

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
								<input checked="" type="checkbox"/>			

THE ECCLESIASTICAL AND MISSIONARY RECORD.



FOR THE Presbyterian Church of Canada.

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

VOL. VII.

TORONTO, DECEMBER, 1850.

NO. 2.

CONTENTS.

	Page
Poetry—Fountain of Siloam.....	17
Presbytery of Toronto.....	17
of Montreal.....	18
of Cobourg.....	18
Knox's College—Ministerial Support.....	18
Students' Missionary Society of Knox's Col- lege, report of.....	19
Niagara District.....	20
Ladies' Association, Oakville.....	20
New College, Edinburgh.....	21
Widows' Fund.....	21
Short Comments on the Psalms.....	22
"Bear ye one another's Burdens".....	23
A Ruined Man.....	23
Toronto Academy Library.....	24
Our Home Mission.....	24
Knox's College.....	25
Rev. John McTavish of Ballachulish.....	25
How to promote a Revival.....	26
Sacred Philosophy of the Seasons.....	26
Class of Church History.....	26
Wonderful Escape.....	27
The Gaelic Teacher.....	27
"Am I my Brother's Keeper?".....	27
Progress of the Church—Acton and Nassa- gaweya.....	28
Hamilton, Induction of the Rev. G. P. Young, A. M.....	28
Harry and his Dog.....	30
Deal gently, or they will leave the Church.....	30
Dr. Layard.....	30
Spread of Popery in America.....	31
Receipts, Donations, &c.....	31

LETTERS RECEIVED.

From Rev. J. W. Smith, Grafton, with £13s. 9d.; Rev. G. Lowry, Barrie, with £1; Rev. D. McAleer, Ramsay, with £1 10s.; W. Anderson, Caledon, 10s.; A. Stewart, Beckwith, with £4 10s.; Rev. J. M. Roger, Peterboro', with £1 5s.,—too late for this number—particulars in our next.

PRESBYTERY OF COBOURG.

The Presbytery of Cobourg will meet at Cobourg on the second Tuesday of January, 1851.

J. W. SMITH, *Prec. Clerk*

PRESBYTERY OF TORONTO.

The Presbytery of Toronto will meet on Wednesday, the 4th December.

T. WIGHTMAN, *Prec. Clerk*.

FOUNTAIN OF SILOAM.

BY REV. R. M. McCHEYNE.

Beneath Moriah's rocky sky
A gentle fountain springs;
Silent and soft its waters glide,
Like the peace the Spirit brings.
The thirsty Arab stoops to drink
Of the cool and quiet wave,
And the thirsty spirit stops to think
Of Him who came to save.
Siloam is the fountain's name,
It means "one sent from God;"
And thus the holy Saviour's fame
It gently spreads abroad.
O grant that I, like this sweet well,
May Jesus' life imbibe,
And spend my life, my all, to tell
How full his mercies are!

PRESBYTERY OF TORONTO.

According to appointment, an adjourned meeting of the Presbytery of Toronto was held in the Library of Knox's College, on the 13th Nov.—A considerable amount of business was gone through. We only notice the following: Dr. Willis read a communication from the Students of Divinity, which had been previously laid before the Professors' Court, to whom it was addressed, expressing their deep conviction, that the frequent calls upon them for missionary services during the session, especially when they have to travel to distant localities, is unfavorable to their application to their proper studies, at the same time intimating their willingness to assist in supplying the vacancies, and praying that they be not required to go to the several stations oftener than four times during the session. The Dr. intimated that the Professors' Court entirely concurred in the view taken by the Students. The Presbytery having fully considered this matter, agreed to record their concurrence, and in order, as far as possible, to carry it out, refer the same to their Home Mission Committee, whom they authorised to confer with the Students and make the necessary arrangements.

Mr. Burns, Convener of the Committee appointed at last meeting, for securing a place for an afternoon diet of public worship, on the Sabbath, reported that the necessary steps had been taken, and that there was a prospect of a place being obtained, and which would be ready for opening in the course of a week or two.

The Rev. Mr. McLachlan was appointed to supply the vacant congregations in West Gwillimbury and Bradford, until the end of December. Application was also made for a share of Mr.

McLachlan's services in Acton and Boston churches.

The Financial affairs of the Presbytery were referred to the Home Mission Committee.

A letter from the Clerk of the Presbytery of Hamilton was read, requesting this Presbytery to extend supply to Niagara, and also to take charge of dispensing the Communion to that congregation at an early day. The Rev. Dr. Willis agreed to dispense the Sacrament on the first Sabbath of December.

Applications for supply to Pine Grove, Vaughan and King, were presented to the Presbytery, and referred to the Home Mission Committee.

A paper, purporting to be a call from Oro, Orillia and Medonte, in favour of Mr. John Gray, probationer, together with an explanatory letter, were laid upon the table.

The Presbytery having considered these documents, resolved, before proceeding farther in the matter, to visit the several congregations, and to ascertain more fully their condition, with a view to a regular moderation of a call according to the laws of the Church, if circumstances should justify that step. The Rev. Mr. Gale, at the request of the Presbytery, agreed to visit the above-named congregations, in the end of December.

Mr. Burns called the attention of the Presbytery to a printed circular, in reference to the establishment of a fund for the relief of the widows and ministers of this Church. The Presbytery cordially approved of the general principles, as propounded by the circular, and recommended the scheme to the favourable and liberal consideration of the various sessions and congregations within the bounds.

The Presbytery had under consideration, the subject of the sustentation of the ministry, when it was resolved to enjoin the Deacons' Courts, or managers, in their respective congregations, to give in half-yearly returns of the amount of stipend paid to the minister of the congregation, for the preceding half-year. The report to be given in at the next meeting of Presbytery to embrace the half-year ending 30th November.

The Presbytery resolved to call upon the congregations within their bounds, to set apart an early day for solemn thanksgiving, for the Lord's mercies to the land—for the late abundant harvest, and the peace and the general prosperity of the country—and appoint Dr. Willis, Mr. Gale, and J. Burns, elder, a committee to confer with other religious bodies, and with His Excellency the Governor General, in case of some united movement being found practicable.

The Presbytery agreed to take up the subject of the charter for Knox's College at the next ordinary meeting, which was announced to be held in the Library of the College, on Wednesday the fourth day of December. Closed with prayer.

PRESBYTERY OF MONTREAL.

At the ordinary meeting of this Presbytery, on the 6th Nov., the Rev. David Couper, Minister of the Free Church, Toronto, and commissioned by the General Synod of the Free Church of Scotland to supply the Church in Cook Street, Montreal, preached a sermon, and in terms of the recent decision of the Synod, was received, *pro tempore*, as a member of the Congregation.

The denunciation of the Commission in the case of Mr. Alexander Cameron, Professor of Theology, and of a sermon, in terms thereof, to read a sermon at Montreal, by the ordination to take place at Vankleek Hill, on the 20th Nov.

Reports of Ministers respecting missionary tours, and of Caretakers of their summer's labours, were read. Ministers were instructed to devote each one Sabbath to Missionary labour during the ensuing quarter, and report at next ordinary meeting.

The Presbytery had under consideration, the Scheme of the Widows' Fund, submitted by the Synod's Committee. It was agreed that the Ministers present should recommend it to their Congregations for their support; and that the Mission Committee of the Presbytery should take steps to have it brought before the Congregations and Mission Stations not represented at the meeting.

The Presbytery also agreed to recommend that subscriptions for Knox's College be made throughout the bounds, both in Congregations and at Mission Stations—(practicable, within the quarter ensuing)—the following gentlemen to be requested to act as local treasurers to receive contributions in their respective districts, and forward the same to John Burns, Esq., General Treasurer, Toronto, viz.—John Redpath, Esq., Montreal; Neil Stewart, Esq., Vankleek Hill; — Cummings, Esq., Whitnoustown. Ministers to report the progress of the contributions to the next ordinary meeting.

The Draft of the Constitution for Knox's College was under consideration; and Messrs. Riout and Couper, Ministers, and Mr. Redpath, Elder, were appointed a Committee to prepare a report on said Draft, and transmit it to the Presbytery of Toronto.

In the evening, the Rev. David Back preached before the Presbytery according to appointment. He delivered a very able discourse from Hab. iii. 2: "Revive thy work, &c." on the marks of a true revival of Religion, and the duty and encouragement to seek it.

The Moderator, Mr. Henry, was appointed to preach at the next ordinary meeting, to be held in Cook Street Church, on Wednesday, the 5th day of February next, at 12 o'clock, noon. The sermon to be in the evening. It was agreed to request from the City Churches one collection annually, on such occasions of meeting, for the ordinary Presbytery Fund.

PRESBYTERY OF COBOURG.

From a very full report of the proceedings of this Presbytery, sent to us by the Clerk, (Rev. J. W. Smith) too late for our last number, we give the following extracts:—

On the 3rd September this Presbytery met at Cobourg, when all the ministers and several elders were present. Mr. Thomas Dickson resigned his connection with the Presbyterian Church of Canada, which was unanimously accepted.

Mr. William James Mackenzie, Student of Divinity, having undergone the prescribed trials, and fully satisfied the Presbytery of his acquaintance with the various subjects and of his qualifications for the ministry, was licensed to preach the gospel.

On the 23rd of September an adjourned meeting was held at Peterboro', when Mr. McLeod reported that he had, in compliance with the in-

structions of Presbytery, moderated in a call at Baltimore and Cold-springs, in favor of Mr. Mackenzie. The call having been sustained, and Mr. Mackenzie having intimated his acceptance of the same, the Presbytery met at Cold-springs on 15th October, according to appointment, and proceeded with Mr. Mackenzie's ordination.

Mr. McLeod preached and presided. The subject of his discourse was Rev. ii. 20, last clause: "Be thou faithful unto death and I will give thee a crown of life." The sermon was clear, appropriate and impressive, and was listened to attentively by a crowded audience. The preacher testified his grateful thanks to the King of Zion for his faithful people in primitive times, and also the abundant blessings he had vouchsafed to the struggles of the Church for the Crown and Kingdom of the Redeemer in father-land.

Mr. McLeod then put the usual questions to Mr. Mackenzie, and Mr. Mackenzie having returned satisfactory answers, was, by prayer and the imposition of the hands of the Presbytery, solemnly set apart to the office of the Holy Ministry. Mr. Mackenzie then received the right hand of fellowship from the Presbytery, and was admitted pastor of the congregations. After which, the Rev. Mr. Roger addressed Mr. Mackenzie, affectionately directing him to the importance and responsibility of his work, and pointing him to Christ as the source of his power. Rev. Mr. Smith briefly addressed the people on their duties, and after the benediction, the congregation welcomed their young pastor in a most affectionate manner.

Mr. Mackenzie's name was then added to the Roll, and he took his seat as a member of Presbytery.

The entire proceedings connected with Mr. Mackenzie's settlement, must be highly gratifying to himself, and we trust they will result in profit to the people over whom he has been so auspiciously settled as pastor.

KNOX'S COLLEGE MINISTERIAL SUPPORT.
CIRCULAR.

AGENCY OFFICE,
PRESBYTERIAN CHURCH OF CANADA,
TORONTO, NOV. 20, 1850.

At a Meeting of the Agency Committee of the Synod, held on the 18th inst., there were present—Rev. Alexander Gale, Convener, Rev. Dr. Willis, and John McMurrish, James Shaw, James Leask, John Kay, John Laidlaw, and Samuel Spruell, Esquires. The state of the funds of Knox's College was brought under consideration, when it was unanimously resolved "that a Circular be addressed to each Congregation and Mission Station, urging that the Annual Contributions to the College Fund be taken up at an early day," and they remitted it to the Convener and Agent to prepare and issue such Circular.

In fulfilment of this duty we have simply to state that the Treasurer is without funds—that there is still a balance of salary due to Professors for the half year ending June 30th, and that another half year's stipend will fall due on 1st January next, which, together with other necessary expenses, will amount in all to about £500. It is obviously most desirable, for the credit and efficiency of this most important institution, that the several claims should be met as they arise. As, heretofore, the remittances from Congregations have not generally come in until after the beginning of the year, it is necessary to remind them that it would save much embarrassment to those who are connected with the Institution, if Congregational Treasurers would transmit at least a portion of their contributions on or before the 1st of January.

It may be necessary also to state that the expenditure has been reduced to the lowest amount consistent with the efficiency of the College—that the old claims are almost extinguished—and that

the sum now annually required for its support (if all the members and friends of the Church were alive to their duty in regard to it) could be easily furnished without being burdensome to any.

It is not necessary to advert to the importance of the College to the stability and extension of the Church in this land. This has been fully brought out on former occasions, and it is presumed, no one amongst us now doubts that we must chiefly depend for a supply of ordinands—for pastoral, missionary, and evangelistic labour, upon a home-trained ministry.

The Committee respectfully request that in all Congregations and Mission Stations, Contributions be immediately made on behalf of Knox's College, and that wherever no organization already exists for taking up the offerings of the people, a body of Collectors should be forthwith appointed. System, it is firmly believed, is what is mainly wanting, for calling forth the liberality of the people. A bountiful and gracious Providence has abundantly supplied them with the means.

The friends of the Church at the various Mission Stations should remember that they are especially interested in seeing the College effectively sustained, and it is confidently expected that the contributions for the current year will furnish satisfactory proof, that they are not unmindful of the services rendered in many of these otherwise desolate localities, by the Students of Knox's College, not that it is to the same quarter they must look for permanent pastors.

We are happy to add, that notwithstanding the large number of Students who completed their course last year, and are now vigorously engaged as pastors or preachers of the Gospel, the classes, both theological and preliminary, are as full as in any preceding session. In the theological classes, under the Rev. Dr. Willis, there are twenty-three Students, who attend also the Church History Class under Dr. Burns, while the classes under the care of Professor Eason, number about thirty Students, in various stages of progress, availing themselves at the same time of the instructions given in the Academy, in certain departments of their preparatory training. Mr. Hirschfelder is attended by nearly thirty Students in Hebrew and other Oriental languages. Nor are numbers alone the ground of encouragement. We believe it may be confidently stated, that the great majority of the Students are of those whose hearts the Lord himself has touched, and who give unqualified tokens of piety and thorough-devotedness to the service of Christ. Surely the Church will not fail to sustain us by its prayers and contributions combined.

The attention of the Agency Committee was also directed to the subject of the constitution of the Ministry within the Presbyterian Church of Canada; and the Minutes of Synod, containing instructions to the Committee and Presbyteries on this most important subject, were read. After serious deliberation, it was

Resolved—That with the view of bringing the subject of a General Sostentation Scheme once more before the Church, a set of Queries be addressed to Presbyteries, in order to ascertain the existing state of matters in this respect.

The Committee respectfully solicit through Clerks of Presbyteries, answers to the following queries, viz:—

1. What steps have been taken by your Presbytery in obedience to the injunction of Synod, to secure due attention to the support of the Ministry in the several Congregations?
2. What organization exists in your Congregations for the support of the Ministry?—Donors, Trustees or Managers?
3. From what sources are the stipends derived?
4. At what terms and with what regularity paid?
5. Have the measures adopted by your Presbytery produced any good results in securing better provision and more punctual payments?

6. What is the amount of stipend paid to the several Ministers in your Presbytery for the last two half years respectively?

7. Have your Presbytery recently had under consideration the subject of the institution of the Ministry?

8. Have you any suggestions to offer as the result of their deliberations in regard to a new effort to establish a General Fund?

It is requested that answers to the foregoing queries be sent to the Agency Office, as soon as possible, for the information of the Committee.

A. GALE, *Chairman*.
J. BURNS, *Agent*.

STUDENTS' MISSIONARY SOCIETY OF KNOX'S COLLEGE.

The annual meeting of this Society was held in the Divinity Hall of Knox's College, on Friday evening, 1st November. The Rev. Dr. Willis occupied the chair. There was a numerous attendance of members and other friends, and much interest was manifested in the proceedings of the evening. The meeting was opened with devotional exercises, in which the Rev. Chairman led. After a few introductory remarks, Mr. Alexander, the Recording Secretary, was called upon to read the Report for the past year, which we give below. Rev. Professor Esson moved the adoption of the Report, and in a very eloquent speech, noticed the present condition and future prospects of the cause of Christ in this land. Mr. Crawford, student, seconded Professor Esson's motion, which was unanimously agreed to.

A statistical account of the summer labours of the students, was then read by Mr. Che-mut.

After refreshments were served up, interesting remarks on the state of the mission field in Canada, and the importance of a native ministry, were made by the Rev. Mr. Gordon, of Loggwick, C. E., Mr. Kennedy, student, Samuel Spruell, John Laillaw, and John Burns, Esquires, and also by the Rev. Dr. Burns. The meeting was then closed with praise and prayer.

At a subsequent meeting of the Society, the following office-bearers were elected:—

- President—James W. Che-mut.
- Vice President—John Smith.
- Cor. Secretary—John Alexander.
- Recording Secretary—Wm. McLaren.
- Treasurer—John Laing.
- Committee—George Warhops,
Robert Scott,
James Black.

THE FIFTH ANNUAL REPORT OF THE STUDENTS' MISSIONARY SOCIETY, OF KNOX'S COLLEGE.

In bringing before you the Fifth Annual Report of this Society, your Committee feel at the outset, like the Psalmist of old, that they are called "to sing of mercy and of judgment." Twelve months have now rolled over our heads since we took upon us the duties and responsibilities of the office, we are now about to resign. That short space of time has been fraught with lessons of a solemn and awakening nature. Those who at this time last year, occupied the position we now do, had to record the goodness of the Lord, in mercifully sparing the members of your Society, even while the deadly pestilence had been raging in the vicinity of the labours of some of them.—But though they had to record the death of none by the pestilence "that walketh at noon," they had, nevertheless, the painful duty of adverting to the demise of one beloved brother, who had been cut off by a lingering consumption. This was the first breach in our ranks as members of this Society. Little did we then think that one who was with us at that time—our apparent, of the

most healthy of our members—would also, ere our next annual meeting be numbered among the dead. That such has been the case, it is now our melancholy duty to announce. Immediately subsequent to the close of the last session, our now departed brother, while on his way to what was to have been the sphere of his last missionary labours, was suddenly seized with a severe fever, and in a short time called to pass that better where none can ever return. Thus while the Lord in the death of one and another of His faithful warriors, who were placed upon the watery towers of our beloved Zion, has been addressing our branch of His Church, in the language of solemn and awakening providences, we feel, also, that in a most unequivocal manner, has the call been addressed to us, as a Society, for renewed diligence and prayerfulness in the good work of the Lord. "Work while it is called to-day, for the night cometh, &c."—"Whatsoever thy hand findeth to do, do it with all thy might, for there is no work, nor device, nor counsel, nor knowledge in the grave whither thou goest," are the warnings that echo from the graves of the departed. May we all have grace given to us, to discharge the duties of ourewardship, that when called to give an account we may do it with joy and not with grief.

In reference to our operations, as a Society, among the French Canadians of the Eastern Province, it is with pleasure that we state that the connection which was formed between your Missionary and the French Canal of a Missionary Society, has, we trust, been productive of good fruits. The various steps which led to such a connection, and the duties and responsibilities of your Missionary's new office, were so fully discussed in the last Annual Report, that it would be unnecessary to advert to them again. A large proportion of your Missionary's time, during the past year, has been employed in travelling from place to place, on behalf of the French Canadian Missionary Society, with which you now so far cooperate. Through his visits a deep interest has been awakened in the cause of missions among the French Canadians, in many localities which had never hitherto had the claims of this people brought before them, as objects of their sympathy, missionary effort and prayer; and from many such places comparatively large contributions have been received, where hitherto nothing had been done in this way for the cause of it.

In other localities your beloved and devoted missionary has been the means of reviving a declining, or increasing a feeble interest, and in this way also of swelling the contributions to the Society's Funds. Thus, while your Missionary has not been so much directly engaged in the missionary work, yet, he has been rendering most effectual service to the cause of missions among our French Canadian countrymen, and in an indirect manner may have done more for the cause, than if he had been immediately engaged in the field of labour.

Your Committee cannot but here advert to the duty of increased devotedness, and renewed energy, in the cause we have espoused. No small measure of success has already crowned the labours of those who have been proclaiming the truth to our benighted countrymen. Their melancholy condition—the Macedonian cry for help heard from many parts of our land, urgently claim our exertions—while the promises of God, especially those which refer to the downfall of the mystical Babylon, drunk with the blood of the saints, the martyrs of Jesus should stimulate us with renewed hope, while through Divine grace we continue to abound in the good work of the Lord, forasmuch as we know, that our labour shall not be in vain. Soon, we trust, through the instrumentality of this and kindred Societies, under the blessing of our Divine Master, throughout the length and breadth of this land, the cry shall be heard, "Babylon is fallen, is fallen!" while from the lips of a despised people, as they

gaze upon the moral wreck of that once mighty city, and behold arise the smoke of her torment, shall burst the joyful response, "Hallelujah! the Lord God omnipotent reigneth!"

With regard to the state of matters among ourselves, your Committee have to state that a lively interest was taken in most of our meetings. The Sunday evening prayer-meeting, was, on the whole, well attended. Our missionary-meetings as usual, were held on the first Friday of each month. Five essays bearing on missionary subjects, were read during the session, which have not, we trust, been without some good results.

At each meeting missionary intelligence from every quarter of the globe, and that frequently of a most encouraging nature, was communicated by the News Committee. Thus our sympathies were enlarged, and our interest awakened in the efforts of the various evangelical bodies, to spread abroad the knowledge of a Saviour's name, and to unfold the banner of salvation among those who had been sitting in the shades of darkness. Often at such seasons, while some thrilling account was read to us of the state of those, who are worshipping dumb idols and following after divers lusts, have we felt our hearts burn within us, and in the arms of a comprehensive charity could we have embraced a lost and ruined world. May such impressions be salutary and lasting, and find their ultimate development in the work to which we have been called.

Your Committee have here the pleasure of stating that, after much deliberation, a new Constitution and set of By-Laws for your Society, were prepared, and with slight alterations adopted. These have since been printed, and over a more copies placed in the hands of each member. We trust the new Constitution will facilitate your work, while it will set before the public in a tangible form, the more immediate and definite objects you have in view, as a Missionary Association.

During the past year the reading room of your Society has been opened as usual, and frequented with pleasure and profit by many of your members. And here we are again called to record our grateful acknowledgments to the publishers of the following periodicals, who have gratuitously supplied us with their publications:—*The Scottish Canadian, The Missionary Record of the Free Church of Scotland, Missionary Chronicle of the Presbyterian Church of America, Missionary Record of the Presbyterian Church of Canada*. Besides the aforementioned, the following periodicals were regularly found upon the table of the news room: *Montreal Witness, Records of the United Presbyterian and Established Churches of Scotland, Baptist Missionary Herald, Missionary Herald of American Board of Foreign Missions, Evangelical Christendom, and through the kindness of the Rev. Mr. Gale, The Edinburgh Witness, also.*

Our correspondence with the brethren of various sister Institutions in different quarters of the world, has been regularly kept up. An encouraging letter was received from the Students of the New College, Edinburgh, and a communication from the brethren of the Irish Presbyterian Church prosecuting their studies at Belfast, with a copy of the Fourth Annual Report of their Missionary Society.

Turning to our city missionary operations, we have much pleasure in stating that these were prosecuted during the last session with vigour, and not, we hope, without success. Several seasons have passed away, during each of which the members of your Society have been instrumental in opening the way for this important branch of work. At our periodical returns to College, we generally found our former spheres of labour occupied by members of one or other of the evangelical churches. It was a source of joy to us to know, that we were in some measure permitted to occupy the humble position of sowers and miners in the army of the Great King. Our absence from the city, during the period of

College vacation, prevented us from remaining steadily in the field. But into our feeble labours others entered whom we heartily wish God speed. The fact just stated obliged many of our number to take up new spheres of labour, each succeeding year. At the opening of the last session of College, an exploring expedition was sent forth to spy the land. We still found many destitute zones, and to these directed our attention. Localities in the city which had hitherto been entirely overlooked, were regularly visited and supplied with tracts; so that we believe there has not a necessitous quarter of the City of Toronto, whose spiritual wants were not in some measure attended to during the last session. Every fortnight 497 tracts were distributed, and a corresponding number of families visited. Ten weekly prayer-meetings were regularly sustained, at which the Word was expounded and other religious exercises engaged in. The aggregate average attendance at the meetings was 147 persons. Many thus received spiritual instruction, who, from one cause or another, could not be brought out to Sabbath or more public meetings. At some of our public meetings, we had a large attendance of children and young persons, whom some of our number felt particularly desirous of bringing within the range of Bible instruction, from the conviction of the importance of paying special attention to the young as the rising hopes of society and the Church.

Your Committee here feel themselves called upon to return their sincere thanks to our esteemed Professors for their hearty co-operation, and also to the much-respected pastor of Knox's Church, Toronto, for his valuable assistance in this department of their work. His thorough acquaintance with the city, and his valuable hints on the conduct of various parts of our City Missionary work, were of great benefit to, and highly appreciated by us.

As formerly, several of our number were employed in missionary labour in the vicinity of Toronto. Nine or ten stations were regularly supplied during the session of College. The supply of these, some being at a considerable distance from the town, occupied no small portion of our time, and was not altogether unattended with inconvenience. But we have been amply repaid in the pleasing fact, of our having been, to some extent, instrumental in breaking the bread of life to our destitute fellow-men.

With regard to financial matters, your Committee beg leave to say, that these will be embodied in the Treasurer's report. As yet, we have been able to meet our liabilities, and we trust that our funds will be steadily increasing. We feel constrained, with those who preceded us in office last year, to revert to the difficulty arising from the confounding of the Synod's collection in behalf of the French Canadian Missionary Society, with the collection or subscription we have hitherto made for our own. We trust the same difficulty will not again occur.

Your Committee now beg leave to resign the charge hitherto committed to them. In doing so they offer their sincere thanks for the assistance and indulgence which at all times they have received from you, and with the earnest prayer that their successors may be largely endued with the spirit of wisdom and discretion, for the discharge of their responsibilities—and that your missionary zeal may be greatly increased, and crowned with the blessing of Him, whose encouraging promise is, "Lo I am with you always even unto the end of the world."

NIAGARA DISTRICT.

The Harvest truly is plentiful, but the Labourers are few.

If there is one part of Canada to which this language may be applied with greater force than another, it is the Niagara District—Niagara, often designated as the garden of Canada, lovely for

situation and abundant in productions. After leaving the good and generous people of Galt, whose kindness will not easily be forgotten, my course was directed to Dunnville. This is a rapidly rising village, situated on the Grand River, in an advantageous position in a commercial point of view. It is distant about twenty-five miles from Caledonia.

The population, which is partly American, Dutch, Irish, Scotch, English, and Canadian, is about one thousand, and the country around is very well settled. There is in the village an Episcopal Church, in which the Rev. Mr. Townley officiates every Sabbath, and there is also a respectable and comfortable Church, lately built, in connection with the Free Church. On my arrival I found that the people had enjoyed with great satisfaction, the valuable services of Mr. J. Black, for the greater part of the summer. His untiring and zealous efforts here, will be long remembered.

During the last month I have preached in the village nine times, to good and very attentive congregations. It is hoped the seed sown will produce an abundant harvest. I have also visited about twenty-five families, and two of the schools taught in the place. In every case I have been well received, indeed the people express a great desire for ministerial visiting. There is a flourishing Sabbath School, attended with from fifty to eighty children, and the teachers manifest a growing interest in the work. There is great need that we have a settled minister in this village—a wide and desolate field opens up for usefulness, and the people can no longer be satisfied with missionary supplies. May the Lord, the Shepherd, send them in every way adapted to their necessities—who will be successful in pointing sinners to the only refuge.

Associated with Dunnville, is Wellandport, distant twelve miles. In this, which is a very old settlement, there is a church which was built by the American Presbyterians, in connection with the Niagara Presbytery. There is here, when there is regular service, a very good congregation, but there is great need of a revival; may the Lord lift upon the people the light of his countenance, and revive his work in their hearts. I have preached here only four times, but hope it was not wholly in vain.

Between this and Hamilton, there are at least three vacant churches,—one in Ganaborough, one in Clinton, and one in Grimsby. On the other side, eastward, there are four or five. These are situated in the oldest settled, the wealthiest, and most fruitful part of Canada. They were built by the American Presbyterians; and previous to the late Canadian rebellion, the congregations are said to have been good and prosperous.

At the breaking out of the rebellion, many of the ministers returned to the States, the churches were left destitute, and the congregations were scattered. One thing led to another, until, we believe, the Niagara Presbytery is extinct. The reader, no doubt, is ready to say this is a sad state of things. It is sad indeed, but still it is cheering to learn, that in many cases the people are beginning to realize their destitute position.—They are beginning to see that they must look to Canada for a supply of efficient ministers, who will restore to them the privileges of the House of God; and in this their eye turns towards the Free Church. We hope then, that the Hamilton Presbytery will be able to give more attention to the necessities of the Niagara District. It would be well, if one or more could be sent on a short exploring tour to visit these churches, and give what information is required. Such, by the people, would be received as a great kindness, and we have no doubt, but it would pave the way for the union of those destitute, though scattered congregations, with the Free Church. Taking a deep interest in this matter, we hope to be able to visit one or two places. O that our people were really alive to the work before them! Our day of privileges will soon end in the dark night

of death; our summer will soon be past, and the harvest end. A great work remains to be accomplished, and there is only a short time to do it, therefore, it behoves us to do immediately what we mean to do for the cause of Christ and a dying world. Send forth, O Lord, thy light and thy truth, daunt not for thine own name and righteousness sake.

W. PORTERFIELD.

DUNSMITH, Oct. 22, 1850.

LADIES' ASSOCIATION, OAKVILLE, C. W.

We give insertion to the following, in order that the praise-worthy example of the Ladies of Oakville, may stimulate others to do likewise.—Such associations have been honoured to do much good where they exist, and we believe the day is not far distant when they will be found in every thriving congregation. We know of a case in which the Ladies of one Association by a timely donation of £100 from their funds, relieved a Presbytery from much embarrassment. In this way, in a pecuniary point of view, they are worthy of encouragement, but they accomplish higher ends, producing a salutary influence upon those engaged in them, exciting and cherishing a missionary spirit and awakening a general interest in the cause of religion. We rejoice to know that the young minister of the congregation of Oakville is well sustained in his pastoral labours, and that his attached people are strengthening his hands by cheerfully co-operating with him in every benevolent and Christian effort:—

Constitution of the Ladies' Missionary Society, in connection with the Presbyterian Congregation of Oakville.

PREAMBLE.

That the cause of our Saviour is to be advanced by human agency, is universally acknowledged. Our Lord did not say to the angels, "Ye are my witnesses," but thus he said to his followers before he took leave of our world to resume his seat at the right hand of the Eternal Father. But as believers in all ages enjoy the same blessing, so, they are bound to the performance of the same duties. If our Saviour in his intercessory prayer, says, "neither pray I for these alone but for them also which shall believe on me through their word" (John xvii. 20) So he includes all who shall believe when he says to his disciples, "go ye into all the world and preach the gospel to every creature." (Mark xvi. 15)

Deeply convinced that it is the duty of every believer to seek by every possible means the salvation of immortal souls, the Ladies of the Presbyterian Congregation of Oakville, have formed themselves into a Society for missionary purposes. By so doing they are not afraid of it being said that they are stepping out of their proper province. They know that God has owned and greatly blessed such associations. They desire not to take the place of the apostles or preachers of the Word, but they desire to labor with "the apostles in the gospel," as the women of old laboured with the Apostle Paul. (Phil. iv. 3) They invite the friends of the Redeemer (whether connected with the congregation or not) to assist them in this good work, without being discouraged by the smallness of the amount which may be realised by the Society, remembering that the Lord hath said, that "if there be fit in a willing mind, it is accepted according to that a man hath, and not according to that he hath not." (2 Cor. viii. 12.)

CONSTITUTION.

ARTICLE I. This Association shall be denominated the Ladies' Missionary Society, of the Presbyterian Congregation of Oakville.

- II. The objects of this Society shall be to promote a missionary spirit among the Ladies of the Congregation, and to assist Home and Foreign missionary objects, as the members may determine, and as the funds of the Society shall allow.
- III. The office-bearers shall consist of a President, Vice-President, Treasurer, Secretary, Depository, and a Committee consisting of five members, in addition to which, the Minister and one Elder shall be Presidents.
- IV. The Society shall depend for its funds on voluntary contributions in money, or Ladies' work and materials.
- V. The funds of the Society shall be disposed of by the votes of the members at the annual meetings, or at meetings called specially for that purpose.
- VI. The Committee shall meet monthly for the despatch of business, and a general meeting of the Ladies of the Congregation shall be held once in six weeks, when missionary intelligence shall be communicated, work in the hands of the Depository executed, and donations in work, or otherwise, given in.
- VII. The annual meeting of the Society shall be held in the month of _____ when the report for the year shall be submitted, office-bearers chosen, and other necessary business transacted.
- VIII. All meetings connected with this Society shall be opened and closed with devotional exercises.

OAKVILLE, }
Nov. 4, 1850. }

FREE CHURCH COLLEGE, EDINBURGH.

The following description of the New College is taken from the *Edinburgh Courier*. We understand from persons well acquainted with the locality, that the site is one of the finest in Edinburgh. And the College building is every way worthy of the situation, as it is creditable to the Church by whose liberality it has been erected:

This structure is now so far advanced as to admit of its being opened in the course of next month. It is in the English collegiate style of architecture, and from the elevation of its site at the head of the Mound, is one of the most prominent buildings in the city. The foundation-stone was laid in 1846 by the late Dr. Chalmers, but little progress was made in the erection till the spring of the following year. Its large extent has prevented its more early completion.

The edifice measures in front 165 feet, and extends southwards towards the Castle Hill 177 feet. It consists of two storeys, crowned by a range of dormer windows, except upon the east wing, which forms the Free Church. The main entrance, which is of polished ashlar, with grommed ceiling, fronts the Mound, and is flanked by two square towers each 121 feet in height. Light buttresses project from the towers both laterally and in front, and extend to the top. They are broken into stages by successive reductions in their projection, and terminate in pinnacles at each angle, with crockets and finials. The parapets are embattled, and the space between the towers is filled by projecting windows, surmounted also by embattled parapets. The entrance consists of an elegant arch, having over it in simple figures the date 1846. Behind the front towers, and overlooking the quadrangle, are two corresponding octagonal towers, finished with battlements on the top. These four towers enclose a space in the middle of the college which forms the central tower; and is decorated by clusters of chimney shafts. The dormer windows, as we have said, pierce the sloping roof on every side of the building, except the east, and are surmounted by ornamental tympanums.

The quadrangle, we think, will generally be regarded as the finest part of the building. Its

proportions are 85 feet by 56, and undoubtedly the effect is imposing. The north and west sides are in the same style as the front of the building; the east wing, consisting of the Free High Church, is in the Third Pointed or Perpendicular style. The parapet of the church is embattled. The south end of the quadrangle is adorned by two octagonal towers, finished with ogee turreted lead roofs and handsome gilt vanes. This part of the quadrangle is divided into two parts by a broad flight of steps, intended to lead to the upper quadrangle,—the buildings being finished by gable-ends and pinnacles. The south side, it is stated, is to be completed by a new Free Church Assembly Hall, fronting the Castle Hill. The quadrangle is now being paved.

The ground-floor of the building in front is occupied by two class-rooms and the senate-hall. Accommodation is also provided for a janitor's house, and a porter's waiting-room. The same floor on the west side of the quadrangle is devoted to class-rooms, which are generally intended to accommodate 60 or 70 persons. The whole of the front range of the first floor is intended for the principal library, which is to be elegantly fitted up, and measures 125 feet front east to west. The statue of the late Dr. Chalmers, now being executed by Mr. Steele, is to be placed in the centre of the library, but this will not be finished until after the class-rooms are opened. The western division of the same floor is fitted up as class-rooms; and at the south-west angle is the large Divinity Hall, capable of containing 100 persons. The attics on the west part of the building, are presently occupied as class or working libraries, a good many volumes being already on their shelves. The front attics are to be appropriated as the Natural History lecture-room of Dr. Fleming, with the apartments in connection with his museum, which is situated on the top flat of the central tower, and is 30 feet in extent by 20. The whole number of class-rooms is nine. They are finished with neatness and taste, and many of them are nearly ready for use. Most of them are nearly already fitted up with wooden benches in a plain and substantial style, and in all of them arrangements are made for thorough ventilation. Each class-room has a retiring apartment for the professor. The Free High Church, as we have stated, occupies the east wing of the College. It has a tower on the north-east angle, ninety-six feet high, in the same style as the other towers in front of the College, but receding for several feet. The building is plain, but has, towards the east, a neat little porch. The interior possesses considerable elegance, and affords accommodation for eleven hundred worshippers. It has an open timber roof, and a gallery on the south end. There is a comfortable vestry; and—what is a novelty in ecclesiastical appointments—a ladies' waiting-room has been provided.

The Free Church Commission meets to-day (Thursday) to consider the propriety of giving due solemnity to the opening of the College next month.

The designs of the building are by Mr. Playfair. The stones from the Binny quarries; and the building has been executed by the well-known firm of Messrs. Alexander and Robert Smith. The cost of the College will probably exceed £30,000.

WIDOWS' FUND.

We would again call the attention of the church, generally, to this benevolent object. In the *Record* for October, we gave the minutes of the Synod's Committee on the subject, and addressed to the members of the Church. The following are the principles upon which the Committee recommend the establishment of the fund:

1. That the sum of not less than £1000 be raised by subscription and collections on or before the 1st February, 1851.

2. That a Sermon be preached and a collection made annually, throughout all the congregations of the Church, for behoof of such fund.

3. That the family of each Minister of this Church shall be entitled to the benefit of said fund, by his paying the sum of £2 annually.

4. That each Widow or family shall receive from this Fund, as soon as it can be put into operation, the average sum of £30 a year.

5. That the before-mentioned capital sum, together with the first annual payments of the Ministers, to be paid on or before the 1st February, 1851, shall form the nucleus of a Fund for the support of the Widows and Orphans of the Presbyterian Church of Canada, and shall be invested in good and sufficient securities, on or before the 1st February, 1851; and that in subsequent years the surplus arising from said Annual Collections, Ministers' payments, and interest accruing, shall, after paying such annuities as may have come upon the Fund, be annually added to said Fund.

On the 22nd October, the Committee issued a Circular embracing the minutes which appeared in the *October Record*, and of which the foregoing is the substance. A copy of the Circular has been sent to every congregation, such, at least, was intended. Lest any should have been omitted, and in order that all may have an opportunity of taking part in this benevolent enterprise, we reproduce the latter part of the Circular.—Such congregations as may not have intimated their approval of the Scheme, will please do so without delay, to George Elmslie, Esq., Secretary, Hamilton.

Above you have the minutes of the proceedings of the Committee, appointed by the Synod at its last meeting, regarding the important matter of a provision for the families of deceased Ministers; we doubt not they will meet with your cordial approval and support.

We request that you will intimate to the Secretary your concurrence in the Scheme, at the earliest possible period, and not later than the 1st December.

We would respectfully suggest to you that a meeting of the Session, Deacons or other office-bearers of the congregation, should be held on the earliest possible day after the receipt of this Circular; that three or more persons of public spirit and activity should be appointed by them for the purpose of explaining and advocating the scheme and obtaining the necessary subscriptions; and that a statement of the amount subscribed should be forwarded monthly to the Treasurer of the Fund.

The outlines only of the scheme are given; all details of management will be left to the Synod.

It seems to us unnecessary to add anything further by way of argument in favor of a duty which Providence has so loudly and so solemnly called the minds of the people of this Church; this much is certain—no one can anticipate on what family or congregation the blow may next fall, but if the hopes of the Committee be realized, they will be prepared to give an annuity of £40 to the first widowed family. They would only add, that while they consider it of vital importance to the welfare of the whole Church that this scheme be successfully carried out, it is pre-eminently the interest of the weaker and less wealthy congregations.

Statement of the Committee.

JAMES OSBORNE, Chairman.
GEORGE ELMSLIE, Secretary.

HAMILTON, 22nd October, 1850.

All contributions to the Fund to be sent to John Burns, Esq., Knox's College, Toronto, who has been appointed Treasurer.

SHORT COMMENTS ON THE PSALMS

PSALM V. Title 7. *The leader of the Music for wind instruments*—A Psalm of David

1. Give ear to my word, O Lord, consider my meditation.

The words employed in prayer are too often utterly vain, as expressing neither any well-ordered thoughts, nor earnest feelings. It is otherwise with the true believer when he feels the urgency of his necessities—his petitions are then distinct and earnest.

NOTE.—Instead of "my meditation," the *Septuagint* and *vulgate* have "my cry." The derivation of *hagig* by Gesenius, will justify this rendering.

2. Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.

The earnestness of the true supplicant is often indicated by the vehemence of his cry. And, while he formally pleads for a favorable answer, addresses God by such titles, as warrant the confidence, that it shall be obtained.

3. My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.

In ordinary circumstances, the first exercise of the believer, every returning morning, is to call upon God: and he will do this, not in a careless way, as do those who have the realising views of the presence and character of Jehovah, but with composure of spirit. And his anxiety for a gracious answer will lead him to watch for tokens that God has accepted and heard him.

NOTE.—"I will look up," may be better rendered "I will watch."

4. For thou art not a God that hath pleasure in wickedness; neither shall evil dwell with thee.

The Psalmist had evidently a strong confidence that his cause was the cause of God himself, when he could take encouragement that his prayer would be heard, because of the very holiness of Jehovah, and his unchangeable opposition to the wicked.

NOTE.—The principal ancient versions, and some modern ones, take the word for "evil" as a concrete. "Nor shall an evil man dwell with thee."

5. The foolish shall not stand in thy sight: thou hatest all workers of iniquity.

How solemn the thought, that while God looks with complacency on the contrite in heart, he will have no fellowship with the proud, and such as practice sin of any kind: yea, that he is to all these "a consuming fire."

NOTE.—The word for "fools," is well rendered by the Syriac, proud or boastful.

6. Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man.

Jehovah is the God of Truth, and in his righteous government, all those who practise lying and deceit, must be finally destroyed. He is also the giver and the preserver of life, and must treat as eminently wicked, those who make little account of human life, and are ready at the promptings of envy, avarice, or any other depraved affection to take life away.

7. But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.

Grace opens the way for sinful men, even into

God's own dwelling place. "But he who enters there, goes with conviction and holy fear."

8. Lead me, O Lord, in thy righteousness because of mine enemies, make thy way straight before my face.

When beset with enemies, our greatest danger is from our own treacherous hearts. We'll, therefore, in such a case, may we pray that God would guide us in his righteous ways, and enable us to walk in them, notwithstanding the allurements or the violence that may be employed to withdraw us from them.

NOTE.—To make one's way or path plain or level, in Hebrew phrase, is equivalent to the prospering one's course.

9. For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre: they flatter with their tongue.

When our enemies are the enemies of God, as were those of David here described, then it may be some comfort to think that we are no losers by the want of their friendship, for favours from them would only tend to deceive and ensnare. But let us not forget that this description of the Psalmist's enemies is applied by another inspired writer (Rom. vi. 13.) to natural man in general. And how sad the picture! "The heart only wickedness—and what can be expected of the issues from it." No truth in the mouth, corruption, like the exhalations from an open grave, passing through the throat, and flatteries to deceive uttered by the tongue.

10. Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

A holy jealousy for the glory of God will lead the believer to pray "Arise, Lord, let thine enemies be scattered"; and it was thus that the Psalmist here prayed that God would condemn those who set themselves in opposition to His Government, and that he would frustrate their counsels, and visit a just retribution upon them.

11. But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name, be joyful in thee.

The condition of the wicked, and that of the people of God, present themselves to the mind of the thoughtful believer in contrast the one to the other. So the Psalmist, whilst appealing to God against the wicked, prays for blessings on the Godly, even that all who trust in the Lord and love His name, may ever rejoice in Him, and give the fullest utterance to their joy, and that because of their experience of His gracious protection.

12. For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield.

The righteous are those who are made partakers of the righteousness of God—yea, and are born of God; and they are blessed and shall be blessed for ever. The divine favour, like an all-protecting shield, shall be around them throughout the progress of their never ending being.

PSALM VI. *To the Leader of the Music. With stringed instruments, on the octave.*

1. O Lord, rebuke me not in thine anger, neither chasten me with thy hot displeasure.

A deep conviction of sin in men may at any

time prompt this cry; especially when they are smiting under affliction, and are brought to regard it as the fruit of sin. God's fatherly chastisement may be felt by His people to be very painful. Who can conceive the anguish that His enemies shall have to endure from the strokes of his avenging justice!

2. Have mercy upon me, O Lord; for I am weak: O Lord, heal me, for my bones are vexed.

How natural to cry for healing, when disease and pain enfeeble and waste the bodily frame. Yet the believer well knows that if he would obtain this from Him who creates, it must be as the boon of unmerited mercy.

3. My soul is also sore vexed: but thou, O Lord, how long?

Spiritual trouble is often induced by the reflection which bodily suffering suggests. Who has not reason to deprecate the exercise of Jehovah's wrath, and to plead, with the Psalmist, "enter not into judgment with thy servant, O Lord." And even when his chastenings are felt to be those of the Father, how natural for the sufferer to expostulate, in the words of the Psalmist, "O Lord, how long?"

4. Return, O Lord, deliver my soul: oh save me for thy mercies' sake.

When afflictions are long continued, God's people may be tempted to think that they have been forgotten by Him. They may then, like David, wish God to return and visit them. And whether it be a deliverance from bodily or mental distress which they seek from him, their appeal must still be made to his mercy.

5. For in death there is no remembrance of thee: in the grave who shall give thee thanks?

It would seem, that believers under the Old Testament dispensation, regarded death as a state of silence and unconsciousness; though they, no doubt, anticipated an ultimate deliverance from it. Hence, they have a peculiar reason for shrinking from death, and for desiring length of days on earth. But, the Adorable Redeemer has "brought life and immortality to light," and has accomplished a deliverance for those who otherwise, "through fear of death, would have been all their life-time subject to bondage," so that now, in the estimate of enlightened faith, "to die is gain." And the Christian may, like Paul, desire "to depart and be with Christ," as the far preferable condition of existence. Not but that there are circumstances in which in submission to the will of his Lord and Redeemer, and in order to his glory, he may desire and pray to have his days on earth lengthened out.

6. I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears.

Groans and tears as being the natural expression of extreme sorrow, tend to alleviate it. Yet an immoderate indulgence in these as in the Psalmist's case, aggravates the feebleness and exhaustion of the sufferer.

7. Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

The opposition of enemies was one of the sources of the Psalmist's sufferings. We know that he was a type of Christ; and in reading such effusions of grief, we naturally think of him who was eminently "a man of sorrows and acquainted

ed with grief." And what a reason for patience have we under affliction, in the consideration that he endured for us woes, greater than those which any or all of his people can possibly experience!

8. Depart from me, all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

Tears give to us no certain indication of the real character of the emotions from which they flow. The sorrow that "worketh repentance to salvation," and the sorrow "that worketh death" may alike be vented in floods of tears. But, God knows the significance even of the tears and groans of those who cannot in any other way pour out their sorrows before him. He hears and answers "the voice of their weeping," and in the conscious peace and joy which they are thus made to feel, they can bid all the wicked who may have ridiculed or reproached them, begone for ever.

9. The Lord hath heard my supplication; the Lord will receive my prayer.

The language of experience is, "The Lord hath heard"; that of faith, "The Lord will hear." How happy are they who can appropriate both these sayings!

10. Let all mine enemies be ashamed and sore vexed: let them return and be ashamed suddenly.

As is the believer's faith, so is his confidence of a victory over all his enemies, and of their final and everlasting destruction.

NOTE.—The verbs here are in the future tense, and so the verse may be rendered, "all mine enemies shall be ashamed and sore vexed," &c.

R.

Montreal, Nov. 18th, 1850.

"BEAR YE ONE ANOTHER'S BURDENS."

Once upon a time methought I set out upon a long journey, and the place through which I travelled appeared to be a dark valley, which was called the Valley of Tears. It had obtained this name, not only on account of the many sorrowful adventures which poor passengers commonly meet with in their journey through it, but also because most of these travellers entered into it weeping and crying, and left it in very great pain and anguish. This vast valley was full of people of all ages, colours, sizes, and descriptions. But whether white, or black, or tawny, all were travelling the same road; or rather they were taking different little paths, which led to the same common end.

Now it was remarkable, that notwithstanding the different complexions, ages, and tempers of this vast variety of people, yet, all resembled each other in this one respect, that each had a burden on his back which he was destined to carry through the heat of the day, until he should arrive, by a longer or shorter course, at his journey's end. These burdens would, in general, have made the journey quite intolerable, had not the Lord of the valley, out of his great compassion for these poor pilgrims, provided, among other things, the following means for their relief.

In their full view over the entrance of the valley, there were written in letters of gold the following words:—"Bear ye one another's burdens."

Now I saw in my vision, that many of the travellers hurried on without stopping to read this inscription, and others, though they had once read it, paid little or no attention to it. A third sort thought it very good advice for other people, but very seldom applied it to themselves. They uniformly desired to avail themselves of the assistance which by this injunction others were bound to offer them, but seldom considered that the obligation was mutual, and that reciprocal wants and

reciprocal services formed the string cord in the load of charity. In short, I saw, that too many of these people were of opinion that they had burdens enough of their own, and there was therefore no occasion to take upon them those of others; so each tried to make his own load as light, and his own journey as pleasant as he could, without so much as once casting a thought on a poor over-laded neighbour. Here, however, I have to make a rather singular remark, by which I shall plainly show the folly of these selfish people. It was so ordered and contrived by the Lord of the valley, that if any one stretched out his hand to help his neighbour's burden, in fact he never failed to find, that he at that moment also lightened his own. Besides, the benefit of helping each other was as mutual as the obligation. If a man helped his neighbour, it commonly happened that some other neighbour came by and by, and helped him in his turn: for there was no such thing as what was called independence in the whole valley. Not one of us these travellers, however stout and strong, could move on comfortably without assistance, for so the Lord of the valley, whose laws were all of them kind and good, had expressly ordained.

I stood still to watch the progress of these poor wayfaring people, who moved slowly on, like so many ticket-porters, with burdens of various kinds on their backs; of which some were heavier and some were lighter, but from a burden of some kind or other, not one traveller was entirely free. There might be some difference in the degree, and some distinction in the nature, but exemption there was none.

The Widow.—A sorrowful widow, oppressed with the burden of grief for the loss of an affectionate husband, moved heavily on; and would have been bowed down by her heavy load, had not the surviving children, with great alacrity supported her. Their kindness, after awhile, so much lightened the load, which threatened at first to be intolerable, that she even went on her way with cheerfulness, and more than half repaid their help, by applying the strength she derived from it to their future assistance.

The Husband.—I next saw a poor old man, tottering under a burden so heavy that I expected him every moment to sink under it. I peeped into his pack, and saw it was made up of many sad articles. There was poverty, oppression, debt, and what made by far the heaviest part, undutiful children. I was wondering how it was he got on even so well as he did, till I spied his wife, a kind, meek, Christian woman, who was doing her utmost to assist him. She quietly got behind, gently laid her shoulder to the burden, and carried a much larger portion of it than appeared to me when I was at a distance. It was not the smallest part of the benefit, that she was anxious to conceal it. She not only sustained him by her strength, but cheered him by her counsels. She told him that "through much tribulation, we must enter into rest;" that "he who overcome shall inherit all things." In short, she supported his fainting spirit, so that he was enabled to "run with patience the race which was set before him."

The Kind Neighbour.—An infirm, blind woman, was creeping forward with a very heavy burden, in which were placed sickness and want, with numberless others of those raw materials out of which human misery is worked up. She was so weak, that she could not have got on at all, had it not been for the kind assistance of another woman, who, as poor as herself, and though she had no light burden of her own, cheerfully lent a helping hand to a fellow-traveller, who was still more heavily laden. This friend had indeed little or nothing to give, but the very voice of kindness is soothing to the weary. And I remarked in many other cases, that it was not so much the degree of help afforded, as the manner of helping, that lightened the burdens. Some had a coarse, rough clumsy way of assisting a neighbour, which, though, in

fact, it might be of real use, yet seemed, by galling the traveller, to add to the load it was intended to lighten; while I observed in others, that so cheap a kindness as a kind word, or even an affectionate look, made a poor burdened wretch move on cheerily. The bare feeling that some human being cared for him, seemed to lighten the load. But to return to this kind neighbour.—She had a little old book in her hand, the covers of which were worn out by much use. When she saw the blind woman ready to faint she would read her a few words out of this book, such as the following: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." "Blessed are they that mourn, for they shall be comforted." "I will never leave thee nor forsake thee." "Our light affliction, which is but for a moment worketh out for us a far more exceeding and eternal weight of glory." These quickened the pace, and sustained the spirits of the blind traveller; and the kind neighbour, by thus directing the attention of the poor sufferer to the blessings of a better world, helped to enable her to sustain the afflictions of this, more effectually than if she had had gold and silver to bestow on her.

The Clergyman.—A pious minister, sinking under the weight of a distressed parish, whose worldly wants he was totally unable to bear, was suddenly relieved by a charitable person, who came up and took all the sick and hungry on his shoulders as his part of the load. The burden of the parish, thus divided, became tolerable.—The minister, being to longer bowed down by the temporal distresses of his people, applied himself cheerfully to his own part of the weight. And it was pleasant to see how these two persons, neither of them very strong, or rich, or healthy, by thus kindly uniting together, were enabled to bear the weight of a whole parish, though singly either of them must have sunk under the attempt. And I remember one great grief I felt during my whole journey, was, that I did not see more of this union and cheering kindness, more of this acting in concert, by which all the burdens might have been so easily divided. It troubled me to observe, that of all the laws of the valley, there was not one more frequently broken than the law of kindness.

A RUINED MAN.

Two neighbors were engaged in earnest conversation. The remarks made as they separated were, "So he is a ruined man."

"Is there no hope in the case?"

"Not the slightest."

What had happened to him who was so emphatically called a ruined man? A suit respecting his title to the lands he held in possession had been decided against him. The broad acres which he had called his own were to pass into the hands of another. He was to go forth penniless, from what had long been his happy home. *He was a ruined man.* Men sympathized with him. They saw that he was ruined and therefore gave their sympathy.

But when a man loses his title to an inheritance which is incorruptible, undefiled, and fadeth not away; when sentence in heaven's tribunal has been pronounced against him, few look upon him as a ruined man, and few sympathize with him. A man ruined for time is a bad spectacle! What shall we say, then, of a man ruined for eternity!

Should he be very sorry if he should be the means of reducing another to poverty, he would never fail to reproach himself for the act; at least, he would never fail to do so when he witnessed the poverty and discomfort he had caused. What should be the feelings of one who has been accessory to the eternal ruin of another—who has taken away his birthright, and left him to pine in eternal want?—*N. Y. Observer.*

TORONTO ACADEMY LIBRARY.

To the Editor of the Record.

DEAR SIR,—

Will you allow me space enough in your columns to acknowledge certain benefactions which have recently been made to our Juvenile Library—mainly through the kind exertions of Mrs. Esson, during her late visit to Scotland.—That lady has just placed in my hands about a hundred well selected volumes, for the use of the young persons resident in the Academy, together with a small balance of money, which is also to be applied in the purchase of books, for the same purpose. I find from the memoranda which Mrs. E. has handed me, that our kind benefactors are Lady Foulis, the Misses Rutlisford, and Mr. and Miss Baillie, of Edinburgh; the Misses Spreull, and Mrs. Mitchell, of Glasgow; the Rev. J. Lewis, of Ormiston; Alexander Thomson, Esq., of Banchoy; the Rev. Mr. Davidson, Mr. and Mrs. Spark, Mrs. Reid, Mr. A. Leslie, Mr. Henderson, Mr. Inghis, and Mr. Thom, of Aberdeen; Miss Norman, of Dublin. And to them, together with Mrs. Esson, I would respectfully offer our sincere thanks. I must also state, that similar acknowledgments are due to Mrs. Willis and Samuel Spreull, Esq., of Toronto, for several very appropriate works, which they have lately presented to our Library.

I remain, dear Sir,
Yours faithfully,

ALEX. GALT.

TORONTO ACADEMY,
November, 1850.

The Record.

TORONTO, DECEMBER, 1850.

OUR HOME MISSION.

Glasgow, 25th Oct., 1850.

MY DEAR SIR,—

I understand that you have been appointed Convener of the Home Mission Committee of the Presbyterian Church of Canada, in the room of the late Mr. Robb.

I dare say you will have anticipated what I am now to announce to you, namely, my resignation of the appointment which I held, as Superintendent of the Scheme of which you are Convener.

I assure you that, when my Presbytery agreed to release me from my charge at New Cunnock, I had no other intention than to proceed to Canada, and to endeavour to fulfil the duties of my new office. But subsequent events have induced me to adopt a different procedure from what I intended. The principal of these events, was the lamented death of my dear and honored friend, Mr. Robb, of Hamilton. I may state that I have given information to the Colonial Committee of what I have done, and they are perfectly satisfied as to the propriety of my conduct.

Allow me farther to say, that though, in the meantime, circumstances have occurred to detain me at home, yet I feel, and I trust will continue to feel, a warm interest in the welfare of the Presbyterian Church of Canada. May God bless and prosper her, and make her an instrument of grace and salvation to multitudes of sinners.

I am, my dear Sir,
Yours most truly,
GILBERT JOHNSTON.

REV. MR. GALT, Toronto.

As the whole Church is interested in the matter of the superintendency of the Home Missions, and has long been kept in suspense respecting it, we think it best to communicate in the *Record*, a letter recently received from the Rev. Mr.

Johnston, in which he intimates his resignation of the office of superintendent, to which he was appointed, with the concurrence of the Colonial Committee of the Free Church, some twelve months ago. This appointment, from which so much was expected by many of us, having thus failed, we shall no farther refer to it than to state that at the recent meeting of the Synod's H. M. Committee, we had no information whatever in regard to Mr. Johnston's intentions; having merely learned from the newspapers that the Presbytery of Glasgow had agreed to moderate in a call to him, at the request of their congregation at Govan.

The occasion, however, seems to us a suitable one for calling upon the Church seriously to consider this great department of the work committed to her. Its magnitude and importance, as well as its peculiarities, are, we suspect, not very fully or justly estimated, even amongst ourselves, and much less so, by our friends at a distance. The legislative and administrative powers of the Church being vested in the pastors and elders of particular congregations, at almost unavoidably happens that these congregations, if they do not wholly engross, engage at least the principal care and attention of our Church Courts. It is also to be observed, that ministers and elders, called in the providence of God to exercise their offices in this young community, are prone to follow too closely the prescriptive maxims and views and practices of official duty, prevailing in old and settled communities, not distinctly apprehending the totally new circumstances for which they have to consult and act here.

It is, we are persuaded, mainly through the influences thus indicated, that our Home Mission Scheme has all along held nothing more at the best than a secondary place in the counsels and operations of the Presbyteries and Synods of our Church, and that it has been considered very respectfully provided for, in having the mere crumbs from our table allotted to it. It is these influences that have rendered the regulation requiring of every probationer, previously to his pastoral settlement, a year's missionary service, little better than a nullity;—that have made so many of our ministers and congregations so backward and grudging in extending a week or two's service to the H. M. field by settled pastors; and that have led some to resist, and many to question, or regard as a matter of indifference, or as a devout imagination, the proposal of seeking out and setting apart, one, two, or more ministers of suitable gifts and experience and devotedness for this department of the work.

If such has been the case amongst ourselves, instead of wondering or complaining, that our friends in Scotland and Ireland have done so little for us,—or that Mr. Johnston should have so promptly preferred the pastorate of the little flock at Govan,—or that the Presbytery of Glasgow were so unhesitating in acceding to their demand for a moderation,—or that the Colonial Committee so readily and fully approved of these proceedings,—we should rather esteem it a ground of special gratitude, and a proof of their evangelistic spirit, that they have done so much.

We have learned, indeed, on good authority, that some of the leading people in the Free Church are disposed to laugh at our appointing a superintendent for our Home Missionary operations; regarding it as a measure unpresbyterial in its nature and tendencies, and altogether superfluous, seeing it properly belongs to the Presbytery to discharge the duties, intended to be devolved on the superintendent. But this manifestation of opinion need not greatly surprise nor offend us, and far less shake our confidence in the judgment of the Synod. It is easily accounted for. The title of superintendent, not perhaps very happily chosen, may have startled some of our friends, as involving some prelatical import; and very probably also, they have had the scheme represented to them as designing to invest that officer with some prelatical powers. This, of course, is altogether a mistake; and we would respectfully inform our friends at a distance, that the superintendent, according to the views of the Synod, was to be wholly under the direction of the Presbytery within whose bounds he should be labouring—receiving his instructions from them, and duly reporting all his proceedings to them. And it may not be superfluous farther to assure our friends, that for mere colonists, not a few amongst us still retain a tolerably well considered and decided attachment to presbyterianism, and a tolerably clear perception also, of the constitutional jurisdiction of presbyteries. It would be well, however, for the interests of the Gospel, that we ourselves, and those who are disposed to befriend our Church in this land, were more fully awake to the very great peculiarities that attach to the condition of the Presbyterian Church in this country—a condition in many respects totally different from that in which it is called to err on its operations in Scotland or in Ulster—and therefore requiring, not certainly any deviation from Presbyterian principles,—but certain adjustments, modes of operation, and agencies, which may be quite unnecessary in old and settled communities. We cannot, for the present at least, state or illustrate these peculiarities, with any fulness or precision; but the following hints may throw some light upon them, and may lead those more immediately concerned to consider how we may adapt our system to them, and most effectually deal with the difficulties and obstacles which they involve: and

1st. It ought to be steadily kept in mind, that the population to which we are called to extend our operations, is diffused over a vast territory; while our ministers and missionaries are lamentably small in number. A Presbytery's bounds, with us, are usually equal in extent to a province, and in some cases as large as a whole kingdom. How can any one suppose that, in such circumstances, we can conduct evangelistic efforts precisely as they do in Lanarkshire or Londonderry;—to say nothing of the immense difference in the travelling facilities?

2nd. The great fact ought to be seriously considered, that of the members and adherents of the Church here, one half—or perhaps in some localities even more—are still destitute of a stated ministry. It will be a fatal mistake on our part, if this fact, taken in connexion with the rapid extension

of our settlements and population, be overlooked in our ecclesiastical arrangements, or if we allow ourselves to fancy that we can satisfy the demands of the case and fulfil our duty by equating our procedure exactly with that of the Presbyterian Churches in Scotland and Ireland.

3rd. There is, moreover, a consideration of no small practical weight in this matter, arising from the peculiarities attaching universally to the position of our settled ministers. Our congregations are all of comparatively recent formation, and made up of much less homogeneous materials than those in Scotland and Ireland. They want, therefore compactness and stability, and cannot, without serious injury, be often left vacant by their pastors; and it is to be remembered that with us a vacancy is the inevitable consequence of the minister's absence on missionary duty, and that we have no reserve of unoccupied probationers to fall back upon. Besides all this, a large proportion of our ministers are obliged to extend their Sabbath services to two or three stations, at considerable distances from one another. Under these circumstances it would be impossible to maintain the benefits of a stated ministry in the great majority of cases, if the pastors were often called away for Missionary services.

4th. We shall only farther remark at present, that there are peculiarities in the condition of our Home Mission field generally, that require peculiar treatment, if any great and permanent good is to be effected. Unlike the preaching stations and vacant charges of old and well planted churches, ours are to a great extent without organization; our people, in very many localities, have yet actually to be brought together—their numbers to be ascertained—central places for meeting and for Church-building selected—rolls of members made up—office-bearers chosen—and in a word, the whole economics of a Christian Society initiated. A church having a large portion of its members and adherents lying in this state of utter disorganization, has surely need of appliances materially differing from those necessary in such a country as Scotland, where the influence of the labours and experience of centuries in this department, is universally felt.

It was with reference to these facts and considerations, that the Synod was led to contemplate the appointment of one or more ministers of suitable qualifications for our Home Mission field. The idea of such an arrangement originated amongst us many years ago, and was actually carried into operation by the setting apart of Mr. Rintoul to the work; and among the many valuable services which that excellent minister has done for the Church, his labours in that department are not the least important. The late much and justly lamented Convener, at once saw the wisdom of the scheme, and entered into it with characteristic warmth and decision. Indeed, no one who is acquainted with our circumstances, and who will deliberately consider them, can fail to see that, without some such vigorous measure as this, it will be impossible for our Church, within any definite period of time, to accomplish the extensive and arduous work of organization that lies before her, and is inviting her interposition in all parts of the country. For the present, however, until

next meeting of Synod, no farther practical step can with propriety be taken in this direction. It only remains that Presbyteries do what they can, as heretofore, to supply the deficiency. More, we are persuaded, might be accomplished in the Home Mission field, by Pre-byterial agency, if it were more systematically directed, and we would in conclusion, respectfully invite the attention of Presbyteries to the suggestions on this subject, issued several years ago by the Synod's Committee, and afterwards formally approved by the Synod. We may republish them in our next number, but they will be found recorded in the Synod's minutes for 1847, page 41.

KNOX'S COLLEGE.

We beg to direct attention to the Circular of the Agency Committee on the subject of Knox's College. The time has again arrived when the annual contributions should be taken up for its support. It is, beyond doubt, of the last importance to our Church, as the source from which alone we can hope to obtain a suitable and sufficient supply of labourers for occupying our destitute field. Young men of approved character and general fitness are offering themselves to the service of Christ in the work of the Ministry—the Professors can teach larger numbers than have yet come forward—they who have been educated by them are well received by the people, and are usefully, and we trust successfully employed. Twenty-six of those who have received their education in whole or in part in Knox's College, have finished the prescribed course of study. Perhaps six or eight more may finish with the present session, and a very promising band of young men is now entering into the preparatory department. These facts certainly establish the claims of the College upon every congregation and mission station of our Church. It is gratifying to observe that as the Institution becomes better known, and its fruits apparent, a more lively interest is excited in its behalf, as the returns for last year satisfactorily show. There were fewer blanks in the College column of the last General Statement, than in any of those that preceded it. To the young ministers who have so recently left its halls, and who are nearly all settled in pastoral charges, we need not say a word on its claims. Their people have in many instances difficulties to contend with, in building Churches and making provision for their Ministers' support. From these it were unreasonable to expect large contributions. But we do expect that the weakest of our stations will no more think of neglecting the College altogether on such plea, than an honest man would withhold payment from his grocer, because he had to pay the draper's account.

It is needless to repeat that no other Church either can or will supply our lack of labourers. Whilst we gratefully receive well-qualified Ministers from evangelical bodies who hold the same standards, we must never depend upon them for supply, nor forget that our Church must be, not in name only, but in fact, the Presbyterian Church of Canada.

We make no apology for stirring up the minds of the friends of religion amongst us in regard to the ordinary contribution for the current expenditure of the College. We have transferred to our columns an account of the new College, Edinburgh which reminds us that we, too, need a College Building. At no distant day, we hope, arrangements will be made for the erection of an edifice that will be worthy of the Church and suited to our wants; then we shall have pleasure in calling upon the Church generally for an extraordinary contribution.

THE REV. JOHN MACTAVISH, OF BALLACHULISH.

For some time past we have been led to entertain the hope, that Mr. Mactavish, whose labours as deputy from the Free Church of Scotland, were so highly prized in our Gaelic congregations when he visited us in 1846, would come to settle permanently in this country.

The following notice gives reason to fear that this hope will not be realized. This we regret, as there are several very important fields of labour within our bounds, receiving a very partial supply, and standing in need of the ministrations of such faithful and energetic pastors.

Every day's experience is calculated to teach us more and more the value of our own College, and the importance of a home-trained ministry:

FORT WILLIAM.—*Call to Mr. Mactavish.*—At a meeting of the Free Presbytery of Abertarf, held on 2nd inst., the most important matter was a call from the congregation of Kilbean, to the Rev. Mr. Mactavish of Ballachulish. Mr. McNeil, of Campbellton, appeared as commissioner from the Presbytery of Kintyre, and there was a numerous commission on behalf of the Ballachulish congregation, to oppose the removal of Mr. Mactavish. After long and eloquent pleading on both sides, Mr. Mactavish being asked to express his own sentiments, stated, he felt it to be his duty to accept the call; a conclusion at which he had arrived with difficulty, because of his deep attachment to his present congregation. Mr. McBean, of Fort Augustus, moved that the translation of Mr. Mactavish, be agreed to, resting mainly on Mr. Mactavish's clearly expressed conviction of duty. This motion was unanimously carried.—The Ballachulish commissioners appealed against it to the Synod of Glenelg.—*Intercessory Advertiser.*

The entire sum of money raised by the churches in Great Britain, for Missionary purposes, is about \$1,750,000, and by those of America, \$750,000, making together \$2,500,000, and yet this sum scarcely equals the annual gift at Kalee's Temple, Calcutta.

THE MISSION TO THE COLORED POPULATION.—The Rev. W. King, the missionary, in his late tour to the Lower Province, addressed a meeting at Quebec, in behalf of the

Mission, when the sum of £15 was subscribed.—Mr. K. received from the Coté Street Congregation, £6. The Rev. Dr. Willis has also paid £10 sterling, collected by him in Scotland, for the education of the colored people.

The Rev. Dr. Burns and Rev. Mr. King have paid a visit to Pittsburgh, on account of the mission. They were well received. A short narrative of their tour will appear in next *Record*.

HOW TO PROMOTE A REVIVAL.

Every christian desires and earnestly prays that God would revive his work. The prayer, too, is often offered by those who are using no direct means to promote the end they so much desire. It is the distinguishing honor of the people of God, that they are fellow-workers with Him—that they are the instruments of accomplishing his gracious purposes—and hence every member of the spiritual body should, according to his several ability, and the means with which God has favoured him, strive to advance the best interests of the whole human family. There is a natural tendency to seek for new means for accomplishing the work of God in the hearts of men. But the divinely appointed means alone can do it. The Shorter Catechism very beautifully sets forth the doctrine of the Bible on the subject. "The spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners." The word of God will not return unto Him void. The gospel is the power of God unto salvation. It has pleased God, through the foolishness of preaching, to save them that believe. Let us come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need. The faithful exhibition of the truth as it is in Jesus, accompanied with fervent, importunate, and effectual prayer, are the ordinary means which God has most signally approved.

We cut the following appropriate extract from the *New York Observer* :—

"About thirteen years ago, one of our pastors was dispensing the gospel to a numerous congregation under great spiritual discouragement. A Christian friend from abroad was visiting him—After spending two weeks in his family, the following conversation occurred. 'Dr. N.' said to the pastor 'you see now my position. This is the fourth year of my ministry among this people. You perceive that a large congregation has been gathered. A beautiful house of worship has been erected. Our organ is a good one. Our music is attractive. Our sanctuary is full of serious and apparently devout worshippers on the Lord's day. Our Sunday School is a beautiful collection of children and young people. We have more than two hundred and fifty boys and girls in attendance in the lecture room; and there is that beautiful class of forty young misses in the session room. Now this all looks well still there is a want of quickening power. The architectural attractions of the house, lead nobody to the exercise of faith in the Redeemer. The organ's tones melt nobody to repentance. The preaching is not made the power of God unto salvation. If the law is plainly and awfully set forth, it is only as a thunder-storm at sea. You hear its roar—The lightning's flash discloses a wide dark waste. It passes away. The people admire the sublimity of the scene and there the matter seems to end. If the gospel in its greater influences is dispensed, it falls like the dew upon a rock. One hour's sunshine exhales it. The meetings for prayer are attended by few, and there is little appearance of importunity in the supplications that are offered.'

'Yet,' replied the doctor, 'there is another view to be taken of this subject, you are planting seed, Nor is it on a rock. You are planting in soil. Some of it is hard, some is stony, some is full of thorn roots. Nor are you only sowing the seed broadcast. You are digging up the ground and planting it carefully. The seed will come up. Depend upon it, it will come up. Keep on

planting. You will have a beautiful harvest. I was in the room with that class of young misses,—forty of them from twelve to sixteen. I could see that they were interested in what was said. The seed is germinating. I could almost perceive it sprouting. Besides God has promised that his word shall not return unto him void.—The gospel is adapted to the human mind—When the truth is faithfully preached, it is like 'leaven which a woman took and hid in three measures of meal.' If she had hid it in the sand or in ashes it would not have produced the effect, but it was in meal. Go on with your work, my friend, God will help you. He is helping you now. By-and-by the blessing will come. I hear the sound of abundant reaping.'

From this the pastor took new courage. How powerful are right words. His toph was inaugurated. He was willing to for— to go on planting though he should witness no harvest. He knew that if he did not witness the result in this world, others would see it. He would labour and others would enter into his labours. That year he witnessed an out pouring of the Spirit of God—Souls were gathered into the church, and since that time, successive harvests have been reaped on that cultivated field.

A few weeks since, I met a pastor of one of our churches in Western New York. We spoke of the desirability of a general revival of religion. 'One thing,' said he, 'is settled in my mind. I am going to address myself to the work of promoting religion among my congregation. I never accomplish anything without a purpose. And I may add, I never fail, if I have a right purpose, and do not swerve from it. I hope my purpose is fixed, and that God will enable me steadfastly to pursue my object, I am resolved not to wait for a general revival, nor to depend on assistance from others, nor to delay till a favourable juncture arrives. I mean to begin now. I have begun. My courage and faith may fail; but I see it; the responsibility rests on me. God helping me, I will labour for a revival of religion among my own people till I see it.'

This was right. O! that every dear pastor had a mind to the work. That good man's statement went to my heart, I felt there was no doubt in respect to 'the spirit and the wisdom by which he spake.' I wish I could impress his views upon every minister of the Lord Jesus in the whole world. 'There is power in the ministry when under the sway of such sentiments and purposes. Christ is with his servants, when they are thus consecrated to his work. I know they need the prayers and co-operation of the private members of the church. But such a spirit cherished,—such a faith—faint yet pursuing; such a determination and reliance on God's assistance and grace, will draw around the faithful pastor kindred spirits, and his labour will not be in vain in the Lord.'

THE SACRED PHILOSOPHY OF THE SEASONS, illustrating the perfections of God in the phenomena of the year, by the late Rev. H. Duncan, D.D., Ruthwell. Carter & Brothers, N. York, 1850.

Mr. McLellan, Bookseller, Hamilton, has made large additions from Britain and New York, to his select and well-assorted stock of good books. We say, advisedly, *good books*, believing that there is not a volume in the establishment which might not be read with profit, and that there is not a book of immoral tendency upon his shelves. We have received from his choice cabinet the work whose title stands at the head of this notice. It is got up in excellent style. In typography and general appearance it is not inferior to the British edition. Each of the volumes on Winter, Spring, Summer, and Autumn, (the or-

der adopted by the author.) is complete of itself, and has a chapter for every day in the season.—At the rate of a chapter a day, the work may be read through in a year. The amiable and distinguished writer has selected from the whole range of creation themes for contemplation, and taught the reader to "look up through nature unto nature's God," and to recognise the Creator not as the God of Nature only, but to know Him in the perfection of his character, as the God of Grace. The plan of Sturm, in his "Reflections," has been adopted in this work, and for the same reason, viz: "to provide a sufficient variety, and that the reader might be led to sanctify each day by contemplating the works of God." The papers for every-day reading are calculated to lead the meditation into a channel befitting the sacred day—to fix the thoughts upon that wonderful and beneficent scheme of Grace, which reigns through righteousness unto eternal life, by Jesus Christ our Lord.

We commend the "Sacred Philosophy of the Seasons" as a work well worthy of a place in every family library.

CLASS OF CHURCH HISTORY.

In Knox's College the Church History class was opened by Dr. Burns on Thursday, October 31st. The introductory lecture embraced the general subject of intellectual culture, historically and practically considered. A sketch of the scholastic system and of its opposite, the method of induction, was given; and practical rules laid down for the improvement of the mind, and especially for the guidance of the mental faculties in the search after religious truth. The importance of a knowledge of civil and ecclesiastical history as a branch of polite education, was particularly noticed; and the study of the English language and literature urged on the attention of students. The harmonious union of learning and of piety in every minister, was earnestly pleaded for, and with a particular reference to the ominous progress of popery and infidelity in the present day, as demanding an able, enlightened, and accomplished ministry.

The subject of the Church History class this session will be peculiarly interesting, as we understand that it embraces the period of the Reformation, and the history of the Protestant Churches from that time down to the present day.

The attendance of Students at the Hall promises to be as good this year as last. May earnest intercessory supplication in behalf of teachers and pupils, be offered up by every congregation! The Seminary can never occupy too high a place in the mind of the Presbyterian Church of Canada.

SCORIE'S CANADIAN ALMANAC FOR 1851.—We have to thank the Publisher for a copy of this excellent Almanac. It exceeds all its predecessors in the variety and amount of information which it contains. An edition of 35,000 copies has been thrown off. It contains 76 pages of closely printed matter, and eight pages of advertisements. Every family should possess it. The map alone is worth the price of the volume which is only 75¢.

WONDERFUL ESCAPE.

Our young readers would sympathise with those who are placed in imminent peril, and readily lend their aid to deliver them. They would run to warn a person of his danger, who was approaching a concealed pit, a dangerous precipice, or a den of wild beasts.

Before reading the following strange, but true story. We would have our young friends to pause and reflect that they, like all the children of Adam, are on the brink of eternal ruin—that the bottomless pit is open to receive them—that the great enemy of souls is ever on the alert to lead them into his snare, and at last to drag them into his place of endless torment. But blessed be God there is a way of escape. The eye of the Lord is upon them that fear him, upon them that hope in his mercy, to deliver their souls from death, Ps. xxxiii. 19. See also Ps. xxxiv. 17; Pa. l. 15; Pa. cxxi. 7; Dan. iii. 17; Joel ii. 32; Obad. 17; 2 Thess. iii. 3. You will find many other passages in the Word of God that point you to Him who is able and willing to deliver from evil. He has sent ministers and Sabbath School teachers, and other Christian friends to warn you of your danger and lead you to the Rock of your salvation, your fortress, your shield, your hiding-place, your refuge and defence.

Mr. B., a gentleman in India, passing through what they call in that country, a jungle, the name given to the trees and shrubs, reeds and grass which grow in that tropical climate, says:

All at once he felt the ground giving way under him, and before he could recover his footing or do any thing to help himself, he had sunk down among the thick underwood, while all around him there rose up a cloud of dust, which for a few minutes, prevented him from seeing where he was. But though he could see nothing he heard enough to frighten him. It was the low growl of some wild beast, and he felt sure that he had sunk down into their den. And so it proved: for, as soon as the dust cleared away he found himself in the midst of a nest of tiger cubs. The fact was, that the white ants, so plentiful in India, had hollowed out the ground, and as the season was very dry, the thin crust which covered the tiger's lair, broke in as soon as Mr. B. put his foot upon it.

Now you may fancy what he felt when he saw where he had got. And what do you think he did? "Turn pale," you will say, "and tremble and scream for help as loud as ever he could."—Nothing of the kind. He saw his danger indeed but though alarmed, like a good man, he prayed to God to preserve him, and like a wise man he prepared for the worst. Knowing the habits of the creature into whose den he had fallen, he felt quite sure the tigress was too near to him to permit him to escape her fury. What then could he do? He had no gun, no sword, or even a stick. His hand was his only defence. But what could he do without a weapon? Ah! the hand is a wonderful instrument when wisely used. And so it proved to Mr. B.

After a few minutes' thought, he hastily took off his hat and pocket two or three silk pocket-handkerchiefs, and twisted them tightly round his arm, up to the elbow. "But what was the use of that?" you may be saying. You will see. It proved the truth of what Solomon says, that "wisdom is a defence." It saved his life. For he had no sooner done this; than what should he see but the tigress, leaping over the shrubs and words of the jungle, and bounding towards him, her eyes flashing fire, and her great jaws wide open, ready to seize and devour him. Was not

this very high fall! Do you not think it was enough to make the boldest man cry out and run away? But Mr. B. was too wise to attempt what was impossible, and what, too, would have brought upon him swift destruction. He, therefore, layed his feet firmly upon the ground, prepared for a deadly struggle with the dreadful foe, and then stood still. In less time than this story can be read, the tigress had come close up to the place where Mr. B. was; and then she stretched down upon her belly, and crawled along the ground, as you have seen a cat do, when about to seize a bird, in order to make sure of her prey.—Dreadful sight to Mr. B.; but he had no opportunity to think much about it, for in another moment, with one bound and a loud roar, she sprang right upon him.

As he expected, her great jaws were wide open; and as quick as thought, and with steady aim, the brave man thrust his arm into her mouth, and seizing her tongue with his hand, he began with all his might to twist it from side to side.

This prevented her from closing her mouth, but she made terrible use of her claws, for with them she tore off the clothes from his body and flesh off his bones. Still, though wounded and bleeding, he kept his grasp tight, and gave her so much pain by twisting her tongue, that she became frightened, and with a sudden start backward, she jerked it out of his hand, and to his great joy rushed away from him into the jungle. Having spent a few moments in giving thanks to that God, who had thus delivered him out of the jaws of the tiger, as he had saved David from the lion and the bear, Mr. B., faint with pain and loss of blood, made haste back to his party, before the furious creature could recover from her fright, or return to her den.

Now, dear young friends, learn from this story the value of knowledge, of courage, of presence of mind, and above all, of piety and prayer, such as Mr. B. displayed, and to which, under God, he owed his deliverance. Nor should you forget that great as was the danger of this good man, yours is still greater from that wicked spirit, who like a roaring lion walketh about, seeking whom he may devour. And if you wonder at his escape, how should you rejoice that you may, through Jesus Christ, be delivered from a far more dreadful death than that which threatened him.—*Juvenile Missionary Magazine.*

THE GAELIC TEACHER.

We have to apologise for not having noticed this periodical long ago. We have been favored with the last number. It is published at London, G. W., once in two months. In this number, which is the fifth from its commencement, there is, considering its small size, viz., eight pages, octavo, a fair selection of articles, some of which are original. It affords us pleasure to observe, that it is the intention to double its size, and to issue it at the present moderate charge, 1s. 6d. currency, a year; in which case we would suggest to the editor the expediency of giving a fuller sketch of the news of the day, even to the exclusion of other matters, as the most of those for whose benefit the *Gaelic Teacher* is intended, have no access to any other source of general intelligence. We observe a few slight typographical errors, which may be accounted for from the fact of the printer being unacquainted with the Gaelic language, and from the editor's living at a distance from the place of publication.

We earnestly recommend the *Gaelic Teacher* to the support, not only of those whose early education precludes them from the usual sources of general information, but also to all who are favorable to the advancement of Celtic literature—to

the preservation of an ancient and noble language, much decried by those who cannot appreciate its beauties, and who sympathize with the early educational disadvantages of the Highlanders set led in this, their adopted country—a class of people, in many respects, highly interesting.

"AM I MY BROTHER'S KEEPER?"

Yea: God has so constituted the human heart and human society, that no man can live unto himself; and he will require the soul of every man at the hand of his brother. Whatever may be your position in life, you have an influence over some impotent sinner, which, if rightly exerted, might lead him to the Saviour.

God commands you to exert that influence.—The beginning of your duty is to make your own calling and election sure; but this is not the end of it. You are bound first to take the beam out of your own eye, but you should do so, in order that you may see clearly to pluck the mote out of your brother's eye. When you have heard for yourself the gracious invitations of the gospel, you are to invite others to come.

God has promised to bless personal efforts for the salvation of souls. He has fulfilled these promises in innumerable instances. When Harlan Page was on his death-bed, though oppressed with a sense of his unworthiness, he could say, "I think that, through the grace of God, I have been instrumental in the conversion of more than one hundred souls." Oh, how many there are who might, like him, even in private life, win many souls to Christ. Be encouraged to sow the good seed of the gospel wherever you can find soil to receive it. It will not be lost. The grain of wheat that was wrapped up for three thousand years in an Egyptian mummy, at last found a congenial soil, and sprang up and bore fruit.—And so

"The seed that in these few and fleeting hours
Thy hands unsparing and unwearied sow,
Shall deck thy grave with never-fading flowers,
And yield three fruits divine in heaven's immortal towers."

Think of the value of a soul. Who can estimate it! The world and all it contains is as nothing in the comparison. God has shown his estimate by the price he paid for its redemption. The angels shew how much they value it by their joy over one sinner that repents. The dominion of the soul is the great subject of strife between the powers of light and of darkness.

"Hell moves below to work its death,
Heaven stoops to give it life."

"Know that he who converteth a sinner from the error of his way, shall save a soul from death and hide a multitude of sins." He will not only save one fellow-creature from sin and hell, but put in operation a train of instrumentality which may result in the salvation of millions. Every soul converted through your efforts becomes the centre of an influence, whose expanding circles may embrace the utmost boundaries of time, and roll a tide of glory up to the eternal world.—Truly "he that winneth souls is wise."

A word as to the manner in which we should strive to win souls. Do it with gentleness and humility. Never speak to an impenitent sinner as though it were your office to rebuke and punish him. Never bring a railing accusation against your brother. You were created for his salvation; and if you are not now under God's wrath, no credit is due to you; you are saved by grace.

Pray much for those you would lead to Christ. "Effectual fervent prayer availeth much" in two ways; it calls down God's blessing on those for whom it is offered, and it cultivates the spirit of zeal and brotherly love in those who offer it.—When we come down from the mount of communion to speak to our fellow-sinners, our faces will shine, and our words will be as precious ointment poured forth.

PROGRESS OF THE CHURCH IN CANADA.

ACTON AND NASAGAWEYA.—These stations form an united charge, and there is a considerable Gaelic population. The church at Nasagaweya has been of several years standing, and the settlers there had once the privilege of the services of the Rev. Mr. Meldrum, now of Pashich. The people have recently had a handsome pulpit erected in their church, and the whole of it comfortably seated.

The place of worship at Acton was opened three years ago, and is a large and comfortable building. The organization of the church did not take place till this summer, and it was conducted partly by Dr. Burns and partly by the Rev. Jas. Harris, and the Rev. John McLachlan. An Eldership was also chosen and ordained. On Sabbath, Oct. 20th, the ordinance of the Supper was dispensed at Acton, when the services were conducted by Mr. Harris and Mr. McLachlan. The church was filled, and the school-house, (very appropriately placed beside the church), was also crowded by a Gaelic congregation, to whom Mr. M. preached, and whom he also addressed at the table of the Lord. The season was a most refreshing one; and the next congenial movement will be, the settlement of a pastor. A student of Knox's College, who has both languages, has been the object of their choice.

The married ladies of the congregation have presented a very handsome Pulpit Bible and Palm Book.

HAMILTON.—INDUCTION OF THE REV. GEORGE PAXTON YOUNG, A.M.

The Presbytery of Hamilton met on the 22d of November, for the purpose of inducting the Rev. George Paxton Young, A.M., into the pastoral charge of the congregation of Knox's Church, Hamilton. The Rev. John G. Macgregor, of Guelph, preached from 2 Cor. iv. 5., and presided on the occasion. After sermon Mr. Macgregor gave a narrative of the steps which had been taken. The Rev. Mr. Stark had moderated in a call on the 12th Nov. The call was subscribed by 22^o communicants and 115 adherents. It had been considered and sustained by the Presbytery, and Mr. Young had signified his willingness to accept the same. Mr. Macgregor, then, in name and by the authority of the Presbytery, demanded if there were any objections to the settlement. None being preferred, the questions of the formula were put by Mr. Macgregor, and satisfactorily answered, when Mr. Young was, by prayer, inducted as minister of the congregation.

The Rev. Mr. Chryne, of Saltfleet, addressed the minister on the solemn responsibilities of his office—the great object of the gospel ministry, viz. the conversion and salvation of souls—the work itself—to preach Christ, and him crucified—this is to be done, not only from the pulpit, but in private ministrations—in teaching the young—visiting the sick; the gospel is to be preached from house to house. It is of importance that a minister himself feed upon Christ, in order to

feeding his flock. To be successful in winning souls, a minister must be earnest at the throne of grace for guidance and help.

Mr. Stark addressed the people. He felt the occasion to be solemn in the retrospect and hopeful in the prospect. Mr. Stark made a feeling allusion to the death of the late Rev. Mr. Robb. The congregation were exhorted not to rest entirely on the Church or on privileges, but upon the Bestower of privileges—they had cause of gratitude in obtaining the man of their choice, to minister among them in holy things, and break the bread of life. Mr. S. said, that although caution should be exercised in reading the events of Providence, yet, its leadings could scarcely be mistaken in the present instance—that success depends much upon the people, not wholly upon the minister; nor have a people done all that is needful when they have secured the services of a pastor—that they are bound to profit by his ministerial faithfulness—to welcome his admonitions and exhortations—that they are to remember the end of his ministry—not like the world, to be offended at reproof, nor shut out the light because it humbles pride—that esteem is due to a minister for risking offence in faithful dealing for the good of soul;—that it is not the preacher who holds a congregation together, but it is the truth, which will not let them go. As a people feel the truth, they will value the ministry—that ministers, like other men, are not without their faults. Mr. Stark referred to the history of Moses, David, Peter, and Paul, and charged the people to be tender to their minister as they would have God to be tender to them—to be patient of his infirmities—not to value too highly acquired intellectual gifts—that these will not save, nor enlighten the mind, nor satisfy the soul;—seek Christ, hunger and thirst after him.

In order to encourage a minister, give heed to his teaching and doctrine. The attendance of a congregation increases a minister's zeal; cooperate with him in his work, which is the concern of all and of each. Sympathy and co-operation excite to diligence. The other office-bearers are fellow-workers with the minister—all are interested, and have an appointed work to perform. They who are not for, are against Christ. The plea of want of influence will not shelter any from discharging their duty. Exhibit a consistent walk and conversation. Strengthen the hands of your minister, by keeping him free of concern about temporal support. Prayer for the minister is holding up his hands. Fervent, believing prayer, avails much. It is the solace and encouragement of a minister to know, that the prayers of his faithful people are meeting his own at the throne of grace. The visits of a minister are to be valued for the ends and objects for which they are made—not for social intercourse, but for the welfare of souls. They who complain of the neglect of visiting, are often those who least value its great end. Should the minister omit any, let them go to him—the sick send for, or go to the physician, and do not wait until he may come in their way. Let people keep much in the eye of their pastor, by attending upon his ministry, and observing ordinances—cherishing free, confiding intercourse with him—seeking not to involve him

in secular concerns—making free with him in spiritual matters.

Mr. Stark concluded, by remarking, that the day's proceedings might be ground of condemnation to some. All should search the scriptures, to see whether these things are so. Let not the invitation of grace be the sentence of condemnation. Turn not the day of mercy into a day of wrath. Now is the accepted time.

The congregation met again at half-past 6 o'clock, P. M., in the basement story. The spacious Lecture-room was filled with a delighted audience. Instead of the Presbytery being entertained by the congregation at the *head inn*, according to long-established custom on such occasions, refreshments were furnished liberally to all who chose to attend the social meeting. The company we suppose to have numbered five or six hundred. Several respectable individuals of other communions were present, and all seemed greatly to enjoy the evening's exercises. All honour is due to the congregation of Knox's Church, Hamilton, for the excellent spirit that prevails amongst them; for the kindly feelings manifested by the session and members towards each other, in respecting one another's opinions, and aiming at the promotion of the unity and peace of the congregation. It is pleasing to see Christian men courageously breaking through those habits and customs which time seems to have hallowed, to which, from long practice they had been reconciled, but which experience is plainly proving to be unfavourable to the interests of morality and religion, and especially because the mass of the people, and the young of the congregation, who take the deepest interest in such scenes, were excluded.

John Fisher, Esq., Mayor of the city, and an elder of the congregation, proposed that Mr. McLellan, should preside, which was cordially agreed to. The meeting was opened with praise and prayer. After which the Chairman congratulated the congregation on the happy circumstances in which they were assembled—expressed gratitude to God for all the way in which they have been led—noticed His varied dealings with them in judgment and in mercy, and expressed the delight with which he, and the congregation, now welcomed among them the pastor of their choice. The Rev. Mr. Gale, having come in, was called upon *impromptu* to address the meeting. He alluded, with much feeling, to the solemn events of the last few months, recognized the hand of God, in sending to the congregation a minister of the character and attainments of the Rev. Mr. Young,—one, in the choice of whom, by the people with whom he had once stood in the same close relation, he entirely concurred, and from whose labours he anticipated most satisfactory results.

The Chairman then introduced the Rev. Mr. Young, who reviewed the chain of circumstances, which, in the mysterious providence of God, had so unexpectedly cast his lot in this part of the vineyard; expressed his unfeigned satisfaction, at finding so much unanimity and harmony in the congregation—could not decline what he considered a call from God, and was confirmed in the

course he had followed, by the assurance, that one, so well qualified to judge as Mr. Gale, had approved of the whole proceedings.

Mr. Young concluded a very happily conceived address, by imploring the prayers of his people, for a blessing upon his ministry, and stated, that when a student, taking a solitary stroll on the Ochill hills, he fell in with a shepherd, to whom he made some remarks about the hard-ships attending his calling. The shepherd said, "if a man has a good maister, good health, and see the sheep thrive, he may be vera happy." The christian pastor has, beyond all doubt, a good maister. If his own soul prosper, and he in health, and his charge be in a spiritually thriving state, no man has greater reason to be happy.

Refreshments having been served, the Chairman again congratulated the congregation upon the pleasing fact that they had obtained a fixed ministry, contrasted their happy case with the many destitute congregations throughout the land, and requested Mr. Burns, Treasurer to Knox's College, to state what had been effected and what was likely to be done by that Institution for their relief. The substance of that statement being given elsewhere, we proceed to notice the concluding address by Mr. Walker. All who had preceded him, had spoken of being unprepared to address such an assemblage. He (Mr. W.) had asked for permission to do so. He told us that in 1833 all the Presbyterians of Hamilton sat around a table, and had social worship.—Shortly after, the stones were quarried for the foundation of St. Andrews Church. The Rev. Mr. Gale was called to be their pastor, and some one became responsible for the stipend, to the extent of £75 per annum—a formidable undertaking in those days. That little company had now become three bands. Knox's Church had a gallery added to it last summer, and he had no doubt that, with a blessing upon the Rev. Mr. Young's labours, another Church would soon be required. Mr. W. noticed remarks that had been made upon the importance of Knox's College to the Church; whilst he admitted its value, he would remind his audience that, good-working and liberal congregations were no less important to the support of that institution, and all the other schemes of the Church—that Hamilton had paid largely to Queen's College, and had not withheld her contributions to other objects, and he trusted would still be found among the best supporters of the Church's enterprises.

The band of singers, under the excellent leadership of Mr. Webster, one of the elders, and precentor of the congregation, contributed to the enjoyments of the evening, and sent a thrill of pleasure to every heart. Their services were often in requisition, and well did they acquit themselves. It was indeed a gratifying scene, not soon to be forgotten. Persons of all ranks and ages seemed, by their beaming countenances, to realize a pleasure which it were difficult to describe. Mr. McLellan proposed that, contrary to usual custom at public entertainments, no vote of thanks should be given to those who had provided the comforts of the evening, because they who had done most, had already reaped the richest reward.

CAPE BRETON.

INDUCTION OF THE REV. HUGH McLEOD, LATE OF LEICESTER.—On the 2nd October the Presbytery of Mira, inducted the Rev. Hugh McLeod into the pastoral charge of the settlements of Mira, Catalone, Sydney, &c. An immense crowd assembled on the occasion. Such another spectacle was never witnessed in the island. The day was peculiarly favourable, and the whole scene was strikingly grand. A tent was erected on the verdant banks of the river, and the great congregation seated upon the grass, listened with attentive composure. The Rev. Mr. McFarquharson, Middle River, preached in Gaelic, from Psalm cii: 16. Thereafter, the Rev. Mr. Wilson, of Sydney, preached in English, from Isaiah xxxii: 2, when Mr. McLeod was inducted in due form, and received the right hand of fellowship. The Rev. Mr. Stuart, of St. George's Channel, addressed the minister, and the Rev. Mr. Fraser, of Boulardie, the people, on their respective duties.

On Sabbath the 6th, Mr. McLeod, preached at Mira, in the same place, to an audience of about 2000. The field upon which Mr. McLeod has entered, is extensive and important. We rejoice that our brethren in Cape Breton have succeeded in obtaining from the Free Church such a boon. From Mr. McLeod's experience, strength of mind, truly missionary spirit, and other eminent gifts, we anticipate, by the Divine blessing upon his labours, the happiest results.

DANCING AND ITS USUAL ACCOMPANIMENTS.

A Subscriber has sent us a communication on this subject, in which he states, that, although, he has read the *Record* from its commencement, he has seen nothing in it either approving or disapproving of the practice. We have no hesitation in saying that there can be no harm in refraining from it, however innocent the saltation may be of itself. Our correspondent, says:—

There are three very particular reasons why profane mirth, dancing and carousal-feasting, should be discouraged.

1st Because such conduct is altogether contrary to the Christian's character. "See then that ye walk circumspectly, not as fools but as wise, redeeming the time. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth." Eph. v. 4-16; Eccl. vii. 2-6; 1 Pet. iv. 3, 4; Col. iv. 5, 6; Eph. iv. 17.

2nd Because it tends to stupefy the conscience, and banish the fear of God, and the concerns of eternal things from the human mind. "They who send their little ones to the dance, say unto God depart from us, for we desire not the knowledge of thy ways. Let us eat and drink, for tomorrow we shall die." Job xii. 11-15; Isaiah xxii. 12, 13; Amos vi. 3-6; Matt. xiv. 6-12; 1 Tim. v. 6; Luke v. 5, 6.

3rd Because it is a practice which is contrary to the Kingdom of God. Therefore he hath enlarged herself, and opened her mouth without measure, and their multitude, and their pomp, and he that rejoiceth, shall descend into it." Gal. v. 21; Isa. v. 11-14; 2 Pet. ii. 17; Prov. xiii. 20; Luke vi. 25; Phil. iii. 19; Eph. v. 3-6.

Promiscuous dancing is unbecoming the Christian character, unfits for the discharge of religious duties, and is opposed to the modest sobriety that

should characterize Church members and their families. They who frequent such scenes are exposed to many temptations. They are brought into intimate contact with the dissolute and sensual, and in much danger of becoming familiar with habits of thought and expression that are unfavourable to purity of mind.

Dancing is mentioned in Scripture as an act of religious worship, but in none of the instances recorded do we find any warrant for Balls, and Assemblies for promiscuous and vain dancing. See Ex. 15-21; Judges 11-34; 1 Chron. 15-29; Eccl. 3-4; 2 Sam. 6-14, 16; Ps. 30-11: 149-3; 150-1; Jer. 31-1, 13; Lam. 5-15. The word rendered dance in the two first cases, signifies "a pipe or company of singers"; in the next two, "to rejoice greatly, to leap"; and that in Samuel, "to praise, or praise by playing on an organ."

Dancing was, and is still, a part of heathen worship. The Jews were always prone to adopt the customs of the nations around them, and no doubt introduced their mode of dancing, with other of their sinful practices, at an early period. Ex. 32-19; Matt. 14.

The vitiated taste of a licentious age may approve of dancing, and applaud the theatre. The humble enquirer for the way of life will shun these as snares and pitfalls in his path. The graceful bearing which the dancing school confers, is rarely associated with the Grace of God. Even the world holds the mere dancer in low estimation. A Roman author, not under the strictest code of morality, judges it possible—

*Saltare elegantius quam necesse est probare,
To dance more finely than is becoming a virtuous woman.*

The maxim has been laid down that "no one was ever a good dancer that had not a good understanding." From this we infer that the days of dancing must be drawing to a close among the sensible part of mankind. Were the line that separates the Church from the World better defined, on the one side might be seen those void of understanding, who, in the midnight revel, "hop, skip, jump and whirl about,"—who kill time by amusing trifling; on the other, the wise who have come out from among them, and are separate—who, even in their amusements, and hours of relaxation, do not forget their high destiny, nor cease to act as rational and intelligent beings.

The Church of Scotland, in the year 1645, passed acts for restraining such abuses as our correspondent refers to. Such "profanities" and "licentiousness" being to the dishonour of God, the scandal of our Christian profession, and prejudice of the country's welfare; Therefore they ordain every Presbytery in the Kingdom to take special care to suppress these abuses, and to take their order at the next minister and session, of their obedience to the order of the Presbytery thereunto."

July 19, 1649, post meridiem. See, XVIII.

Act discharging promiscuous Dancing.
The Assembly, finding the scandal and abuse that arises thereon promiscuous dancing; Do therefore inhibit and discharge the same, and do referre the censure thereof to severall presbyteries, earnestly recommending it to their care and diligence.

HARRY AND HIS DOG, OR THE EVILS OF DISOBEDIENCE.

"Come, Nero!" said Harry Long, as he passed out of the house, with his saucer in his hand, "come, old fellow!"

Nero sprang instantly to his feet, and, discharging his duty, ran a few rods from the house, and then pausing, turned, and with a look of complacency in his pleasure and satisfaction, waited for Harry to come up with him.

Now Harry's mother had more than once told him, that he must not take Nero away when he went to school. But it was so pleasant to have the dog's company along the road to the school house, that the lad every now and then disobeyed this injunction, trusting that he would escape punishment.

Nero was quite as willing to go with his young master, as the latter was to have him at his company; and he bounded away, as has been seen, at the first word of encouragement. But the two friends had not proceeded far, before the mother of Henry saw them from her window, and instantly came out, and called after Nero. She was offended at the disobedience of her son, and uttered some threatening words to both him and the dog.

Nero did not at first show much inclination to obey the authoritative voice of Mrs. Long, and if Harry had only spoken a single word, would have gone with him, in spite of all opposition. But that word Harry dared not speak; and so the dog stood still, looking back first towards Mrs. Long, and then wistfully after his young master. Finally Nero returned slowly to the house, and Harry went on as slowly, and equally as much disappointed, to school.

When Henry returned home, a few hours afterwards, his mother received him kindly, yet with a serious countenance. His first thought was of his disobedience in trying to get Nero to follow him to school; and, as he expected, she began at once to speak on that subject.

"Henry," said she, "I hardly think you can have forgotten what I said to you last week, about taking Nero away from home."

Harry hung his head, and did not attempt to offer an excuse for his conduct.

"I am extremely sorry," continued Mrs. Long, "that my son should have acted so disobediently—sorry for his sake; for disobedience brings evil into the heart, and this creates unhappiness. And I am also sorry for another cause: to disobey, is to do wrong; and wrong doing, in almost every case, injures others."

Harry looked up into his mother's face, with a glazer of inquiry.

"Yes, my son," she added, "wrong-doing, in almost every case, injures others."

"It couldn't have hurt any body, if I had taken Nero to school with me; how could it, mother?" said the boy.

Mrs. Long gazed for a few moments into the face of Harry, and then reached her hand towards him, and said—

"Come!"

There was something so reproachful, not to say solemn, in the face of Mrs. Long, that Harry began to feel a little strangely.

"Where, mother?" he asked.

But she did not answer, and he moved along silently by her side.

From the sitting-room down stairs, where the mother had met her boy, they passed along the passage, and up stairs into a chamber, where, to his surprise, Harry saw his little sister Phoebe, a sweet child in her second year, lying asleep, and looking so pale and dead, that the sight caused a shudder to pass through his frame.

"Oh, mother!" he exclaimed, turning quickly, and grasping the garment of his parent. "Dear mother, what is the matter with Phoebe?"

"Let us sit down here by the window," said Mrs. Long, in a calm voice, "and I will tell you all about what has happened."

"Is she dead, mother?" eagerly asked the boy, while the tears came into his eyes.

"No, my child, she is not dead, thanks to our heavenly Father. But I cannot tell how it would now be, if you had taken Nero off to school with you this morning."

"Why, mother, what did Nero do?"

"Listen, and I will tell you. After I called the dog back, he came and lay down on the mat before the door, and pawed at his feet. His eyes were open, but his eyes, and he seemed to be sleeping. He remained lying thus for nearly an hour, when, all at once, he sprang up, and ran, and looked about him. Presently, he ran off, and went about the house. He seemed to be easy about something. First he looked in one direction and then in another; sniffed the air; put his nose to the ground, and ran a little way from the house, and then came back again."

"What's the matter, Nero?" said I.

"He came and fixed his eyes upon my face, with a look that to me seemed anxious, stood for a few moments, and then he went to his mat again. But he did not do there more than an instant, before he rose and started up stairs. For a little while, he came down, and seemed more uneasy than ever. I began now to feel strangely."

"What's the matter, Nero?" said I.

"He came and fixed his eyes upon my face, with a look that to me seemed anxious, stood for a few moments, and then he went to his mat again. But he did not do there more than an instant, before he rose and started up stairs. For a little while, he came down, and seemed more uneasy than ever. I began now to feel strangely."

"What's the matter, Nero?" said I.

"He came and fixed his eyes upon my face, with a look that to me seemed anxious, stood for a few moments, and then he went to his mat again. But he did not do there more than an instant, before he rose and started up stairs. For a little while, he came down, and seemed more uneasy than ever. I began now to feel strangely."

"What's the matter, Nero?" said I.

"He came and fixed his eyes upon my face, with a look that to me seemed anxious, stood for a few moments, and then he went to his mat again. But he did not do there more than an instant, before he rose and started up stairs. For a little while, he came down, and seemed more uneasy than ever. I began now to feel strangely."

"What's the matter, Nero?" said I.

"He came and fixed his eyes upon my face, with a look that to me seemed anxious, stood for a few moments, and then he went to his mat again. But he did not do there more than an instant, before he rose and started up stairs. For a little while, he came down, and seemed more uneasy than ever. I began now to feel strangely."

"What's the matter, Nero?" said I.

"He came and fixed his eyes upon my face, with a look that to me seemed anxious, stood for a few moments, and then he went to his mat again. But he did not do there more than an instant, before he rose and started up stairs. For a little while, he came down, and seemed more uneasy than ever. I began now to feel strangely."

"What's the matter, Nero?" said I.

"He came and fixed his eyes upon my face, with a look that to me seemed anxious, stood for a few moments, and then he went to his mat again. But he did not do there more than an instant, before he rose and started up stairs. For a little while, he came down, and seemed more uneasy than ever. I began now to feel strangely."

"What's the matter, Nero?" said I.

"He came and fixed his eyes upon my face, with a look that to me seemed anxious, stood for a few moments, and then he went to his mat again. But he did not do there more than an instant, before he rose and started up stairs. For a little while, he came down, and seemed more uneasy than ever. I began now to feel strangely."

"What's the matter, Nero?" said I.

"He came and fixed his eyes upon my face, with a look that to me seemed anxious, stood for a few moments, and then he went to his mat again. But he did not do there more than an instant, before he rose and started up stairs. For a little while, he came down, and seemed more uneasy than ever. I began now to feel strangely."

"What's the matter, Nero?" said I.

"He came and fixed his eyes upon my face, with a look that to me seemed anxious, stood for a few moments, and then he went to his mat again. But he did not do there more than an instant, before he rose and started up stairs. For a little while, he came down, and seemed more uneasy than ever. I began now to feel strangely."

"What's the matter, Nero?" said I.

"He came and fixed his eyes upon my face, with a look that to me seemed anxious, stood for a few moments, and then he went to his mat again. But he did not do there more than an instant, before he rose and started up stairs. For a little while, he came down, and seemed more uneasy than ever. I began now to feel strangely."

"What's the matter, Nero?" said I.

"He came and fixed his eyes upon my face, with a look that to me seemed anxious, stood for a few moments, and then he went to his mat again. But he did not do there more than an instant, before he rose and started up stairs. For a little while, he came down, and seemed more uneasy than ever. I began now to feel strangely."

"What's the matter, Nero?" said I.

"He came and fixed his eyes upon my face, with a look that to me seemed anxious, stood for a few moments, and then he went to his mat again. But he did not do there more than an instant, before he rose and started up stairs. For a little while, he came down, and seemed more uneasy than ever. I began now to feel strangely."

"What's the matter, Nero?" said I.

"He came and fixed his eyes upon my face, with a look that to me seemed anxious, stood for a few moments, and then he went to his mat again. But he did not do there more than an instant, before he rose and started up stairs. For a little while, he came down, and seemed more uneasy than ever. I began now to feel strangely."

"What's the matter, Nero?" said I.

"He came and fixed his eyes upon my face, with a look that to me seemed anxious, stood for a few moments, and then he went to his mat again. But he did not do there more than an instant, before he rose and started up stairs. For a little while, he came down, and seemed more uneasy than ever. I began now to feel strangely."

"What's the matter, Nero?" said I.

In this day, faithfulness is often called severity, and telling the truth plainly, scolding. I hate scolding in the pulpit, both in its terms and in its tone. But I utterly loathe time-serving, or the policy that conceals or palliates truth from dread of gaining offence. I would bear the truth spoken in love. The idea of glossing truth for the sake of keeping in their pews a body of indifferent worldly sinners, who feel no interest and will bear no responsibility in promoting the welfare and usefulness of the church, is abhorrent to good policy, true piety, and sincere integrity.

"But you will hurt their feelings," says one.

They ought to be hurt. I would see truth poured scorching hot upon their consciences until it burnt out their indolentism. They are intolerably hurting the church by their worldliness, and why should we scruple in wounding them. Ulcers must be sometimes painfully probed or they will never heal.

But some very good people say, deal gently with such or they will leave the church. Well what good will they do in it? What would the church lose if they were all gone? Is their association with it so very desirable and beneficial, that we should tenderly implore their stay?—What of strength or efficiency would a thousand such add to the church?

Leave the church! What right have they in it? If they have no sympathy with it, no interest in it, no affinity with the spirit of Jesus Christ they are none of us, and what right have they in his church? If the church is designed to be a living body, why desire to retain a hanging mass of diseased or dead members? Trim off the dead limbs, and the vine will be only the more flourishing.

Leave the church! What a blessing that would be. If it is impossible to draw from them any manifestation of spiritual life, any expression of devotion and zeal, if they obstinately repudiate in their lives all that is positive and practical in Christianity, then their leaving will be a speedy relief.

Leave the church! Let them go to the world to which they belong, or to some worldly church where their consciences may be lulled by the form of godliness without the power. The Bible recognizes no such Christianity as theirs. It knows no piety that does not bear good fruits.—If they bring forth only thorns and thistles, then they are only thorns and thistles.

There ought to be no tenderness wasted upon such professors of religion; none felt except such as we feel for all the ungodly in common with them. As unregenerate sinners should they be exhorted to repent and believe in the Lord Jesus Christ, lest they be found knocking at the closed door of heaven at last, saying, "Lord, Lord open unto us," and waiting at the fearful answer, "Depart from me ye workers of iniquity, I never knew you."

Dr. LAYARD.—In the Ethnological subsection of the British Association, lately, Major Rawlinson stated that Mr. Layard had, at Kojinyik, penetrated into a chamber which appeared to be of the same class as the "House of Records" noticed by the prophet Ezra, where was found a copy of the decree of Cyrus, permitting the Jews to return from captivity. In this chamber, Mr. Layard found terra-cotta tablets piled up from the floor to the ceiling, and representing, apparently, the archives of the Assyrian empire during the long historical succession. Mr. Layard had packed, from the last accounts, five cases for transport to England; and these only occupied one small corner of the apartment. Here, then, we find, that terra-cotta tablets inscribed with everlasting records, like Job's writing with a pen of iron, in the rock, so far from being a novelty, are as old as any of the oldest records of human ingenuity.—The Builder.

DEAL GENTLY, OR THEY WILL LEAVE THE CHURCH.

"You must not be too rigid or severe in insisting upon the claims of duty and benevolence, or you will drive some of the members away from the Church." Such is the kind of logic which a cautious church-member sometimes volunteers to his minister.

SPREAD OF POKERY IN AMERICA.

The following brief history of the spread of Popery in America has been abridged for our paper from the letter of an American Jesuit in the "Catholic," an Italian paper published at Genoa, in the kingdom of Sardina.

"The existence of Catholicism in the United States commenced, probably, in 1632, when Lord Baltimore, at the head of a colony of English Catholics, compelled to fly from England, settled in Maryland; and found the first church, comprising as many confessors of the faith as members, under the direction of two Jesuits. The colony was quickly enlarged by Catholic refugees from Ireland, France, and Germany. From that time till 1776, the same laws that restricted the English Catholics from the exercise of their religious rights, were in full operation in the American colonies, and Catholicism was barely able to keep itself alive. But from that time, missionaries poured in from every quarter; the faithful took heart; the pastors redoubled their zeal; and the number of conversions soon became larger than the power of the workmen to meet them. As Maryland was the centre, in 1800 Baltimore became an Episcopal see. To day there are three arch-dioceses; Baltimore, New York, and Saint Louis; and twenty-seven bishoprics,—in all thirty dioceses. The number of priests, not reckoning those of California and New Mexico, is 1,030. There are more than 1070 churches, with about 500 chapels, 19 seminaries, 17 colleges, 91 preliminary schools, 19 orders and religious congregations, to wit, Benedictines, Dominicans, Augustinians, Franciscans, 'Premonstrat', Jesuits, Lazarites, Sulpicians, Redemptivists, Trappists, Oblates of Mary, 'Crucifers,' Congregations of the Most Precious Blood, Brothers of the Christian Doctrine, Brothers of Saint Francis, Brothers of the Christian Schools, Brothers of St. Patrick, Brothers of the Society of Saint Mary, and Brothers of the Holy Cross.

There are likewise 18 female orders, to wit, the Cannelites, the Dominicans, the Ursulines, Ladies of the Visitation, Sisters of Charity, of St. Joseph of Nazareth, of St. Vincent de Paul, the Sisters of our Blessed Lady, Josephines, Sisters of the Good Shepherd, Ladies of the Sacred Heart, Sisters of Loretto, of Mercy of Providence, of Charity, of the Blessed Virgin, of the Holy Cross, of the Most Precious Blood, and of the Immaculate Heart of Mary. All these are comparatively uncommencing, but promise to increase one hundred per cent. per annum.

The conversions are very considerable among the native Anglo-Americans, many of whom contribute largely to the building of churches and the founding of charitable institutions. Abjurations and baptisms are frequent. Nor are the abjurations by ministers rare. Two, who passed for the wisest and most zealous pastors of the Anglican Church, abjured at New York, a few months ago, which caused a great noise among Protestants. The celebrated Brownson, the most eloquent writer in America, was a minister before his conversion. The worthy and zealous Bishop of Baltimore, was born in Protestantism; and many of the ablest priests have been Protestants—and even ministers. Already Catholicism is superior to either of the other sects, taken apart; and before long it will outnumber all the sects taken together. The Catholics of the United States now amount to between a million and a half, and two millions.

Such is an epitome of the history of Popery in America, furnished by an American Jesuit to the Italian editor. It is obvious, that as Matthew Wilkes said of his Tabernacle flock, in collecting for missions, the secret of success is that "they are all at it, and they're always at it," in the work of propagating their religion. And there must be more of this spirit of constant activity every where, in order to successful competition.—Nor is there need of despair. It is true the Roman Catholics have the advantage of the soil,—

the corrupt heart, to which error is kindred and congenial; but the Almighty Spirit is promised to the sowers of the seed of the truth to make it bring forth fruit to the glory of God.—*New York Observer*

RECEIPTS FOR THE RECORD.

VOL. I.—Nathan Irvin, Lloydtown; George Jameson, student, Geo. E. Coverly, Seneca; P. Currie, student, R. Hudspeth, Esq., Coloung; R. Healderson, Norval; M. McDermid, Stratford; Kenneth Campbell, Duncan McCong, (3 vols.) Raleigh; M. Martin, Tilbury; John Anson, 1/2 vol., Brooklyn.

VOL. II.—W. McDougall, Esq., D. Haig, J. Ludgate, A. McDonald, John Cartuthers, A. Stewart, R. Allan, J. Mollholland, W. Mason, Mr. Farr, W. Mann, Baltimore Mills, W. Moore, Seneca; R. Anderson, Mrs. Wilson, Wellandport; N. Irvin, Lloydtown; H. Gault, Chinguncoony; Rev. J. M. Roger, Peterboro; H. Skelton, H. Elliot, Scarborough; Rev. W. Ball, Woodstock; Neil Munro, Mos-a; G. Jamieson, student, Geo. Campbell, W. Ramsay, Thorold, each 2s. 6d. on ac; Geo. E. Coverly, Seneca; P. Currie, student, Wm. Thom, Packerling; R. Henderson, Norval; R. Hudspeth, Coloung; Mal. McDermid, Stratford; Duncan McCong, A. Grant and M. Martin, Raleigh; F. Scott, Ballynahinch; John Anson, Brooklyn; John Elliot, Wm. Gordon, Beauharnois; John Proudfoot, Esq., Trafalgar; P. Box, Esq., Palermo; Sergt. Imlach, Drummondville; John Wallace, Tuckersmith; W. Watson, York Mills; D. McLaren, Richmond Hill.

VOL. III.—Mr. Servos, and Mr. Christie, Niagara; J. Hossack, Esq., Quebec, £5 8s. 9d.; Mr. Ruchie, N. York; Rev. W. McKenzie, Baltimore Mills; Mr. Mackintosh, Cold Springs; Thos. Young, M. Hodgan, James Scott, senior, Thos. Sharp, Chinguncoony; Rev. J. M. Roger, Peterboro, £4 2s. 6d.; W. Forrest, student, Is. 10 1/2; John Thom, Esq., Scarborough; Jas. Thom, student, Wm. Dow, Wm. Sinclair, Miss Jean Perie, Whitby; Rev. W. S. Ball, J. Simpson, Woodstock; H. Elliot, W. Young, Scarborough; Mrs. Johnston, Prescott; Dr. MacLagan, 20th Regiment, Mr. Newlove, Humber; R. Ludlaw, Achnashkeen; W. Anderson, Meggat, Schalkshire, Scotland; A. Ludlaw, J. Ludlaw, W. Ludlaw, D. Robertson, D. Darling, T. Anken, H. E. Wilmot, R. McGowan, D. McCaffan, Milton; Geo. Storey, Hornby; J. McLennan, Weston; G. Ozdeie, Brooklyn; Rev. J. G. McGregor, Guelph, 3 cop.; D. McDermid, student, P. Currie, student, as. Hume, Esq., Esquepey; W. Thom, Packerling, M. McDermid, Stratford, 4 year; J. Renne, studt, P. Cameron, Howard; J. McCong, Raleigh, on ac., 9d.; R. Frazer, Plainfield, Illinois; W. Owens, John McKay, student, T. Henning, student, W. Teumant, R. Hall, Wm. Gordon, (1s. 6d. on ac.) Beauharnois; T. Wallace, Chinguncoony; A. Ross, Toronto; Rev. D. Gordon, Lingwick, £1 6s. 3d.; John Gordon, Lude, Scotland; Sergt. Imlach, Drummondville; James Stewart, Naval; John Smith, student, James Fraser, A. Fraser, John Fraser, Dundee; D. Campbell, King; Dr. Aberdeen, W. S. Bunklan, Chippawa.

Mr. BIRBY acknowledges receipts for the various Funds of the Church, as follows, viz:—

KNOX'S COLLEGE.

North East Hope, per Rev. D. Allan	£5 0
By subscription, per R. Smith, student	£0 11 4
Shilley's Corners	0 6 0
Sturtington	0 10 6
Loughborough	0 9 6
	1 17 4
D. P. Ross, Esq., Montreal, per Rev. W. Rintoul	2 10 0
WIDOWS' FUND.	
Rev. Dr. Burns, Toronto	£10 0 0
J. R. Orr, Esq., Montreal, per Dr. Burns	10 0 0

FRENCH CANADIAN MISSION.

Ganan-que, per Mr. Auelmvoile	£2 10 2
Chatham, per Rev. A. McColl	1 0 0
Fergus, per Rev. Geo. Smelie	4 10 0
Pas-tiche, per Rev. W. Meldrum	3 0 0
Rear of Aldboro, Wardsville and Zote, per A. Currie, Student	2 5 0

SYNOD FUND.

Zorra, per John Adam	£2 10 0
----------------------	---------

DONATIONS TO THE LIBRARY OF KNOX'S COLLEGE.

From Rev. Professor Lyall, Halifax, per Mr. T. Henning—
Sir Uvedale Price on the Picturesque.
Chambers' Course of Literature, (2 vols.)
From John Burns—
The 4th, 5th, and 6th vols. of *The Ecclesiastical and Missionary Record of the Presbyterian Church of Canada*, (bound).
From Rev. J. W. Smith, Grafton—
Pica of Presbytery.

37 Donations from friends in the United States, per Rev. Dr. Burns, will appear in our next.

DONATIONS TO THE MUSEUM OF KNOX'S COLLEGE.

From S. Spreull, Esq.—
A rare specimen of *Couchoulog*.
From A. McGlashan, Esq.—
A fossil fish in limestone, found in the River Credit.
From Capt. Matthews, Toronto—
Specimen of *Relgar*, (arsenic ore) and the Sulphuret of *Cinnabar*, (an ore of Mercury) from the Orada District in the Asturias, N. Spain.
Sulphuret of Tin, from the Western District of Cornwall, England.
From Andrew Jardine, Nottawasaga—
An Indian Pipe and Pipe-head, (stone).
From Mrs. D. Currie, sen., Nottawasaga—
A long stone Pipe.
From Garry Macalister—
An Indian Pipe of Peace.
From James Currie, jun.—
Indian Beads.
From Mrs. Watson, per Mrs. Willis—
Specimen of Quartz.
From Robert Lockhart, Esq., Glasgow, per Dr. Willis—
A piece of Oak recovered from the wreck of the Royal George in the year 1841, having been under water 51 years.
From the Rev. Mr. Anderson, Helenburgh, per Dr. Willis—
Water from the River Jordan, and Water from the Dead Sea; Coral Shells from the Red Sea; Geological specimens; Earthen Lamp from Tibet; two Dates; Beads of Wood from the Mount of Olives; Jackall-headed god from Thebes.
From Miss Jane Watson, Covington—
Specimens from Tintock, Lanarkshire, Scotland, and Pebbles from the Clyde.
From Master George Dick, St. George's Road, Glasgow—
Four rare Shells; one 2 Kopech piece, one 3 do. and one 4 do. (Russian); one Chinese coin.
From Alex. Willis, London—
A piece of the first Telegraphic Wire in Gutta Percha, which was laid between England and France.
From Mrs. Dunoon, Scotland—
Four Copper Coins; Medal of George III. and Queen Charlotte; supposed Portuguese Coin; supposed Indian Coin; Coin of Charles II., date 1677.
From Rev. Mr. McClure, Galton—
Church Token; Model Penny and Half-penny; Irish 10d.
From Master John Stewart, Glasgow—
4 Chinese Coins.
From Master Main—
1 East India Coin—Quarter Cent.

From Dr. Willis—
3 French Coins.
From Mr. Adie, Niagara—
Autographs of Thos. Dick and Sir Chas. Lyall.
Per Mrs. Eason—
Shells, Minerals, and Scotch Pebbles.
From the Misses Cathcart, Edinburgh—
East Indian Chain, and East Indian Box,—per
Mrs. Eason.
From Mr. Thomson, Bauchory House, Aber-
deenshire—
A Box of Shells and Fossils.
From Mrs. Eason—
A Scotch Adder, preserved in aqua fortis.

BURSARY FUND, KNOX'S COLLEGE.

A Box of Work, from the Misses Spreull, contri-
buted by private friends in Glasgow,
July, 1850, value (cur'cy) about £31 0 0
Value of work and money from above. 1 14 4
From Mrs. Fergusson, Woodhill, per
Mrs. Gale 1 5 0

SAMUEL SPREULL, Treasurer.

RELIGIOUS TRACT & BOOK SOCIETY.

THE Committee of the Upper Canada Religi-
ous Tract and Book Society, beg leave respec-
tfully to announce to the Public, that they have
received at the Depository, No. 47 Yonge Street,
an extensive assortment of

BOOKS AND TRACTS

from the London Tract Society, including a num-
ber of NEW PUBLICATIONS.

Gaelic, French, German, and Welsh Tracts;
An assortment of Bibles and Testaments from
Edinburgh—with the metrical version of the
Psalms and Paraphrases.

Sunday School Libraries, from the London
Tract Society and American S. S. Union, from
12s. 6d. to £7 5s. each, and a variety of Sunday
School Requisites.

2000 copies of Kirwan's Letters to Bishop
Hughes, (first and second series) 17s. 6d per hun-
dred, or 2s 3d. per dozen.

A regular supply from New York of the latest
RELIGIOUS PUBLICATIONS, all of which
will be disposed of at the lowest possible price.

JAMES CARLESS, Depository.

Toronto, Sept. 23, 1850.

WANTED A COLPORTEUR.

By the Bible Society and the Religious Tract
Society of Kingston.

QUALIFICATIONS.—He must be a man of
honest report, sound Evangelical principles,
and tried purity, one who is influenced in seeking
to be thus employed, by the single motive of
being instrumental in the promotion of the Re-
deemer's Kingdom.

His Duties will consist chiefly in carrying the
Scriptures and the publications of the Religious
Tract Society of London, from house to house
in Country Districts; he must necessarily, there-
fore, be of a sound constitution.

Applications to be sent, postpaid, to Mr. Geo.
Hardy, Kingston, containing recommendations,
and names of References,—also with a short sketch
of the life and present occupation of Applicant.
Kingston, 15th October, 1850.

JUST PUBLISHED, by the Upper Canada
Tract Society, a large edition of KIRWAN'S
CELEBRATED LETTERS, to the Right Rev.
Joux Hughes, Roman Catholic Bishop of New
York,—first series, price 3s. each; 2s. 6d. per
dozen; and 2d. each, per hundred.

A large assortment of the Publications of the
London Tract Society; also, Sabbath School
Libraries, and Bibles and Testaments, with the
Metrical Version of the Psalms and Paraphrases,
will be found on sale at the Depository, upon the
most reasonable terms.

JAMES CARLESS, Depository.
No. 47, YONGE STREET,
Toronto, 22nd Jan'y, 1849. }

TORONTO ACADEMY.

IT is proposed to include, in the regular course,
instruction in the French Language and in the
principles of linear Drawing, without any addi-
tion to the ordinary fees; Vocal Music and Pen-
manship, under the direction of the best Masters,
having been already thus introduced.

The year will, as heretofore, be divided into
Four Terms of Eleven Weeks each, commencing
and terminating as follows:—

From 1st September till 16th November.

From 17th November till 11th February.

(Vacation—From 25th December till 3rd Jan)

From 12th February till 30th April.

From 1st May till 15th July.

(Vacation—From 16th July till 1st September.)

The School will be divided into Six Forms,
with preference to the attainments of the pupils,
and will ordinarily embrace a Six Years' Course;
each pupil at entrance having his place assigned in
the Form for which his previous progress may
appear to fit him, and having moreover full op-
portunity afforded him, in the Monthly or Quar-
terly Reviews, to obtain promotion to a higher
Form by superior diligence and success in his
studies.

The Fees, which are payable at the commence-
ment of each Term, will be as follows:—

DAY SCHOLARS.

(Per Term of Eleven Weeks.)

For Pupils in the 1st and 2nd Forms, £1 0 0

For Pupils in the 3rd and 4th Forms, 1 5 0

For Pupils in the 5th and 6th Forms, 1 10 0

N. B.—Each Pupil will be charged 1s 3d. per
Term for Stationery, and 2s. 6d. for each of the
two winter Terms for Fuel. Instruction in the
French Language, Vocal Music, Linear Drawing
and Penmanship, will be introduced at the proper
stages without additional charge; but for the
higher departments of Drawing and Painting, and
for Instrumental Music, private classes will be
formed, and separate Fees, payable directly to the
Masters, will be charged. No pupil will be ad-
mitted until he can read English fluently.

BOARDERS.

Board, per Term..... £6 0 0

Washing, per Term..... 0 12 6

Each Boarder is required to provide four Tow-
els, two pairs of Sheets, two Pillow-cases, with
Blankets and Coverlet.

PRINCIPAL—REV. ALEX. GALE, A. M.

2nd MASTER—MR. THOMAS HENNING.

ASSISTANTS—MR. JOHN LAING,

MR. DAVID WARDROBE,

MR. D. MCKINNON.

FRENCH MASTER—MONS. DESLANDES.

MUSIC MASTER—MR. J. P. CLARK, M. B.

WRITING MASTER—MR. J. S. STACY.

DRAWING MASTER—MR. E. C. HULL.

TORONTO, Aug. 27, 1850.

THE CANADA LIFE ASSURANCE COM- PANY, HAMILTON.

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

Rates and full particulars may be obtained of
E. BRADBURNE, Agent, Albany Chambers.
Toronto, May 29, 1850.

NEW BOOKS AND NEW EDITIONS, Fresh arrivals from Britain and the United States.

FOR SALE by D. McLELLAN, Bookseller,

Hamilton, C.W.:

Boston's Body of Divinity, 2 vols..... 30 0
Dr. Gunn on National Education..... 5 0
Payson's Sermons..... 5 8
Gurnal's Christian Armour..... 12 5
Alexander Bethune's Memoirs..... 6 3
McCheyne's Basket of Fragments..... 5 0
The Apocrypha of the Old Test..... 5 0
Rev. J. McDonald's, (Calcutta) life..... 12 6
Five Church Pulpit, 3 vols..... 25 0
Brown on Peter, 2 vols..... 28 9
Sons of the Manse, by Mrs. Duncan,.... 2 6
Bonnie's Morning of Joy..... 5 0
Hamilton's Life of Lady Colquhoun..... 3 6
Ralph Erskine's Gospel Sonnets..... 3 6
Marshall on Sanctification..... 3 6
Kitt's Daily Bible Readings, vols. 1st & 2d
Hengstenburg's Egypt, and Books of
Moses..... 5 0
Shepherd's Sound Believer..... 3 9
Rutherford's Letters (cheap edition).... 6 6
Bunyan's Works, 6 vols. cloth..... 20 0
Do. do. beautifully bd. in calf. 30 0
Halyburton's Great Concern..... 4 5
Elizabeth West's Memoirs..... 3 2
Flaming on Prophecy, cheap edition.... 1 10 4
Lorimer's Old Orthodox Faith..... 2 10
Rice's God Sovereign and Man Free.... 3 9
Lectures on the Constitution of the Church of
Scotland.
Book of Styles of the Church, new edition, 17 6
Cheever's Windings of the River of Life, 3 9
Dr. Spring's Mercy Seat..... 3 9
Dr. Wadlaw on Baptism..... 7 6
Shaw on the Confession of Faith..... 4 6
Dr. David King on Geology and Scripture... 4 6
H. Miller's Foot Prints of the Creator... 8 9
McCosh on Divine Government..... 11 3
James' Christian Professor..... 4 6
Booth's Reign of Grace..... 4 6
Newton's Carlephonia..... 4 6
Fairbairn's Laces on the Parables..... 5 8
Witherspoon's Practical View, large type, 5 8
Leyburn's Soldier of the Cross..... 5 8
Mrs Hawke's Memoir, by C. Cecil..... 6 8
Lady Powerscourt's Letters..... 4 5
Dickinson's Sacred Oracles..... 5 8
Anna Ross, by G. Kennedy..... 2 0
James' Young Man from Home..... 2 0

TO MINISTERS AND KIRK SESSIONS.

A FRESH SUPPLY OF RECORDS OF
THE CHURCH OF SCOTLAND, &c.,
reduced to 10s.; also, MANUAL OF PRES-
BYTERY, at 4s. 5d., for sale by

D. McLELLAN,
Aug. 1850. Bookseller, Hamilton, C.W.

BOOK-BINDING, No. 65, YONGE STREET,
TORONTO, in the rear of Mr. Bentley's
Store, (late J. Eastwood & Co.) where every de-
scription of work is executed with neatness and
despatch. The Subscriber begs leave to tender his
sincere thanks to his friends and the public gen-
erally, for the liberal patronage extended to him,
and hopes, by moderate charges, to merit a con-
tinuance of the same. JOS. JNO. OTTO.
Toronto, June, 1850.

TERMS OF THE RECORD:

If paid strictly in advance..... 3s. 9d.
" before the issue of 4th No..... 4s. 0d.
" after that date..... 4s. 6d.
To such an order the Record for gratuitous dis-
tribution, among such as are unable to pay for it
themselves, or to those who order a number of
copies to send to friends at a distance, the rate
will be,
Three copies for 10s.; Five copies for 15s., and
all additional copies 2s. 6d. each.

PRINTED BY JAS. CLELAND, 62 YONGE STREET,
TORONTO