administered, but the Society for the Propagation of the Gospel does not seem aware that all these are compatible with the want of spiritual life.

The spirit and bearing of such a passage as the above, suggests the importance of all churches, in these days of ascendant Popery and Infidelity, seeking internal progress and a growing efficiency. We urge on our people the duty of a suitable provision for the temporal support of ministers; and we are satisfied that all churches in Canada will very soon devolve the maintenance of their ministers entirely on the goodwill of their respective adherents—but may not the people retort upon Church Courts the correspondent duty of trying to provide for the clamant wants of the age, a well directed and accomplished clergy! and the doing of this by means and appliances, either as yet entirely overlooked or very

feebly applied. Mr. Magill of Montreal, has, in a late number of the *Presbyterian*, called the attention of his Church to this duty; and the testimony he candidly bears to the superior adaptation of the *non-clergy* reserve system, as proved by our growing success, ought not to be felt by us as merely complimentary, but as, withal, powerfully fitted to stimulate us to growing efforts in the great work of training a native ministry.

#### THE HENRY CLAY.

The wholesale murder to which the following article refers, we may mention, for the sake of those who have little access to the public papers, was occasioned by the racing of the Steamers *Henry Clay* and *Armenia*, on the North River, between Albany and New York. Shortly after passing Yonkers the *Clay* was discovered to be on fire, from excessive heat generated by the combustible materials which the reckless officers of the boat had caused to be used. Without presence of mind, or regard to the safety of the passengers, the stem of the boat was run up some twenty-five feet into the railroad embankment, while the passengers were in the after part of the boat, which was in deep water, and a terrific fire raging between them and the shore. The appalling scene which ensued, when the helpless victims had to choose between a fiery and a watery grave, baffles description. We understand that the laws do not admit of a punishment for this crime at all adequate to its enormity. We heartily concur in the concluding paragraph of the subjoined article:—

#### PRIVATE GRIEFS—PUBLIC JUSTICE.

The recent awful calamity on the Hudson, by which nearly one hundred immortal beings were hurried into eternity, has carried bitter mourning to many a fireside, and, more generally than is usual, has arrested the attention of the country. That a thronged and gay company on a placid river, in broad daylight, within an hour of the metropolis, should almost instantly be enveloped in the flames, or engulfed in the waters, and perhaps one-fourth of the whole perish from the earth, it may be as the criminal result of boat-racing, is a fact, so appalling as to stun the mind. The details of the burning of the *HENRY CLAY* have already reached our readers through other channels. It would be needless to repeat them. But we would seize the occasion to direct attention to some of the causes and remedies of this and like calamities.

*Restlessness and haste* are national characteristics. We live and die in a hurry. Sharp competition in every department of life induces a habit of intense activity and haste, which extends to the table, the shop, the street, the rail car—to everything. The American wants to reach his destination, wherever it may be, at the earliest moment. Lightning is hardly swift enough to carry his messages; steam is too slow as the agent of locomotion. All our public lines of intercommunication catch the infection. Swifter and swifter go the boats and cars. Speed rather than safety becomes the criterion of choice with travellers, till some explosion, or fire, or collision, arouses a momentary thought of danger; and then on they rush again, to get there first at all hazards. If the people will venture life and limb in this intense whirl, there will be conveyances provided for their accommodation—and destruction.

*Too general recklessness of life* is another cause of these calamities. To a very great extent,

our lines of public travel are managed by men who violate the Sabbath and neglect the sanctuary. If we are rightly informed, there is but one Sabbath-keeping boat on all our western rivers. Now, human life is estimated justly in the proportion in which eternity enters into the calculation. Men who perhaps rarely see the Bible or hear a sermon, cannot be supposed to regard life with anything of the sacredness which attaches to it in the view of one who glances beyond the grave and takes in its immortality. And the habit of contemning, with apparent impunity, the laws of heaven, engenders boldness in violating the statutes with which man seeks his own protection. Better men must construct and control many of our steam-boilers and trains, before there can be ground to hope that due prudence and forethought will be exercised for the protection of person and property and the security of life.

*Intemperance* is a fruitful cause of disaster. The powers of firemen, engineers, and others connected with steamers and railways, are heavily tasked, especially when the Sabbath is made a day of work instead of rest. The drain on the nervous energies often leads to the use of alcoholic stimulants. But these enervate the moral perceptions and intellectual judgments as much as they give temporary strength to exhausted natures. And they not only increase the liabilities of plunging into danger, but unfit their victims for cool and wise plans to escape it when encountered. There can never be safety in travelling till tripping ceases on thoroughfares.

*The irregular or careless administration of justice* encourages and increases criminal accidents. Perhaps there is no case on record in our courts of the condemnation and punishment of wholesale murder by the racing of steamboats or the carelessness of conductors of railroad trains. Hundreds of lives are annually sacrificed in this fiendish sporting. *Somebody* is responsible. Are they held to a strict and proper accountability? Do the officers of the law follow to punishment the infraction of law and the outrage on private and public right? Let such a public sentiment exist as shall demand the invariable, inflexible execution of penalty for crime—and especially crime on a gigantic scale—and it will not be long before the game of hazard, with human souls for the dice, will cease.

We unite with the press of the country in claiming that in such cases the existing laws be executed; and that such farther enactments be made as are necessary to put an end to the disgraceful and destructive casualties by which our thoroughfares are scourged.—*Am. Messenger.*

**THE MAINE LIQUOR LAW.**—The salutary operations of this Law, not in Maine alone, where it has been fully tested, but in Massachusetts and Rhode Island, has been most satisfactory.—The predictions of its enemies, that it could not be carried out, have been, so far, unfounded.—The diminution of commitments for crime, wherever it obtains, bears unequivocal testimony in its favour. We believe that in our city the occupation of our police officers would be nearly gone, but for the doings in the drunkeries, which are at once its disgrace and its curse. We need the Maine Law, and are perfectly able to carry it out. The sober, order-loving community have only to pronounce in its favor—resolve that we shall have it, and the thing will be done.

We are frequently met with the objection, "Public opinion is not prepared for it, we must proceed cautiously." There is a class of opinions that will never be prepared, and a class of minds apparently insensible to the horrid spectacle of ruined and degraded immortal beings,

heart-broken and suffering families, with all the attendant woes that drunkenness brings upon society. The watchword should be, agitate, agitate! petition, petition! It were, perhaps, too much to expect such a law as we need, to be passed at the present session of Parliament, but we may look for it, perhaps, from our present representatives, before the end of their term. Public opinion, national security, morality, and religion, all demand some stringent law to abate the nuisance.

THE LATE MR. A. SINCLAIR, THURSO, SCOTLAND.—Mr. Alexander Sinclair, merchant, an elder of the Free Church, died at Thurso, on the 13th July. In him the Church has lost a most pious, useful, and honoured office-bearer and member. He was well known through the northern counties, as a man of rare Christian attainments, deeply exercised unto godliness. In the Church he was esteemed as possessing the deep piety distinguishing the "Men of the North" by whom he was regarded as one of themselves, and a chief man among them. Mr. Sinclair had attained his seventy-fourth year. We understand that some members of the family of this distinguished christian, are exemplary members of our Church in Canada. May they be honored to follow him, in as far as he followed Christ.

THE MISSION FIELD.—We have received several letters from Students who are engaged in Missionary labours. It is very gratifying to find that they are generally acceptable to the people among whom they are employed. But for the cautions—"this is strictly private"—"not for publication"—"Don't print this"—we would have given some of these graphic epistles.

Where young men have entered upon their duties with much fear and trembling, they have been wonderfully sustained, and have felt that they have not been sent a warfare on their own charges. The universal impression seems to be, that the destitution is even greater than we have been able to exhibit it, and that there are earnest calls for the supply of ordinances. Our correspondents have a deep sense of the importance of men of the right stamp being sent to the vacancies; and that those alone of respectable gifts and devoted piety are qualified for the service. The cause is God's, and he will provide the instruments for the accomplishment of his gracious purposes; but each member of the Church has also duties to perform. May not our young friends assist much in the great work by seeking out and encouraging young men to come forward as Candidates for the Ministry? We are persuaded that each Student now in the field has opportunities of calling the attention of the parents, and also of the youths themselves to this subject. None are better qualified to give information, or to beat up for the College.

MISSIONARIES FROM SCOTLAND TO CANADA.—Mr. Murdo Macdonald, catechist, recently sailed along with forty families, from Lewis to Canada East.

The Colonial Committee have appointed Mr. J. Smith, probationer, to be missionary in connection with the Presbytery of Montreal, and Mr. H.

Campbell, probationer, to be missionary in connection with Coté Street congregation, Montreal. Both have, we understand, sailed.—*H. & F. Rec.*

#### LITERATURE FOR THE MONTH.

For sale at Mr. T. Maclear's of this city.

Harper & Brothers have issued a considerable quantity of very valuable literature during the past month. They have furnished the reading public (among other things) with Vol. III. of *Hildereth's History of the United States*. This history is a most valuable contribution to American literature, and though sufficiently salted with republicanism, is by no means offensive. Few of the many Histories of the Republic, published on both sides of the Atlantic, are so minute and statistical, whilst a rigid adherence to bare fact, sometimes not clothed in the most attractive style of dress, seems to be his aim. This volume embraces twelve chapters, viz., from 20 to 32, running over a period of fourteen years—commencing with the tenth and ending with the sixteenth Congress. The work is neatly executed, and will form a handsome as well as a very valuable addition to the library of the American scholar.

Harper & Brothers have also given us a curious and pointless volume, entitled "*Mysteries, or Glimpses of the Supernatural*," by CHARLES WYLLYS ELLIOT. This volume embraces a good many facts—some ancient, some modern. The author seems to have read extensively and gleaned carefully. The result of his reading and gleaning we have here embodied in a neat little volume of 273 pages—discussing such topics as the following: "The Salem Witchcraft"—"The Cock-lane Ghost"—"The Rochester Rappings"—"The Stratford Mysteries"—"Oracles"—"Sybils"—"Urim and Thummim," &c. &c. These topics are all talked about and discussed; but, with one exception, our author seems to write *sine puncto*—and for his own sake, and for the sake of the religious character of his country, we would have solemnly wished he had made the chapter on the "Rochester Rappings" as *pointless* as the rest of his book. The only conclusion which, as a reasoner or philosopher, he seems to draw, in the whole volume is, at page 143, when, in reference to the mysterious conversations with the disembodied spirits, or friends departed, he says:—

"Through all the numerous interviews between men and spirits which have come to notice, we look in vain for the confession of any one spirit, that he or she, is there and then going through a course of treatment, calorific or other, for what are familiarly called 'the sins done in the body.' There is then no HELL." A fair sample of New England theology, and the very use we expected would be made of the Rochester rappings. The raps, who, by their rappings, would rap the word of God out of the world, merit the most severe castigation from the religious press.

Along with the foregoing, Mr. Maclear has furnished us with part 25 of *Benson J. Lossing's Pictorial Field Book of the Revolution*—one of the greatest American books that has ever been published. The second and last volume has now nearly reached its close. The work is most ele-

gantly got up, and no expense of outlay or labor seems to have been spared in culling the material for this admirable work. It describes the scenes of the leading battles; the officers, both British and American, who figured on these occasions; gives portraits and *fac similes* of their hand-writing, with brief historical and biographical sketches. A century hence this work will be of immense value to the historian and the novelist.

On our list, Mr. Maclear also places part 21 of Mahew's great book on *London Labour and the London Poor*. One of the most interesting and astonishing accumulation of statistics ever given to the world. A book, moreover, which must be of immense value to the philanthropist, the statesman, and the historian. London in 1851 and 1852, as compared with what it was a century ago, and what it may be a century hence. This book resulted from the trial (somewhat celebrated) occasioned by the disputed copyright of the letters to *The Morning Chronicle*.

The *Westminster Review* for July, 1852, and *Blackwood* for the same month, also lie before us, through Mr. Maclear's politeness. These being the reprints of Leonard, Scott & Co., of New York. Many of our readers may not be aware that Leonard, Scott & Co., republish the following *Reviews* at the following rates: *Blackwood*, \$2 per annum, and each of the great *Quarterlies* hereinafter named, at \$3 per annum, viz:—

The *London Quarterly*, The *Westminster*, The *Edinburgh* and the *North British*. Any two of the above may be had for \$5, per annum; any three for \$7; any four for \$8; and the whole five for \$10 per annum; about the sum which it would cost to import every one of the British editions.

The *North British Review* is edited by Dr. Hanna, son-in-law to Dr. Chalmers, and author of his father-in-law's memoirs. This great *Quarterly* was originated by Dr. Chalmers, and is sustained by contributions from such men as Sir David Brewster, who writes all its purely scientific articles, and by the leading men of the Free Church of Scotland.

Leonard, Scott, and Co., have also republished "*Steven's Book of the Farm*," with improvements and suggestions by an American editor, suited to the American and Canadian people.—Every farmer ought to have this book.

Mr. Carter & Brothers of New York continue to republish all the leading literature of the Free Church of Scotland.

THE MYSTERY SOLVED, OR IRELAND'S MISERIES; THE GRAND CAUSE AND CURE. By the Rev. E. M. Dill, A. M., M. D., Missionary Agent to the Irish Presbyterian Church. New York: Carter & Brothers. Hamilton: D. McLellan.

All conversant with the state of Ireland, will readily conceive that Dr. Dill must regard Popery as the chief source of Ireland's misery; and the remedy, as will readily occur to the intelligent mind,—the Gospel of the grace of God.—Dr. Dill enters heartily into the spirit of his subject, discusses it with good judgment, and in his bold, but attractive, style carries the reader along with him. The book appears opportunely. Be-

fore Popery be allowed to seize the educational institutions of this western world, and usurp the political power, it is well for us to pause and enquire into its effects, where it has borne the sway. Not in Ireland alone, but wherever it has acquired the ascendancy, the moral and physical degradation of the people has been the result. No one is better acquainted with the workings of the system, than Dr. Dill. He has watched its progress, in his beloved country, with an intensity of interest that enables him to depict it in its true colours. From his varied resources, he has enriched his work with valuable historical and statistical information, all which is now presented in a neat volume, which should be read and considered by every friend of religion and humanity.

**CHRIST OUR EXAMPLE,** By Caroline Fry, Author of "the Listener," "Christ our Law," "Scripture Reader's Guide," &c., to which is prefixed an autobiography of the author. New York: Carter & Brothers. Hamilton: D. McLellan.

We have in the autobiography, which we regret terminates very abruptly, a demonstration, that one possessed of much natural amiability and purity of mind, may yet be utterly destitute of the grace of God—that the unrenewed mind is indeed "enmity against God." But the same brief memoir also affords evidence of the silent, irresistible energy of the spirit in bringing the wanderer back to God.

The work is well written—in a vigorous style—bearing evidence alike of the deep experience and depth of thought of the gifted writer. Christ, our example, is exhibited as the object and rule of life, in his intercourse with the world—condition of life—sorrows—joys—and death.

**THE CANADIAN AGRICULTURIST.**—This excellent periodical should be in every farmer's family. Not a number of the *Agriculturist* is laid upon our table, that does not contain some useful suggestion really worth more to the practical man, than the year's subscription. The application of science to the arts of husbandry, is producing such a change in the management of soils, crops, and farm stock, that the farmer who does not read will get behind his age, and forego advantages which, for a very trifling expenditure of time and money, are within his reach.

The *Agriculturist* is under the editorial management of Geo. Buckland, Esq., Professor of Agriculture in the University of Toronto.

**THE NEWS OF THE WEEK.**—Such is the title of a new Weekly, issued by Mr. Scobie, from the office of the *British Colonist*. It is very well got up—in quarto form—and is better suited for a family Newspaper than either the *Daily* or *Bi-Weekly Colonist*. It will contain all the best reading matter of both, and will have but a limited space allotted to advertisements.

The appearance of the paper is much in its favour. The price 10s. per annum, in advance.

They have not the inheritance, are not the successors of Peter, who have not Peter's faith.—*St. Ambrose.*

## PLAIN THOUGHTS ON THE LIQUOR LAW.

Suppose a flourishing country village. On one corner of the street is a gambling-house. It is well furnished. It has a bold sign in front. It is a place of resort for the old and the young,—no law forbidding. On another corner is a brothel. Its character is well known. The keeper goes abroad with an unblushing face. On another corner of the street is a lottery-office, in which all business in that line is transacted. Near by, in a thickly populated part of the village, is a butchery, and not far from this is a powder-mill. On the corner of another street is a grog-shop. I mean by a grog-shop, a place where intoxicating drinks are sold for a beverage.

You have before you, my friends, the portrait of the village. I ask you to look at it; I ask you to look at it till you have matured some opinions respecting it. And that your thoughts may be directed to a point, I will propound an inquiry. Are there any evils in the village against which society ought to protect itself? And you will not forget that civil government is only the agency by which society operates. Are there any evils in that village which government must prohibit in order to answer the great purpose for which society is organized? If you reply in the affirmative,—if you say law should come into that village with its prohibiting power. I ask, where would you have it begin its work, and where would you have it end? Shall law break up the gambling establishment, and spread its interdict over the premises? Next, shall it cleanse the brothel, and publish its prohibition against licentiousness? Shall it next shut up the lottery-office and write unlawfulness on that business? Shall it say to the butcher, remove your establishment to a distance where it shall not annoy your neighbors and friends? Shall it then say to the powder-maker, take these things hence, and build your manufactory in some less dangerous place? All this is well. You have disposed of five of these establishments named. Government has come with its strong arm and taken them away. You have only the grog-shop left. What will you do with that? Would you have government remove all others for the public good, and then turn, and for the same public good, embrace and nurture the grog-shop? "O consistency, whither hast thou fled?" The grog-shop is the greatest nuisance of them all. The butchery and powder-mill are local nuisances. They are not such in all locations, but only amid a dense population. The other four have a reciprocal influence, but the grog-shop stands highest and foremost. It has demoralized more young men, wasted more property, beggared more families, destroyed more health, and sent more men to the grave, than all the others. The gaming-house, the brothel, the lottery office have ruined their thousands, the grog-shop has ruined tens of thousands. Shall government license and protect this, while it condemns as nuisances all the others? No! to be consistent, it must condemn them all. This is what humanity, religion, and the love of our country requires. The Liquor Law takes a place by the side of our laws in relation to nuisances. Consistency demands that it should have that place. I see not how any candid mind can take any other view of the subject.—*Puritan Recorder.*

## THE FAMILY.

The word family is a sacred one, even among the children of the world. There is a hallowed tenderness about it, which few, save the wickedest, do not in some measure feel. One of their own poets has thus expressed the feeling:

Beneath the foulest mother's curse  
No living thing can thrive;

A mother is a mother still,  
The holiest thing alive.

I by no means accord with the sentiment contained in these words; the language is too strong. Still it shows the world's feeling as to the strength and sacredness of the family bond. And there is much of truth contained, or at least implied in it. No other earthly circle can be compared with that of the family. It comprises all that a human heart most values and delights in. It is the centre where all human affections meet and entwine, the vessel into which they all pour themselves with such joyous freedom. There is no one word which contains in it so many endearing associations and precious remembrances, hid in the heart like gold. It appeals at once to the very centre of man's being,—his "heart of hearts." All that is sweet, soothing, tender, and true, is wrapt up in that one name. It speaks not of one circle or one bond; but of many circles and many bonds—all of them near the heart. The family home, the family hearth, the family table, family habits, family voices, family tokens, family salutations, family melodies, family joys and sorrows; what a mine of recollections lies under that one word! Take these away, and earth becomes a mere churchyard of crumbling bones; and man as so many grains of loosened sand, or at best, but as the fragments of a torn flower, which the winds are scattering abroad.

All that is beautiful in human relationship, or tender in human affection, or gentle in human intercourse;—all that is loveable and precious in the movements of a human heart, from its lowest depth to its uppermost surface, all these are wrapt up in the one name of family. For close-knit bonds, for steadfast faithfulness in love, for depth of sympathy, endurance in trial and danger—where shall we find any that can be compared to the story of earth's family circle? Conjugal love, parental love, filial love, brotherly love, sisterly love,—all are here. The many streams of human affection empty themselves into it, or flow out of it for the fertility and gladness of the earth.

We need not wonder, then, that this name should be chosen as one of the Church's peculiar names. God delights in it as the name by which his company of chosen ones is to be specially called. THE FAMILY OF GOD—that is the Church's name. As such he dwells in the midst of it, and watches over it. His dealings with it are those of a father—fond yet strict—loving yet wise—sitting amongst his children, having his eyes on each, and ordering in his gracious wisdom all the concerns of his household.

There is one thing that strikes us much concerning this family. It is the way in which Christ speaks of the special interest which he takes in each member. "Those that thou gavest me I have kept, and none of them is lost." How like the family feeling! Each name, each face is known; known so familiarly that the least and youngest would at once be missed. The place where each sits, the room which each occupies, the time of their going out and coming in; their looks, their habits, their tones, are so thoroughly known, that the moment any one is absent he is missed. And then no other can supply his place. His absence makes a blank which none but himself can fill. An acquaintance or fellow-townsmen may drop away and never be missed. His place is easily filled up by another. Not so with a member of the family. A break there is a dismal blank: and when death has carried off a brother, a sister, or a parent, who, or what, can ever fill their room? When one flower fades, another springs up, fresher perhaps, and more fragrant—and we forget the faded one. But the withered family flower can have no successor: it dies, and there is a blank forever. Might it not be with some such feeling that Jesus looked round upon his vast household circle, and while surveying each well-known face, gave thanks that not one was lost: as if he could not have spared so much as one of those whom the Father had given him.—*Ret. H. Bonar.*

POPERY THE BLIGHT OF NATIONS.

AN EXTRACT.

Pass over Europe, and tell me why you find one class of countries rich, fertile, powerful, whilst another lying side by side, with the same soil, the same climate, the same influence in every respect, but that of religion, are the abodes of beggary and want. Why is London, with her mists and her clouds, the emporium of the world, whilst Rome, with a sky of beauty and an air of balm, is but the emporium of shaven-crowned priests and filthy lazzaroni? Why is Britain, with her cold sky and her hard soil, the arbiter of Europe, whilst Spain and Portugal, once mighty and honoured, are now the home of the slave and the land of the penitence? Why is Protestant Prussia free in fact, whilst Papal Austria is as despotic in fact, as in form? Why is Protestant Saxony free, whilst Papal Sicily is enslaved?—Why is Holland so far in advance of Belgium in all that makes life valuable? Why are Switzerland and Protestant Germany so immeasurably superior to Southern and Papal Germany?—Why is the North of Ireland green with fertility and smiling with thrift, whilst the South, with a better soil, is swarming with beggary, ignorance and filth? Why is Scotland, in the clouds and rocks of the North, the mother of mighty men, and Edinburgh the Athens of Europe, whilst Tuscany, with a soil and climate so vastly superior, is a land of idleness, and Florence only a magnificent tomb of departed glory? Why has Protestant North America grown in colossal might and grandeur, until the world has learned by heart the history of her greatness, whilst Papal Mexico and South America, are but the hissing and stinging dens of anarchy, impotence, and confusion? Why has Protestantism, as she has gone forth over the earth, like Ceres, made the grass grow green under her footsteps, and the land around her smile like Eden, whilst Popery may be tracked with unerring accuracy by the rags, the wretchedness, the beggary, the ignorance, the vice and the tyranny that swarm like locusts along her trail? Can such unerring and unchanging effects have no sufficient cause? Will a man tell us that a religion that has ever been marked by a curse, wherever it has prevailed, has had no agency in causing that curse?

Look over the whole earth, and where do you find a nation, where Popery is in the ascendant, in which liberty of conscience, of speech, and of action is allowed? Where is the purely Papal country where the Bible is freely and generally read? Where is the Papal country that has produced orators and writers who have defended free institutions, whilst Popery had the rule?—Where are the Miltons, the Lockes, the Taylors, the Sydneys, the Williamses, and others, who have written for liberty, within the limits of any Papal country, and under the auspices of a ruling Popery?

A DILEMMA.—Cardinal Wiseman and Dr. Newman, by their thunders against Dr. Achilli, which have come under legal investigation in England, have effectually revealed to the English mind the horribly corrupt state of society in Rome; the heart of the Romish Church. One correspondent justly remarks: "If Dr. Newman's witnesses are believed, chastity is scarce among the lower classes in Italy: priests and friars are impure profligates, and the convent and chapel sacristies, little better than houses of ill-fame, even though Achilli may be the worst of his class. If we believe Achilli, there is a conspiracy supported by perjury, to ruin a man because he has turned Protestant, and laid bare the Inquisition?"

"What shall I preach about?" inquired a clergyman on a visit to a neighboring pastor, as they sat together in the pulpit; "are the people who are here to-day principally professors or non-professors?" "Preach the Gospel," was the reply; "they are all sinners, and they need it."

"THIS HAND NEVER STRUCK ME."

We recently heard the following most touching incident. A little boy had died. His body was laid out in a darkened room, waiting to be laid away in the lone, cold grave.

His afflicted mother and bereaved little sister went in to look at the sweet face of the precious sleeper, for his face was beautiful even in death. As they stood gazing upon the form of one so cherished and beloved, the little girl asked to take his hand. The mother at first did not think it best, but as her child repeated the request, and seemed very anxious about it, she took the cold bloodless hand of her sleeping boy and placed it in the hand of his weeping sister. The dear child looked at it a moment, caressed it fondly; and then looking up to her mother, through the tears of affection and love, she said, "Mother, *this little hand never struck me.*"

What could be more touching and lovely?

Young reader, have you always been so gentle to your brothers and sisters, that, were you to die, such a tribute as this could be paid to your memory? Could a brother or sister take your hand, were it cold in death, and say, "This hand never struck me."

What an alleviation of our grief, when we are called to part with friends, to be able to remember only words and actions of mutual kindness and love. How bitter must be the sorrow, and how scalding the tears of remorse of an unkind child, as he looks upon the cold form, or stands at the grave of a brother or sister, a father or a mother, towards whom he had manifested unkindness. Let us all remember, that whatsoever we sow, in this respect, that we shall also reap.—*Well-Spring.*

BRITAIN'S POWER AND GREATNESS.

In the American Senate, on the 28th of last month, Mr. Seward made a most eloquent speech on the North West Whale Fishery, and the Commercial and Political relations between Asia and America. The following extract conceived in a generous spirit, forcibly displays the power and greatness of the British Empire. No doubt in the Providence of God this great extent of dominion has been entrusted to our country for the more speedy and successful evangelization of the world. Let every heart that glows with the fire of patriotism ask itself what it, individually, is doing towards the completion of this greatest of all triumphs.—*Port Hope Echo* :—

"Commerce is the great agent of this movement. Whatever nation shall put that commerce into full employment, and shall conduct it steadily with adequate expansion, will become necessarily the greatest of existing States; greater than any that ever existed. Sir, you will claim that responsibility and that high destiny for our own country. Are you so sure that by assuming the one she will gain the other? They imply nothing less than universal commerce and the supremacy of the seas. We are second to England, indeed, but nevertheless, how far are we behind her in commerce and extent of empire! I pray to know where you will go that you will not meet the flag of England fixed, planted, rooted into the very earth? If you go northward, it waves over half this Continent of North America, which we call our own. If you go southward it greets you on the Bermudas, the Bahamas, and the Caribee Islands. On the Falkland Islands it guards the Straits of Magellan; on the South Shetland Island it watches the passage round the Horn; and at Adelaide Island it warns you that you have reached the Antarctic Circle. When you ascend along the southwestern coast of America, it is seen at Galapagos, overlooking the Isthmus of Panama; and having saluted it there, and at Vancouver, only take leave of it in the far Northwest when you are entering the Arctic Ocean. If you visit Africa, you find the same victorious cross guarding the coasts of Gambia and Sierra Leone,

and St. Helena. It watches you at the Cape Town as you pass into the Indian Ocean; while on the northern passage to that vast sea it demands your recognition from Gibraltar, as you enter the Mediterranean; from Malta, when you pass through the Sicilian Straits. On the Ionian islands it waves in protection of Turkey; and at Aden it guards the passage from the Red Sea into the Indian Ocean. Whenever Western commerce has gained an entrance to the Continent of Asia, there that flag is seen waving over subjugated millions—at Bombay, at Ceylon, at Singapore, at Calcutta, at Lahore, and Hong Kong; while Australia and nearly all the islands of Polynesia, acknowledge its protection.

Sir, I need not tell you that wherever that flag waves it is supported and cheered by the martial airs of England. But I care not for that. The sword is not the most winning messenger that can be sent abroad; and commerce, like power, upheld by armies and navies, may in time be found to cost too much. But what is to be regarded with more concern is, that England employs the steam engine even more vigorously and more universally than her military force. Steam engines, punctually departing and arriving between every one of her various possessions and her island-seat of power, bring in the raw material for every manufacture and supplies for every want. The steam engine plies incessantly there, day and night, converting these materials into fabrics of every variety for the use of man. And again, the steam engine forever and without rest moves over the face of the deep, not only distributing these fabrics to every part of the globe, but disseminating also the thoughts, the principles, the language and religion of England."

SELF KNOWLEDGE AND RESTRAINT.

The reflections to which I have been led in speaking of consistency of Christian character, suggest the importance of urging upon you the government of your passions. A man who has no control over his passions, is justly compared to a ship at sea, which is driven by fierce winds, while she neither is governed by the rudder nor steered by the compass. By indulgence, the passions gain strength very rapidly; and when once the habit of indulgence is fixed, the moral condition of the sinner is most deplorable, and almost desperate. To preserve consistency, it is necessary to be well acquainted with the weak points in our own character, to know something of the strength of our passions, and to guard beforehand against the occasions and temptations which would be likely to cause us to act inconsistently with our Christian profession. Many men have successfully contended with their own passions, and although naturally of a hasty and irritable temper, have, by constant discipline, brought themselves into a habitual state of equanimity; so that, however they may be conscious of the strugglings of the natural passions, they are kept so completely under restraint, that to others they do not seem to exist.—The anecdote which is related of Socrates and the Physiognomist, is instructive on this point. When the latter, upon examining the lines of the philosopher's face, pronounced that he was a man of bad temper, and exceedingly irascible, the disciples of Socrates laughed him to scorn, as having betrayed the weakness of his art, by so totally mistaking the true disposition of their master; but he checked their ridicule, by acknowledging that his natural temper had been truly represented by the physiognomist, but that by the discipline of philosophy, he had been able to acquire such a mastery over his passions, that their existence was not apparent. To achieve a victory of this kind is more honourable than to conquer in the field of battle; according to that of the wise man, "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." And again, "He that hath no rule over his own spirit, is like a city

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

TEACHING A FUNCTION OF THE CHURCH.

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

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

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

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

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

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

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

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

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

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

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

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

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

RECEIPTS FOR THE RECORD.

VOL. IV.—John Aikenhead, McKillop.

VOL. V.—John Aikenhead, McKillop.

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

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

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

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

MR. BURNS acknowledges the following receipts for the Funds of the Church, viz:—for

JEWISH AND FOREIGN MISSIONS OF THE FREE CHURCH OF SCOTLAND.

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

FRENCH CANADIAN MISSIONARY SOCIETY.

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

3 4 0  
 Less discount on cheque 0 1 3

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

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



Streetsville, per J. Paterson, Esq.....	3	1	0
Ayr, per Rev. Robert Lindsay.....	2	0	8½
Boston Church, Esquing.....	2	4	4
Prescott, per Rev. R. Boyd.....	2	0	6
Baltimore, per Rev. W. J. Mackenzie.....	£1	5	3
Coldsprings, do.....	0	12	6-1 17 9
Sydenham, per Rev. J. McKinnon.....	2	5	0
Ingersoll, per Rev. R. Wallace.....	1	15	0
Lachute, per Rev. Thomas Henry ...	1	14	4½

KNOX'S COLLEGE.

A Widow's mite, per Rev. R. Irvine	£0	10	0
Peter McLellan, Sherbrook.....	0	5	0

MINISTERS' WIDOWS' FUND.

Guelph, collected by Mrs. R. Boyd ...	£0	16	3
Rev. John Alexander, Niagara, (rate)	2	0	0
Rev. John Corbett, Wakefield, (rate)	2	0	0
Galt, (add.) per M. C. Lutz, Esq.....	5	5	0
John Stewart, North Easthope.....	1	10	0
Matt. xxv. 40: Widow's mite, per Rev. D. Fraser.....	1	0	0

BUXTON MISSION FUND.

York Mills Missionary Box, per Rev. Thos. Wightman.....	£1	5	0
St. Andrew's Church, Cobourg, per Rev. D. McLeod.....	10	10	0
Lachute, per Rev. Thomas Henry...	1	0	7
P. McLellan, Sherbrook.....	0	5	0

HOME MISSION FUND.

Presbytery of Toronto.

Caledon West, per Halkett Patullo....	£2	0	0
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DONATIONS TO THE MUSEUM OF KNOX'S COLLEGE.

From the Rev. Robert Irvine—  
Autographs of the late Sir Robert Peel, and of Mr. Justice Haliburton, better known as the author of Sam Slick.

AN UNANSWERABLE QUESTION.—“Father Haynes,” a noted colored preacher in Vermont, was a man of remarkable sharp wit. He was the author of Tract No. 451, “Ye shall not surely die,” which, with many of his keen repartees in answer to Universalists, have done great execution. A leading Universalist in the village where he lived, who had often found him more than a match for him, promised to bring one of their most able ministers to talk with him. Not long after, he brought the promised champion to Mr. Haynes' house and introduced him. Taking him by the hand in his familiar manner, Mr. Haynes said, “Oh, you are the man who preaches that that men may lie and steal, and get drunk, and commit adultery and murder, and yet escape hell and get to heaven after all; aint you?” “No,” said the preacher, very indignantly; “I preach no such thing.” “Well,” said Father Haynes with the most patronizing air, “you believe so; don't you?” The interview was soon closed; the visitors feeling satisfied to leave him alone.

THE CANADA LIFE ASSURANCE COMPANY, HAMILTON,

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

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

KNOX'S COLLEGE BURSARIES FOR SESSION 1852-3.

BURSARIES will be awarded at the opening of Knox's College, in October next, or at the Christmas holidays, as follows:—

- 1.—For the best examination in the Grammar of the English Language, open to all entrants, £2 10s.
- 2.—For the best examination in the Grammar of the Latin Language open to all entrants, £2 10s.
- 3.—For the best examination in the Grammar of the Greek Language, open to all entrants, £2 10s.
- 4.—For the best examination in the Hebrew Grammar, open to all entering the Senior Class, £2 10s.
- 5.—The George Buchanan Bursary of £10, founded by ISAAC BUCHANAN, Esq., for eminence in Latin and Greek, as proved by examinations in the Grammars of these Languages—in the 2nd Georg. of Virgil—1st Book of the Odes of Horace—in the 1st and 2nd Books of the Cyropaedia of Xenophon—and the 8th Book of the Iliad of Homer.
- 6.—For the best examination, in Hebrew, on the Books of Numbers and Dueteronomy, *ad aperturam libri*, £5
- 7.—For the best examination on the Grammar of the Gaelic Language, with readings and Shorter Catechism, £4.
- 8.—For the best written exposition in Gaelic of the liii. chap. of Isaiah, £4.
- 9.—For the best Synopsis of Abercrombie on the intellectual powers and moral feelings, £4.
- 10.—For the best abstract of Sir William Hamilton's dissertation on Reid's Philosophy, Notes A. B. C. D., £5.
- 11.—For the best summary of the prelections of last session, on General History, £2 10s.
- 12.—For the best examination, oral and written, in Reid's Dictionary, with a view to test the student's knowledge of the English Language in regard to Orthoepy, Orthography, Etymology, and the derivation, composition, and definition of words, £2 10s.
- 13.—The John Knox Bursary of £10, (founded by ISAAC BUCHANAN, Esq.) open to all students of Theology. For the best exposure of the unscriptural character of Romanist or Anglican claims to Apostolic authority or descent.
- 14.—For the best illustration of the hermeneutical rule which requires that universal terms be often taken with qualification, and that negative assertions must often be understood comparatively. Show the importance of these rules in the obviating of various errors and in the determination of important controversies concerning both the Doctrine and Government of the Church, £5.
- 15.—For the best account of the early Christian apologies—their date—authorship—course of argument, and effect, £2 10s.
- 16.—Open to all students of Theology and Philosophy. For the best English readings in the Scriptures and profane writings, (Isaiah, Paradise Lost and Spectator,) *ad aperturam libri*, 1st, £4; 2nd, £2.

REMARKS.

1. The Essays to be given in to the Secretary of the Professors' Court, at the opening of the College, in October, and the examinations to be passed through about the same time—the precise days to be afterwards notified.
2. The Essays must be correctly and legibly written with mottos on the title pages, instead of the names of the authors.
3. Brevity, when consistent with completeness in the particular treatise, and with perspicuity of style and appropriateness of illustration, will be esteemed a greater excellence than length characterised by diffuseness.
4. A Student who may have obtained Bursary No. 5, or No. 13, in any former session, cannot obtain the corresponding Bursary a second time,

though he may compete for it; and if deserving of it his merit will be noticed.

By order of the Professors' Court.

ALEX. GALE.

NEW BOOKS AND NEW EDITIONS.

Fresh arrivals from Britain and the United States.

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

Dr Brown's Sayings of our Lord, 3 vols.	35	0
“ on xvii chapter of St John...	10	0
“ xv chapter 1 Cor.....	11	3
“ 1st Epistle of Peter.....	13	9
Tweedie's Lights and Shadows of Faith	6	3
“ Calvin and Servetus.....	4	4½
Fairbairn on Ezekiel.....	15	0
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