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# 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. XI.

TORONTO, JANUARY, 1855.

No. 3.

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## SYNODICAL COLLECTIONS FOR THE YEAR,

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

## PRESBYTERY OF TORONTO.

The next ordinary meeting of the Presbytery of Toronto will be held in Knox's College, Toronto, on Wednesday, the 24th January, at 10 o'clock, A. M.

T. WIGHTMAN, *Pres. Clerk.*

## PRESBYTERY OF MONTREAL.

Next ordinary meeting is appointed to be held within the Session House of the Free Church, Colé Street, Montreal, on Wednesday, the 31st January, at ten o'clock, A. M.

D. FRASER, *Pres. Clerk.*

## PRESBYTERY OF KINGSTON.

The next ordinary meeting of Presbytery is appointed to be held at Belleville, on Tuesday, 23rd January, at 10 o'clock, A. M.

W. GREGG, *Pres. Clerk.*

## PRESBYTERY OF LONDON.

The next ordinary meeting of this Presbytery will take place at London, on the second Wednesday of January, 1855, at 10 o'clock, A. M.

JOHN SCOTT, *Pres. Clerk*

## PRESBYTERY OF BROCKVILLE.

The Presbytery of Brockville will hold its next ordinary meeting at Prescott, on the first Tuesday of February, 1855, at 11 o'clock, A. M.

JOHN McMURRAY, *Pres. Clerk.*

## PRESBYTERY OF PERTH.

The next ordinary meeting of this Presbytery will be held at Perth, on the second Tuesday of January, 1855, at 7 o'clock, P. M.

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

## PRESBYTERY OF COBOURG.

The next ordinary meeting of this Presbytery will take place at Cobourg, on Tuesday, the 9th January, 1855, at 9 o'clock, A. M.

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

## PRESBYTERY OF COBOURG.

The Presbytery of Cobourg held a meeting at Cobourg on the 31st October; the attendance of ministers was pretty large, but as usual there were very few elders—this is much to be regretted, because unless the elders take their place the proceedings of the Presbytery are almost unknown to the congregation.

The report of Mr. Thompson's labors at Trenton was read, and the Presbytery was gratified at the progress of the work of God in Trenton and Murray.

Rev. D. McLeod was instructed to have printed and to forward to each minister a copy of the questions on the state of religion in their congregations; and also the questions concerning Sabbath schools; and the Presbytery directed that the answers to these should be in the Clerk's hands by the first of March, 1855.

At the suggestion of the elders present the Presbytery resolved to call the attention of congregations to the minute of Synod anent the support of the ministry, the necessity for having deacons ordained in all the congregations, to take charge of the financial concerns, and of regularity in all financial matters; and for the carrying out of their intention a Committee was appointed, consisting of ministers and elders.

The Presbytery directed the Treasurer to pay Mr. McMillan the sum of £30, for his services as Missionary Catechist during the summer.

Mr. McMillan gave a pleasing account of his labors during the summer; was then examined, and commended to the Committee of Knox's College.

Mr. Thomas McNaughton appeared before the Presbytery and stated his desire to study for the

ministry in connection with this Church. After a satisfactory examination, the Presbytery agreed unanimously to approve of his design and commend him to the Committee of Knox's College, which was accordingly done. Financial returns were presented from several of the congregations and examined. Those congregations which have not reported for the past half-year are directed to forward their reports to the Clerk immediately.

The following missionary meetings were appointed for the month of January.

Cobourg, Monday 8th.  
Grafton and Coldsprings, Tuesday, 9th.  
Baltimore and Colborne, Wednesday, 10th.  
Trenton, Thursday, 11th.  
Murray, Friday 12th.

The next meeting was appointed to be held at Cobourg, on Tuesday, 9th January, at nine o'clock, A. M.

## PRESBYTERY OF KINGSTON.

The Presbytery met at Belleville on the 8th November. It was reported that the Synod's Home Mission Committee had appointed Mr. McMeekin to labor during the winter within the bounds of the Presbytery.

The following missionary meetings were appointed to be held, viz.:

Belleville, . . . . .	Monday, 22	Jan.
Demorestville, . . . . .	Tuesday, 23	"
Pictou, . . . . .	Wednesday, 24	"
Kingston (Chalmers' Ch.)	Monday, 5	Feb.
Gananoque, . . . . .	Tuesday, 6	"
Kingston (Brock-street)	Wednesday, 7	"
Melrose, . . . . .	Tuesday, 13	"
Roslin, . . . . .	Wednesday, 14	"
Madoc, . . . . .	Thursday, 15	"
Storrington, . . . . .	Tuesday, 13	"
Ballinahinch, . . . . .	Wednesday, 14	"

Messrs. Burns and Gregg reported that they had visited and preached in Madoc, and that Commissioners had been duly appointed, but unforeseen circumstances having prevented their appearance, the subject of Mr. Chesnut's resignation was deferred till next meeting.

The Presbytery enjoined Session Clerks to forward their Records for examination at the meeting preceding the Synod.

The Presbytery adjourned till the day following, when the subject of ministerial support was taken up, and a Committee appointed to visit the congregations within the bounds, and confer with them on this subject; also to prepare a form for half-yearly statistical returns, and report to next meeting of Presbytery. The following are the Committee:—Rev. W. Gregg, *Convener*, the Hon. J. McDonald, Messrs. John Oddie, C. S. Patterson, A. McAlister, J. McLaughlan, and Jonathan Green.

The next meeting was appointed to be held in Belleville on Tuesday, the 23rd of January, at ten o'clock, A. M.

WILLIAM GREGG, *Pres. Clerk.*

## PRESBYTERY OF TORONTO.

The last meeting of this presbytery was held in Toronto, on the 29th of November, and was attended by fourteen Ministers and three Elders.

The following is a brief notice of the principal items of the business before the Court:—

Application was made on the part of the Second Congregation in Toronto, for moderation of a call to the Rev. John Davis, minister at Ballinacorney in Ireland; when, after deliberation, the farther consideration of this matter was delayed till next meeting.

The case of Markham was again considered; when after hearing the statement of the committee appointed to confer with Mr. Boyd, the following motion was agreed to:—

The Presbytery having resumed the case of Markham, and heard the statement of the parties appointed to confer with Mr. Boyd, and see to the interim supply of Markham pulpit, consider that to delay longer a final decision would be inexpedient, and agree accordingly to the acceptance of Mr. Boyd's resignation, and appoint intimation of the vacancy to be made on Sabbath week.

The case of Reach and Brock was then taken up, when the commission reported to the effect, that there was not found such alienation existing as the papers and pleading at last meeting had led the Presbytery to expect.

The following motion on the acceptance of Mr. Mitchell's resignation was, after deliberation, agreed to:—

That this Presbytery having received the report of the committee, appointed to investigate the state of Brock and Reach congregation, after deliberation, agreed to accept Mr. Mitchell's resignation for the reasons assigned by himself, viz., the state of his health and the extent of his field of labour. Intimation of the vacancy was appointed to be made on Sabbath week.

Some matters of finance were attended to—and supplies of vacant congregations and stations were fixed till next meeting of Presbytery.

T. WIGHTMAN, Pres. Clerk.

## PRESBYTERY OF BROCKVILLE.

The Presbytery of Brockville met at Spencer-ville on the 7th of November, when the following, among other matters, occupied the attention of the court. Records of Session as required by the Presbytery, were presented for examination, and a committee appointed to examine them and report. Reports from the several ministers of the Presbytery were given regarding the Collection for the Buxton Mission and Synod Fund. All the congregations had taken up the collection. The Clerk reported that he had furnished the Rev. James Sinclair with all the papers ordered to be given him by the Presbytery, in terms of the deliverance at last meeting. Messrs. Smart and McMurray and A. Sherwood, Esq., Elder, were appointed a Committee to make arrangements for holding the meetings connected with the Presbytery missionary work.

Mr. Thomas Chambers was reported as having arrived as the Missionary appointed to this Presbytery by the Home Mission Committee,—Messrs. Smart and McMurray to arrange his appointments.

The Clerk was instructed to communicate with the several congregations of the Presbytery, informing them that the Presbytery would require a statement to be presented at next meeting, showing what was the annual stipend paid to each minister, and remind them of the deliverance of Synod on the subject.

The Rev. W. J. Macdowell tendered the resignation of his pastoral charge, stating as one of his reasons for taking this step, that he had received a call from a church in the United States to become its pastor. The Presbytery having considered the subject, resolved, that it would not be expedient to take any decided

action in the matter, inasmuch as Mr. Macdowell's loss to the Presbytery could not be well borne, and therefore in the mean time could not receive his resignation. The next ordinary meeting of Presbytery was appointed to be held at Prescott, on the first Tuesday of February, 1855, at 11 o'clock, p.m.

The Missionary meetings of the Presbytery of Brockville will be held at the following times and places:—

Brockville, Tuesday, January 2nd, 1855, 7, p.m.  
Bellamyville, Pres. Ch. Wednesday, 3rd, 6, p.m.  
Moore's School-house, Thursday, 4th, 6, p.m.  
Young Presbyterian Ch., Friday, 5th, 6, p.m.  
Charleston School-house, Monday, 8th, 6, p.m.  
Bedford (Acheson's) Tuesday, 9th, 1, p.m.  
Westport School-house, Tuesday, 9th, 6, p.m.  
Newboro' Sch.-house, Wednesday, 10th, 6, p.m.  
Beverly School-house, Thursday, 11th, 6, p.m.  
Prescott, Tuesday, February 6th, 4-p 6, p.m.  
Edwardsburgh Front Ch., Wednesday 7th, 1, p.m.  
Spencer-ville Pres. Ch., Wednesday, 7th, 6, p.m.  
South Gower Pres. Ch., Thursday, 8th, 10, a.m.  
Mountain Pres. Church, Thursday, 8th, 6, p.m.  
Oxford Mills Presby. Ch., Friday, 9th, 10, a.m.  
Kemptville Gr. Sch.-house, " 9th, 4-p 6, p.m.

A collection will be taken at each meeting for the Presbytery's Mission Fund.

By order of the Presbytery,

JOHN McMURRAY, Clerk.

Brockville, Dec. 14, 1854.

## ARRANGEMENTS FOR MISSIONARY MEETINGS.

To be held within the bounds of the Presbytery of Toronto, adopted at its meeting held in the City of Toronto, on Tuesday, 31st October, 1854.

## SECTION 1.

Toronto, Knox's Church and Cook's Church; Weston and Lambton; Vaughan and King, (English); Markham, Brown's Corners, and Melville Church; York Mills and Fisherville; Scarboro, Knox and Melville Churches; Whitby, Front and Rear.

Committee.—Dr. Burns, Messrs. Reid, Harris, Adams, Wightman, Boyd, Finlay, Laing, and the Professors in Knox's College; Mr. Wightman, Convener.

## SECTION 2.

Vaughan and King, (Gaelic); West Gwillimbury and Bradford; Barrie, Innisfil, &c.; Oro, Orillia, &c.; Thorah, Eldon, &c.; Brock and Reach.

Committee.—Messrs. Meldrum, Lowry, McKenzie, Gray, McTavish, and Mitchell; Mr. Lowry, Convener.

## SECTION 3.

Oakville and Dundas Street; Streecsville; East Toronto and Chinguacousy; Union and Norval; Acton and Boston; Erin and West Caledon; Mono and East Caledon.

Committee.—Messrs. McLachlan, Holmes, Ure, Alexander, and Nisbet; Mr. Holmes, Convener.

## REGULATIONS.

1. Each Convener will be expected to correspond with each of the members of the Committee without delay, to ascertain what places within the bounds of his ministerial charge will require to be visited, and the most convenient hours for the meetings, allowing sufficient time to travel between the stations.

2. On the data thus obtained, each Convener shall make arrangements for the whole of the meetings to be held within the bounds assigned to his charge, of which arrangement he shall give at least three weeks' notice to each of the members of his Committee.

3. Each Minister in replying to the communication of the Convener of his Committee, shall state whether he thinks it will be advisable to have preaching at any, (and if so, what?) station under his charge.

4. That the Convener to the Presbytery be requested to prepare a Statement of the Presbytery's Accounts, together with any observations on the state of the Home Mission field within our bounds, and which may be considered useful, and any arrangements which the Presbytery may contemplate to meet the existing demand, the same to be printed, and copies to be forwarded to the several Convener within one month from this date.

5. Each Convener shall be expected to be prepared with a report to lay before the Presbytery at its meeting in March, 1855.

## OPENING OF NEW CHURCH, AND ORDINATION OF MINISTER, AT DURHAM, ORNSTOWN, C. E.

A new Free Presbyterian Church has been erected in the village of Durham, Ormstown, at the sole expense of the congregation, without any extraneous aid. The Church was opened for Divine Service, on Wednesday, 29th Nov., by the Rev. D. Fraser, of Montreal, who took for his text, *Rev. xiv. 6*. The Church was filled with an impressed and attentive audience. After sermon, Mr. Robert McArthur, Probationer, was ordained as Minister by the laying on of the hands of the Presbytery of Montreal. Mr. Fraser proposed the usual question, and offered the ordination prayer. Mr. Campbell, of Cornwall, addressed the Minister, and Mr. Anderson, of Lancaster, the people, both in appropriate terms. In the evening of the same day, the Presbytery inducted Mr. McArthur into the pastoral charge of the congregation of St. Louis de Gonzague, conjointly with that of Durham. On that occasion, Mr. Anderson preached a truly evangelical sermon, from *Gal. vi. 14*. Mr. Fraser concluded the services by an affectionate and urgent address to the people.

## ORDINATION AT ENGLISH RIVER.

On Thursday, 30th Nov., the Presbytery of Montreal ordained Mr. John Milne, Probationer, to be Minister of the Gospel, at English River. The services were conducted by the same ministers who officiated on the previous day at Durham. Mr. Campbell, of Cornwall, preached with great zeal from *Zech. iii. 2*, and offered the ordination prayer. Mr. Fraser, of Montreal, proposed the questions, and delivered the charge to the young Minister. Mr. Anderson, of Lancaster, followed with an excellent charge to the congregation. The settlement of two evangelical ministers in contiguous congregations, during the same week, is a most auspicious event for the district.—May the Divine Head of the Church seal it with his approbation.

## OPENING OF NEW CHURCH, WATER-DOWN.

The new stone Church at Waterdown, was opened on the 27th of August. The pastor preached in the morning from *Gen. xxviii. 17*. The Rev. Robert Irvine of Hamilton in the afternoon, from *James v. 16*, latter clause, and in the evening the Rev. Mr. Gordon of the Church of Scotland, on the "*Cities of Refuge*." The day was fine, the house was crowded, the audience most attentive, and the collections ample, amounting to about £30. currency. The evangelical denominations of the place set a pleasing example,—they gave up their own appointments, and gave their presence and their means to aid us in our cause.

The people of Waterdown are worthy of many thanks, and much praise for giving an example of self-reliance in building a house to the Lord. The building committee are about free from debt, the whole of the means being raised either in the place, or from those who had something more

than a general interest in the place. The building is neat, substantial, commodious, and most comfortable for minister and people. May many souls be born there!—A. M.

### OPENING OF THE SECOND CHURCH, HAMILTON

Mr. Editor—

I have often perused, with very great interest, the communications that from time to time have appeared in the *Record*, relative to the progress and extension of our beloved Zion; and as I am persuaded that not a few of your readers look for with eagerness, and read with delight, whatever of this nature appears in your pages, I will make no apology for requesting a corner of your next publication, for the purpose of communicating a short account of the progress of our Church and cause in this city. I refer, of course, to the organization of a second congregation in connection with our Church, and the opening of the temporary building, just erected by the small but energetic body who compose it. In all our movements, the hand of an overruling providence can be clearly discovered; and while we, as a congregation, have great reason to thank God and take courage, we trust that there are many warm hearts among your readers, who, perusing these lines, will praise the Lord in our behalf.

Our congregation, as you are aware, is an offshoot from Knox's Church in this city. At the annual meeting of the latter body, held in January last, it was decided upon, that as soon as Knox's Church was provided with a minister, the new organization should be proceeded with, under the auspices, and with the assistance of, the whole congregation. Of course, the project met with considerable opposition from some amongst us—the great argument with its opponents being, that the second congregation was not needed, and that its formation would prove a source of contention amongst an hitherto apparently united people; their axiom in point of fact being, that of sagacious business men in the transactions of ordinary life, that the supply of any article should not be more than equal to the demand. Well, this may indeed be true with regard to the articles for the body, but I most decidedly oppose regulating the affairs of the soul by the same rule. And I think Scripture will bear me out in asserting that the supply of Christian instruction must not be regulated by the demand, but must precede and create that demand.

But not to digress farther, the great majority of Knox's Church congregation thought, from the great increase of population in this city lately, and the crowded state of the building occupied by them, that additional church accommodation for strangers, in connection with our body, arriving here, was absolutely necessary, and accordingly a building committee was appointed, who shortly afterwards collected subscriptions to a considerable amount, for the purpose of erecting a new Church for a second congregation. Immediately after the settlement of the Rev. Robert Irvine in Knox's Church, we were organized as a separate congregation by the Presbytery, and continued to meet for divine worship, every Sabbath, in the large and spacious hall of the Mechanics' Institute. Of the intervening steps taken, I will say nothing. Suffice it to say, that on the approach of winter, we found ourselves worshipping in an immenso hall, altogether unsuited for our purpose, while no steps had in the meantime been taken for the erection of a place of worship. In those circumstances a public meeting of our body was called, and after an earnest, and prayerful consideration of our condition, we resolved to proceed at once with the erection of a temporary place of worship, on the corner of the beautiful site selected for the permanent Church. Contracts for the whole work

were taken next day; and such was the energy with which the undertaking was prosecuted by our friends, that the building, completely finished, was opened for public worship on Sabbath, the 10th inst., just five weeks after the foundation was laid—an effort in Church building unprecedented, I think, in Canada. The previous Friday evening, the temporary elders and managers met in the church for the purpose of invoking the divine blessing upon all the labours of Christian love, in which the congregation, assembling for a time within its walls, may hereafter be engaged. With great interest do we regard the exercises of the evening in question, in connection with our circumstances, remembering on the one hand, as I trust we all desire to do, that

Except the Lord do build the house,  
The builders lose their pain.

And on the other, how much we need not only to have our zeal and liberality quickened, but to have our motives and aims purified and enlarged, so that whatever may be done amongst us, may be done with a single eye to the glory of God, in the extension of His kingdom, and not for any object of congregational idolatry.

The Church was opened for Divine service by our esteemed and honoured friend, the Rev. John Bayne, D.D., of Galt, who preached to densely crowded audiences, in the morning from the 14th verse of the 33rd chapter of *Exodus*, and in the evening, from the 4th and 5th verses of the 8th chapter of *Revelation*. The Rev. Robert Irvine, of Knox's Church, officiated in the afternoon, and preached from *I. Peter*, 2nd chapter, and 3rd verse. The services throughout were impressive, appropriate, and we trust profitable. May the Great Head of the Church grant that the fruits thereof may redound to His glory, in time and eternity.

The collections taken up during the day, amounting to over £30., are to form the basis of a fund for the erection of a permanent church.

The building, which is of wood, and rough-cast, is commodious, well finished, and lighted with gas; is seated for 420 persons, and has a handsome session-house adjoining. The total cost of its erection, amounting to about £450., has already been all subscribed, and paid for. So far we have great cause of thankfulness, and if the Lord would grant us the desire of our hearts, in the speedy settlement over us of one of his devoted servants, our cup of joy would be full.

Weekly meetings for prayer, and mutual edification have been established amongst us, and our Sabbath School will, be in operation next Lord's day, and yet it becomes us to remember, as was truthfully told us by the honoured servant of God, who opened our New Church, that religion is not to be judged, nor success by us attained, by the quantity, but by the quality of our doings. May all our dependence be placed upon God, and we have His faithfulness pledged to our success. May we in every season of trial and temptation, be enabled to go forward with firm and well founded confidence—confidence in our Saviour God alone, and in no degree in ourselves; steadfastly performing every duty, in the face of whatever opposition, looking at all times to Him for grace and strength, and we may indeed expect the realization of that text, from which the first sermon delivered in our New Church was preached,—“My presence shall go with thee.”

Hamilton, Dec., 1854.

A.

### OPENING OF NEW CHURCH IN DUNWICH.

The Church in Dunwich—which we may call the North-east Church, as there are other two Free Churches in the same township,—was opened on Sabbath the 3rd instant. The opening services were conducted by the Rev. John Scott, of London, and the Rev. W. R. Suther-

land, Mr. Scott preaching the forenoon discourse in English, from the text, “Glorious things are spoken of thee, O city of God,” *Ps. lxxxvii.*, 3, and Mr. Sutherland preaching the afternoon discourse, in Gaelic, from *Ps. lxxii.*, 17, “His name shall endure for ever.” Notwithstanding that the day was stormy, and the ground covered with a large quantity of fresh fallen snow, there was a congregation of 200. It was expected, however, that more than twice that number would have been present had the weather been fine. The people connected with the station alone form a regular audience of about 300.

The Church is a frame building, neat and commodious, situated in the north-east of the township, on an elevated spot, not far from the banks of the river Thames. The settlers by whom this was erected, are chiefly Gaelic speaking persons. They seem to be generally prosperous in their temporal pursuits, and in the present instance they have given a good proof of their ability and willingness—only nine months elapsed between the proposal to build a church and its completion,—and at the opening it was virtually clear of debt, as there was a sufficient amount of uncollected money on the subscription list to meet the only remaining instalment.

The station to which this Church belongs was formed, and has been fostered to its present mature state, by Mr. Sutherland. It is now ready to form a separate charge as soon as a minister can be obtained for it.

### OPENING OF NEW CHURCH, PORT-DOVER.

The new Church at Port-Dover was opened for the worship of God on the 10th inst. The Rev. W. T. Ball had been invited to conduct one of the opening services, but special circumstances preventing him from being present, both the forenoon and afternoon services were conducted by the Rev. John Scott, of London. Though the morning was threatening, and the travelling rendered uncomfortable by a change of weather, a large congregation was present on the occasion, perhaps the largest that has ever been assembled in Port-Dover. The village residents of every denomination were present, and many friends from the neighbouring places of Simcoe and Jarvis.

The building is of brick, and is one of the most substantial and at the same time tasteful country Churches that I have seen. It is the second Church that the Free Presbyterians of Port-Dover have erected—at least they bore nearly the whole expense of the erection of the former one, which in a few years they had to yield up to the possession of others. Their loss, however, in that matter has resulted in their gain, as they have now a much more commodious and comfortable church than the one of which they were deprived.

But it is matter of regret, that since our friends then have now such suitable church accommodation, they should be left destitute of church services, being not only without a pastor, but without regular preaching. Though, in their present state of vacancy they are giving proof of temporal prosperity as a congregation, there is reason to fear that their spiritual interests are suffering. When the public means of grace are wanting, the most powerful check against sin, and support in duty is absent. With so many important vacancies within her pale, the Presbyterian Church of Canada should be earnestly praying the Lord of the harvest, to send forth laborers into his harvest.

### MEETING OF COMMITTEE ON UNION.

The Committee of the Presbyterian Church of Canada, on Union, met agreeably to intimation in the College Buildings, Toronto, on the 31st ult. Present, Mr. Gordon, Moderator of Synod;

Dr. Burns, Dr. Willis, Professor Young, Messrs. Reid, Rogers, Grogg, Scott, and Ure, Convener, Ministers; and Messrs. Shaw, Hall, and Heron, Elders.

The Convener after having opened the meeting by prayer, read the correspondence which had passed between the Convener of the Committee of the United Presbyterian Synod and himself, the most important part of which is contained in the following document, which gives the result of a meeting held by the other Committee:

Toronto, 31st August, 1854.

REV. DEAR SIR,

I beg to acquaint you that, agreeably to an intimation, I had the pleasure of forwarding to you some weeks ago, the United Presbyterian Synod in Canada's Committee on Union, met here, yesterday, and adopted the following motion viz:—

"That the committee having read the Deed of the Synod of the Presbyterian Church of Canada, relative to Union with the United Presbyterian Church in Canada, dated Toronto, 17th June last, and having conversed, sometime, thereon,

*Resolved*—I. That the committee express their continued, cordial, approval of the Resolution of the United Presbyterian Synod in Canada, respecting Union with the Presbyterian Church of Canada, under date 8th June last; and in particular, their approval of the second of said Resolutions, in which it is set forth that there are, in the judgment of the Synod, no sufficient reasons for this Church, and the Presbyterian Church of Canada, continuing in a state of separation; and that many great and obvious advantages might be expected, under the Divine blessing, to result from their heartily uniting, on sound and scriptural principles.

II. That the Committee deeply regret to find themselves precluded, by the terms and purport of the above cited Deed of the Synod of the Presbyterian Church of Canada, from taking any steps, at present, towards the accomplishment of the Union in question.

III. That the Committee adjourn *sin die*; and that a copy of these Resolutions, together with a respectful letter from the Chairman, be transmitted to the Convener of the Committee named in the foresaid Deed of the Synod of the Presbyterian Church of Canada."

Now, dear sir, permit me to assure you, that it would have given me the most unfeigned satisfaction had matters presented a more favorable aspect. Nevertheless, I have in no degree ceased to wish and to hope for a union; and in all this, I am sure, I express the mind of many of the best of the ministers, elders, and members of our Church. It seems to me, however, that nothing can be more injudicious than to push the measure prematurely. I trust that in the meantime the great King and Head of the Church will overrule everything for the furtherance of his own glory, and the promotion of pure and undefiled religion.

With respect and esteem,

I am, Rev. dear sir,

Yours faithfully,

JOHN TAYLOR, Chairman.

REV. R. URE, Streetsville.

After lengthened conference the following motion was unanimously adopted: That the Committee having read the resolutions of the Committee of the United Presbyterian Synod in Canada, agree to express their deep regret at the decision come to by the last named Committee which seems to preclude for the present the hope of a joint meeting of the Committees, and declare, that while not disposed to modify in any degree their estimate of the importance of the principles referred to in the deed of their Synod, they are nevertheless of opinion that such a joint meeting might be productive of beneficial results in the way of removing any possible misunder-

standings that may exist, and of facilitating the progress of a union on a basis mutually satisfactory.

The Convener was instructed to transmit a copy of the above finding, accompanying it with a respectful letter, to the Convener of the United Presbyterian Synod.

ROBERT URE, Convener.

### UNION AMONG PRESBYTERIANS.

MR. EDITOR,—

I beg to acknowledge the receipt of your letter of the 13th inst., in which you request me to forward for insertion in the *Record*, the minute of the recent meeting of our Union Committee. In complying with this request, I shall crave the liberty of prefacing my notice of that meeting, and its result, with such explanatory statements as may be necessary to enable your readers generally, to form a correct idea of the question at issue between the United Presbyterian Synod and our own Church, and of the causes which have succeeded for the present in arresting all negotiation on the subject of a union between the two bodies. In other circumstances I would have satisfied myself with simply transmitting to you the deliverance of the Committee, which you ask for, and would have permitted that deliverance to go forth to the public eye without note or comment; but it is manifest, I think, that this would now be inadvisable, inasmuch as we have been publicly accused, through the columns of the *Canadian United Presbyterian Magazine*, with a violation of Christian charity in the course we have pursued in this matter, and with cherishing a disposition to interpose needless barriers in the way of union on a scriptural basis. These, sir, are not very pleasant accusations to lie under; and it will be allowed by most persons, that charges of this sort should be made, when made at all, with extreme caution. It is certain that they can serve but rarely to promote any good end, even when they happen to be based upon tolerably adequate grounds, and it is no less certain, that they seldom fail to operate mischievously when they originate, as they seem to do in the present instance, merely in a little unnecessary warmth of feeling, proceeding as that in its turn may do, from a misconception of the views and sentiments of the party accused.

Let us see what are the exact bearings of the case as it now stands, and the sum of the difficulties which have thus far prevented a joint meeting of the Committees.

Our brethren of the United Presbyterian Church did themselves the honour, at their last Synodical meeting, of issuing a public testimony expressive of their earnest desire for union on certain grounds, with other Presbyterian Churches, and with our own Church in particular. The resolutions which they drew up on this subject, and transmitted to our Synod, were conceived in an excellent spirit, and they were no doubt considered by their framers, as exhibiting a fair basis for the union which they desired to see achieved.

Unfortunately, however, this overture has thus far been barren of practical effect, and from present appearances, it is not likely ever to lead to the harmless experiment, of bringing the committee on union together, and giving them an opportunity of comparing views on the points upon which they are supposed to be at issue. This failure of a movement so well mentioned in its origin and aim is doubtless to be regretted; but there is nothing whatever in the circumstances of the case, to furnish parties on either side, with any feasible temptation to the display of temper, or the use of recriminating language. A correspondent of the Magazine above referred to, fancies indeed, that he can perceive the ultimate cause of the whole difficulty in the workings of an uncharitable Spirit among the members of our Synod; and finding, as he imagines, a firm footing on this hypothesis, he is plainly under the

impression, that it is his bounden duty to rebuke us sharply for our swiftness, which accordingly, he does not fail to do. It would serve no good purpose to attempt anything like a formal reply to the effusions of this anonymous brother; but it may be of use to remark, that if obstacles have arisen, of such a description, as to render them, in the opinion of our United Presbyterian friends, a sufficient reason, for their declining any present attempt at negotiation with us, they must, in this case, consent to bear what, upon enquiry, may appear to be their fair proportion of blame.

In my opinion, the first error, if they really wished us to appoint a Committee and leave it unassailed by any conditions, lay in their setting the example of announcing the conditions by which their own Committee were to be controlled; their second error, as I disclosed more particularly by the course which their Committee have pursued, consisted, as it would seem, in the somewhat extravagant estimate they had formed, as to the amount of concession necessary on our part, in order to justify them in even consenting to meet with us, for the purpose of mutual consultation. The terms laid down in their Synodical resolutions, and proposed for our acceptance, constitute professedly a draft of the platform on which as a Church they have taken their stand; and our instant acquiescence in the terms of these resolutions, our obstinate adoption of this platform, appears to have constituted the first stumbling in that line of concession which our brethren deemed requisite, not to a union merely, but simply to clear the way to a joint meeting of the Committees. Even thus far, however, they might have found us disposed to be perfectly pliant to their wishes; but their refusal to meet with us, is apt to breed the suspicion, that this measure of compliance would not have sufficed, and that the demands upon us *in limine* were really intended to be of a more extensive sort than the obvious rendering of their resolutions would seem to indicate. The fourth of these resolutions, and the cardinal one, reads thus:—

"That considering how much unhappily and mischievous division among Evangelical Presbyterians has been occasioned by the question respecting the power of the Civil Magistrate in matters of religion, or in plainer terms, by the question of ecclesiastical establishments, the Synod take the present opportunity of stating that the principle of this Church, in regard to that question, has always been, that it shall be a matter of forbearance; and the Synod has great pleasure in reflecting that while this principle seems just and sound in itself, it has this special excellence, that it presents a basis on which persons differing widely in their views respecting establishments, may nevertheless conscientiously and honourably unite, provided none of them regard these views of such vital and momentous importance as to demand that they be made a term of Christian or ministerial communion."

I presume, Mr. Editor, that we would have no difficulty as a Church in giving in our adherence to the principle here stated, and joining heart and hand with our brethren on the basis it presents, provided we were not asked to suppress our united testimony to other principles in reference to the power or duties of the Civil Magistrate, besides those immediately connected with the question of ecclesiastical establishments. The principle of forbearance on that latter question is, for all practical ends, as fully recognised in our own Church as it can be among the United Presbyterians themselves. We quarrel with no brother, ministerial or lay, for the views which he may happen to hold in the abstract as to the expediency or lawfulness of State aid in favour of ecclesiastical bodies; nor do we demand a confession of faith from any one as to his views of the relation in which any particular Church should stand to the State. Questions of this kind we are quite willing to leave in abeyance; and our "deed of Synod" to which so serious excep-

tions have been taken by the other Committee, and on the ground of which they refuse to meet with us, does not so much as moot the propriety of having points like these transformed into tenets of "such vital and momentous importance," as to render it worth while for us to "demand that they be made a term of Christian or ministerial communion."

The truth is, our Synodical deed practically cedes all that our brethren ask for in their resolution as above quoted; but at the same time, and in order to save our credit for candour, we state openly in that deliberance that, aside from the question of ecclesiastical establishments, we entertain certain views on the duty of the Civil Magistrate and the responsibility of nations to God, the expression of which we are not inclined to erase from our Church's testimony, being convinced that they have practical bearings of a very important character.

What these sentiments are, our Church in various ways has once and again explicitly avowed, and we out repeat the substance of her reiterated statements on this subject, in announcing the following positions, to which we invite the attention of the reader, requesting him to mark as he proceeds in the perusal, how studiously we avoid the "question of ecclesiastical establishments," and how carefully we refrain from meddling with the conflicting opinions that may be held in reference to it.

1. We believe, then, in the first place, that the Almighty sustains a moral relation to nations as such, just as he sustains a moral relation to families as such; and hence we hold that, as from the fact of the latter relationship, there arise such things as family duties, family sins, and family chastisements, so in like manner from the existence of the former, there result such things as national duties, national sins, and national judgments. To rule men in "the fear of the Lord," implies, according to our ideas of the matter, not only the duties included in personal deportment, but likewise the obligation on all concerned in the management of public affairs, to see to it that, the constitution and laws of the nation be founded upon, and controlled by, the dictates of the Divine will. When the laws of a country, for example, give sanction or encouragement to atheism or superstition, to gambling or licentiousness, to Sabbath-breaking or slavery, or any sort of injustice or oppression, the nation in that case, and the nation as such, we hold, stands chargeable with guilt in the sight of God. The enactment of such laws, their existence on the statute book, and the practical administration of them constitute in our extreme instances of national sin, which if persevered in, or unrepented of, must without fail bring down the vengeance of heaven upon the guilty nation.

2. We believe, farther, that the moral supremacy, which the light of nature points to as belonging to God, has, by the Father, been delegated to Christ in his Mediatorial capacity, and that the supremacy thus vested in Christ, extends over nations as such, or over men in their civil relations, so that the possession of his revealed will on their part, places them under obligation openly to recognise that will as their directory, in so far as its directions bear on the discharge of their civil and political duties. And the nation, therefore, that refuses to acknowledge the authority of revelation, and neglects to comply with the duty of framing its laws, in harmony with the moral principles which revelation inculcates, sins, as we believe, against the Headship of our Lord Jesus Christ, and renders itself amenable to his judgments.

3. We believe, still farther, that the word of Christ imposes new duties upon nations; that besides what it furnishes in the way of a taller and more authoritative exposition, than natural reason and conscience can give, of the moral principles which should guide men in their civil as well as in all their other relations, it makes, at the same time, specific additions to the num-

ber of those duties, which the light of nature more or less clearly points out as appropriate to the civil relation. This position may be more briefly stated thus—That the light of revelation imposes duties upon nations, for which, the authority of that revelation must of necessity be asserted. The Sabbath supplies an instance of this sort. Regarding that institution, the light of nature gives no information whatsoever; and yet the State, as we hold, is bound to protect the day from open profanation, and to do so on the ground that God claims the day as his own. The bill on this subject, which is likely soon to be brought before our Civil legislature, will, we sincerely hope, embody in its preamble a distinct assertion of the Divine authority of the institution, if it does not, the gentleman who introduces the measure will not, we believe, be the party to blame for the omission.

Other examples, in point, may be found in the subjects of marriage, bigamy, polygamy, and divorce, in reference to which, the laws of the State should square with the teachings of Scripture. We would be indisposed, for instance, to treat his *Excellency* the Mormon Governor, with the rights of Canadian citizenship, and suffer him to parade his hundred wives through our streets, however he might choose to plead in defence of his monstrosities, the rights of conscience, or the authority of his so-called religious dogmas, or perchance, as he might happen to conceive it, his more accurate rendering of the light of nature on this particular point. We would deny him or any others like-minded in this matter, the boon of toleration, so long as it might be in our power to withhold it; and we would think ourselves justified in doing so, not simply or chiefly from any abstract reasonings founded on the "fitness of things," but because the word of God has given a decision on the subject, which should be held as final, and to the authority of which society ought reverently to bow.

I am tempted to give an additional instance, which may be reckoned by some as none the less pertinent on account of the quarter from which it hails; I select it from the *Congregationalist*, a Massachusetts paper, as quoted by that excellent and highly useful family journal, the *Montreal Witness*:—

"To me," says the writer, "the Bible is the higher law, in Church and state, in all the relations of life."

Suppose that, in the flood of immigration that is pouring in upon our shores, there should come a company of Hindoos, bringing with them their habits, customs, and modes of worship. Suppose that, at stated periods, an infant is cast into Boston harbour, as a religious offering, to appease the wrath of an offended Deity. If expostulated with, the Hindoos reply, that they are quite conscientious in this act. Their fathers for ages were in the habit of performing this religious rite, and from their earliest infancy they have been taught that it is a duty binding upon all Hindoo parents. But the Massachusetts Legislature take the matter in hand, and it is proposed that a law be passed forbidding the casting of children into Boston harbour under any circumstances whatever. In the midst of the debate there rises up in the House of Representatives a young and aspiring politician, who is anxious to secure Hindoo votes, and argues, First, that this is a land of perfect religious liberty, and hence all religions should be tolerated and protected. Secondly, these Hindoos are perfectly conscientious, and consider this *rite* as essential to their peace here and happiness hereafter. Thirdly, they have been naturalized, and pay taxes, which it is true does not amount to a large sum, yet they ought not to be persecuted. Fourthly, their religion in this age of toleration ought to be respected, on account of its antiquity, and the vast number of human minds over which it has held sway. Indeed the young orator might become almost eloquent in his praises of the Ganges, of the sacred books of the Hindoos

called the Vedas, which are written in the Sanscrit or holy language, and of the noble self-denial of the people in swinging on hooks, and keeping their limbs in a certain position until they are rigid."

This extract is a portion of an able article on the right and duty of the American people to resist the efforts which Romanists are making to oust the word of God from the public schools in the United States; and it may assist, with the other illustrations adduced, in making plain what we mean by the assertion, that the light of Scripture imposes new duties upon nations as such.

Not to enlarge upon this point farther at present, it may be remarked, in brief, that we simply homologate the maxim, which, we are happy to see, is growing so widely into favour upon the other side of the lines; "the Bible or the higher law;" say our neighbours there, "is Americanism;"—the Bible or the higher law, we re-echo, is Canadianism,—that is, it is our prayer that it may become so, and our humble influence as individuals, and as a Church, united with that of others who think in unison with us, will be put forth in earnest and unflinching endeavors to achieve this result, and to conserve it, in so far as it may have been already realized.

The reader is requested to note the three leading principles enumerated in the foregoing statement; and he is asked to bear in mind that they exhaust, so far as I am aware, the sum of our Church's testimony, in reference to the subject of the duties of the Civil Magistrate in matters of religion, or the responsibility of nations to God. *Our Synodical deed, so much complained of, covers the ground here marked out, and it covers no more than this.* And if our United Presbyterian friends assent to these views, they may rely upon it, that a union may be consummated with the utmost facility.

Meanwhile it is not to be concealed that, in our estimation of them, the principles referred to are of prime importance; and it is obvious, that they are of such a nature as would render jarring sentiments in regard to them, among members of the same ecclesiastical court, peculiarly adverse to cordial co-operation and practical unity of action. Rarely, for example, does the supreme court of our Church meet and separate, without the members of it feeling themselves obliged, as they conceive, to address the government upon some one important point or other; and it would be the reverse of pleasant, if on every such occasion, and in the way of a preliminary to such action, we were compelled to debate the question as to the right of Church Courts to approach Government at all, in their capacity as Church Courts; and it would be certainly not less unpleasant, if the petitions we may see fit to draw up in regard to the Sabbath, or the retention of the Bible in our public schools, or on any other cognate question, were to be resisted on the floor of our Synod by a reclaiming party, who might cherish the opinion, that the objects of such petitions were foreign from the ends of civil government, and that even the style of them was exceptionable, in consequence of their being prefaced by a reference to the sanction and authority of inspiration. A prospect of this sort would not be an inviting one.

I hope that a union with our United Presbyterian brethren is not far in the distance, but while cherishing this hope and earnestly praying for the realization of it, I am at the same time firmly convinced, that the very first step toward the desired end lies in a calm but thorough sifting of the points on which we are presumed to be at issue, and I know of no better way of accomplishing this, than by the plan of frank and friendly conferences conducted by a joint Committee of the two Churches.

Enclosed is a copy of the minute you ask for.

I am, Mr. Editor,

Yours respectfully,

ROBERT URS.

Streetville, Nov. 22nd, 1854.

## OBITUARY NOTICES.

## MR. D. AGNEW.

In the death of Mr. David Agnew, Elder, at Cumminsville, in September last, we lost "a good man and true." Ever ready in heart to every good cause; he also gave his hand to the work. Premonished he set his house in order, and, Jacob-like, said "Behold I die!"

Though in ordinary life his "peace was like a river," yet in the time of trial, Satan was loth to let him alone, and harassed whom he could not get as his trophy. But grace got the victory; and as through the alternations of sorrow and peace, disease and hope, his trembling soul fled anew to the scenes of Calvary and Gethsemane for refuge, death was disarmed; he triumphed in his Redeemer; he signified from the very valley of death, "All is peace."

Being saved by what another had done, did not leave him motiveless; for although in him precious proofs of grace in progress were most manifest, yet he dared not give the work in him as his passport into rest, but alone what Jesus wrought, suffered, and interceded; and all that was accomplished in him only as proofs and fruits of union to Him "who gave himself for him" in the work of salvation.

He was a pattern of family religion. O, that such examples were more common! Though dead, he yet speaks to us who knew him, but I trust that by these lines his voice may be extended far to cheer many who are waiting the hour of departure, and warn those who are at ease in Zion, to "Watch."

May his dying prayer for "A double portion of the Spirit" be heard and answered in behalf of his bereaved partner and children, and Sabbath-school, and Bible cause, and congregation, and pastor, and the family of Zion to which he belonged, to all of whose interests he was devoted even in death.—A. M.

## MRS. MILLER.

Mrs. Miller, (Marion Thompson) relic of Mr. John Miller, an elder of the church, who died in the Lord in 1838, was born in East Kilbride, Scotland, Sept. 19, 1780, and died in peace at Picton, Sept. 25, 1854.

Mrs. Miller's ancestors were God's people; her father was a man of devotion, prudence, patience, and order; her mother was a saintly one, in whom grace was fragrant. Her departed husband was also one of the Lord's nobility, descended from those who held Christ dearer than life and limbs. He was early and earnest in every good cause, active with such philanthropists as Collins in the cause of temperance, when it had few friends in Scotland. His death was "a sleep in Jesus;" and his memory is blessed. God kept his covenant with his widow, who had the blessing of Dr. Hanna their pastor, and of that sweetly simple, but glorious specimen of a man of God, Dr. Chalmers, who loved to be in their dwelling, and said, "he would like much to abide in such an atmosphere."

In 1843 Mrs. Miller removed to America, and since that time resided in Picton till her death. Of a weakly frame, and of a retiring quiet manner, she was not much known amongst strangers; hers were such virtues, blessing those in want and sorrow—Dorcas-like—and she the while sitting Mary-like at Jesus' feet, intent on his teaching and her duty. Though meek and humble, she was at the same time distinguished for fortitude, decision, and perseverance. Through grace she was enabled to do and bear what would have crushed many a stronger person. Her calm temper was subdued and moulded to the mind of her Master, and her patience so possessed her soul that was often saved from trouble and blessed her in the midst of trials.

Tenderness not for herself, but for others, bound her to all around her. But devotedness to

her Redeemer was the distinguishing quality of her heart and life. Heaven-derived, her faith was seemingly always on the alert; and the in-comings of grace from a realized Saviour, shed a lovely ray over her "walk and conversation."

She was truly "A mother in Israel." Her piety was not repulsive, it was attractive and fragrant, unobtrusive but decided; it carried calm conviction to others that she walked with Jesus in faith, and was preparing to "walk with Him in white."

She delighted in prayer, she wrestled daily for the good of God's chosen, for the blessings of God upon her family, the crown of God around her, and the whole household of faith. When asked if she was sleeping when on her death-bed, she replied, "I am thinking and praying." Often was she overheard saying, "Sanctify me more and more for the day approaches." She found the Word her delight, the righteousness of Christ her stay, and the works of the Spirit her joy. She had a happy memory of the Word, being able to repeat nearly all the Psalms and other Scriptures, and the "Shorter Catechism;" the latter and the 119th Psalm being the theme for her hours of watching and pain.

In her sickness she found the promises more and more full and precious, the more she expatiated on them. About ten days before she died, with a surprising rapture she raised her hand and poured forth, with a joy not often seen on earth, "I have fought the good fight, I have finished my course, I have kept the faith, henceforth there is a crown which the Lord the righteous Judge shall give me in that day, and not to me only, but to all them that love His appearing." Immediately after she sent her distant friends love "from the midst of Jordan." Her long illness was borne without a murmur, or even a rehearsal of her sufferings.

Even her forced moans were turned into grateful prayers, and the sign of pain gave place to a radiant joy which made one near say, "truly this what that Scripuro means when it says—'The Lord takes pleasure in his people: he will beautify the meek with salvation.'" So studiously careful was she to cheer her sorrowing children, and put away from them anticipation of separation, that when asked by one—"What can I do without you?" She blithely said, "A no what can I do without you? I would like to remain for your sakes, you are all very dear to me, but whether I stay or depart, it will be perfect peace." Her prayers at the reposit by her bedside grew into a heavenly beauty and sublimity as if conversing face to face with the Lord. She wished to bid farewell to nature, she was taken to the window to see the sun, and the beautiful bay and the green fields for the last time. She then called for her spectacles, and read in all the rapture her little strength would permit, McCheyne's beautiful hymn—"Just as I am, without one plea," &c. That hymn expressed her views of herself and Christ. Shortly after, the hymn—"Jesus, lover of my soul,"

Let me to thy bosom fly," was read, she said "That is precious." Especially did she rejoice in

"Let me but hear the Saviour say  
Strength shall be equal to the day,  
Then I rejoice in deep distress,  
Leaning on all-sufficient grace.

I glory in infirmity,  
That Christ's own power may rest on me.  
When I am weak, then am I strong,  
Grace is my shield, and Christ my song."

On the Sabbath, the day before her departure, all suffering ceased, and, as in the case of her departed husband, the day before his death, the body as well as the soul seemed to partake in a gracious calm, and she lay as if bathed in the brightness of the "Sun of Righteousness;" and her saintly face became radiant with the peace of God. And with a delightful simplicity she

conversed freely and fully of heavenly things, and her words and appearance spread comfort all around her. But this was a prelude to higher communion—"an abundant entrance" into rest with Christ, for she rapidly sank, and on Monday at 2 p. m. she calmly slept in Jesus;" her countenance after death proclaiming to the beholders, O, death, where is thy sting! O, grave where is thy victory! On Thursday following her remains were deposited in their last resting place by a vast concourse of sorrowing neighbours.—"Blessed are the dead who die in the Lord."

A. M.

## NINTH ANNUAL REPORT OF THE STUDENTS' MISSIONARY SOCIETY OF KNOX'S COLLEGE, TORONTO.

The ninth year of the existence of this Society having now come to a close, your committee proceed to discharge the last duty of the office with which they have been entrusted. In doing so they feel that there is cause for great thankfulness to the Father of mercies, for his goodness vouchsafed to the members of the Society individually, in preserving them amidst the dangers of their journeying, in shielding them from the pestilence that walketh in darkness and from the destruction that wasteth at noon-day; and in now permitting them to re-assemble with so large an addition to their number.

But though these circumstances demand gratitude, yet there is reason to rejoice with trembling. It has been, in former years, our painful duty to record the loss of valued members who took a deep interest in the Society. Again we are called upon to mourn over similar bereavements. We have lost a warm and tried friend by the removal of the Rev. Mr. Gale, one of the patrons of the Society;—a faithful member in the death of Mr. George Wardrop, and a worthy honorary member in that of the Rev. Mr. Nicolson. To these painful events we must add the delicate state of health of Mr. John Murray, your late vice-president, at present unable to enter upon the duties of that office to which he was aspiring. In these dispensations may we see the hand of him who doeth according to his sovereign will, and maketh all things work together for good to them that love him.

Your committee have great pleasure in having to record the special visit to us as a Society of that zealous and eminent servant of God the Rev. Dr. Duff. We trust that the counsels we received and the influence of his visit while here may have a salutary and lasting impression not only upon us, but also that his appearance and labours in our young but promising country, may give a prominence to, and awaken a deeper interest in, the great cause of missionary enterprise. It is with deep concern that we have heard of his severe indisposition, and it is our earnest prayer that his affliction may be sanctified; that the means used to recover his health may be blessed; and that his valuable life may long be spared; that the Church below may continue to rejoice in his abundant and successful labours.

Turning now to our mission at Metis, the sphere of our operations, we find there in like manner some encouraging results—others not so favourable. About the end of October last, Mr. Pascho, our missionary, deemed it his duty to leave our mission for that of the Baptists at Grand Ligne, so that at present we have none in the field. We trust however that God will ere long provide for us an able and efficient labourer to succeed Mr. Pascho in that very interesting place, indeed Providence seems already to present a favourable offer.

Nothing very striking has transpired in our mission within the past year. The school has for the greater part of that time been in regular operation, attended by about 10 pupils at an average. From our missionary's last communication we learn the following facts:—That

during his two years' labours at Metis, six of his pupils have learned to read and understand English, and six more have made a commencement; that twelve, most of whom knew not their letters when they came, now read French fluently, and that altogether forty-seven have benefited more or less by his instructions; but what is of chief importance, they have all been enjoying the privilege of religious training in the doctrines of Divine truth.

The efforts of Mr. Pasche have not been confined to the school merely, but when opportunity presented itself, he engaged in colportage, extending his visits as far as Matane—a place about 25 miles down the river, and Bic, 18 miles distant in the opposite direction. In the course of these visits he held devotional meetings among the people, and distributed five Bibles, twenty-eight New Testaments, and about two hundred Tracts. Our missionary says that a much larger number might have been distributed had it not been that the persons to whom he offered them were unable to read. This fact indicates the deplorable ignorance of the people, the invariable result of Popish tyranny and priestcraft. We trust that the seed thus committed to a seemingly barren soil may in due time, by the blessing of God, spring up and bear fruit unto life everlasting.

Although our excursions have been specially directed to that more distant locality, the spiritual destitution existing around us has not been overlooked. Tract distribution has been carried on in the city and its suburbs as in former years. Thirty-seven students were engaged in this work; the number of families visited was about seven hundred and twenty-eight, and the number of tracts distributed about six thousand five hundred. Also five prayer-meetings were held weekly with an average attendance of forty-eight, and six of our number were engaged in Sabbath school instruction.

The service for the benefit of the Gaelic speaking people in the city was conducted every Sabbath afternoon in the Disciple's meeting house, which was kindly granted for that purpose. The average attendance at these meetings was one hundred and fifty, and from the deep interest manifested, we trust that many of those who have thus heard the Gospel preached in their own tongue have been greatly benefited.

Services were conducted as formerly on the Peninsula, consisting of preaching and Sabbath-school instruction, from which there is every reason to believe that in some cases saving benefits were realized. Thus have the members of your Society been permitted in some measure to lift up a standard for Christ.

The monthly missionary meetings of the Society were conducted with the usual unanimity, and were well attended. At these meetings essays were delivered on the following subjects. The first on "Union is Strength," by Mr. T. Chambers, second, on "The duty of the Church to the world," by Mr. J. Anderson, third, "The Disruption in the Church of Scotland in 1843," by Mr. J. Murray; fourth, "Revival of Religion," by Mr. J. Rennie; and lastly, "Our Society," by Mr. J. Fergusson. These essays were well fitted to foster a missionary spirit, and to stir us up to zealous activity. Our Saturday evening prayer meetings were also well attended, and were felt to be edifying and refreshing.

Our usual pleasing correspondence with similar institutions has been maintained. Letters were sent to Belfast, Aberdeen, and Halifax, and answers received from the New College, Edinburgh, and the Free Church College, Halifax. Such communications cannot but be productive of the happiest effects in binding us more closely together, and in stirring up to more zeal and activity in the work of the Redeemer.

In regard to our financial matters, your committee beg leave to state that they will, as heretofore, be embodied in the Treasurer's report. We may, however, observe that although the full amount of our summer's collections has not yet

been received, there is an increase upon that of preceding years in the amount of our donations. We would hope that the state of our Society's funds may be taken as an indication of a deepening interest in the work of our mission both on the part of our members and others. It becomes us to give thanks for the measure of success which has attended our efforts, and to humble ourselves that our zeal has been so feeble.

In concluding this report, your committee cannot refrain from noticing the strong efforts put forth by the emissaries of Rome. Popery is showing more clearly by its deeds, that it is "the mystery of iniquity." The history of every year demonstrates the truth of its boasted doctrine, that the system is unchanging and unchangeable. This monstrous caricature of Christianity strives to withdraw the light of Divine truth from men, and to spread the gloomy veil of ignorance and superstition over their souls. When we read of their idolatrous processions, or have our eyes offended by the blasphemous mummeries of such superstition—when we witness the fearful Sabbath profanation so prevalent where popery bears the sway—the public amusements—buying and selling—dancing and gambling on the Lord's day,—surely we must hear the loud cry, Who is on the Lord's side? Let us buckle on the armour to the mighty conflict. The motives to incite us are pressing and numerous. On the one hand, there is the degraded condition of thousands of our fellow countrymen bowed down under the yoke of a cruel superstition, and shut out from the hope of that life and immortality which have been brought to light by the Gospel, speaking to us in language as plain and unmistakable as that addressed to the Apostle by the man of Macedonia, "Come over and help us."

On the other hand there is the duty we owe to our God and Saviour, calling upon us to come forth to the help of the Lord, "to the help of the Lord against the mighty." It is more than our duty, it is our privilege to be thus permitted to engage in the glorious work of spreading the glad tidings of salvation. Let us go on in the strength of God the Lord, seeking to be animated by a spirit of faith and love, and offering up our prayers to God that the blessing of his spirit may direct and follow all our exertions for the diffusion of the Gospel, and the downfall of error. And may that period speedily come, which has been foretold in prophetic times, when "the mountain of the Lord's house shall be established above the hills, and all nations shall flow into it."

Your committee now resign into your hands the trust reposed in them, with the earnest prayer that their successors in office may be directed by unerring wisdom in conducting the affairs of this Society, and that the work of the Lord may prosper in their hands.

ALEXANDER YOUNG, *Rec. Sec.*

Knor's College, Nov. 20, 1854.

#### HENRIANA.

Those who would make *sure* work of their salvation, must make *quick* work of it.

If the rich have the advantage of the poor while they possess wealth, the poor have advantage of the rich, when they are called upon to part with it.

A forced absence from God's ordinances, and a forced presence with the wicked, may be the lot of good people.

The prophesy of Scripture is so copious and so well ordered, that it has several accomplishments.

It is no new thing for God's sons, like Christ, to dwell in a strange land, and a house of bondage. They may be for a time hid in Egypt, but they will not be left there.

Inevitable corruption swells the more highly, the more obstruction it meets with.

The Lord will guide with His counsels those who follow the teaching of His word, and wait on Him for further light.

Every indication of obtaining an interest in Christ, will give great and sincere joy to the humble inquirer after Him.

The Saviour is oftener found in the humble cottage than in the prosperous city or the stately palace.

Wicked hands never want wicked tools.

Christ will be a Saviour only to those that are willing to take him for their Governor.

The greatest wickedness often conceals itself under a mask of piety.

Extraordinary helps are not to be expected, where ordinary are to be had.

God would rather create a new thing than do-sect those who faithfully seek Him.

We cannot expect too little from man, or too much from God.

**THE RECORD.**—All possible care is taken in addressing and mailing the *Record*. Should any irregularity occur in any quarter, in the receipt of the *Record*, intimation should be sent at once to this office, in order that the irregularity may be remedied.

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

#### TO CORRESPONDENTS.

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

## The Record.

TORONTO, JANUARY, 1855.

#### THE VOICES OF THE PAST YEAR.

"I will hear," says the Psalmist, "what God the Lord will speak." This was a wise resolution, and one which it would be well for all to adopt. If scholars are expected to listen to the voice of a teacher; if servants are expected to listen to the voice of a master; if children are expected to listen to the voice of a parent, much more should we listen with attention, reverence, and affection, to the voice of God the Lord, whose authority is universal and absolute, and whose voice should command the respect and obedience of all his intelligent creatures. God has various ways of addressing us. He speaks to us by conscience, which he hath implanted in our hearts. He addresses us by His Holy Spirit. But more especially he speaks to us through the medium of His own blessed word, and by the varied and successive dispensations of His Providence. Each dispensation, as it visits us, has a voice: for it comes from God, and is to be viewed as a messenger from Him. The revolving years, the changing seasons, the swiftly passing days, all speak to us in God's name. "Day unto day uttereth speech; night unto night teacheth knowledge." Another year has passed away—a year pregnant with most momentous events—a year which, as it has winged its way, has addressed to us most loud and solemn warnings. While the sound of its departing steps still lingers in our ears, it may not be unprofitable, and it assuredly is becoming in us to pause for a brief

space amidst our busy employments, and reflect on some of the messages, which the past year in its course has brought to us from the Eternal.

One voice which the past year bore to us as it passed was unquestionably the still small voice of mercy and loving-kindness. One call which it addressed, was, especially to us in this highly favored land, a call to gratitude for many and signal benefits and blessings. We have had not only peace, but plenty too in all our borders. God hath been true to his promise, that "seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." In due time the pastures were clothed with flocks, and the valleys covered over with corn, and the year crowned with the goodness of the Lord. Our merchants and agriculturists have been in general successful and prosperous. The resources of the country have been largely developed, and many blessings of a religious as well as of a civil nature, have been vouchsafed to us as a community. Let us not be insensible to the Lord's goodness. Let us not be deaf to the call addressed to us. Let us not proudly disown the hand which hath shielded and sustained us, but meekly and reverently adore Him from whom cometh every good and perfect gift. Nor let us be satisfied with mere general expressions of gratitude, but let us individually reflect on our obligations to God, and pray that his goodness may truly lead us to repentance, so that our gratitude may be evidenced by ardent piety, cheerful obedience to his commandments, unfeigned submission to his blessed will, and entire devotedness to his service.

But the past year has sounded in our ears other voices more loud, and solemn, and terrible. There has been the voice of pestilence, the wailing cry of painful and deadly disease. The angel of death had a commission to our land, and in many places multitudes were suddenly arrested, and called into the eternal world to give in their great account. In many instances the husband has been called to a hurried and sad parting with the wife of his affections; and again, the wife has seen herself by a sudden stroke rendered a desolate mourner. Many children have been left orphans. Many brothers and sisters have been separated by the remorseless hand of death. It is true the pestilence was soon removed. The angel of death soon took his departure. But it becomes us to remember and to profit by the warning. Others were taken, while we have been left. Our day of grace has been lengthened out. Let us redeem the time, and number our days, and seek an interest in Christ. Whatsoever our hands find to do, let us do it with our might, working while it is called to-day, before the night come when no man can work.

Solemn calls and warnings in other forms have been addressed to us. Perhaps in no year have there occurred so many fatal catastrophes involving the destruction of large numbers of our fellow-creatures. Collisions and other disasters, both at sea and on land, have been more than usually frequent and fatal. A voice from the Atlantic louder than the roar of its waves, has

come to us, to tell us that in such an hour as we think not the Son of Man may call us. Let us lay to heart the lesson. Let us remember that death is not invariably preceded by the warning of lingering disease, but that it may come suddenly, when we are sitting in the house or walking by the way;—while we are sitting in solitude, or joining our fellow-creatures in the busy haunts of men. Death does not confine its visits to any one particular time or place.

Leaves have their time to fall,

And flowers, to wither at the north wind's breath,

And stars to set—but all

Thou hast all seasons for thine own, Oh, Death.

Thou art where billows foam;

Thou art where music melts upon the air;

Thou art around us in our peaceful home,

And the world calls us forth, and thou art there.

Thou art, where friend meets friend,

Beneath the shadow of the elm to rest;

Thou art where foe meets foe, and trumpets rend

The skies, and swords beat down the princely crest.

Let the uncertainty of its approach lead us to seek habitual preparation for death, so that at whatever time, and in whatever circumstances it may come, it may not find us unprepared.

A war-cry has sounded from the east, which still engages the attention of the civilized world. At first there were rumours of war. Negotiation was tried with the view of averting the dread alternative. But negotiation was tried in vain. The Autocrat, in his pride and ambition, would listen to no proposal, however reasonable. Now, some of the most powerful nations of the earth are engaged in deadly conflict. We look on the war as a righteous and justifiable one, and we earnestly pray that God may vindicate the cause of righteousness, and overrule the conflict for good—even for the circulation of His own blessed word, and the establishment of the Redeemer's kingdom. But in the meantime we cannot contemplate the struggle, which has already proved fatal to thousands of our fellow-subjects, without feelings of the deepest concern. Let us humble ourselves in the dust before God, remembering that if there are wars and fightings, they come from the lusts and un sanctified passions of men. Let us also earnestly pray for the approach of the time when the empire of the Prince of Peace shall be established, and when men shall study war no more. Meanwhile, enjoying as we do so many blessings, let us respond to the duty devolving upon us, of ministering to the necessities and comforts of those widows and orphans, whose protectors have fallen, or who may fall in battle. Let us contribute according to our ability, showing ourselves willing to communicate, ready to distribute.

In conclusion—while we rejoice that the Empire with which we are so closely linked, has adopted what we regard as the right side, let us, as individuals, see that we are on the right side, in regard to a still mightier struggle. Let us see that we are on the side of Christ. Neutral we cannot be, for He himself has declared that if we are not with him, we are against him. Let

us see then that we are on the side of Christ and come what will, we shall be safe, yea, we shall be conquerors, and more than conquerors, through him who loved us, and gave himself for us.

#### COLLECTION FOR FOREIGN MISSIONS.

We would call the attention of all our ministers, sessions, and congregations to the Synodical appointment of a collection for Foreign Missions to be made on the third Sabbath of this month. The object is a most important one, and one to which no faithful follower of Christ Jesus can be indifferent. It is the Saviour's command that the Gospel shall be preached to all nations, yea to every creature;—and the carrying out of this command calls for the co-operation of all the true and faithful members of His church. Immense portions of the mission field are yet unbroken. None have gone out to them to break up the ground, and cast in the good seed of the kingdom. While in some cases, where there are open doors, and tokens of God's blessing, the work languishes for want of men and for want of means. Surely it is the duty of the Church ungrudgingly to furnish the means, and earnestly to pray the Lord of the vineyard to furnish men—men of a missionary spirit,—men full of faith and of the Holy Ghost. Probably at no former period have there been so many doors opened up for the introduction of the Gospel, and so many urgent calls for Bibles and for missionaries as in the present day. May we have grace to listen to the call, and to bear our part in the great and glorious work. Men and means are freely given for bringing to a successful termination the mighty struggle in the East. Shall we not freely give the means for carrying on even a mightier conflict,—one between light and darkness, between the Redeemer, and the prince of this world?

Our people will bear in mind, that the Synod of our Church resolved, God helping them, to bear a more direct part in the missionary work than heretofore, and if possible to send out one or two missionaries of our own. The Committee have not been able to make any appointment as yet. But it is to be hoped that God will open their way, and that some one may be found both willing and qualified for the great and honourable undertaking. In the meantime, should no appointment be made, our offering will, as on former years, be cast into the Mission Fund of the Free Church of Scotland, whose missionary operations have been hitherto so signally owned by the great Head of the Church.

We earnestly trust that the collections in all our congregations will be liberal. "Freely ye have received, freely give."

#### COLPORTAGE.

This important work has been of late several times referred to in our pages. We trust it is commending itself to the earnest and prayerful consideration of our people generally, and especially of our Church courts. We feel more and more convinced that it is the duty of the Church

to undertake such a work, and we trust that ere long something definite and decided may be done. The preaching of the Gospel is no doubt the great appointed means for the conversion of sinners, and the advancement of the Redeemer's kingdom. But there are other means to be made use of,—there are other channels to be employed for conveying to the houses and to the hearts of our people, and of the population generally, the healthful waters which flow from the wells of salvation. Of such means none can be regarded at present as more important than the circulation of a sound and wholesome literature,—a literature thoroughly imbued with the spirit of the Bible,—the circulation in short of such books as constituted the mental and spiritual food of our pious ancestors, and of other works of a more modern date, but of similar character. Several reasons lead us to think that this work would most efficiently be carried on by the Church. In the first place, no jealousy or difference of opinion could exist as to the kind of books to be circulated. In a general society formed of individuals of all shades of religious sentiment, there will be either continual difference of opinion or else a systematic laying aside of all works of a special doctrinal or denominational character. Then again, there would be a greater guarantee for the purity and integrity of the works put into circulation. There is no denying of the fact, that there is a growing want of confidence in the publications of the American Tract Society, at present largely circulated. Their systematic reticence on the subject of slavery, and not only this, but the suppression in works published by them, of remarks bearing on the subject of slavery, and the omission of terms expressive of particular doctrines in some of their publications, (charges which have not been denied) have occasioned this want of confidence.\* The sanction of the Church would be a guarantee for the

\* Since writing the above sentences we have noticed an article in the *Presbyterian of the West*, on a late publication of the American Tract Society, viz: "Fuller on the atonement." After advertizing to the admitted principle of the Society, the writer goes on to say:—

But we think in publishing any volume where a part of any man's views are suppressed, the American Tract Society should in justice declare, that they give only some of his views. We have taken up this volume with the confident expectation, that it would not give the entire views of Mr. Fuller on the subject of the Atonement.—And we find the matter just as we expected to find it. The volume is made up of extracts from all parts of his works, ingeniously framed into systematic chapters, so as to give a discussion in a connected form of the Doctrine of the Atonement. But there is an exception. Mr. Fuller taught the doctrine of Particular Redemption.—He was a Calvinist; and few writers stood so high in his esteem as President Edwards. But all his views on this point are omitted; and no one would gather from this volume that he ever held such. This omission deserves our notice the more, because Mr. Fuller was charged, during his own lifetime, with being a General Atonement man; and though this gave him the opportunity of declaring his sentiments expressly on that point, we have heard the same charge repeated from the lips of an intelligent divine, and have ourselves vindicated his real sentiments.

integrity and purity of the works published and circulated. We do not of course mean that no works should be purchased by our people but those having the stamp of the Church. Such an idea would be an insult to their intelligence. It would be akin to the principles and practice of the Romish Church, which keeps the key of knowledge, and forbids the people to peruse any works which she chooses to put in the *Index Expurgatorius*. But still the approval and sanction of the Synod or of a Synodical Board, would be a very good guarantee for the correctness of the publications which might be put into circulation.

We may say farther, that we by no means wish to be understood as recommending, on the part of the Church, any system which would come in competition with private enterprise. We have no wish to see our Synod making money by a bookselling concern. But we are of opinion, that what we would wish to see, could be accomplished even by means of private enterprise. We commend the whole matter to the consideration of Presbyterians. It would certainly be well if, in the bounds of each Presbytery, arrangements could be made for the circulation of the works of the old school Presbyterian Board, and similar publications.

#### PARENTAL RESPONSIBILITY.

We are not disposed to sympathize with those who are continually complaining of the degeneracy of the present age, and lauding the practices and customs of past generations. In many respects we believe the present is in advance of the ages that have preceded it. But still it must be admitted that, if, upon the whole, we have been making progress, we have retrograded in regard to some *very important duties, intimately connected with the growth of vital religion amongst us.* One of the principal of these is the general duty of family religion, and especially parental discipline and restraint. We know from Church historians and annalists, that in times not very long gone by, family religion was universally observed among professors of religion—that, morning and evening, the hallowed sound of prayer and praise might be heard ascending from every dwelling place. There was then a church in every house. Parents walked in the steps of Abraham, of whose parental habits such honourable mention is made in the word of God. They exercised a strict and yet an affectionate control over their children. Their discipline was at the same time faithful and tender. Their conduct was not without its reward. Their children grow up obedient and dutiful to their parents, affectionate and loving to each other. They were not ashamed to own the worship and service of God. Alas! how sad a contrast is presented by many families in our day. We trust there is an improvement in most places in regard to the observance of family worship, although there is room for still farther progress. But how deplorably are the duties and responsibilities of parents neglected in the present day. The truth is, in many instances the young are left entirely to themselves, as if the parents had

no authority to exercise, and no responsibility in regard to their children. The consequence is, children are too frequently ungrateful, disobedient, and wilful, and ready to assert their independence, and cast off all sense of obligation to their parents. This evil, indeed, is just one indication of a diseased and disordered social condition. Parents,—fathers at any rate,—are so entirely absorbed in the business of the world—their time is so thoroughly devoted to it, that they are literally not able to do their duty to their families. *They live too much in the public and for the public, and too little in their families and for their families.* The change must begin here. The domestic circle must be more cared for. The domestic virtues must be more cultivated. Heads of families must feel that their duties to those of their own households are paramount to those which they owe to society at large. They must learn that if they spend their time and energies in the shop or counting-house, to such an extent as to unfit them for enjoying the society of their children, and taking an interest in their occupations, and even in their relaxations, *they are in reality chargeable with injustice and with wrong.*

We feel persuaded that this is one point to which all who have it in their power to influence the minds of the Christian community, should direct their attention. Parents no doubt persuade themselves that in giving themselves up to business, they are doing so for the good of their children. But unquestionably they would more effectually promote the interests of their children by seeking to cultivate their minds, form their habits, train their young but ardent affections, and especially, by seeking in prayerful dependence on the blessings of God to guide them to that knowledge which maketh wise unto salvation, than by their utmost diligence in seeking to lay up for them a large estate. We earnestly call to this subject the serious attention of parents who profess to be the disciples of Christ. We may return to it again, believing as we do, that it has a most essential connexion with the progress of religion, and the best interests of society.

#### THE RECORD.

We can still supply to new subscribers, copies of the first and second numbers of the present volume. We are happy to state that there has been a considerable increase in the subscription list within the last two months. *One congregation in the west, formerly taking only 17 copies, now receives 45 copies.* But while in not a few congregations there has been an increase, in other places the number has remained the same for some years, or perhaps has fallen off. Might not every session appoint some one to act as agent? We are satisfied much might be done to extend its circulation, and thus diffuse information in regard to the schemes of the church. We feel persuaded that this would soon tell on the contributions of our congregations.

UNIVERSITY OF GLASGOW.—The Duke of Argyll has been elected Lord Rector of the University of Glasgow.

## DEATH OF ANOTHER OF OUR MISSIONARIES.

The Rev. Samuel Kedeý, a Licentiate and Missionary of the Presbyterian Church of Canada, died, after a short illness, at Cookshure, in the Eastern Townships, on the 12th ult. Mr. Kedeý was born at Nappa, in the county of Mayo, Ireland. Having emigrated to Canada, he studied for the ministry at Knox's College, Toronto, and after going through the prescribed course was duly licensed to preach the Gospel of the Lord Jesus Christ. During the past summer and autumn he had chiefly been engaged in missionary labours in the West. But at the meeting of the Home Mission Committee, held on the last day of October, he was appointed to labour during the winter within the bounds of the Presbytery of Montreal. He accordingly left the Upper Province for Montreal, and before proceeding to Inverness, which station he was appointed by the Presbytery to supply, went to Cookshure to visit Mrs. Kedeý, who was staying for a short time with her relations there. On the journey Mr. Kedeý caught a severe cold, which took the form of inflammation of the lungs. After a few days' suffering, he received his Master's summons. His end was peace. A friend who attended his death-bed, says, "I know the man—and to me his last hours presented nothing unanticipated, but the fervency of his prayers—the impressiveness of his exhortations—his familiarity with, and love for the Holy Scriptures, altogether produced a striking and edifying effect."

In the course of a few weeks two of our preachers have been summoned from their labours. May those who survive lay the warning to heart, and work while it is called to-day, seeing they know neither the day nor the hour when they shall be called hence. May He, who is removing some, raise up others, for the harvest is truly plenteous, while the labourers are few.

## TOKENS OF ESTEEM.

ACTON.—We understand that the congregation of Acton have recently presented their pastor, the Rev. John McLachlan, with the handsome sum of £35, in token of their esteem, and in consideration of the existing high prices.—Such spontaneous liberality, on the part of our congregations, is highly creditable to themselves, and affords great encouragement to their ministers.

ELORA.—The members and adherents of the Presbyterian Church of Canada, residing in Elora and neighbourhood, have again presented the Rev. G. Smellie, with a sum of money, at this time amounting to £20, as an acknowledgement of the services which he has rendered to them on the Sabbath day, in their own village.

## STUDENTS' MISSIONARY SOCIETY, KNOX'S COLLEGE.

The annual meeting of the Society was held in the College Buildings, on the evening of Monday, the 13th November last, the Rev. Dr. Willis occupying the chair. There was a full

attendance of members, and also a large number of the friends of the Society from the city.

After devotional exercises, the Chairman made a few remarks, and then called on the Secretary, Mr. Young, to read the Annual Report, which we publish in another column. Mr. James Ross, Treasurer, then read a short statement of the financial position of the Society, which shewed an increase in the funds upon that of the preceding year.

The adoption of the Report was moved by the Rev. Dr. Burns, in an excellent speech, seconded by the Rev. Mr. Reid, in an appropriate address, and carried unanimously.

A short statement of the summer labours of students engaged as catechists, was then read by Mr. Millican, of which we give a summary. Number of students engaged, 11; number of stations supplied, 31; average attendance, 3,820; families visited, 700; prayer meetings, 40; Bible classes, 11.

The meeting was then addressed by the Rev. Professor Young, and the Rev. J. Laing of Scarborough.

The Rev. Dr. Willis having again made a few remarks, the meeting was closed with devotional exercises.

After a short interval the students re-assembled for the election of office-bearers for the ensuing year, when the following gentlemen were duly chosen.

*President*, Mr. John McMillan; *Vice-President*, Mr. Alexander Young; *Corresponding Secretary*, Mr. James Whyte; *Recording Secretary*, Mr. George Cuthbertson; *Treasurer*, Mr. James Ross; *Committee*, Messrs. W. Forrest, J. Straith, and A. C. Scarth.

## STREETSVILLE.

The Female Association connected with the Presbyterian Church in Streetsville, held their Annual Sale of Ladies Work on the 12th of October last. The proceeds of the Sale, together with the contributions of members and others for the year, amounted to nearly £60; of which sum upwards of £50 were appropriated to the Manse Fund; the congregation having recently, at considerable expense, procured a manse and glebe for the use of their minister.

## ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

COMMISSION OF GENERAL ASSEMBLY OF FREE CHURCH.—At the November meeting of Commission several subjects of importance were discussed, the principal being the appointment of Chaplains for the Army in the East, the appointment of a special day of religious service, and the state of the Sustentation Fund. It appears that some obstacles had been put in the way of the appointment of Chaplains of the Free Church. These however are removed, and Government are now to recognize Free Church Chaplains, and to put them on the same footing as other Chaplains. One has been ordained, and has proceeded to the East. We are glad to learn that Scripture readers are also being sent out.

The Commission appointed the 7th of December to be observed as a day for special religious services. A Pastoral address was issued, which our readers will find in another column.

MODERATOR FOR NEXT GENERAL ASSEMBLY.—The Rev. Dr. James Henderson, of Free St. Enoch's, Glasgow, has been unanimously proposed to fill the Moderator's Chair at next assembly.

COLLEAGUE AND SUCCESSOR TO REV. DR. CLASON.—The Rev. Robert Gordon, son of the late Rev. Dr. Gordon, has been called as colleague and successor to Dr. Clason, of Free Buccleuch Church, Edinburgh.

DEATH OF PROFESSOR EDWARD FORBES.—This gifted individual, lately appointed to the Chair of Natural History, in the University of Edinburgh, died lately after a brief illness, in the fortieth year of his age. In various branches of science he has left few equals.

THE NEW PUBLIC HOUSE ACT IN SCOTLAND.—A public meeting was lately held in Edinburgh, for the purpose of expressing an opinion in regard to the beneficial results of the Act in question. The meeting was a large and respectable one. There was but one opinion as to the highly beneficial results of Mr. Forbes McKenzie's Bill.

OPENING OF NEW COLLEGE, EDINBURGH.—The Session was opened with an able address from Principal Cunningham, on the subject of Collegiate Education. We understand that there has been for the last year or two a slight falling off in the number of Theological Students.

JOHN B. GOUGH.—This celebrated lecturer is still labouring in Scotland. Crowds attend his lectures.

ARCHDEACON WILBERFORCE.—The Rev. R. Wilberforce, lately an Archdeacon in the Church of England, has joined the Church of Rome. This is the third of the sons of Wilberforce who have abandoned Protestantism. The Bishop of Oxford is the only one now who remains in the communion of the English Church, and his views are more in accordance with Romanism than with the principles of the Reformation.

THE PROVINCIAL PARLIAMENT.—Our Provincial Legislature has adjourned until about the middle of February. The late Session will no doubt be regarded with different feelings by individuals. Some will be gratified; others, and we fear the greater part, will be disappointed. Much of the time of the Legislature was occupied with the Clergy Reserve Bill, and the Seigneurial Tenure Bill. The former of these has now become law. The results will show whether the Bill will work for good or ill. We acknowledge for our own part, we have strong fears that the Bill will not prevent the evils which many wished to see removed. The Bill, in our opinion, might have been more appropriately entitled a Bill for the endowment of certain Churches. Results will show whether these fears are well founded. Many important Bills, including the Prohibitory Liquor-traffic Bill, have been deferred until Parliament re-assembles. We trust the time will be diligently improved by the friends of temperance and mo-

rality, in seeking for information, and procuring signatures to petitions in favour of a Bill bearing so directly on the public good, and the happiness and welfare—temporal and spiritual—of countless families.

**HOME AND FOREIGN RECORD OF THE FREE CHURCH.**—We have not received the November number of the *Record* in time to give any extracts, nor the last number of the *News of the Churches*.

**RETURNS OF MARRIAGES, &c.**—We are requested by a correspondent to remind ministers that according to the existing law, returns should be given in to the Clerk of the Peace, within five days after the first day of January; and that no fees are required from the ministers who give in such returns. We were in hopes that another and a more reasonable and equitable law would have been enacted ere now.

**THE WAR IN THE EAST.**—Intense interest exists as to the result in the East. The battle of Inkerman appears to have been one of the most desperate and sanguinary in the annals of warfare. The allies stood their ground against the assaults of vastly more numerous forces. Reinforcements have been sent in great numbers. Victory, we trust, will crown the efforts of those who are maintaining the right cause. But, alas, how many families will be made to mourn. How ardently should Christians pray for the time when God shall make wars to cease to the end of the earth.

#### NOTICES OF RECENT PUBLICATIONS.

**INDIA AND THE HINDOOS:** being a popular View of the Geography, History, Government, Manners, Customs, Literature and Religion of that Ancient People; with an account of Christian Missions among them; By F. De W. Ward, late missionary at Madras. Glasgow: W. Collins. Sold by D. McLellan, Hamilton.

The writer of this volume is for ten years a missionary in India, and presents us here with the results of his observation and research. The object of the writer is to awaken a deeper interest in India, and in the missionary work which is being carried on in that land. He gives a brief and popular view of the Geographical divisions, the natural productions, the history, literature, and domestic customs of India, and, in concluding, gives some interesting information in regard to the condition and progress of christian missions among the Hindoos. The book does not exhibit the depth and grasp of Dr. Duff's work on India, from which various quotations are made. But still it is calculated to be useful as a concise and popular treatise on India. It is cheap, and will well repay a careful perusal.

**WINTER IN SPITZBERGEN.** A book for youth from the German of C. Hilderbrandt; Glasgow: W. Collins. Sold by D. McLellan, Hamilton.

In this book, which is specially designed for youth, will be found a large amount of useful and interesting general information. It is just such a book as would be found entertaining in the long winter evenings.

**THE WHALE AND HIS CAPTORS;** or, the Whaleman's Adventures, and the Whale's Biography. By Rev. Henry T. Cheever. Glasgow: W. Collins. Sold by D. McLellan, Hamilton.

The Book before us contains the result of the writer's observation and experience while on board the United States Ship *Commodore Preble*. The descriptions which it contains are graphic and highly interesting, while interspersed are numerous passages of a religious and spiritual description. The volume is well worthy of a perusal.

**MISSIONARY MEMORIAL;** or Biographical and Historical Sketches of Distinguished American Missionaries. Edited by H. W. Pierson, A. M. Glasgow: W. Collins. Sold by D. McLellan, Hamilton.

This volume has been written by some of the most distinguished American Ministers, including Drs. Cheever, Dickinson, Worcester, and various others of name. It contains memorials of upwards of twenty missionaries, who have ceased from their labours, and entered into rest. There are memoirs of Dr. Judson, and Mrs. Harriet Winslow, Fisk, Abbel and others who were highly honoured in the work of the Lord. The introduction contains an account of the origin of American Foreign Missions. The memoirs are necessarily brief, but they are written in a pleasing and interesting style. Some of them indeed are productions of great merit.

**OLD AND NEW THEOLOGY;** or the Doctrinal Differences which have agitated and divided the Presbyterian Church. By James Wood D. D. Philadelphia: Presbyterian Board of Publication.

This is a Book of great merit. It was first published in 1838, and has since gone through several editions. It contains an impartial and elaborate comparison of the two systems, generally known as the Old Theology and the New. For the sentiments of the old school, the author refers to the confession of Faith, and to standard Calvinistic writers, and for those of the new school to Mr. Finney and various ministers who have written on the points in question. The work is well adapted to afford information to those who wish to know the difference between the old school theology and the new; and few we think will rise from its perusal without feeling satisfied that the old is better than the new.

**WORK;** Or Plenty to do, and how to do it. By Margaret Maria Brewster. Edinburgh: Thomas Constable & Co. Sold by J. C. Geikie, Toronto.

The work before us is one of a very high order, as is evidenced by its extensive sale, amounting in a short time to sixteen thousand. It is the object of the accomplished and devoted writer to supply a brief manual of hints to those who are earnestly seeking to solve the problem how they may most successfully lay out their time and talents for the glory of God and the good of their fellow-creatures. After showing that work is alike the duty and privilege of all, the writer devotes a chapter to what she calls 'warfare work', or that inward struggle which the christian has to sustain in his own soul, and with the trials and temptations with which, in the providence of God, he may be surrounded. She then goes on

to speak of the different kinds of 'work' or duty to which believers are called such as 'every day work,' 'home work,' 'social work' &c., &c.—The Book indicates a mind of great power,—moulded and sanctified by divine grace, and possessing an enlarged acquaintance with the word of God, and at the same time tender sympathy with the trials and difficulties of her fellow-creatures. There is one admirable chapter with the title 'Homely hints about work,' from which we give the following extract, with the view of giving a specimen of the style and spirit of the work. "*Be wise!*—Too often the usefulness of christians is marred by a native want of wisdom. With the best intentions they say and do just what is calculated to injure instead of to profit, and they lay hold of the apostolic injunction—"be instant"—as an excuse for being very much oftener out of season than in season. Sometimes the defect proceeds from an overwhelming confidence in their own wisdom, which makes them trust to this broken reed to extricate them from perplexities, to uphold in difficult paths, and to solve harassing doubts and fears; therefore God leaves them to these their counsellors, that after doing, saying, and thinking the most unwise things possible, they may become "fools" in their own estimation. The cure for both these cases is so simple and direct, that it need only be stated in these few words of scripture, "if any of you lack wisdom, let him ask of God, who giveth unto all men liberally and without rebuke, and it shall be given him." All that is essential for the obtaining of this true wisdom, is to be ever bearing in mind our daily, hourly need of it, and ever pleading the full promise of its immediate supply; so that in all sincerity, though not with fleshly wisdom, we may walk without erring in the high way of holiness."

It would be easy to select other extracts, but we forbear. We heartily recommend Miss Brewster's volume to all who may have it in their power to obtain it.

#### THE REV. W. BURNS ON CHINA.

The following account of a meeting lately held for the purpose of hearing from the Rev. W. C. Burns, information in regard to China, will no doubt be interesting to many of our readers. We take it from the *Scottish Guardian*:—

On Friday afternoon last, the Rev. W. Burns, at the request of a number of friends, members of different denominations addressed a meeting in the Merchants' Hall on the subject of China. On the platform we observed the Rev. Dr. Lorrimer, the Rev. Dr. Brown, the Rev. Dr. James Paterson, the Rev. Mr. Mitchell, the Rev. H. M'Gill, the Rev. George Blyth, W. P. Paton, Esq., John Henderson, Esq. of Park, Andrew Wingate, Esq., John Turner, Esq., J. D. Bryce, Esq., W. Keddie, Esq., &c. On the motion of Mr. Wingate, Mr. Paton was called to the chair. At the desire of the chairman, Mr. Mitchell opened the meeting with prayer.

The CHAIRMAN then introduced Mr. Burns, and explained that it had been arranged that the meeting should be as much as possible of a colloquial character, that those who felt an interest in the condition of China might be at liberty to put questions to Mr. Burns on topics which had special interest for them.

Mr Burns said he had not come here to-day to attempt to make any speech, which he was not accustomed to do except in the way of explaining the Scriptures, but to give what information he could to those who desired it, and, perhaps the most profitable way of employing the time of the meeting would be that some one should give him a hint of what kind of information they wished from him. He had come to this country at present, not for the purpose of giving information about China—for he felt that it was a higher duty to be seeking to give something of the knowledge of the Divine truth to those among whom he was labouring—but he was obliged to come home with a brother missionary, whose health of body and mind had given way, though he was glad to say that under medical care in London he was recovering. He would be glad now to answer any questions which might be proposed.

Dr Lorimer suggested that the meeting might perhaps be desirable in the first place to learn something about the present condition of the evangelic missions in China.

Mr. Burns remarked that he had some delicacy in speaking to this point, because he could only give details about missionary operations which had come under his own observation, and might omit to describe others equally deserving of attention. With this proviso, he would state what had come specially under his notice. He had himself been at three stations. The first of these was Hong Kong, where, as it was an English settlement, there were several missionary institutions. There were the London Missionary Society's Missions, the American Mission Institution, and, more lately, a mission connected with the Church of England. The operations of the London Missionary Society were carried on both by means of an educational institution in which, he believed, they boarded as well as taught about forty youths, and had also, he thought, a school for girls. They carried on the preaching of the gospel also very constantly among the Chinese, and in that work the foreign labourers were aided by a native who was, perhaps, the best instructed native convert whom they had. The American mission was connected with the American Baptist Church, and was also making good progress. There were likewise in Hong Kong a number of German missionaries who made that place their headquarters, though their labours were chiefly devoted to the mainland opposite. Considerable progress had been made at their stations on the mainland. He believed that at one of these stations fifty adults had been received into the Church, and at another there were about a hundred, young and old, connected with them. Till very lately there was also in Hong Kong a medical missionary, but he had been removed to Amoy, and his place had not yet been filled. In Canton, outside the walls—for foreigners were, till of late, not admitted within the walls—there were a number of missionaries almost entirely connected with the American missions, the only exception was that of a medical missionary connected with the London Missionary Society, who had extensive premises, and had been the means of bringing many under the preaching of the gospel. For some times he would have as many as two or three hundred patients in one day. The chief preacher there was Leang-a-fa, the first convert under Dr. Milne, the second missionary sent to China. This native convert had continued to make a good profession of Christianity for above forty years. The gospel was preached by him with great vigour, though he could not say of it any more than of the preaching of most of the missionaries, that it was preached with much success. He had co-operated with Leang-a-fa in his missionary work for more than a year, and had been greatly delighted with his addresses to the people. Tracts printed and circulated by him were the means of sowing the first seeds of Divine truth in the mind of the man who was at-

tracting so much attention as the leader of the revolution. Copies of these printed tracts, consisting partly of extracts from Scripture, and partly of Scripture essays, were distributed largely at Canton, at one of the literary examinations, which bring young scholars in thousands from great distances. These tracts, before their circulation was stopped by the Chinese authorities, came into the hands of the young man who was at the head of the revolution, and to these must his first acquaintance with Divine truth be traced. This man, in 1846, in consequence of the impression the truth had made on his mind, came down to Canton, hearing that there was a foreigner preaching Christianity, viz., Mr. Roberts, an American Baptist Missionary, with whom he (Mr. Burns) had had much intercourse, and had co-operated in preaching the gospel. Taping-wang remained with Mr. Roberts about two months, and it was from this American missionary that all the knowledge of Christianity derived from direct intercourse with foreigners had been obtained. The missionary work in Canton was one of great difficulty, the population there being particularly hostile to foreigners. However, these difficulties were gradually decreasing, and while, till of late it was found almost impossible to rent houses there suitable for missionary purposes, it had been found much easier latterly. Besides the American missionaries who had occupied that field for a number of years, Dr. Hobson, the medical missionary, there were also more lately at Canton three missionaries connected with the Wesleyan body. He had himself lived for about sixteen months in Canton, co-operating almost daily with the native agents and with Mr. Roberts after his return from America. Mr. Roberts had a great power of collecting the people; they had daily crowded assemblies, and at these meetings he had frequently seen the audience considerably impressed, though during these sixteen months the number of cases of conversion was very small. He co-operated also with Leang-a-fa in connection with the London Missionary Society. Canton was an important place for missionary labour.—It would, no doubt, prove one of the most influential places in the empire when the minds of the people were arrested; and the natives of Canton were of that character that when they became decided, much might be hoped from their labours. Leang-a-fa was himself an instance of this. He had also been engaged in visits to the mainland opposite Hong Kong. In these excursions they were often exposed to robbery, and once were robbed of all they had, but that was not owing to any hostility to the missionaries, for the natives themselves when travelling were exposed to the same risks. In many cases they were received very willingly by the people.

Mr. Lorimer again asked if Mr. Burns could state what was generally the state of mind of the Chinese in a religious sense. Were they in earnest, even according to their own superstition, or were they rather in a state of indifference and scepticism in regard to it?

Mr. Burns—The Chinese strike every one as remarkably wanting in anything like seriousness, and I think it probable that this is just as it was a thousand years ago. Sometimes, in speaking of the most serious things—telling, for instance, of some fearful calamity—they will do it with a smile on their face. They were a singular people in that respect, though it might be found, after all, that it arose from no want of humane feelings. But what struck one in regard to their religious superstition was the childishness of the of the service itself in which they engaged, and the light way in which it was gone about. It was not accompanied by that species of fanaticism common with the Buddhists in India. There were occasional exceptions to this rule—as, for instance, when they ran through burning charcoal, as some of them occasionally did, but even then they were pretty cautious not to hurt them-

selves much. Again, it was said sometimes of certain persons that they were possessed by the spirit of some particular idol. Some of these persons were really under some kind of frenzy, and cut themselves with knives when in that state. Others were just in frenzy in proportion to the amount of money they got for the work, and seemed to measure the extent of injury they should inflict upon themselves by what they got for it. These exhibitions were one way in which the fear of the idol was maintained among the people—for their worship was altogether a worship of fear, given for the purpose of avoiding the displeasure of certain beings whom they feared might injure them.

Dr B own inquired how converts to Christianity were treated by the heathen Chinese?

Mr Burns had known instances of persons becoming Christians who did not experience any special opposition. In such cases that was attributable greatly to indifference, they looked upon converts to Christianity very much as if they were entering upon some particular trade, and in that view of the matter thought there was no harm in these persons looking after their temporal advantage. In Amoy, where a number of people were congregated together for the sake of trade, and where families were not much connected together, they generally took no more notice of conversions to Christianity than people in Glasgow took of the doings of their neighbours. Indeed, he did not think generally that the fact of becoming a Christian was regarded by the Chinese as a bad thing. But where the population were more closely associated together and where the community belong mostly to one sept or clan the opposition was greater. In Pechua, for example, where the gospel this year was taking remarkable hold, there was decided opposition. Every one who had a house or shop was expected to give so much for every idolatrous service, and the people would threaten to cast them out of the place if they did not conform to the hereditary custom. He himself, as a householder in Pechua, was insisted upon to give his part, which, of course, he refused to do. Threats and every species of coercion were employed to compel a convert in that place to pay his share towards the support of the idolatrous temple, but he was providentially delivered from the penalty of expulsion with which he was threatened. During last year some of these converts showed a degree of steadfastness in their adherence to the gospel which he had never seen before.

The Chairman asked what were the prospects of usefulness for the missionaries which this country was at present sending out, and in what way the circulation of the Scriptures could be brought about? Further, he would like that Mr. Burns would give some details of his own proceedings as a missionary.

Mr. Burns reminded the meeting that there were five large cities in China opened up by treaty to foreigners, viz., Canton, Amoy, Foo-choo, Ningpo, and Shanghai. These were very large places, and the number of missionaries there might be greatly multiplied, and yet each of them have plenty to do. Canton was supposed to have about a million of inhabitants, and though ten missionaries were there at present, "what were they among so many?" In Amoy, when the whole of the missionaries were present, there would be eight or nine to a population of 150,000. At these stations, then, there was room and need for an addition to the missionary band, but it was difficult to give an answer in regard to the other openings. Being himself disencumbered as a missionary, he had found it possible to go along with native agents to places in the neighbourhood of Hong Kong and Amoy; but yet he could not say that there were in the main any such openings that one might calculate upon being received among the people, and allowed to rent a house for residence among them. If missionaries were prepared to set out upon the work, leaving it to God to open up their way:

they might go with the prospect of doing some good; but if they asked leave to rent a house he believed it would not be given. However, he had never himself been actually turned back when he went into the interior, and had generally no difficulty in finding temporary accommodation. His party, consisting of four, was lodged for about little more than sixpence a night, and in the neighbourhood of Amoy it was only in one instance that he paid anything for lodging. They lodged in one house for eleven days, were never asked anything for lodging, and never thought of offering it. He believed, that if foreign missionaries were accompanied by native agents, they might go much further into the interior than had yet been done by the missionaries, although he would not say that this was a thing which they might calculate upon doing very easily. German missionaries had been robbed in going from place to place. With regard to the revolution, it just seemed, so far as they could yet see, that they had not been able to get into connexion with the opening for Christianity which that revolution seemed to be making in the country. It seemed as if the barriers were being broken down, but that they could not yet get through them. In the existing state of warfare it was very difficult for missionaries to get near, much less to remain for any time among them. He could not say, however, that they had shown decided unwillingness to have missionaries among them, and he hoped the time might be near when they would be accessible. But he would say regarding the revolution, as an opening for Christianity, and regarding the possibility of circulating the Scriptures, that these objects were yet chiefly a subject of prayer to God. The door was not yet actually open for the circulation of the Bible, and the preaching of the missionaries. Mr. Roberts left Canton to go to Nankin, but by the latest accounts, he had not yet succeeded in accomplishing his purpose. These matters should be chiefly regarded as a subject for prayer to God that he would open the door. He believed that in the present state of things, if missionaries seemingly connected with foreign Governments were going among them, they would not be welcomed. If missionaries, however, could go among them so as to show that they were not coming as agents of foreign Governments, he would hope that, on the ground of their love of the Bible, they would not be unwilling to permit their stay among them. There was great expectation last year that soon there would be a very great door opened for the spread of the Scriptures, but it had not yet been actually opened, so far as he had been able to learn. This, however, should not discourage any one. God had been showing what he could do, but had, it would seem, left the matter half-way, in order, perhaps, to bring His people to the help of the Lord and to prayer. Among the insurgents, with a considerable knowledge of divine truth, there was mixed up a great degree of error, and it would appear as if the fanatical part of it was coming more prominently forward, and that divine truth was more in abeyance. But till they could be come at, the real amount of truth and error would hardly be known.

Dr. Lorimer inquired how far the Scriptures were published and circulated by the Chinese themselves?

Mr. Burns said that almost all that was known about this was, that a French steamer this year went to Nankin, and brought back copies of the Scriptures which had been printed in that city. He did not recollect what number of the books of the Bible they had, but such as they had were printed entire and in successive order. They also brought back a copy of the gospel of St. Matthew which had been printed entire from a copy they had got from the missionaries. The copy they were printing was Medhurst and Gutzlaff's version. The extent to which these Scriptures circulated could hardly be known as yet.—In

answer to a question from Mr. Blyth, Mr. Burns added that the new translation of the Scriptures had superseded Gutzlaff's version at Amoy, but at Hong Kong Gutzlaff's versions, though susceptible of correction, appeared to be at least as intelligible as the new translation, being nearer to the spoken dialect.

The Chairman put the question—whether the revolution had a religious basis, or whether it was a political movement with a view to political power?

Mr. Burns said that his conviction was that it was on the part of the insurgents a real and sincere religious movement. That there was mixed up with this a great deal of political motive, there was no doubt; but in their profession of attachment to what they considered the truth he thought they were sincere. And he did not see what interest they would have in professing the religion to which they adhered, for it was contrary to everything that would be likely to give them the ascendancy. In China there was a party called the Triad Society, whose object was to restore the Ming, or last native dynasty. This society had no religious basis, and, for many years, had just been a secret society for robbery and plunder. Lately, many of these Triad societies were extended, and began to raise a rebellion on their own footing, professing, however, to fall in with the revolutionists under Taiping-wang. This was done at Amoy, of which they had possession for about six months, and at Shanghai which had been for more than a year in the hands of the Triad Society. They applied to be recognised by the revolutionists, but the reply was—"No; we will have nothing to do with you; you do not hold our principles. If you are to be of our party you must put away opium, and believe in Jesus." If they were merely influenced by political motives they would hardly reject the aid of a powerful confederation as the Triad Society.

Dr. Lorimer—Has our friend Mr. Burns any information about the Roman Catholic missions, and whether they have anything to do with the revolution?

Mr. Burns, up to the present time, had not met with any fact which would lead him to connect the revolution with Romanism, but on the contrary, he knew it was generally believed—though doubted afterwards—that some Roman Catholics had been put to death at Nankin as idolaters. He believed it was chiefly in consequence of this that the French steamer went to Nankin. He believed they had opposed Popery, and at any rate he knew of no fact that could show any connection between these movements and the teaching of Popery. Indeed, it would appear that the only source to which their religious knowledge could be clearly traced was the Scripture instruction which the leader of the movement got in 1835, and the teaching he got subsequently from Mr. Roberts. It was also generally supposed that a number of the members of Gutzlaff's union became connected with the movement. That could not be conclusively proved, but one thing was certain, that a person was seen among them at Nankin who had been taught by the Baptist missionaries at Hong Kong. In the neighbourhood of Amoy there were one or two Roman Catholic villages, but they made little progress. There was a Roman Catholic mission in Amoy, and they had there got some to join them.—In answer to a question on the subject of infanticide, Mr. Burns replied that that crime was fearfully prevalent, and that the poorer people especially, seldom brought up more than one female child.

Mr. McGill—To what degree is native agency efficient?

Mr. Burns—At all the stations there are a few who can be trusted as really sincere men. He had traveled with them, lodged with them, ate with them, and had pleasant fellowship with them as Christian friends, and they were acquainted not

only with the Scriptures, but with the work of grace in their own hearts. He did not think that native agents should be left to labour alone, but while the missionaries could do what they could not, the native agent, on the other hand, could do what the missionaries could not. With regard to the use of opium, which he had been asked to speak upon, his sad impression had often been that unless Christianity came in with power, it almost seemed as if the people must perish before it. This was his own impression from seeing its effects among the people. The use of opium was fearfully prevalent, and the country was becoming more and more impoverished in consequence. The practice prevailed chiefly among the wealthy and learned, and when it had gone on a certain length, they became useless members of the community. When the rich became poor, the poor had no wages, and in certain places where he had been the country was sinking fast under this fearful curse. In answer to another question Mr. Burns explained with reference to the supposed rivals to Tea-ping-wang, that the term translated into our language "king" was merely equivalent to "prince." There were subordinate to Tea-ping-wang, the king of the east, west, north, and south, and the eastern king appeared lately to have become more prominent in the councils of Tea-ping-wang, and to have some intention of putting him in leading strings. But he knew of none who could properly be called a rival to Tea-ping-wang.

On the motion of Dr. Brown, a very hearty vote of thanks was given to Mr. Burns, and to the Chairman.

The meeting was then dismissed with the benediction by Mr. Blyth.

#### PRESBYTERIAN CHURCH OF IRELAND.—INDIA

The following Letter we take from the last number of the *Missionary Herald*. Let us rejoice in the progress of the work, and earnestly plead for a still more abundant outpouring of the Spirit.

SURAT, May 19, 1844.

MY DEAR DR. MORGAN.—Business has of late been increased on my hands, otherwise you would have been furnished with the following items a fortnight earlier.

Our morning service, on Sabbath the 30th ultimo was the most interesting we have had here for a length of time. It was our privilege on that occasion to unite in the ceremony of receiving three adult converts into the Church by baptism. Umir Buchsh, the eldest of the converts, being now about twenty-five years of age, had been a Mussulman and a native of Umrutser. While in the Punjab, he, through the instrumentality of a gentleman in the civil service, became partially acquainted with the truth. He afterwards proceeded to Bombay, and about a year ago arrived in Surat. Shortly after his arrival in this city, in passing the Roman Catholic chapel, while the people were at worship, he inquired who they were, and obtained the reply that they were Christians. He added that he was desirous of becoming a Christian. He was at once invited to join them, and was in a few days baptised, but did not understand a word of the service. In a short time he discovered his mistake, and found to his amazement that he was among idolaters. He waited an opportunity, and escaped to a neighbouring city, Baroach. As he had no acquaintances, excepting Mussulmen, he returned to Surat, and obtained refuge for a time close by a Mussulman temple. He had then heard of our Mission and our mission establishment here, and was desirous to come to us, but feared lest we might consider him unsteady. The Manah heard of him, and invited

him to call. He came, but the consequence was that he was driven from the masjid, and his trunk and clothes were taken from him, because he had come to our mission establishment. We gave him an asylum, but entertained considerable doubt as to his character and object. We were soon agreeably disappointed. He proved to be an intoligant and, we believe, an earnest inquirer. He is a good Persian and Hindustani scholar. I supplied him with the Scriptures and other useful books, and his progress in knowledge was very marked. After some months' instruction and scrutiny of his motives, we admitted him into the Church. As he was ignorant of the language used in his admission into the Roman Catholic community, and ignorant too of their tenets, I thought it advisable to rebaptise him. The other two converts are the first-fruits of the Dhod schools founded here about two years ago by the Rev. D. Narougi, in accordance with the counsel of Mr. Montgomery.

The older of these two, by name Bina Rutton, is one of the teachers of the Dhod schools. He is about twenty-two years of age. He has long manifested an inquiring disposition, but only about December last did he become seriously concerned about his soul. He has been under special instruction since that time. He continues to live among his people, and, though subjected to persecution, we have strong hopes that his residence among them will be attended with good results, as he exceeds most of his people in knowledge and steadiness of character.

The third convert, a lad of about sixteen years, named Devla Rutton, is pupil to the teacher mentioned above. He and another boy of the same age had for several months been receiving instruction with a view to baptism. This latter boy was on the appointed morning forcibly detained at home by his mother. He is a mild but a very promising boy. He now joins in our services, and it is hoped he may soon be permitted to join our Church without opposition. Others in these schools are giving hopes. This is an important event among the Dhods of these districts. They are the first converts we have had from a low caste. It is our privilege and duty to aid in the education of these degraded people, and to help in holding up the hands of our esteemed brother Dhanjibhai in this department of his work. For our missionary operations we ask the prayers and sympathy of all friends of the truth.

Allow me here to offer a few observations, which I think were we to keep in view it would be well. We are apt to be too much elated by such events as those recited above, and view them as the beginning of a general conversion; and, on the other hand, we feel depressed when we do not witness the fruit of our labour. But what, for example, are three converts in the space of two or more years in a locality where thousands in that space of time pass to their account? And how little comparatively is the influence which even all the converts in the West of India exercise on the millions around them! We should take a higher position, and expect much greater results—expect them in God's own way and time. We should take hold of the promises of God's unchangeable Word, and look for the conversion of the world, but leave the time in His hands. God's faithfulness should be the ground of the Church's efforts and the Church's prayers. As surely as we are over-influenced by present success or the contrary, so surely shall we relax our efforts and become lukewarm in prayer. It is the duty and privilege of Protestant Churches to give the word of truth to the world, and it is equally their duty and privilege to leave results with Him in whose control are the hearts of all men. I believe were the Churches, and we their agents to move forward more vigorously, sowing the seed in the exercise of faith, and then commit all to a covenant-keeping God, He would honour our work, and grant us a greater degree of success than what He now

b-stows. Moreover, we err when we suppose that the fruit of our missionary labour is confined to actual conversions. We see missionary effort producing a mighty influence on the native mind, in breaking down prejudices, and in removing ignorance. It is producing a beneficial change on the whole administrative agency in India. Look at many of the late acts of the Legislature here, and the sentiments some time ago uttered at home in the British House of Parliament in favour of education as conducted by missionaries. It is only the other day that our Governor-General has given proofs of this, in setting apart certain property for the education of low caste natives in Bengal under missionary supervision. If we will have fruit, here it is in abundance. God is gradually and surely effecting His gracious purposes here. He is leavening the minds of the masses, and preparing for the general reception of the Word of life. He will accomplish it in His own time. This is certain.

We owe the Directors our grateful thanks for so promptly sending aid to rebuild and repair their mission premises here. The little house on the shore is nearly finished. By letting it occasionally, we hope to realise as much as may keep it in order, and aid in supporting a school. Repairs here also are in active progress. I hope to be able to render a detailed account in due time. I may just state that that part of the building about which we are most anxious, and which was in a very bad state, has been effectually repaired. The part I refer to consists of a first and second story of heavy brick and lime floors, many tons weight. The wooden pillars supporting these had for years been gradually yielding and rotting at their foundation, so that the floors were very much bent down. By the application of very powerful levers these massive floors were elevated to their proper level, and new and strong pillars were put in place of the old ones. I mention this, as great skill and caution, as well as very great force, were required in effecting the change.

This hot season has not been very oppressive, and yet cholera and disease are very prevalent, and many awfully sudden deaths are occurring among Europeans. Men rejoicing in their strength are in a few hours cut down, and numbered with the dead. Truly, "in the midst of life we are in death." "O Lord, teach us to number our days, that we may apply our hearts to wisdom."

Our esteemed friend, Mr. Clarkson, of the London mission, is just relinquishing his labours here, and retiring to England. His health is broken down. Rev. J. Glasgow, I am grateful to report, has returned safely to India. He had not time to call on us on his way to Rajkote, as the season was far advanced.

We look with great anxiety on the current movements in Europe, and fear that the coming struggle may be long continued and deadly.—"The Lord reigneth." Be this our solace.—

Yours in the Lord,

J. M'KEE.

#### PASTORAL ADDRESS—FREE CHURCH.

The following address was issued by the commission of the General Assembly, with special reference to the present state of affairs, and the appointment of a day of solemn religious service. Its sentiments are worthy of earnest consideration:—

Dearly Beloved Brethren,—The Commission of the General Assembly having taken into their serious consideration the present aspect of the time and the dealing of God with his nation, have thought it good to appoint a day for solemn religious services, and they have accordingly fixed Thursday the 7th of December next, on which day there will be a devout acknowledgment of

the hand of God in his mercies and his judgments, of both of which there is a loud call upon us to speak at the present time.

Great have been his mercies recently vouchsafed, particularly in the abundant harvest with which he has been pleased to bless us, more plentiful than many abundant harvests we have heretofore enjoyed. 'He hath crowned the year with His goodness, and his paths drop fatness.' But no less, perhaps still greater, need have we to mark God's judgments. His hand lies heavy on us as a people. He has been pleased to grant a goodly measure of success to our arms; but this has not been obtained without much bloodshed, and sacrifice of human life by exposure to the ravages of the devouring pestilence,—thereby causing lamentation and mourning, weeping and woe, to hundreds of families in our land.

These facts undoubtedly furnish us with melancholy proof that God has a controversy with us. Other instances also might be noted,—such as, in particular, the unusual frequency of disastrous shipwrecks at sea, and destructive calamities on land. Nor ought we to be forgetful of the heavy tidings which have reached us concerning the gallant men who, at their country's bidding, perilled their lives for the purpose of discovering unknown regions, and who appear to have perished amid the cold and privations to which they were exposed,—a national calamity, most assuredly, and one demanding to be so acknowledged.

We would therefore earnestly call upon you to engage in the solemn duties of thanksgiving and humiliation. Prepare your hearts for waiting upon God in these exercises. In the closet, in the family, especially in the assembly of God's people, let your voice of praise and thanksgiving be raised, because of great and undeserved mercies; and with lowly minds and broken hearts, let each one confess his manifold and aggravated offences, as well as the sins of the nation generally, which have brought down upon us the righteous indignation of Jehovah. And pray for the sanctified use of all God's providential dealings, that the goodness of God may lead you to repentance, and that when his judgments are abroad on the earth, you may learn righteousness, and be led to return unto Him with full purpose of heart. Pray that in the midst of deserved wrath He may continue to remember mercy, and that seasons of heavy judgment may be fraught with blessings manifold to your souls. Pray for those who have risked their lives for their country's sake, and are now called to the endurance of so many hardships and trials. Pray for those who are still suffering from disease, and from the results of the conflicts in which they have been called to engage, that in the time of their affliction they may be led to seek God, and privileged to find Him. Pray for bereaved parents, widows, and orphans. Forget not faithful servants of Christ who have gone, or who may yet go, to our soldiers and sailors, to preach to them Christ as the only refuge for sinners, as well as to minister spiritual instruction and consolation to the sick, and wounded, and dying; and pray that the Holy Spirit may be pleased eminently to own and bless their labours.

And let it be also your earnest prayer, that the things which are happening now may turn out to the furtherance of the gospel of Christ,—to the bringing about of that happy time when wars shall cease unto the end of the earth; when men shall 'beat their swords into ploughshares, and their spears into pruning-hooks'; when the kingdom of righteousness and peace shall be universally established; when He shall reign with undisputed sway, whose dominion is an everlasting dominion, which shall never pass away, and his kingdom that which shall not be destroyed.

May the Lord grant to you a large portion of His Spirit on this day of solemn religious service, and you find it to be a season of special spiritual refreshing to your own souls.

And now, dearly beloved brethren, with these few words of exhortation, we commend you to God, and to the word of his grace, which shall build you up, and preserve you from all things which are contrary to it.

WEST INDIA EMANCIPATION.

This great deed of justice and mercy has been pronounced by the pro-slavery advocate an entire failure. How falsely, the following extract from a speech delivered by G. Thompson, Manchester, England, shows most conclusively. He refers to the highest authorities. The first is Mr. Davy, brother of the illustrious chemist:

"Speaking of *Tobago*, he says, that, in 1847, there were among the emancipated slaves 786 registered freeholders, and that they were fast increasing, and would soon become a middle class. Of the negroes of *St. Vincent*, who number 26,000, he says, they have gone on improving since the time of slavery and apprenticeship, especially as regards industry, frugality, and thrift. Most of them have laid by money: a large number have become purchasers of land, and are indefatigable when working on their own account. Poverty and profligacy are almost unknown. One of the stipendiary magistrates, alluding to this happy circumstance, states: 'I do not recollect an instance, during a four years' residence on the island, of being once asked for alms'; and another, reports: 'The peasantry appear joyful and happy in their little homesteads; many of them possessing comfortable cottages on their patches of land, upon which they grow the sugar cane, and grind it on the neighbouring estates for half the produce, by which they obtain a considerable sum, besides the provisions they send to market, and their daily earnings whenever they choose to work on the sugar plantations. Thus they are in comparatively easy circumstances, and are fast approaching an important position in society.' The *Governor of this same island* says: 'When we turn to the great body of the native population, it is beyond all dispute that it has been the subject of progressive amelioration, both moral and physical. Seventeen years only have run their course since they were emancipated from a state absolutely opposed to all improvement; and with this recollection I record, not only my satisfaction, but a feeling of joyful surprise at the advances made by them during the six years to which my observation and experience have extended. As a general rule, they possess beyond all reasonable question most of the essential elements of progress, and in a pre-eminent degree natural intelligence and quickness of perception, sharpened by a praiseworthy desire to better their condition.' In *Antigua*, the testimony of the Governor is that the peasantry, since their emancipation, which was fully granted them on the 1st of August, 1834, have improved, and are an improving people. In orderly demeanour, in observance of the laws, in submission to constituted authorities, in respectful deportment towards their superiors, and in the discharge of many of the obligations of social life, they are eminently conspicuous. Three-fourths of the labourers on this island have cottages of their own, all built since emancipation, and each possessing a small freehold. They have a pride in the erection and adornment of these cottages, in the possession of property of their own, in striving to raise themselves in the ranks of social intercourse, and in promoting the advancement and welfare of their children. Friendly societies are established among them, and 15,588 persons are connected with these institutions. They have also established a saving bank. The account given of the emancipated population of *St. Christopher*, is not less favourable than that just quoted relative to *Antigua*. Their dwellings have rapidly increased since their freedom, in comfort, extent and durability. The establishment of villages, and the progress of free tenancy, promise

the total annihilation of the last remnant of the slave system. The Governor reports to the home authorities, that too much praise cannot be bestowed upon the population, who alone, by their industry and perseverance, are bringing about this desirable end. Other equally favourable traits are mentioned, indicative of good conduct and improvement, as the rareness of drunkenness, the diminishing number of convictions, the formation and well-doing of benefit societies, and the bearing contentedly a reduction of wages when the profits of the planter are reduced. The population of *Neris* is described as well-ordered and peaceable. No military force is stationed in the island, nor has it even a police, for neither is needed. The old villages on the estates have been nearly abandoned, and dwellings of a better description have supplied their place. The entire number of the emancipated peasantry is not more than 8,000; yet, in 1845, no fewer than 1,912 were enrolled in benefit societies, while of destitute paupers there were only 140. More than half of these freed persons belong to the Wesleyan Society.

"The enfranchised population of *Dominica* is about 20,000. In this island they are described as comfortable and prosperous, as shown in the frequent occurrence of weddings which are usually conducted in an expensive manner; by their decent appearance, domestic arrangements, habits, and modes of living, and especially in the greater care and attention they evince towards their children. The profitable result of their labour places at command, to an extensive degree, the comforts of life; little effort is requisite to obtain necessaries: the unlimited occupation of land, a most generous soil, and usually propitious seasons, combine to render them independent and happy. Poverty is a fiction!"—*Exchange Paper*.

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