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THE ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

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

VOL. IX.

TORONTO, SEPTEMBER, 1853.

No. 11.

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THE BIBLE.

—
What is the world!—a wildering maze,
Where sin hath track'd ten thousand ways,
Her victims to ensnare;
All broad, and winding, and aslope,
All tempting with perfidious hope,
All ending in despair.

Millions of pilgrims throng those roads,
Bearing their haubts, or their loads,
Down to eternal night
One humble path that never bends,
Narrow, and rough, and steep, ascends
From darkness into light

Is there a Guide to show that path?
The Bible:—He alone, who hath
The Bible, need not stray
Yet he who hath, and will not give,
That heavenly Guide to all that live,
Himself shall lose the way
—Montgomery.

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 January.
4. For the Ministers' Widows' and Orphans Fund, on the 3rd Sabbath of April.

PRESBYTERY OF MONTREAL.

The next ordinary meeting of Presbytery is appointed to be held within St. Gabriel Street Church, Montreal, on Wednesday, 7th Sep., at 10 o'clock, A. M.

D. FRASER, *Pres. Clerk.*

PRESBYTERY OF TORONTO.

Next ordinary meeting of Presbytery will be held in the usual place, on the first Wednesday of September, at 11 o'clock, A. M., when the Records of the various Sessions within the bounds will be called for.

T. WIGHTMAN, *Pres. Clerk.*

PRESBYTERY OF KINGSTON.

The next ordinary meeting of Presbytery is appointed to be held at Belleville, on the first Wednesday of September, at 12 o'clock, noon.

W. GREGG, *Pres. Clerk.*

PRESBYTERY OF COBOURG.

The next meeting of Presbytery is appointed to be held at Peterboro', on the third Tuesday of September.

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

PRESBYTERY OF LONDON.

The next ordinary meeting of the Presbytery of London, will be held in St. Andrew's Church, London, in October next.

JOHN SCOTT, *Pres. Clerk.*

SYNOD'S HOME MISSION COMMITTEE.

A meeting of this Committee was held on the call of the Convener, at Hamilton, on the 8th ult. Only a few members were in attendance, and the objects of the meeting were, in consequence, only partially attained. It was agreed, however, that the Rev. Mr. Gale, in his capacity of Superintendent, be authorised, first, to correspond with Presbyteries, for the purpose of obtaining more full and definite information as to the Statistics of the Home Mission field; and, secondly, to correspond with Presbyteries also, for the purpose of ascertaining whether they are prepared to enter into the plan formerly sanctioned by the Committee, of uniting in an effort to procure a more adequate supply of probationers, as missionaries, from the Free Church of Scotland, and the Presbyterian Church of Ireland; ascertaining in particular the willingness of Presbyteries to contribute an outfit (say £25, H. C.) for each probationer who might be designated to their bounds, and the number whose outfit each Presbytery would undertake to defray.

The name of the Rev. William Meldrum was transmitted by the Presbytery of Hamilton to the Committee, as a minister at their disposal for missionary purposes. Mr. Meldrum was receiv-

ingly received as a missionary, and on application, his services were assigned to the Presbytery of Toronto for the present.

The Rev. A. J. Macaulay, a minister designated by the Colonial Committee of the Presbyterian Church of Ireland as a Missionary to Canada, presented himself to the Committee, having just arrived in the country. He exhibited satisfactory testimonials, and was advised to apply to some Presbytery of this Church for admission, according to the act of Synod in that matter; being apprised, at the same time, that on his admission, the Presbytery would immediately report him to the Superintendent of Missions, who would allocate his services until next meeting of the Committee.

The Committee instructed the Superintendent to urge in his correspondence with Presbyteries, the duty of ministers and office-bearers, and especially of Presbyteries, to seek out and bring forward young men of piety and talents as students for the ministry, with a view to the more adequate supply of the religious wants of the country.

A subsequent meeting of the Home Mission Committee was held at Hamilton on the evening of the 21st July. The object of the meeting was to take into consideration the state of the Red River Settlement, now vacant, in consequence of the return of the Rev. John Black. Mr. Black was present, and gave an interesting statement of the progress of the work at the Red River.—The Committee appointed the Convener to communicate at once with the Free Church of Scotland, with the view of securing the services of a minister to proceed without delay to that distant but interesting settlement. Mr. Black, whose ministry was very much appreciated, left the settlement, with the view of returning, if no other minister could be obtained. It is expected, however, that the Free Church of Scotland, may be able to make provision for the interesting congregation in the North West.

PRESBYTERY OF BROCKVILLE.

The Presbytery of Brockville met at Prescott on the 2nd ult. I hereby transmit, for insertion in the *Record*, a summary of the principal matters that engaged the attention of the Court.

Mr. Geggie tendered his resignation of the Clerk's office, and at the same time moved that Mr. McMurray be appointed in his room. Mr. Geggie's resignation was accepted, and it was unanimously agreed to record the Presbytery's high sense of his fidelity and kindness during the period of his fulfilling the duties of his office.—Mr. McMurray was unanimously appointed Presbytery Clerk.

Mr. Archibald Crawford appeared before the Presbytery, gave in his trials, passed the usual examinations in Greek, Hebrew, Ecclesiastical History, Theology, &c., to the great satisfaction of the Presbytery, and after having answered the usual questions put to candidates for license, and declared his readiness to sign the Formula, when presented to him for that purpose, he was

after prayer by the Moderator, duly licensed as a Preacher of the Gospel. He was thereafter suitably and affectionately addressed by Mr. Boyd, Moderator, on the duties and responsibilities of his office.

The subject of the Annual Synodical Collections for the different Schemes of the Church was discussed at some length—the Presbytery expressing its determination to see that these are taken up regularly, as appointed by the Synod.

Appointments were made out for Bellamyville for the next three months. Mr. McDowall to preach there on Sabbath the 28th inst., at eleven o'clock, A. M.; Mr. Smart to preach on Saturday the 17th of September, at two o'clock, P. M., and on the next day preach and administer the ordinance of the Lord's Supper; Mr. McMurray to preach there on Sabbath, the 16th October, at three o'clock, P. M.

Mr. Crawford, in the name of the members of our Church resident at Bedford, Westport, Newboro', and Elgin, requested the Presbytery to appoint one of its members to visit those places, and administer the ordinances of baptism and the Lord's Supper. The Presbytery granted the request and appointed Mr. McMurray to visit Newboro' before Sabbath next, call the people together, organise those stations, and administer the sealing ordinances of the Church to such as are entitled to the enjoyment of christian privileges. Mr. Boyd was appointed to preach at Charleston and Farmersville, on Sabbath the 11th Sept.

It may not be out of place to add, that Mr. Crawford labored as Missionary and Catechist at the above-named stations for the last three months, and that, by his persevering efforts there, for the advancement of the spiritual interests of young and old, he greatly endeared himself to the people, and now that he is removed to another sphere of labour within the bounds of our Church, his departure is much regretted both by the Presbytery and by the people, at these flourishing stations. The Presbytery has made application to the Home Mission Committee for two Missionaries or Catechists—one of whom must be sent with all convenient speed to the four first named stations, and the other assigned to Charleston, Beverly, &c., as the sphere of his labors.

I am happy to report that, having duly fulfilled the appointment of Presbytery, (having preached at Beverly and Charleston on my return to Brockville,) I found the stations referred to in a most thriving condition. About 210 of a congregation assembled on the Sabbath in Newboro', and 18 of the 20 members of our Church at those stations sat down for the first time in that place at the Lord's Table. The people are heartily attached to the Free Church, and in one quarter, at Westport, they are making preparations for the erection of a new church. It would be invidious to mention names, as all are so warmly engaged in the good work. Much good has been done by the occasional visits of members of Presbytery, but it is chiefly owing to the labours of Mr. Crawford that matters are in such a favorable position. Some time ago George Crawford, Esq., M.P.P., of Brockville, very generously gave an acre of land at the flourishing village of Westport, for a site for church and manse.—The quarterly contribution, handed in to the Presbytery at its last meeting, from Bedford and Westport, was £10 10s., and the other stations will not be behind in their share of local subscription to the Presbytery's Mission Fund. The treasury is still in good condition, and with the sums contributed by the stations, the Presbytery is able to pay at least two Missionaries for months to come. *All that we want is a supply of Labourers*—and had we the encouragement and aid we solicit at the hands of the Home Mission Committee, we might soon double our Missionary stations, already amounting to eight in number. We trust the H. M. C. will aid us in lengthening our cords and in strengthening our stakes, by sending us at least two labourers,

who may shortly, by the divine blessing upon us, be added to the roll of our Presbytery, as pastors in fixed charges. The Brockville Presbytery numbers only five ministers as ordained pastors.

JOHN McMURRAY, *Pres. Clerk.*

PROGRESS OF THE CHURCH—DUNNVILLE.

As it is just about one year since the induction of a minister in this place, (the Rev. Mr. Porterfield,) a few remarks relative to the progress made, may be of some interest to the readers of the *Record*.

The village of Dunnville is situated on the Grand River, a few miles above its union with the bright waters of Lake Erie. From its proximity to Buffalo, and other advantages, it enjoys many facilities as a place of business, and in this respect, it is likely to rise to some importance. Its population is now about 1,000, but this is of a very mixed character, embracing representatives of many nations. Owing to its position, and the extensive lumber trade carried on for many years, it is exposed to great immoral influences; so that the great vices of the day are not unknown here. For long it remained very destitute of religious privileges, owing to the fewness of those who professed Christianity, and the diversity of views even among these. I believe, the first regular church organised, was what was called Presbyterian-Congregational, but this failing, gave rise to a small church in connection with the Niagara Presbytery, which soon also became extinct. In the midst of these ups and downs, a few friends applied to the Hamilton Presbytery, of the Presbyterian Church of Canada, for a supply, and desired that they might be organised, and become a mission station.—That Presbytery, in the exercise of their accustomed diligence, appointed the Rev. Mr. Cheyne to visit Dunnville, and carry into effect their object. Accordingly, Mr. Cheyne attended on September 21st, 1849, when a small church was organised, consisting of twenty-five members, to whom the ordinance of the Lord's Supper was dispensed. After this, or perhaps before, the building of a place of worship was begun, so that by praiseworthy efforts, a neat, substantial, and comfortable brick church was erected, occupying a very good and attractive position.

For three successive years the people enjoyed the services of several missionaries during the summer. These, however excellent, were not sufficient for the necessities of the place, so that little progress was made. In the course of providence, the Rev. Mr. Porterfield was sent amongst them, whose labors being acceptable, the people became anxious for his settlement in the place. The necessary steps being taken to accomplish this, he was inducted. At this time the number of members had been reduced, by death, removal, and other means, to about fifteen, and the wickedness of many in the place had reached a bad pre-eminence. After the induction, the next object was the election and ordination of elders, for the constitution of the session.

At the first communion, which we had in August following, there was an increase of twenty-one members; at the next, during winter, sixteen, and at the other in May last, twenty-eight—making in all an increase of seventy-one members in one year.

During this time, a Sabbath-school and Bible-class have been in active operation, and productive of good effects. Considerable, too, has been done in family visitation, and in the circulation of the scriptures and religious tracts.

In addition to regular service in the village, Mr. Porterfield attends to several places in the country, preaching often three times on the Sabbath, and frequently on week-day evenings.—With all these means, attended by the blessing of God, we trust that a great work may be ac-

complished, and that our Zion may become strong and beautiful.

In relation to pecuniary matters, the congregation is yet weak, and unable to do all that should be done for the proper support of the ministry. At the outset several things had to be provided, such as communion vessels, Sabbath-school books, &c. The congregation has also contributed more or less to the different schemes of the Church. As it is, we are glad in what God has done to us, and hope that, though in this distant part, we will not be forgotten in the prayers of our brethren occupying a more advanced position; that from this place the beams of Divine light may radiate and spread over many townships, and that, as witnesses for God, we may bear a faithful testimony, and confirm the truth by a holy walk and conversation.—*Communicated.*

DUNNVILLE, July 21, 1853.

DUTIES OF PROTESTANTS.

To the Editor of the *Record*.

SIR,—

In view of the present aspect of Popery in Canada, and of the recent exciting events in the Lower Province, I may perhaps be permitted, in an humble way, to give expression to a sentiment or two, with reference to that system of iniquity. Of course, I do not propose to attempt an argument, on any particular point of controversy between Papists and Protestants—I wish rather to call attention to the particular disposition and attitude towards the system, which it becomes protestants to manifest; and to what the call of duty requires of them at the present juncture. And I would remark, 1st, That the harbouring of vindictive feelings—of a spirit of retaliation or revenge against individuals of the papist community, on account of the wrongs they have done, or may do to the protestants, is inconsistent with the spirit of the religion of Christ. While the precepts of the gospel by no means inculcate the doctrines of passive obedience and non-resistance, in cases of encroachment upon our liberties and privileges, as set forth in the word of God; nay, while we are expressly enjoined to “contend earnestly for the faith,”—to “stand in the liberty wherewith Christ makes free,”—and to “hold fast that which we have,” of liberty and privilege; yet this contending, and standing, and holding, must be carried out in consistency with the principles laid down in Scripture; and a spirit of retaliation and revenge, on account of injuries done to us, is one which we are not permitted to entertain. The weapons of vengeance are denied to the disciple of Christ. They are weapons with which he is not to be trusted. The natural mind would dictate their use, the natural heart would second an appeal to them; but the children of God *must not* use them. And well may they dispense with them. They are wielded by a wiser and abler hand—“vengeance is mine” saith God, “I will repay.” And it is a much more consoling, peace-yielding exercise, to leave the repayment of our wrongs in the hand of God, who will not miscalculate, by one iota what is due on either side, than to attempt to balance an account by revenge, which God alone is competent to balance by equity.

2ndly, I would remark, that the present aspect of Popery in Canada calls, for all the true protestant people of God in the land, to unite in a vigorous exhibition of scriptural truth. God has given to his true church on earth “a Banner to be displayed because of the truth.” That Banner requires to be raised and borne aloft—it is the *Word of God*. That the Bible—the Bible alone, is authoritative in matters of religion—not the Bible and tradition—not the Bible and the priest, but the Bible *alone*, in its plenary inspiration—and its completeness as a rule, without the appendage of tradition, or without the sanction of the priesthood—is a great

truth which calls for exhibition and defence, in opposition to the converse dogma of popery. It is therefore devoutly to be wished, that the whole protestant community of Canada would unite in giving forth a testimony, in support of this great protestant principle; both in its main substance, and in its more prominent details. This might easily be accomplished were a few leading protestants in one of our large towns, to form themselves into a committee, for communicating with leading parties of the various evangelical denominations throughout the province, in order to incite them to action. The vigorous carrying out of such a proposal as this, would certainly be one legitimate way in which a banner might be displayed because of the truth.

Nor is it defensive measures alone that are called for. The peacefully aggressive progress of the Gospel requires to be more zealously promoted, not only by a vigorous support being given to the agencies already in the field, such as the French Canadian Missionary Society—but by the employment of additional means for disseminating a knowledge of the truth as it is in Jesus. And it is humbly submitted that the press might be employed to a greater extent than at present, in diffusing the light of Divine Truth; and though it might be difficult of accomplishment, it certainly would be useful, to have a periodical established for the special purpose of exhibiting the truth in opposition to popish error. Surely the Protestantism of Canada has sufficient strength to sustain such a publication. But in the meantime as there are two very able periodicals of this kind published in Scotland: *The Dial* in Edinburgh, and the *Scottish Protestant* in Glasgow, it would be well, if steps could be taken, to have one of them introduced and circulated extensively throughout the province. The Protestantism of the country requires to be awakened, as well as the darkness of popery to be dispelled; and these are, at least, legitimate means for accomplishing the important objects.

3rdly, However necessary and dutiful it may be, for protestants actively to bestir themselves, and gird on their armour, in the way of organizing means, both for the defence and propagation of the truth, they must remember the solemn declaration—"Not by might nor by power but by my spirit saith the Lord"—and that for the attainment of the ends, which, by the light of scripture, we account desirable, God wills that: "He should be enquired of, to do it for us." The present aspect of affairs in Canada seems, therefore, to call the people of God to earnest prayer. To work, and not pray is needless—to pray, and not work is hopeless—God's blessing on the means employed is the crowning point of success. Let every true protestant—every lover of the freedom wherewith Christ makes free—listen to the call, and under an enlightened concern for the welfare of the country, and with a heart melted with compassion for the souls of those who are perishing under the reign of error, for lack of knowledge, cry mightily unto God, to "arise and plead his own cause," and make known his "saving health"—and there is ample encouragement, from the word of God, to continue in prayer, in this matter. We are warranted and encouraged to pray for the success, of whatever means are employed, agreeably to God's will for the defence and propagation of the truth. And here we are possessed of a weapon which popery cannot wield. Can it be for a moment imagined that the holy and righteous God will listen to prayer in behalf of a system, which He has characterized in his word as "the mystery of Iniquity,"—as opposing and exalting itself against Him—and which he has threatened to "destroy by the breath of His mouth?" Certainly not. Prayer, if offered in behalf of such a system, must be truly "heating the air." Protestants take courage—continue instant in prayer—God may in his wisdom see meet, for the chastisement of his people, or to try them as gold is

tried—to permit popery to spread—to speak great swelling words, and ever to be drunk with the blood of the saints, and the blood of the martyrs of Jesus; but so soon as his "iniquity is full," He will pour out upon her the vials of the fierceness of his wrath. If you, then, be steadfast in principle, and zealous in duty, in the day of trial, you shall come forth purified, and so "have an entrance ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ."

I am, dear sir,

Yours, &c.

ROBERT BRYDON.

Aberloak, C.W.

July 12, 1853.

ON THE ELDERSHIP.

From Lectures addressed to a Congregation.

NO. IV. THE QUALIFICATIONS FOR THE EFFICIENT DISCHARGE OF THE DUTIES OF THE ELDERSHIP.

1. He who would rule well, must be *decidedly pious*. Piety is an essential pre-requisite—a piety beyond the shadow of suspicion—the genuine metal coined in the mint of heaven, and bearing so legibly the stamp of the King, as to be distinguishable from every counterfeit, and known and real of all men.

An Elder should be eminent for personal holiness, consecration to the cross, and devotional habits. He should be pre-eminently a man of prayer. This is essential to being a man of piety. That man's religion is vain, who enters not regularly into his closet, and who has no altar reared in the bosom of his family, whence the incense of the morning and evening sacrifice ascends. He should be distinguished by *spirituality* in thought and feeling. He should have all his delight in the society and services of the saints—the excellent ones of the earth. Religious topics should constitute the staple of his conversation. The Cross of Calvary should alone form the basis of his hope and the fountain of his comfort; the throne of the Eternal his most prized resting place, and the centre of his choicest affections. Sense of duty should be his directing principle; the glory of God, the pole-star, ever beaming in his eye. It is thus that an Elder is rendered not merely eligible for office, but is thoroughly furnished for the performance of its duties. It is self-evident that no one, be his abilities what they may, can succeed in any profession or trade, whose heart is not in it, and whose mind does not grasp the kind of business it involves. No more can he be successful in the office of the Eldership, whose mind is not filled with the light of Heaven—whose heart is not warmed with the love of Christ. "Lovest thou me," is the question proposed to every office-bearer in the Church, before the commission is given to feed the lambs and the sheep. If this be wanting, there is a deficiency for which the possession of mere general intelligence, outward respectability, mental refinement, and unexceptionable morality, can never compensate. If this "one thing" be lacking, a dead weight is imposed on the energies of the soul—a drag on the wheels of Christian effort.

2. He who would "rule well" in the Church, ought to be *scripturally orthodox in his creed*.

An opinion is current amongst a certain class in the present day, that *sincerity* is to be regarded as the standard of rectitude, and *conscience* as the supreme guide in the path of duty. If a man be sincere in what he believes, and acts conscientiously, what right or reason have you to find fault with him? Mark the precise bearing of this popular and plausible form of latitudinarianism. It sanctions the delusions of the devotees of Brahma and Mahomet, and of all the erroneous sects and systems that ever existed. It sets the stamp of approval on the furious Saul, when he breathed out threatenings and slaughter against the disciples of the Lord, and on many who, in-

flamed with his zeal, verily thought that they ought to do many things contrary to the name of Jesus of Nazareth. It supposes truth to be not a solid reality, but an airy abstraction. It is directly opposed to the moral that was in Christ, and to the statements of his immediate followers. They clearly recognize the existence of truth, and anticipated the upping of error. A broad, and a well-defined line of demarcation, was drawn between the two.

It therefore becomes every one, especially every Elder, to "buy the truth and sell it not"—to contend earnestly for the faith as delivered to the saints—to hold fast the form of sound words—to deal in sound speech that cannot be condemned—to prove all things, and hold fast that which is good—"Holding fast the faithful word as he hath been taught, that he may be able, by sound doctrine, both to exhort and to convince the gainsayers."

An Elder who is not decided in his religious views—who hals between two opinions—may do incalculable evil in a congregation. In our own Church there is a "form of sound words"—a code of doctrine to which Elders are expected to conform. The fundamental principles of the Bible are systematically arranged, and embodied in a well known volume, to which they publicly proclaim their allegiance. It therefore behoves those who occupy, or aspire to the office of Elder, to examine carefully, whether or not these things are so, and to be able to give to every one that asketh, a reason of the hope that is in them. They must feed the flock of God not with the husks of heresy, but with the wholesome manna of knowledge and sound understanding. There should be not the "instruction that causeth to err from the words of knowledge, but the sound speech which cannot be condemned." They should so take heed to the flock, as that the assault of grievous wolves may be repelled, and a man who is an heretic be rejected.

3. He who ruleth in the Church of God, should possess an *extensive knowledge of the Bible, in its nature, and his own heart*.

Though it be not requisite for an Elder to be able to describe the circles of the sciences, and to possess all mysteries and all knowledge, nevertheless, a certain measure of acquaintance with books, as well as men and things, is of great consequence. In so far as it is compatible with proper attention to their own immediate duties, Elders should aim at gaining the character of intelligent, studious, thoughtful, well informed men—men who give attention to reading—to instruction—to doctrine. Of the works of Baxter, Bunyan, Boston, and other popular authors, whose very names are household words, they should be ashamed to plead ignorance.

There is one Book which concerns every other, with whose precious contents it becomes Elders to be deeply versed. With uniring assiduity, unabating interest, and reverential awe, they should "search the Scriptures"—not satisfied with a cursory glance, or a mechanical passing through the page of "the letter," but endeavoring to drink in "the spirit," and to have it dwelling richly in the soul, in all knowledge and spiritual understanding.

It is by giving attendance to reading, to instruction, to doctrine, that their profiting will appear unto all. It is by knowing the Holy Scriptures that the *will of God may be perfect, thoroughly furnished unto all good works*.

He ought to be well acquainted with *human nature in general*. Fact, prudence, sagacity, shrewdness, and practical wisdom, are specially needed by an Elder. There are some who have a softness and simplicity about them, verging on silliness, which makes them powerless for good. They have not caucity sufficient to manage their own affairs, and are consequently entirely incapacitated for taking charge of the Church of God. There are others who are hasty and headstrong. They will not listen to reason, or be regulated by the dictates of prudence and pro-

pricty. They must have their own will and their own way. If every thing is not done exactly according to the pattern showed by them, it must, of course, be wrong. By talking unadvisedly with their lips, and acting indiscreetly, they excite envying and strife, and thus become the fruitful sources of confusion and every evil work. The possession of a little *practical wisdom*, will enable a man to meet and to master difficulties as they occur—to disentangle cases that through blundering have become complicated—to place the finger on the weak points in an argument—to subdue irritated feelings—to reconcile parties estranged—to “deal prudently” in what is delicate and difficult of treatment—and to steer the vessel, even amid the rocks and rapids, to a quiet haven.”

He must *know himself*. Without this, his efforts will have their edge blunted. Unless he can in some measure weed his way through the intricate labyrinths of his own heart, he cannot know the plagues, or probe the sores, or soothe the sorrows, or dispel the doubts, or relieve the perplexities of others. The depths of Satan cannot be fathomed—the deceitfulness of sin unveiled. He will be unskilful in the word of life—unsuccessful in his treatment of cases of conscience presented to him. This self-knowledge will be the best handmaid to a knowledge of the *the people* whose overseer he is. The Jewish High Priest had the names of the twelve tribes inscribed on his breastplate. The great High Priest of our profession has the names of his people graven on the very palms of his hands. The Elder, in like manner, should have the names of those entrusted to him not only registered in his note-book, but inscribed on the fleshy tables of his heart.

4. He who would rule well, should maintain *habitually consistent character and deportment*.

While we decidedly take exception to the notion, that if a man's practice be consistent, it is a matter of indifference what his principles are, it is nevertheless undeniable, that if a man's practice be crooked and corrupt, the genuineness of his principles will necessarily be called in question, and the influence of his profession effectually neutralized. Character speaks. There is a silent eloquence of a thoroughly conscientious and consistent career, which recommends the party to which the individual belongs, and the opinions he has espoused, more powerfully than the most labored appeal. Whilst deviations from the path of propriety are sure to make the adversary speak reproachfully, walking in all the commandments and ordinances of the Lord blameless, is equally sure to draw eulogiums from the lips even of the enemy, and to put to silence the ignorance of foolish men.—Most appropriately, therefore, does Paul insert this in the catalogue of an Elder's qualifications. “He must have a good report of them that are without, lest he fall into reproach and the snare of the devil”—1 Timothy iii. 7. Not merely must he be in good standing within the circle of his friends and fellow-members, but he must rank high in the estimate of those not belonging to the Church at all—“of those who are without,” upright and honorable in all his dealings—not entangling himself in the affairs of this life, so as to involve himself and others in difficulties, and thereby cause his integrity to be questioned, his office to be contemned, and religion in general to be brought into disrepute,—not placing himself in circumstances, where, as in the case of Peter, in the palace, it may be matter of question whether or not he belongs to Jesus of Nazareth—abhorring that which is evil—cleaving to that which is good. The world is lynx-eyed. The slightest inconsistencies on the part even of private members, but especially of office-bearers in the Church, are at once detected, and most industriously canvassed. It is therefore necessary that they be ceaselessly on their guard—keeping their hearts with all diligence—setting a watch upon the door of their lips—walking

circumspectly, not as fools, but as wise—and exhibiting that feature of pure religion and undefiled, which is this—to keep themselves unspotted from the world.

R. F. B.

Kingston, Nov., 1852.

VISIT TO THE WEST, BY DR. BURNS

WALLACEBURGH—TILBURY—WOODSTOCK—
BLANHEIM

Toronto, Aug. 19, 1853.

Mr. Editor,—

From Ingersoll I sent a short sketch of my visit to Buxton, and I now resume my journal—noticing the principal places which I had occasion to visit on my late tour to the West.

I was glad to find matters at Amherstburgh on the whole progressing favourably. Our excellent friend, Mr. McLaren, has been ordained at that place a few months ago, and the effects of his judicious pastoral superintendence, are already manifest in the concentration of interests and the increasing attendance on public worship. Although he was from home at the time of my visit, we had a pretty fair congregation on the evening of Wednesday, July 6th. The next day was passed chiefly at Detroit and Windsor, and we had sermon at the last of these places in the evening. It is expected that Mr. McLaren will preach once a month at Windsor, where our friends, though not very numerous, are every way disposed to give him ample encouragement.—Here I had the pleasure of meeting with our excellent brother, Mr. Gordon of Gananoque, who was on a collecting tour for his new Church, and we both met with much kindness from friends in Detroit, and from Messrs. Dougall and MacNiven in Windsor. The importance of this place must be greatly increased, by-and-bye, in connection with the Western Railway, which is expected to have its terminus here.

On Friday morning I left Windsor for Chatham, by the steamer, and after a very pleasant voyage, arrived at that place about two o'clock. Mr. Campbell, formerly of Toronto, and now Post Master at Buxton, met me at the wharf, and he, with Mr. MacColl, and other friends at Chatham, shewed much kindness. After enjoying the hospitality of Mr. and Mrs. MacColl, we set off for Buxton, fourteen miles distant. By and bye the settlement opened upon us, and the white-washed buildings, crowned with the small spire on the residence of the minister, indicated my near approach to the “Elgin Settlement.” My feelings on first looking on a scene familiar by description, and now present to view, can easily be conceived, and I frankly acknowledge that my expectations have been more than exceeded. But as I have already sent you the details of this part of my tour, I shall say no more—except, only, that the time from Friday till Tuesday passed with our much loved friends at this place, rises to my mind, and will, I doubt not, rise in future as one of the most agreeable interludes in the journey of life.

Of Tilbury, East and West, I cannot speak too highly as a station of rising importance. On Monday evening, after preaching at Buxton, I rode to East Tilbury, and found a large and attentive audience. My intercourse with a number of families, pious and intelligent, was very gratifying; and I cannot but earnestly recommend the speedy filling up of such a place with a pastor of piety and prudence. Even without one, but with the efficient services of our worthy catechist, Mr. Strath, there are twenty applicants for admission to communion for the first time, and among these several of very great promise.

To both branches of the congregation at Chatham, one in the town, the other about six miles to the north-west, I preached on Sabbath, and on the evening of Tuesday; and on both occasions the congregations were good. In the coun-

try district, Messrs. Macvicar deserve notice, on account of the zealous interest they have taken in the erection of a place of worship and in the support of ordinances. The sphere of pastoral labor in the whole of the Chatham locality is large and growing.

On Wednesday, July 13th, I paid a visit to a most extensive lumber settlement at Wallaceburgh, near the mouth of the beautiful river Sydenham. Here there is, on both sides of the river, a growing village or town set down in the midst of a forest of walnut, oak, and other timber of the most valuable quality, and a most extensive trade carried on with Buffalo, New York, and other cities of the Union. Messrs. John Kynock & Co., the proprietors of the chief establishment, are our warm friends, and they are just about erecting a Presbyterian Church on a most eligible situation on the north part of the river. I had much pleasure in my short sojourn with these excellent friends. Their management of a difficult undertaking seems to be judicious and christian, and the liberality of Mr. Kynock has well nigh covered all my expenditure on the whole of this Western tour.

A few miles to the west of Wallaceburgh, and on the shores of Lake St. Clair, appear the ruins of a settlement formed in 1803, by Lord Selkirk, prior to his visit to Hudson's Bay and Red River. The house he built for his occasional residence is sadly dilapidated, but the resemblance of the locality to that of the paternal seat of the family, at St. Mary's Isle, Kirkcubright, could not but strike me. St. Anne's Island and Walpole Island, near to which “Baldoun,” as it was called by his Lordship, is situated, belong to the Indian tribes, who amount to upwards of one thousand in number. Their state is savage, and I could not learn that the labors of the “English Chaplain,” supported by the Indian fund at the charge of the Imperial Government, had been productive of much good. With one of the very few survivors of Lord Selkirk's settlement, I had the pleasure of meeting; and from him I learnt that the number originally brought out, chiefly from Mull, had been 107; that owing to the unhealthy situation, and other causes, nearly one half died the first season; and that in 1812 the settlement was totally destroyed by an invading party from the United States. The testimony borne by this “last man,” to the kindness and disinterestedness of Lord Selkirk, was to me very gratifying, inasmuch as it tended to remove an impression on my mind rather unfavorable to the patriotic and humane character of that singular nobleman. I may add, that, notwithstanding the failure of the colony, and the supposed unhealthiness of the vicinage, some of the finest land in Canada West is to be found here, and Mr. Johnston, whose massy wheat crops were “waving to harvest,” is reputed one of the best farmers in Canada.

The ride of thirty miles from Louisville to and from Wallaceburg, carried me for the distance of a third of the way along the banks of the “Sydenham river,” a noble stream, of great depth, and navigable for many miles inland, to steamers and other vessels of large size; and mead-ring through a rich wheat country.

A weary ride in the stage-coach from Chatham, brought me to London by seven o'clock in the morning of Friday; and there, amid the painful reminiscences connected with the life, labors, and lamented death of Mr. Fraser, of the Branch Bank of Montreal, one of our most valued office-bearers, and the very father and mainstay of the Church in the place, I had much pleasure in meeting with the excellent young pastor, Mr. Scott, and his worthy coadjutors, Messrs. Clark, Begg, and others like-minded, who seem just to feel more intensely the value of their privileges, and the responsibilities attached, by reason of the dark Providence which so recently befell them. From these gentlemen I learnt that sermon had been announced at St. Andrews (now called, in the Post Office nomen-

clatura, Thamesford,) thirteen miles distant, at eleven o'clock. This shortened greatly my stay in London, and our friend, Mr. Henry Bogue, now one of the teachers in the grammar-school of this place, was so kind as to drive me to the spot. A violent storm of thunder and rain detained us an hour on the way, but the congregation had gathered before the storm had come on and were waiting patiently for my arrival. This was my third visit to St. Andrews—I know it best by that name—first, at the cutting of the logs and of the turf; next, at the opening of the fabric; and now for a little encouragement in the way of getting a minister. I cannot but feel an interest in such a place. It is growing in population and wealth. Here numerous companies of our Celtic brethren and others are settled, and here Hugh Miller of the *Witness* would find a noble "set-off" against the "clearness of the North." A Gaelic speaking preacher is here specially needed, and there are few places where a man of piety, prudence, and zeal, would be more useful or more happy. Every where I meet with the cry—"Send us preachers—good men!" We are starving, while other Churches are borne down by a surplus of unappropriated material!

In the evening I preached in the neat Church of Ingersoll, where we had a fair congregation, and where I found the prospects of the excellent young pastor, Mr. Wallace, fully brighter than heretofore. Here, at St. Andrews, at Beechville, and around, I looked with interest on the scenes of the visits and labours of my kinsman, W. C. Burns, now in China, and these visits and labours I found were still dear in the recollection of not a few. If, in a distant land, and amid hopes and anxieties and fears, he may perchance see these pages, it may cheer him to know that, in Canada, he is remembered, and that the Churches at Ingersoll and elsewhere, have been reared on the spots which he re-echoed to his most heart-stirring appeals.

As I approached Woodstock in the afternoon of Saturday, the new Gaelic Church, with its beautiful simplicity of structure, its commanding situation, and well-proportioned spire (the only one in the place,) met my eye, and the warm-hearted toll-man, Mr. Shaw, whom I knew of old, gave me a cordial welcome within the "city gate." The opening of their Church was a great occasion to the christian Celts, and not at all an uninteresting one to us single-speech Lowlanders. A lovely sun dawned on the Sabbath morn, and after the usual exercises of the Sabbath-school were gone through, the new fabric was besieged by hundreds beyond what its capacity of wall could receive. The "package" within was perfect, and the "free-sailors" and free-breathers without, got their share of what was going. My fellow-labourer on this occasion was the excellent minister of Zorra—Mr. Mackenzie—who, from the extent of his field of labour, may well be termed the Bishop of Oxford—North—and who was accompanied to the "opening" by many of his flock who, in the land of strangers, forgot not the "gathering of the clans," when the notes of Zion's "silver-trumpets" are willingly exchanged for the "pibrochs" of their native glens.

Finding my progress in Gaelic not quite enough to enable me to derive much edification from the valuable instructions of my worthy colleague for the day, I willingly acquiesced in the proposal to supply for Mr. A. Tolmie, at his station of Innerkip, eight miles to the east; and there, at three o'clock, I found a very interesting congregation, to whom I preached in the school-house, their new church not being quite ready for service. Mr. Tolmie has been lately ordained over the people connected with this station, and a neighbouring one in Blandford, where a commodious church has also been erected; and the prospect of comfort and usefulness to the young pastor is very encouraging.

Of the importance of Woodstock too much

cannot be said. It is a rising town, and the centre of a fine district of country. It has increased considerably in size within the last few years.—Buildings have been carried on extensively, and the east and west portions of the town have gradually approximated towards each other till they now form one continuous street. Our church has two congregations in Woodstock, and there is ample room for the labour of two ministers.

In the absence of Mr. Ball, who has been labouring for a month at the remote and necessitous settlement of Saugeen, his congregation was, with great propriety, merged with the new one in the opening services. There seems to be a good feeling between the two interests; and, assuredly, there is ample demand for all the labourers in the field.

After enjoying much agreeable intercourse with Mr. and Mrs. McDermid, Mr. Smith, Mr. Alexander, and other kind friends in and around Woodstock, I left for Brantford on Monday forenoon; Mr. Tolmie conveying me to that place and St. George, where Mrs. Burns having arrived the day before, I enjoyed the society of some friends, endeared by natural and spiritual relationship. On Wednesday I returned with Mr. Tolmie to the station which I had visited on Sabbath, and there took part in the varied business of a social meeting of the nature of a *Sotree*, the proceeds of which were to go to the expense of the erection of the church. Brethren of different denominations here met on a common platform. Various addresses on useful topics were delivered; and the large assembly separated at an early hour, under the bland influence of that kindly and affectionate spirit of christian brotherhood which such meetings are designed to cherish.

Thursday and Friday of this week were spent at Hamilton, in the hospitable mansion of Mr. Colin Ferris, with whom and his excellent lady I had sojourned during the Synod's sittings. On the evening of Thursday we had a meeting of the Synod's Home Mission Committee, to give a welcome to our valued representative at the station nearest the *North Pole*, namely, Mr. John Black, just returned from the Red River.—It was a pleasant season indeed; and the more public meeting which succeeded that of the Committee, indicated clearly the interest taken by the christian public in Hamilton, in the Missionary operations of the Church.

Next day (Saturday) we were safe in the harbour of our own city, after "a minister's fortnight" of Missionary travel. No evil has befallen us. Health has been preserved, yea confirmed. Many opportunities of pleading the good cause have been enjoyed, and much agreeable christian intercourse. May a divine blessing follow the sowing of the seed in promising fields! After eight years' labours in the city and in the Province, I record thus publicly my reasons of gratitude to the great Jehovah who hath permitted no evil to befall me, and who, amid all my imperfections and shortcomings, has not rejected me as a member of the ground.

R. B.

Sir T. GRESHAM, who built the Royal Exchange, London, was abandoned by his mother in a field, and left to perish. The chirping of a grasshopper attracted a boy to the spot where the infant lay; whose life was thus graciously preserved. In commemoration of this event, he ordered a weathercock, in the form of a grasshopper, to be fixed to the tower of the Exchange, now taken down, in consequence of the destructive fire by which that noble building was destroyed. How frequently, in the good providence of God, are the slightest circumstances overruled for some great and important end! There are few who cannot recount these in their own history, however humble. It is well where they give rise to feelings of heartfelt gratitude

for the past, and humble confidence for the future.

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

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

TO CORRESPONDENTS

The account of the proceedings of the Presbytery of London came too late.

We have received a letter from Kleinburg, referring to the omission, in the Home Mission Report, of any mention of the settlement of the Rev. Mr. Adams in Vaughan and King. The omission must have been accidental. We shall apply to the proper quarter for information.

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, SEPTEMBER, 1853.

THE TIMES IN WHICH WE LIVE.

The times in which we live present features, in many respects, striking and remarkable. And nothing, perhaps, is more striking than the marked and rapid progress that characterises the course of things in our day. Things no longer advance slowly and almost imperceptibly as in generations that are past. There has been of late years a rapidity of progress in every department of affairs, political and ecclesiastical, as well as in the arts and sciences, that is truly astonishing. We may safely assert, that greater progress has been made in the last ten or fifteen years, than in a century at a former period.—The wide ocean is bridged by fleets of magnificent steamers, and distant nations and lands are brought nearer to each other in regard to facility of communication, than parts of even the same land were a few years ago. And not only does communication by steamships and railroads connect distant regions, tidings can be conveyed from city to city, and from province to province, and from kingdom to kingdom, with the rapidity of lightning, through the medium of the electric telegraph. The tide of progress has reached our own land, and is rolling from one end of it to the other. The slumber and the inactivity of former times have been interrupted; and a spirit of enterprise and improvement thoroughly awakened. We hear, on every hand, of undertakings calculated to advance the prosperity and develop the resources of the country, and, in a very few years, our distant towns and villages will be connected together by a network of railways and telegraph lines, while activity and enterprise will prevail, and the hum of business be heard, in places where there is nothing but the unbroken silence of the forest.

On such changes and improvements, we do not and can not look with indifference. The Christian ought not to be indifferent even to the temporal prosperity of the community, of which he is a member. He is indeed a stranger here. He is not of the world, although in it. His heart and affections are set squarely on the things which are above. But as the children of Israel, who were carried away captive, were commanded to seek the good and the peace of the country whither they were carried, so the children of God should seek to promote the welfare and the prosperity of the world around them. There is indeed, in several respects, a most intimate connection between the improvements to which we allude and the prosperity of true religion. And the increased facilities of intercourse between one place and another will, we are persuaded, not only tend to bind in closer bonds the inhabitants of distant localities, but may be made directly subservient to the spread of the gospel, and the dissemination of the truth as it is in Jesus. "Many shall run to and fro, and knowledge shall be increased." God makes use even of the worldliness of men, for the advancement of His own great and gracious purposes. Men may, from mere worldly motives, send forth their steamships and construct railroads, and establish communications with remote regions, but God can, and we believe will, make use even of these means for spreading throughout the earth the glad tidings of great joy. Believing, then, that the enterprise of the present day may be, and ultimately will be rendered conducive to the establishment of the Redeemer's kingdom upon earth, we view with deep interest the various undertakings which are originated in different quarters. We know indeed that, connected with the present movements, there are many dangers to which we may refer at another time; but in the meantime we view these movements with interest, and we would urge on Christian men the great importance of not standing aloof at the present crisis, but casting in their influence, so that God may be recognised in all these undertakings, his commandments reverently obeyed, and his blessing enjoyed. Should they act otherwise, and allow the great undertakings of the day to be entirely in the hands of worldly-minded men, they may prove, in the first place, at least, a curse instead of a blessing, and be mere gigantic Sabbath-breaking and God-dishonouring institutions.

THE WANTS OF OUR CHURCH.

One of our most pressing and urgent wants is an increased supply of laborers to go forth into the unoccupied parts of the field. The harvest truly is plenteous, but the laborers are few. Several important congregations are at present vacant—congregations that have been organised for years, and are in thorough working order. Many other congregations that have never yet enjoyed a stated ministry, are earnestly looking for pastors to feed them with the sincere milk of the word, while here and there in the wilderness may be found a few sheep having none to care for them. Those of our readers who have per-

used with attention the Report of the Home Mission Committee, as given in our last, will have observed that there are within the bounds of the several Presbyteries, twenty-three vacant congregations, and sixty-six mission stations, while many interesting stations might be opened, had we only the men to go up and possess the land. And what supply have we received from abroad for our spiritual destitution? During the past year four missionaries have reached us—two from Scotland, and two from Ireland. What are these among so many? Let any friend of our Church ponder these facts, and he cannot but feel that a most serious responsibility rests upon us, to strive to raise up amongst ourselves a supply of ministers for the waste places of our Zion. By and bye our efforts may be too late. "There is a tide in the affairs of men," and in the affairs of churches too. The spiritual destitution around us may become too great to be overtaken; and our people—those who call themselves our people now—may become utterly careless and indifferent. We know the state of things in our large cities of England and Scotland. A supply of the means of grace did not keep pace with the increase of population, and the result is, that now thousands and thousands never enter a place of worship, and have not even a form of religion. Active efforts are being made to instruct and enlighten these heathen at home; but the task is a most arduous and difficult one. We may see a similar result among ourselves. Where we have now congregations pleading for ministers and ordinances, we may, ere long, have masses of careless and hardened Sabbath-breakers and lovers of pleasure. Surely it becomes us to strive and pray that such a result may be averted. Let every one who is interested in the progress of religion ask, what can I do? Let ministers and elders look out for pious and talented young men, whose minds may be directed to the ministry. Let Christian parents lay the matter to heart, and consider whether they have not some Samuel to devote unto the Lord. How few in our day are ready to say with the dying Halyburton, "If I had as many sons as there are hairs on my head, I would bestow them all on God;" or with the mother of the Wesleys, when she heard that one of her sons was going as a missionary to America, "Had I twenty sons, I would rejoice that they were all so employed, though I should never see them more."

POPERY AND OUR COMMON SCHOOLS.

Almost every week is bringing to light some new proof of the growing boldness of Popery, in regard to education. Not satisfied with the privilege of obtaining separate schools, Roman Catholics, or at least the Roman Catholic Clergy, see a anxious to appropriate as their own even our common schools. A correspondence has been carried on for some time between the Rev. R. V. Rogers of Kingston, a faithful and evangelical minister of the Church of England, and Mr. Dollard, a Roman Catholic priest. It appears that at the examination of one of the common schools in the city of Kingston, taught for

the time by a Roman Catholic teacher, Mr. Rogers was proceeding in accordance with the repeated request of the Superintendent of Common Schools, to address the children who were present, when Mr. Dollard interfered, questioning, or rather denying, the right of Mr. Rogers to address the children of that school, although it was one of the common schools of the city. We trust the occurrence may do good in Kingston, where it appears that Roman Catholics have, in regard to education, things pretty much their own way,—some of the common schools being taught by Nuns and Christian Brothers, whose leading and constant object it is to make proselytes to the Roman Church. Let our Roman Catholic fellow subjects by all means enjoy the privileges by law accorded to them; but let Protestants, at the same time, shew a little more zeal and a little less of the spirit of compromise. Indecision and compromise will not do in the present day.

SYNOCDICAL COLLECTIONS.—We are glad to observe that several Presbyteries have been directing their attention to the subject of the stated Synodical Collections, and have resolved to see that they are regularly attended to. Let every Presbytery act in the same manner, and let every minister make a point of giving his people an opportunity of contributing to the various schemes of the Church. Ministers may not be responsible for the amount taken up at the several Collections; but surely it is their duty to carry out the resolutions of Synod, and to give their congregations an opportunity of contributing to the several schemes. Let every minister, then, strive to have his congregation a model congregation in this respect; and let there be no blanks in our Statistical Returns next year. A large proportion of our congregations have not yet remitted anything for the French Canadian Missionary Society. But we trust this object will not be lost sight of by any congregation. If ever there was a time when it was the duty of Evangelical Churches to exert themselves for the spread of sound Bible principles, the present is surely such a time. The French Canadian Missionary Society is engaged in a good work, and has been already greatly blessed of God. Let us seek to encourage and sustain it by our contributions and our prayers.

CHALMERS' CHURCH, KINGSTON.—A Bazaar in connexion with the above congregation, came off on the 24th May last. The Ladies' Association had been making preparations on an extensive scale, for a year previously. The spacious City Hall was secured for the occasion, and elegantly fitted up. The display of articles was large and imposing. The visitors were numerous and liberal, comprising a representation of the principal congregations in the city. Subsequently, a case from kind friends in Scotland arrived, and a portion of the contents were disposed of. The nett result, after deducting all expenses, will exceed *three hundred pounds*. The annual Soiree in February, cleared upwards of £45—making in all nearly £350. Thus the Ladies have been

successful in the object they set before them, of paying for the site of the Church. They have raised upwards of £500, and it is free, with £50 to the credit side. They merit special thanks. May others "go and do likewise."

BUXTON MISSION.

We request the attention of our readers to the following extracts, from a letter written by John Redpath, Esq., to the *Montreal Witness*, as being well fitted to show the importance and progress of the settlement:—

About four years ago an association was formed for the social and moral improvement of the colored people in Canada. Eighteen thousand dollars were subscribed, and nine thousand acres of land purchased in one block, in the Township of Raleigh, County of Kent. On these lands one hundred and thirty colored families have already settled, who are now supporting themselves solely by their own industry. The Presbyterian Church of Canada has established a mission and schools there for the benefit of the settlers, and the Rev. Mr. King has been appointed to superintend them. The settlement is called Buxton, in honour of Thomas Fowell Buxton, the well known friend of the colored race. On arriving at Buxton, which is about ten miles from Chatham, I found the Rev. Mr. King's residence in the centre of the settlement, fronting on an open square of about four acres, with a new Mission Church and School House. The Church will hold three hundred, and the school about one hundred and twelve. I had heard so many conflicting accounts of colored settlers, that I determined on seeing and judging for myself; I therefore went out with Mr. King to examine their locations, and see them in their own houses. Wherever we went we found them busy at work on their little clearances, and the houses we visited appeared neat and orderly. As there was to be a prayer meeting that evening, we were obliged to return home rather early. The prayer meeting was held in a room in Mr King's dwelling house, and was well attended by an orderly and attentive congregation, who seemed to join in the exercises with the heart and the understanding also. Mr. King considers that about twenty of them manifest decided piety, and there are thirty, including males and females, attending his Bible classes. Mr. K. says they fall nothing short of the white population in acquiring knowledge.

We went at an early hour next morning on horseback, for about three miles along one of the principal roads in the settlement, which was settled on each side nearly all the way. The lots were divided into fifty acres each. We found, generally, both man and wife at work on their clearings; and, although many of them have only been settled about two years, they have from ten to fifteen acres cleared, and some of the old settlers of 1849 have twenty acres and upward. They all seem contented and happy in their new sphere, and I think it would be difficult to find any new settlement in the country more orderly and industrious. I was informed that there is not an idler or a drunkard in the settlement; and all that I saw was corroborative of the statement. They look up to Mr. King as their friend and benefactor, and refer any little disputes to him; and they have been so far all amicably settled. He is kind, but firm and decided; his sole object is to benefit them, and show to the world that they are as capable of improvement as other men; and if they only continue to progress as they have done since the commencement of the settlement, they will be an example for imitation, both socially and morally, to many other new settlements in the Province.

The mission is now in debt to the amount of about £250, for the erection of buildings and

teacher's salaries, and it is the intention of Mr. King to visit the Lower Province for the purpose of laying their claims before the Christian public and the friends of the oppressed African; and from what I have seen, I consider the mission every way worthy of their support.

Yours truly, J. R. Montreal, July 26, 1853.

THE REV. MR. KING.—Mr. King has just returned from a tour in Canada East and some parts of Canada West. This tour Mr. King undertook in accordance with the desire of the Synod, with the view of bringing Buxton Mission more prominently under the notice of the Church, and raising funds for the purpose of liquidating the debt with which the Mission has been encumbered. Mr. King has been highly successful, so far as he has gone. Almost all the congregations to which he appealed, have done well. And if the congregations that have not been visited, would make but a slight effort, the Mission would be clear of debt. Will our people, especially our ministers and elders, not exert themselves! We pass, from year to year, strong resolutions on the subject of Slavery, but surely we should do something more. The fact that we allow such a Mission as Mr. King's to languish, or to continue from year to year encumbered with debt, will more than counterbalance our testimonies on the subject of Slavery. Is there not a zealous elder or member in each congregation, who will undertake to bring this matter before the people?

REV. JOHN BAYNE, D. D.—The Rev. J. Bayne of Galt has lately received from Union College, Schenectady, the degree of D. D. Few are more worthy of such a degree, than the excellent and highly esteemed minister of Galt.

TOKENS OF ESTEEM.

HAMILTON.—An interesting meeting was held in Knox's Church, Hamilton, previously to the departure of the Rev. George P. Young, lately appointed Second Professor of Divinity in Knox's College, Toronto, when a purse containing the sum of £113 was presented to Mr. Young, in behalf of the congregation, as a testimony of their affection and esteem.

PICTON.—The Rev. W. Reid, on the occasion of his leaving Picton, was waited upon by a number of gentlemen representing the congregation there, and presented with a substantial token of their regard and attachment.

TORONTO ACADEMY.—At the close of the Examination of this Institution, which we understand was of a most satisfactory nature, creditable alike to teachers and pupils, the scholars attending the class of the Rev. H. McMeekin, presented him with a handsome copy of the Bible, in token of their esteem for him as their Teacher.

FENGES.—The Rev. George Smellie was lately presented by the Females connected with his congregation with a Pulpit Gown, and a purse containing Eight Pounds, intended for the purchase of some useful books as an addition to his library. This gift, which was presented as a token of christian affection and esteem, was accompanied by an interesting address, to which Mr. Smellie returned a suitable answer.

ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

SATURDAY HALF-HOLIDAY.—Public Meetings are being held in Scotland for the purpose of considering the best means for permanently securing the cessation of labour on Saturday afternoons after two o'clock. This would no doubt be most advantageous to the working classes, both as regards their physical and mental condition, and would have a most beneficial effect on the better observance of the Sabbath.

RUSSIA AND TURKEY.—Matters are not settled yet, though it is believed by many that the prospect of an immediate war is at an end. But Russia is so grasping, Turkey so weak, and England and France so compromising in their line of policy, that it is difficult to say how long peace may continue.

CHINA.—The movement of the insurgents or rebels, as they are called, is advancing. Nankin and Ching-Kiang-foo are in their hands. On the arrival of reinforcements they were to move towards Peking. The North China Herald states that the insurgents are christians of the protestant form of worship, and anti-idolators of the strictest order. From this it would appear that, on the overthrow of the present dynasty, a great day would dawn upon millions of benighted souls. The opening of the commerce of China to the whole world, the spread of civilization, and especially the unrestricted liberty to preach the Gospel, may be considered as foreshadowed in the success of the insurgents.

INDIA.—The laws of India, as affecting Missions, have been put to the test in the case of a Coorg convert named Stephens. It was referred by the local authorities to the Governor General, whose decision is favourable to the convert. He is to be re-instated in his house and property, whence he was driven away on the 20th February, and the principles of religious liberty, upon which the supreme Government acted, are to be explained to the Coorgs. At this protection extended to converts we particularly rejoice.

THE PERSECUTED PORTUGUESE.—Seventy Portuguese exiles arrived at New York on last Sabbath from Madeira. Popery has sent another company of martyr-spirits to find freedom of conscience in this land. Dr. Baird and his associates in the American and Foreign Christian Union are calling for aid towards defraying the expenses of their removal to the West, where they are to reside.

THE SABBATH IN FRANCE.—Some time ago, the Prefect of Nievre ordered all liquor shops to be shut on Sundays. He has found it necessary to recede from this position for the following reasons:—Considering that ancient local customs, which have passed, so to speak, into the traditions of the department, have consecrated among the peasants the habit of talking over their affairs after mass: That as a natural result, by a tacit agreement, the peasants expect to meet each other at the wine shops to discuss matters of private interest, and to open and extend commercial relations: We decree, That hereafter the liquor shops may remain open all day on Sundays, except at the moment of grand mass. So ends one of the most serious attempts made in France to enforce the observance of the Sabbath. The same reasons were lately urged for the closing of shops, which are now assigned for their re-opening.—*Paritan Recorder.*

HABITUAL DRUNKENNESS.—The first case which occurred in New Jersey under the law relative to habitual drunkards, passed at the last session of the Legislature, took place at Princeton on Friday, the 22d, and is mentioned in the Whig. The Chancellor issued a commission to three gentlemen, who proceeded to try before a jury an inquisition into the habitual drunkenness of Charles Skillman and his incapacity to take care of his property. The jury gave a verdict that such was the case; and, according to the law,

the Orphans' Court, on application, must appoint a guardian over him. He is divested of all control of his property, which will be restored on his reformation. All liquor sellers, under a penalty, are forbidden to sell to him, and legally he is to be treated as a lunatic.

THE MAINE LAW IN VERMONT.—The Maine law works admirably, and those who were originally opposed to it, now say that it is the best law ever made. There has been no one in jail for about two months for any criminal act, though a few have been taken up for being intoxicated. One person gave a man and woman in his employ some liquor, and the woman got tipsy. The offender was arrested and it cost him \$110 to settle it.

THE MAINE LAW IN BRITAIN.—An Alliance has been formed in Britain for the purpose of introducing the Maine Law into the United Kingdom.

TEMPERANCE IN IRELAND.—Father Matthew still pursues his Temperance labors in Ireland. In Limerick he recently administered the pledge to 10,000.

THE CAPE.—At the Cape of Good Hope peace has been temporarily established; but some of the journals speak despondingly of the prospects.

The *London Times* says, "In fifty years Ireland will be Protestant to a man. Both the Roman Catholics of Ireland and the race identified with that faith, are all leaving Ireland. Ere long there will be none left. At the present rate of emigration, which cannot be less than 200,000, chiefly Roman Catholics, in a year, our children will see the time when the Celts will be as obsolete in Ireland as the Phœnicians in Cornwall."

DRELLING.—Lord Mornington has been absurd enough to send a challenge to Lord Shaftesbury; to which the latter returned the following cool and appropriate reply:

"Your lordship is good enough to send me what is technically called a challenge. I refer you for a reply to this and any future communication, either to the police magistrate in Bow-street or to my solicitors, Messrs. Nicoll, Smyth, and Burnett, 18, Carey-street, Lincoln's Inn.

Your obedient servant, SHAFTESBURY.

NOTICES OF RECENT PUBLICATIONS.

DISCOVERIES AMONG THE RUINS OF NINEVEH AND BABYLON, with Travels in Armenia, Kurdistan, and the Desert; being the result of a second Expedition undertaken for the Trustees of the British Museum. By Austin H. Layard, M. P., author of "Nineveh and its Remains." New York: G. P. Putnam & Co.; also Harper & Brothers; and sold by D. McLellan, Hamilton.

Deep as was the impression that was produced by Mr. Layard's first book, "Nineveh and its Remains," it was not greater than that produced by the present volume. Mr. Layard, considering the comparatively limited resources at his command, has done very much indeed to throw light on the ancient history of Nineveh and Babylon, and to corroborate the history contained in the word of God; and from the fact that the key appears to have been found, which opens up the contents of the archives discovered by Mr. Layard, and that some of the first scholars of the age are engaged in the task of deciphering these, the most important results may be anticipated. It is much to be regretted that the British Government has not yet done what might have been done, to further the work so well begun by Mr. Layard. Surely a few thousands might be spared for such an important purpose. Many thousands have been spent for purposes of infinitely less importance. We recommend Lay-

ard's Second Expedition as a most interesting and valuable work—interesting and valuable not merely to the antiquarian and Biblical scholar, but also to the general reader. None can read it without being forcibly impressed with the conviction that Revelation has nothing to fear from the discoveries either of science or of antiquarian research.

JACOBS ON THE GOSPELS. Vol. II. Mark and Luke. New York: Carter & Brothers. Sold by D. McLellan, Hamilton.

The author of this volume is well known to be admirably qualified for the task which he has undertaken. His first volume, that on Matthew, met with a very favourable reception from the christian public. The notes are simple and satisfactory, and the Harmony of the Gospels which is interwoven, is a very useful addition. The work also contains valuable and interesting illustrations from Kitto's recent volume. These notes are calculated to be highly useful to Sabbath School Teachers, and to all who are earnestly seeking to understand the scriptures.

THE COLLIER'S TALE—A TRUE HISTORY. By James Bridges, Esq. New York: Carter & Brothers. Sold by D. McLellan, Hamilton.

This is an interesting and impressive narrative of the preservation and providential deliverance of thirteen individuals who were immured for thirty-six hours in the ruins of a coal-pit, 360 feet below the surface of the earth. It describes, chiefly in the words of one of the party, their feelings, exercises and employments, while "the sorrows of death compassed them." It is well fitted to encourage and comfort such as may be subjected to suffering or exposed to imminent danger.

DISCOURSES PREACHED ON VARIOUS OCCASIONS. By Rev. Robert McGill. Montreal: H. Ramsay. Toronto: A. H. Armour & Co.

The volume whose title we give above, contains fifteen sermons, several of which were preached with special reference to events of public interest. Volumes of sermons, it is well known, do not in general take very well with the public, and indeed we seldom meet with published sermons that we can regard as models of pulpit addresses. In regard to these discourses, however, we can say, that they are well composed, and thoroughly evangelical in the views and sentiments which they exhibit.

THE INDEPENDENT.—Conducted by Pastors of Congregational Churches. In addition to the proper editorial corps, Rev. R. S. Storrs, jun., Rev. Geo. B. Cheever, D. D., Rev. Henry Ward Beecher, and Mrs. Harriet E. Beecher Stowe, are stated contributors. Office, 24, Beekman Street, New York. Terms—in advance—Two dollars, by mail.

We could scarcely name a paper better worth subscribing for, and reading, than the *Independent*. It is conducted with great ability, contains a very large amount of valuable matter, and is thoroughly sound on the subject of Slavery. The names of the individuals who are stated contributors to its pages, are sufficient guarantee for its talent and its principles. We cordially recommend it to our readers.

MISSIONARY INTELLIGENCE.

MISSIONS OF THE FREE CHURCH IN INDIA.

Recent accounts have been received from most of the mission stations—accounts well fitted to draw forth the interest, sympathies and prayers, of all the true friends of missions. The missionaries are most diligent in sowing beside all waters. Even the tours, which they are under the necessity of making from time to time, for the purpose of recruiting their exhausted frames, and laying in a stock of health for future labors, are turned to good account in the way of preaching the glad tidings of salvation. The Rev. Mr. Murray Mitchell, of Bombay, had just returned from a tour of a few weeks in Gujarat, a district almost equal in extent to France. He writes in affecting terms of the extent of the field, and the urgent need of more laborers to occupy it. In that large district there are only two missions, and neither of them strong in point of numbers. Mr. Mitchell, in the course of his journey, visited one of the stations occupied by the missionaries of the Presbyterian Church in Ireland, and bears testimony to the good done by these devoted men.

Mr. McKay, of Calcutta, reports, that he and his brethren had received, within a week, eight applications for baptism, and that of the applicants, three had been baptized. With the view of showing the awfully severe trials to which young converts are exposed in India, and of drawing forth the prayers of Christians in their behalf, we give an extract from Mr. McKay's letter, with reference to two young Hindus who had come seeking admission into the Church of Christ:—

The elder of the two stated his age to be sixteen years and two months; and the younger, Brayanath, thought he was about six months younger. I found these two young Hindus had been seriously thinking of the salvation of their souls for many months—the older for upwards of a year. They were fully convinced of the truth of the gospel; they shewed that they understood the evidence of the resurrection and mission of Christ, explaining how it was impossible that the disciples should have left their own religion, exposed themselves to persecution and death, and to the punishment of God hereafter, for the sake of a lie, and how they could not have been themselves deceived as to the facts, especially the main fact, that Jesus was with them for forty days after his resurrection. This was so far satisfactory. Proceeding further I found that they had been under strong conviction of sin, and deep searchings of mind as to the way of salvation. They believed that no man could save another; and that, all being sinners, no man could save himself; but that Jesus, being the Son of God, had the power, by suffering in our stead, to save all that came to him. His words, so full of comfort and wisdom—his death, so full of love, had taken strong hold of their young affections; and for his sake they were willing to leave all they loved. They entreated me to let them remain. I told them that they were very young—that I feared for their resolution—that the trial before them was very painful to flesh and blood; and, only by faith, and fervent trusting prayer, could they hope to be carried through. They told me that they had done this already, and would do it again and again; that, in their heathen home, long before they came to us, night and morning, they were in the habit of praying to Christ for salvation, and for strength

to confess and believe on him. We then knelt down together, and I could not help noticing that the younger, quite unconsciously, repeated my words aloud, as if from the very depths of his soul. Still I did not advise—I left it to themselves to go or to stay, but my heart yearned over them. I must not omit to mention, that the younger spoke much of a dear friend, like himself, resolved to be a Christian, and whom he expected to follow him immediately.

Early next morning (the Sabbath, the war began. One of our converts came over in haste to say that Brajanath's father had come, and other relatives of both parties, and in such a number, that they were apprehensive of violence. I went over and found the poor father grovelling on the ground at his son's feet. When he saw me, he threw himself at mine, and clung around my legs in mute sorrow. The scene was painfully affecting. The father, though now poor, is the lineal descendant of a high family—the former Rajah of Calcutta—and, as such, receives a pension from Government. Great interest, therefore, was taken in his case; and nothing was left untried to tempt or force the son away from us.

About eight, I persuaded them to go away; not to interfere with our devotions, promising that, in any case, three or four days would pass before the lads were baptized.

Gour Chandra is an orphan; and his task was easier: for his uncle lost temper with him, and struck him. The argument used by their friends was—"You are too young—you do not know enough—wait." The lads answered, "Who, in the meantime, was to answer for their lives—or if they died, for their souls?" and they quoted several pertinent texts of Scripture, such as, "He that loveth father or mother more than me"—"Him that denieth me before men"—"What shall it profit a man," &c.

But though Brajanath said to me, in his own simple language—"I love my father and my mother very much, and they love me very dearly,"—he was firm as a rock. His father, elung to him, pulled him off the chair, and threatened to kill himself before him; but he bore it all gently and patiently, but was altogether unyielding. I did not interfere by a word. After they were gone, a respectable native gentleman of one of the first families in Calcutta, came with a request from a relative, whom we respect highly, that the lads should be sent to his house. The message was false, as they Baboo confessed to Mr. Smith two days after.

About two or three the father returned. I had seen and prayed with the lads in the meantime. He was in a calmer mood; and some of Gour Chandra's relatives accompanied him. He requested to see his son under my roof privately, and I offered, if his wife came, to let her have a private interview with her son in one of the lower rooms, no one but themselves being present. They again failed in shaking the firmness of the two lads; and went away grieved and disappointed. The father returned alone in the evening; and, taking our friend Sal Behan aside, offered him his wife's jewel, if he would persuade his son to go back, or even to delay. In the interval, poor Brajanath's dear friend came to us offering himself for baptism. A very short conversation showed me what metal he was made of; and Mr. Ewart, who was now with me, and in one of whose classes he read, agreed with me, that he was not to be encouraged. He was much older than the others; and immediately went away. We found afterwards that he had been in communication with Brajanath's father; and that his fair professions were but a snare.

Next day, Monday, was a very anxious day. While we were at school, bands of men, once ten or twelve at a time, were continually demanding admittance; and we understood that, finding persuasion altogether unavailing, they were seeking legal advice, and consulting how to break in and carry away the lads. To add to

our perplexities, two more young men came to us for baptism, whose cases, though favourably spoken of by their teacher, were not attended with difficulties; and these friends added to the tumult. Wearied out with bustle and agitation, our young friends requested us to send them somewhere, where they might have a little rest for prayer and reflection, and for reading the Word of God, before baptism; and though the gate was watched, we succeeded in sending them to the house of our friend Mr. Mullens, where the courtesy of the London Mission received them with every kindness.

That same night their relatives came, offering a bribe to my servants to admit them, or to inform where the lads were; and, all next day, I was in hourly expectation of being served with a "Habeas Corpus." On Wednesday evening, they were baptized by Mr. Smith at the Free Church, in presence of a few European friends, and a large attendance of natives.

The Rev. Mr. Clark, Missionary to Agra, spent a few days at Bombay, and describes in the following words the impression made upon his mind, by what he witnessed of the missionary operations in that city:—

My first visit to our institution was, to myself, quite an epoch. A torrid sun, never looked upon unless just above the horizon, was already pouring his fiery beams upon the city, when Mr. Nesbit kindly had me brought to the door. The classes were already some time in action; and the scene within broke upon the eye with a peculiar freshness and beauty, alike in contrast with the powerful but oppressive features of vegetation here, when seen first, and the appearance of the population, most certainly bearing all the dear aspects of our common humanity, but grovelling in the most humbling of all idolatries. Mr. Nesbit's class of senior lads was indeed a wonder to look upon. All races, native and immigrant, were there,—Jew, Mussulman, Hindu, Parsi and Portuguese, in their distinctive costumes; and nothing could be more exciting than the way in which Mr. Nesbit played off one against another—Parsi confuting Hindu or Mussulman, Mussulman both, while Jew cut short the argument of all three, and became in turn a victim to the Scriptural logic of his opponents. Our missionary guided all this; and his voice rose amidst all this intellectual and moral affray, at every moment, in the mild accents of Christian conviction, shooting many a powerful shaft, and controlling all by the spirit of wisdom, unconquerable temper, and gentle irony, which shone through all his discourse. Nothing could match the keenness of the native features during the exercise; and for this reason, above all, that results of every lesson point to a terrible crisis in their lives, if followed out, and it is ever threatening to be so. This keenness, however, has a soberness and solemnity in it, much like that air of gravity which impending consequences on a great scale, touching personal interests to the core, cause to sit on the manner of men of affairs; a high stake is being played for; and the truths of Christian doctrine, exhibited from day to day in mild majestic contrast to the abominations of idolatry and will-worship of all kinds, are felt like roots striking their fibres within the crevices of solid masonry, loosening every stone, and insensibly but surely bringing the day of overthrow, when the pile itself shall yield before almighty power.

The same spirit animates all departments of our schools, and, moving through the different rooms, the visitor comes on such men as Hormusji and Narayan, first-fruits among the heathen, their features transformed, so to say, through their Christianity, and causing one to break into silent thanksgiving. Our people at home know, by personal intercourse, what converts from among the heathen are; but transplanted for a season into a Christian community, where all around speaks of one common faith,

they may indeed cause the heart of the pious to sing for joy; yet, when seen among their own countrymen, costumed like them, but looking as men belonging to another country, even an "heavenly," it is then that truth dawns upon the mind, and the greatness of the change is beheld in its expanded magnitude. Mrs. Seitz's boarding school for native and half-caste girls is also a lovely spectacle,—poor little dusky things, clothed in modest garb, quietly but happily singing the story of Redemption, recalled every thing most touching in our home territorial schools for the outcast.

MISSIONS OF THE LONDON MISSIONARY SOCIETY.

The last number of the *Missionary Magazine and Chronicle*, contains an interesting account of a voyage performed by the Missionary ship, *John Williams*, to the New Hebrides and New Caledonia. At all the principal islands visited, the good seed had taken root, and was yielding fruit to the praise and glory of God. We quote the following interesting and cheering statements, with reference to Eramanga, where the devoted and heroic Williams finished his course:—

ERAMANGA.

We anchored in Dillon's Bay about noon on Saturday the 22nd May. As we approached the anchorage we saw numbers of natives on the neighbouring heights, some of whom shouted and beckoned to us. Some swam off to us, and came on board without hesitation. We were sorry to learn from them that the tribes in the immediate neighbourhood of the bay were in a state of hostility, but in the afternoon we ventured on shore. We landed near the spot where Williams fell. We made our way towards the memorable stream by the side of which Harris was killed and Williams attacked. It is a beautiful place. The stream is about 18 or 20 feet broad, and so deep that a boat might pull up it for some distance. It flows through a valley of considerable breadth, with a high ridge of mountains on either side. We were all charmed with the beauty of the scenery.

A TOUCHING SCENE.

We returned on board, and there a very touching scene was witnessed. Mana, one of the Eramangans who had been to Samoa, was standing with his New Testament in his hand, surrounded by a group of his countrymen, who were listening with wondering interest while he read and talked to them about Jesus. He was reading of his advent in the flesh, and pointing to his hands and feet to convey an idea of his crucifixion, and to heaven to indicate the place where he now is. Oh, when shall the mystery of the Cross be indeed unfolded to the poor degraded sons of Eramanga, and His blood made efficacious to the taking away of their sins!

OPENING FOR THE GOSPEL.

Notwithstanding the unpromising appearances that met us on our first arrival, we succeeded in accomplishing the important object of our visit. We sent a messenger on Saturday to the principal chief in the bay, requesting him to come to us on board the vessel. Early on Monday morning he came round the bay opposite the ship. He had a large number of attendants, perhaps not less than one hundred. He sent a messenger on board to request us to send in a boat for him. The sea was very high, a strong wind having been blowing into the bay all the night, and a very heavy surf was breaking all round the beach, so that a boat could not go close in. We went as near as it was safe to do, and after some difficulty managed to induce the chief to swim off to us to the boat; the chief of Pankar also swam to us. Pankar is the name of the part of the bay where Williams was killed. Having got the two chiefs into the boat, we re-

turned to the ship. We explained fully to them our object. This we could do in a very satisfactory manner through the natives that had been to Samoa. Having done this, they were asked whether they wished teachers to live among them; whether they would protect them, furnish them with food, assist them in getting a house, &c.; to all which inquiries they replied satisfactorily. The principal chief, when further interrogated as to the probable safety of the teachers, in the event of our leaving them, pointed to a lad, his nephew, but regarded in the light of a son, and asked if it was likely that they would injure the teachers when his son was going with us; for it had been previously arranged that the lad should go with us to Samoa. We were satisfied that he was sincere, and would do his best to fulfil his engagement.

With thankful hearts we made arrangements for landing two Teachers, with their wives, natives of the Hervey Group. They are just such men as we should have chosen for the arduous and hazardous, but honourable post; and it was their own chosen field. We thought it well for them to spend a night on shore before landing their wives and property. Accordingly they were landed towards evening. It was a deeply interesting sight to see them receive apparently so cordial a welcome from the Eramangans, large numbers of whom escorted them along the beach towards the place where they were to spend the night.

From what had already taken place, we anticipated, on the return of the Teachers, a good report, and our anticipations were fully realized. On the morning of Tuesday the 25th, we went in with the boat, and found that they had been very kindly treated, and they were fully satisfied as to the propriety of remaining. Kaunani came on board with them to beg that a Missionary or Teachers might be brought to live with him when the vessel returns. The chief also expressed a wish for a Missionary. This he did spontaneously. Thus there is a voice from Eramanga!—from Dillou's Bay!—from the very spot where Williams fell! Surely that voice will not fall unheeded on the ears of British Christians!

THE BIBLE, AND THE BIBLE ALONE, THE RELIGION OF PROTESTANTS.

The Sufficiency of the Bible as a Rule of Faith and Guide to Salvation.

This is the great matter in controversy between Protestants and Roman Catholics. We say the Bible is sufficient. They say it is not. Now, suppose that Paul the apostle be permitted to decide between us. We are agreed to refer the matter to him. Can our opponents object to this reference? Let Paul then be consulted in the only way in which he can be, viz. through his acknowledged writings. It is agreed on all hands that he wrote the second epistle to Timothy. Well, in the third chapter of that epistle, and at the 15th verse, he writes to Timothy thus: "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation." That the Greek is here correctly translated into English, any scholar may see.

Here then we have what Paul wrote, and I cannot believe that he would write, in a letter to Timothy, that the Holy Scriptures are capable of being known by a child, and able to make wise unto salvation, and then say, to be handed down by tradition, that they are so obscure and abstruse that one can make nothing out of them.

But what did Paul write to Timothy about the Holy Scriptures? He reminds him that he had known them from a child, that is, he had been acquainted with them so far as to understand them from that early age. Now, either Timothy was a most extraordinary child, of which there is no proof, or else the Holy Scrip-

tures of the Old Testament, and of the New, so far as the latter was written and recognized at the time, are intelligible to a child. I see not how this conclusion can in any way be evaded. If the child of Eunice could and did know them, why may not my child and your child, and any child of ordinary understanding? And what do we want more for a rule of faith, than a Bible which a child can understand? The Bible then cannot be insufficient as a rule of faith, through any want of perspicuity in it. That point is settled.

But Paul says something more to Timothy about these same Scriptures, "*which*," he says, "*are able to make thee wise unto salvation.*" Why, what is the matter with the man? He talks as if he had taken lessons of Luther. When did he live? They say that the Protestant religion is only three hundred years old, but here is a man who lived well nigh eighteen hundred years ago, that writes amazingly like a Protestant about the Holy Scriptures. He says (and I have just been looking at the Greek to see if it is so there, and I find that it is) they are able to make thee wise unto salvation. Now, who wishes to be wiser than that? and if they can make one thus wise, they can make wise to salvation those who know them. This is Paul's decision, and here should be an end of the controversy. If this prove not the sufficiency of the Bible as a rule of faith and guide to salvation, I know not how any thing can be proved. I will tell you what I am determined to do the next time a Catholic opens his mouth to me about the insufficiency and obscurity of our rule of faith, I mean to take hold of the sword of the Spirit by this handle, 2 Tim. 2: 15, I mean to hold on to this weapon of heavenly temper, and to wield it manfully, until my opponent surrenders or retreats. He cannot stand before it.

But before I close this, I must say, that if the Scriptures which existed when Paul wrote to Timothy were able to make wise unto salvation, how much more are they with what has been added to the canon since? And here, by the way, we have an answer to the question which the Catholic asks with such an air of triumph: "How, if this be your rule of faith, did Christians get along before the New Testament was written and received?" Very well; they had Scriptures enough to make them "wise unto salvation" as early as the time of Timothy; and they had, many years before that, all the Old Testament, and a part of the New. Now, with Moses and the prophets, and the Psalms, and Matthew's Gospel, and perhaps some others, together with a large number of divinely inspired men, I think they must have got along very comfortably.

One thing more I desire to say. It is this, that there is an advantage for understanding the Bible, which does not belong to any book whose author is not personally accessible. The advantage is, that we have daily and hourly opportunity to consult the Author of the Bible on the meaning of it. We can, at any moment we please, go and ask him to interpret to us any difficult passage. We can lift our eyes from the word of truth, when something occurs which we do not readily comprehend, and direct them to the throne of grace. And what encouragement we have to do this! James tells us, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." So then we have the Bible to inform and guide us, and we have constant opportunities of consulting its Author in regard to its meaning. Is it not enough? I, for one, am satisfied. I can dispense with the fathers, &c. &c.—*Thoughts on Popery.*

THE POOR MAN'S EVIDENCE OF CHRISTIANITY.

There can be nothing more unjust than the conclusion that the poor man has no evidence within reach, because he has not the external.

We will not allow that God has failed, in this respect, to prepare for the poor. We will go into the cottage of the poor disciple of Christ, and we will say to him, "Why do you believe upon Jesus? You know little or nothing about the witness of antiquity. You know little or nothing about the completion of prophecy. You can give me no logical, no grammatical, no historical reasons for concluding the Bible to be, what it professes itself, a revelation, made in early times, of the will of the Almighty. Why then do you believe upon Jesus? What grounds have you for faith, what basis of conviction?"

Now if the poor man lay bare his experience, he will, probably, show how God hath prepared for him, by giving such a reply as the following: "I lived long unconcerned about the soul. I thought only on the pleasures of to-day: I cared nothing for the worm which might gnaw me to-morrow. I was brought, however, by sickness or by disappointment, or by the death of the one I best loved, or by a startling sermon, to fear that all was not right between me and God. I grew more and more anxious. Terrors haunted me by day, and sleep went from my pillow by night. At length I was bidden to look unto Jesus as 'delivered for my offences, and raised again for my justification.' Instantly I felt him to be exactly the Saviour that I needed. Every want found in him an immediate supply; every fear a cordial; every wound a balm. And ever since, the more I have read of the Bible, the more have I found that it must have been written on purpose for myself. It seems to know all my cares, all my temptations; and it speaks so beautifully a word in season, that he who wrote it must, I think have had me in his eye. Why do I believe on Jesus? Oh, I feel him to be a divine Saviour—that is my proof. Why do I believe the Bible? I have found it to be God's word—there is my witness."

We think, assuredly, that if you take the experience of the generality of christians, you will find that they do not believe without proof. We again say that we cannot assent to the proposition, that the christianity of our villages and hamlets takes for granted the truth of the Bible, and has no reason to give when that the truth is called in question. The peasant who, when the hard toil of the day is concluded, will sit by his fireside, and read the Bible with all the eagerness, and all the confidence, of one who receives it, as a message from God, has some better ground than common report, or the tradition of his forefathers, on which to rest his persuasion of the divinity of the volume. The book speaks to him with a force which he feels never could belong to a mere human composition. There is drawn such a picture of his own heart—a picture presenting many features which he would not have discovered, had they not thus been outlined, but which he recognises as most accurate, the instant they are exhibited—that he can be sure that the painter is none other but he who alone searches the heart. The proposed deliverance agrees so wonderfully, and so minutely, with his wants; it manifests such unbounded and equal concern for the honour of God, and the well-being of man; it provides, with so consummate a skill, that, whilst the human race is redeemed, the divine attributes shall be glorified; that it were like telling him that a creature spread out the firmament, and laid it with worlds, to tell him that the proffered salvation is the device of impostors, or the figment of enthusiasts.

Yea, and it is a growing and strengthening evidence which God, of his goodness, has thus prepared for the poor. Whenever they obey a direction of Scripture, and find the accompanying promise fulfilled, this is a new proof that the direction and the promise are from God. The book tells them that blessings are to be sought and obtained through the name of Christ. They ask and they receive. What is this but a witness that the book is divine? Would God give his sanction to a lie? The book assures them

that the Holy Spirit will gradually sanctify those who believe upon Jesus. They find the sanctification following on the belief, and does not thus attest the authority of the volume! The book declares that "all things work together for good" to the disciples of Jesus. They find that prosperity and adversity, as each brings its trials, so each its lessons and supports; and whilst God thus continually verifies a declaration, can they doubt that he made it! And thus, day by day, the self-evidencing power of Scripture comes into full operation, and experience multiplies and strengthens the internal testimony. The peasant will discover more and more that the Bible and the conscience so fit into each other, that the artificer who made one must have equally fashioned both. His life will be an on-going proof that Scripture is truth; for his days and hours are its chapters and verses realized to the letter. And others may admire the shield which the industry and ingenuity of learned men have thrown over christianity. They may speak of the solid rampart cast up by the labor of ages; and pronounce the faith unassailable, because history, and philosophy and science, have all combined to guard round it the iron, and the rock, of a ponderous and colossal demonstration. We, for our part, glory most in the fact, that Scripture so commends itself to the conscience, and experience so bears out the Bible, that the Gospel can go the round of the world, and carry with it, in all its travel, its own mighty credentials.—*Melville's Bible Thoughts.*

DEPARTMENT FOR PARENTS.

PARENTAL INSTRUCTION—WHO TEACHES YOUR CHILDREN?

No Christian parent needs to be told that the religious instruction of his children is a matter of the very highest importance. While we rejoice in the many excellent helps which our age furnishes to parents, we fear that the good old custom of parental instruction in the family is too much neglected. There is a tendency to shift the duties which God has laid upon the shoulders of parents themselves, to the shoulders of the teachers of our Parochial and Sabbath-schools. Many seem to think that, provided their children are taught religion, it matters not by whom or where it is done. This, we believe, to be a great mistake. It is a matter of much importance, both to parents themselves and to their children and to the church of God, by whom this duty is performed. God has made it the duty of parents themselves, to "bring up their children in the nurture and admonition of the Lord." "These words which I command thee this day shall be in thy heart, and thou shalt teach them diligently to thy children." The Lord commended Abraham saying, "I know him that he will command his children and his household after him, and they shall keep my way that the Lord may bring upon Abraham that which he has promised." "This duty of training and instructing the children of a household, naturally and properly devolves upon the parents—nor have they this right to intrust it chiefly to others. They ought undoubtedly to avail themselves of all accessible assistance in this work. Religious schools and pious teachers are invaluable, but nothing, in our opinion, can release parents themselves from this responsibility.

They have advantages for this work which no other teacher can have. Their intercourse with their little ones is constant and almost uninterrupted. And in many cases the religious character of children is determined for life before they are old enough to be committed to the care of strangers. Besides this, no teacher can succeed well in any kind of discipline or instruction, without constant assistance and co-operation of the parents. If parents would have their children improve well in school, they must see to it themselves that they prepare the lesson assigned to them. This is one great fault of which the

teachers and superintendents of our Sabbath-schools complain. Parents seem to think that their duty is done if their children are in school without troubling themselves farther about their progress, or assisting the teachers by their co-operation, either on the Sabbath or during the week.

There is another evil grows out of this neglect, and another reason why parents should instruct their own children at home. Parents and children ought to exert a mutual good influence upon each other, and will do so if the parents are faithful. Persons sometimes excuse themselves by saying that they are not competent to instruct. This is only a reason why they should both teach and learn. There is no better or pleasanter way for parents to increase their own knowledge, than by teaching their children. The parent who each day reads and expounds God's word to his children, how ever unskilled at first, will grow wiser and better day by day.

Those who, according to a good old custom, instruct their children every Sabbath in the Catechism, will thereby gain for themselves such a knowledge of Scripture truth and even systematic theology, as they can obtain in no other way.

And, hence, it will be found that in such families, both parents and children are intelligent and well instructed. The reason is that the parents inform themselves in the very act of teaching their little ones. And here we find another example of that beautiful law of compensation, whereby God has connected both pleasure and advantage with the faithful discharge of duty. For while nothing can exceed the pleasure which a Christian parent ought to feel in instructing his children in heavenly wisdom, and from the consciousness of having done his duty; the advantages which he receives from the exercise, richly reward him for all his care.

Here, then, is a source of religious improvement and spiritual culture which the Church cannot afford to lose. The reflex influence of parental training upon the hearts and lives of parents is immense. Parental instruction in the family is every way important, both to parents and children, and to the Church of God.—*Pres. Baileys.*

FAMILY PRAYER.—A pious tradesman, conversing with a minister on family worship, related the following instructive circumstances respecting himself.

"When I first began business for myself I was determined, through grace, to be particularly conscientious with respect to family prayer. Accordingly, I persevered for many years in the delightful practice of domestic worship. Morning and evening, every individual of my family was ordered always to be present; nor would I allow my apprentices to be absent on any account. In a few years, the advantages of these engagements appeared manifestly conspicuous; the blessings of the upper and the nether springs followed me; health and happiness attended my family, and prosperity my business. At length, such was my rapid increase in trade, and the necessity of devoting every possible moment to my customers, that I began to think whether family prayer did not occupy too much of our time in the morning. Pious scruples arose respecting my intentions of relinquishing this part of my duty; but, at length, worldly interest prevailed so far, as to induce me to excuse the attendance of my apprentices; and not long after, it was deemed advisable, for the more eager prosecution of our business, to make the prayer with my wife, when we arose in the morning, suffice for the day. Notwithstanding the repeated checks of conscience that followed this base omission, the calls of a flourishing concern, and the prospect of an increasing family, appeared so imperious and commanding, that I found an easy excuse for this growing evil, especially as I did not omit prayer altogether. My conscience was now almost seared as with a hot

iron, when it pleased the Lord to awaken me by a singular providence.

"One day, I received a letter from a young man, who had formerly been my apprentice, previous to my omitting family prayer. Not doubting but I continued domestic worship, his letter was chiefly on this subject; it was couched in the most affectionate and respectful terms; but judge of my surprise and confusion, when I read these words.—Oh, my dear master, never, never shall I be able sufficiently to thank you for the precious privilege with which you indulged me in your family devotions! Oh, sir, eternity will be too short to praise my God for what I learned there. It was there I first beheld my lost and wretched state as a sinner; it was there that I first knew the way of salvation; and there that I first experienced the preciousness of Christ in me, the hope of glory. Oh, sir, permit me to say, never, never neglect those precious engagements; you have yet a family and more apprentices; may your house be the birth-place of their souls!—I could read no further; every line flashed condemnation in my face; I trembled—I shuddered—I was alarmed at the blood of my children and apprentices, that I apprehended was soon to be demanded at my soul-murdering hands!

"Filled with confusion, and bathed with tears, I fled for refuge in secret. I spread the letter before God. I agonized, and—but you can better conceive than I can describe my feelings; suffice it to say, that light broke in upon my disconsolate soul, a sense of blood-bought pardon was obtained. I immediately flew to my family, presented them before the Lord; and from that day to the present I have been faithful, and am determined, through grace, that whenever business becomes so large as to interfere with family prayer, I will give up the superfluous part of my business, and retain my devotion; better to lose a few shillings, than become the deliberate murderer of my family, and the instrument of ruin to my own soul."—*Domestic Life.*

HINTS TO SABBATH SCHOOL TEACHERS.

1. Never suffer a session to pass without presenting to the mind of each child, in distinct and intelligible form, one or more of the fundamental truths of the Bible.
 2. Do, on each Sabbath, whatever can be done on that day to secure the salvation of each pupil; never promising yourself another equally good opportunity. We mean by this, that when the teacher parts from the child at the close of the lesson, nothing should be left undone which he would wish he had done if he or his pupil should be called into the eternal world during the succeeding week.
 3. If we are interested, the impression which our words and actions make, will probably be permanent. We once heard a superintendent say, that when he was a scholar in the Sunday-school, the manner and very countenance of his teacher so fully manifested his interest in him, that he could not help being affected by it. His heart seemed so sincerely engaged in seeking his spiritual welfare, that it compelled him to think of himself, and to pray for himself.
 4. Be simple. Simplicity, everywhere beautiful, is, in the manner of Sunday-school instructions, the very essence of its excellence. Without it the teacher, the superintendent, the pastor imparts no information, makes no abiding impression. Illustrations should not be multiplied, lest they divert the mind from the main subject, and when used they should relate to scenes and habits familiar to the pupil.
- Mr. Kohlmeister, a Moravian missionary, labouring among the Esquimaux had no words to express the Saviour, and he could never discover that they had any correct idea of a friend. But he said to them, "Does it not happen sometimes,

when you are out fishing, that a storm arises, and some of you are lost and some saved?" They said, "O yes, very often." "But it also happens that you are in the water, and owe your safety to some brother or friend that stretches out his hand to save you?" "Very frequently." "Then what do you call that friend?" They gave him in answer a word of their language, and he immediately wrote it against the term Saviour, and ever afterward it was intelligible to them.

5. As to topics of instruction they should be strictly religious. And every view of religion is imperfect which does not exhibit on a broad and luminous field of vision the plan of redemption through the blood of Christ. This is the centre to which every circle of truth must conform. There is no doctrine more simple and intelligible than this, and none so little understood by impenitent adults. The difficulty does not lie in the doctrine, but in that pride of heart which will not permit them to see its simplicity and beauty. But in the mind of youth this barrier has not obtained the height and strength it gains in maturer years, and consequently those who have to deal with children possess an advantage, which if once lost may never be regained. It is an incumbent duty then to press this truth home upon them, by showing its nature, and the necessity of its immediate application to them. The introduction of the interesting sciences, as botany, mineralogy, &c. with pictures or specimens, with a view to draw from them religious lessons, is a dangerous reverse of the proper order of instruction. The utmost use that can be made of these and kindred sciences, in this form, is to draw from them illustrations of divine truth; and these should be such, and so used, as to give to the truth, and not to the illustration, the prominent place in the mind. Even in the exercises of reading, where that branch is taught only, we should use exclusively portions of Scripture, or extracts from works of a decidedly religious character. And it may be observed, in this connection, that the principal points to be attained in the exercise of reading, are attention to the lesson on the part of all the class, deliberate and distinct pronunciation, proper modulation of voice, and due regard to the punctuation. None of these are minor concerns, as some would suppose, for where we can succeed in making a child read *appropriately*, we have reason to believe that he reads *intelligently*. So far as the undertaking fails in the former, it fails also in the latter.

6. Remember always the character and destiny of those under your care. It is said that Pericles, the celebrated Athenian statesman, made it a practice to say to himself whenever he was about to address his countrymen, "Pericles, remember that you are going to speak to Greeks, to freemen." The Sunday-school teacher addresses immortal beings, hastening to the judgment seat of God, and the heirs of endless joy or wo.—*Teacher Taught.*

WHY NOT PROFITED BY THE WORD—SOME REASONS.

1. Because the hearers are prejudiced against the preacher. This was the case with multitudes who heard our blessed Saviour. The consideration that he came out of Galilee was enough to lead some of his hearers to turn away from him with disgust, notwithstanding the unsurpassable excellence of his instructions. His being a carpenter, and the supposed son of a carpenter, was enough to close the ears of others against his heavenly counsels. His eating with publicans and sinners prejudiced still others. The probability is that not one in a hundred of those who heard Christ preach, were profited by what they heard. The same is true of the hearers of the Apostles. Some were disgusted with their ignorance and want of education; others with their being Galileans; others, because they were Jews; and others still, because they proclaimed

doctrines which were new to their hearers. Some hearers of almost every preacher fail of being profited by his ministry, in consequence of their prejudices against the man.

2. Because they hate the doctrines preached. As our blessed Lord was preaching in Nazareth, the people wondered at the gracious words which proceeded out of his mouth, and seemed likely to be profited by his instructions. But when he exhibited the sovereignty of God, in feeding widows and in cleansing lepers, their intense hatred of this doctrine excited their wrath against the preacher to such an extent, that they determined to take his life. So when Paul narrated God's dealings with him, while he stood on the stairs of the castle at Jerusalem, his vast audience listened attentively to him, till he threw out the offensive intimation that God had a regard for the *Gentiles*. At this they took fire, and "lifted up their voices, and said, Away with such a fellow from the earth; for it is not fit that he should live." Thus hatred against the known sentiments of a preacher prevents many hearers from being profited by the word preached.

3. Because they do not give sufficient attention to the word preached, to enable them to understand its force and bearing. They suffer their minds to be occupied with the appearance of things around them—with persons, dresses and other externals—or, they allow their thoughts to wander away on other scenes and subjects, during the preaching, so that they do not get a connected view of the subject presented, others lose the train of thought by allowing themselves to deze a part of the time. We can not wonder that people are not profited by the word, if they do not give close and undivided attention during the preaching.

4. Because they allow themselves to hear for others, and thus turn the point of the sword in a wrong direction to be pierced by it. They are so very charitable in giving away the precious truth, that they do not receive the portion intended for themselves, and of course are not profited.

5. Because they do not come to the house of God with the expectation and desire of being profited. They do not pray that the Lord would go with them, and give them grace to feed on the sincere milk of the word, that they may grow thereby. They visit the sanctuary from habit, rather than from any definite desire to obtain benefit. Hence as Sabbath after Sabbath passes, without its privileges imparting any blessing to them, they are not disappointed.

6. Because they suffer the influence of the preached word to be counteracted, and effaced from their minds, before it has time to take root. On the way home from Church, or soon after reaching home, conversation on other subjects, or other things check the word, and prevent good results.

7. Because the word is not preached with sufficient clearness and simplicity, or with sufficient directness and point. The sword, if drawn out of the scabbard, is wrapped about with so many wreaths, that its point and edge are not felt.

8. Because the hearer suffers his attention to be more taken up with the *manner* of the preacher, than with the word preached. This is apt to be the case in hearing a good minister, especially if he have some peculiarity of manner.

9. Because the word preached is not mixed with faith in the heart that hear it. This is a very common fault. This is what ruined the Antediluvians, and the sons-in-law of Lot, and the Israelites in the wilderness. This is what ruins all impenitent sinners.—*New York Evangelist.*

THE BIBLE.

The Bible indeed is no ordinary book, and must be studied with no common diligence, no slight reverence, and no trifling assistance; but when so studied it opens a field alike rich and inexhaustible. It comprises the largest variety of materials, with

the closest unity of design, and the most majestic harmony of proportion. All tends to one purpose, all centres in one object, the glory of God, in the salvation, the sanctification, the perfection of his intelligent creatures; or, to speak all in one comprehensive phrase, the final union of all things in Christ, and under Christ, as Head over all things to the Church. And here it is observed, that throughout the announcement of this vast design, no capacity, or taste, or disposition of man, is left without its proper food, its just excitement, and its full employment. But holy Scripture is not only or chiefly the instruction of our souls—it is also in a just, though hunted sense, the very life of our souls. "The words that I speak unto you," said our divine Redeemer, "they are spirit, and they are life." It is by this truth that we are to have our hearts purified. It is by this incorruptible seed that we are to be born new. It is by this heavenly nutriment that we are spiritually to increase in wisdom, and stature, and favour with God and man. Happy are they who have acquired a relish for this food of angels! Happy they who drink of this pure water of life, which proceedeth from the throne of God and of the Lamb; and which, while it softly floweth, maketh the wilderness as Eden, the desert as the garden of the Lord! To them the sacred Scriptures are indeed a refuge from the heat, a shelter from the storm, a covert in a waste and weary land; affording a green pasture, and those still waters of comfort, beside which we may be also led by our ever-present and ever-watchful Shepherd.—*Bishop Jebb.*

HOW AMIABLE ARE THY TABERNACLES, O LORD OF HOSTS!—God is love; wherever he dwells, the place must be lovely. His tabernacles are the places where he meets his people, affording them the plentiful supplies of all things necessary for their soul's growth in the knowledge of himself and Jesus Christ whom he hath sent, whom to know is eternal life. There he graciously reveals himself unto his people, in all the endearments of an affectionate Father in Christ Jesus, in all the love of a God in covenant with them in the same Jesus. Where God manifests his presence, all must be amiable. His cloudy, fiery pillar speaks his majesty's glory, power, and love; his enemies are terrified; his children, encouraged by him, put their trust in him, glory in him as a just and holy God, as a God of infinite love and amazing condescension. What holy intercourse, what sweet communion, is carried on in God's house of prayer with himself and the redeemed by Christ, when he condescends to draw near to them who are drawing nigh unto him; when he regards their supplications, and restores comfort to his mourners, lifting up the light of his countenance upon them, and causing their hearts, to leap for joy! The convinced sinner comes and hears of divine love in God's giving his Son for sinners and to sinners; and through the loving operation of the Spirit, his heart is open to receive the loving Saviour. The struggling wayfaring Christian, encouraged by the same love of God, is making continual application to Christ, because he is convinced that in him it pleased the Father all fulness should dwell. The poor, mourning, grieving backslider finds God telling him he will heal his backslidings, because he has loved him freely. The sick and afflicted believer rejoices in his afflictions, when he hears in the tabernacles of the Lord that his afflictions are appointed of the God of love, and tokens of his fatherly affections.—*Rev. J. W. Peers.*

THE LORD'S DAY.—He, and he only, is the safe and happy man who truly calls the Sabbath a delight. If we do so, we may entertain a comfortable hope, that we are in a state of preparation for the everlasting Sabbath of the blest. In the mansion of our Father, prayer, and praise, and holy contemplation, and the society of glorified spirits, and the presence of the great God, and

the performance of his good pleasure, and his mercy, throughout worlds and systems unknown and undiscovered, shall constitute the happiness of those admitted to that heavenly rest. Now each returning Sabbath affords a shadow of these things to come. But it is not by the best possible employment of one day in seven, that we can be fitted for the happiness of the blessed. The Lord's day must become the heaven of this present life, or it will never be the forerunner of a better life to come. Our Sabbath thoughts, and words, and works, must diffuse a sweet but powerful influence through all our other days. Like a fountain of living water, they must flow through every portion of our conduct. Like that mystical stream which attended the Israelites through the wilderness, they must never desert us till we reach the Canaan above.—*Bishop Jebb.*

CAUTION IN JUDGING.—While Hannah, the mother of Simeon, was offering up a silent prayer to heaven at Shiloh, she became an object of rash and undue reprehension. Eli, the high priest, supposing her to be intoxicated, hastily said to her, "How long wilt thou be drunken?" To this severe censure Hannah replied, "No, my lord, I am a woman of sorrowful spirit; I have drunk neither wine nor strong drink, but have poured out my soul before the Lord." This rash and unwarrantable judgment of Eli is left on record in order to teach us to be cautious in forming and expressing our opinions respecting the characters and states of others. The ground on which we build our judgments should always be such as intimate knowledge and careful observation pronounce to be solid, or, like Eli of old, we may precipitately condemn what Jehovah approves, and offend against the generation of the righteous. Certain it is, our knowledge of the exercises and feelings of others is at best very circumscribed. The heart has concealed from our view; it is known to God only. Hence, we shall always be exposed to error unless we conform to the rule of judgment prescribed in the Divine Word. Hypocrites will deceive us, and we shall be deceived in God's children. Take heed, then, how ye judge; for with what judgment ye judge ye shall be judged, and with that measure ye mete it shall be measured to you again. Deliberately weigh actions and circumstances and judge righteous judgment.—*Christian Intelligencer.*

FORGIVENESS.—How great is the contrast between that forgiveness to which we lay claim from God towards us, and our temper towards others! God, we expect, will forgive us great offences—offences many times repeated; and will forgive them freely, liberally, and from the heart. But we are offended at our neighbour, perhaps, for the inmost trifles, and for an injury only once offered; and we are but half reconciled when we seem to forgive. Even an uncertain humour, an ambiguous word, or a suspected look, will inflame our anger; and hardly any persuasion will induce us for a long time to relent.

The Rev. Leon Richardson was once conversing with a brother clergyman on the case of a poor man who had acted inconsistently with his religious profession. After some angry and severe remarks on the conduct of such persons, the gentleman with whom he was discussing the case concluded by saying, "I have no notion of such pretences; I will have nothing to do with him." "Nay, brother, let us be humble and moderate: remember who has said, 'making a difference.' With opportunity on the one hand, and Satan at the other, and the grace of God at neither, where shall you and I be?"

SALMASIUS.—When Salmasius, who was one of the most consummate scholars of his time, came to the close of life, he saw cause to exclaim

bitterly against himself. "O," said he, "I have lost a world of time! time, the most precious thing in the world! whereof had I but one year more, it should be spent in David's Psalms and Paul's Epistles—O sir!" and he again to those about him, "maud the world less, and God more!"

Man can suffer but he cannot satisfy; God can satisfy, but he can not suffer; but Christ being both God and Man, can both suffer and satisfy too, and so is perfectly fit both to suffer for man and to make satisfaction unto God. And thus Christ having assumed my nature into His person, and so satisfied Divine justice for my sins, I am received into grace and favour again with the Most High God.—*Bishop Beveridge.*

LOVE TO CHRIST.—Love to Christ is as important in practice as it is just in principle. The question, "Lovest thou me?" answered on each occasion by Peter in the affirmative, and then followed by his reinstatement in the apostolic office, may serve to remind us, that the surrender of the heart to Christ is the grand qualification for his service. Not only is love to him the soul of all acceptable obedience, the constraining motive which alone imparts to our conduct any moral value, but it is the only principle whose operation is sufficiently energetic and extensive to meet all the difficulties and demands of the religious vocation. The soul that is a stranger to this vital principle must be without energy, enjoyment, or life. Its knowledge, however correct or extensive, is vain, and the most imposing professions, the most splendid gifts, are like the sounding brass or a tinkling cymbal.

ANNUAL MEETING OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN IRELAND.

It was our intention to give a synopsis of the proceedings of this Court, but our papers came to hand too late to admit of this. We take from an exchange paper the following account of the Assembly:—

The General Assembly of the Presbyterian Church in Ireland met on the 5th day of July, in the Rev. Dr. Cook's church, May-street, Belfast, and was opened with a sermon by the Rev. John Bleckley, of Monaghan, the Moderator for the past year.

The out-going Moderator having moved that a successor to him in office be appointed, the Rev. Henry W. Molyneux, D. D., of Larne, was elected by acclamation.

After the reading of some reports of Synods, a lengthened and animated discussion was had on the "Magee College." The Assembly refused to recognize the Magee College as their College, unless the Trustees would make the Westminster Confession of Faith a *test* in the election and appointment of Professors—that every Professor on his appointment to fill any of the chairs in the college should be required to sign the Westminster Confession in terms of the Assembly's formula.

The Report of the "Sabbath Observance Committee" was read by the Rev. Dr. Manely, Ballymacarett. The Report condemned in the strongest terms the opening of the Crystal Palace at Sydenham on the Sabbath. The Committee forwarded a petition to the Legislature, signed by 5,200 of the working men in Belfast, "against a measure which they considered was dishonouring to God." After noticing the habitual violations of the Sabbath, by pleasure excursions and such public movements, and regretting the facilities which local railway companies gave to those violations, the report concluded with a reference to the subject of intemperance, stating that it would be a great desideratum if the Legislature would pass a law prohibiting the sale of intoxicating drinks.

Dr. Killen, Professor of Ecclesiastical History to the Assembly, read the report of the Committee on Foreign Correspondence—a letter from "the United States Presbyterian Church"—and the commission of the Rev. Mr. Monod to attend the Assembly from the Union of the Evangelical Churches in France.

The Rev. Mr. Monod then addressed the Assembly. He gave a detailed history of the Reformed Church of France; and related the difficulties under which it labored, from the time of the first Napoleon, down to the opening of the Synod in 1848—the first of the kind for a hundred years.

The Home Mission Report was read by the Rev. John Edgar, D. D., of Belfast; after which Mr. Crotty, the Assembly's missionary at Galway, addressed the house. He stated that during his residence at Galway, 64 Irish teachers, with large families, had been brought out of Rome, and were now members of the Presbyterian Church. Not long ago, a priest who had a wonderful propensity to use his whip and stick, met a lad, and asked him where he was going. The lad replied, "To a protestant meeting." "Oh!" said the priest, "if you go there you will be damned; you are acting in opposition to your principles, and to the authority of your church, and nothing can save you." "Well," said the young man, "will your reverence tell me how far it is from this to Purgatory?" The priest could not bear the insult; he got desperately angry; sent to the police station to have the lad taken up, on the ground that he had insulted him; and was still more annoyed when, on the arrival of the sergeant—a good Presbyterian—he was told that the boy had committed no outrage, and that the police had no power to take him into custody.

The deputation from the General Assembly of the Free Church of Scotland was then introduced. It consisted of the Rev. Drs. Beith, Cunningham, Begg, and Candlish, with James Lyon, Esq., ruling elder. The members of the delegation severally addressed the house, and acknowledged their profound gratitude for the "efficient aid" and "cordial sympathy" received from the Irish Presbyterian Church.

The Report of the Colonial Mission showed it to be in a flourishing condition—it possesses means in abundance and only wants the men to assume the duty.

After the reading of the report on the Jewish Mission, the Rev. Mr. Robson, one of the Assembly's missionaries to the Jews, being present, delivered a lengthened address. In Damascus, the missionaries had to encounter many difficulties. They had, by years of hard labour, to acquire a new language; to have much to do with controversy, and to guard against persecution.

A lengthened discussion was then had as to whether the Assembly would commit the examination of young men for entrance into the theological classes, and licensure, into the hands of the different presbyteries or synods—or have the general Examination Committee continued. The latter was the mind of a majority of the Assembly, and the overture on the subject was rejected.

The deputation from the English Presbyterian Church, consisting of Rev. Messrs. Duncan and Cathcart, with Mr. Gillespie, ruling elder, was then introduced and addressed the Assembly.

The Rev. Professor La Harpe, from the church at Geneva, then addressed the house on behalf of that Society; after which, on motion of Dr. Cooke, subscriptions were taken up in aid of the Society.

The thanks of the Assembly were given to Rev. W. D. Killen, D. D., for the important service he has rendered in completing the "History of the Presbyterian Church in Ireland," which was left unfinished by the late Dr. Reid.

After the Committee on the Church and Maze Fund had been re-appointed, the Moderator closed the Assembly, briefly expressing his satisfaction with the proceedings, and pronouncing the benediction.

SELECTIONS FOR THE YOUNG.

The Rev. Leigh Richmond was a very devoted Minister of the Gospel in the Church of England. He is well known to the Christian community as the author of several beautiful narratives, such as "The Dairyman's Daughter," "The Young Cottager," and "The African Servant,"—narratives which have been read with great interest by many, both young and old, and which have been blessed to the conversion of many souls.

Mr. Richmond was a most affectionate father, and with the view of promoting the spiritual good of his children, was in the habit of writing letters to them. As these letters may prove both interesting and useful to our young readers, we shall occasionally introduce one into the pages of the *Record*. The following letter was addressed to his second daughter, on the occasion of her birth-day:—

October, 1815.

MY DEAR CHILD.—This may probably reach you on your birth-day. It is a day which should remind you of the importance of time, and the swift approach of eternity. It bids you remember your Creator in the days of your youth. But have you ever done so aright? Have you seen yourself a sinner, and gone to the blood of Christ for pardon? Form and notions never yet saved a soul; and have you, indeed, ever gone further than forms and notions? My child, be in earnest: it is no trifle whether you have real grace or not: it is every thing to a certain point, and to act upon it. Do you feel a burden of sin for daily offences? do you repent? do you pray from the heart? Suppose God were to see good to bring you to a bed of death, where are your evidences that you are really his child? Think in how many ways you have offended him in thought, word, and deed. What but a Saviour's blood can wipe the guilt away?

It is full time, my dear Fanny, that you show a decision of character, in that humble yet determined separation of life, which distinguishes a communion—also, too common—nominally Christian child, from a child that believes in Christ, loves God, and is taught by the Holy Spirit.

Secret, free prayer, is a great testimony that a work of grace is begun. But do you thus pray? Have you found out the sins into which you are the most liable to fall, and most easily tempted to commit? These are your bosom foes, and must be resisted in a different strength from any which you naturally possess. That strength is only to be obtained in Christ, and by believing in him, and him alone. Grace, free-grace, reigns in every step of the Christian progress. Do you ever feel these things as a matter of uneasiness, or desire, or hope, or fear? It will not satisfy me, and I hope it will not satisfy you, that you have had so many advantages of a Christian education, unless you prove to yourself and me, that there is a work of the Spirit in your heart. What a delightful display the Lord gave us of his goodness and power, when that dear and beloved woman, your mother and my wife—it is my highest earthly privilege to call her so—lay, as we thought, on the bed of death. You cannot have forgotten it; no one that saw it ever could. But that day was a warning and consolation for us: oh, may we use it as both. But do not deceive yourself: mere natural feelings and meltings of heart are not enough. Sin, sin is the great cause of sorrow; and therefore must you weep. Carry sin to Jesus; he will hide it for ever from his Father's sight. Angels rejoice when children weep for sin.

Read "Little Jane." Two Sunday-schoolers at Manchester have been converted to God this summer, by reading it: and must my own dear child heed it not? I trust not. Pray, dear

Fanny, for faith and love to the Saviour. Happy shall I be to hear from yourself—when it does indeed come from your heart—either by letter or word of mouth, that you feel a true concern for your never-dying soul. And so may God give you many happy years, if it so please him. If not, may he take you, as a pardoned sinner, to himself, in his own time. Love to my dear H. From her, and your truly affectionate

FATHER.

THE YOUNG DISCIPLE.

There dwelt in the Holy Land, eighteen hundred years ago, a boy, who knew what it was both to sow well and reap well. As to the first, or the sowing, he enjoyed none of the advantages which children in our day enjoy. There were then no attractive books for the young, no royal road to knowledge, no decorated books to allure, and no illustrated books to simplify. There was no printing to make learning common—all had to be copied with the hand of man; and, at a period long subsequent to that, some of these written volumes were as valuable as a whole estate, or would have cost the income of a parish. But the ardour of that boy overcame every obstacle, and Timothy, the son and disciple of the apostle Paul—for it is of Timothy we speak—did learn to read. It requires little effort of the fancy to picture the group with which the Scriptures make us acquainted when they are telling of that boy. His father was a Greek—that is, a pagan—and perhaps took little interest in the godly training of his child; but the young Christian of Derbe had others to care for him. His grandmother, Lois, was his early teacher, and it was in the wisdom of God's word that she trained him. His mother, Eunice, was no less zealous in the same good work, so that Paul had reason cordially to speak of "unforgotten truth that was in Timothy, which dwelt first in his grandmother, Lois, and his mother, Eunice." The result was, that "from a child," that favoured boy "knew the Holy Scriptures, which are able to make us wise unto salvation, through faith which is in Christ Jesus." Through three generations, grace was thus triumphant. The grandmother, the mother, and the boy, had all gathered wisdom from the heavenly store; they had sat down at the feet of the heavenly Teacher, and experienced the truth of Elisha's exclamation—"Who teacheth like God?"

But how did Timothy learn read? In some parts of Ireland, where books were not common in years gone by, it was the custom to teach children to read in the grave-yards, with the tombstones for their primer, and the chiselled epitaphs for their lesson. And missionaries have been known to teach their savage flocks the letters of the alphabet by tracing them on the sand or clay, and making that rude material serve as a substitute for books. Timothy and his godly teachers had no such difficulty to surmount, yet his way to learning was by no means smooth. We must think of him as "a child," stretched on the roof of his home at Derbe, in the original fashion. Eunice, or Lois, is beside him. He has a roll unfolded before him containing the Hebrew Scriptures, or perhaps it is the Septuagint translation of the Old Testament in Greek, and he is busy deciphering first the letters, then the words, and then the rich full meaning of the book which made him, and has made millions besides him, wise unto salvation. And we can easily picture how that devout boy would be encouraged and made glad as he read of Joseph, who sat at Pharaoh's right hand; or Samuel, the prophet; or David, who, while a stripling, slew Goliath, and, when a man, ascended a throne. Little did that boy then dream that his own name was to take so conspicuous a place among those who shine as the stars for ever and ever! But godliness has "the promise of the life that now is, as well as that which is to come;" and Timothy

found, that to seek wisdom early, according to the Word of God, is the sure path to the reality of glory, honour, and immortality; while those who despise that wisdom find only the counterfeit and shadow.

And having thus sowed well "from a child," how did Timothy reap? He became the attendant of the apostle Paul, and again and again did that remarkable man rank Timothy side by side with himself in his holy epistles. He was the apostle's companion in preaching the gospel. He was Paul's "son Timothy," or Paul's "own son in the faith." He was the apostle's "beloved son," his "work-fellow," "his brother," his second self. He was, moreover, the apostle's companion in bonds, when they were called to suffer for the truth's sake. They shared, it would appear, the prisoner's fare, and wore together the prisoner's chain; so that two of the strongest ties which link man to man—a common faith, and common suffering for that faith—knot these two men to each other, and made them like one soul. Nor were they far divided in their death. The tradition is, that Paul was beheaded at Rome for his adherence to the truth; and from the same source we learn that Timothy suffered martyrdom at Ephesus—the death of glory, for which thousands in early age panted.

But Timothy reaped something better still than the martyr's crown. The letters which Paul addressed to him, rank among the most touching portions of the Word of God. Through the son of Eunice there has come down to each successive generation of ministers, for eighteen hundred years, the instructions which the Holy Spirit designed should fit them for their holy calling, so that even among the sons of men, the promised "brightness of the firmament," which is to encircle the globe for ever, has long encircled him who knew the Holy Scriptures from a child, and whom these Scriptures made wise unto salvation. Paul once described Timothy as "faithful in the Lord;" and he stands out before us now a monument of the Lord's faithfulness to those who trust in him before the sons of men.—Seed-Time and Harvest.

RETURN OF THE LATTER RAIN.—Dr. Duff, of Calcutta, missionary of the Free Church of Scotland, stated at the late meeting of the General Assembly, that last autumn, for the first since the destruction of Jerusalem, "the latter rain" had returned to the Holy Land; and as this is predicted by the prophet Joel, in connection with the return of Israel, and is, indeed, the one great desideratum for the restoration of fertility to the soil of Palestine, it is regarded with intense interest by the students of prophecy.

DISCRETION.—In contentions be always passive, never active; upon the defensive not the assaulting part; and then also give a gentle answer, receiving the furies and indiscretions of the other like a stone into a bed of moss and soft compliance; and you shall find it sit down quietly: whereas anger and violence make the contention loud and long, and injurious to both parties.

MERCY AND MERIT.—For God to have mercy and for thee to have merit, do not accord together; if it is of grace, then it is no more of works, but if of works, then it is of merit, and not grace, for if thou payest what thou owest, no favour is shewn to thee; but if he shew thee mercy, thou dost not pay; therefore we must let him act alone towards us, receive from him, and believe.

THE CHURCH'S CONFIDENCE.—Let as many as are looking after a day of mercy to the Church of God, pray and believe upon this ground, that the time of it is neither in the frail hands of those that favour and seek it, nor in the hands of those that oppose it, how strong and subtle soever they be; but in that Almighty hand, that doth in heaven and earth what pleaseth him.

THE TRUE CHRISTIAN.

He endeavors continually to walk with God, and to have his conversation in heaven; so that in the midst of company, and in his converse among men, he often lifts up his mind in holy ejaculations to heaven. Phil. iii: 20.

He walks in a lively sense of God's omniscience and omnipresence, and prefers the will and favor of God before that of men. Psalm cxxxix.

He endeavors that his prayers be as frequent as his wants, and his thanksgiving as his blessings. 1 Tim. iv: 4, 5.

To advance the glory of his Maker, is the very centre of all his actions; and the doing His will the very joy of his soul, and the conversion of sinners his great delight. Psalm xi: 8.

As his love is wholly fixed upon God, which is an infinite good; so his hatred has no other object but sin, which is an infinite evil. Psalm xiv: 7.

The virtuous and wise are only his guests, which makes him a companion of those that love God, and his delight is among the saints. Psalm cxix: 63.

He strives more to be grave and modest, than to have the reputation of being accounted witty. Eph. v: 15.

He is not only careful of his time, but of his company too; and is more anxious to know himself than to know others. 1. Cor. v: 11.

He abhors the thought of undermining his neighbor or cheating the ignorant; and is ever striving to be a stranger to envy and malice; 1. Cor. xiv: 20.

He follows not the opinion or example of the worst, but of the best of Christians. Phil. iii: 17.

He is so good a husband of his time, as to improve it in doing good to himself and others; for he sees the most busy man must find a time to die, though he will not find a time to prepare for it. Luke xxi: 34.

He cheerfully resigns his will to the Divine will of his Father who is in heaven; for he knows that all things come by His decree or wise permission. Job i: 21.—*Episcopal Recorder.*

The following should have appeared in last number, immediately after the Annual Statement of the Ministers' Widows' and Orphans' Fund.—

ASSETS OF THE WIDOWS' AND ORPHANS' FUND SCHEME.	
Debentures of County of Waterloo	£600 0 0
Do. do. do.	419 0 0
Do. Township of Sarma	500 0 0
Do. Township of Dereham	743 19 0
Deposited on Interest	532 7 6
Balance	50 7 7

£2235 14 1

ALEX. GALE, Sec'y & Treas

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Wakefield, (formerly omitted)	£1 10 0
Port Sarma do.	3 0 0
Montreal do.	4 0 0
John Fisher, Esq., Hamilton, (addit'l)	150 0 0
Rev. Alex. Gale, three rates	6 0 0
P. S. Stevenson, Esq., Hamilton	5 0 0
Lillian Wood, Hamilton	0 5 0
Port Dover and Sincoc	1 0 0
Knox's Church, Hamilton, per Mr. Geo. McKay	12 10 0

ALEX. GALE, Treasurer.

Moneys received at this office up to Aug. 22nd:

RECEIPTS FOR THE RECORD.

VOL. VI.—H Wylie, Edwardsburgh.
VOL. VII.—H Wylie, Edwardsburgh; Jas. Davison, John Auld, Montreal.

VOL. VIII.—J Davison, J Auld, Montreal.
VOL. IX.—J. Davison, John Auld, Montreal; Ramsay, per Mr Leckie, £1 15s; J J Kellie, Martintown, 1s 6d; A McConcehy, H McKay, E Golden, L Ross, Thamesford; A Ross, Esq., Red River; A Murray, Kingston, pays vol 9, and 6d over; W Paul, Kugston, 6d over; James Stewart, Otombee, pays for 12 months; D McCong, Chatham; will write to Mr McColl; Wm Beag, London, 2s will be applied on new volume; Bytown, per Mr G Hay, on account, £5.

FRENCH CANADIAN MISSION.

Martintown, per J. J. Kellie	£1 8 6
Port Dover, per Rev. A. Wadon	0 15 0
York Mills, per Rev. T. Wigham	2 3 0
Fisherville, per do.	1 11 0
Dunnville, per Rev. W. Porterfield	1 5 0
Whitby, front	£1 2 1
Do. rear	0 13 11
Bytown, per G. Dyett, Esq.	5 5 1
London, St. Andrew's Church	8 0 0
London Sabbath School	2 0 0
Prescott, per Rev. R. Boyd	2 12 6
Boston Church, per Mr. W. Laidlaw	2 15 0
Madoc, per Mr. D. Campbell	2 0 0
Highland Creek, per Mr. Thom	1 0 8
Scarboro', per Mr. Clark	2 3 9
Darlington, per R. Fairbairn, Esq.	3 10 0
Wakefield, per Rev. J. Corbett	2 5 0
Brockville, per Rev. J. McMurray	2 0 0
Port Dover, (additional)	0 15 0
Melville Church, Fergus	5 17 6
Chalmers' Church, Woodstock	2 0 0
Blandford and Innerkip	1 16 10
Streetsville	4 2 6
Dundas and Ancaster	2 1 3
Guelph	6 0 0
Pushneh East Church	3 15 0

BUXTON MISSION AND SYNOD FUND.

Coté Street Church, Montreal	£15 19 10
Prescott, per Rev. R. Boyd	8 8 6
Knox's Church, Toronto	10 5 0

The following sums were received for the Buxton Mission, by Rev. W. King:—

July 13. Brockville	£8 0 0
" 19. Bellamyville	1 0 0
" 20. Kemptville	3 6 0
" 21. Spencerville	2 10 0
" 25. Coté Street, Montreal	22 2 6
" 26. LaChute	2 12 6
" 28. St. Therese	0 17 0
Aug. 4. Quebec	50 0 0
" 4. St. Gabriel St. Ch., Montreal	2 17 6
" 4. Do. Annual Collection	5 0 0
" 7. Bytown	7 10 0
" 9. Perth, (part of collection)	4 7 6
" 12. Carleton Place	1 10 0

JEWISH AND FOREIGN MISSIONS OF THE FREE CHURCH OF SCOTLAND.

Ekfrid	£0 5 0
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KNOX'S COLLEGE FUND.

Ekfrid	£0 7 6
Martintown, per J. J. Kellie	0 5 0

MISCELLANEOUS.

Mr. Kynoch, Wallaceburgh, two copies of Trust Deed, per Dr. Burns	£0 5 0
Mr. Jas. Mair, Nottawasaga, on ac. of Gaelic Scriptures	1 5 0

DONATIONS TO THE MUSEUM OF KNOX'S COLLEGE.

From Rev. R. Irvine, Toronto—An Indian Pipe.	
From R. Reid, Esq., Sauguen, per Rev. W. S. Ball—An Indian War Club.	

STUDENTS' MISSIONARY SOCIETY.

Knox's Ch., Bytown, per J. Darie, Esq. £1 8 9
Kenyon S. School, per Mr. Nicholson. 0 10 0
J. REXIE, Treasurer.

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

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

- 1.—For the best examination in the Grammar of the English Language, open to all entrants, £2 10s.
- 2.—For the best examination in the Grammar of the Latin Language, open to all entrants, £2 10s.
- 3.—For the best examination in the Grammar of the Greek Language, open to all entrants, £2 10s.
- 4.—For the best examination in the Grammar of the French Language, open to all entrants, £2 10s.
- 5.—The George Buchanan Bursary of £10, (founded by Isaac Buchanan, Esq.) for eminence in Latin and Greek, as proved by examination in the Grammars of both Languages—in Cicero's Orations against Catiline, II. and III.—Vulgi, Aeneid, Lib. IX—Georgics, Lib. IV.—Horace, Odes, Lib. III.—in Lucian's Tuon—Homer, Iliad, Lib. VI.—Xenophon, Anab. Lib. II.—Roman Antiquities—with an exercise in Latin Composition.
- 6.—For the best examination in the Hebrew and Septuagint of Proverbs, and Psalms 2, 16, 22, 24, 68, 72, 89, 110—£5.
- The Gaelic Bursaries of the Colonial Committee of the Free Church of Scotland.
- 7.—For the best examination on the Grammar of the Gaelic Language, with Readings and Shorter Catechism, £4.
- 8.—For the best written exposition, in Gaelic, of the Lord's Prayer, £6.
- 9.—For the best Essay on the Characteristic Principle of Paley's Ethical Philosophy, with its Defects, making particular reference to the Fourth Commandment—£5.
- 10.—For the best Analysis of Butler's Analogy, Part first—£5.
- 11.—For the best Statement of Hume's Sophisms on Ther-m and Christianity, with a brief synopsis of the answers of Campbell and Chalmers—£5.
- 12.—The John Knox Bursary of £10 (founded by Isaac Buchanan, Esq.) for the best Essay on the Covenants of Works and Grace; their Points of Agreement and of Distinction—with a brief Exegetical Analysis of Rom. v. 12—21.
- 13.—For the best account of the Manuscripts and Ancient Versions of the New Testament; with instances of Mis-translation from the Greek in the Latin Vulgate, (New Testament)—£5. Originality in instances quoted, will be deemed an additional excellence.
- 14.—A Bursary of £5, (by Mrs. Dr. Willis) for the best two specimens by the same Student, of a Morning Public Prayer—not exceeding fifteen minutes. The test of excellence to be in the happy combination of fulness of suitable matter, with minuteness or variety of reference to special objects; and of devotional sentiment, with appropriate and varied expression.
- 15.—For the best Essay on the History of the Pelagian Heresy—£5.
- 16.—Bursary (by the Second Presbyterian Congregation, Toronto,) of £5, for the best Examination in the first Six and the Eleventh Books of Euclid—in Algebra, embracing Simple and Quadratic Equations, Arithmetical, Geometrical and Harmonical Proportions, and Surds.

REMARKS.

1. The Essays to be given into the Secretary of the Professors' Court, on or before the first day of November.
2. The days of Examination to be specified at the opening of the College in October.

3. The Essays must be correctly and legibly written, with mottos on the title pages, instead of the names of the authors.

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

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

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

TORONTO ACADEMY.

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

Tuition Fees, per Term of 11 Weeks:

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

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

Board, per Term..... £7 0 0
Washing..... 0 12 6
and each Boarder is required to provide Towels, Sheets, &c. All Fees payable in advance.

J. A. SMITH,
Principal.

Aug. 1853.

PRIVATE EDUCATION.

The Rev. ALEXANDER GALE.

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

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

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

ALEXANDER GALL,
Logic, Mount Albion P. O.

22nd July, 1853.

BELLS!

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

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£500 FOR INVESTMENT.

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

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

July, 1853.

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

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

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

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

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

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

THE TERMS WILL BE AS FOLLOWS:

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

Day School, per Quarter of Eleven Weeks.
Younger Pupils—Elements of English Reading, Spelling, and Grammar..... £0 15 0
English Reading and Composition;
Geography and History; Arithmetic; Penmanship, and Needle-work..... 1 5 0
French, Geometry, Algebra, Experimental Philosophy, and Natural Science..... 1 10 0
Music..... 2 0 0
Other Branches as may be arranged.

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

NEW BOOKS AND NEW EDITIONS.

Fresh arrivals from Britain and the United States.

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

Lyell's Elements of Geology.
Layard's New Work, Babylon and Nineveh.
The Lamp and the Lantern, by Dr. Hamilton.
Three months under the Snow.
Sequel to Mamma's Bible Stories.
A Hundred Short Stories.
The Collier's Tale.
Frank Harrison.
Bolton's Call to the Lambs.
The Gospel Glass, by Stuckley.
Memoirs of Mrs. H. N. Cooke.
Ryle's Startling Questions.
Wardlaw on Miracles.
Memoirs of W. A. B. Johnston.
Letters and Diaries of P. Sapphir.
James' Female Piety.

Kitto's Life and Death of Christ.

Whately's Historic Doubts.
D'Aubigne's History, 5th vol.
James' Course of Faith.
Gillilan's Martyrs, Heroes, and Bards, of the Scottish Covenant
Charnock on the Attributes 15 0
Haldane on the Romans..... 13 9
Dr. Chalmers' Life, 4th vol..... 6 3
Daily Commentary by 180 Clergymen of Scotland, being a Companion to Family Worship..... 17 6
Cheever's Reel in the Bottle.....
Dr Williams' Religious Progress..... 3 9

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

IN THEORY AND PRACTICE:

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

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

TO KIRK SESSIONS, &c.

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

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

THE CANADA LIFE ASSURANCE COMPANY, HAMILTON,

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

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

GREAT ATTRACTION!

CHRISTMAS AND NEW YEAR'S GIFT BOOKS.

CHARLES FLETCHER announces that he has received a choice selection of BOOKS, suitable for CHRISTMAS and NEW YEAR'S PRESENTS, among which are

REYNARD THE FOX,
Most beautifully and profusely illustrated.
THE EARLY REFORMERS,
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