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THE

ECCLESIASTICAL AND MISSIONARY

RECORD,

FOR THE

PRESBYTERIAN CHURCH OF CANADA:

Published under the direction of a Committee of Synod.

"WISDOM AND KNOWLEDGE SHALL BE THE STABILITY OF THY TIMES, AND STRENGTH OF THY SALVATION."

VOLUME X.

NOVEMBER, 1853—TO OCTOBER, 1854.

TORONTO:

PRINTED BY J. CLELAND, 62, YONGE STREET,
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MDCCCLIII.

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No. 1.

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THE THINGS OF HEAVEN ARE SURE.

From the Spanish of Alonzo de Proaza.

The things of heaven are safe and sure ;
The things of earth, though bright they be ;
Will fade and perish speedily.

The things of heaven; of heavenly birth;
Unchanged; eternal shall remain,
While the most steadfast things of earth
Are all unstable, trembling, vain,—
The sport of mutability.

The things of earth; though bright they be,
Will fade and perish speedily.

The things we see above are bright,
Pure, spiritual, and beautiful ;
While all below is dark as night,—
Unintellectual, selfish, dull,
I know not what the senses see,
To wean us from eternity,
To scenes that fade so speedily.

The spirit has its natural seat
In the celestial heights above ;
Earth is its prison, its retreat—
Where, lost in mists, 'tis sent to rove :
Feeble, and dim, and tremblingly,
Man wanders on, as vex'd to be
Midst things of earth that fade and flee.

The things of earth are like a river,—
A summer river—swiftly dry ;—
The things above endure forever,
Their ocean is—immensity.

There streams of joy which ne'er shall be
Exhausted, roll eternally,
And thither let our spirits flee.—*Amer. Paper.*

SYNODICAL COLLECTIONS FOR THE YEAR.

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

PRESBYTERY OF MONTREAL.

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

D. FRASER, *Pres. Clerk.*

PRESBYTERY OF TORONTO.

An adjourned meeting of the Presbytery of Toronto is appointed to be held in the usual place, on Wednesday, the 9th November, at 11 o'clock, A. M.

Next ordinary meeting of Presbytery will be held on the first Wednesday of December.

T. WIGHTMAN, *Pres. Clerk.*

PRESBYTERY OF COBOURG.

The next meeting of Presbytery is appointed to be held at Cobourg, on the second Wednesday of Nov., at 12 o'clock, noon.

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

PRESBYTERY OF PERTH.

The next ordinary meeting of Presbytery will be held at Perth, on the 10th January next, at 7 o'clock, P. M.

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

COLLECTION FOR BUXTON MISSION AND THE SYNOD FUND.

We would earnestly urge all congregations who have not collected for these objects, to do so without delay, as there are demands which must be met forthwith.

PRESBYTERY OF PERTH.

The ordinary meeting of the Presbytery of Perth was held at Bytown, on Tuesday and Wednesday, the 13th and 14th instant. The Rev. H. Gordon of Gananoque was present, and sat with the Presbytery. The following were the chief items of business:—

The members present stated that the collection for the French Canadian Missionary Society had been taken up in their respective charges.

An appeal case from Perth, on a matter of discipline, occupied a considerable time. The decision of the session was sustained.

Mr. Rennie, the Presbytery's Missionary, gave in a very interesting Report of his labors for the short time he has been within the bounds. I enclose it for publication.

The students within the bounds underwent an examination previously to their entering college. Among them there is one who has recently arrived from Scotland, named Seivewright. He appears to be a very promising young man, and likely, by the grace of God, to be useful in building up the walls of Zion! The students gave great satisfaction.

The Presbytery made the following appointments for supplying the vacant congregations and stations till next meeting:—

AYLMER AND EARDLEY.

September 18th and 25th.....Mr. J. McEwen.
October 2nd and 9th.....Mr. J. Rennie.
" 23rd.....Mr. Gourlay.
November 6th.....Mr. Lochhead.
December 4th.....Mr. Wardrope.
" 25th.....Mr. Corbett.

PERTH.

September 18th and 25th.....Mr. Rennie.
October 2nd and 9th.....Mr. Seivewright.
November 6th.....Mr. Duncan.
" 20th.....Mr. Smith.
December 1st.....Mr. Fraser.
" 25th.....Mr. Gray.
January 8th.....Mr. Melville.

BUCKINGHAM.

September 18th and 25th.....Mr. Seivewright.
October 2nd and 9th.....Mr. McEwen.

North Gower and Cumberland are to enjoy the services of Mr. McEwen during the winter; Bristol being supplied *ad extra*.

A plan of missionary meetings was drawn up and adopted, which I shall send for insertion in the December Record.

The Presbytery meets in Perth on the 10th of January, at 7 P. M.

S. C. FRASER,
Pres. Clerk.

REPORT ON THE STATIONS AT AYL- MER AND EARDLEY.

(*Presbytery of Perth.*)

Your Missionary to Aylmer and Eardley begs to report as follows:—

He has labored at the above places for eight weeks; has preached at Eardly each Sabbath forenoon—attendance, eighty; and at Aylmer each Sabbath afternoon—attendance one hundred and twenty. Total attendance, about two hundred. A Bible Class has been conducted on Sabbath mornings, at Lardley—attendance, sixteen. At Aylmer a Bible Class has been conducted on Thursday evenings—attendance, twenty-four. Total attendance at Bible Classes, forty.

Your Missionary has visited thirty-three families. He has sold thirty Bibles, eleven New Testaments, four Psalm Books; and distributed amongst the members of the Bible Classes thirty-six copies of the shorter Catechism. He has obtained sixteen subscribers to the *Record*. A few others will subscribe at the commencement of the next volume. He has established a Sabbath School at Eardley. A Library has been purchased, and twenty-five scholars attend. At Aylmer there has been, for a length of time, a Union Sabbath School, generally well attended.

Your Missionary visited, on Tuesday the 21st August, the upper end of the Township of Eardley, seventeen miles from Aylmer. Although it was a wet afternoon, and in the middle of harvest, about fifty people met in MacLaine's School House, to hear the Word preached, many of them for the first time since they left their native Ireland, and nearly a third for the first time in their lives. All listened with great attention, while some were bathed in tears. They seemed very thankful for the visit and expressed earnest wishes to be visited again.

In regard to the stations at Aylmer and Eardley, your Missionary would further remark, that the great majority of the settlers in those places were originally Presbyterians, chiefly from the United States and from the North of Ireland; but, in consequence of there being no Presbyterian minister, a great many had united themselves with the Church of England or the Methodists, while others joined no denomination. Of this latter class a great many of our adherents consist; and, as may be supposed, many of them have forgotten much of what they heard and practised in former days, when they enjoyed Gospel privileges. Your Missionary found great ignorance amongst many, fearful neglect of duties, and the worship of God kept up only in one or two of all the thirty-three families. It is pleasing, however, to add, that there is a great willingness to be taught, and a great interest manifested in the establishment of Gospel privileges. This is manifest from the large number of copies of the Word of God that have been sought after, and also from the number who have subscribed for the *Record*. These stations are in an interesting condition, and it is very important that Gospel privileges be continued amongst the people who have been gathered together.

JOHN RENNE.

PRESBYTERY OF TORONTO.

Last meeting of this Presbytery, was held on the 12th and 13th of October, and was attended by fourteen ministers and four Elders. Of the business before the court the following items may be briefly noticed:—

A letter was read from the Free Church Presbytery of Aberdeen, Scotland, being a reply to the communication sent from this Presbytery in Mr. Robertson's case, and a Committee was appointed to draw up an answer to it.

Petitions were received from Scarborough, from the Gaelic speaking people in Vaughan, and from Thorah and Eldon, respectively, requesting the Presbytery to appoint brethren to moderate in calls in these congregations. The request of the petitioners in each case was granted, and Mr. Reid was appointed to moderate in a call at Scarborough, Mr. Boyd at Vaughan, and Mr. Mitchell at Thorah and Eldon accordingly.

Mr. Nisbet, in his report of having dispensed the communion at Mono since last meeting,

gave it as his opinion, as well as that of the people in Mono and Caledon East, that these two stations should be united to form one Mission field, while Caledon West and Erin would form another, now that these three named congregations are left without a pastor.

Committees of Presbytery were appointed for examining students attending or entering Knox's College, and for arranging the supplies of vacant congregations and Mission Stations till next meeting.

THOS WIGHTMAN, Presb. Clerk.

PRESBYTERY OF COBOURG.

The Presbytery of Cobourg met in Peterboro', on the 20th September.

Mr. James Tait, Student of Divinity of Knox's College, appeared and delivered the trial discourses, which had been prescribed him at a previous meeting, and was examined in Hebrew. On the other subjects Mr. Tait had been examined at the previous meeting in Cobourg. Upon a conjunct view of Mr. Tait's discourses and examination, the Presbytery cordially sustained the same, and proceeded to license him to preach the Gospel.

Messrs. Roger and Smith were appointed to attend the meeting of the Home Mission Committee in October, and endeavour to procure a proper supply of missionaries for the winter.

The Presbytery agreed that in future the members who are absent shall be required to give, at the next meeting, a reason for their absence.

The Clerk was directed to write to the several Deacons' Courts, reminding them that the Half Yearly Financial Report becomes due on the last day of October, and to request that it be forwarded from each congregation by the above date.

The attention of Presbytery was called to the fact, that there are some congregations and ministers who have not as yet become contributors to the Widows' Fund of the Church. The Presbytery agreed at their next meeting to endeavor to ascertain the cause of this neglect and to persuade such parties of the necessity of connecting themselves at once with this useful institution.

Messrs. McLeod, McKenzie, and Smith, Grafton, members of the Sabbath School Committee were appointed to draw up a series of questions, to be submitted to the respective sessions, in order to obtain information on the state of Sabbath School instruction within their bounds; and, if possible, to stimulate the various congregations to engage with energy in the work of Sabbath School instruction.

The same ministers, with the addition of Mr. Rogers, Peterboro', and Mr. Morgan, elder, were appointed the Mission Committee of Presbytery for the current year.

The next meeting of Presbytery was appointed to be held at Cobourg, on the second Tuesday of November, at 12 o'clock.

JOHN W. SMITH, Pres. Clerk.

COMMISSION OF SYNOD.

The meeting of the Commission took place in Knox's College, according to appointment of Synod, on Wednesday, 12th ult., at 12 o'clock, noon. A very considerable number of Ministers from various Presbyteries, were present.

Dr. Willis, on the part of the Committee appointed to prepare a Book of Discipline, reported progress to the effect, that considerable advancement had been made in the preparation of the work which, in all probability, would be ready for being submitted to Presbyteries in the course of a few months.

The Commission sustained the Report, and instructed the Committee to proceed with their

labours, and, if possible, to have the manuscript ready for being submitted to Presbyteries by the first of January.

The attention of the Commission having been drawn to the partial and inadequate manner in which the appointments of Synod, in matters of general interest, are frequently carried out by Presbyteries and individual Ministers, agreed earnestly to recommend to Presbyteries to attend to such matters within their respective bounds.

In the view of an apprehended visit of pestilence, the Synod appointed a Committee to take all competent steps for the appointment of a Day of Public Humiliation and Prayer, to Almighty God, if the events of Providence shall seem to call for or warrant such an appointment:—The Committee to consist of Dr. Burns, Dr. Willis, Mr. Irvine, Mr. Reid, Mr. Wightman, Mr. Ure, Mr. Murrill, and Mr. Shaw.

Thereafter, the Meeting of Commission was closed.

HOME MISSION COMMITTEE.

A meeting of the Home Mission Committee was held on the evening of Wednesday, the 12th ult.

The principal business before the Committee, was the apportionment of the Missionaries at present in the field, to the several Presbyteries of the Church.

Most of the Presbyteries sent in applications for Missionaries, specifying, at the same time, the number of congregations and stations for which they required supply. It appeared that twenty-six Missionaries were required, while only seven were at the disposal of the Committee.

The following distribution was made by the Committee:—

- To the Presbytery of London were assigned Messrs. Brown and Keley.
- To the Presbytery of Hamilton, Messrs. Nicolson and Tait.
- To the Presbytery of Toronto, Mr. McMeekin.
- To the Presbytery of Cobourg, Mr. Blain.
- To the Presbytery of Kingston, Mr. McAulay.

OUR CHURCH MUSIC.

To the Editor of the Record.
BROCKVILLE, Oct. 14, 1853.

DEAR SIR,—

May I be allowed a very limited space in the columns of the Record, for a few suggestions on the subject of Church Music? That the subject is worthy of serious attention on the part of the Church of Christ needs no argument to prove; and that our congregations should have their attention specially directed to it, I presume will not be considered unseemly, as it is humbly hoped it may not be altogether unprofitable. In all ages of the Church's history, in her purest and best days, the singing of God's praises in the sanctuary has occupied a prominent place; and at the present time, when music is much more studied, as a science, than perhaps it ever was—at a time when it may be said the great mass of the world's population is awakened to the importance and benefits of music—it cannot be supposed that the Church ought to be content with following in the wake. On the contrary, we hold that the Church should take the lead; means should be devised, and appliances put into operation, so that young and old, all who are

gifted with a musical ear, however fine or dull, might be able with ease and pleasure to unite, on the Lord's day, in his sanctuary, to sing praise to his name. We need not dwell on the fact, that a large proportion of those who attend the public worship of God, do not join in singing the psalm of praise. It is enough simply to state the fact, and we do so for the purpose of drawing attention to some of the causes that operate to produce a state of things so unseemly, so undesirable and apparently, but not really, the index and proof of coldness and spiritual death. If this general silence in the house of God, when his praises are sung, is not to be traced to absolute indifference or contempt of the sacred exercise, to what is it to be attributed? We answer, to various causes, some of which we shall name, and leave for another short article, the consideration of *the Remedy* that we would suggest for the removal of at least some of the more easily remedied. The causes that unite to produce the evil so generally prevalent may be reduced to two classes, capable of sub-division into several. And here we would guard our readers against the possibility of yielding to the impression, that we attach blame, or would even insinuate, that there is anything approaching to the charge of positive or wilful guilt on the part of those whom we would rank in one of the two classes of mute worshippers. We do not put in the same plea of innocence on behalf of those in the other class; and thus, whilst on the one hand we would not rashly censure, we would not, at the same time, desire, on the other hand, to be understood as extenuating the measure of blame that is justly to be attached to those who expose themselves to merited reproof for positive culpability. The causes alluded to are principally the following:—

1st. There are some who are not gifted with what is termed "a musical ear;" they have no idea of melody; in a word, they are not able to distinguish between one tune and another, or even to perceive the difference between musical sounds, however skilfully and elegantly executed, either by the human voice or the well-tuned instrument. They are therefore deprived of an exquisite source of enjoyment, and also of the sweet privilege of uniting with others in songs of praise. This class of persons, however deeply serious, and delighting in the solemn worship of God, can scarcely be held culpable, when silent during the singing of the Psalm. It would be an act of cruelty and unchristian charity to attach blame in this quarter.

2nd. Others do not join in the singing of God's praises because, though they have a taste for music, and may love the songs of Zion, they consider themselves unfitted for taking part in the exercise, from being either totally uneducated in, or partially ignorant of, the science of music. This class of worshippers cannot be free from guilt, for they do not lay out their talent to good account.

3rd. A third class of worshippers we find regularly in God's house, and they are God's people too, and though respectable proficient in sacred music, with delicate ear and vocal powers, sit silent, because nervousness, or a false timidity, or something else, takes the place of godly fear, and a becoming boldness, united with sober solemnity in the praises of the God of salvation.

4th. Another class sits mute while their fellow-worshippers are praising with "the understanding and the heart," because a tune new to them is introduced, and they cannot at once accompany their voices with that degree of ease or pleasure felt in singing a familiar or favorite air. All is not right with this class; there is evidently the absence of a devout and deep-toned piety.

5th. There is another class of worshippers, professing to be skilled in the science of music, and adepts in the practice of it, and whose vanity prompts them to assume the attitude and province of judges or critics, whilst others are devoutly engaged in the solemn act of God's worship. This class refuses or declines to take any part in

the worship, because, forsooth! the music is not sufficiently grand, or the performance not quite tastefully executed to inspire them, or gratify their highly cultivated taste; or, because it is more dignified to sit and gaze, criticize and pronounce judgment, and worship God by proxy, than it is to join in vulgar or inelegant musical performances!

6th. The last class we shall name is the one that, whether ignorant of the science of music, or well skilled in its practical performance, *have not a heart or disposition to praise God*; and they sit in mute silence, and with vacant gaze, as indifferent and irreverent in manner and spirit, as if God's eye was not discerning the evil and the good.

We shall, D. V., in the next short article, venture to propose a remedy for at least a portion of the causes, that thus hinder so many from taking a lively interest in the public praises of God in our churches.

Yours, &c., J. McM.

MINISTERIAL DEVOTEDNESS.

The substance of an Address delivered at the induction of a minister, and published by request.

Not on ministers alone, but on every individual believer, rests the obligation to devotedness and self-dedication to God. The Apostles often and distinctly state God's claims upon us, and his expectation of our willing service and entire devotedness. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." As the first believers, rejoicing in pardon and the love of God, counted nothing they possessed their own, so ought we to sit loose to the world, and to rise above it, living by faith not by sight.

Ministers are called to a peculiar work, and devotedness to that work is the business of their lives. To glorify God in the salvation of souls, is the minister's work; and it will be seen at once that this is a holier work than others. There is nothing of the character of a sacerdotal priesthood in the Church of Christ. Christ is our great and Holy Priest, and this simple truth sweeps away at once all possibility of priestly absolutism as forming a part of the ministerial office. It is not to priest or prelate that the sinner is to be brought. But the Gospel brings men directly to Christ, as prophet, priest, and king. Christ in the midst of the church is all in all; and Christ, in the believer's faith and hope, is the One Mediator between God and man. The Christian ministry is not a divine order, in the Roman sense of the word; but the minister's is a divinely appointed work, and ministers are appointed and sent forth by Jesus Christ himself. Neither Prelate nor Presbytery may claim the right of giving this commission. The Presbytery doth, in accordance with Christ's own appointment, ordain to the work, by the laying on of hands; but no ordination of the Presbytery can make a true minister of Jesus Christ. The call and commission must come from Christ our king, who gives some evangelists, and some pastors and teachers. Men may claim an infallible episcopal succession of the Gospel ministry. Satan laughs this dogma to scorn. Bring men after any formula you please, into the work of the ministry, uncalled and uncommissioned of Christ, and you do Satan good service.

The ministerial work, and devotedness to it, are the two topics to which I now ask the reader's attention.

1. *The Work.*—We have already seen that the minister's aim is the glory of God in the salvation of his hearers. In order to this, he must unveil to them their relation to God; he must

seek to convince them of their alienation and ruin, of their guilt and misery; he must endeavor to show the nature of the change which they must experience, and he must preach Christ in his fullness and freeness, and insist upon the specific acceptance of Christ, as he is freely offered to them in the Gospel. All this he must do, acknowledging every time he preaches from the pulpit, or teaches in the homes of his people, that the Spirit alone can give efficacy to the word. The proclamation of the Gospel, with simplicity and pointedness in reliance on the Holy Spirit's influence, this is the only method of attaining the end of our ministry.

The faithful minister must have singleness of aim. The enlargement of a congregation, the pursuit of learning, the acquisition of literary honors, or a commanding station in the church—all these ends, if not dismissed wholly from the thoughts, must be made entirely subordinate. How remarkably is this exemplified in Paul! How ardently he desired to have some fruit among the Romans also, as among other Gentiles. "I would," he saith to the Corinthians, "that ye know what conflict I have for you." "Remember," saith he to the Elders of the Church at Ephesus, "that by the space of three years I ceased not to warn every one, day and night, with tears." "My heart's desire and prayer to God for Israel is, that they may be saved." John Welsh, with his shepherd's plaid about him, lying on the ground in the cold winter's night, and wrestling in prayer for his people, and replying to the entreaties of his wife, "Woman, I have the souls of three thousand to answer for," furnishes a beautiful illustration of this subject. Samuel Rutherford, writing to his beloved flock at Anworth, assures them that they were the objects of his tears, care, fear, and daily prayers; that he labored among them early and late; and adds, "my witness is above that your heaven would be two heavens to me, and the salvation of you all as two salvations to me." Matthew Henry said, "I would think it a greater happiness to gain one soul to Christ, than to gain mountains of gold and silver to myself." John Brown of Haddington spent many a night in wrestling prayer for his unconverted hearers, and scarcely ever addressed them without tears. And the eminently devoted McChoyne was distinguished, not so much by his literary or theological attainments, as by his insatiable thirst for souls. The work of the ministry is not, creditably and popularly to perform clerical duties. The ministry is devoted to the salvation of souls. With singleness and intensity of mind ministers must aim at this object. Love for perishing souls is the true ministerial spirit, counting every soul more than a world, and more delighted to see a soul saved, than to win a kingdom. It is a glorious calling to have fellowship with angels in the ingathering of the elect; and while this is unattained the main design of our work fails. The applause of men is an empty bubble; acceptance in the Lord, and success in conversion is everything.

2. *Devotedness to this work.*—Such is our work, and well may we give ourselves wholly thereto. Well may we make it our highest aim to fulfil this ministry. Extraordinary powers of intellect will not enable a man to do this; without an enlarged measure of grace, they are apt to prove a snare and a hindrance. Our devotion then must not take the direction of the mere cultivation of intellectual gifts, or of acquiring the powers of the orator. The more simply and exclusively he gives his attention to pastoral labors and the preparation of his sermons, and kindred duties, the more truly will he fulfil his ministry.

The great duty of the minister is to preach the Gospel. First of all he is to preach the Gospel fully. It will not do to generalize revealed truth, and present a few propositions, as if they contained the whole bible. All the revealed counsels of God present to us some object of faith and hope, intended to be influential upon our minds; and

the truth as it is in Jesus is the centre of every line. Take away a crucified Christ, and our ministry is gone, for this is its glory. To hold up a glorious Christ to the view of perishing sinners, this is our grand duty. "I love," said Halyburton, "to live preaching Christ, and I love to die preaching Christ." "Let Jesus Christ," said Matthew Henry, "be all in all. Study Christ, preach Christ, love Christ." In our pulpits, and at the firesides of our people, we must know nothing save Jesus Christ and him crucified. It is Christ who knocks at the heart. It is Christ who unbars the closed door of that heart; and when thus opened, he enters in with pardon, and peace, and a new heart, and sanctifying grace, and all the gifts of the covenant. Christ is the only way to Heaven. We must preach Christ to man as a sinner—to man as sinner, wholly depraved, dead in sin; we must bring the glad tidings, that for such there are solid hopes for eternity, for Christ is the end of the law for righteousness to every one that believeth. Oh! did we but realize the value of one soul, and were we suitably impressed with the love of Christ, what different sermons we would preach! Gravely, earnestly, impressively, and without plainly and practically, should the Gospel minister preach Christ, and that not only on the Sabbath day, and in the sanctuary, but every day, and by that most impressive and memorable of all sermons, a *Christ-like life*.

Into this work the minister must throw his whole mind. Our work was described by one who had little of the Spirit of Christ, and who, speaking in scorn, spake the truth; he calls it "the heroic passion of saving souls." Now to this we must bring all the earnestness and all the energy we possess. We must not waste our time and strength on matters of inferior moment. All our pursuits must bear upon the one great object. The fisherman is not always on the water, but when not engaged in fishing, you will find him mending his nets, repairing his boats, or putting his tackle in order. And when the fishers of men spend a portion of their time in missionary, or temperance, or benevolent operations, they are mending their nets, and preparing more effectually for their immediate work. People sometimes think that ministers have whole days of relaxation, when perhaps these days are not sufficient for their conflict of study and of prayer; and when the laboring man sleeps sweetly on his pillow, his minister is perhaps striving with holy violence, seeking the blessing of God on his flock. The minister is called upon to strive with holy, humble, laborious exertion, and with intensity of interest to pursue his sacred work. Concentrating his mind upon his duties, he must make full proof of his ministry, by that self-denying devotedness, which hallows the most cursory as well as the stated employments of the ministry, and spiritualizes his very recreations. All this necessity is laid upon us by the greatness of the work.

Lastly, he must throw his whole heart into the work. It is a great mistake to suppose that nothing more is necessary to secure the reception of the Gospel, than the clear logical announcement of its doctrines. It was not thus with the Apostle Paul, nor with any minister upon which God hath bestowed success. The clearness at which we should aim is not that of the icicle, which chills and freezes while it glitters, but that of the warm sunbeam, ardent with the love of souls, and bursting with impassioned sensibility. Love to his parish, love to the individual souls committed to his charge, is alike the minister's duty and his comfort. How wearily would a minister drag along his tedious years, did not God knit his heart to his people, and their hearts to his. The minister's flock should have his whole heart: without this devotedness, he cannot make full proof of his ministry. And each new conversion, and every instance of growth in grace, will form a new tie betwixt pastor and people, and draw more tightly the bond of affection.

It may seem to my readers, that I have addressed the ministry and not the people. But it is necessary to bring the truths about the ministerial office before the people, in order that they may understand the duties which they owe to their pastors; and to this topic I would now ask attention.

1. Seek in the ministry the pure Gospel of the blessed Jesus. The Church should seek a pious and evangelical ministry, and you should value the sermon most which humbles you the lowest, brings you nearest to Christ, and fills you most fully with his Spirit. The ministry that pleases by its sweetness, or awes by its sublimity, that startles by its novelty, or carries you away by its resistless reasoning, if it leaves souls unconcerned about their salvation, if it starves hungering saints and feeds the sinner with false flattering hopes, is not a Gospel ministry. Though Presbyterian by birth and by conviction, I would prefer an evangelical ministry of another denomination to an unfaithful ministry professing Presbyterianism. And were I asked to what church ought a man to go, I would unhesitatingly say—Take scripture doctrine where you can find it, rather than soul-destroying error under the hallowed name of the Church of Your Fathers: go where you can get the bread of life—this is the grand, the paramount consideration! Let congregations then learn to love and esteem the ministry just in proportion as they make full proof thereof, by feeding your souls with living bread. Do not seek great things, so much as good things.

2. Learn to throw no obstacles in the way of your minister's devotedness. Do not allow him to be harassed by worldly anxieties. Do not force him to give his attention to some other occupation that he may discharge the Christian obligation, to "owe no man anything." Do not give reason that he should enter his study and pursue his pastoral duties distracted by worldly cares. On this topic I only speak a word to the wise.

3. Co-operate with your minister. As God gives you opportunity, seek with him the salvation of souls. Let each aspire, with noble and sanctified ambition, to win that precious word from Christ's lips to the woman—"she hath done what she could."

4. Pray for ministers. Pray that God would raise up faithful ministers and give them success. Brethren pray for us. D. I.

THE MORNING OF LIFE.

Ecclesiastes xi., 6—"In the morning sow thy seed."

Frequently man's life has been compared to a day. In the eye of the Eternal One, even a thousand years are but as one day. Viewed in the light of an ever-rolling eternity, the existence of the oldest member of the human family seems made up of a few brief hours, which fly successively over his head with lightning rapidity. This is the picture Christ presents in his parable of the laborers. Job describes man as an hireling fulfilling his day. David describes him as "going forth unto his work till the evening." Paul gives the exhortation, "Work while it is called to-day;" and this is the consideration by which he stimulates to effort, "the night cometh, when no man can work." The day, as the night, has its courses; and so life has its generally recognized divisions. It is evidently to the first in the list that our attention is here called. The morning is the period of youth. The passage inculcates the duty of taking advantage of this period for doing good, as we have opportunity. If as sowers we would go forth to sow, we should especially remember to take time by the forelock. He that makes the morning the starting point in bearing and scattering the precious seed, shall doubtless have the gratification of bringing many sheaves with him. There are many evident

reasons why the morning should be diligently improved:—

1. In the morning everything looks fresh. Awake from the slumber of night, all nature seems invigorated. The curtain is uplifted, the shadows fly away, the rising sun tinges with its golden glories the eastern sky, the drops of dew are strewn like pearls along the ground, or glisten tremulously from the opening buds, a current of new life circulates through every channel, and nerves for coming trials and troubles. Thus is it with youth. There is an elasticity, a buoyancy, a vigor and freshness, which gradually disappear, as the sands diminish in the glass and the snows of age gather on the brow. Hope is on the wing, and gilds whatever it touches with its bright though shifting colours. There is a standing on the tiptoe of expectation. The untutored powers are on the look out for a field over which to expatiate. When the mind is in this energetic, expectant state, it is of the utmost importance to meet it, to slake its thirst, to furnish wholesome food for its nourishment, and an appropriate field for its employment. There is deep sunk within every one a tide of passion and of power, physical and mental. If suitable channels are excavated for its outlet, it will refresh and fertilize. But allow it to rush on without bank or bed, and it will spread devastation on every side. Oh! then let the mind by all means be taken hold of early, before it be pre-occupied, in its morning, ere the hurry and bustle of the day come on. Bring the expanding faculties under the controlling influence of some principle, and the likelihood is, that the beneficial rule thus begun will be maintained.

2. In the morning or spring-time, especially, the soil is soft, the icy chains have melted; saturated by the rain and dew of Heaven, the ground is in a moist, impressible state. And is it not precisely so in the period of youth? There is a softness, a susceptibility of impressions from which, if proper advantage be taken of it, much that is good may be derived. Not like the rock, which will take on no impression at all, or the sand, which will do so only to have it erased by the advancing tide, the mind in youth resembles rather the wax or the clay. According to the seal that is stamped upon it, and the mould into which it is cast, will be the figure it subsequently assumes. Let us therefore be up and doing. Let parents and teachers, especially, be impressed with the thought that on them, under God, it depends, whether the rising generation shall bear the image and superscription of God, or of the devil, be vessels of honor or of dishonor, be ornaments to society or pests, be elevated to the joys of heaven or consigned to the misery of hell.

"Deep on thy soul, before its powers,
Are yet by vice enslaved,
Be thy Creator's glorious name
And character engraved.

3. The morning gives its complexion to the day. Generally speaking the daily course will receive a bend, will catch a tinge from the morning exercises. This is an additional consideration, directly flowing from the foregoing, which gives increased force to the precept, "In the morning," &c. It is now the seed time of the soul. "What a man soweth, that shall he also reap. The principles implanted now regulate the future practice. Character is being formed. You all know the power of habit. In youth those habits originate which make the man. It is, in one sense, the easiest thing in the world to have a habit formed; and man being naturally inclined to what is bad, his habits are apt to partake of his natural character. If his faculties and feelings be not kept in with bit and bridle, but permitted to roam at will over whatever objects may casually present themselves, there is the greatest risk of his becoming a reckless knave, or a frivolous fool. Let the morning of life be spent in idleness, or in fulfilling the desires of the flesh and of the mind, and you may un-

hesitatingly anticipate the upspringing of the sluggard or the rake. The formation of habits is a most deceptive thing. An act is performed once or twice. The man, fondly supposing he can stop when he likes, proceeds. He will not be fettered by any pledges. He is master of himself. He sips; at first it is disagreeable; but the taste is acquired; by degrees the habit is formed. The serpent coils around him, and under the influence of his fatal poison, he reels along the street a bloated drunkard. An oath at first grates on his ear. Gradually he becomes accustomed to it. The moral sense is benumbed. His tongue is set on fire of hell. It is just like the stone set in motion at the top of the hill—as it runs, its impetuosity is increased till it rushes with a force which nothing can arrest. With what emphasis do these considerations invest the language before us. When the powers are fresh, when the soul is susceptible, when the character is in process of formation, in this morning season, in the dawning of your youth "sow thy seed." Let furrows deep and broad be constructed for the reception of the incorruptible seed. "He that soweth to the flesh shall of the flesh reap corruption. He that soweth to the spirit shall of the spirit reap life everlasting."

R. F. B.

KINGSTON.

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

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

TO CORRESPONDENTS.

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

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

The Record.

TORONTO, NOVEMBER, 1853.

THE TIMES IN WHICH WE LIVE—CALLS TO PRAYER AND MISSIONARY EFFORT.

The events which are taking place in our day, and the changes which are, in the course of Divine Providence, being effected in the condition of various nations and communities, are fitted to arrest the attention and awaken the interest not merely of statesmen and men of science, but of Christians also. In one quarter we find Mahometanism waxing decrepid and effete, and the Turkish Empire, heretofore the stronghold of this delusion, unable to maintain its independence, and relying entirely on the protection of its allies. It is most earnestly to be hoped, that Turkey will not be abandoned to the crafty and aggrandizing policy of Russia, and allowed to be swallowed up by that ambitious and unscrupulous power. But to all human appearance, Turkey must, ere long, experience some remarkable change, and pass into some new state of national and political existence.

Then in another quarter we find a mighty

revolution sweeping throughout the vast extent of the Chinese Empire—a revolution, the issues of which we cannot pretend to predict, but which, in all probability, will tend to open up that extensive and populous country still more widely to the commerce and to the Christianity of England and America, and to assimilate the Chinese to those hitherto regarded as "outside barbarians."

Christians cannot look on such movements without the deepest interest in their future issues. And assuredly such movements should call forth the earnest prayers of the people of God, and stimulate their efforts for the dissemination of God's blessed word. The Bible alone can be the foundation of a nation's true happiness, and greatness, and prosperity. Not merely the moral and spiritual, but even the intellectual and social well-being of a community, must be based on pure and scriptural Christianity. And hence it must be of the very greatest importance that the Christian element should be largely infused into those nations and communities which are at present in a transition state. If we are to see Turkey awakened from the slumber of ages, and renovated nationally and morally—if we are to see China regenerated, and taking among the nations of the earth that place in the march of improvement and progress, which, from her extent and population, she is entitled to occupy, these results can only be produced through the influence of a pure and living Christianity. And the prayers and efforts of true Christians should unitedly be called forth for the spreading abroad of such a beneficial influence. Let present calls then be listened to—let present openings be taken advantage of—let the Bible be disseminated in Turkey, China, and other lands; and when the next Jubilee of the Bible Society comes round, it may be joyfully and gratefully celebrated throughout regions now covered with gross darkness.

OPENING OF KNOX'S COLLEGE.

According to the intimation given in our last number, this Institution was opened on Thursday, 12th ult. Besides the students, there was a large company of ladies and gentlemen present, including a considerable number of the ministers of the Synod, not a few of whom had formerly been students of this College. It was pleasing also to see several ministers and members of other Protestant churches, among whom were Rev. Dr. Taylor, Rev. Professor Lillie, Rev. John Jennings, Professor Buckland, and John Scoble, Esq. A few verses having been sung, the Rev. Alexander Gale, Moderator of Synod, offered up prayer, after which the Rev. Dr. Willis delivered the introductory lecture with his usual ability. After a happy allusion to the recent Jubilee of the Bible Society, Dr. Willis pointed out the connection between the written and spoken word; the importance and necessity of a standing ministry in the Church; and what constitutes a true call to the work of the ministry. He farther directed the attention of his audience to the various branches of learning, with which it becomes the student of Theology to be acquainted,

in order that he may be fitted for the great work in which he is engaged, mentioning among other subjects, the importance in the present day of an acquaintance with physical science, and dwelling especially on the essential necessity of an intimate knowledge of the word of God, which is the armoury whence the minister of the Gospel must obtain his weapons, the tower of his strength, and the source of his encouragements and consolations. In the close of his lecture, Dr. Willis paid an eloquent and affectionate tribute to the memory of his late colleague, Mr. Esson. Dr. Willis concluded his lecture, by pressing on the attention of the students the importance of personal religion, and the necessity of daily communion with God. He warned them against allowing any study whatever, or the reading of the Bible itself as students professionally, to displace from their daily habit communion with the Bible as Christian disciples. Having before spoken of it as the armoury of ministers of the Gospel, the source of their materials in their work, he would finally recommend it to their daily use, as the aliment of their souls, and their solace amidst the cares and perplexities of life.

The lecture was an able and eloquent one, and presented to the minds of the students sound and most important principles. Had not our available space been filled up, we should have given a more full report of it.

The number of students entering college this year, is greater than usual, being fifteen. The following are their names:—D. Fraser, from Red River; W. Mackey, N. Gower; N. McKinnon, Brock; W. Millican, Galt; Donald McVicar, Chatham; James Greenfield, Montreal; James Robertson, Quebec; D. Clarke, Port Dover; Thomas Fenwick, Toronto; James Thom, Toronto; Jas. Campbell, Williams; Robert Leak, Brock; and Messrs. McLean, Milloy and Siavewright, from Scotland. In addition to these, we might mention Mr. James Ross, from Red River, at present studying at the University.

While the Church has had to mourn the removal of one noted for his earnestness and zeal in the work of education, there is great cause of thankfulness that his place has been so well filled up by the appointment of Professor Young, from whose talents and zeal, and peculiar adaptation to the work assigned to him, we anticipate the happiest results. The classical department is, as last year, under the charge of the Rev. John Laing.

Our College is, under God, the mainstay of our Church. Let ministers and others look out for pious and promising young men to enter its classes; and let congregations bear in mind, that if this institution is to be really useful, it must be adequately sustained. Let means then be early adopted for submitting its claims to the consideration of the people. So far as students are concerned, the prospect is in the meantime highly encouraging. For while the number of students entering College is greater than usual, all who had to take any part in their examination, were led to regard them as most promising young men. We trust that a liberal support for

the College will not be withheld. The means are in the hands of our people; we trust that they will contribute according to their ability, for the support of an Institution so important, and so essential to the extension, yea, to the continued existence of our Church.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Jubilee of this Society was celebrated here on the 12th ult. There was a public breakfast in St. Lawrence Hall, which was filled with the friends of the Bible. A public meeting was held in the Richmond Street Wesleyan Chapel in the evening. The meeting was of the most encouraging kind. The spacious place of worship was quite crowded, while on the platform appeared a large number of ministers and members of the various protestant churches. E. W. Thomson, Esq., occupied the chair, and Dr. Ryerson, John Scoble, Esquire, Rev. Mr. Ardagh, Rev. Dr. O'Meara, Rev. Dr. Willis, Rev. L. Taylor, and Rev. B. Cronyn, moved and seconded the several Resolutions which were submitted to the meeting. The speaking was good, and produced a happy effect upon the audience. The collection and subscription amounted to upwards of £70.

Jubilee meetings, we are happy to hear, were held in Hamilton, and in various other places. At Kingston there was a most excellent and effective meeting; collection, £22 10s., exclusive of subscription, which, it is expected, will raise it to £50.

We trust the effect of these spirit-stirring meetings will not pass away like the morning cloud and the early dew; but that fresh vigour will be infused into the operations of every Bible Association throughout our Province, and throughout the world. We are pleased to observe, that an effort is being made to pour into China an abundant supply of Bibles, while the door is still open. One congregation in Montreal, is making up a subscription list of 10,000 copies. Let other congregations follow the example thus set, and let all who love and value the Bible, unite in seeking to circulate it even to the ends of the earth.

WHITBY.—The congregation in Whitby, at its last annual meeting, (held on the 23rd September,) resolved to add £20 to the salary of their pastor, Mr. Finlay. This, with the allowance for rent, which has hitherto been given, is equivalent to £40 more than the salary at first guaranteed. Such liberality is no less creditable to the church which exercises it, than encouraging to the minister who receives it.

We have peculiar pleasure in inserting the foregoing, and trust that many other congregations will follow the example of our friends in Whitby. Every thing that a minister requires to purchase, is rising in price. House rent is rising, provisions are rising, fuel is rising, and indeed every thing is rising, except fixed salaries. We trust, however, that the salaries of ministers will be raised also. Our farmers and people should remember that, as they are obtaining high prices for every thing they have to sell, it is only just and equitable that they should increase their

subscriptions, and give, for the support of the gospel, according as God hath prospered them.

TOKENS OF ESTEEM.

BECKWITH—REV. P. GRAY.—We are happy to learn, that the young men connected with Knox's Church, Beckwith, have lately presented their pastor, the Rev. P. Gray, with a horse.

The young men of a congregation form a most important portion of a minister's charge, and it is pleasing to see them appreciating a pastor's care, and manifesting their attachment to him personally.

PORT NEUF.—We understand that the friends at Port Neuf, besides giving their missionary, Mr. Young, Student of Divinity, the usual remuneration, presented him with the sum of £12 10s., as a token of friendship and esteem.

SIMCOE.—The Rev. A. Wilson was presented, by the members of the congregation at Simcoe, with a Family Bible and other articles of value, in token of their esteem and regard.

REV. JOHN BLACK.—Letters have been received from Mr. Black, of date 12th Oct. He was at Belle Prairie, and was preparing to start via Red Lake by canoe. This was necessary in consequence of the persons having gone, whom he expected to accompany him by the ordinary route. In this way he will have to travel by canoe, 14 or 15 days, camping out at night. The expenses will be £30 more than was anticipated, which, of course, Mr. Black cannot be left to bear himself. Additional contributions will be gratefully received.

May God graciously watch over him, and conduct him in safety to his destined charge.

ARRIVAL OF PREACHERS.—We are happy to state that several preachers have lately arrived in the province, viz: Rev. Mr. McNaughton, Rev. Mr. Pirie, Rev. Mr. Cameron, and Rev. Mr. McArthur, sent out by the Colonial Committee of the Free Church of Scotland, and the Rev. Mr. McKay.

SCARBOROUGH—CALL.—The adherents of our Church, in the Township of Scarborough, have joined in a most cordial and harmonious call to the Rev. John Laing, Knox's College.

THE RECORD, 10TH VOL.—A few additional copies of this number have been thrown off, with the view of supplying new subscribers. With the view of removing misconceptions from the minds of some, we may mention, that the *Record* is not designed to be a newspaper, and that it would be unreasonable to expect to find in it all the items that might be gathered from such papers as the *Scottish Guardian*, or *Edinburgh Witness*. So far, however, as our space will allow, we shall endeavour to give, monthly, a summary of Ecclesiastical and General Intelligence.

ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

RELIGIOUS ANNIVERSARIES AT GENEVA.—The Anniversaries of the several Religious Societies

of Geneva were lately held, and were more than usually interesting. At the Meeting of the Bible Association, M. de Pressensé, Agent for the British and Foreign Bible Society, at Paris, stated that 126,000 copies of the Scriptures had been distributed during the year—100,000 to Roman Catholics. Of eighty-four Colporteurs employed in France seventy-six are converts from Popery.

PERSECUTION IN TUSCANY.—Intolerance is still seeking to put down the Bible in Tuscany. There have been several new cases of persecution, particularly a baker of the name of Natali, and his family; and more recently a young lady, Miss Cunningham from Scotland, whose offence consisted in having given away a Bible and a copy of the Pilgrim's Progress.

EVANGELIZATION OF SPAIN.—Dr. Thomson, Agent for the British and Foreign Bible Society, has originated a plan for evangelizing Spain and Portugal through the instrumentality of Bible readers. Public worship is prohibited, but private worship is tolerated, so that Bible readers, going from house to house, reading and expounding the Word of God, might proceed in their work without hindrance. Farther, it is known that a very considerable number of copies of the Scriptures have been circulated, and that the Bible may even be openly sold by the booksellers. Committees in aid of this plan have been formed in London and Edinburgh.

MRS. STOWE'S DEPARTURE FOR AMERICA.—On Wednesday morning this gifted lady took her departure from our shores in the United States mail steamer *Arctic*. Mrs. Stowe arrived in Liverpool on Monday evening, accompanied by her brother, the Rev. Charles Beecher, and, as on her former visit to this town, at once proceeded to the residence of Mr. Cropper, at Dingle Bank. On Tuesday, Mrs. Stowe and party were the guests of his Worship the Mayor, who took them over the public buildings and various places of interest in the town. On Wednesday morning, a select party breakfasted with Mrs. Stowe at Mr. Cropper's—among them his Worship the Mayor and the Rev. Dr. Raffles. His Worship afterwards conveyed Mrs. Stowe in his state carriage to the landing-stage, where she embarked on board the *Arctic's* tender. The scene at the landing-stage was a very animated one, and must have been highly gratifying to the authoress of *Uncle Tom's Cabin*. Hundreds of ladies and gentlemen had assembled there, anxious to do honour to and obtain a glimpse of Mrs. Stowe. There was so large a number of passengers (upwards of 200) going by the *Arctic*, that two steamers instead of one, as usual, were alongside the stage for the conveyance of the passengers and the luggage. Mrs. Stowe was on board the inside boat, and thus those on the stage had an excellent opportunity of seeing her and bidding her adieu. Besides her host and hostess, Mrs. Stowe was accompanied on board the steamer by the Rev. Dr. Raffles, Mr. Howson, Principal of the Collegiate Institution, and others. The tender left the landing-stage at ten o'clock, and on their departure the gentlemen took off their hats and cheered, and the ladies waved their parasols and handkerchiefs, Mrs. Stowe gracefully acknowledging the compliment. The authoress has evidently benefited by her trip to Switzerland, for she looks very much better than on her first arrival in this country.—*Liverpool Times*.

SCOTTISH UNIVERSITIES.—The act lately passed to regulate the admission of Professors to the Lay Chairs, in the Universities of Scotland, is now in force. It is to the effect that no person who shall have been, or shall be elected, presented or promoted to the office of Professor, regent, master, or other office in the Universities or Colleges in Scotland, such office not being that of principal or a chair of theology, shall be required to make and subscribe the acknowledgment or declaration

mentioned in an Act passed by her Majesty Queen Anne, entitled "An Act for securing the Protestant Religion and Presbyterian Church Government." He is now required to state that he will never endeavour, directly or indirectly to teach or inculcate any opinion opposed to the divine authority of the Holy Scriptures, or to the Westminster Confession of Faith as ratified by law in the year 1690, and that he will not exercise the functions of his office to the prejudice or subversion of the Church of Scotland as by law established, or the doctrines or privileges thereof.

THE IRISH SYSTEM OF EDUCATION.—Dr. Whately, Archbishop of Dublin, has lately withdrawn from the Board of Commissioners, followed in this step by Baron Green and Mr. Jackburne. The Archbishop has since explained the state of things which has led to his resignation. It appears that of late, especially since the death of Dr. Murray, Popish influence has begun to work upon the system, which was previously advancing in a harmonious way. Teachers and individual officers sometimes took it upon them to dispense with the Books on Religious Instruction, which had received the unanimous sanction of the Commissioners. Dr. Whately remonstrated, but the result was that the Scripture Lessons, and the Lessons on the Evidences of Christianity, were excluded from the list sanctioned by the Commissioners. Dr. Whately, after waiting to ascertain what the Government would do, at last tendered his resignation, on the ground that he could not with honor consent to be a party to proceedings which amounted to an abandonment of all fixed principles, and a consequent subversion of the existing system, and a misapplication of the Parliamentary Grant. It is deeply to be deplored that the Government appears to sanction the proceedings of the Romish party.

POPEY UNPOPULAR AT HEAD QUARTERS.—Of the sum of £12,932, collected for the purpose of defraying Dr. Newman's expenses in the suit brought against him by Dr. Achilli, only £163 came from Italy, the head quarters of Popery.

EASTERN QUESTION.—This question is still unsettled. Indeed, the accounts by the *Atlantic* state that war had actually been declared by the Sultan. It is evidently the most anxious desire of all the powers of Europe, with the exception of Russia, to prevent war. It is to be hoped that, even yet, their efforts will be successful. However, whatever turn matters may take, we know that the Lord God Omnipotent reigneth, and that His counsels stand forever. He can overrule all things for his own glory, and for the furtherance of the Gospel.

HOPF STREET FREE CHURCH, GLASGOW.—The Rev. Duncan McGregor of Stornoway was lately chosen unanimously and cordially to be Minister of this congregation.

REV. DR. DILL.—Dr. Dill is indefatigably employed in the North of Scotland, in addressing the people on the evils of Popery, political, social and moral, as well as religious, and in forming branches of the Scottish Reformation Society.

ST. ANDREW'S, ORKNEY.—The Rev. Archibald Smellie has been ordained and inducted as successor to his late venerated father.

FREE CHURCH SUSTENTATION FUND.—There has been an increase in this Fund during the past quarter amounting nearly to £1200. In the Education Fund there has been a decrease of about £90.

LEOCHEL CUSHNIE.—The Rev. Mr. Cushnie (a minister of the Church of England) has given a site on his property for the erection of a Free Church. The congregation now under the spiritual charge of the Rev. T. Alexander, formerly of Cobourg, have remained steadfast in the midst of many difficulties.

DEATH OF DR. SYMINGTON.—The Rev. Dr. Symington of Paisley, Professor of Divinity to the Reformed Presbyterian Church, died on the

22nd September. This intelligence will be received with sorrow by many.

SYNOD OF THE CHURCH OF ENGLAND.—The Clergy and lay Delegates of the Church of England lately assembled in the city of Toronto, constituting themselves into a Synod for the transaction of ecclesiastical business. In his opening address, the Bishop recommended co-operation between his own church and that of Rome, with the view of keeping the Clergy Reserves. We hope many of the ministers and members of the Church of England would rather see the Reserves gone forever, than see such an alliance.

THE CHOLERA.—The Cholera has spread from the north of Europe to Great Britain, and has been prevailing fatally in Newcastle and some other towns in the north of England. It is to be hoped that the cold weather will arrest its ravages. This pestilence may, in the providence of God, again visit our continent. And surely now, while it is still at some distance, it becomes all to prepare for its approach, by temperance, and cleanliness, and especially by acquainting themselves with God, that they may be at peace.

SINGULAR AND MYSTERIOUS CIRCUMSTANCE.—A subscriber residing in Mono informs us that, on the 7th ult., while he and another person were walking along the centre road, opposite Lot No. 13, they observed by the road side what at first they took to be a large band-box, but, on going to examine more narrowly, found it to be three large copies of the Scriptures. On searching farther they found two copies more, each copy wrapped in paper, and marked, "Quarto Bible, Phinney & Co., Buffalo." The circumstance certainly calls for investigation on the part of the authorities. The Bibles remain in the possession of our informant, Mr. D. McNaughton, of Mono.

THE NORMAL SCHOOL.—The examinations of the Normal and Model Schools lately took place, and were most satisfactory to all who were present. These institutions appear to be conducted in an admirable manner; and will, we doubt not, be the means of elevating the standard of Education in our Province.

THE PRESBYTERIAN CHURCH IN NOVA SCOTIA.—Our Brethren in Nova Scotia are making a vigorous effort to collect a sufficient sum for the endowment of Professors in their Theological College. The Rev. Mr. Forrester was lately in New Brunswick, and in the course of a month raised £1000 for this purpose.

PROVINCIAL EXHIBITIONS.—The recent exhibition at Hamilton, and also that at Montreal, have been described in most favourable terms by the newspaper press generally. They give most decided indications of real progress in the Province. One thing connected with the Exhibition at Hamilton we deeply regret, viz., the sale of intoxicating drinks, which appears to have been sanctioned, or at least permitted by the Directors. We trust this will not be allowed on future occasions.

MISSIONARY INTELLIGENCE.

MISSIONS OF THE FREE CHURCH OF SCOTLAND.

We have just received the October number of the *Home and Foreign Record*. It contains much interesting and encouraging information, especially with regard to the missions in India. "Every successive letter received from India," the Editor remarks, "has a more hopeful tone about it." The Rev. Mr. Milne has commenced a most important and interesting work at Calcutta, among the intellectually convinced but not converted youths, who have gone out from the mission, and entered upon business. The follow-

ing extract from his letter will no doubt be interesting to our readers:—

A NEW FIELD OPENED IN CALCUTTA.—It is strange how the growing light meets you in most unexpected ways. One day I stopped my carriage to enquire after some place I could not find. A young Hindu came forward, dressed like others, but having an intelligent look; he spoke in English; I took him with me to find the place, and we got into conversation. He had been educated at one of the institutions, but had left it unconverted, and was now a merchant in one of the bazaars. I got his name and address, and felt here is a mine opened up, for there must be many scattered about. I endeavoured to get a hold of a few of them, and had an experimental meeting on Thursday night. Perhaps twenty came, mostly young educated, unconverted Hindus, and a few East Indians, all of them either attending institutions, or engaged in the public or mercantile offices. I got their names and addresses, had a short Bible lesson, and then very fairly discussed our plans. They were very grateful to me for thinking of them. We settled that we should take up Romans for our Bible lesson; the last volume of D'Aubigne—the English Reformation—for our reading lesson. And one of them suggested that if we had a few spare moments I might read a few sentences of Young's "Night Thoughts;" another thought Milton might be better, but we agreed to give Young a little trial, and then turn to Milton. I found some at the institution fond of Cowper. On Monday night we had our first meeting, and the large room I have taken for my class-room was crowded, so that I saw it would not do, and we determined after this to meet in the church. I gave away twenty-five Bibles, which Mr. Milne had got for me from the Bible Society. One young man of whom I heard when I was visiting one of my people at the Treasury, is, I think a hopeful case. He had been educated at our institution, but had left it, like so many others, unchanged, and entered into business. I was told that he was such, so I wrote his name upon a little book, "Come to Jesus," and sent it to him. About a fortnight after, two young men came with a note of introduction, and it was my young friend and one of his companions. Since then he has been several times with me; I have got him a Reference Bible, and he has begun to read from the commencement. I trust he will ere long make an intelligent profession. He is living with his father, but could support himself with his salary independently. I should like to see more converts of this kind, who might be a help to us and not a burden.

Mr. McKay in a letter to Dr. Tweddle, dated Calcutta, 16th July, 1853, gives the following interesting account of another Indian convert:—

ANOTHER INDIAN CONVERT.—You will, I am sure, rejoice to learn that another convert has been added to our little flock. His name is Mudra Sudan Singh. He belongs to the first school class, and is about twenty-one years old. He ascribes his conversion mainly to the ordinary class-reading of the New Testament under Mr. Ewart; and, though deficient in the knowledge of English, and not in any way distinguished as a student, there was an evident sincerity about him, and he gave such a satisfactory account of his spiritual exercises for the last two or three months, and his felt need of the Saviour, as quite to satisfy Mr. Milne, Mr. Ewart, and myself; and he was accordingly baptized by Mr. Milne in the Free Church, on Wednesday evening, July 6—an evening which had previously been set apart for special social prayer in behalf of the Calcutta mission; and you may well imagine that our prayers were not the less fervent in the face of this token of the Lord's mercy and favor.

The young man is very respectably connected. He is a nephew of Rajah Radakaut Deb—the head of the orthodox or bigoted Hindu party,

and not only a wealthy man, but perhaps the most influential and intelligent advocate of Hinduism in Calcutta. He is a man of considerable learning, and has published a native encyclopedia in six vols. 4to—quite a mine of Hindu thought and knowledge.

The unprecedented number of baptisms—no less than nine since the beginning of this year, and all from our own institutions—is very encouraging; and the more, that the conduct and deportment of every one of them since their baptism has been such as to confirm us in the belief that they have been truly converted to the Lord.

AMERICAN MISSIONS.

The following items of intelligence relating to missions of the American Board, we take from a condensed Report contained in a late number of the *New York Observer*:—

The reformation among the Armenians continues to extend. Mr. Layard's recent strong testimony in the British House of Commons as to its results, is substantially corroborated by the testimony of our brethren. There are now twenty-one missionaries in this field, aided by ten native preachers, and thirty-six other native helpers. Mr. Goodell has returned, and will revise his Armeno-Turkish translation of the Bible, of which there must be a new edition. The seminary at Bebek contains fifty students, of whom fifteen are Greeks. Eleven of the Armenian students form a class in theology. As the members of the institution are from all parts of the Empire, so when graduated, they go to all parts, as preachers, teachers, translators and helpers in many ways. The female boarding school, surrounded by an Armenian population on the Golden Horn, is growing in interest and importance. The press issued seven millions of pages during the year, but the increasing demand for books on theology and practical religion, requires that the press should be worked with speed. The establishment has to be removed from Smyrna to Constantinople, where it is expected to operate without fear or restraint. What a progress has there been in religious toleration, since the time when the press struggled hard to gain even a precarious footing in Smyrna! The protestant churches have increased from ten to fifteen; and the present report adds new names of places to the hundred and more mentioned last year, in which the reformation had gained entrance. The mighty change which is in progress, through the spirit and grace of God, in all classes of the Armenian community, and in almost every part of the field, is but very imperfectly indicated by the statistics of churches, or of the newly organized protestant community.

The Syrian missions are making encouraging progress. Everywhere the way is opening for the preaching of the gospel.

Among the Nestorians, the Patriarch has put forth every effort to exclude evangelical influence from the mountains, and the Romanists have left no means untried to check its progress on the plain. The preaching of the gospel has been prosecuted to a greater extent than ever before. The common schools with over a thousand pupils, the two seminaries for males and females, the embodying of a Christian literature in the language, and the multiplying of educated natives for the schools, colportage, and pulpit, all speak well for the future. The whole Bible is now translated into the spoken language, and an edition, in both the ancient and modern Syriac, is in the hands of the people. The translation was made by Dr. Perkins, but in the revision and proof-reading he was aided by Dr. Wright.

The Sandwich Islands are now christianized, and our work there as a foreign missionary society, is accomplished. Henceforth all that is done is to be done for them as a Christian people in need of help,—just as in Wisconsin, Iowa, or

Oregon. The Mission has been merged in the Christian community of the Islands. It is no longer a corporate body—a distinct, organized mission—responsible as such to the Board, controlling as such the operations of its several members. The salaries of native pastors, the cost of the church building, and of schools in great part, will be met by the natives. So will be the support of the Hawaiian missionaries sent to Micronesia and the Marquesas Islands. But it is only in part that the natives can support their foreign pastors; and the necessary aid must be given to these on the Home missionary plan and principles. The native churches relieve the Board, the present year, of the entire support of seven or eight of these, and partially of some twelve others. But for prudential reasons, such as ever had influence with the Apostle Paul, and also lest the natives should be hindered in detaching separate churches from the large central bodies (as four have been formed already) each with its native pastor—it will not do to press this point too far. As long as it shall be desirable to sustain foreign pastors at the Islands, it will probably be necessary for the churches of this country to aid more or less in their support. The cost of building churches has been borne by the natives from the beginning. They have also assumed the support of the common schools, and of the native seminary or college at Lahainaluna. The Government appropriation for the Department of Public Instruction for the year commencing April 1st, was \$47,735. It may be added, that the appropriation for the Department of Law and Justice, was \$53,523; and \$10,000 were appropriated for prisons on the Island of Oahu, where is the principal seaport town, and \$100,000 for the public health.

SWEDISH MISSIONARY SOCIETY.

Soon after the Reformation, there sprung up in Sweden a desire to proclaim the gospel to the ignorant and perishing. Gustavus (1520-1560) sent men to instruct the unsettled Laplanders, who wandered about with their reindeer on the mountains and in the deep forests, in the most northerly part of his kingdom. Gustavus Adolphus (1611-32) commanded that a collection should be made, once a year, in all the churches of Sweden, for the benefit of the missionary work in Lapland. Charles XI (1660-96) would have peace in his country, but more especially the peace of God in the hearts of his subjects. During his reign many went as missionaries, both to Lapland and America. Heathenism succumbed in the first mentioned country.—During the wars of Charles XII nothing could be done. After his death a sorrowful change took place; and Christianity lost its ground amongst the highest in the land. Spiritual death spread like a contagion among the nobility and the middle classes. The Swedish Zion lay in ruins.

About twenty years ago there was a revival of the missionary spirit. Pious men, sympathizing with the Moravians, formed a missionary society in Stockholm, to promote a better kind of instruction among the Laplanders, and to assist the society at Basle, according to its means. A periodical was published, but was not much circulated.

At this time Mr. Fjellstedt, who had been connected with the Church Missionary Society, returned to his native country as agent from the German societies. He was received with heartfelt joy. Wherever he preached, the churches were crowded to excess. He spoke out of the fullness of his heart; and his words gained the sympathy of the nation. Good men came together at Skåne, in 1846, and formed a missionary society, also a training institution connected with it, of which Mr. Fjellstedt became superintendent. It is called the Missionary Society of Lund, and aims at sending out Lutheran clergy-

men. Two young men were received as students, who, after being ordained, were sent to China. When a year had elapsed, one was murdered by the hands of robbers; the other barely saved his life; but the event gave such a shock to his mental faculties, that he sunk under it. The darkest thoughts rose in his mind against the missionary cause, which he was called to serve. Full of suspicion, he saw in every Chinese a murderer, and the missionary committee a set of persecutors.

But the society survived its trials. On the 2d of May, 1823, men and women from all quarters, full of zeal for the glory of God, poured into Lund. They had come to show their unabated attachment to the missionary work. The meeting commenced with prayer. The great hall in which it was held, was full of people; lively discussion took place. It was a question whether the society could join that of Leipzig; but it was unanimously decided that Sweden should continue to have its own missionary institution. It was decided that a gift of £166 should be sent to Basle for Lutheran missionaries. The society at Basle now supports Mr. Hamberg, the Swedish missionary in China. At five o'clock, in the afternoon of the same day, the missionary sermon was preached in the vast cathedral by Dr. Wieselgren. Such a concourse of people had never been seen there before. The magnificent building resounded with the voice of the preacher, who, stirred up by all that had passed and was passing around him, chose for his text the words, "What then? Israel hath not obtained that which he seeketh for; but the election had obtained it, and the rest were blinded." After the sermon, discussion recommenced; and it was decided that the institution should be removed to Stockholm.

The society had undergone several trials during the previous year; but it had also its causes for rejoicing. Its income was increased; two missionaries had been sent to London, destined for the East Indies; and another pupil had been received into the institution. We may hope to hear from these earnest friends of missions hereafter.

THE CHINESE REVOLUTION.

As the public mind is at present earnestly directed to China, and the interesting movement that is going on there, we transfer to our columns the following extract, from an article which originally appeared in the *Congregationalist*. It embodies much valuable information in regard to the Chinese movement, supplied by Dr. Legge, whom we well remember as a distinguished student at King's College, Aberdeen, and who has been, for a number of years, connected with the missionary and educational work in China.

Before giving these extracts, we may observe that, while the present movement is undoubtedly to be traced to recent missionary operations in China, and particularly to Leang A-fah, a Chinese convert of Dr. Milne, there is good reason for believing that the leaven of the Christian Faith has been hid for many ages in the Chinese empire. In the seventh century the Nestorians labored with great diligence in the East, and, as many believe, introduced Christianity into China about the year 636. Afterwards, about the beginning of the seventeenth century, the Jesuits introduced Christianity, no doubt of a corrupted kind, into China. And thus some of the incorruptible seed may have been lying, during a long winter, dormant, but not entirely dead:—

"The most full and reliable information in

regard to the Chinese revolution is contained in a communication from that eminent missionary, Dr. Legge, of Hong Kong, occupying eight columns, of the *British Banner* for August 31, 1853. We shall freely avail ourselves of information derived from that source without observing at all his order of communication. Let us, then, so far as we are able, begin at the beginning, and trace this great river of destiny to its source.

It appears, then, that in the year 1831, a triennial examination of literary candidates in the Chinese higher schools, was held at Canton. Among these candidates was a young man by the name of Hung Sew-tseuen. At this time, Leang A-fah, a Chinese convert of Dr. Milne, aided by others, undertook, on the twentieth and twenty-first of August, to distribute Christian books to these candidates, and succeeded in distributing 10,000. Among these books was one by Leang A-fah, called 'Good Words to admonish the Age.' A copy of this came into the hands of Sew-tseuen, and this is the fountain head of the great river of destiny, which is now bearing on its bosom the interests of China, and in a measure, of the world. This Hung Sew-tseuen became the originator and leader of the great rebellion that threatens soon to exterminate the empire of the Manchoo Tartars in China, and to throw open that vast country to the intercourse and influence of the civilized world.

What then was this book, which exerted such an influence on his mind? Dr. Legge informs us that it was a work well known to the missionaries some ten or twelve years ago, but that latterly it has been out of print. He, however, had the old blocks sought out, and a few copies struck off. It had been called, but improperly, a tract. It is rather a compilation of tracts, or short sermons on passages of Scripture, and the general principles of religion in four pretty large volumes. Dr. L. says of it that no one can look into it without seeing at once that its phraseology and modes of presenting the truth, are repeated in the publications obtained by the English from the rebels at Nankin. The different volumes used to be distributed separately, each with the general title, and perhaps Hung Sew-tseuen received only one of them, and not the entire set. So, then, as the oak is in the acorn, the present great movement lay in one or more of the volumes of this compilation 'Good Words to admonish the Age.' Leang A-fah was the first Protestant Christian convert in China, and this is the result of his conversion.

The course of Hung Sew-tseuen, after receiving the work of Leang A-fah, appears to have been this. Being aroused and excited by its perusal, he for some years reflected upon the great truths which it disclosed to him, without intercourse with any of the missionaries; but of the particulars of his experience or of his course we have no account. During this interesting period, however, there is no reason to doubt that the influences of the Divine Spirit were operating upon his mind, to give reality and vital energy to the truth.

After this, in 1837, he was affected by a disease, which seems to have acted powerfully upon his nervous system and his imagination, for he thought that he was taken up to heaven, and saw many things confirmatory of new doctrines. From the physical effects of this disease he may never have recovered, for he has at subsequent times, professed to have similar visions of God and heavenly things. Of the visions and revelations Dr. Legge thinks unfavorably, and yet without regarding him as an impostor.

Whatever may be thought of these visions, one thing is sure; they operate on Hung Sew-tseuen as realities. He believed, and he would speak. His course, however, after his recovery, till 1844, is not stated. But in this year he travelled through Kwangse, the middle northern province, and composed various works, some of

which are contained in one of the books brought by the English from Nankin, from the rebels, entitled 'the proclamation of the Fao Ping Dynasty.' This work Dr. L. regards as displaying more grasp and freedom of mind than any of the others.

Still, however, notwithstanding his belief in these visions and revelations, it appears that he still felt the need of further instruction. Accordingly we find him in 1846, two years after, residing, for this end, with Mr. Roberts, an American missionary in Canton. On his first application to him, he informed him that he was first aroused by the work already mentioned, given to him at one of the literary examinations.—'There is no evidence before us that Mr. Roberts knew what was going on in the empire, or in the mind of his pupil, or that he came into such sympathy with him as to exert any marked beneficial influence on him. At all events Dr. L. says that the works written by him in 1844, are greatly superior to any that have since appeared under his name—unless it may be the 'Book of Religious Precepts.'

From Canton he returned again to Kwang-se. There it is reported, that he preached successfully, and had visions, and even wrought miracles.—There, too, impelled by persecution, he organized the rebellion, which after a period of feeble infancy and accumulating strength, has at length in all sublimity and power burst upon the world.

Dr. L. regards the probability of the final and ultimate success of the rebels as very great. 'It was long, (says he) before I could come to such a conclusion, but it is not possible to resist the conviction of the powerlessness of the Tartar government, and of the energy and well laid plans of the insurgent chiefs.' Holding Nankin, commanding the great canal on which P'ekin is greatly dependent for supplies of grain, injured to war, inspired with their wonderful success, firm in the belief that God is on their side, contending with a government devoid of energy, and paralyzed by financial embarrassments, there appears to be no rational ground to doubt their ultimate and complete success.

From the preceding narrative it is plain that the main basis of this greatest of modern revolutions, is the work of Leang A-fah. The Christian Scriptures, as a whole, they do not possess, though they admit their authority. Portions of the Old Testament they have, but probably not beyond the five books of Moses. The New Testament they do not probably possess. 'Hence,' says Dr. L. 'the Pentateuch, some tracts of missionaries, and of Chinese Christians, and vague recollections of their teachings, appear to have supplied the materials of their present faith.'—Such being the fact, he cannot but admire their breadth and comprehensiveness, and wonders less at the errors, corrections, and imperfections that abound in them. Whether Hung Sew-tseuen is yet alive, the English when at Nankin could not ascertain. Dr. L. however is of opinion that, since the beginning of the rebellion, not a few have joined it who have been more or less taught by Dr. Gutzlaff, or some others of the missionaries. These accessions, however, have not resulted in producing greater purity of doctrine.—Indeed, in the judgment of Dr. L. 'the works published, excepting the Calendar, are the most objectionable, and there is not knowledge or influence in the camp sufficient to correct what is wrong, and arrest what is dangerous, and it remains to be seen who will have the boldness and the honor to be the future guides and instructors of the host.'

But if they succeed, the country will be open to the circulation of the Scriptures and the preaching of the Gospel, and as the leaders admit the authority of the Scriptures, they may correct their errors. Idolatry will also be abolished, and the Sabbath established as a day of rest. The opium traffic will be prohibited, and China will be fully opened to the influence of commerce, science and civilization.

PROGRESS OF TEMPERANCE.

We usually give a few extracts under this heading, with the view of keeping before our readers the importance of the Temperance cause. That cause, we firmly believe, has made decided progress during the last few years amongst us.—Many have arrayed themselves on its side who formerly stood aloof; and then, while many have decidedly given in their adherence to the Temperance cause, there is good reason to believe that a great effect has been produced upon the public generally, by the exertions of the friends of Temperance, so that many, who are not members of Temperance Societies, yet countenance and practise general abstinence from intoxicating drinks. We rejoice to believe that this is the case. But we acknowledge our fears, that in some quarters Temperance has not made very great progress. We lately read with pain and shame the accounts given in the public papers, of a certain ecclesiastical dinner in a rising city of the West, on which occasion we are told "the table was graced, as of old, with a fair modicum of genuine port and sherry, which, in its temperate and grateful use, seemed, with a prevailing majority, to supplant, for the time being, the abstemious and doubtful virtues of teetotalism." Had we access to the reverend gentlemen who sat down to such a table, we would ask, if they reflected how many ministers of various denominations have fallen through the influence of strong drink. We would ask them, if they had read the proceedings of the General Assembly in the parent country for the last two or three years, and had noted the number of ministers who have been deposed for drunkenness. It is a most melancholy fact that during the last few years, many ministers have been degraded for this sin, and yet, we here find a Presbytery, apparently abiding in the use of intoxicating beverages, and ridiculing abstinence from such drinks. The account to which we have referred, specifies the toasts which were drunk on the occasion, on which we shall not dwell.—Many of them certainly do not appear to have much to do with religion, but we presume that, in the warmth of their hearts, they did not like to omit or to overlook any of the professions or interests of men. We certainly thought the time was past when any Presbytery or body of ministers would have enacted such a scene.

PUBLIC HOUSE BILL, SCOTLAND.—Parliament has just given a modified Maine Law for Scotland. By the passing of this measure, it is provided among other things:—1. That no grocer shall be allowed to sell spirits, or give gratuitously a glass of wine or spirits, to be consumed on the premises in any town in Scotland.—2. No confectioner, or dealer in provisions or eatables of any kind, will receive a license to sell wine or spirits to be consumed on the premises.—3. Every inn or hotel having four sleeping apartments or upwards, will be prohibited from supplying any party except lodgers and travellers, with wine and spirits before eight in the morning or after eleven o'clock at night; and no such house will be allowed to supply a public or private supper-party or ball with wine or spirits later than eleven o'clock.—4. No such inn, or public house, &c., shall be allowed to supply

a townsman with wine or spirits during any part of Sunday, nor will a lodger be permitted to invite a friend to any meal when wines or spirits are required during any part of the day.—Here then, the wedge is entered.—The bill contains many important provisions, the practical effect of which will be to introduce a new era in the history of social drinking in Scotland.

GROWTH OF INTemperance.—Did you ever see the growth of intemperance in a young man, and see the progressive formation of a drunkard? I have—sometimes in the country, sometimes in the town. First, there is an occasional drinking without excess; then, occasional excess without drunkenness; then occasional drunkenness, but attended with shame, sorrow, resolutions to reform—with prayers, and tears, and vows, and many a manly effort. But the temptation comes again, and he again falls; nay, it comes continually. It is connected with feasting and merriment, with good companionship. It offers to enhance every faculty for the moment—the poor man not knowing that it consumes the faculties. Next, the occasions of drunkenness become more and more, the shame and sorrow less and less, the resolutions to amend are less frequently made, less seriously attended. Then the man begins to feel a little alien to the society of pure and upright men; their presence is a reproach; he doesn't like to look in his mother's eye, or take his sisters arm in his, or walk with sober, decent men. He attaches himself more and more to men whose course is like his own. They have unity of desire, unity of habit, and together they travel the path, which turns off from the common road, at a small angle at first, but bends more and more, until at last, at right angles with human welfare, it leads down swift to destruction.—*Amer. Paper.*

NOTICES OF RECENT PUBLICATIONS.

THE MISSIONARY OF KILMANY. Being a Memoir of Alexander Paterson, with Notices of Robert Edie. By the Rev. John Baillie. New York: R. Carter & Brothers. For sale by D. McLellan, Hamilton.

This Memoir is written by Mr. Baillie, author of the "Memoirs of Hewitson." It is well written, and full of interest. It will be known to many of our readers, that Alexander Paterson and Robert Edie were the first fruits of Dr. Chalmers' preaching, when, having been taught of God, he spake that which he knew, and testified that which he himself experienced. Throughout life they both, in a very remarkable degree, adorned the doctrine of their God and Saviour, and were eminently useful in their day and generation. Alexander Paterson was for many years employed as a city missionary, and his labours were blessed to many. Dr. Chalmers declared that his labours were more blessed than any man he knew. The Memoir may show how much may be done by a true Christian even in an humble sphere. Would that we had many such missionaries amongst us.

THE CHILDREN OF THE BIBLE. Philadelphia: Presbyterian Board of Publication.

Among the many privileges enjoyed by the young in our day, may be reckoned the great number and variety of useful and interesting books, written expressly for their reading. Formerly, almost the only works written for the young, were silly works of fiction, but now the true and useful are displacing the fictitious. The little volume before us contains interesting

and well written sketches of a number of the young, of whom we read in the Bible. It is admirably adapted for the young, with whom its well executed wood-cuts will prove an additional recommendation.

THE WESTMINSTER REVIEW.—The July number of this Review contains a full and elaborate article on the life and character of the great Scottish Reformer. There are several things in the article to which we must object, just as there is in the Westminster generally, a singular mixture of what is valuable and what is highly pernicious. But it is pleasing to see such an explicit and decided vindication of Knox, who has been too often looked at through a mist of prejudice and ignorance. Men like Calvin, Knox, and Cromwell, are now beginning to be more fully known to the world, and to receive the honour which they justly deserve. We subjoin the concluding part of the article:—

KNOX'S ILLNESS AND DEATH.—But this (the news of the Bartholomew massacre) was the last blow to him. "He was weary of the world, as the world was weary of him." There was nothing now for him to do; and the world at its best, even without massacres of St. Bartholomew, is not so sweet a place, that men like to linger in it longer than necessary. A few days before he died, feeling what was coming, in a quiet, simple way, he set his house in order and made his few preparations. We find him paying his servants' wages, telling them these were the last which they would ever receive from him, and so giving them each twenty shillings over. Two friends came in to dine with him, not knowing of his illness, and "for their cause he came to the table, and caused pierce an hogged of wine which was in the cellar, and willed them send for the same as long as it lasted, for that he would not tarry till it was drunken."

As the news got abroad, the world, in the world's way, came crowding with their anxieties and equities. Among the rest came the Earl of Morton, then just declared regent; and from his bed the old man spoke words to him, which years after, on the scaffold, Lord Morton remembered with bitter tears. One by one they came and went. As the last went out, he turned to Campbell of Brad, who would not leave him—"I'll aye," he said, "bids me gude night, but when will we do it? I have been greatly behavin' and indebted to you, while I can never be able to recompense you. But I commit you to One who is able to do it, that is the eternal God."

The curtain is drawing down; it is time that we drop it altogether. He had taken leave of the world, and only a few dear ones of his own family now remained with him for a last sacred parting on the shore of the great ocean of eternity. The evening before he died he was asked how he felt. He said he had been sorely tempted by Satan, "and when he saw he could not prevail, he tempted me to have trusted in myself, or to have boasted of myself; but I repulsed him with this sentence—*Quid habes quod non accipisti?*"—(what hast thou that thou hast not received.) It was the stroke of his "long struggle," the one business of life for him and all of us—the struggle with self. The language may have withered into formal theology, but the truth is green forever.

On Monday the twenty-fourth of November, he got up in the morning and partially dressed himself, but, feeling weak, he lay down again. They asked him if he was in pain. "It is no painful pain," he answered, "but such a one as, I trust, shall put an end to the battle."

His wife sat by him with the Bible open on

her knees. He desired her to read the fifteenth of the first Corinthians. He thought he was dying as she finished it. "Is not that a beautiful chapter?" he said; and then added, "Now, for the last time, I commend my spirit, soul, and body, into thy hands, O Lord." But the crisis passed off for the moment. Towards evening he lay still for several hours, and at ten o'clock "they went to their ordinary prayer, which was the longer, because they thought he was sleeping." When it was over, the physician asked him if he heard anything. "Ay," he said, "I wad to God that ye and all men heard as I have heard, and I praise to God for that heavenly sound."

"Suddenly thereafter he gave a long sigh and sob, and cried out, 'Now it is come!' Then Richard Bannatyne, sitting down before him, said, 'Now, sir, the time that ye have long called for, to wit, an end of your battle, is come; and seeing all natural power now fails, remember the comfortable promise which oft-time ye have shewn to us, of our Saviour Christ; and that we may understand and know that ye hear us, make us some sign,' and so he lifted up his hand; and incontinent thereafter, rendered up the spirit, and slept away without any pain."

In such sacred stillness, the strong spirit, which had so long battled with the storm, passed away to God. What had he been to those who were gathered about his death-bed, they did not require to be taught by losing him. What had he been to his country, "Albeit" in his own words, "that unthankful age would not know," the after ages have experienced, if they have not confessed. His work is not to be measured by the surface changes of ecclesiastical establishments, or the substitution for the idolatry of the mass of a more subtle idolatry of formulae. Religion with him was a thing not of forms and words, but obedience and righteous life; and his one prayer was, that God would grant to him and all mankind "the whole and perfect hatred of sin." His power was rather over the innermost heart of his country, and we should look for the traces of it among the keystones of our own national greatness. Little as Elizabeth knew it, that one man was among the pillars on which her throne was held standing in the hour of its danger, when the tempest of rebellion and invasion which had gathered over her, passed away without breaking. We complain of the hard destructiveness of these old reformers, and contrast complacently our modern "progressive improvement" with their intolerant iconoclasm, and we are like the agriculturists of a long settled country, who should feed their vanity by measuring the crops which they can raise, against those raised by their ancestors, forgetting that it was these last who rooted the forests off the ground, and laid the soil open to the seed.

The real work of the world is done by men of the Knox and Cromwell stamp. It is they who, when the old forms are worn away and will serve no longer, fuse again the rusted metal of humanity, and mould it afresh; and, by and by, when they are passed away, and the metal is now cold, and can be approached without danger to limb or skin, appear the enlightened liberals with file and sand-paper, and scour off the outer roughness of the casting, and say—See what a beautiful statue we have made! Such a thing it was when we found it, and now its surface is like a mirror—he can see our faces in every part of it.

But it is time to have done. We had intended to have had said something of Knox's writings, but for the present our limits are run out. We will leave him now with the brief epitaph which Morton spoke as he stood beside his grave: "There lies one who never feared the face of mortal man."

Would you touch a nettle without being stung by it? take hold of it stoutly. Do the same to other annoyances, and hardly will any thing annoy you.

HINTS TO SABBATH-SCHOOL TEACHERS.

"Will a man rob God? Yet ye have robbed me."—Mal. iii. 8.

Dear fellow-teacher, are you ready to plead guiltless of this charge? Pause a little, and consider the answer given to the Jews, who, thinking to justify themselves asked, "Wherein have we robbed thee?" It was this: "In tithes and offerings."

God accounted it no less than robbery to keep back what is due to Him. Have you never done so? In taking the office of Sabbath-school teacher, what have you offered to God? To devote a certain portion of time to the instruction of his little ones; to seek by all means within your power to bring the lambs into his fold; by careful preparation of the lesson, that you may make it plain to their understandings, and bring it home to their hearts; by earnest prayer, on behalf of each child under your care, to Him, without whose blessing all your labour will be lost; by visiting the children at home, and seeking to gain their affection and esteem, and the co-operation of their parents, and by setting them an example which shall make them love the religion you endeavour to inculcate.

Are you using all these means, or striving to do so, or by the neglect of them, are you robbing God of the talents you have offered to spend in his service? Do you rob God in the time offered to Him, by needlessly absenting yourself from school, or, as if you grudged it, by giving small measure, either by arriving late, or by hastily leaving it as soon as possible? Think of the importance of the work in which you are engaged—of the offering you have made to God; for "if one man sin against another, the judge shall judge him; but if a man sin against the Lord who shall entreat for him?" Oh! draw not upon yourself those awful words, "Ye are cursed with a curse, for ye have robbed me," but strive to be "in labours more abundant," "continuing instant in prayer," for it is written, "with what measure ye mete, it shall be measured to you again;" also, "he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."—S. S. Journal.

A TEACHER'S REWARDS.—Very recently a young lady was requested to engage as a teacher in a Sabbath-school, but declined on the ground of conscious unfitness for the work; but after renewed entreaties, she was persuaded to accept a class, and in the course of a little time, acknowledged, that her Sabbath was to her a happy day, and her employment one of great delight;—having, in answer to fervent prayer, obtained help from on high. Speaking of her scholars, she observed "the lessons being finished, and some time yet remaining before school closed, I endeavored to talk to them about Jesus; and having heard that one of them was guilty of bad conduct to her mother, I addressed her particularly on that subject. On leaving the school, one scholar, holding out her hand for mine, said, 'Good bye, teacher, will you come again?' The little culprit, holding out her hand said, 'Teacher, let me kiss you?' It filled my heart, and I felt more than repaid for all my humble efforts among them.

About the same time, one of the oldest and most serious of the lads, at the close of a Sunday afternoon prayer meeting, requested his teacher to purchase for him a prayer-book, for his use every morning and evening. The book was procured, and after a few Sabbaths, he was missing from the school. The teacher calling at his home to enquire the reason, received the warm thanks of his mother, who bore testimony to his love for the Sunday-school, and of his great sorrow in being unable still to attend. He was then living in the city, had carried his book with him, and read it in the presence of his master and mistress every evening.

To those who are not engaged in Sabbath-school tuition, these incidents may be regarded as insignificant and trifling; but, to my own mind, they are tokens for good, and worthy of preservation. They are as blossoms on the fruit tree; they may, it is true, be blighted, for they are planted in an ungenial clime, but with blossoms we have hope, without them we have none.—*ib.*

WHAT TEACHERS NEED.—A Sabbath-school teacher should have much of scriptural knowledge—in fact, both to govern and instruct—personal piety, the spirit of prayer, patience, hope, love for souls, self-denial, and desire for the glory of God. But who among us does not feel feebleness and imperfection in regard to these qualifications? Who among us is not conscious of short-comings in respect to each of them? Who among us will not acknowledge that he is utterly unworthy of a post so honourable, a trust so sacred, as to be a "worker together with God?" Strange indeed it seems, that omnipotence should make use of instruments so impotent. The problem admits but of one solution—the plan is that which brings the greatest glory to God. What is a sling and a stone in the hand of a youth against an armed giant? But the God of armies impels the missile, and the resisting warrior lies prostrate in the dust. And thus, indeed, every teacher may be as David against mightier foes than the gigantic Philistine.—*ib.*

"I WILL GUIDE THEE WITH MINE EYE."

There are few persons engaged in the work of teaching, who appear at all aware of the power of the eye, as an instrument of control; yet we are persuaded, both from observation and experience, that its influence is even greater than that of words, and we would fain urge upon our fellow teachers to give this subject their careful consideration. Every one at all acquainted with schools must be aware how rare is the gift, or the attainment, of keeping a class quiet, *quietly*. Who has not felt at times that the teacher was producing, instead of preventing, noise and confusion? Much of this might be remedied, were the teacher to accustom his or her class to follow the guidance of the eye. There is something in a steady earnest glance, which will generally check disorder in its earliest stages, and will not infrequently quell and subdue the most unruly spirits. A look towards the feet that are beginning to move backwards and forwards, or the hands which are commencing an aggression on their neighbor's peace, will almost always avail (at least, in a class accustomed to this training) to recall the offender to a sense of duty; and it is of great importance in the work of teaching never to put forth *unnecessary* power.

Leaving this trial, and it is nothing more, to the consideration of my fellow-laborers, I would only remind them of the gracious promise which has given rise to the suggestion. Will God indeed guide us with his eye? Let us remember that, to make such guidance effectual, our eye must be turned to meet that of our Guide. How striking is the contrast: "I will Guide thee with mine eye; be ye not as the horse and the mule, whose mouth must be held with bit and bridle." Oh! let each one who hears the promise, respond with grateful heart. "Mine eyes are unto thee, O God the Lord." "Thou shall guide me with thy counsel, and afterwards receive me to glory."—S. S. Journal.

SELECTIONS FOR THE YOUNG.

AN EARNEST YOUNG SEEKER AFTER CHRIST.—Many years ago, a lady sat in a verandah of her Burmese house, (says Mrs. Judson,) endeavouring to decipher the scarcely legible characters of a palm-leaf book, which lay, in all its awkwardness, before her. As the lady bent over her

book, a little more wearily than in the freshness of the morning, and made a renewed effort to fix her eyes on the dizzying circles, a strange-looking figure bounded through the opening in the hedge, which served as a gateway, and rushing toward her with great eagerness inquired, "Does Jesus Christ live here?"

He was a boy perhaps of twelve years of age; his coarse, black hair, unconfined by the usual turban, matted with filth, and bristling in every direction, like the quills of a porcupine; and a very dirty cloth of plaided cotton, disposed in the most slovenly manner about his person.

"Does Jesus Christ live here?" he inquired, scarcely pausing for breath, though slackening his pace a little as he made his way, uninvited, up the steps of the verandah, and crouched at the lady's feet.

"What do you want of Jesus Christ?" inquired the lady.

"I want to see him; I want to confess to him."

"Why, what have you been doing that you want to confess?"

"Does he live here?" said he with great emphasis; "I want to know that. Doing! Why, I tell lies, I steal, I do every thing bad; I am afraid of going to hell, and I want to see Jesus Christ, for I heard one of the Loogyees say that he can save us from hell. Does he live here? Oh tell me where I can find Jesus Christ!"

"But he does not save people from hell, if they continue to do wickedly."

"I want to stop doing wickedly, but I can't stop; I don't know how to stop; the evil thoughts are in me, and the bad deeds come of evil thoughts. What can I do?"

"Nothing but come to Christ, poor boy, like all the rest of us," the lady softly murmured; but she spoke this last in English, so the boy only raised his head, with a vacant "B'ha-lai?"

"You cannot see Jesus Christ now,"—she was interrupted by a sharp, quick cry of despair,— "but I am his humble friend and follower,"—the face of the listener brightened a little,— "and he has commissioned me to teach all those who wish to escape from hell, how to do so."

The joyful eagerness depicted in the boy's countenance was beyond description. "Tell me, oh, tell me! Only ask your Master, the Lord Jesus Christ, to save me, and I will be your servant, your slave for life. Do not be angry. Do not send me away! I want to be saved—saved from hell!"

The lady, you will readily believe, was not likely to be angry. Even the person who told me the story, many years after, was more than once interrupted by his own choking tears.

The next day a new pupil was welcomed to the little bamboo school-house, in the person of the wild Karen boy; for no missionary having yet been sent especially to that people, they received all their religious instruction through the medium of the Burmese language. And, oh! such a greedy seeker after truth and holiness! Every day he came to the white teachers to learn something more concerning the Lord Jesus Christ, and the way of salvation; and every day his mind seemed to open, his feelings to enlarge, and his face to lose some portion of that indescribable look of stupidity which characterizes the uncultivated native.

In due time, a sober band of worshippers gathered to witness a solemn baptism; then a new face was seen among those who came to commemorate the dying love of the Lord Jesus Christ, and a new name was written on the church records.—*Child's Companion.*

DESIRE FOR THE BIBLE.—It is stated by Ellis, in his Polynesian Researches, that at Aſarcain he has frequently seen thirty or forty canoes, from distant parts of Eimo, or some other island, in which perhaps five or six persons had arrived, whose only errand was to procure copies of the Scriptures; many waiting for five or six weeks until they were printed. Sometime a canoe

would arrive, with six or ten persons, for books, bringing a large bundle of letters, perhaps thirty or forty, written on plantain leaves, and rolled up like a scroll; these letters having been written by individuals who were unable to come and apply personally, and had therefore sent in orders to obtain a copy. One evening a canoe arrived from Tahiti, with five men on this errand; and because they could not be supplied till morning, they rested on the ground near the house, lest some one should get supplied before them! After they were severally supplied, and copies given for the mother of one, and sister of another, for which they had brought payment in cocoa-nut oil, each wrapped his book in a piece of white native cloth, put it in his bosom, wished good morning, and, hastening to the beach, launched their canoe, hoisted their matting sail, and steered, rejoicing to their native land.—16.

THE EQUALITY AND IDENTITY OF BISHOPS AND PRESBYTERS IN THE PRIMITIVE CHURCH.

In the New Testament the appellations and titles of a presbyter are used indiscriminately and interchangeably with those of a bishop. In proof of this statement we may refer to the following passages:—Acts xv., 17, compared with verse 28; Titus v., 2, 3. From these and other passages we may see that in the same sentence, and generally throughout the writings of the apostles, these are perfectly convertible terms, as different names of the same thing. This fact is very forcibly exhibited in the following summary from the Rev. Dr. Mason:—"That the terms *bishop* and *presbyter*, in their application to the first class of officers, are perfectly convertible, the one pointing out the very same class of rulers with the other, is as evident as the sun shining in his strength." Timothy was instructed by the apostle Paul in the qualities which were to be required in those who desired the office of a *minister* (1 Tim. iii., 1). Paul and Barnabas ordained *presbyters* in every church which they had founded. Titus is directed to ordain in every city *presbyters*, who are to be blameless, the husband of one wife. And the reason of so strict a scrutiny into character is thus rendered: for a *minister must be blameless* (Tit. i., 5). If this does not identify the *bishop* with the *presbyter*, in the name of common sense, what can do it? Suppose a law, pointing out the qualifications of a sheriff, were to say, a *sheriff* must be a man of pure character, of great activity and resolute spirit; for it is highly necessary that a *governor* be of unspotted reputation &c.: the bench and bar would be rather puzzled for a construction, and would be compelled to conclude, either that something had been left out in transcribing the law, or that *governor* and *sheriff* meant the same sort of officer, or that their honors of the legislature had taken leave of their wits. The case is not a whit stronger than the case of a *presbyter* and *bishop* in the epistle to Titus. Again, Paul, when on his last journey to Jerusalem, sends for the *presbyters* of Ephesus to meet him at Miletus, and there enjoins these *presbyters* to feed the Church of God over which the Holy Ghost had made them *ministers*, (Acts xx., 17-28). It appears, then, that the *bishops*, to whom Paul refers in his instructions to Timothy, were neither more nor less than plain *presbyters*. To a man who has no turn to serve, no interest in perverting the obvious meaning of words, one would think that a mathematical demonstration could not carry more satisfactory evidence."

Indeed, the original identity of bishops and presbyters is now conceded by Episcopalians themselves, several of whom admit that the terms are used promiscuously by the writers of the new testament, and by the writers of the first two centuries.—*Coleman's Apostolical and Primitive Church.*

AUGMENTED EVIDENCE FOR THE TRUTH OF THE BIBLE.

Never in so short a time was its external evidence so remarkably strengthened. Remember that there never was a period of research so sifting, of inquiry so unscrupulous, of discovery so unprecedented as the last forty years. Never— if we except the great Reformation upheaval— never was there a time when so many shams have exploded and so many phantoms been torn to tatters—never have so many hoary prejudices been marched off the stage, and so many time-honoured errors been consigned to oblivion, as within our living day; and bewail severe tests of historic accuracy introduced by Niebuhr and the unexpected revelations of antiquity which have rewarded exploring enterprise, much that once passed for history is now no more than historic fable. It has been a nervous time for imposture: it has been a noble time for the Bible. Each fresh discovery has been a new leaf to its laurel—a new gem to its coronet. Lieut. Lynch has floated down the Jordan, and explored the Dead Sea; and his sounding-line has fetched up from the deep, physical confirmation of the catastrophe which destroyed the cities of the Plain. Robinson, and Wilson, and Bartlet, and Bonar, have taken pleasure in the very dust and rubbish of Zion: and they come back declaring that the Bible is written on the very face of the Holy land. Since Laborde opened up the lost wonders of Petra, its stones have cried aloud, and many a verse of Jehovah's Word stands graven there with a pen of iron in the rock for ever. Scythian was wont to sneer and ask, Where is Nineveh, that great city of three day's journey? But since Botta and Layard have shown its sixty miles of enclosing wall, scepticism sneers no longer. Hidden in the sands of Egypt, many of God's witnesses eluded human search till within the last few years; but now, when Bibles increase, and are running to and fro through the earth, and when fresh confirmations are timely, God gives the word, and there is a resurrection of these witnesses; and from their sphynx-guarded sepulchres old Pharaohs totter into court, and testify how true was the tale which Moses wrote three thousand years ago. "In my youth," said Cavaglia, when Lord Lindsay found him in the East, "I read Jean Jacques and Diderot, and believe myself a philosopher; I came to Egypt, and the scriptures and the pyramids converted me. And even so, a visit to Palestine, the reading of Kent's "Fulfillment of Prophecy"—nay, the mere sight of the Assyrian excavations, has given faith to many a doubter—just as I could scarcely imagine any one reading Dr. Stroud on the "Physical Cause of Christ's Death," or Mr. Smyth on the "Shipwreck of St. Paul," without carrying away the firmest conviction of these historical facts, and consequently, of all those vital truths which the facts by implication involve. And if, during this interval, the rampart has been strengthened, the rock itself has risen higher. It is not only the wall of circumvallation which has received fresh facings, as well as vaster blocks into its fabric, but the citadel itself is become a taller and more defiant stronghold. The outward confirmations have, no doubt, multiplied; but the internal evidence has augmented still more. I do not so much refer to those minute mutual confirmations, which the sagacity of Paley was the first to indicate, and which Blunt and Birks have so acutely followed up; nor to the appearance within these years of the works on internal evidence, so beautiful and so establishing, by Erskine and Gurney; but I mean those demonstrations of the Gospel's divinity which have been given on a larger scale in our own day than in any age since Pentecost—the individuals and the communities among which it has been signalized as the power of God and the wisdom of God unto salvation."—*Lamp and Lantern, by Dr. James Hamilton.*

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August 22, 1853.

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July, 1853.

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