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ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

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

VOL. X.

TORONTO, MAY, 1854.

No. 7.

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THE PILGRIM.

Even as a flower, or like unto the grass,
Which now doth stand, and soon with scythe
doth fall,
So is our state. Now here, now hence we pass;
For Time attends with shredding scythe for
all;
And Death at length both old and young doth
strike,
And into dust doth turn us all alike.

Yet, if we mark how swift our race doth run,
And weigh the cause why we created be;
Then shall we know, when that this life is done,
We shall be sure our country right to see;
For here we are but strangers, that must flit—
The nearer home, the nearer to the pit.

Oh! happy they, that, pondering this aright,
Before that here their pilgrimago be past,
Resign this world, and march with all their
might,
Within that path that leads where joys shall
last;
And whilst they may, there treasure up their
store,
Where, without rust, it lasts for evermore.

This world must change—that world shall still
endure;
Here pleasure fade—there shall they endless
be;
Here man doth sin—and there he shall be pure;
Here death he tastes—and there shall never
die;
Here hath he grief—and there shall joys possess
As none hath seen, nor any heart can guess.

1855. G. WHITNEY.

SYNODICAL COLLECTIONS FOR THE YEAR,

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

PRESBYTERY OF MONTREAL.

Next ordinary meeting is appointed to be held within the Session House of the Free Church, Côté Street, Montreal, on Wednesday, the 3rd May, at ten o'clock, A. M.

D. FRASER, Pres. Clerk.

PRESBYTERY OF BROCKVILLE.

The Presbytery of Brockville will hold its next ordinary, in Brockville, on the first Tuesday of May, at 11 o'clock, A. M.

JOHN McMURRAY, Pres. Clerk.

PRESBYTERY OF LONDON.

The next ordinary meeting of the Presbytery of London, will be held at London, on the second Wednesday of May, at ten o'clock, A. M.

JOHN SCOTT, Pres. Clerk.

PRESBYTERY OF TORONTO.

The next ordinary meeting of this Presbytery is appointed to be held in the usual place, on Wednesday, the 14th June, at 11 o'clock, A. M.

T. WIGHTMAN, Pres. Clerk.

PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton will meet in Knox's Church, Hamilton, on Tuesday, 9th of May, at 3 o'clock, P. M., for all competent business. Session Clerks are enjoined to forward the Records of Sessions to this meeting.

M. Y. STARK, Pres. Clerk.

PRESBYTERY OF COBOURG.

The next meeting of Presbytery is appointed to be held at Cobourg, on Monday, 12th June, at 3 o'clock, P. M.

J. W. SMITH, Pres. Clerk.

KNOX'S COLLEGE LIBRARY.

Ministers and others, who may have books out of this Library, are requested to return the same at their earliest convenience.

By order of the Professors.

JOHN LAING, Librarian.

SABBATH COMMITTEE.

The above Committee will meet at Kingston, on Monday, the 12th June, at 12 o'clock.

ROBT. F. BURNS, Convener.

MEETING OF SYNOD.

The Annual Meeting of the Synod of the Presbyterian Church of Canada will be held (D. V.) in the City of Toronto, and within Knox's Church, on Wednesday, the 14th day of June, 1854, at Three o'clock, P. M., and will be opened with Sermon as usual.

TO PRESBYTERY CLERKS.

Presbytery Clerks are earnestly requested to forward to the Rev. Wm. REID, Toronto, the Clerk of the Synod, eight days before the meeting of Synod, Rolls of their respective Presbyteries, so that the Synod Roll may be made up at the commencement of the Session.

Presbytery Clerks are also requested to forward to the Synod, the necessary certificates and extracts with reference to such Students of Divinity, as may be proposed for being taken on trials for license.

Presbyteries will be expected to report their approval or disapproval of the explanatory clause, proposed to be adopted, with reference to certain passages in the Confession of Faith.

Presbyteries are also directed to report to the Synod, such congregations as have continued to neglect the stated collections.

Presbyteries are required by the Synod, to present written reports on the subject of religion within their bounds.

Presbytery Clerks are required by the Synod to prepare and forward condensed reports of all cases of license, ordination, induction, deposition and death of ministers, within the bounds of the several Presbyteries during the year.

It is desirable that all Overtures, References, Petitions, and other papers to be laid before the Synod, be forwarded as early as possible, so that the business of the Synod may be properly arranged.

Kirk Sessions are reminded that if one of their own number cannot attend the meeting of Synod, they may elect one connected with another congregation.

The following is the form of Commission appointed by the Synod to be followed in such a case:—

"At _____, the _____ day of _____, one thousand, &c., years, which pay the Session of _____ having met and been constituted, (inter-alia);—The Session proceeded to elect a representative to the ensuing meeting of Synod, when Mr. A. B., an Elder in the Session of C., was nominated and chosen; wherefore the Session did, and hereby do, appoint the said A. B. to be their representative, willing him to have in view, in all his actions, the best interests of the Church and the glory of God, and they authorise the Moderator or Clerk to subscribe this as his commission as their representative Elder."

(Signed) D. E., Moderator (or Clerk) as the case may be.

Wm. REID, Synod Clerk.

HOME MISSION COMMITTEE.

The Home Mission Committee met in Knox's College, on the 12th ult. Rev. Robert Ure, Convener, in the Chair. Present—Rev. Messrs. Scott, Lowrie, J. M. Roger, J. W. Smith, Professor Young, W. Reid, Mr. D. McLellan &c. &c. The meeting was constituted with prayer.

On resolution made and seconded, it was unanimously resolved, that in so much as it has pleased Almighty God to remove the Rev. Alexander Gale Moderator of the Synod, and one of the Convener's of this Committee, the Committee place on record, an expression of their high sense of the value of Mr. Gale's services in various departments of labour, and more especially in connexion with the Home Missionary operations of our Church, with which Mr. Gale's name has been for so many years identified. The Committee look back with many pleasing feelings and associations to their lengthened intercourse with their deceased brother. They remember, with gratitude to God, from whom cometh every good and every perfect gift, his devotedness, his fidelity, and perseverance in the discharge of duty. And they pray that they may have grace to follow his example, and that God, who has sent this new affliction, may sanctify it to all the surviving brethren, stimulating them to gird up the loins of their minds, and to work while it is still called to-day, before the night come when no man can work.

The Committee desire to express their deep and sincere sympathy with the afflicted widow and family of their deceased fellow-labourer, and direct a copy of this minute to be forwarded to them.

The Committee then proceeded to consider the applications of the several Presbyteries for Missionaries and Catechists during the summer. It appeared that thirty-one labourers were required, while the Committee had less than twenty to allocate. After a full consideration of the claims and necessities of the various Presbyteries, the following distribution was made, viz:—

To Presbytery of London, were assigned, Rev. Mr. Nicholson, Messrs. Ferguson, Currie, and Striith.

Hamilton—Messrs. Chambers, Rennie, and McLean.

Toronto—Messrs. Milloy and McRobio.

Cobourg—Rev. W. Blain, Mr. John McMillan.

Kingston—Rev. Messrs. Keddy and Tait.

Brackville—Mr. McMullen.

Perth—Messrs. Forrest and Cuthbertson.

Montreal—Messrs. Anderson, Young, and McKay.

The Committee agreed to recommend to the Synod, that the salary of each Catechist should be £30 with board, during the six months.

The Committee spent some time in conference on the subject of the Red River Mission. The Clerk was directed to correspond with Rev. Mr. Black, with the view of obtaining information to guide them in their future proceedings.

The Convener was directed to correspond with the Clerk of the Presbytery of Montreal, with reference to Mr. Brown.

The Committee thereafter adjourned, and the meeting was closed with prayer.

PRESBYTERY OF TORONTO.

The Presbytery met in Toronto on the 12th of April. The following were the principal items of business before the Court:—

A call from Scarborough, in favour of Rev. John Laing, Tutor in Knox's College, was presented to the Presbytery, and sustained. Mr. Laing declared his acceptance of the same, and his trials for ordination were prescribed.

Mr. Gray reported that he had moderated in a call at Thorah and Eldon, in favor of Rev. J. McTavish, late of Ballshulish, in Scotland. A Committee of Presbytery was appointed, with

Presbyterial powers, to conduct Mr. Laing's trials, and to dispose of the call from Thorah and Eldon.

The induction of Rev. R. McKenzie into the pastoral charge of the united congregations of Barrie, Lunenburg, and Essa, is to take place on Tuesday, the 30th of May; and Dr. Burns, Mr. Lowry, and Mr. Gray, are appointed to conduct the services at Innisfil, at noon, and at Barrie in the evening. The edict to be served by Mr. Lowry, on Sabbath, the 14th of May.

Mr. Milloy and Mr. McRobio, students, having been allocated to this Presbytery by the Home Mission Committee, were appointed to labour as missionary catechists, the former at Caledon West and Erin, and the latter at Caledon East and Mono, until the meeting of Synod.

Some financial matters which need not be further noticed, were also disposed of.

PRESBYTERY OF COBOURG.

The Presbytery of Cobourg met in Keeno on Tuesday, the 7th March. The attendance of ministers was large, and considerable business was transacted, mostly connected with the financial affairs of the various congregations. By the appointment of Presbytery, the Rev. James Douglas preached on the evening previous to the meeting, and though the weather was severe, the congregation was large, and listened attentively to an excellent discourse.

Revs. Messrs. Andrews and McAleese were appointed to preach at the next meeting in Cobourg, the one on Monday evening, and the other on Tuesday. By this arrangement, the Presbytery hope that good may be effected, and that the public generally may be induced to take a more lively interest in their meetings.

The subject of Mr. Roger's resignation of the congregation of North Cavan came before the court. The Presbytery, having heard a deputation from the congregation, and also Mr. Roger's statement that this was rendered necessary from the extent of his field of labour being far more than could possibly be overtaken by one man, agreed to accept of the resignation on the condition that it do not take effect until the month of April.

Thereafter, Mr. McAleese's resignation of the congregation of Warsaw was considered. No deputation appeared, though the congregation had been noticed that they should appear for their interests at this meeting of Presbytery. Mr. McAleese stated that he was constrained to take this step from his being unable properly to attend to Warsaw, from the distance and state of the roads, and his other stations requiring his whole attention. The Presbytery accepted the resignation, and appointed Messrs. Roger, Andrews, and McAleese to visit and confer with the people of Warsaw.

Either by written or verbal reports, the Presbytery ascertained that the congregations, with a very few exceptions, have attended to the collections for the various schemes of the Church, and those which have neglected any of them have agreed to attend to them immediately. The regular yearly reports were presented from the following congregations:—Cobourg, Peterboro', Norwood, Dummer, Grafton, and Colborne. The Presbytery instructed the ministers to present their Session records for examination at the next meeting of the court in Cobourg. The Presbytery expect the records will be all forthcoming at the time appointed. Messrs. McLeod and Smith, Grafton, reported that they had implemented their engagement by holding a missionary meeting at Trenton, and that the attendance was respectable. This was the first missionary meeting in connection with this church ever held at Trenton.

Messrs. Andrews, McAleese, and McKenzie were appointed to hold missionary meetings at Percy and Alnwick as soon as possible.—Mr. Andrews convener.

Mr. Morgan and the Clerk were appointed to prepare a circular, and have it printed and sent to the various congregations and mission stations, to assist them in preparing their annual returns to Presbytery.

The note proposed to be appended to certain portions of the Confession of Faith was accepted, with a slight modification of some of the words employed.

Messrs. McLeod, Roger, and McKenzie, were appointed a committee to obtain the necessary information on the state of religion within the bounds of the Presbytery, and prepare a report, to be presented to the Synod. The Report to give facts, and contain suggestions for the revival of true religion. Mr. McLeod Convener.

INDUCTION AT LEEDS.

On Wednesday, the 15th of March, the Rev. James McConechy was inducted into the church at Leeds, C. E., by a Committee of the Presbytery of Montreal, consisting of Messrs. Clark of Quebec, and Troup, then laboring in Inverness. The deep interest felt by the people in this settlement, was evinced by the large number assembled on the occasion. Though the ground was deeply covered with snow, we observed one man who, with his two sons, had walked a distance of eighteen miles. An able and appropriate sermon was preached by Mr. Troup, from 2 Cor. v. 2)—Now then, &c. Mr. Clark then gave a brief statement of the Presbytery's proceedings, in reference to Mr. McConechy's call, put the usual questions to him, and having formally installed him as minister of the congregation of Leeds, delivered suitable addresses to the newly inducted minister and his flock.

In the evening there was a tea meeting, at which Mr. James Hossack, of Quebec, presided; and if the church was filled in the forenoon, it was not only crammed to overflowing now, but two different parties had to be received successively into the church. After the first party had been abundantly regaled with the good things which the ladies of the congregation had provided, the men retired, and waited patiently among the snow, till the second party were satisfied. The tables having been cleared away, (the church is not yet seated,) sitting or standing room was found for the great body of the people, when animated and interesting addresses were delivered by the Rev. Messrs. Armstrong, of the Methodist Church, Troup, Clark, and the newly ordained minister.

Mr. McConechy had laboured for upwards of a year in Leeds, previous to his call. The people, consequently, had ample opportunity of judging of his gifts and suitability for the locality; and the harmonious call which they gave him, is the best evidence of their appreciation of his services, and confidence in his Christian character and devotedness. It is our earnest prayer that their expectations may be fully realised, and that Mr. McConechy may prove a rich blessing to the interesting locality in which he has been appointed to labour.—Com.

BUXTON MISSION.

To the Editor of the Record.

DEAR SIR,—

Among the many objects of Christian philanthropy now existing, there are few possessing more interesting characteristics than the Buxton Mission. During a stay of a considerable time at that place, I had every opportunity of observing the manner in which the Mission is conducted, and the direction of the Rev. William King. The object of this institution is to elevate the colored population of Canada. Among the many means resorted to for this purpose, such as the purchase of a large tract of land by the Elgin Association, which is sold out according to specified regulations, to the colored emigrants,

there is none more interesting and hopeful than the plan which has been adopted of Christianizing and educating the people. All associations formed without this element, may look in vain for success, as we have abundant demonstration from the history of past ages to show, that the Christian religion is the only real and permanent civilizer, besides, the repeated failures which have lately taken place, chiefly from want of attention to this "sine qua non." The experience of those connected with the educational department, has been, that though the natural talent of the African race is very varied, according to circumstances, here is still abundant reason to hope that, under the blessing of an all-powerful God, the plans now adopted will be ultimately crowned with success.

On the teacher's list there are upwards of one hundred pupils, though during summer months, the numbers are sensibly diminished, yet, during the whole year, there is a very good average attendance of children receiving a highly liberal education. But in the face of all this, how often is the advocate of anti-slavery principles met with the reply, "they are incapable of education, and totally devoid of that amount of intellect necessary to raise them to an equal standard with other civilized nations?" Thus, however, the testimony of experience denies. As I have admitted, their talents are various, but quite capable of improvement, and in some cases of a very high order. Of the African tribes, there are some, it must be allowed, very low, both as to physical and intellectual development; others again possess a high mental capability; and upon this mainly depends the difficulty on the one hand, and the pleasure on the other, which the teacher experiences in his labours among them. The circumstances of early life also very materially affect, for good or evil, the senior pupils and adults, of whom there is an evening class in the winter months, and to the unprejudiced observer, it cannot be a subject of very great astonishment, that the "cloven-foot" of a ruthless system of bondage, with all concomitant evils and tendencies, make some impression on the unfortunate victims of slavery. Let this evil, however, in as far as it may exist, rest on the head of the slave-holding oppressor, not on the slave. There is much reason for gratitude to God, when we consider the amount of good done in so short a time; but let this only be an incentive to future exertion, and we have no reason to doubt that the same God who "created all men equal," will soon deliver a long oppressed and seriously injured people from the hands of the oppressor, that they may rejoice in that freedom wherewith "the truth shall make them free."

If you would be kind enough to give this publicity in your next monthly publication, you will much oblige,

Yours, most sincerely,

RESTRICTED.

To the Editor of the Record.

SIR,

In the name of the Sabbath School of the First Presbyterian Church of Brockville, I inclose £1 5 0, to be divided equally between the following mission schemes of our Church:—

French Canadian Mission.....	£0 8 4
Buxton Mission and Synod Fund....	0 8 4
Jewish and Foreign Missions.....	0 8 4

The remaining one-fourth has been handed to the Treasurer of our Presbytery's Mission Fund. This is the "first fruits" of our Sabbath Schools' regularly organized missionary effort. It is the product of the monthly contributions of the children for nearly a year. As it is only a beginning, we expect that at the end of the current year the amount will show a respectable increase over the present year just ended. The children of our Sabbath School have been so far directed to the work of missions practically, and it is hoped that the habit of contributing will gain strength, and

that a foundation is being laid for usefulness on a larger scale in future years. The right value of money will be better understood, economical habits will be fostered, and thus the band of missionary agents will be increased for the diffusion of the Gospel. In the behalf and name of the Sabbath School,

Yours, &c,
JOHN McMURRAY.

SOIRÉE—EGMONDVILLE.

On the evening of the 7th of March, according to previous intimation, the Soirée for a Sabbath-school Library was held in the church at Egmondville.

After the blessing was asked by one of the ministers, the large and respectable assemblage proceeded to discuss the good things before them. Room was so scarce in the church that a number were under the necessity of taking tea in an opposite building—thanks having been returned, the choir in attendance, headed by Mr Stevens, commenced the music; and then followed "the feast of reason and the flow of soul," which so well become such assemblies.

The Rev. W. Graham, pastor of the congregation, after some preliminary observation, introduced successively to the meeting the Rev. W. Creswell of Tuckersmith, the Rev. John Logie of Warrensville, and the Rev. Thomas McPherson of Stratford. Mr. Creswell read a paper containing some excellent observations on books and education; Mr. Logie took an interesting glance at the religious history of Sardina, and last, though not least, Mr. McPherson discoursed on 'Township, Pastors', Sabbath-School and Congregational Libraries. He made a telling speech, good in argument and interspersed with racy strokes of well-timed humour. The speaking and music proceeded alternately. The sum realised was £18 5s; and after thanks given to ladies and managers for their preparations, to musicians and assisting ministers, the proceedings were closed with praise and prayer. Many, doubtless, as they wended their way homeward, were desirous that such scenes of rational enjoyment might become as frequent as they have already become popular.

W. G.

OBITUARY NOTICES.

MR. GEORGE WARDROPE.

Mr. George Wardrope, formerly student in divinity in Knox's College, and for several years assistant teacher in the Toronto Academy, died on the 23rd of March. To those who remember him as a beloved companion, a few particulars connected with his death may not be uninteresting. About two years ago Mr. W. ruptured a blood-vessel in his lungs, which reduced him very low. However, he recovered slowly, and having spent a year in the western part of the Province without being able for any duty, he returned in the beginning of winter to Bytown, where he died in the house of his brother, the Rev. Thomas Wardrope. During his long illness he suffered little or nothing, complaining only of lassitude and indisposition to active duty. Even the day before his death he did not complain more than usual, and at last died so gently and calmly, that it was indeed falling asleep in the arms of the Redeemer.

Those who were acquainted with the deceased, while they rejoice in his gain, cannot but feel sad at his removal—not because he is gone, but because the work of the Lord has lost one who promised so fairly to approve himself faithful. In this, as in other things, God hideth himself, and displays depths of wisdom which man cannot fathom. Mr. W. is the fourth of the students of Knox's College that have within the last five years been called away before being allowed to enter on

ministerial work, viz., Messrs Muir, Scott, McKinnon, and Wardrope. The field before us is great, and the labourers are few, and God takes away those who, we think, cannot be spared; but our confidence is that the work is the Lord's, and he will send his own labourers in his own good time. Only let the Church be more earnest in prayer, and more active in seeking out, encouraging, and educating young men for the ministry, and let young men give themselves more unreservedly and heartily to the work, each individual Christian striving, as God may give opportunity, to bring about the answer we are taught to expect to the often-breathed prayer, "Lord, send forth labourers into thy vineyard."—(Communicated.)

ROBERT FERGUSON OF CARTWRIGHT.

The death of this promising young man took place at his father's residence, on the 5th January. Mr. Ferguson was the youngest son but one of Mr. Samuel Ferguson. This much loved and universally esteemed youth, was one of the brightest hopes of the church, of which his father has long been a ruling elder. From his youthful years, he gave evidence that within him there existed some good thing toward the Lord. His short life was much distinguished for a love of God's word, of which he had acquired much knowledge. He inherited much of a father's gift, in his love to associate with the people of God, and in his veneration and attachment for the ministers of God; nor was any thing more amiable in him than his affection for the family of which he formed a part. When he saw his end approach, it was most comforting to hear him call all the family around his bed, and, like a father in years, besides in grace, impart his dying blessing to them, especially, in way of request, that in life they should be found in Christ, and, so like himself, be ready to fall asleep in him at the hour of death. Toward the close of life, his spirit of grace became every day more manifest. It pleased the Lord to continue him throughout a protracted but not afflictive illness. But delightful was it to observe, that whilst the hand of disease was wasting his mortal body, the Lord was refining and brightening his immortal soul, that he might shine forever amid the peerless jewels of a Saviour's eternal crown. We rely much on the happy death-bed sayings of the sinner, but combined with these, which were many, such a gleam of heavenly radiance and beauty, lightened up the face of our young friend until the last, as to make it apparent that he was ripe for immortal glory. The blessed hope of heaven, lighted up for him the dark valley of the shadow of death, and inspired his dying bosom with such peace, courage, and confidence, that he was ready to meet death, and go into eternity, leaning on the arm of his beloved. He was indeed lovely in his life and blessed in his death.

R. B.

ADDRESS DELIVERED BY REV. ALEXANDER DUFF, D. D. IN THE WESLEYAN CHURCH, RICHMOND ST., TORONTO, ON THE EVENING OF TUESDAY, 11TH APRIL, 1854.

[We are indebted for the subjoined report of Dr. Duff's address to the Globe newspaper, the enterprising proprietors of which journal have conferred a benefit on the community, by the publication of such a full report of this and another address delivered by Dr. Duff during his stay in Toronto:—]

CHRISTIAN FRIENDS AND BRETHREN,—I desire not starting to lay a foundation for what is to be said, from God's own Word. You have heard already that if the Gospel is to reach any land, it must come from abroad. I desire to confirm that statement by divine authority. That di-

vine authority we find in the Epistle of Paul to the Romans, where Paul reasons after this manner. It is one of those precious specimens of divine logic far superior to all the logic of the schools. The reasoning is this: "For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him for whosoever"—no exception made, whether Jew or Greek, barbarian, Scythian, bond or free, in every land—"whosoever shall call on the name of the name of the Lord shall be saved." Now, here comes the argument—"How, then, shall they call upon Him, in whom they have not believed?—and how shall they believe in Him of whom they have not heard?—and how shall they hear without a preacher?—and how can they preach unless they be sent?" As it is written, "How beautiful are the feet of them who preach the Gospel of Peace, who bring glad tidings of good things!" Why does the Apostle find it necessary to declare so emphatically, that there is no difference—neither Jew nor Greek? Because you must remember that it was the prevailing sentiment among the Jews that they, as the seed of Abraham, were to be pre-eminently distinguished in the covenant of grace in the Messial's kingdom. It was the intense persuasion of the Jews, as you must know, that some peculiar privileges or prerogatives were to be conferred upon them above and beyond those that were to be conferred, whether upon Greeks or Gentiles generally. That is the error which the Apostle Paul so continually labours to combat and overcome. In the chapter from which I have read you a passage, you find this argued out in a very peculiar manner, and with his own extraordinary power and emphasis. It is also needful for us to listen to his arguments, because I am grieved to say that there are in the Christian Churches now, I won't tell you whether it is in America or Europe, those who think just after the fashion of the Jews on this subject and who do practically think, and who do sometimes practically say, that there is a difference between the people at home and the people that are abroad in this matter—a sentiment in itself utterly anti-Christian, and to be denounced, therefore, whoever may be the author or propagator. The Apostle Paul finding those sentiments prevalent among the Jews, and finding them a falsification of the Divine Truth, in connection with the evangelization of the world, labours continually to combat them. The Apostle does not plead with them his own apostolical authority, but he turns round, and with that Divine sagacity which belonged to him, he pleads to them the authority of their own prophets, in whom they all believed—as much as to say this is no new doctrine of mine, you will find it throughout your own scriptures—and in the chapter previous to the chapter I have read, you find him quoting a sentence from Isaiah, and another from Joel, and it is upon these quotations from their own prophets that he founded that resistless argument for sending the Gospel among all nations. There is no meeting nor answering that, except by gainsaying God, and declaring you will not believe God. But individuals may ask what is all that to us? All that is very well in arguing with Jews, but what is that to us. We have just as much to do with it as they have. We come at once to the emphatic commandment of the Lord Jesus Christ, as well as the declarations of the old prophets, under the authority of God, that the time was coming, that the whole world would be evangelized. Very well: that is the end to be accomplished. Was this new end designed by God? Nay, it was contemplated from eternity. And truly the sentiment to which utterance has been given this night, has cheered my heart, because, I have not been much accustomed to hear it, namely, that the Missionary enterprise is the greatest enterprise in the world. Greater than all enterprises of all nations, connected with civil and ordinary

affairs put together. Not only so, but it is the enterprise for the promotion of which the world itself is preserved in being. I go that length, and if time permitted, I could plant my foot upon the Bible, as upon a rock, and hold my footing against all gainsayers upon that subject. The world was designed for man, for man's happiness, but that in connection with the manifestation of God's glory. When, then, man transgressed and God's glory was tarnished, why was the world preserved in being? Truly, if God had not a divine purpose in view with regard to this world from all eternity, the world itself would long ago have been flung away as of no more use, but the world was preserved in being, because God had a purpose of mercy for our lost and fallen race. It was his design from all eternity—from the wreck and ruins of the fall—to create a new world of life and beauty—a renovated and regenerated world, and it is for the promotion of that design that nearly six thousand years have been already added to the duration of this world. It is for the sake of developing that plan that all the events of Providence have been arranged and overruled—that empires have risen and empires have fallen. It is to give embodiment to that plan in a physical, tangible form, which might afterwards in a spiritual age, assist the spiritual faculties, that he carried the world through a vast system of types, and divinely appointed ceremonies, under the law. When the fulness of time came, the purpose was gloriously manifested by the incarnation of the Son of God, and what was the shout raised by the angels over the plains of Bethlehem, on the advent of the Prince of peace. What was it? "Glory of God in the highest, peace on earth" not the land of Judea, but the earth—the whole earth; and good will, not to the seed of Abraham only, but good will to men. There is a universality here, "Glory to God in the highest." Then peace on earth, the whole earth—and good will to men, to all men. This is the design and the object of the everlasting gospel. It is by bringing peace into the consciences of all guilty sinners, and by bringing these guilty sinners into a state of reconciliation with their offended Maker, by blotting out the sentence that was recorded against them, by conferring upon them the new right and privilege of rising up into the highest heaven, and occupying the palaces of light provided for them there. And it is in this mighty restoration that the good-will of a mighty God, a Tri-une Jehovah is pre-eminently manifested towards men, and in the consummation of which the glory of the Tri-une Jehovah is most gloriously illustrated. That is the end and object then, of this enterprise. Now, then, friends and brethren, as the Apostle said, I must magnify my office,—we must magnify our office in connection with this great work, because the work itself is the greatest work in the world, whether men believe it or no. That does not matter one jot or tittle. If it be asked then what have we to do with it, I put it again in the simple form—the world is to be evangelized because the Tri-une God has declared so. And whosoever does not believe that, makes God a liar, and if there be any such in the audience to night, I have no argument with him; I hand you over to himself, go and confront him. He will meet you, go and put on your panoply and face the Almighty. The world then is to be evangelized. No man who believes God can doubt that for a moment.

The next question is, how is the world to be evangelized. Now there are speculators in the world in abundance. We have enough to do with them in all lands. But the question returns, How is the world to be evangelized? I merely say that it is not left for human speculation to settle this point; nor is it left for selfishness to settle this point. Hur an speculation may think it ought to be done this way, that way, or the other way. But where is this end of such dreamings? I don't know. Then, again,

selfishness would have its way of settling the business, and would say, let the thing be settled as you please, only let it be in a way that will not give me any trouble or cost me anything, or if it is to be done at all, let it be done in the easiest way possible, the quietest way possible, the least costly way possible. Now there are no limitations of the ways or modes in which God might do this, but that is not the question. When God said to Abraham, "I mean to give you this land of Canaan," did not Abraham believe that? Yes, he did absolutely, though hundreds of years elapsed before it was fulfilled.—He knew it would be, because God said it. If God has said anything, depend upon it, it will be done. He is not a blunderer; if he has insured the end he has also insured and appointed the means. In the case of Israel's going to take possession of the land of Canaan, God had his own appointed way, and the appointed way was that of employing the Israelites themselves as instruments and agents in the accomplishment of the object; he says it shall be done, but it shall be done through your agency and instrumentality. It would have been all very well for the indolent and the slothful and the luxurious to say, "Oh let us lie and lounge and sleep in our tents upon the borders of the land and meanwhile, Oh God! do Thou go and by thunder and lightning and judgments do the thing for us." Very pleasant that, for selfishness. But God is not to be made the tool of selfishness or the encourager of sloth, and, therefore, he practically said to them, "you are to do it, you must rouse yourselves out of the old slavish feeling that was generated in Egypt, you must put on the form and attitude of men, you must manifest manly energy, and you must go forth and equip yourselves for this great warfare. In so doing, deny yourselves by encountering the roughness of the campaign or the battle. It is for your good, that you should be employed as the agents and the instruments; and though the work shall be done, it shall only be accomplished through your agency and instrumentality.—Go and do what you are commanded to do—and in doing it, I will bless your efforts, so as to secure the end." We maintain that the case is precisely parallel with the spiritual enterprise of evangelizing the heathen. Christ has declared that the world shall be evangelized. It is vain for us to speculate how the omnipotence of Jehovah may accomplish this. The only question for the believer is—"Has He himself appointed and ordained the means and method?" Yes, He has. Christ summoned to Him his disciples, representing the Christian Church, and He tells them—"The end of subjugating the nations, and bringing them into willing obedience to me the Head and King, is to be accomplished—but it is to you I commit it. You must go and do it, I commission you to do it, and in the doing of it, I shall be with you. It is not that I need your services, I could do without you, but it would be worse for you. it is your benefit I desire." It is not therefore, a mere matter of compassion to the poor perishing heathen, though that is one of the chief elements in the Missionary cause, but it is a matter of privilege to the churches themselves that they are thus constituted the warriors in this mighty contest. But are there not individuals and even churches, who in their selfishness would practically turn round and say to the Lord Jesus Christ, "It may be that the end shall be accomplished. If thou hast said it, we believe it, but, Oh Lord, save us from the trouble, the anxiety, and self-denial that would be needful if we had to go to do it. If there be any in that mind, we have no hesitation in saying they are fighting against God and against their own mercies, and against blessings to their own souls. They are practically acting as if they said, "Oh, Lord, truly thy glory which was meant to shine through all the earth, has been practically obliterated, instead of thy glory it is the power of the prince of darkness shining forth, for he has

usurped the throne of this earth. Thy name, it is true, is desecrated in every land. Thou hast taught me to pray daily 'hallowed be thy name,' but, oh Lord, though I am taught to pray for this—and I will pray for it—I entreat thee to save myself from the exertion that would be needed to secure that object." You will say, "this is dreadful." So it is—but I stand up before God and man this night, with the Bible before me, and I testify that though that is not the language, it is the embodied language in the actions of ten thousand thousand professing Christians in our day. How then can they expect blessings from God. They are praying not for blessings but for curses. After some further remarks, setting forth the duty of every Christian man and woman aiding earnestly in the missionary work, he proceeded to speak of the comparatively trifling extent of the efforts actually put forth for the conversion of the world. Of late years, he said, there has been a partial awakening. A friend who preceded me, said, "We are not doing half enough for the conversion of the world." Half enough! are we doing a tenth part enough, a thousandth part enough? Can arithmetic even number the littleness of what we are doing, compared with what we might do and ought to do! That is my view of the case, and I take the measure here, from God's word, and not from the conventional standard of man. We have in this world at least eight hundred millions of human beings that are living without God and without Christ, nearly all of whom are in a state of total ignorance of the true God and the true Saviour, and yet we are idly talking of what we are doing. If the same energies had been put forth by the Christian Churches in Great Britain and America, within the last 50 years, which have been put forth in connection with material advancement and improvement in the construction of railways and steamboats, &c, it might be that at this time not one tribe or tongue of people could be found on the face of the earth that had not heard of the everlasting Gospel. But where the heart is, there will the energy be.—And what is doing for the promotion of the spiritual enterprise of renovating the world and advancing the glory of God in the highest, is so small a fraction of a thing, that alongside of what has been done in the other department, it amounts almost to nothing. In England and Scotland, within the last few years, upwards of three hundred millions sterling have been sunk in railways alone. I find men of capital yonder complaining that they get so little interest, 2 per cent and so on, they have such an accumulation of capital that they do not know what to make of it, and all the time, the whole world is famishing and perishing. If that perishing world had a voice it would cry, "come and help us— you profess Christ's name, you are stewards of his bounty, come then and you will find an outlet for your capital in raising and renovating this perishing world." What is the response? The response is in dribbles. We may talk as we like about the greatness of our Empire, and the enlightenment of the age. To the end of time, we may swell out huge and mighty words on this subject, but methinks there is One above, all the time, looking upon us with derision and scorn, and that if we go on at the same rate, the time is coming when He will blow us all away with the breath of his nostrils. Allusion has been made already to one section of the heathen world—India. The people of Canada should be especially interested in it because it is an integral portion of the British Empire; it has now a double claim upon us. There are men in some parts of the earth, who almost repudiate the obligation of doing anything for India, because they say, Britain should attend to that. True, it is pre-eminently the duty of the Christians of the British Empire, but if they neglect it, will that exonerate the Christians of other lands if they do likewise? But we peculiarly have a duty to discharge to India. It is not impossible to go

into a full account of the rise and progress of the British Empire in the East; but one or two facts may suffice for the present occasion. Many of you must know that it is not a hundred years since Great Britain began to hold any Indian territory in the way of actual sovereignty. The battle of Plassey, in Bengal, was the very first event that laid the foundation of British sovereignty in India, and that battle was fought only in 1757; that is to say, there are undoubtedly human bones actually living at this moment, within the bounds of the British Empire, who were alive at a time when Britain had not an inch of territory in the way of actual sovereignty in India. Within this period a little island of the ocean, although a sort of metropolis and Queen among the islands of the ocean, has been raised up by the sovereign God of this universe, to do a work yonder, which passes all that has been recorded in story and in song. When the rulers of Great Britain began to take possession of India, did they mean to take possession of it for the Lord? No, such a thought did not enter their minds; it is this that constitutes the marvel.—They were allowed, as unconscious agents, to act out their purposes and designs of a merely secular, aggrandizing kind, and yet all the while they were like so many counters in the hands of Providence working out God's design, as surely as if they were doing it with the fullest intelligence. The battle of Plassey laid the foundation for the British Empire in India. But was there a dreamer on earth that could then have dreamt what has followed. Let it be remembered, that very shortly before that time, there was established in India, in reality the most magnificent Empire then on the surface of the globe, for in point of grandeur, and magnificence, we know quite well that at that time, there did not exist in Europe anything comparable to the empire which then existed, having its seat at Delhi or Agra. We know very well how in the time of James the First of England, when the English Ambassador went to the Court of the Great Mogul, all he could bring in the way of show of Royalty was looked upon with supreme contempt, and was but an object of mockery to that Court, as well it might, in comparison with their own magnitude and grandeur. Three hundred years before Christ, when Alexander the Great sent Ambassadors to India, they found there a mighty empire existing. This was three centuries before the Roman conquerors reached the savage islands of Great Britain. It seems a marvel of marvels when you think of what has occurred since. Truly the descendants of Queen Boadicea have attained to that might and dominion, the prophecy of which, our English poets has attributed to the old Druid consoling that Queen—

"Regions Cæsar never knew,
"Thy posterity shall sway"
"Where his eagles never flew,
"None invincible as they"

We cannot, as Christians, with the Bible in our hands, doubt what was the design of Jehovah in subjecting to us that vast empire. Jehovah's design was not to exalt the pride or to minister to the vanity of the people of Great Britain; that were unworthy of him. The object of Jehovah was not to find scope for the exercise of the soldiers or sailors of the British islands; that were unworthy of him. The object of Jehovah was not to open up a field in which British warriors might gain mimic coronets and stars, that will perish one day in the dust of which they are formed; that were unworthy of him. It was not to accomplish purposes of political economy, to open up new outlets for manufactures and thereby aggrandize the mercantile community, these objects are of too brief and limited and perishable a kind to be worthy of the Great Jehovah. We know that above and beyond all that there was the infinitely worthy and noble object—namely, the making known to those

millions the everlasting Gospel, which alone will bring glory to God in the highest, peace and good will to those millions and, it may be, through them to the surrounding nations. This was the paramount object of Jehovah, and therefore we ought to charge ourselves this night, as being specially entrusted with this work to these millions. The everlasting destinies of these people are now practically in our hands. God is asking us, "Are you now to discharge that trust—will you act it out or not?" It is a perilous moment this for the British Empire; its honour, its glory, its stability, are at the present moment quivering in the very balance of destiny. If we decline acting in this respect, as trustees and stewards of Jehovah on behalf of these perishing millions, then our doom is already fixed, and perish we shall. God will then accomplish his purpose without us, he will raise up others to do it in ways now unknown, but in so doing it, we shall be set aside as useless. It is not, merely, as a matter of Christianity that we, as British subjects, are to look on this matter—we are bound to look at it also in the light of an enlarged patriotism.

Dr. Duff then proceeded to give his audience some general idea of India, in regard to which he had found that the most mistaken and ludicrous notions often prevailed. For example, he had been asked, he would not say where, whether the natives were not disappearing before the Anglo-Saxons like the red Indians in America—the fact being that there were not altogether above 50,000 of pure British descent among the 150 millions of Hindostan. Then as regarded distances, he had once received a box of books, containing two parcels, one of which he was requested to hand to a gentleman in Bombay, and another to a gentleman in Madras, just as if a party here were entrusted with parcels to be delivered, when it happened to be convenient to him, one at New Orleans and the other at San Francisco. He had been asked again, whether it was a difficult matter to learn the language of India, as reasonable a query as if he were asked whether it was difficult to learn the language of Europe. In India there were all the varieties of climate, soil, and product, that were to be found between the Equator and the Pole. In the valley of the Ganges, there was all the luxuriant vegetation of the tropics. In the hilly country adjoining, there was the climate and the products of the temperate zone, on the Himalayas again there was the region of eternal snow, their summit, 30,000 feet above the level of the sea, having, like the Poles themselves, never been visited by man. In speaking of the people of India, and pointing out some of the characteristics of the divers races and classes which its population comprised, Dr. Duff devoted most of his remarks to the proud Brahminical caste, who regard themselves as sprung directly from the God Brahma, and who, looking back to a history of four millions of years, regard with serene contempt the paltry history of their present rulers who can only trace back the history of their island some two thousand years.—If reminded that the British have undoubtedly shewn power and strength in acquiring the sovereignty of India, they would say that it was only like the strength of the elephant, a beast whose huge ugly foot could crush even a holy Brahmin, but which was not on that account superior to the Brahmin. He entered at some length also into a detail of their metaphysical speculations, showing that German transcendentalism had hit upon no absurdity which was not more fully and completely developed already by Brahminical dreamers. In speaking of their religion, he adverted to the immense number of their deities, no fewer than 330 millions of which were reckoned up in their sacred books, the magnificence of some of their temples, and the liberality of some of the Hindoo devotees in the erection of these, which might well put to the blush the doings of professing Christians. All

that the Christian Churches had as yet done for the conversion of India, was but a miserable beginning. If a missionary were to come out, he could place him down in a district where he would have two or three millions of heathens to himself, without a Christian in the whole district. Still, it was not to be supposed that nothing had been effected. In reference to the part of the work in which he had himself been engaged, he said—Our institutions have been breaking down the system of caste, as if with a sledge-hammer. From the Calcutta institution and its offshoots, there have gone forth some twenty thousand young Hindoos, who have in their understandings a clear knowledge of what Christianity is—so clear, that if the Spirit of God touched their hearts, you would have, in a moment, a whole army of soldiers of Jesus Christ, fit to fight the battles of the faith; and in the midst of all this, you have individuals—I do not say, great numbers—who have been truly converted. God, in the riches of his grace, has from an early period, given us another and another and another convert. During the last year, there have been more converts, perhaps, than in any two or three years preceding. In India, we have seen in young men and in young females too, something like moral heroism that could scarcely be equalled in the west. You see a young man who has acquired a knowledge of the truth, who sees Hindooism to be monstrous, whose conscience has been probed to the quick—he has seen Christ to be a gracious Saviour, and he says, what is father or mother, brother or sister or wife or property, if it be needful to give these up compared with the salvation of the soul. To this sort of sacrifice scores and scores of them have been committed, and a terrible trial it is. Think you they have no feeling? they are almost compounded of feelings; they are often one mass of sensibility. When a young man has quitted his heathen home, we send notice to the father, "Your son is here." The father hearing that his son is going to abjure Hindooism, and embrace Christianity, is horrified. Immediately he will try to get his son brought over, and though perhaps he has not studied rhetoric in the ordinary mode, yet he has an instinctive way of it, that he knows well will reach the heart. You will see him coming wistfully along, not upbraiding, but with a downcast, sorrowful countenance, with his hands folded, as if in agony. British spectators have felt their souls creep within them at seeing a Hindoo father coming in this way. By and bye, he comes nearer, and embraces the son by his feet, still he does not speak, but looks up into his face, and oh, the wistfulness that is in that look. By and by you will see the big tear forming in each eye and trickling down the cheek. It is such a piece of real acting, often, and real feeling too, that it goes into the soul of strangers as much as into the soul of him it is meant to affect. By and bye, perhaps, the father will gradually begin to utter something and with soft and piercing tones, says, "My son." Nothing more, perhaps you think you heard the plaintive tones of David, when he was crying out "My son, my son Absalom." It goes to the son's heart, he cannot help weeping. As the climax of the appeal, the father asks him to think of his mother. He will look up and say, "My son, if you will not come for my sake, why should you be so cruel to the mother that bore you, that carried you on her breast, that fed you with her own milk, out of her own substance, will you really, my son, be the murderer of your mother? She has vowed that she will neither eat nor drink till she has set her eye on her darling son. Just come, that she may look upon you for one moment. If you do not come, she will die." The appeal is most terrific and I have actually seen in such a case, a young man faint and fall to the ground as dead, and when coming to sensibility, he would begin to murmur "Oh God, have mercy upon me, Oh God, spare my reason," as if he felt that

his very reason were giving way under the struggle and the agony. People in the west cannot know what that is, and yet there are scores of our young men who have gone through this process for days and days together. Such are some of the results we have obtained. But after all, this is but a drop in the ocean. We have a hundred and fifty millions in India, and if all the missions of all the churches were put together what would they be amidst such myriads?—What we want is extension and expansion. If you go to the valley of the Ganges, containing thirty millions speaking one language, the Bengali, I venture to say, without fear of contradiction, that if Christians in Britain and America, would only furnish us with the means, there is not at this moment, a village in Bengal, in which we might not plant a Christian school, and imbue the minds of the young with the knowledge of the blessed principles of salvation, and that there is not a single village in Bengal, in which, if you could speak the Bengali language, you could not get audiences of hundreds of natives to hear you. I have stood often on the steps of their temples with my back resting against their idols, and addressed them on the vanity of worshipping dumb idols. I mention this to show what an open door God has given us there. The work is great. It has peculiar claims upon us as Christians, but particularly as British Christians, and with this I must come to a close. Seeing that such is the state of the world, that the doors are everywhere opened, that the perishing myriads are ready to welcome us, is it not high time that we should awake from sleep, and come at once nobly, heroically, magnificently, Christian-like, to the help of the Lord against the mighty. The time is short. If ever there was a time since the beginning of the world, when there was a louder call than another on the slumbering churches to awake, surely that is the present moment, when Jehovah is manifestly whetting his glittering sword in the sight of all nations, and the destroying angel is at this moment standing at the door of every nation under Heaven. Is that a time for the Christian churches to lie down, as if wrapped up in a state of midnight insensibility, and sloth and slumber? We know what the glorious end shall be, a reign eminently glorious, when peace and righteousness shall run down our streets as rivers. We know that this is the end, and with the Bible in our hands, can we doubt that there are mighty and even terrific events to transpire ere that event be realised. Yes, more especially with reference to ancient apostate Christendom, and its destinies, whether the other parts of the world will have it or no, will effect them and drag them in, in one way or another. In reference to old apostate Christendom, have we not reason to believe, that there is a time of terrible severity in store for it? Have we not already had something of a foretaste of these things? Only some five or six years ago, what were our eyes called upon to behold in that old papal apostate Christendom? Were we not, equally, we from the banks of the Ganges, and you from the shores of your glorious lakes, were we not beholding the whole of Europe, with the exception, one blessed exception—that of the British Isles—torn up through the universal fabric of society, shaking, staggering, yes, reeling in the convulsive throes of revolution? Were we not called upon to behold the prophetic mountains—the kings and rulers of old apostate Christendom, hurled down amid the prophetic sea of peoples and nations and tongues, amid all the confusion and rage of revolutionary anarchy and uproar. And what were these, but the prefaces of something more terrible to come? They were but the first big drops of descending judgments. And when, again, we are evidently on the eve of still mightier convulsions—still more terrible catastrophes, is this a time for the Christian Churches to lie down and sleep and slumber? Nay, it becomes one and all of us to be up and doing and

seeing to it that we ourselves have really found admission into the Ark of the Everlasting Covenant—and that we have done what in us lay to secure the entrance of myriads of every land into the bosom of that Ark, which can alone carry us in safety through the fiery deluge which shall sweep over this doomed earth. Once in that Ark, we are safe. Tossed about we may be; but with Jesus in the vessel, perish we never can. Yea, should still greater dangers arise around us, and days of thicker darkness fall upon us, with Jesus in the vessel, we at least can enjoy inward tranquillity and rest. Aye, when the elements are raging all around us, we then can enter into the very presence of our Beloved, and one smile from his gracious countenance will diffuse a glorious radiance athwart the fearful gloom; and onwards and onwards with the vessel of the everlasting covenant still glide, until in the end it reach those bright green realms where everlasting spring abides, and never-withering flowers. And as in the days of old, Noah on the sides of Ararat, emerging in safety from the ark which carried him through the deluge, offered sacrifices to the Lord, we, too, once landed safely on the sides of the Heavenly Zion, will joyfully present our sacrifices too, even sacrifices of praise and thanksgiving for evermore. Let us then, this night, come to Jesus, ourselves, throwing ourselves into his bosom. He is the ark of the everlasting covenant. And then let us long, wresle, and pray, and deny ourselves, in securing an entrance into his bosom for the myriads of the perishing in all lands. Then we can exult in the battle fought and the victory won, and forever and forever reign with an adored Immanuel.

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

TO CORRESPONDENTS.

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

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

Several articles have been laid over for want of space. The communication of G. H. will probably have a place in our next number.

The Record.

TORONTO, MAY, 1854.

DEATH OF REV. ALEX. GALE, A. M.

Most of our readers will have already heard of the fresh breach made in our ranks, by the removal from amongst us of the Rev. Alexander Gale, Moderator of the Synod of our Church for the present year. The death of our beloved brother took place at his residence at Logic, on the evening of Thursday, 6th ult. Mr. Gale's health had been very infirm for a considerable time before his death. His death, however, took place sooner than most of his friends had expected. In regard to himself, however, we know that that day did not overtake him unawares. He knew whom he had believed, and he died peacefully, under the influence of that good hope which maketh not ashamed.

Mr. Gale was one of the fathers of the Presbyterian Church of Canada, and for many years his name has been most intimately connected with the history and progress of the Church.—Indeed we could not name a minister whose services to the Church, in various departments, have been more numerous or more important than those of Mr. Gale. The removal of our brother will be most deeply felt, and will leave a blank which we do not expect to see soon filled up.

Our departed brother was a native of the Parish of Coldstone, in Aberdeenshire. He was an Alumnus and Graduate of Marischal College, Aberdeen, and after passing through the prescribed curriculum of study with great credit, he was licensed by the Presbytery of Kincardine O'Neil, to preach the gospel of our Lord Jesus Christ. In the year 1827, he sailed for Canada, to which colony, his relative, the late Mr. Esson, had some time previously proceeded. Shortly after his arrival in the colony, he settled at Amherstburgh, as pastor of the Presbyterian congregation there. After laboring faithfully in that corner of the vineyard for three years, he received a call from the congregation at Lachine, which call he accepted, and accordingly removed from Amherstburgh to Lachine. In the year 1833, he was called to occupy the then new town of Hamilton, where he continued to labour diligently, efficiently, and most acceptably, until he was removed in the year 1846, to take charge of the Toronto Academy, and to be Professor of Classical Literature in Knox's College—a situation for which Mr. Gale was peculiarly adapted, and which he continued to fill most successfully for several years.

When the Synod of the Presbyterian Church of Canada, in connexion with the Church of Scotland, was organized, Mr. Gale took a prominent part in the deliberations and proceedings connected with that important step. For many years he acted most efficiently as Synod Clerk, and many important papers connected with the interests of the Presbyterian Church were drawn up by the pen of Mr. Gale. When, in consequence of the disruption of the Church of Scotland in 1843, the Church in Canada was called upon to decide what body they would recognize and fraternize with, Mr. Gale's decision was speedily made. Notwithstanding his ancestral connexion with the Established Church of Scotland, and many ties which might have served to bind him to that Ecclesiastical Body, he saw the path of duty clearly marked out, and he was ready, at whatever sacrifice, to follow that path. Mr. Gale's presence, and counsel, and services, were of very great benefit in organizing anew the Presbyterian Church of Canada, and these services were most freely and cheerfully given. Mr. Gale had charge of the *Record* at its first establishment, and conducted it with much judgment and ability, until, in consequence of the many pressing engagements of Mr. Gale, it was transferred to the charge of the late Mr. Rintoul.

Mr. Gale was peculiarly interested in the operations of the Home Mission of our Church. He was, up to the time of his death, Convener of the Home Mission Committee, and we can speak, from personal knowledge, of the great amount of

toil to which he voluntarily and cheerfully submitted in this department of labour. He regarded the Home Mission work of the Church as of the very highest importance, and the suggestions which he made, from time to time, in his annual reports, and otherwise, were most valuable.

Mr. Gale also took a deep interest in the establishment and support of our Theological Institute.

In various departments of ecclesiastical work, Mr. Gale's services were most valuable. He possessed many qualifications which fitted him admirably for the various positions which, in the providence of God, he was called upon to fill. His attainments as a scholar were of a high order—his judgment was sound—his piety was deep and sincere—his demeanour to those around him was courteous and affable, and at the same time dignified. As a pastor he gained, in a very high degree, the affection and confidence of his people, as a Presbyter, he was esteemed and beloved by his brethren. His life was cheerfully devoted to the service of the Church, and of the great Head of the Church. May we be all followers of him, so far as he was a follower of Christ; and may his removal be sanctified to us. For many years we met in Synod, from time to time, with unbroken numbers. God is now summoning away one after another. One call after another is addressed to us. One chastening after another is sent. May He who addresses these calls open our hearts to attend to them. May He who sends the chastening, render it salutary and profitable; and may He enable us, in the spirit of child-like submission, to say, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

The funeral took place at Hamilton, on Monday, 10th ult. Several members of the Presbytery of Hamilton, and a large number of his former people, and of the community generally, followed his mortal remains to the grave.

Mr. Gale leaves a widow and two children. May the gracious promises of God be fulfilled in their experience. May He be indeed a husband to the widow and a father to the fatherless.

REV. DR. DUFF.

This distinguished Missionary, whose praise is in all the churches, and whose visit has been so anxiously looked forward to by thousands, has been enabled, in the good providence of God, to spend a brief portion of his time amongst us. He has again departed, but we earnestly trust that the deep impression produced by him in the course of his sojourn, may be permanent. His time being brief, he was able to visit only a few of our cities and towns. We are thankful, however, for the measure of service which he was enabled to render to Canada, and, while thousands who would have rejoiced to listen to him had no opportunity of doing so, we fully believe that much good has been done, and that hundreds and thousands have been refreshed and revived by being brought into contact with one, whose zeal is so ardent, and whose soul is so entirely devoted to the service of his Heavenly

Master. May the Spirit of God deepen and perpetuate every beneficial impression, and to God be all the glory.

After having visited Hamilton and London, Dr. Duff arrived in Toronto, on the evening of Saturday, 8th ult. On Sabbath afternoon, he preached in Knox's Church, to an immense congregation, taking for his text, Isaiah xlv. 22—"Look unto me and be ye saved, all the ends of the earth: for I am God, and there is none else." In the course of his discourse, he set forth the lost and helpless state of sinners, and the vanity of every refuge but a crucified Saviour. Having described, in a most powerful and impressive manner, the progress of an awakened soul until it has found salvation and peace in Christ, he proceeded to show the intimate and necessary connexion between vital Christianity in the soul, and compassion for the souls of those who are still in darkness and spiritual death—the connexion, in short, between personal religion and a missionary spirit. He presented a sad picture of the moral and spiritual condition of India, with its hundred and fifty millions of inhabitants, and three hundred and thirty millions of denials, giving a graphic description of some of the delusions of the degraded Hindoo devotees. The discourse was closed with a most powerful and solemn appeal to the careless and worldly, an appeal which we trust will prove, in the case of not a few, not to have been made in vain.

In the afternoon of Monday, Dr. Duff visited Knox's College. The students having presented an address to him, he replied, in a familiar way, at some length, setting forth many important and useful counsels, fitted to cherish and strengthen a missionary spirit among the students. He inculcated the necessity of not merely studying Theology systematically, but of seeking at the same time the living Spirit, by whose agency the truth may be inwrought into the very soul. He set forth the importance of humility and self-denial, pointing to the missionary Carey, whose dying bed he had visited, as a bright example of deep humility in connexion with the highest attainments.

On Tuesday evening, Dr. Duff delivered, in the Wesleyan Church, Richmond Street, an address, which will be found in another column.—On Wednesday morning he again addressed a large and respectable audience in St. Lawrence Hall. Not a few friends feared that, from his efforts on the previous evening, he might scarcely be able so soon again to speak at any length; but the address on this occasion was, in some respects, perhaps the most powerful and soul-stirring which he delivered in Toronto. He dwelt at some length on the magnitude and importance, and progress of this western portion of the British Empire. And then passing to the east, he described the mighty progress of India under the benign influence of British power.

Dr. Duff, after being present for a short time with the Presbytery of Toronto, left the city for Cobourg, Kingston, and Montreal.

Let us seek to follow up the visit of this distinguished Christian Missionary, by cultivating a spirit of greater zeal and devotedness, by seeking to realise more our obligations to redeeming

love, and by aiming at the promotion of union and love throughout all the branches of the Christian Church. If they have missionary conferences in India, why should we not have evangelical conferences in Canada. We have all a common foe. It is surely high time to forget our comparatively petty differences, and to unite our energies against the hostile ranks of Messiah's enemies. Great indeed will be our guilt, if we continue divided on sectional or personal grounds, after having, in the providence of God, been brought into contact with one who is such a remarkable embodiment of Christian devotedness, zeal and love. We conclude with the following extract from Dr. Duff's address in St. Lawrence Hall, on the subject of Christian Union:—

Let me give an illustration of this drawn from the north of India, from that country which has been recently annexed to the British Empire under the name of the Punjab—and a magnificent region it is. And in passing I may remark that the annexation took place under a Scotchman—for it is a Scotchman that is now the Governor General of India—who in assuming the rule of India determined that he would have nothing more to do with annexation. And indeed there is not a Governor who has gone out, who did not go bound by the solemn obligation to add nothing more to the British Empire in India, and Acts of Parliament have actually been passed peremptorily prohibiting anything further being done in the way of annexation. So little has our Empire in the East been built up by design, and by grasping, as the world in its ignorance may suppose. But the present Governor General, notwithstanding his expressed declaration to the contrary, was obliged to throw forward the boundary of the British Empire in India 700 miles in a straight line. Well, in this vast territory of the Punjab, the tribes inhabiting it, known under the name of the Sikh tribes, though professing abstractly the same faith, and having the same customs, were continually in hostility with each other in times of peace. In this respect they were very much like the old Scottish clans, who, when they had no common enemy to resist, began to tear each other in pieces. So it was with these Sikh tribes. But the moment that any power whatever, from the east, west, north or south, came in amongst them to assail any one member of their tribes, that moment, all the rest, although they had been cutting one another's throats immediately before, instantly gave up their internal quarrels, and all rushed with one accord to the help of the party assailed. But before doing so they all went to the magnificent temple which was common to the whole of the tribes, and their great sacred book was brought forth, and on it they took a solemn oath, to cling the one to the other even to the death. In their case then it was action against a common enemy which led to the union, and if a common enemy had kept up continual hostilities, there would have been a continual union amongst them. Why then does the Christian Church forget that it is in reality, what it is in name, on earth the church militant. This is the phrase in our mouths, but we forget it in practice. It is the church militant, but militant against what? Are the members of the Christian Church to be militant against each other, and trying each other's skill in battling each other down? No, it is the church militant against the whole world that is wrestling in opposition against it, because the whole world is in opposition to the Head of the Church, and the commission of the Head of the Church is, go ye and act out the part of the church militant, and never cease giving vent to your belligerent propensities, not against one another, but against

the common foe, until that foe is exterminated from the earth. And I venture to say that, if the Christian Church had from the beginning acted the part of the church militant in this view of the case, there never would have been those endless divisions, those endless controversies, and those endless wretched collisions, the one with the other, which have been a disgrace to the Christian Church in all ages. Therefore, if this be a true principle, and I believe it to be the Bible principle, are we not called upon by the voice of Providence loud as ten thousand thunders, now as christians to act the part of the Sikhs. The world is full of enemies. We have at this moment eight hundred millions of heathen in high confederacy against the Lord and his anointed. Is there not something there worthy of all the force of the Christian Church to be brought to bear upon it. If we realised the magnitude of the object to be accomplished, and the variety and the power of the forces with which we have to contend, and realised also the fact that the great Head of the Church was looking down upon us, and summoning us to the battle, methinks we ought to act the part of the Sikhs. Forgetting our mutual hostilities, opening the Bible, the Book of the living God, let us take a solemn vow, and covenant one with another, that we will go forth as one man against the common foe. That will secure union, union in feeling and union in sentiment, and ultimately I believe, union even in outward forms. It is on this account that I rejoiced in a meeting of this description, it is that which enables me to meet such an assemblage as this with fulness of heart. I look upon it as an index and token, that there is a desire in the minds of christian people to be done with these past controversies, and to be up and doing to meet the demands of Providence, and go forth as one common and mighty force, against this one mighty common enemy, under various names and appellations, until the time come, when the millennial day of glory shall burst upon the world.

KNOX'S COLLEGE—CLOSE OF THE SESSION.

According to the announcement given in our last number, the closing exercises took place on Thursday, 13th ult., on which occasion were present a large number of the ministers of the Church from several Presbyteries, besides not a few ladies and gentlemen of the city, including several Professors in other Institutions. Prayer having been offered up by Rev. Robert Irvine, Dr. Willis proceeded to put to his students a number of questions on Church History, Biblical Criticism, and Hermeneutics, to all of which, correct answers, were readily given. Professor Young and Mr. Laing thereafter, severally, gave a brief statement of the way in which their various classes had been conducted, and of the progress of the students under their charge. Dr. Willis afterwards briefly addressed the students, urging upon them the great importance, especially in the present day, when so many errors, old and new, are prevalent, of making themselves thoroughly acquainted with Theology as a system, and with the mutual relation and connexion of the various doctrines of the gospel. Dr. Willis farther exhorted them to give unremitting attention to the Word of God, the great fountain of all truth, and the armoury from which the weapons of the Christian minister must be drawn. In conclusion, he exhorted them to be humble-minded, and to cultivate self-denial, willing to be humbled, that Christ may be exalted—

willing to be as nothing, that Christ may be all in all.

At the close of the address of Dr. Willis, the students of his class presented to him a number of valuable books, accompanied by an appropriate address. Like tokens of regard and esteem were also presented to Professor Young and Mr. Laing, by their respective classes.

After the singing of a few verses of a psalm, the exercises were closed by prayer, which was offered up by Rev. Dr. Taylor, Professor of Divinity for the United Presbyterian Church.

We feel assured that the past session, so far as the efforts of Professors and the progress of students are concerned, has been a most successful one. May the Institution become, from year to year, still more efficient and successful.

The number of students during the session has been forty. We should wish to see the number increase from year to year. Still we are thankful for such a number of promising young men. In the Lancashire Independent College which boasts a Vaughan, a Davidson and a Halley, the students are only thirty; while in the New College St. John's Wood, lately formed by uniting three seminaries into one, and which has seven Professors, including Harris and other well known names, there are only thirty-five students in attendance.

We would take this opportunity of urging on ministers and others, the importance of looking out for suitable young men for the ministry, young men of piety, of prudence, and of talent, so that, by God's blessing, laborers may be provided not merely for filling the positions of those who are, from time to time, removed by death, but for occupying the waste places, and providing spiritual food for those who are perishing for lack of knowledge.

IS THE EPISCOPAL FORM OF CHURCH GOVERNMENT AN EFFECTUAL SAFEGUARD AGAINST DOCTRINAL ERROR?

Many Episcopalians, and even some of evangelical views, appear to speak and write as if they really believed that their system of government formed a safeguard against all doctrinal error, and that no church was likely to continue pure and scriptural in doctrine, where Diocesan Episcopacy was not duly recognised. But is this really the case? Do facts support such a conclusion? Is it really found that error is less likely to creep in, and may more easily be condemned and cast out, in the case of Episcopal than of non-episcopal churches? Taking the Church of England on the one hand, and the several Presbyterian Churches of Scotland on the other, can it be asserted that doctrinal error is more likely to infect the latter than the former? We scarcely think that there are many intelligent Episcopalians who would make this assertion. The Confession of Faith, which is adopted by Presbyterians, certainly contains as full an exhibition of Christian doctrine as the Articles of the Church of England. And then there is greater facility in Presbyterian churches for reaching error or immorality than in Episcopal

Churches. When error makes its appearance in a healthy Presbyterian Church, it is dealt with in a pretty summary way, as many facts testify. But how is it in the Church of England? We find a number of individuals, who for years have been publicly and privately spreading dogmas directly opposed to Protestantism and to the gospel itself. But what has been done for repudiating and condemning the errors, and dealing with those who propagate them? Not long ago we found the Archbishop of Canterbury referring to *public opinion*, as the means of discountenancing and stopping certain popish tendencies to which his attention was called, and we must say, it seemed to us most melancholy, that no more potent remedy could be appealed to than public opinion, in such an important and solemn matter as the preservation of the purity of the Church. We are quite ready to grant that, in a declining or dead state, some Presbyterian Churches have lapsed into error. But this was not owing to their organization, but just because their love to the great God of the Church, and to His truth, had waxed cold. The same thing might happen in Episcopal churches, and in some cases has happened. What is the state of the Episcopal Churches of Northern Europe, such as Sweden and Denmark, at the present time, and what is the state even of the Church of England? In how many instances has semi-papery supplanted pure Christianity? The Waldensian Church, which was and is Presbyterian, maintained for ages sound doctrine, while there is every reason to believe that Prelacy in the Church of Rome opened the door wide for the entrance of heresy. It has been remarked, too, that when sound doctrine revives, it revives and spreads more rapidly in a Presbyterian than in a Prelatical Church. In consequence of the peculiar organization, influence is more easily disseminated, good men meet each other in Church Courts, and encourage and aid each other. And hence when a revival has succeeded to a period of coldness, it has in general spread more rapidly in churches enjoying the Presbyterian form of government than in others.

We write in no spirit of bigotry or exclusiveness. While we conscientiously believe that Presbyterianism has special facilities for dealing with error and immorality; and while we feel thankful for such an ecclesiastical organization, we do not pretend that any system of government, or any formularies, will in themselves keep a church pure, apart from the constant teaching of the Holy Spirit, and a constant recognition of Christ the living Head of the Church. As if to teach us to renounce all glorying in outward institutions and organizations, God has allowed degeneracy and error to appear in churches under all forms of constitution. May the consideration of this tend to repress all dependence on any mere form, and lead us to look more for the constant guidance and direction of the Spirit of Truth.—And may the time soon come, when the watchmen on Zion's walls shall see eye to eye, and when not merely in spirit and in faith, but even outwardly the members of Christ's Church shall be "one."

CALLS, &c

SCARBORO'.—The Rev. John Laing has accepted a call from the congregations of Scarboro' and Highland Creek.

THORAH AND ELDON.—The members of the church in Thorah and Eldon have joined in a cordial call to the Rev. John McTavish, formerly of Ballabulish, Scotland.

KNOX'S CHURCH, HAMILTON.—The members of Knox's Church, Hamilton, have heartily united in resolving to call the Rev. Robert Irvine, of the Second congregation, Toronto.

TOKENS OF ESTEEM.

WEST GWILLIMBURY.—On the 22nd of March last, the Ladies of the West Gwillimbury part of the United Congregation of West Gwillimbury and Bradford, presented their minister, the Rev. Thomas Lowry, with a purse of Twelve Guineas, as a token of their esteem and their appreciation of his pastoral labours among them.

WELLINGTON SQUARE, &c.—The Rev. A. McLean has lately been presented by his people, with the sum of Twenty-five Pounds, for the purchase of a Carriage, besides other substantial tokens of their friendly feeling, including an ample supply of fuel for a year.

UNION AMONG PRESBYTERIANS.

MEETING AT WHITBY.

We received, too late for insertion in this number, a copy of resolutions adopted at a meeting of office-bearers and members connected with the Presbyterian Church of Canada, and the United Presbyterian Church, held at Whitby, on the 13th ult. The object of the meeting was to consider the subject of union between the two churches. The Resolutions were strongly in favour of union, and were all unanimously adopted. Union was advocated on the ground of both churches holding so much truth in common—on the ground of the requirements of the great Head of the Church, and on the ground of the great importance of presenting a more united front to the mass of irreligion and Popery by which we are surrounded.

Union on a proper basis is certainly most desirable. And we are not without hope that the time may be not far distant when all sound Evangelical Presbyterians shall be united together. The exigencies of our day, and the circumstances of our country loudly call for more union than has hitherto existed.

STATISTICAL RETURNS.—We have sent blank schedules to all the Ministers of the several Presbyteries, and also parcels of schedules to the Presbytery Clerks for the supply of vacant congregations. Should any Minister or Session, not have received blank schedules, they can communicate with the Clerk of their Presbytery, or with the Synod Clerk. These schedules on being filled up should be sent to the Clerks of Presbyteries, so as to enable them to make up a Presbytery return.

We earnestly trust that all interested will attend to this matter, so that we may have a full

and satisfactory statistical return from all our congregations to lay before the Synod.

BOOK OF DISCIPLINE.—We are frequently asked by friends in different quarters, what progress the committee are making in the preparation of such a book. We trust the committee will be ready to lay before the Synod as the result of their labours, a manual which the Church may be able to adopt.

CLOSING OF THE ACCOUNTS OF THE CHURCH.—We beg to remind Ministers and Sessions that the financial year closes on the 31st current. Unless contributions to the various schemes of the church are remitted before, or on that day, they cannot appear in the annual accounts.

WIDOWS FUND.—Communications and remittances connected with this scheme may be addressed, in the meantime, to this office.

KNOX'S COLLEGE LIBRARY.—We beg to call attention to the notice of the Librarian, which will be found in another column. It was remarked by Sir Walter Scott, that however bad arithmeticians most of his friends were, they were in general good book-keepers. From the notice of the Librarian we presume the same remark may be made of some of our ministerial brethren.

ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE

SUSTENTATION FUND OF FREE CHURCH.—There is an increase of considerable amount,—nearly £3000—for the past part of the present year, as compared with the corresponding portion of last year.

PROTESTANT ASSOCIATION.—A deputation, consisting of Rev. Dr. Begg, Rev. Mr. Drummond, and J. Henderson Esq., of Park, have proceeded to London, to confer with the Protestant Societies of London, and to enlist the interest and efforts of individuals of influence, in favour of the great principles of Protestantism.

NATIONAL EDUCATION.—The Lord Advocate's Education Bill has given rise to no little discussion. The Commission of Assembly of the Established Church, has protested against it. The Commission of the Free Church has, with almost entire unanimity, declared in favor of it with some slight modifications. A Deputation, on the part of the United Presbyterian Church, had an interview with Mr. Sidney Herbert, and Lord Granville, on the subject of the Bill, to certain clauses of which they object, especially those which enact religious instruction, and provide for the support of denominational schools.

WAR WITH RUSSIA.—All pacific efforts having failed, war has now been formally declared by Britain and France against Russia. Sir Charles Napier has proceeded with a powerful fleet to the Baltic, and a large force of English and French soldiers has been sent to the East. A Treaty has been concluded between the three powers, England, France and Turkey, according to which Britain and France engage to support Turkey until the conclusion of a peace that shall secure independence and integrity to the Sultan's

dominion, while Turkey guarantees to all subjects of the Porte, without distinction of creed, perfect equality in law. A secret correspondence has been published by the British Government, which shows that, for a length of time the Czar has been determined on the overthrow and partition of the Turkish Empire. The publication of this correspondence tells most powerfully against the Emperor of Russia, and in favour of the British Government. The Russians have crossed the Danube, and it is believed that now Austria will co-operate with the western powers. Intelligence from Europe will now be most anxiously looked for. May God in this instance make the wrath of men to praise him, and restrain the remainder thereof.

INSPECTION OF NUNNERIES.—Mr. Chambers has, notwithstanding the opposition of ministers, obtained the appointment of a Committee to investigate the constitution and state of nunneries.

PRINCIPALSHIP OF ST. MARY'S COLLEGE, SR. ANDREWS.—It is stated that this office, vacant by the death of the late Dr. Haldane, will be conferred, in all probability, either on Dr. Lee of Old Greyfriars, Edinburgh, or Rev. Dr. McLeod of St. Columba's, Glasgow.

PROFESSOR WILSON OF EDINBURGH.—This distinguished man died at Edinburgh, on the 3rd of April, aged 66 years.

NATIONAL FAST DAY.—Wednesday, 26th ult., was appointed to be observed in Great Britain as a Fast Day, in view of the war in which the Empire is about to engage. The same was observed by most of the churches in Montreal, Toronto, and some other places. It is surely becoming in us, in the solemn position in which we are placed, to humble ourselves before God, and seek His favour.

DEATH OF REV. DR. CARLILE.—This highly respected minister, for many years of St. Mary's Abbey, Dublin, and latterly superintendent of the Presbyterian Mission at Birr, lately died in Dublin, in the seventy-second year of his age.

REV. DR. KING, ATHENS.—King Otho has removed the sentence of banishment which had been passed on Dr. King. This was done at the instance of the minister of Justice, Mr. Pellican, who had formerly pleaded the cause of Dr. King.

MISSIONARY CONVENTION.—A missionary convention will be held in New York, early in this month, for the purpose of hearing Dr. Duff, and of conferring as to the most efficient means to be adopted for carrying on the great work.

ECCLESIASTICAL COUNCIL AT WASHINGTON.—A council of congregationalists, at Washington, resolved not to instal the Rev. Mr. Doncanson, because his doctrinal views were not in accordance with those of the Orthodox Congregational Church in some important particulars.

AMERICAN BIBLE SOCIETY.—The Rev. Dr. Duff, and Rev. Mr. Kent, one of the secretaries of the British and Foreign Bible Society, have been appointed to attend the anniversary of the American Bible Society, as delegates of the B and F. Bible Society. Mr. Kent comes from New York to Toronto to attend the anniversary of Upper Canada Bible Society.

THE NEBRASKA BILL.—This Bill is still before the Legislature, and is exciting strong opposition. The Pittsburgh Presbytery of the Reformed Presbyterian Church, have unanimously adopted strong resolutions in condemnation of the Bill.

BEDINI.—A singular epistle has been sent by Bedini to the Roman Catholic Archbishop of Baltimore. It is of a thoroughly Popish character. He at one time exhibits the appearance of perfect blandness and meekness, and again bursts out into "a flash of anger," to use his own words, at the remembrance of the indignities offered to him.

NOTICES OF RECENT PUBLICATIONS.

MORNING AND EVENING EXERCISES, for April, May and June. By William Jay. New York: Carter & Brothers. For sale by D. McLellan, Hamilton.

Jay's Exercises we have long regarded as one of the best works for private devotional reading. The portions are short and pithy, and practical. There is, too, a liveliness and freshness about them which will prevent them from becoming old and uninteresting. The present volume is, we presume, the precursor of others, comprising the whole of the "Morning and Evening Exercises." This is a work which we can heartily recommend. The present edition is handsomely got up.

DAILY BIBLE ILLUSTRATIONS. By John Kitto, D. D., F. S. A. Concluding volume—the Apostles and Early Church. New York: Carter & Brothers. Sold by D. McLellan, Hamilton.

The present volume concludes the series of volumes of Bible Illustrations, by the learned author, Dr. Kitto. Few men of the present day are better fitted than Dr. Kitto, to produce such a book of Bible Illustrations. His learning is extensive and varied, and his style is easy and pleasing. The present volume will, we have no doubt, be appreciated by the Christian community as the preceding have been.

FIRST PRINCIPLES—REGENERATION AND FAITH. By the Rev. P. McArthur.

This is a tract by one of our young missionaries. Its object is to instruct the young in the two great doctrines of a scriptural creed—the one, *Regeneration*, the test of a living or dead Church; the other, *Justification by Faith*, that of a standing or a fallen Church. The errors and corruptions which defile Christianity have, for the most part, their origin in false or imperfect views of these doctrines. Mr. McArthur asserts and maintains the truth with directness, simplicity, and clearness; and his practical applications are eminently evangelical and earnest. We cordially commend the work as excellently suited to the author's design.

THE CONFLICT OF AGES; or the Moral Relations of God and Man. By E. Beecher, D. D.—Boston: Phillips, Sampson & Co. 1853.

In the fall of 1853, the Theologians of New England were not a little surprised to find such a volume as that bearing the above designation, issuing from a divine who had hitherto occupied

a high place in the ranks of evangelical orthodoxy in New England. The Beecher Family certainly belong to the true aristocracy—the aristocracy of intellect. The author of the above volume is son to one of the most venerable and amiable of living men—a man who held up the lamp of evangelical truth in Boston, at a time when he stood almost alone amid a perfect wilderness of heresy—antinomianism and Universalism. He is also brother to Mrs. Stowe, a lady to whose genius the civilized world is proud to do honor. He is also a man of high standing as a theologian, and of most excellent and amiable qualities as a member of society. On these accounts, it is to be lamented that Dr. Beecher should have fallen into the grievous error of reviving or attempting to revive the old dogmas of Plato and Zoroaster.

The doctor attempts to find out the secret of all moral evil in the fact that every soul of every son of Adam sinned in some pre-existent state. He virtually holds the dogma of Transmigration of souls so far as the antecedent state of man is concerned, without attempting to deal with him in the futuro. He simply takes man as he is—a sinner and a sufferer, and instead of tracing his sins and sufferings to their proper and revealed pedigree, as Paul does, when he says, "by one man sin entered the world," &c., he attempts to ferret out some pre-existent condition in which the sinner committed his offences, and for which he endures an entail of suffering in this life. Such being a mere glance at his theory, it may be well to advert to the strange method which he adopts, for the purpose of establishing it. This is not the least extraordinary part of the treatise. He acknowledges that his doctrine is nowhere stated in the scripture, but like many other doctrines of the christian system, it is everywhere implied, and instead of making his dogmas head to revelation, he makes revelation bond to them. He in fact assumes the doctrine, and sets to work in order to find how much of the Bible and of the divine character may be explained in accordance with his assumption.

This is virtually what logicians call *Petitio Principii*, and it is at this point that a Reviewer in the *Christian Guardian*, has fallen into a mistake, in his views of the Conflict of Ages. This writer says of Dr. Beecher. "He begins with Calvinism, and whatever he has failed to prove, this at least, he does prove that Calvinism with its unreasonable dogmas, its internal divisions, and its bitter controversies has been a fruitful source of error. . . . To this origin he traces clearly and satisfactorily Unitarianism, Universalism and even open Scepticism." To this remark we have simply to say, it is not true—Dr. Beecher does not trace to Calvinism, the above mentioned evils, nor could any such sequences be fairly and logically drawn from his reasoning. Again an appeal is made to "New England, in which Calvinism has had ample opportunity to develop itself and produce its legitimate results." We admit that there are all the deadly errors in New England to which the writer refers; but surely he is not ignorant of the fact that not one of these errors ever began to show its face till after New England gave up subscription to

the Westminster Standards, and became Arminian, therefore, we might say, Arminianism, not Calvinism, has been "the origin of Unitarianism, Universalism, and open Scepticism." Farther, the writer referred to, is most certainly in error, when he says that in New England "of all places upon the earth Calvinism has had ample opportunity to develop itself, and to produce its legitimate results." In no country has what is called Calvinism been more prevalent than in Scotland, and in no country is there so little of Unitarianism, Universalism and Infidelity.—These are facts which every well informed Christian will be ready to admit.

MISSIONARY INTELLIGENCE.

MISSIONS OF THE FREE CHURCH OF SCOTLAND—INDIA.

CALCUTTA.—In the March number of the *Home and Foreign Record*, we find a most interesting account of the Examination of the Institution at Calcutta. Mr. Gardiner in his letter says:—

It was a most striking scene to a stranger.—Stretching far away down in that noble pillared hall (the town-hall), our pupils were ranged on benches, and in holiday attire. Native teachers and pupils were clad, in addition to their white robes usually worn, in costly Cashmere shawls, attracting the eye of the European visitor. After prayer by Mr. Ewart, the work of the day began. We had two of the school classes examined in history, geography, and arithmetic. After this came a very interesting part of the arrangements, the reading of an essay by one of our Christian students, on the Fulfillment of Prophecy, in reference to Alexander the Great and his immediate successors. The essay was one, for the high character of which few, I believe, were prepared. Beyond doubt, it would have occupied a high place amongst the exercises of a theological hall at home. The essayist is one of the noblest looking and most ingenious of all our young men. Our gallant visitors, and all who were within hearing, were deeply interested. Then came other classes to be examined, and then other two essayists. These were two of our heathen lads, but no young men in the Institution have gained the hearts and awakened the interest of their teachers more than these young men. They were like the first prize essayists. Their subjects were the same: "On the effects of Hinduism on the National Character and Condition." Both gave a most candid and striking view of the effects of the defrauding and demoralising system in which they have been brought up.

Afterwards we had some of the collegio classes examined in the evidences of Christianity, mathematics, history, &c. And, finally, another essay from one of our catechists on "The Socinian Controversy."

MADRAS.—Letters from Mr. Anderson are full of encouragement and hope. He earnestly pleads for more labourers. He says:—

Though not very strong to write, I cannot allow the year 1853, so fruitful in events both joyful and sad, to close without saying a word. All the converts, male and female, married and unmarried, by the blessing of our heavenly Father, have peace and joy in the fold, at present, as far as I can discern. We have fifteen native families now—seven living in the Mission House, and eight out of it.

The Lord is making us grow as a native Church. May we grow in grace, as fast as we are now likely to grow in numbers. The one

who strayed from the fold, about whom I wrote in my last letter, came back the other day somewhat spoiled by his apostasy, but we must bear with him in his weakness, and try to restore him.

You lay me under an obligation by your anxiety for a third man. There is still a cause I am better, this cold weather, than I was when I wrote in September last; but a little extra exertion lays me on my back. . . . We are not so much in lack of gifts in our mission as godliness. I have been so wonderfully upheld in my weakness, I feel as if much prayer were made for the mission and me. May the Lord thrust forth a third man, after his own heart!

An extract from the *Madras Athenaeum* gives a most interesting account of the Tenth Annual Examination of the Hindu Female Schools.—These schools are attended by upwards of 600 female pupils. When we think, on the one hand, of the extreme degradation in which Hindu females are sunk, and, on the other hand, contemplate the influence which they may exert when restored to their position in society, we cannot but look upon female Education in India as of the very highest importance. What may not be accomplished by Christian Mothers? The writer in the *Madras Athenaeum*, says, in the conclusion of his report:—

What we witnessed last Wednesday in the Free Church Institution was well fitted to make a deep impression on the mind. It would be difficult to say what part of the proceedings pleased us most. All was excellent. There was one most touching part which hitherto we have not noticed. We allude to the beautiful hymns which now and again, were sung by the Native Christian mothers and the lately baptized converted girls. Whether we regard the beauty of the words of the hymns, or the accurate time and the soft sweet tones with which they were sung, the music was felt by all to be most affecting and delightful. This is entirely due to the training which they have received from Mrs. Anderson, and shows that the Hindoo voice, which at first seems so difficult tightly to modulate, like every other nation is capable of being trained to the highest efforts. What a happy day for India when this "grave sweet melody" is heard issuing from many Christian Hindu homes! To further the advent of that day is the aim of the missionaries of the Free Church in the efforts they are making for the Christian education of India's future mothers.—For ten years they have been already in the field, and apart from the many native Christian mothers, in connexion with their own mission, the fruit of their labours, it is impossible to calculate the effects of their Christian efforts even on the heathen community. The leavening process is going on; and were but the females of this land once reached, we might safely conclude that the day of India's redemption drew nigh.

NAGPUR.—Mr. Hislop writing from this station gives an account of three young Hindus, who have been led by divine grace to renounce idolatry and embrace the truth as it is in Jesus. The Raja of Nagpur has lately died, and as he died without issue, it is probable that his dominions may be annexed to the British dominions, and that thus farther facilities may be enjoyed for the prosecution of missionary operations. May Britain have grace to be faithful, and to employ her power for good to India.

BOMBAY.—Dr. Wilson gives an account of a visit paid to the Institution at Bombay, by the Raja of Dhar, accompanied by his suite. He in-

spected the various departments of the Institution, and expressed himself well pleased with every thing he saw. Dr. Wilson says—

He was greatly surprised with the girls' schools, and much struck especially with the reverent singing of the praises of God through the hundredth psalm in Maráthi, with the English tune appropriated to that beautiful hymn. The Bráhmian minister of his estate cross-examined some of the girls keenly, but in good temper; and we were glad to notice from his questions that, even in a province not yet visited by a Christian missionary, he has acquired some knowledge of Christianity. "Why do you talk," he said to a very little girl, "of Father, Son, and Holy Ghost, and yet say there is only one God?" He got a very prompt reply, "These are only one, the same in substance, equal in power, and glory." "But why do you attribute," he continued, "a Son to the spiritual God?" Many voices were ready to answer him, "Sonship with God is not the same as sonship with men." None of the party shewed the least aversion to the converts; and the ability and tact with which Mr. Nárávan examined his class were much admired.—The Raja asked me to say a few words to the pupils in his name, explanatory of his motive—that of a desire to promote the enlightenment of India—in giving us his kind donation. His visit will in various ways do good to the cause of missions. Mr. Richardson, the Persian secretary to Government, and who is the Raja's public attendant in Bombay, said to us that he wished to be acquainted with the religious, as well as non-religious, system of education.—*Extract Letter, Rev. Dr. Wilson, 14th Dec., 1853.*

MISSION TO THE JEWS.

CONSTANTINOPLE.—It is pleasing to know that amidst wars and rumours of war, the missionaries are enabled to carry on their work in peace. They were lately privileged, in company with their converts, including one recently enabled to recognize Jesus as a Messiah, to sit down at a communion table. On this occasion they were joined by some Christian friends from Britain, including Sir H. Verner M. P. "It was," writes Mr. Thompson "a season of solemn and sacred joy, eminently fitted through the grace of God to encourage and strengthen our hearts."

LATEST MISSIONARY INTELLIGENCE.

We have received the April number of the *Home and Foreign Record* of the Free Church. The intelligence it communicates is interesting and cheering. The missionaries at Calcutta, after the close of the season there, had proceeded to examine the schools at Chinsurah, Bansberiah, and Culna. At all the stations the schools were in a prosperous state. At Chinsurah, the average attendance was seven hundred and forty. Several of these stations are in the hands of native missionaries and teachers.—At Madras the gospel is proclaimed by native preachers to audiences amounting to twelve hundred. At Amsterdam, a whole Jewish family, numbering seven persons, had been received into the Christian Church.

THE BIBLE IN CHINA.

All who are interested in the present remarkable movement in China, will be gratified to hear of the circulation of God's word in that land.—

The following extract from a letter of Dr. Medhurst, the well-known Chinese missionary, will be read with interest.—

You ask what facilities there are for the distribution of the Million copies. I perceive that the English Wesleyan Missionaries in Canton, in connection with Dr. Hobson, have resolved to undertake to distribute 40,000 copies during a period of twelve months. Other Missionaries will doubtless do the same, or even much more. But from the information sent home by this Mail, you will perceive that we need not depend on Missionaries alone for the work of distribution. When the "Hermes" visited Nankin in May last, she brought away half of the book of Genesis, printed by the insurgents. The French steamer "Cassini," having visited Nankin in the beginning of this month, brought away the whole of Genesis, with Exodus and Numbers, printed by the insurgents in an uniform manner, and marked Vols. I, II, and IV, leading to the conclusion that they intended to print the whole of the Old Testament. These three books are an exact imitation of Gutzlaff's version of the Old Testament, without the alteration of a single word.— At the time they were issued, this was the latest version of the Old Testament. The Version prepared by the London Society's Missionaries is not yet published. It is also my happiness to inform you that the "Cassini" brought down, in addition to the above, the Gospel of St. Matthew, nearly word for word, taken from the version of the New Testament prepared by myself and Gutzlaff in 1835. Some few expressions had been altered by Gutzlaff since I left China in 1836, including a new term for "baptize," which he and John Morrison agreed upon, and which has since been adopted by some of the Baptists. This, however, does not interfere with the identity of the version as a whole. The Gospel of St. Matthew thus issued by the insurgents is entitled Vol. I, intimating that the whole of the New Testament will follow in due time. Upon the title page of each one of the portions of Scripture issued by the insurgents is the following, "A new Edition, issued by the celestial dynasty of Thae Ping, in the third year of his reign." The title is further emblazoned with the imperial arms, and on the first leaf of every book is a large red stamp four inches square, with the words "Issued by Imperial authority" conspicuously printed in the centre. Attached to every one of the books published by the insurgents is a fly leaf containing a list of all the books allowed to be circulated by the imperial will of Thae Ping Wang, among which the Old and New Testaments have a prominent place. The Tracts composed by the insurgents themselves are thirteen in number, but they do not equal in bulk the portions of the Scriptures already published by them; and it is a pleasing circumstance, that while only two small Tracts have been issued since last May, three whole books of Scripture have been published, without comment or alteration. If they go on printing more volumes of Scripture and fewer Tracts in this ratio, the portion of Scripture issued by the insurgents will incalculably exceed in amount, as they already do unquestionably in worth, all their other productions put together. A gentleman who went with the "Cassini" to Nankin, states that Thae Ping Wang has four hundred persons employed in printing his books, which work he himself superintends. The same gentleman also informs me, that last summer Thae Ping Wang held a literary examination, at which he allowed none to pass but those who were proficient in the books issued by him. If this system be carried out, and Thae Ping Wang obtains possession of the throne, the Scriptures will form a main portion of the text-books of the literati throughout the whole empire, and that will necessitate their being studied and memorized by all those aspiring to literary honours. Many will, of course, then apply to our books from motives which we should consider inferior, but the

amount of scriptural knowledge thereby diffused throughout China will be immense, and may prove a heaven leavening the whole lump. We all know how the writings of Confucius, which have been thus employed, have moulded the minds of the reading population, and we may look for the same and superior results from the similar use of our sacred books. This should be an inducement with us to have the editions of Scripture issued by us, drawn up in the best native style, to which the Delegates' Version confessedly approaches nearer than any other, and this should encourage us in the most extensive multiplication of copies; for if the literati begin to use them, a Million Chinese New Testaments will be far from sufficient. Thae Ping Wang, with the four hundred printers, will of course do much towards supplying the demand; but our edition being more correct in style, and neater in point of execution, will soon come to be the favourite with the mass of readers. The above statements will, I trust, be enough to satisfy your anxieties about the facilities which exist, or may be created, for the circulation of our Scriptures.

To the above I may add, that the last "Pekin Gazette" describes the northern army of Thae Ping Wang as having made a rapid and successful progress through the province of Pih-chih-le, and of its being now in the vicinity of Thien-Sen, only seventy or eighty miles from the capital. The gentleman on board the "Cassini" saw another army, about 40,000 or 50,000 strong, on its way to the north, to reinforce the first division; and we may expect that next spring the banners of the new dynasty will wave over the walls of the metropolis.

The size of the Old Testament, of which the Pentateuch is completed, is of the octavo form, and printed in the small type; it will occupy a volume of about 500 Chinese leaves. The New Testament occupies 147 leaves, in same size and form. The price of the whole will be somewhere about eighteen pence. We intend to print the 115,000 copies, which we have undertaken, to correspond with the old Testament now in the press.

PROTESTANTISM IN TURKEY.

The following statements, made by a correspondent of the London Christian Times, have a very special interest in the present crisis of affairs in the East.

The spread of Bible truth has been such in Turkey for the last twenty years, that it is impossible for me to believe that God is now about to give his work up to the destroyer. A distinguished Christian traveller from England recently put the question to the American missionaries here, whether the statement made by Mr. Lyard in Parliament, that there are more than forty towns and villages in Turkey in which are Protestant congregations, is strictly true? This led to the writing down of a list of names of places, and the checking fact was established, that in more than fifty towns and villages in this empire there are Protestant assemblies for divine worship on every Lord's day! The largest of these congregations is that at Aintab, about three days north-east from Aleppo, where there are more than 700 Protestants, and the smallest may perhaps not number more than three or four souls. But yet in all these different places, the word of God has entered, and some souls are found who, we may hope, are his spiritual worshippers. And besides these, who have openly avowed themselves as Protestants, asking all the consequences, there are known to be thousands among the Armenians, in the capital and throughout the interior of Turkey, who are really Protestant in sentiment, though not yet sufficiently moved by religious truth to impel them to take an open stand for the gospel before the world.— Now, may we not reasonably hope that all this preparation is to be followed by a glorious com-

pletion? Twenty-five years ago, not a single Protestant could be found among all the natives of this land, and Protestantism was either wholly unknown, or where known at all, it was considered as synonymous with infidelity and atheism. And, alas! the careless and worldly lives of most of the few foreign Protestants residents here at that time, gave too strong a confirmation to this original Jesuit calumny. In this respect also there has been a very pleasing change; and we have now serious-minded Christians living here, from England and America, and from various parts of the Continent, letting their light shine on all around. Just look, for a moment, at the following comparative statistics:—

Number of Protestant clergymen labouring in Constantinople and its suburbs in.....	1830— 0
Do. do. do.	1851—19
Number of Protestant sermons preached on every Sabbath in different languages in do.....	1830— 0
Do. do. do.	1851—26
Number of Protestant schools in do.	1830— 0
Do. do. do.	1851—14

You will understand that these statistics refer to Constantinople and its immediate environs alone. In the whole Turkish empire (including Constantinople) there are at the present time not fewer than sixty-five Protestant preachers!— And I have another pleasing and most encouraging fact to state, which is, that although among these there are representatives of several different branches of the Protestant Church, yet, so far as I know, without at present a single exception, they are all labouring harmoniously for one and the same great object. For example, at the metropolis, from which I now write, among the nineteen clergymen mentioned, there are Episcopalians, Presbyterians, Congregationalists, and Lutherans, and one Waldensian, and yet but one spirit seems to pervade them all; and they often come together for prayer and conference in regard to the great work in which they are engaged.

HOW THEY EDUCATE THE PEOPLE IN RUSSIA.

While the professors of the Greek faith, in Russia, are the most superstitious of the nations of Europe, they are the most heedless and contemptuous of their religious chiefs. While the people repeat, in their catechisms, that the Emperor is the Viceregent of God, a Synod, presided over by a Lieutenant-General, decides upon ecclesiastical affairs. The priests are paid their stipends from the public treasury; they receive rank according to military routine, and, officiating at the altar, they are decorated with the insignia of the military orders. The priesthood, teaching the people that the will of the Emperor is the only law, the only means by which they can be blameless in this world, or saved in the next, are also used to administer to the enormous mass of men constituting the army of Russia, the oath to extend its frontier! The following extracts from the "Russian Catechism" will verify these remarks.

Q How is the authority of the Emperor to be considered in reference to the spirit of Christianity? A. As proceeding immediately from God.

Q What duties does religion teach us, the humble subjects of his Majesty, the Emperor of Russia, to practice towards him? A. Worship, obedience, fidelity, the payment of taxes, service, love, and prayer; the whole being comprised in the words worship and fidelity.

Q Wherein does this worship consist, and how should it be manifested? A. By the most unqualified reverences in words, gestures, demeanor, thoughts, and actions.

Q What kind of obedience do we owe him? A. An entire, passive, and unbounded obedience in every point of view.

"Q. In what consists the fidelity we owe to the Emperor? A. In executing his commands most rigorously, without examination; in performing the duties he requires from us, and in doing everything willingly without murmuring.

"Q. What are the supernaturally revealed motives for his worship? (of the Emperor.) A. The supernaturally revealed motives are, that the Emperor is the Vicegerent and Minister of God, to execute the divine commands; and, consequently, disobedience to him is disobedience to God himself; that God will reward us in the world to come, for the worship and obedience we render the Emperor, and punish us severely to all eternity, should we disobey, or neglect to worship him. Moreover, God commands us to love and obey, from the inmost recesses of the heart, every authority, and particularly, the Emperor; not from worldly consideration, but from apprehension of the final judgment.

"Q. What books prescribe these duties? A. The New and Old Testaments, particularly the Psalms, Gospels, and Apostolic Epistles.

"Q. What examples confirm this doctrine? A. The example of Jesus Christ himself, who lived and died in allegiance to the Emperor of Rome, and respectfully submitted to the judgment which condemned him to death."

In the printing of the Catechisms, the words "God" and their "Emperor," are printed in large letters. The name of "Christ" is small.—This was the Catechism, that the Roman Catholic Polish children were constrained to learn, and by which constraint, the treaty of Vienna is wholly violated, even had it been preserved in all other respects.

If any thing can be worse than the Popery of Rome, is it not a system like this?—*Sun. School Teachers Mag.*

NOTES ON SABBATH SCHOOL LESSONS

Second Month—Second Quarter, 1854.

No. 5. *Simoon's reception of Christ*, Luke ii. 21, 35. Children to be early dedicated to God—offering of turtle doves shows poverty of Christ, Jer. xii. 6, 8. Simoon, distinguished by justice towards men, devotion towards God, and faith in Christ. These graces produced by Holy Spirits, indwelling. Notice name of Christ, the consolation of Israel. Like Simoon, let all receive Christ in the arms of faith—with Christ thus received we can welcome death, 1 Cor. xi. 55, 57. Christ a Saviour of Gentiles as well as of Jews. But many reject him, and hence said to be for fall as well as rising, he is a rock to sustain and shelter, or else to crush and destroy us. Prediction respecting Mary fulfilled, John xix. 25, 27.

No. 6. *Wise men from East*, Matt. II. 16.—Bethlehem in Judea predicted birth place of Christ, Micah, v. 2. Another Bethlehem in land of Zebulun. Wise men or magi, may have learned period of advent from traditions of Daniel's prophecy. Herod, a wicked king, trembled for his throne. Contrast his anxiety with indifference of sinners about heavenly kingdom. Hypocrisy of Herod, pretending to honour and desiring to destroy Christ. So many honour him in profession, while in heart and life they oppose him. Wise men honoured him as a prince fulfilling Isaiah lx. 2. Christ taken to Egypt, hence learn to avoid danger, when no necessity to incur.

No. 7. *Slaughter of infants*, Matt. ii. 16, 23. Herod's hatred of Christ, fulfillment of Psalms, ii. 2, 4. Murder of infants predicted in Jer. xxxi. 15, 17. Loss of children distressing to parents, yet they ought not to mourn without hope. Promise to children of believers—of such is the kingdom of heaven. Let us rejoice that no tyrant can do like Herod in this country. Herod died by a loathsome disease. How sad to com-

template death by bad men. Jesus, a despised Nazarene, fulfillment of Isaiah lvi. 3.

No. 8. *The child Jesus with the doctors*, Luke ii. 40, 52. As God, Christ omniscient, but as man grew in wisdom. Regularity of parents at public worship, although difficultly great—good example to Christians and their children—Young persons should inquire of their teachers. Jews came in companies to feast, the child therefore not missed till night. When presence of Christ is lost, the house of God a likely place to regain it. Compare first recorded words of Christ, "I must be about my Father's business," with last recorded, "It is finished." Christ, an example of obedience to parents. Like Mary lay up sayings of Christ in our hearts. What we know not now, shall know hereafter.

OBJECT OF THE SABBATH SCHOOL.

We must, at the outset, clear the way. A quantity of rubbish, in the shape of misapprehensions, must be removed ere we can rightly contemplate the depth and solidity of the foundation on which the Sabbath School Institution rests—and the beauty and symmetry of the fair structure. It is not uncommon to make the instruction of the school a substitute for that of the family and for the parent to make over into the hands of the teacher a bill of responsibility on which "Not transferable" is legibly inscribed. He feels a load taken from his conscience—a burden of duty lifted from his shoulders. It would be altogether unnecessary, if not presumptuous, for him to intrude within a province and fill a post now occupied more advantageously by another. Thus the Sabbath School is made a practical apology for parental neglect, and the Teacher the scape-goat on whose head the duties and the delinquencies of the parent are laid. It is not so in every case. There are many highly honorable exceptions. Here and there the eye may rest on such a green spot in this wilderness as a family where the parents are as trees planted by the rivers of water, and the children as olive plants round about the table, tender plants trained up by the gentle though skilful hand of the domestic husbandman, and prepared through the application of God's husbandry and the descent of the Spirit's dew for the purer atmosphere and the more genial soil of the Paradise above. It cannot be denied, however, that often the parent is only too ready to abdicate in favor of the teacher, instead of sitting as a king in the centre of the domestic circle and swaying the sceptre of a mild though firm authority. To let the Sabbath School furnish an encouragement to parental idleness and indifference is an utter perversion of its object. To allow the members of a family to run at random, silencing conscience by exclaiming "Am I their keeper?" to remove one's neck from the yoke of an imperative obligation—whispering it is none of my business—is worse than the repetition of the part of Cain, and if unrepented of will affix to the guilty party the brand of infamy, and bring down upon his soul a punishment greater than he can bear. Each child, however rough in outward appearance, is a pearl of great price. To each parent the commission is given, as the precious deposit is put into his hands, "Take this child and train him up for me." On that parent it mainly depends under God, whether the child so received sparkle as a gem in the diadem of Jesus, or glare throughout eternity amid quenchless flames.

The command under the Old Testament was, "Train up a child in the way he should go;" under the New, it is in spirit the same. "Train them up in the nurture and admonition of the Lord." And do we want examples? We are surrounded with a cloud of enterprises. There is Abraham commanding his household, and David returning to bless his house, and Samuel receiving his first religious impressions on the knee

of Hannah, and Timothy drinking in the sincere milk of the word, as it dropped from the lips of Lois and Eunice.

The act which was in force under the Jewish Economy, Christ came not to destroy but to fulfil. Would that it were inscribed as with a pen of iron on the post of our doors, and the fleshy tables of our hearts, Deut. vi. 6, 7. "These things which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children," &c. Can one who is comparatively a stranger, whose intercourse is only weekly, become acquainted with the temper, of mind, and modes of thinking, and these delicate shades of character by which children are disingued, as intimately as those who have watched over them from the cradle. There is a magic spell too in the words—father and mother—and there are associations clustering round the family hearth, and influences flowing from the loved ones at home, which can master obstacles others would find insurmountable, and win a way to hearts, which against others would be barred. Let this be established then as a fixed principle at the outset. There is no antagonism between the exercises of the family and those of the school. There is a mutual acting and re-acting. No parent is at liberty to delegate his power, or to vacate his post. The teacher is designed to be a worker together with him—not to dispense with his services—the scholar to prove not a substitute, but a grand aid. When the working of the two is faithfully and harmoniously maintained, there is presented the comely spectacle of brethren dwelling together in unity. The cord that binds parent and child, pupil and teacher increases in strength and tenderness, and there upspring within the bosom of the community, dwellings of the righteous, whence emanates the melody of joy and praise.

Nor are the instructions of the teacher to be regarded as standing in room of those of the pastor, any more than of the parent. He is solemnly enjoined to feed the Church of God, taking the oversight thereof. On the very forefront of his commission he reads, twice over, "Feed my lambs." He cannot shirk this responsibility without proving an hireling, and not the shepherd. In imitation of the Great Shepherd, he is expected to gather the lambs in his arms, and gently to lead them about. But he has other duties to attend to, and cannot devote the time and attention that are necessary. The work is great. Sabbath School Teachers, stand to him, somewhat in the relation of the seventy elders to Moses. They labour with him in the gospel—through them he distributes the bread of life to the young. The Sabbath School then is not an organization separate from the Church. It is a direct offshoot from it—yea, a nursery to it, where lives may be reared, which the Divine Husbandman may come down to gather.

It is of importance also to remember the kind of instruction it is the object of the Sabbath School to impart. When first established in England, it differed slightly from the ordinary week-day seminary. Secular education, to a certain extent, was given. It was quite common to put children through the mechanical work of learning—to read and to spell. In some instances, this plan is still pursued. And where children have neither the means nor the opportunity of attending school during the week, there may be some excuse for this. With the advantages of an educational kind which we enjoy, there is none. It is a positive desecration of the Sabbath, and an entire deviation from the precise object of the Sabbath School. To impart religious instruction is the intention. To open up the treasures of the Bible—to display the character and purposes of God, and the nature, duty, and destiny of man—to draw the mask from the face of sin, letting its hideous features be seen—to expose the snares of the devil, and the holiness of the world—to point to the cradle of Bethlehem, the cross of Calvary, the throne of God, and the realities of

eternity. The Sabbath School is designed to be a store-house, within which the young may receive treasures of wisdom and knowledge. The Sabbath scholar is called upon to look not to the taper of Nature—the cold, flitting Aurora Borealis—like abstraction of Philosophy, or the glow-worm light of Science and literature. He is brought into immediate contact with that blessed volume, which alone is a lamp unto the feet, and a light unto the path. He is called upon to bask beneath the rays of the Sun of righteousness—to behold the bright Light and the Morning Star. Knowledge, by itself, puffeth up. It is not enough that the head be enlightened—the heart must be warmed. To be “shining” alone is dazzling, and consequently dangerous. By being burning and shining together, the equipoise is preserved. Now it is the object of the Sabbath School not merely to instruct the intellect, but to stir the conscience and affect the heart. It contemplates fulfilling the Baptist's mission—preparing the way of the Lord—opening up avenues for the King of Glory to the citadel of the soul. The faithful and conscientious Sabbath School teacher makes conversion the mark of the prize of his high calling. He rests not satisfied with laying down principles—with expounding doctrine—with enforcing precepts—with communicating head knowledge. His aim is to find a passage to the heart—to fix an arrow in the conscience—to produce sensibility of soul—to secure anxious inquirers—to bring them under the subduing power of the cross. Knowledge, apart from feeling, and feeling without knowledge, will not do. There must be a blending—a balancing of the two. The Sabbath School contemplates a tutoring of the heart, as well as of the head. It makes light stream through the one; it sheds abroad love in the other. While the head and the heart are attended to, the habits are not neglected. The precepts inculcated in the Sabbath School are intended to have a bearing on the practice—to mould the character—to regulate the conduct—to bring down the atmosphere of heaven into the heart so effectually, that the habits may receive a tinge.

The grand object of the Sabbath School then, is to fill the mind with the excellency of the knowledge of Christ—to thoroughly leaven the heart with the principles and spirit of the gospel, and in the morning of life, so to open the buds to the genial rays of the sun, so that, when the day advances, the fruits of righteousness may appear.

A very common error in the conducting of sabbath and of ordinary schools, is to *burden the memory—to cram the mind*. The beaten track has to be run over, the allotted task to be gone through—a certain number of facts have to be remembered, a prescribed portion has to be repeated till it be mastered. There is no exercise of mind. It is a simple effort of memory. It is not an intellectual—it is a mechanical process. It is mere parrot work. In such cases, generally speaking, the knowledge obtained is not stored up in the shelves of the mind, so as to be made available at pleasure. It is scattered about in motley confusion, as in a lumber room—piled up an undigested mass, or swept away by the current of thought, of feeling, and of action, into the shadowy region of forgetfulness. It is not like food entering the flesh and bones, and thus increasing the strength and beauty of the body. It is not incorporated with the mental system.

What is *education*? In its literal acceptance, it is “leading out,” viewed in reference to Sabbath School—it is a “leading out” of the mind toward God, and things divine. It is a drawing out, a development of latent power, to render it practically useful—like the leading out, the giving direction to the water, that it may turn machinery.

The intelligent teacher will remember that the subjects we have to deal with, are not mere machines, or parrots, but young immortals, pos-

essed of other powers besides memory—powers, all of which must be vigorously exercised in due proportion, and receive their portions of meat in due season, in order that the entire system may prosper, and be in health. R. F. B.

THE NATURE OF THE ATONEMENT. AN ARGUMENT FOR THE DEFINITE EXTENT OF IT.

What is the atonement of Christ? It has been defined and explained as that perfect satisfaction to the law and justice of God, on account of which sinners are delivered from condemnation. Or, in other words, it is that which removes the offence subsisting between God and men, and procures a reconciliation. It supposes a compensation to be made to the lawgiver, in consideration of which certain specific blessings flow out to men. From its very nature, then, all for whom the atonement is made must reap its fruits. It is no atonement without this. That any of those for whom Christ died should fail to enjoy the benefits of his death is, in this way, utterly inconceivable. It is not more at variance with the purpose of God, or the equity of the divine character, or the tenor of the covenant of grace, than with the very nature of the Saviour's work. His work is an atonement, that is, a reconciliation; and to talk of his making atonement for such as are never reconciled, is a contradiction in terms; it is to say he makes atonement and yet no atonement, in the case of the same individuals. The same conclusion follows from other descriptions of the work of Christ. He is said to give satisfaction for sin; but how can he have given satisfaction for the sin of those on whom the law is to take satisfaction eternally? He is said to appease divine Justice; but can the justice of God be appeased, in the case of those against whom its flaming sword shall awake forever and ever? He is said to expiate our offences; but how can those sins, for which the guilty perpetrators are to suffer everlastingly, have been expiated? He is said to redeem from the curse of the law; but how can those who are to be kept in eternal thralldom have redemption through his blood? He is spoken of as propitiating the wrath of God; but how can those be interested in his propitiation who are to be the objects of Jehovah's unceasing displeasure? He is described, in fine, as procuring by his death, grace and glory; but how can this apply to the case of those who continue under the power of corruption here, and sink hereafter into never-ending perdition? We appeal, then, to the very nature of atonement: we revert to the terms of our definition, in proof of the definite object of Christ's death. Any other view is directly at variance with these terms, and thus we should conceive as sufficient in itself to determine the controversy. All views of an indefinite extent are at once put to flight by this question, What is the atonement?

What renders the present argument more emphatic is, that, previous to the atonement being actually made, multitudes had been placed beyond the reach of ever being benefited by it. Before Christ died many of the human race had gone to the place of war, where God has forgotten to be gracious, and where his mercy is clean gone.—But, according to the opinion we are combating, the eternal salvation of these was included in the designed extent of the atonement. And what have we here? Why, the supposition, not merely that Christ made atonement on Calvary for many who should afterwards, through unbelief, come short of an actual participation in the benefits of his death, but that he made atonement for thousands who, long before he did so, had gone down to irretrievable perdition, and were on this account, at the very time, placed beyond the possibility of ever receiving from his death a single benefit. Such are the palpable inconsistencies, nay, the monstrous absurdities, which the error in question compels men to adopt. —*Dymington.*

MINISTERS' TREASURY.

The minister's proper work is to preach the plain, unvarnished Gospel. This should ever be the central object of thought and pursuit. It should bring into its service all his acquisitions.—It should direct and control all his researches.—The minister should arrange in converging lines around the cross, all his attainments in science, philosophy, and history. All their lesser beams of light should be merged in the glory, that radiates from Calvary. This should be his standpoint in theology, and in the investigation of all truth. Here should be his observatory, from which he directs his telescope to all the stars of truth, and determines their altitude and azimuth, their longitude and latitude in the universal system. If it is a fact that all truths are related and reflect light on each other, it is not less obvious to the enlightened Christian that all truths center around the person of Jesus, as truth's great living embodiment, and around his cross as the culminating point in the firmament of redemption.

With such a conception of theology and of the universe, he should apply himself with ardor to all departments of truth. Not a ray of light that darts on his mind, need be lost to his work as an ambassador for Christ; for an science illustrates theology, or is rather included in theology.

The preacher, therefore, can never be too learned or too intelligent for his office. If the effect of his knowledge is to enlarge his mind, to give it a wider range, a higher reach, and a stronger grasp, it correspondingly enlarges his view of the glory of Christ and the work of redemption. It places him on a higher peak of the spiritual mount, whence he was a broader range of vision and a more gorgeous beauty and magnificence, to kindle his imagination and entrance his soul. If its effect is to make his mind more discriminating, it will the better prepare him to dissect systems of error, to unmask the infidel, to set forth his system in its unadorned ugliness, and to hold up truth in its pure brightness, glittering like the diamond. It will make him a more direct, exact, and conclusive reasoner. It will prune away the meretricious and unnecessary expletives of his style, and make it more perspicuous and forcible. If the effect of his varied learning is to awaken aspirations for a higher wisdom, a profounder philosophy, and a more perfect knowledge, these aspirations will be chastened and controlled by Christian humility, and will but increase his zeal and assiduity in his appropriate labors.—*Amer. Paper.*

PATAGONIA.—The English friends of the Patagonian Mission have not been disheartened by the melancholy fate of Captain Gardiner and his little but devoted band. More zeal than discretion was displayed in the outfitting and general arrangement of the first mission; and disaster terminating in the starvation of the whole company, was the result. At a recent meeting of the Society in England, a new plan was adopted for reaching those barbarous tribes. The mission is to be established at the Falkland Islands, where there are British residents, and from which intercourse can be had with the natives. We sincerely hope this second attempt may prove successful.—Among the last prayers of Captain Gardiner found in his journal, and written two days before his death, while famishing, was one for the future success of this, to his noble and pious heart, cherished mission.

THE CHARACTER OF GOD'S WORD.—The word is a *telescope* to discover the great luminaries of the word—the truths of the highest concernment to the souls of men: and it is such a *microscope* as discovers to us the smallest atom of our thoughts, and discerns the most secret intent of the heart.—*Stillin'gfl.*

CONTRIBUTIONS RECEIVED BY THE UPPER CANADA BIBLE SOCIETY, TO 31st OF MARCH, 1854, TOWARDS THE "JUBILEE FUND" OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

Amount already advertised.....	£740 16 8½
Sigma, Guelph, for Million Fund....	0 10 0
Meaford, St. Vincent, Juvenile.....	0 15 3
Streetsville, Juvenile.....	0 16 3
Collection, Wes. Methodists, Town-ship of Drummond, Rev. J. Hales.....	0 16 3
Cavan and Manvers Branch Bible Society, Million Fund.....	4 5 0
Collected by the Misses Preston and Hartley Grahame, S. S. Manvers.....	2 0 0
Wesleyan Methodist S. S. children, Kingsville, Gosfield, Rev. W. Digma, China.....	1 10 0
Miss Ledwell's Card, Colchester, for Connaught, per do.....	1 0 0
A Jubilee Offering, Ingersoll.....	1 5 0
S. S. children, Reformed Presbyte-rian Church, James Street, To-ronto, Rev. R. Johnson.....	8 1 1½
Bond Head Branch Bible Society, Million Fund.....	1 5 0
Bowmanville do. do.....	4 0 0
Hannahsville, late Nelson, Branch Bible Society, China.....	6 5 0
Middle Road, Nelson do. do.....	8 2 4
Dundas do. do.....	3 12 8
Jersey Settlement, Juvenile.....	10 10 0
Woodstock Branch Bible Society, China.....	10 10 0
Brantford do. do.....	13 0 0
Paris Auxiliary Bible Society.....	15 0 0
Blenheim Branch Bible Society.....	11 17 6
Embros do. do.....	14 15 5
Beachville do. do.....	3 10 11½
Ingersoll do. do.....	10 10 0
Theophilus J. Watts, Infant, London	0 5 0
Blanchard Branch Bible Society.....	4 9 4
Straisford do. do.....	15 0 0
Goderich, Juvenile.....	12 8 7½
Bar. in Branch Bible Society.....	9 12 11
Flora do. do.....	4 10 0
Acton do. do. China.....	10 0 0
Erin do. do.....	1 5 0
Union Grove S. School, Fiamboro' West, Million Fund.....	1 5 0
Mr. J. Laing, Middle Road, Nelson, Hamilton Branch Bible Society.....	0 2 6
Paris Auxiliary Bible Society, Col-lection.....	£3 1 1½
Do Master Sinclair.....	0 16 3
Embros, collected by Mas-ter A. Wood.....	£0 10 0
Do. do. E. Mathieson.....	0 13 1½
London Branch Bible Society, Mil-lion Fund.....	13 6 8
Blanchard do. do. do.....	3 3 3½
Galt do. do. do.....	4 8 1½
Eramosa do. do. do.....	2 1 8
Guelph do. do. do.....	6 16 7½
Do. Mr. Savago, do. do.....	1 0 0
Fergus Branch Bible Society, Nassagaweya, Mr. John Youart.....	£0 10 0
Do. M. J. Easterbrook.....	0 2 6
Brampton Branch Bible Society, do.....	11 0 0
U. P. Sab. School children, Brant-ford.....	4 7 6
	£1021 15 6

Moneys received at this office up to April 20th RECEIPTS FOR THE RECORD.

VOL. V.—J Maquet, Lachute.
VOL. VI.—N Lesslie, Beaverton; W Sloan, Fredericksburgh; J Stewart, York Mills; J Maquet, Lachute.

VOL. VII.—N Lesslie; W Sloan; W Fraser Junr, Bradford; J Gunn, Beaverton; A McKinnon, Orillia; J Stewart; York Mills, J McIntosh, H Kennedy, Martintown.

VOL. VIII.—N Lesslie; W Sloan; J Stewart, Stony Creek; W Fraser Junr; J Gunn; A McKinnon, Orillia 1s. 3d; J Stewart, York Mills; J Bannan, Norwood; J Speers, Percy; A Smith, Woodstock; J Yule, Alnwick; J McIntosh, H Kennedy, P McLeod, Martintown; A Elliot, Cornwall.

VOL. IX.—D Adair Esq., Ingersoll; N Les-lie, Beaverton; L McMillan, Kenyon; P Ewan, W Ewan, D Landlaw, S Kelso, N Crosby; W Sloan, Fredericksburgh; J Mc Owen, Carlton Place; W Fraser Junr., Bradford; J Gunn, J McKinlay, Orillia; Mrs Dash, Etobicoke; S Currie, Norval; Mrs. Ross, Port Dover; S Fraser, Bradford; P Buchanan; Jas McMillan, J Bannan, J Mathewson, J Morrow, Norwood, J Douglas, J Speers, Percy; D Smith, H McPhee, Warsaw; J Lapp, J Yule, Alnwick; J McIntosh, H Kennedy, J McLennan, Martintown; A Smith, R Clark, Woodstock; Rev. J McLaurin, P McLeod, Martintown; A Elliot, Cornwall; J Fle-tcher, D Burnett, Jas Waddell, Cobourg; J Hay, Lachute; J Muir, Stratford; R Kyle, Winches-ter; H Hamilton, Dickinson's Landing.

VOL. X.—D Adair Esq., Ingersoll; Mrs Tay-lor, Grafton; L McKinnon, Kenyon 2s 3d; Rev. Jos Thornburn, Rev. Alex. Reid, Scotland; Mrs Hettrick, J Goldie, Mr McIntyre, St Therese 3s 3d overpaid; J Brown, H McIlvraith, Perth; D Brownlee, J Currie, Dalhousie; Mr. Aiken, Buxton; J Gunn, Beaverton; Rev D Inglis, Montreal; D Fraser, Toronto; Mrs Dash, Etobicoke; Mr Calder, Beaverton 1s; S Currie, Norval; J Mc Coll, Glencig 7s; S Fraser, Bradford; J Anderson, student, Rev Mr Lochhead, Osgoode; J Dewar, Carlton Place 1s 10½; W Miller, York Mills; R Brown, Cobourg; W Fraser, Senr., Bradford; P Buchanan, A Buchanan, J Robb, J McLean, A Nichol, H McMillan, K Kempf, W McMillan, J Mathewson, J Pettigrew, Rev D McAleese, Norwood; J Douglas, Percy; H Mc-Phee, Warsaw; J Ritchie, St Martine; D Chic-holm, J Aird, Grafton; Messrs Greeley, W Ruth-ersford, Mrs McGregor, J Scougal Colborne; A Smith, Mrs W Murray, Woodstock; J Yule, Alnwick 2s 3d overpaid; H Mc Dermid, J McIn-tosh, H Kennedy, D McGregor, Mrs Drew, Mar-tintown A Black Esq., Percy 2s 3d overpaid; Rev W Blain; A Elliot Cornwall; Miss Runcie, J C Johnson, Jas Waddell, Cobourg, J Maquet, D Dale, Rev T Henry 2s 3d overpaid, J Hay, Lachute; St Gabriel Street Congregation, Mon-treal £5 15; S Barnard, Cumberland; P Stewart, S Bell, Mr McTavish, North Gower; T Stock Esq., J Little, Waterdown; J Quarry Esq., Dun-das; H Hamilton, Dickinson's Landing; J Mc-Donald, W Gordon, J Sinclair, Mrs Mack, Mrs Leslie, Miss McPherson, A Cameron, A Mc-Gregor, La Guerre.

KNOX'S COLLEGE FUND.

Bear Creek, Meoro, (not: Mono as in last).....	£4 5 0
Inverness.....	6 15 0
Egmondville.....	1 0 0
Côté Street Church, Montreal.....	22 0 6
Lochiel.....	8 10 0
Dalhousie Mills.....	10 5 0
Albora.....	6 15 0
Boston Church.....	3 4 2
Brucefield.....	12 10 0
Kingston, Brock Street Church.....	16 0 0
West Gwillimbury and Bradford.....	10 1 3
Ayr.....	13 7 6
Guelph.....	4 0 0
Norwood.....	5 0 0
Wellington Square.....	£5 3 9
Waterdown.....	5 1 3
Cumminsville.....	4 8 10½
	14 13 10½
Osnabruck.....	1 8 6
D. m. restville.....	2 10 0

MINISTERS' WIDOWS' AND ORPHANS FUND.

Egmondville.....	£1 5 0
Rev. W. Troup, late.....	2 0 0
Rev. J. Rogers, late.....	2 0 0
Port Sarnia.....	3 5 0
Brockville.....	2 10 0
West Gwillimbury and Bradford.....	3 6 0

JEWISH AND FOREIGN MISSIONS.

Brown's Corners, Markham.....	£0 16 9½
Melville Church, do.....	1 11 0
Union and Norval do.....	6 5 0
Caledon West.....	1 0 0
Oakville.....	2 10 0
Dundas Street.....	0 15 0
Galt.....	13 0 0
Ramsay.....	1 11 10½
Acton.....	2 2 9
Niagara.....	4 0 0
Salitreet and Binbrook.....	1 15 0
Egmondville.....	2 0 0
Madoc.....	1 0 0
Cattwright.....	£2 18 1½
Balliduff, Manvers.....	0 12 2
Broadwood do.....	0 9 2
	3 19 5½
St. Andrew's Church, London.....	8 0 0
Sabbath School, do.....	2 0 0
Ekfrid and Mora do.....	11 16 3
Lingwick.....	5 0 0
Winslow.....	3 10 0
Côté Street Church, Montreal.....	17 11 6
Lachute.....	2 5 0
Per Rev. Dr. Wikes, Montreal, for Jewish Mission.....	0 10 0
Woodstock, English.....	3 10 0
McNab and Horton.....	1 15 0
Peterboro', India.....	6 5 0
Do. Jewish Missions.....	13 12 7
North Cavan.....	2 8 5
Guelph.....	3 10 0
Norwood.....	5 0 0
St. Eustache and Grande Freniere... ..	1 10 0
Owen Sound.....	3 15 0
A Friend, per Rev. J. McKinnon... ..	0 10 0
A Friend in Nottawassaga.....	0 5 0
Wellington Square.....	£0 7 8½
Waterdown.....	0 10 7
Cumminsville.....	0 13 7½
	1 11 11

BUXTON MISSION AND SYNOD FUND.

Friends at Lancaster.....	£1 5 0
St. Gabriel Street, Montreal.....	3 15 0
McNab and Horton.....	1 5 0
Peterboro'.....	£7 4 9
North Cavan.....	2 8 5
Peterboro' Sabbath School.....	1 0 0
	10 13 2
Norwood.....	2 10 0
Cornwall.....	1 6 3

PRESBYTERY OF TORONTO'S HOME MISSION FUND.

Highland Creek, per Rev. Dr. Burns.....	£2 0 0
Whitby, per do., Front, £1 16s., Rear, £1.....	2 16 0
Vaughan, Gaelic.....	2 2 6
Knox's Church, Toronto.....	5 3 8
Second Congregation, Toronto.....	3 1 6½
Scarboro'.....	2 5 0
Fisherville.....	£2 4 7
York Mills.....	1 3 10½
	3 8 5½
W. Gwillimbury, per Rev. R. Irvine.....	1 10 7½
Bradford, per do.....	1 10 7½
Innisfil, per Rev. T. Wightman.....	2 2 0
Barrie, per do.....	1 5 0
Oro, per do.....	1 7 2½
Orillia, per do.....	2 4 0
Eldon, per Rev. J. Boyd.....	5 0 0
Markham, per do.....	4 3 9
Thornal, per do.....	3 11 11

Brock & Reach, do.	2	18	9
Scott, per do.	1	10	1
Innihil for supplies	3	10	0
Trafalgar, per Rev. R. Ure	1	5	10 1/2
Oakville, per do.	2	9	5
Boston Church, do.	4	17	10
Acton, per do.	3	6	10 1/2
Union Church, do.	2	12	6
Norval, per do.	0	16	2
Temple Church, do.	1	16	7 1/2
East Toronto, per do.	1	7	4
Brampton, per do.	1	5	0
Streetsville, per do.	3	8	10
Mono, per do.	1	5	0
West Caledon, do.	1	8	10 1/2
Humber Station, for supplies	6	0	0
Vaughan, Gaehe, do.	1	15	0

RED RIVER MISSION.

Chalmers' Church, Kingston, Sabbath School	£3	5	0
Mrs. Stewart, Spike's Corner	0	10	0
J. S. Howard, Esq., Toronto	1	10	0

BURSARY FUND.

Female Association, Peterboro'	£3	10	0
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FRENCH CANADIAN MISSIONARY SOCIETY.

Peterboro', Sabbath School	£1	3	0
Orillia	1	15	3 1/2
Oro	0	12	7 1/2

STUDENTS' MISSIONARY SOCIETY.

Mr. Fraser, Toronto	£1	5	0
Gaelic Meeting, Toronto	3	2	6
Sab. School, per M. Fisher, Kenyon	0	11	0
Missionary Box	2	10	6 1/2
Peterboro' Sabbath School	1	5	0

JAMES ROSS, Treasurer.

DONATION TO THE LIBRARY OF KNOX'S COLLEGE.

From Rev. Professor Lyall of Halifax—
Encyclopaedia of English Literature, 2 vols.
From Mr. George Cuthbertson, student—
Homilies of the Church of England.

KNOX'S COLLEGE.

SUBJECTS FOR EXAMINATION, IN OCTOBER, 1854.

I. For Entrants.

Latin, Greek, and English Grammars, with Eng-
Composition.
Caesar, Bell, Gall. Lib. I.
Virgil, Aeneis, Lib. I.
Arnold's Latin Prose Composition, Part I. (or an
equivalent.)
Xenophon, Anab., Lib. I.
New Testament—Gospel of Matthew.
Arithmetic.
Euclid's Elements, Book I.
Algebra to Simple Equations.

II. For Students Entering Second Class.

Sallust, Jugurtha, Cap. 1-60.
Virgil, Aeneis, Lib. IX.
Arnold's Latin Prose Composition, (or an equiv-
alent.)
Xenophon, Memorabilia—Coll., Graeca, Maj.,
Lib. III.
Homeri Ilias, Lib. I.
New Testament—Gospel of Luke and Epistle to
the Romans.
History and Geography—General Outline.
Euclid's Elements, Books I. II. III. IV. Def.
V. VI.
Algebra to Quadratic Equations, inclusive.

III. For Students Entering the Third Class.

Classics as in No. II.
Mathematics as in No. II.
Reid's Essays, and Whately's Logic.

IV. For Students Entering Theology.

Classics as in No. II. (or an equivalent.)
Mathematics as in No. II.
Mental Philosophy as in No. III.
Moral Philosophy, Sir W. McIntosh's Notes, B.
C. D., Butler's Sermons.
Hebrew, First 25 Psalms.

V. For Students of Divinity Entering on Second Year.

Examination on Evidences of Christianity—
Greek Testament, [ad aperturam.]
Hebrew Bible—First 25 Psalms, [ad aperturam.]

VI. For Students of Third Year, (Theology)

Examination on Confession of Faith, from chap.
I. to chap. XX, inclusive—(Scripture proofs.)
Examination on last year's course, and Latin—
Tertullian's Apology, ad aperturam.
Biblical Criticism—examination on Manuscripts
and Versions, (Horne.)—Church History—
(Students of Second and Third Year)—Ex-
amination of last year's course—especially on
the Eight General Councils—and on the His-
tory, nature, and present state of the Mahome-
tan Religion—also on the History of the Wit-
nesses against Popery, previous to the Refor-
mation of the Sixteenth Century.

Students who may not be qualified to matricu-
late, will attend the Preparatory Classes.

N. B.—Students who may be detained after
the opening of the Session, or who may not be
able to attend during the coming Session, will be
expected to give notice to that effect, to one of
the Professors, on or before the first day of Octo-
ber.

By order of the Professors' Court.

KNOX'S COLLEGE,
April 22, 1854.

D. McLELLAN,

BOOKSELLER, HAMILTON, C. W.

HAS just returned from New York, where he
has been purchasing a large and varied stock
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BOOKS, on terms more than usually advan-
tagious; and having, likewise, received large ad-
ditions to his stock by recent arrivals from Great
Britain, is now prepared to offer an attractive and
valuable assortment of Books at extremely low
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NEW BOOKS AND NEW EDITIONS.

Fresh arrivals from Britain and the United
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FOR SALE by D. McLELLAN, Bookseller
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Matthew Henry's Commentary, new edition.
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Hetherington's History of the Westminster As-
sembly of Divines, new edition.
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A fresh supply of Boston's complete Works.
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Shepherd's Parable of the Virgins, 11s. 3d.
Do. Sound Believer, 2s. 6d.
Brown's Christian Journal, 2s. 6d.
Richard Williams, by Dr. Hamilton, 3s. 9d.
Pearson's Prize Essay on Infidelity, 10s.
James' Christian Father's Present, 3s. 9d.

Paxton's Bible Illustrations.
West's Bible Analysis.
Rev. S. Young's Select Scripture Readings.
Wayland's Life of Dr. Judson, 2 vols.
Tweedie's Glad Tidings.
Jay's Female Characters, (new book.)
The Words of Jesus, by the Author of Faithful
Promiser.
Kittos last volume of Daily Readings.
The Bulwark, vols. 1st and 2d, bound.
Ward's India Missions.
Dr. Reid's Moshem's Church History.
The Eternal Day, by H. Bonar, 2s. 6.
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