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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. VIII.

TORONTO, OCTOBER, 1852.

No. 12.

CONTENTS.	Page
Poetry—The Bible—Presbytery of Cobourg	177
Induction of Rev. D. McAleese at Norwood	178
Presbytery of Kingston—Montreal	178
Our Record	178
Long Services—Sabbath Observance Meeting, Toronto	179
Presbyterian Church in Ireland	179
Present State of Ireland	180
Madras, Letter from Rev. Mr. Anderson	180
Address by the Committee of Synod on the Sabbath	180
Collection for Buxton Mission and Synod Fund	181
Sabbath Observance	181, 182
Ninth Volume of the Record	182
The Great Provincial Fair	183
Scraps for the Record	183
Review—Maine Law in Montreal	184
Liquor Traffic—London Heathenism	185
Being Short—What Amusements are Sinful	185
Painful Sight—The Vagabond—Near the Cross—Afflictions and Usefulness	185
Blackwood on Popery—Physical benefit of the Sabbath	186
Heaven must come to us—The Wife—Discontent—Asiatic Cholera—Not at Meeting	187
Support of the Gospel Ministry	188
Value of Time	189
Sabbath in England—Lonely Cottager	189
Widows' Fund Scheme	189

THE BIBLE.

Lamp of our feet, whereby we trace
Our path when wont to stray;
Stream from the fount of heavenly grace;
Brook by the traveller's way.

Bread of our souls, whercon we feed;
True manna from on high;
Our guide and chart, whercon we read
Of realms beyond the sky.

Pillar of fire through ages dark,
Or radiant cloud by day,
When waves would whelm our tossing bark,
Our anchor and our stay.

Pole star of life's tempestuous deep;
Beacon, when doubts surround;
Compass, by which our course we keep;
Our dee, sea lead, to sound.

Riches in poverty, our aid
In every needful hour,
Unshaken rock, the pilgrim's shade,
The soldier's fortress tower.

Our shield and buckler in the fight,
Victory's triumphant palm,
Comfort for grief, in weakness might,
In sickness Gilead's balm.

Childhood's preceptor, manhood's trust,
Old age's firm ally;
Our hope, when we go down to dust,
Of immortality.

Pure oracles of truth divine,
Unlike each fabled dream
Given forth from Delphi's mystic shrine,
Or groves of Academe.

Word of the ever living God,
Will of his glorious Son;
Without thee, how could earth be trod,
Or heaven itself be won?
—*Pres. of the West.*

Synodical Collections for the Current Year.

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

PRESBYTERY OF TORONTO.

The Presbytery of Toronto will meet in Knox's College, on Wednesday, the 13th October, at 11 o'clock, A. M.

THOMAS WIGHTMAN, *Clerk.*

PRESBYTERY OF LONDON.

The next ordinary meeting of the Presbytery of London, will be held in St. Andrew's Church, London, on the second Wednesday of October, at ten o'clock, A. M.

JOHN SCOTT, *Pres. Clerk.*

PRESBYTERY OF MONTREAL.

The next ordinary meeting of Presbytery is appointed to be held within the Church of St. Louis de Gonzague, on the first Wednesday of November, at 9 o'clock, A. M.

D. FRASER, *Pres. Clerk.*

KNOX'S COLLEGE.

The Session 1852, '53, will be opened on Thursday, the 14th October. It is requested that students come forward at the beginning of the term.

HOME MISSION COMMITTEE.

The Synod's Home Mission Committee will meet in Knox's College, on Wednesday, the 13th October, at 6 o'clock, P. M.

Members of Committee.—The Moderator, Dr. Burns, Dr. Willis, Mr. Young, Mr. Gale, Mr. Cheyne, Mr. Ure, Mr. Lowry, Mr. Boyd, Mr. McLeod, Mr. J. W. Smith, Mr. Gregg, Mr. R. F. Burns, Mr. Boyd, Mr. P. Gray, Mr. Duncan, Mr. Henry, Mr. D. Fraser, Mr. D. McKenzie, Mr. Scott, ministers; and Messrs. Davidson, Fisher, McMurich, Shaw, Morgan, Dr. Dickson, John Morrison, Breakenridge, Dr. MacLagan, Redpath, McLellan, Burns, elders.

COMMISSION OF SYNOD.

By appointment of Synod, the Committee will meet in Knox's College, Toronto, on the 3rd Wednesday of October, (20th) at 12 o'clock noon.

MEMBERS OF COMMITTEE.—The Moderator and Clerks of Synod; Mr. McKenzie, Mr. McPherson, Mr. Scott, Mr. Bayne, Mr. Stark, Mr. Young, Dr. Burns, Dr. Willis, Mr. Gale, Mr. Ure, Mr. R. Reid, Mr. Burns, Mr. Smart, Mr. Boyd, Mr. Geggie, Mr. P. Gray, Mr. Duncan, Mr. D. Fraser, Mr. Henry Swinton and Mr. Melville, Ministers; and Mr. John Fraser, Mr. A. Smith, Mr. Fisher, Mr. Davidson, Mr. McLellan, Mr. McMurich, Mr. Clark, Mr. Paterson, Mr. J. Carruthers, Mr. George Robertson, Dr. Dickson, Honourable John McDonald, Mr. Breakenridge, Mr. John Miller, Mr. John Morrison, Mr. Kennedy, Mr. John McDonald, Mr. Hettick, Mr. Redpath, Dr. MacLagan, Mr. Webster, Mr. Mair, Mr. Gibb and Mr. A. D. Ferrier, Elders.

REVIVAL OF RELIGION—DAY OF HUMILIATION.

—At the late meeting of Synod, on the consideration of an Overture from the Presbytery of Cobourg, on the revival of religion, it was unanimously agreed—

That the Synod approve of the Overture, and resolve, according to its tenor, to instruct Presbyteries to adopt such prompt and efficient measures as they may deem most expedient for the purpose of arresting prevailing sin, and promoting the revival of pure and undefiled religion within their bounds. And the Synod appoint the first Wednesday of October to be observed by this Church as a day of humiliation, confession of sin, and prayer for the outpouring of the Holy Spirit, and the revival of the life and power of godliness within our borders, and that Presbyteries be enjoined to report their diligence to the next meeting of Synod. Further, the Synod appoint Mr. Bayne and Mr. Young a Committee to prepare a pastoral letter, to be published in the *Record*, and read by all the ministers and missionaries of the Church to their several congregations.

PRESBYTERY OF COBOURG.

The Presbytery of Cobourg met on the 7th Sept.—*inter alia.*

The Clerk read a letter from Mr. Gale, the Convener of the Home Mission Committee, introducing the Rev. Robert Boag, lately arrived from Ireland, also the minute of his appointment to Canada, from Rev. W. McClure, Londonderry.

The paper was considered satisfactory, and he was received, and appointed to labour at Cartwright until the meeting of the Mission Committee.

The Presbytery appointed the next meeting to be held at Peterboro', on the last Wednesday of January.

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

INDUCTION OF THE REV. D. McALEESE, AT NORWOOD.

Tuesday the 7th Sept. being appointed for the induction of the Rev. D. McAleese at Norwood, we started the previous day for the scene of action.

We rested, however, and enjoyed the hospitality of the friends in Alawick for the night, hoping easily to make Norwood the following day before 12 o'clock, the hour appointed for the commencement of the services. Fortunately the friends in Alawick knew the circumstances better than ourselves, and they advised leaving our pony and carriage and accepting the comforts of a good waggon and pair, for the remainder of the journey. This turned out a favourable circumstance, as will appear from the sequel. Nine miles of the road lay through the township of Percy. This part of the township is settled with Romanists from the County of Cork, only two Protestant families, as far as we could learn, live in the whole district. They have been long settled here, under the superintendance of their spiritual guides. We have seen them in their native cabins, as well as in Percy, and can assure the reader, that though they have lived long in Christian Canada, they have not advanced one degree above the comforts of the parent stock. Travellers have assured us that in passing from the Protestant to the Roman Catholic cantons in Switzerland, or from Ulster to Connaught, the comfort of the one and squalid misery of the other, distinctly pointed out the separating line. But we can assure the reader that though he had lost his sight and retained the other sense of feeling, the ride in a waggon over this district would convince him that he was beyond the boundary of Protestant civilisation and comfort. There is no place where a better road could be made, at slight expense, than through this same district; yet we believe there are not nine miles of worse road on this great continent.

We would greatly court a ride over this same road with Cardinal Wiseman, that we might convince him of the power of his *holy religion* in stimulating the energy and promoting the comforts of his devotees.

But after nearly five hours ride we arrived at the scene of action, and a truly gratifying scene was presented. The Presbytery of Cobourg already met for the settlement of a minister of the everlasting gospel at Norwood. How far God can exceed our expectations, for who would have told us such joyful tidings twelve months ago.—As far as is known to us, a Presbytery had never before met, either as ordinary or for the settlement of a minister within twenty miles of this rising village. Truly God is lengthening the cords of our Zion; let us also pray that he may strengthen our stakes. But on entering the Church, which is large and nearly completed, the scene was more gratifying still. An immense congregation assembled—the church already crowded to excess—waiting anxiously until their eyes should behold their teacher. Crying to us, in God's name, "come over unto us and help us."

Mr. Andrews of Otonabee, the Moderator, commenced the services by singing and prayer, after which, Mr. Smith of Darlington preached a powerful sermon from a most appropriate text: "In the name of our God we will set up our banners." And during the delivery, we doubt not, but many of the sons of covenanting fathers, who have been nearly twenty years in the wilderness without a pastor, must have contrasted their peaceable condition with the time when their fathers erected the "blue banner," at the expense of their best blood.

The usual questions were then answered by Mr. McAleese, and the Moderator engaged in prayer, after which Mr. Smith of Grafton, a fellow student with Mr. McAleese, under Drs. Hanna and Edgar, briefly addressed the minister, and Mr. Roger of Peterboro', the people. This duty came well from Mr. Roger, as he had been almost

the only minister who had visited them for nearly twenty years.

The services were then concluded in the usual manner. After which the large congregation heartily welcomed their pastor as they left the house. Besides Norwood, Mr. McAleese has under his pastorate, two other Stations, one in Dummer and the other at Asphodel Bridge; the whole embracing a district of country of perhaps twenty miles by twelve, hitherto without any pastoral superintendance, except a visit once a month from Mr. Roger of Peterboro'. They are now united under the ministry of Mr. McAleese, and our prayer is that the union may be long and happy—that they may not only raise the "Blue Banner," but that under the *cross and crown* of King Jesus they may worship together with exceeding joy.

Sept. 14th, 1852.

PRESBYTEROS.

PRESBYTERY OF KINGSTON.

The Presbytery of Kingston met at Picton on the 11th August. The following is a brief account of some of the business transacted.

Messrs. William Reid and C. S. Patterson were appointed a Committee to receive quarterly returns of stipends, &c., from the treasurers of the different congregations.

Messrs. W. Reid and R. F. Burns, were appointed a deputation to visit the different congregations of the Presbytery, for the purpose of obtaining subscriptions and donations to the Widows' Fund. The deputation were authorised to associate with them such other individuals as they might deem proper.

The Presbytery agreed to memorialise the Legislature for the prevention of Sabbath desecration, in connection with the Post Office department; and also for the suppression of the manufacture, sale, and importation of intoxicating drinks as a beverage.

A conference was held on the subject of revivals of religion. Various suggestions were made, and Messrs. Gordon and Burns were appointed a committee to consider and recommend such measures as might seem likely to promote a greater degree of spiritual earnestness among our people.

The subject of the *Missionary Record* was taken up, and ministers were directed to recommend it to their several congregations, and to endeavour to secure an agent in each.

A letter was read from Mr. Gordon, requesting the Presbytery to give him authority to collect funds for building a church in Gananoque. After deliberation, the Presbytery agreed that it was highly desirable that a church should be erected in Gananoque, in connection with the Presbyterian Church of Canada. They authorised Mr. Gordon to collect funds for this purpose, and agreed strongly to recommend the object to the liberality of the Christian community.

The Presbytery adjourned to meet at Huntingdon, on the fourth Wednesday of September, at 11 o'clock, A. M.

WILLIAM GREGG, Pres. Clerk.

PRESBYTERY OF MONTREAL.

The Presbytery of Montreal, of the Presbyterian Church of Canada, met in the Session House of Côté Street Church, on Wednesday, 1st Sept. There was a full attendance of members. Rev. David Black of St. Therese de Blainville was re-elected Moderator for the current year.

A call was presented to the Rev. Alexander Cameron, ordained missionary, from the congregation of Lochiel. A similar call was presented from the congregation of Vaughan, in the Presbytery of Toronto. Mr. Cameron expressed his mind regarding these competing calls, as also respecting an invitation from another quarter in the Presbytery of Toronto. Thereafter the Presbytery resolved to give effect to the call from

Lochiel, when certain preliminary steps were concluded; and sanctioned, in the meantime, a proposed visit of Mr. Cameron to his native land.

In compliance with an application from the congregations of St. Eustache and Grande Freniere, for moderating in a call to the Rev. William Scott, Probationer, the Rev. Thomas Henry, of Lachute, was appointed to preach there and serve the edict on Sabbath, 12th Sept., and moderate in the call on the Monday following. The competing calls to Mr. Scott from Leds and St. Sylvester and from St. Eustache and Grande Freniere, to be considered and decided on at next ordinary meeting.

Commissions from the Colonial Committee of the Free Church of Scotland, in favor of two preachers of the gospel, the Rev. Hugh Campbell and Rev. Jas. Smith, were produced and read. Mr. Campbell labors in Montreal, in connection with Côté Street Church.

Petitions for organization and supply of services from Durham, Chateauguay Basin, and Winchester, were presented and read, and afforded gratifying evidence of the progress of the Church. Steps are taken to give effect to the prayers of these petitions.

Mr. Fraser, as Convener of the Home Mission Committee, reported an empty treasury, when it was resolved to enjoin all the ministers and missionaries within the bounds, to take up a Sabbath collection for the Presbytery's Home Mission Fund.

The subject of Sabbath Observance and various other matters of importance, engaged the attention of the court.

It was agreed to hold a Presbyterial Visitation of the congregation at Lachute, on Monday, 18th October. Closed with prayer.

OUR RECORD.

[FOR THE RECORD.]

The following communication is from a friend on whom we have several times drawn for an original article, and never in vain, when the famine for such matter rendered the application necessary. We feel particularly obliged to "ADVANCE," for his opportune remarks on the *Record*, and we cordially endorse his suggestions for its support. His practical hints may now be advantageously adopted at the beginning of the new volume:—

It has surely by this time become manifest to the members and adherents of the Presbyterian Church of Canada, how important it is to support its *Ecclesiastical and Missionary Record*. I would venture to make a few suggestions as to how it should be more fully supported, both by the contributions of its subscribers, in the shape of money, and what is of equal importance, the contributions of instructive and interesting reading matter, as well as mere matters of fact and congregational statistics.

To begin, then, with the money part:—Every family in every congregation ought to take one copy at least, and where young men are not residing at home with their parents, they ought to take a copy for themselves. In like manner, young women not residing with their parents, will find the *Record* an interesting and instructive monitor, as well as a chronicler of the progress of the Church, and there are very few single persons of either sex who can with decency plead inability to pay three shillings and nine pence a year for a work of that description. A very simple plan to get subscribers would be, to request the Collectors and Deacons' Courts to take down the names of subscribers, and receive their subscriptions. It would cause no extra trouble, as it could be done while going their regular rounds, and where there are no Collectors, the Managers or their Treasurer could have a

column for subscriptions to the *Record*. Ministers and Missionaries ought, at the close of every year, to stir up their people on this head, from the pulpit, as it is really a matter of duty. Many of our members who have friends in the dear old Fatherland, and ability to pay for an extra copy or two, should send the *Record* where it is regarded with pleasure, both as showing the advancement of our Church here, and as a specimen of Canadian literature, few of which find their way across the Atlantic.

With regard to the literary part of the contributions, it is not so easy to tender suggestions—however, on one point there is no room for hesitation—our Pastors are all Missionaries, and have travels and tours in every direction every year, and yet how few sketches or descriptions of these tours do we get, and how interesting are the few we do get, only to mention Mr. Black's (Red River) expedition, and sometimes others, published, as instances. They give us a far better idea of the progress of our Church, and of the country, also and its inhabitants, than any mere statistics; and I think most of our ministers might find time to send sketches of their expeditions once a year at least. In this way we might learn a good deal about Lower Canada, from which very interesting part of the province we hear but very little, through the *Record*, although the Church is gradually extending there—I might allude to the Ottawa country too, where there are so many of our Highland kinsmen. Then sometimes a respected minister takes a trip to the "Old Country," or to the United States, in search, perhaps, of health, or of money to aid some religious and benevolent scheme, and why not give us a few ideas of his trip, or pencillings by the way?

I think each minister ought to give four contributions a year, of some sort, to the *Record*, and each representative elder at least one, and the Moderator ought to furnish a sketch of the meetings of Synod and Commission. Our students, who are acting as catechists, have also an opportunity of aiding, by their contributions, and need have no fear of censorious or hypercritical remarks on their productions, as they are our future hope, and from the abilities of those who have been placed in charges during the last two or three years, have little cause to fear any such. Sabbath-school teachers might also contribute little stories and anecdotes of their classes and pupils, which would be interesting to the more juvenile class of readers. The Ladies, also, who are generally most energetic in a good cause, might give accounts of the success and prospects of their valuable associations. Our respected Editor I do not need to mention, for his labours are unceasing, and deserve the warmest thanks of all the subscribers; and it is pretty much owing to him, and a very few energetic ministers, that the *Record* has assumed so respectable an appearance.

Hoping that, under the good hand of God, renewed and extended efforts may be made to promote the prospects and increase the circulation of the *Record*, I remain its sincere well-wisher,

ADVANCE.

Guelph, Sept. 9, 1852.

LONG SERVICES.

[FOR THE RECORD.]

In a late number of the *Record*, your correspondent, "GOOD INTENT," gave a sensible article on Things that might be mended. The paper was copied into some of the Religious Magazines in the United States, and, I believe, was read with approval by many Christians.

The protracted services in the Presbyterian Churches are productive of more evil consequences than "Good Intent" enumerated. They not only wear out the patience of those who hear, and keep many from the church altogether, but have a tendency to compel ministers to come

forward with more imperfect preparation. The exclamation, "what an awful long sermon!" might be repeated in respect of many prayers.—There can be no objection to the private Christian continuing as long in prayer as he can keep up the spirit of devotion. But no individual who is the mouthpiece of a congregation or promiscuous assembly should, in ordinary circumstances, exceed ten minutes or a quarter of an hour.—When the speaker drags in all conceivable subjects, and becomes discursive, the effect is to banish all devotional feelings, and to unfit the mind for receiving any good impression. Those who have no leaning to Episcopacy (for what true Presbyterian ever had!) find a practical argument for the hurry, in the long, rambling, unstudied prayers uttered in many pulpits.

It were presumption in me to prescribe any precise time for religious exercises, or to measure devotion by minutes. I would simply suggest that the ordinary Sabbath exercises in the Church should not, at a single diet, exceed an hour and a half, or an hour and forty minutes. This would afford sufficient time for the faithful minister in two diets to deliver as much matter as he can have thoroughly prepared; and certainly it will afford subject of reflection sufficient to engage the minds of common hearers. We hear of ministers preaching twice a day for weeks together; and there are preachers who can repeat so many sermons to good purpose, when they are itinerating, and have no pastoral duties pressing upon them; but for any settled minister to get up more than two good sermons a week, is to task himself beyond his strength, to the prejudice of his other duties, and the damage of his hearers. When we read of a dozen or a score of good sermons being delivered consecutively by a minister, on as many days, and good having been done by them, the mind instinctively adds the notice to those of other impostures, such as, "Writing taught in six easy lessons"—"Latin in twelve lessons, without a master," &c.

But what I had chiefly in view in calling attention to long services, was to suggest, as *Good Intent* has already done, that on a sacramental occasion, there should be a radical reform of the usual practice. It may be thought, and by some will be set down as a dangerous innovation on the custom of our pious forefathers, to descend from a scale of from four to ten hours duration, to less than two hours. It is not necessary to enumerate the evils resulting from long protracted communion services. One thing is palpable to all who attend city churches, that with the exception of the communicants, few other of the exhausted hearers remain, even as spectators of the most solemn and delightful part of the day's exercises. It is painful to see the church half emptied after the "action sermon." Now, Sir, I would respectfully request you to call attention through the *Record* to the following suggestions, in which I know that many, very many, of our pious people concur, viz that instead of a long discourse, there be a short practical address with the "fencing of the table," that all the communicants be seated together in the front pews nearest to the pulpit, or in the place where they can be most conveniently served by the elders; and that instead of half a dozen table addresses, the whole be included in one, and the solemn services concluded by praise and prayer—the whole would not occupy much more than the time above named, and should in no case exceed two and a half hours. Then after an interval the services might be resumed, having a special reference to the business of the day. Lest this should be considered too great an innovation, the practice which prevails in some of the American churches, might be adopted—to have three diets.

To a simple-minded man it seems strange enough to hear of ministers requiring assistance on such occasions. The idea occurs very naturally to the mind that there is just as much need of a relay of hearers as of speakers. Were it not for the risk of stripping my communication of its

brevery, perhaps its only good quality, I would enlarge on this subject, and also refer to the "loud speaking," a very common accompaniment of "much speaking," but I forbear.

Quivrs.

Sept., 1852.

SABBATH OBSERVANCE MEETING.

The meeting for the consideration of this subject, was held on the 17th ult., in the City Hall. The Hon. James Harvey Price took the Chair, and after prayer by the Rev. Mr. Geike, opened the meeting with a short and pointed address.—The following resolutions were then passed, with addresses from the movers and seconders:—

Rev. Professor Lillie moved the first resolution, seconded by the Rev. Mr. Robinson:

1. That the Weekly day of rest is of Divine authority, and of permanent and universal obligation.

Moved by the Rev. James Pyper, D.D., seconded by James Lesslie, Esq.:

2. That Sabbath observance is essentially connected with the physical and social well-being of man, and that its neglect is highly prejudicial to the best interests of every community.

Moved by the Rev. Robert Johnson, seconded by the Rev. Mr. Sanson:—

3. That public abuses of the Sabbath, by labour in the Post Offices, by unnecessary transmission of Mails, by steam vessels and railway travelling; by the keeping open of Public Houses and otherwise, are much to be deplored, and that this meeting resolve to petition the Legislature and Executive in favour of a strict observance of the day of God, in connection with public business, and especially the Post Office.

Moved by Rev. Robert Burns, D.D., seconded by Thomas Clarkson Esq.:

4. That an Association shall be formed in Toronto for promoting the better observance of the Sabbath, and protecting it from abuse.

Moved by A. Christie, Esq., seconded by G. A. Pyper, Esq.:

5. That the following shall be a Committee named for this purpose, with power to add to their number, and that they be authorised to a Joint by-laws for their regulation.—

Ministers of the Gospel of the different denominations who shall curd their names—with Messrs. J. S. Howard, J. H. Hagarty, W. Marling, E. F. Whittemore, John McMurch, William McMaster, David Buchan, John Elliot, Andrew T. McCord, Nathan Gatchell, Robert Dargavel, Thomas Clarkson, John Nasmuth, James Lesslie, Richard Brewer, R. H. Brett, and Peter Freeland.

Secretaries—Who shall also be Conveners—Rev. Dr. Burns and Rev. Dr. Pyper.

Assistant Secretary and Treasurer—Mr. Jas. Fraser, Accountant, King Street.

The Hall was well filled, and great interest appeared to be felt in the cause by the towns-people. We regret to notice that two journals, the *Leader* and the *Colonist*, have distinguished themselves from the rest of the press, by open and undisguised opposition to the movement now being made on behalf of the Sabbath.—*Globe*.

PRESBYTERIAN CHURCH IN IRELAND.

At Armagh, the eighth day of July, one thousand eight hundred and fifty-two years—which day the General Assembly of the Presbyterian Church in Ireland being met and constituted—*inter alia*—

The Assembly proceeded to receive reports from the Directors of Missions.

The Rev. Wm. McClure, Secretary, read the report of the Colonial Mission.

Moved and agreed to, that this report be received and adopted, and that it be printed and circulated amongst the congregations of this Church.

In connexion with this report, there was read an extract minute from the records of the Synod of the Presbyterian Church of Canada, commencing the Rev. Dr. Willis, Professor of Theology in Knox's College, Toronto, as a deputation to this Assembly, to communicate information respecting the religious state of Canada, and the want of ministerial labourers in that colony.

The Rev. Dr. Willis being present, was introduced, and addressed the Assembly.

It was then moved, and unanimously agreed to, that this Assembly be rejoiced to receive Dr. Willis as the first Deputy from the Free Church of Canada, and to hear from him such cheering accounts of the advancement of religion, and the progress of the Church there; and that the Moderator convey to him the best thanks of this Assembly for his visit, and our ardent wishes for the prosperity of the Church with which he is connected, and our continued desire to promote the spiritual welfare of our fellow-subjects in the colonies of British North America.

The Moderator addressed Dr. Willis in suitable terms.

Extracted from the records of the General Assembly of the Presbyterian Church in Ireland, by
ROBERT PARR, A. M.,
Sr. Clerk of Assembly.

PRESENT STATE OF IRELAND.

The effect of the elections, in so far as Ireland is concerned, has not yet passed away. In many places, those who dared to be independent of the priests, and to vote in opposition to the priests' candidates, are not only ill-treated by their Popish neighbours, but are even excluded from the Popish chapels, and deprived of the ordinary rites of their religion, which is still the persecuting character of the Romish priesthood. Blind, unconditional submission, and nothing less will content them. They have succeeded in getting sixty members returned, bound neck and heel, to support Popery; but they are bitterly disappointed that they have not sent more. The state of Ireland is awakening great interest in many patriotic minds on this side of the channel, and measures have been taken to procure funds for the purpose of sending a copy of Dr. Dill's recent admirable work on the "Miseries of Ireland" to every member of the new Parliament. Lord Eglinton, present Lord-Lieutenant of Ireland, when addressing a meeting at Galway, a few days ago, traced all the evils of that unhappy country to the divided state of the people; but if his Lordship had condescended to read Dr. Dill's work, he would have seen that the source of Ireland's miseries lies in the blighting influence of Popery and its avicious, immoral, priesthood. This is the only true view of the matter, and the view which, we have no doubt, will be taken by the Evangelical Alliance, which is holding its Sixth Annual Conference at Dublin, this week. The present religious aspect of Ireland is to occupy a conspicuous place in its deliberations, and we have no doubt that much light will be thrown upon the subject. The conversions that are rapidly taking place from Popery to Protestantism are threatening to change the whole appearance of things. The priests are quite enraged, and attribute the frequent secessions of their people to the influence of bribery. The converts are not counted by tens or by hundreds, but by thousands. Let the process go on, as it has been doing for the last two years, and, ere long, Ireland will have undergone a total change; and instead of the thorn will come up the fir-tree, and instead of the briar shall come up the myrtle-tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off. May the Lord hasten it in his own time.—*Cor. Presbyterian.*

MADRAS.

LETTER FROM REV. JOHN ANDERSON.

We cannot forbear entreating of all our readers the perusal of the following letter from Mr. An-

derson to the Convener. Any comment or remark would only weaken the impression which its own solemn statements and important facts must make:—

Madras 10th June.—Your great Assembly is now over; and from the midst of our own great and growing work, we have raised the prayer that the shout of a king might be in the midst of you.

I write in the very hottest of the hot winds. Though losing strength, the Lord helps me through day by day. I have been called to endure a great fight of affliction—have been in depths, and have been subjected to strange fiery trials for some time back. Though my outward man is perishing, my inward man is renewed day by day, and I get glimpses of that eternal *reign* of glory which these *light* afflictions are working out for me, and which leave me calm and satisfied. These trials of our faith will end in glorious issues some day, when we appear in presence of our Lord, whom having not seen, we love.

We are prospering much, outwardly, as a mission, and in our mission work. Our faithful native missionaries, Rajah, Venka, and Ettiraj, get noble opportunities of preaching Christ and Him crucified, at all our stations,—at Madras and Triplicane, where they had audiences of between eight and nine hundred lately on the Sabbath, and at Conjeveram and Chingleput, when on a tour in the end of May; and at Nellore, whither Ettirajooloo has gone with his family to superintend our school there, and to preach in Telugu as God opens the door. He has sometimes an audience of nearly three hundred of his scholars, male and female, there, on Sabbaths—and these, at least the greater portion of them, from the highest castes and best families in the place. They are prophesying to the dry bones, and we are waiting for the Spirit, for the "reath of the Lord, to breathe on them." There are symptoms of spiritual life, and we have several candidates for baptism; but we have learnt not to make haste. Some of these were pierced in their hearts by words spoken by us fourteen years ago,—others of them eleven years ago, and others of them lately. "It is the same Word of God, quick and powerful, when wielded by the Spirit's hand, that kills sinners to their salvation, whether they are Hindus or our own countrymen. One young man from Chingleput, convicted by Rajah's preaching, has written from Chingleput to say he wishes to come to Madras for baptism.

Our *Heralds* give you all the outward details of our work; but the inner history is known only to the Lord, and to us. And what is the inner history, as regards our converts, male and female, and ourselves too, but the flesh lust against the Spirit, and the Spirit against the flesh—Christ and Satan in the soul struggling for the mastery—grace and sin by turns prevailing? But we know who will get the victory for us at last—King Jesus.

Our sons, Rajah, Venka, and Ettiraj are still our joy and crown, and, in the midst of the special afflictions and temptations of the work, are approving themselves as avangelists. All our other converts, male and female, are holding on in the way according to the grace given—some strong, some weak, and some ready to halt and to turn aside or go back, and are sources of sorrow or joy to us, just as children are to their father.

I feel assured that, in spite of all our pains and anxieties and fears about souls just now, we will see a goodly number in the day of our Lord Jesus, clean every whit, because washed in His own blood. Let us comfort one another with this hope. Our happiest days are all before us, when we shall be for ever with our Lord, amid the holy joys and exercises of heaven, and the sunshine of heaven's communion.

As to the affairs of this world of change and death, and the machinations of Antichrist, I am glad that the Lord reigneth, and that, whether things are dark or bright in His Church or in the world, and whether judgments are impending over an unbelieving and guilty world or not, the

government is on the shoulder of King Jesus; His will shall carry the day; the sceptre of His kingdom is a right sceptre, and His throne for ever and ever. Let us look through the mists of sense to the grand catastrophe, when the Great King sits on His judgment-throne, and the kings and mighty ones of the earth become little men in His presence, and mourn and wail before Him whom they have pierced! May we be found faithful in that day, brother, our loins girded, and our lamps burning!

ADDRESS BY THE COMMITTEE OF SYNOD ON SABBATH OBSERVANCE AND THE POST OFFICE.

The Synod's Committee on the Sabbath would beg leave once more to direct the special attention of every genuine patriot and Christian, to the important subject of the Post Office. Since the issuing of last notice, progress has been made, fitted to excite gratitude, and prompt to more energetic action. Our cause has again secured for itself a hearing in the Legislative Assembly, and by an interesting discussion of some hours' duration, has had peculiar prominence given to it. A parliamentary committee has been appointed, and a member has signified his intention of introducing a Bill. Now that something tangible and definite is being presented or is in prospect, it becomes more than ever the duty of all who reverence the character of God, respect the claims of His law, and have the welfare of the country sincerely at heart, immediately to bestir themselves. In order to the labors of the Parliamentary Committee being made of permanent practical utility, and the way being smoothed for the passing of any Legislative enactment, it is plain that the surface of society must be agitated, and an expression of public opinion elicited to a much larger extent than hitherto. The petitions as yet sent in, have been comparatively few—only 50, when intelligence last reached us. Last year there were 69. We are loath to believe that the falling off is to be attributed to a diminution of interest, at the very time the grounds for anticipating a favourable issue are being increased. Surely there are many throughout the province to whom the Sabbath is dear, still standing aloof, who require merely to be stirred up by way of remembrance, in order at once to realize the danger of letting the present opportunity slip, and the duty of making *not a moment's delay*. We are aware that there are some who are jealous of the Legislature interfering at all in a matter of this kind. They consider that it is intruding within the sacred domain of religion, and attempting to coerce conscience. Let it be borne in mind, however, what is the precise object of the memorials—a large increase of which we earnestly solicit. We by no means wish the public authorities to legislate in behalf of sectarianism, or to give effect to any particular class of religious opinions. We only ask them to protect, by authority, the day of rest. We ask them not to permit any man in this free country to suffer harm or loss for the views he conscientiously holds—not to take the people's money to carry out an extensive system of legalized Sabbath desecration, opposed to the sentiments and sympathies of a large section of the community, and calculated to expose our rapidly advancing province to the withering curse of heaven. It is the *present system* for whose abolition we contend, as being at variance with the grand principles of religious liberty, compelling, as it does, those who are our own *hired servants*, (and for whose conduct we are responsible,) either to cast their conscientious scruples to the winds, or to forfeit important temporal advantages. We hold it to be the imperative duty of every good government, not to "impose, directly or indirectly, any penalty, loss, or disability, upon any man, by reason of his religious belief."

The impolicy of public Sabbath abuses is unquestionable. And it is an astounding fact,

The Record.

TORONTO, OCTOBER 12, 1852.

COLLECTION FOR THE BUXTON MISSION AND SYNOD FUND

This collection, by appointment of Synod, is to be taken up in all the congregations and mission stations of the Church, on the third Sabbath (17th) of October.

The collection for the Synod Fund alone, has been inadequate to meet the increased demands occasioned by the discontinuance of the collection for the Home Mission Fund. But now that the Buxton Mission is made a charge upon the same Fund, it is necessary that a liberal collection be made, not only for defraying the current expenses chargeable upon this fund, but also for meeting the arrears due on account of the colored mission. The appeal which the Synod authorized to be made in its behalf, has not yet been responded to. Thus far the missionary has met his engagements—and as it is important to his success that he should continue to do so—the appeal is now made for such a contribution as will relieve him from embarrassment; and meet the ordinary charges of this fund. These are the expenses of Synod—Synod Clerk salary—printing—postages, &c.—salaries of the agent of the church—missionary at Red River—and teacher at Buxton, together with incidental expenses—Serious inconvenience has been inflicted on individuals by the non-payment of their claims, occasioned by an empty treasury.

The notice of the Synodical collections should be given by the officiating minister or catechist in every congregation or station of the church, at least on the Sabbath preceding that on which it is to be taken up, and some notice taken of the objects to which it is to be applied. There is evidently a want of information on this point, else this would not be the worst supported of all the funds of the church.

SABBATH OBSERVANCE.

This most important subject is again prominently before the public. At no time can any one, who has a regard to the Divine authority, treat it with indifference, much less oppose it.—But at such a time as the present, when the matter engages the attention of the Legislature, and when great Provincial works, as Railways and Canals are about being made, the character of the population of the country will, in no small degree, be affected by the observance or non-observance of the Lord's Day, upon these public works. The Government will endeavor to meet public sentiment upon the subject, although no disposition has yet been shown to take the lead in enforcing the cessation of Post Office and other public labour on the Sabbath.

It is of consequence that an unequivocal expression of the minds of those who regard Sabbath sanctification be given. Petitions from all parts of the Province should be sent to the Parliament, and no legitimate means left untried to suppress or prevent the public desecration of the day.

that money to an amount of upwards of a quarter of a million sterling, was abstracted from letters passing through the British Post Offices in a single year. This wholesale robbery must be promoted, if it be not produced by the demoralizing tendency of Sabbath labour. Let a person be employed for four hours every Sabbath, as in Kingston, or four hours and a half, as in Montreal, in sorting letters, receiving and making up mails, and going through the regular mechanical routine of the Post Office, and he will not have the taste, even though he had the time, for engaging in the public ordinances of the sanctuary. Withdrawn from these, he is deprived of one of the most powerful restraints on the corrupt principles of our nature.

In the maintenance of Post Office abuses, several hundreds, if not thousands of people, are regularly engaged. Mail Conductors, Post Masters, Clerks, Steamboat and Stage Agents, with Drivers, Engineers, Sailors, Lockmasters, and their subordinates, &c. Then consider the tide of worldliness and sin in its varied forms, which comes in like a flood thereby. By the running of stages and the sailing of steamboats, the moral atmosphere of the districts through which they pass, is polluted. Men are tempted to desecrate the Sabbath by travelling, &c., under the shadow of law. Receiving their letters, their minds are filled with their contents—they are induced to answer them—and the mental dissipation directly arising from such occupations, weakens the power of divine truth over them, and well nigh neutralises altogether the grand purposes of the Sabbath.

Moreover, the system is wholly unnecessary. The heads of the postal department in Great Britain and the United States, have testified to this effect. The possession of the electric telegraph—with facilities for communication—is further confirmatory; and the telling fact so often referred to—that in London, the commercial metropolis, there is no postal delivery—is a proof in favour of this position, which cannot be gainsayed.

There are a few popular and plausible objections we could have wished to have met, but we have already extended our remarks too far. We would sum up in the following concise terms the results that would be likely to flow from stopping the mail and shutting Post Offices on Sabbath.

1. It would, directly and indirectly, cut off the main causes of worldly excitement on the Sabbath.
2. It would secure a day of rest to thousands who know no such day at present.
3. It would permit both the personal and social influences of the Sabbath to be in exercise over the whole population.
4. It would enable us to have the full use of the Post everywhere, on every working day, which we have not at present.
5. It would save a very considerable expense to the country.

Brethren! we would respectfully invite you, candidly and earnestly to "think on these things." If satisfied of their truth, be up and doing, and what you do, do it "quickly." Let our faithful friends in Parliament be encouraged and backed by the unanimous voice of the people. Petitions will be in time for about three weeks from this date. Let none attempt to release themselves from the obligation imposed on them. We are the members of one great corporate body. The guilt involved in what is done by the community collectively, clings to the constituent parts!—You cannot get clear of a certain amount of responsibility connected with the continuance of the present God-dishonouring system. Let every municipality and congregation, then, send in its petition, and by one united effort, you may secure the extinction of a great and influential evil.

By order of Committee.

ROBERT F. BURNS, Convener.
Kingston, Sept. 25, 1852.

There will be much less difficulty in commencing right, than in rectifying the evil after it has once been sanctioned. We know of nothing that will justify the Government, or public companies, in violating the Sabbath by any sort of traffic, that would not excuse private individuals in prosecuting their ordinary avocations, or indulging in the amusements and recreations which are lawful on other days. Much may be said about the benefits to man and beast of resting a seventh part of the time. And even this is a concession on the part of those who do not regard the question in a religious point of view, which is not to be overlooked. The grand argument in favor of a day of rest, must ever be, "Remember the Sabbath day to keep it holy," because of God's allowing us six days of the week for our own employment,—his challenging a special propriety in the seventh—his own example, and his blessing the Sabbath-day. Man is not allowed to take such a license with the second table of the decalogue, as many would sanction in regard to the first. Profane swearing and Sabbath breaking are put into quite another category from murder and theft; yet both are violations of the Divine law and displeasing to God.

The plea of necessity is not admitted. It has never been proved, and we are persuaded never can be established. In the city of Toronto, the most extensive and influential merchant do not send to the Post Office at all on Sabbath, neither do most of the editors of the public papers. Why? Because it is not necessary. Some years ago, all the Edinburgh bankers agreed to discontinue the practice of sending for their business letters on Sabbath. One bank only continuing. The others suffered no inconvenience, and that one, with all the benefits that Sabbath desecration could confer, failed.

A crying evil connected with Post Office and other public Sabbath labour is, that many conscientious men are driven by it from their posts, and the public deprived of their services. We could name gentlemen of integrity and worth, who were forced to retire from situations of profit and trust, in obedience to a Divine command, and a sense of duty—who felt the obligation of a higher law than that of man. Again in regard to traffic on railways and canals, not only the persons employed on them, but a large number also at the various stations are engaged in violating the Sabbath. All this could easily be prevented by salutary legislation, and the faithful administration of the laws.

The Synod resolved to issue a pastoral address on Sabbath Observance. After the above was in type, and we had gone to press, that document was sent to us. We have given it insertion in a previous column, and would recommend our readers to peruse it carefully. Petitions to both branches of the Legislature have been forwarded by the officers of Synod, and congregations and kirk sessions have been recommended to forward similar petitions, and to adopt all competent measures for promoting, throughout the land, the sanctification of the Sabbath.

The following abstract of the Report of the Synod's Committee, which has been handed to us, by the Convener, for publication, supersedes any farther remarks of our own upon this subject.—We commend it also to the attention of our readers:—

SABBATH OBSERVANCE.

Extracts from Report of Synod's Committee.

The past year in the history of your Committee has been one of preparation, rather than one of positive progress.

Before attempting to apply any remedial measures, we feel it to be necessary, in the first instance, to be thoroughly acquainted with the nature and extent of the disease. This was strictly in accordance with the instructions received at last Synod. We were enjoined "to direct attention to the various forms of Sabbath desecration prevalent in the Province, and to prosecute every competent measure for the removal of these." It was thought that one means by which information might be elicited respecting the different forms of Sabbath desecration, was to give publicity, through the columns of the *Record*, to a series of queries, with the earnest request that answers be returned by ministers and sessions throughout the Church.

Your Committee regret to announce that, as yet, comparatively few returns have been received. Even the limited extent, however, in which the plan has been gone on with, has impressed your Committee with the conviction, that if a general response were given, such a mass of statistics might be collected as would, subsequently, prove of the highest utility. It is pleasing to observe from the reports received, that Sabbath visiting does not prevail to the extent we had apprehended, and that there is, on the whole, a pretty regular attendance on the public ordinances of religion. Complaints are made, however, respecting irregularity at the afternoon and evening services, and there is reason to fear that not a few spend these portions of the day in meeting at one another's houses in a convivial manner, and indulging in foolish talking and jesting, which are not convenient.

Intemperance, that prolific root of all evil, finds on Sabbath ample facilities for its indulgence. An unanimous testimony is borne as to the sale of intoxicating liquors in taverns and unlicensed grog-shops. It does not appear that any other secular occupations are engaged in.—Chopping wood on Sabbath is common, particularly among French Papists, and some in the upper section of this Province, professing the "religion of Protestants," are not guiltless in this respect.

The conducting of Harvest operations on the Lord's day, is becoming rare. Instances are occasionally occurring in certain districts, for example, the Prince Edward and Johnstown, where, not long since, striking illustrations were supplied of Jehovah's displeasure with their outrageous violation of his law.

Excursions into the country prevail. Many devote, especially the latter part of the day, to seeking in this way their own pleasure.—Travelling for business purposes is also practised. Setting out upon, or terminating a journey, is not at all unusual—in cases, too, and which cannot be said to come within the circle of these exceptions, which necessity and mercy will sanction.—It is deeply to be lamented that members of the Church, when business summons them from home, are sometimes found not resting on the Sabbath day according to the commandment, but, on grounds far too trivial, evading its sanctity.

The extent to which the running of stages and steamboats is carried, varies. Of one district we have this gratifying statement: "There is no Sabbath stage on this line of road, nor has there been for more than two years." In regard to another we are told, that six stages or waggons arrive, and five leave every Lord's day; causing an amount of bustle and excitement most painful to the feelings of the religiously disposed, and injurious to the minds and morality of all classes of the community. Some know not what it is to have the repose of the Sabbath broken in upon by the arrival or departure of a steamer, while

others are regularly visited by four steamers and upwards—disturbing the solemn services of the sanctuary and wiling away such as may be inclined to forsake the assembling of themselves together.

It is abundantly evident that due fidelity is not displayed in the enforcement of existing Legislative enactments on the subject of the Sabbath.

Reference is made in one report to a faithful magistrate, who fined a tenant of his own in the sum of five dollars, for taking in his grain on the Sabbath. In the vast majority of instances, however, the Sabbath law is a mere dead letter, arising principally from unwillingness to give the information that is necessary, when cases of infringement occur. "The senior magistrate is often guilty of breaking the Sabbath publicly," writes one. "One M. P. P. goes to visit his shanties, to examine his books, and to transact business, on the Sabbath," writes another. When those who take part in farming, and whose duty it is to carry out the law, are themselves found defaulters, it cannot be expected they will be very faithfully enforced.

The influence of *Popery* on the Sabbath is specially referred to in the answers your committee have received. In regard to a district on the Ottawa, we are told—"The travelling on the Sabbath is mostly by papists. The very priest of the township has had his hay brought in on the Sabbath. He makes it also a day for fowling." Another writes as follows:—"The extensive prevalence of popery in Glengarry, has a most baneful effect. The Sabbath is little cared for by our popish Highlanders, in comparison of, and lost sight of in the multitude of their holidays, which they keep with the utmost scrupulosity." Your committee would have pleasure in supplying further specimens of the answers they have received from individual ministers and kirk sessions, but this would unduly extend the history of the report, and occupy the time of the Synod.—When more have been received, which it is earnestly trusted may ere long be the case, the substance may be extracted, and embodied in a different form.

The attention of your committee has been directed to the Sabbath desecration existing in the *POST OFFICE* and on the *CANALS*. In regard to the former, the interest has been deepened, and the progress made, has, on the whole, been satisfactory. Sixty-nine memorials were sent in to the Houses of Legislature during last session—praying for an entire abolition of Sabbath labor. In this important department of the public service, individual congregations throughout the Church have moved in the matter; though, as yet, this mole of working public opinion has, to a very limited extent, been adopted.

Your committee appointed a deputation of their number to wait on the Governor, Post-master General, and the heads of the Executive, in order to press on their notice the subject of Sabbath labor in the post-office and on the canals. They regret, however, that the returns of this appointment have not, as yet, been complied with.

Your committee were instructed, in the deliberance of last Synod, to "correspond with the associations happily formed in some of the leading cities of the province, for the Sanctification of the Sabbath." Accordingly, a friendly correspondence has been entered into with the "Kingston Sabbath Reformation Society," and the "Montreal Sabbath Association," which we trust may prove at once pleasant and profitable. These Societies continue to thrive. They have done not a little in the way of diffusing information on the general subject, and stimulating to active exertion. The Montreal Association established a paper some time ago—designed to furnish a medium of communication for the friends of the Sabbath throughout the province. Your committee have thankfully to acknowledge the receipt of 300 copies of the first number, which due pains were taken to circulate.

Your committee humbly trust they will not be

considered as travelling beyond their legitimate province, by concluding with a few plain, practical suggestions:—

1. A short address on prevalent forms of Sabbath Desecration, published by authority of Synod, might be found extremely useful. An opportunity would be hereby furnished for directing the attention, particularly of members of our Church, to the guilt involved in the modes of desecrating the Sabbath, with which they stand chargeable, and, in general, of pressing on the notice of the Church at large the duty of aiming at its more strict and spiritual observance. The address to be read at all our settled charges and mission stations, and a discourse delivered introductory to, and in connection with it.

2. Ministers and others would render good service to the cause, by taking advantage of the columns of the *Record*, or other similar papers, for the insertion of pithy and pointed articles on the subject. It is of vast consequence to have the mind of the community leavened with sound views respecting it. Next to the pulpit, the press is perhaps the most powerful instrument that can be employed in the accomplishment of this.

3. That the Synod memorialize the Government on the matter of the Post-office, and that similar action be taken, with all convenient speed, by presbyteries and sessions. For convenience sake, a model memorial might be drawn up, and circulated along with the pastoral address.

4. That ministers be requested to deliver lectures at as many places as they can overtake beyond the range of their respective charges, and that, at the meetings convened for this purpose, memorials be presented, associations formed, and such other practical measures adopted, as might be considered advisable.

5. That public houses be visited by ministers and others, and checks interposed to Sabbath profanation by suasion, entreaty, and the influence which a common Christian profession can command. And that, in every practicable form, the duty be pressed on the attention of inspectors of license, of being faithful in enforcing the law against open bar-rooms on Sabbath.

6. That it be recommended to ministers and sessions, to have Sabbath Schools or Bible-classes established in eligible localities, for the in-bringing of those numerous young persons who spend their Sabbaths in idleness and vice, and who are not identified with any particular denomination.

7. That those who have not yet returned answers to the queries recently issued by authority of your committee, be earnestly solicited to do so with all convenient speed.

Finally, in view of the great addition to travel and traffic, which our expected railways will bring about, let us resolve that we will be more diligent and devoted than ever in the protection of that sacred fence, which a Divine hand has reared around an institution, whose preservation is identified at once with the being and well-being of pure and undefiled religion, and whose proper observance has the promise of the life that now is, and of that which is to come.

ROBT. F. BURNS, *Coroner.*

THE NINTH VOLUME OF THE RECORD.

The present number completes the eighth volume. We are happy to announce, that from the increasing interest manifested in its behalf, there is good reason to expect both an extension of the circulation, and additional facilities for making the *Record* what it was designed to be. The Synod, at the last meeting in Kingston, "directed Presbyteries to take steps for increasing the circulation throughout their bounds." Some of the Presbyteries have taken up the subject. It is intended that the next volume shall be printed with new type, and an effort will be made to render it

worthy of that support which the Synod claims for it.

We respectfully call upon all who feel an interest in the cause which the *Record* has been established to promote, to give such aid as may be in their power for making it increasingly useful. There are few of the present subscribers who could not procure additional names to our list. Almost every reader could obtain another. It is by the unpaid agency of friends of our Church that the *Record* has been kept up, and that we have now a respectable subscription list. That list, however, can only be maintained by continued efforts. Few weeks pass in which we do not receive notices of *Records* left in the Post Offices "not called for," "refused," or the subscriber removed or dead. These discontinuances call for some attention, to maintain the present circulation, and show how necessary it is that exertions be used in order to extend it. On entering upon the new volume, we respectfully solicit the kind offices of those who have hitherto acted as Agents, and to whom we tender grateful thanks.

In another column will be found a sensible paper, signed "Advance," the suggestions of which are worthy of consideration, and the plan proposed, the best we know for advancing the interests of the *Record*.

There is one grievance of which we complain, in common with other publishers, viz.: that subscribers, without paying up arrears, resolve to discontinue—and do so without notice—supposing that leaving the paper in the Post Office, "refused," or "not called for," exonerates them from that time. Large packages of soiled papers are sometimes returned to the office. By this means we suffer loss, and have no means of guarding against it. The law, we believe, leaves it optional with the publisher whether to discontinue, in any case, until arrears are paid up. In most cases of the kind referred to, the continuing to forward the paper would only encrease the loss, and be no check on the palpable dishonesty. The commencement of a new volume affords a good opportunity for those who desire to become subscribers; and any who wish to discontinue, should do so now, and not allow us to send several numbers of the new volume, to be returned mutilated.

We have to request that any changes necessary to be made in the addresses of subscribers be intimated to us, and that along with the names of new subscribers, their Post Offices be particularly specified.

THE GREAT PROVINCIAL FAIR.

During the days of the Exhibition, Toronto was thronged with visitors. Probably on no similar occasion has so great an interest been manifested. The weather, which was quite forbidding on Monday, cleared up and was really delightful, adding much to the comfort of all concerned. The show of stock, farm produce, fruits, flowers, and also of implements, &c., was highly creditable to the Province, and especially to the exhibitors. It was very gratifying to see young men from the country, noticing and commenting upon the improved implements and labour-saving

machines, with which farm work can now be done. The noble employment of the Agriculturist affords scope to, and is now claiming the attention of, the most highly cultivated minds. By the aid of science, which is now being extensively applied in Agricultural operations, the old systems will pass away, and be heard of only among the "things that were."

The grounds were judiciously selected, and afforded excellent shelter for the large number of animals exhibited. Temporary halls, some of them very tastefully decorated, were erected for the display of articles that could not be exposed in the open air. On Thursday, the crowd in these sheds was very great. In some of them we noticed much less confusion than in others, by the enforcement of the rule that spectators should enter at one end of the building only, and retire by the other. Had the same rule been more generally adopted, many rents would have been spared in the drapery of the visitors. The excellent arrangements made by the officers of the Association are worthy of all commendation.

We noticed one thing, however, which, for the honour of Canada, we trust will never again be repeated, to call for the unequivocal condemnation of all friends of humanity; we mean the vile drinking sheds, which, if not licensed, were permitted along the sidewalk of the main approach to the ground. Such scenes as were presented there were disreputable to the authorities who had the power of abating the nuisance, and furnished additional arguments for the prohibitory law.

Mr. Gough lectured to attentive audiences for four nights, during the fair week, three of them in the Congregational Church (Mr. Roaf's) which was filled to overflowing. It is to be regretted, that a hall of sufficient capacity for the crowds that attend this celebrated temperance advocate, cannot be found in Toronto. He kept up the interest for more than an hour and a half every night. Many had to go away disappointed by being unable to get in. Mr. Gough stated in one of his lectures that a revolution had taken place in public opinion in regard to temperance. This was pretty well illustrated at the fair. Fewer cases of drunkenness occurred among the large assemblage than have been seen at an election. There were instances, however, more than enough to show that the drunkeries to which we have referred, were plying their pestilential work. Here and there, men, husbands, fathers, and sons, were to be seen stupefied with strong drink. Even the member's badge did not protect the wearer, in all cases, from the liquid abomination, and its debasing effects. The Exhibition was highly creditable to the Province, and we only regret having to notice in connection with it, this stain upon the city. The conviction is every day coming home more powerfully to the minds of christians, that we need the Maine law, and faithful men to administer it.

SCRAPS CULLED FOR THE RECORD.

The attentive friend who furnished the "Henriana" for a former number, has sent us the fol-

lowing pithy sayings. The "Henriana" were copied into most of our exchanges without acknowledgment.

1. Satan drives his victims from presumption to despair.
2. We cannot think too ill of sin, if we do not think it unpardonable.
3. It evinces great hardness to be more concerned about our sufferings than our sins.
4. Impenitent sinners are often not reclaimed by God's rebukes, because they think themselves wronged by them.
5. Unpardoned sin fills the heart with constant terror.
6. God has wise and holy ends in protecting and prolonging the lives even of very wicked men.
7. Rash anger is a species of murder, not indeed of the hands, but the heart.
8. To those who die in Christ, death is not only innocent and inoffensive, but also honourable and glorious.
9. The wickedness of the wicked curses all they do and have.
10. When Christ began to preach, he preached humility—he preached it by example. (Matt. iii. 13.)
11. Those who would rise high must begin low.
12. Christ's condescensions are so great as to appear almost incredible to the strongest believer.
13. God more and more honours those who continue lowly, when their reputation rises.
14. They have much of the spirit of God who feel and see that they have need of more.
15. The purest souls are most sensible of their own impurity, and most earnestly desire cleansing.
16. The best and holiest men have need of Christ, and the better they are the more they see of that need.
17. Persons of the highest attainments should bear testimony to ordinances by diligent attendance upon them.
18. No humility must make us decline our duty.
19. Sin shut up heaven, but Christ has opened it.
20. After great honours, expect great humblings.
21. The devil has a particular spite against those who are useful in Christ's cause.
22. The most active men must find time to be alone with God.
23. If we tempt the devil to tempt us, we provoke God to leave us.
24. It is better to starve to death than to live and thrive in sin.
25. Outward afflictions and wants are the great arguments which Satan uses to make the people of God question their sonship.
26. The more plausible the temptation, the more dangerous it is.
27. In our greatest abundance we must not live without God, and in our greatest straits we learn to live upon God.
28. Hypocrites are often left to do what is grossly scandalous in order that their true character may be revealed.
29. Those who depart from God find no rest elsewhere, and abandon themselves to perpetual disquiet.
30. Those who desert God's Church and ordinances, expose themselves to all manner of temptation.
31. Strong faith is often exercised without strong trials, and put on hard services.
32. God's commands must not be *disputed* but *obeyed*; we must not consult with flesh and blood, but with a gracious obstinacy persist in our obedience to them.
33. Those that do the will of God heartily, will do it speedily; by delay, time is lost, and the heart hardened.

34 Those who through grace are resolved on the substance of any service or suffering for God, must overlook the little circumstances which make it doubly difficult to flesh and blood.

35 God's time to help his people is when they are brought to the greatest extremity. The more imminent the danger, the more wonderful and the more welcome the deliverance.

36 The best proof of our desire to serve God, is our being willing to honour him with what is dearest to us.

NOTICE OF HENGSTENBERG ON THE REVELATION. Translated by FAIRBAIRN. Vol. I. Carters. New York. D. McLellan: Hamilton.

Hengstenberg is one of the sounder Divines of Germany, and we are always happy to meet him on any field of criticism or systematic theology. The book before us is worth all its price, were it only for setting at rest the revived Neologist theory of the apocalypse having been written prior to the destruction of Jerusalem: a theory which Roman Catholics as well as rationalists greedily grasp at, for reasons which the controversy respecting the antichristian power in the apocalypse will easily explain. The admirable commentary of John Lampe (by whose lamp it has been often said many later writers and expositors have found their way) had asserted that "all antiquity agrees in opinion that Domitian banished John to Patmos." The schoolmen of modern German theology have attempted to treat this as a paradox. Our author shews it to be the simple truth; and he appeals to Irenaeus, to Clemens Alexandrinus, to Origen, and largely to Eusebius, and their testimony is one clear, pellucid stream. And when did the doubt begin? Epiphanius first mooted it, but he is well known to have been at once very incorrect and very credulous. All the other writers who refer to the doubt, speak in a vague way, not specifying at all, and plainly misled by mere conjecture. They are also greatly at variance among themselves, and they shew by their vacillation and wavering—the same individuals doing so—that they had no firm ground on which to stand. Moreover, we can account for the rise of these doubts, and the over-credulous and careless Epiphanius is the point to which they all refer, and he was influenced certainly by his favorite views regarding the fall of Judaism. The internal evidence comes out clear—for the Domitianic era; and on this point the information furnished by Hengstenberg regarding the state of the Seven Churches, and specially the errors which had risen in some of them, is most valuable, and the conclusions drawn, most logical. We observe, that in direct opposition to some notions lately propounded in Toronto, from one of its evangelical pulpits, and greedily gulped by some evangelical ministers, our learned author shews clearly that "the errors with which Paul contends, were chiefly of Jewish origin," and Peter asserts the same thing. It is passing strange that so many of the later German writers (following Lucké) should have contended so keenly for setting aside the holy martyr character of so many "witnesses" for the truth in primitive days; thus working into the hands of Papists who reserve their crowns for the later devotees of Peter and his chair! Both classes of

writers seem to contend for "one infallible head" as essential, in order to "bring in" the Jews, to a system which, say the one class contains less than the Old Testament, and say the other, a great deal more than the contents of both Old and New Testaments will warrant! So do errorists agree; while complacent periodicalists in our province, dismiss the whole as "disputed points." Ah! they are points on which no dispute existed among Protestants till the dark days of Thomas Carlyle and Edward Newman, who hold that "intellect and social constitution" explain all, and that Napoleon Buonaparte and Lord Byron were just as divinely inspired men as Paul, or Peter, or even the prophet Isaiah!

Hengstenberg's closing remark in his Introduction, is vastly important—we recommend it to all students and to all expositors too. "It is one of the fundamental defects of the theology of the present day, that criticism gets into pay before exegesis has sufficiently done its part; and that the crudest thoughts are proclaimed with naïve confidence 'as the result of the more exact and more perfect exegetical investigations for which the age is distinguished;' whence the path is at once taken to the region of criticism, and the most solid arguments, both of an external and internal nature, are unscrupulously set aside. This is certainly not the scientific mode of proceeding, however commonly it boasts of being so."

Professor Hengstenberg has not proceeded in his work on the Revelation beyond the twelfth chapter; but what he has done makes us long earnestly for the sequel. The work is eminently practical in its tendency, and the illustrations of the prophecy, from history, sacred and secular, are judicious. The author is opposed to the idea of a personal reign of Christ, and he rather discountenances all conception even of the restoration of the Jews to their own land—an opinion held by many who do not hold the other. The criticisms on modern innovations and heresies by Judaizers and Neologians of England and Germany, are solid and well-deserved. We simply add, that Mr. Fairbairn, the translator, has executed his part with admirable success.

INCONSISTENCY OF THE "NORTH BRITISH REVIEW."

Reprint of Leonard Scott & Co., T. McClellan, Agent, Toronto.

The August number of our favourite Review contains its usual quota of articles—the first being a most judicious Review of Colburn's Life of Lord Jeffrey, which has gone the rounds of all the leading periodicals of Great Britain. The second is an able disquisition on Ornithology—especially the birds of Australia and New Zealand. The third has surprised us not a little—the subject being "Liturgical Reforms"—an article certainly never penned by a Scottish divine, and quite unbecoming the pages of a Presbyterian periodical. Doubtless it is the production of an evangelical pen, but its extreme praise of the "sublimity," "beauty," and "devotion" of the "incomparable liturgy" of the English Church, renders it quite unfit for the journal whose parentage is found in the venerable Chalmers. The writer—it is true

—admits that there are many "objectionable" things in the "sublime liturgy," but like the best of his school, he is warped and trammelled by the prejudices and practices of his church.

Every one in the least degree acquainted with the history of the Episcopal Church of England, must know, that the most "sublime" collects of the liturgy are literal translations from the Romish missal, and admitted by the essayist before us to have been adopted into the English service by Elizabeth and her courtiers, for the very purpose of pleasing the Romanists of her day—and "sublime" as they are, the whole was pronounced, by high authority, to be "an ill mummelled mass in English."

We feel somewhat disappointed to find such an article in the pages of the North British, and would venture to offer it as our humble advice to the managers of this great Review, to close its pages in future, against the admission of all such essays.

The present number closes with a splendid article on the beneficial effects of the "Industrious Exhibition," especially as regards its tendency to promote the interests of scientific learning in the British empire. The learned author, whom we believe to be Sir David Brewster, establishes, by the most unequivocal evidence, a fact which we have long lamented, that in point of "pure science," Britain is far behind France, and this is principally owing to the heavy imposts and embarrassments placed by legislative enactment on paper, and as well on an imported literature.

THE EDINBURGH REVIEW for July, 1852. Leonard Scott & Co. A. A. Maclear's.

The above number contains ten great articles captioned as follows:

1. The Police system of London.
 2. Campbell's Modern Judea.
 3. Piedmont.
 4. Dutch Diplomacy and Indian Piracy.
 5. Life and Letters of Neibuhr.
 6. The Marquis of Rockingham and his Contemporaries.
 7. English Agriculture in 1852.
 8. Lives of Lord Clarendon's Friends.
 9. Our Defensive Armament.
 10. The Oxford University Commission Report
- an article much needed at this moment.

MAINE LAW MEETING IN MONTREAL.

A public meeting, under the auspices of the Young Men's Temperance Society, was held on Tuesday evening, 31st August, in the American Presbyterian Church, to consider the propriety of petitioning Parliament to pass a law, prohibiting the sale of intoxicating drinks in Canada. The audience was large and respectable, and appeared to take a deep interest in the question proposed to their consideration, frequently responding with great heartiness to the sentiments of the speakers. The speaking was animated and pointed, and taken all together, this meeting augurs well for the movement in favour of a prohibitory law in Montreal. We rejoice that the campaign has commenced, and we feel assured that the temperance community will not relax their efforts until, as one of the speakers at the meeting remarked, "the Main(e) land be reached." A resolution moving the adoption of a petition to parliament, in favour of a prohibitory enactment, was unani-

mously sustained by the meeting. Let this movement be but faithfully and energetically prosecuted, and at no distant day the object desired will be attained. The Rev. Donald Fraser, Rev. D. Inghs, and Messrs. Boyd, LeSueur and Freeman, addressed the meeting on the following topics:—

1. That the traffic in intoxicating drinks should be prohibited because society is injured by it socially, morally, religiously.

2. The cost of the traffic to the community is an argument for its prohibition.

3. Past legislation to regulate the traffic having proved ineffectual, and the attempts by moral suasion to abate the evils arising from it having partially failed, are reasons why a prohibitory law should be sought.

4. A law prohibiting the sale of strong drinks is best adapted as a remedy for the evils connected with intemperance.

5. The principle upon which the law is based is recognised in every civilized country, viz: the right of the community to interfere with individual interests when those interests are prejudicial to the welfare of society.

The Rev. Messrs. Lillie, Douglass, Hill, and McKillican, also took part in the proceedings of the evening.

MAINE LAW IN LONDON.—It is stated that Rev. Albert Barnes delivered his great sermon on the Maine Law, in Surrey Chapel, on the Sabbath, to an immense audience, and it was felt to be the heaviest blow at the liquor traffic ever struck in England. There has been a public conference in London, for considering the question of legislation for temperance, and the conclusion was decidedly in favour of such action.

THE LIQUOR TRAFFIC.

If the capital and industry now employed in the manufacture and sale of ardent liquors, were devoted to the production and vending of materials of substantial use to men—which, so far from ultimating themselves in idleness, bankruptcy, disease and crime would really advance the condition of the world—it is difficult to conjecture the revolution in human affairs which ten years of such change would certainly effect. On the one side we should see the criminal courts relieved, grand jurors would rarely indict, and petit jurors rarely try; the time of most of these now consumed in the administration of criminal law saved to the country, and devoted to some more productive pursuit; the taxes on property manifold reduced; innumerable muscles, now flabby and inefficient, ready to do yeoman's service wherever human labour could avail; lives, thousands, which have cost the country much to rear through childhood, lengthened out to do it valuable service, now cut short by the demon of rum; some of the divinest genius, now carried to an early grave, prolonged to an extent where it might illuminate experience, and flood the world for rich suggestion; families clad in rags, and fed on crusts, raised to comfort and position; children reared in ignorance, imbued with the elements of knowledge; tears replaced by smiles, and sorrow by delight; many diseases banished; the poor-house almost untenanted, and the gibbet rarely filled; and on the other hand, the positive, untold, un conjectured results of that labour, money, intellect, genius, health and ambition, which would thus be preserved to the country, and which would give it restless influence in its race for wealth and greatness with the other nations of the world.

It is not unnatural that men who see such great results reversed by the profuse flowing of ardent spirits, should be anxious to dam the tide, even though it should be by the enactment of a stringent law. It would seem that it is only through legislation that the will of the majority can be enforced. Public opinion, it is urged, is

not enough. It must embody itself in statute, and must assume the shape, the force, the obligation and the penalty of the law. Whether it be judicious to give it this shape, the people will probably have an opportunity of deciding. As for the argument that it infringes upon the natural rights of man, or rights guaranteed by the Constitution, to manufacture and sell wherever men may choose, it is of force, the temperance men reply, if they may not be forbidden, by law, from compounding poisons, exhibiting improprieties, maintaining nuisances in populous neighbourhoods, storing gunpowder in a city, or vending rattlesnakes. The present license system is susceptible of great abuse, those who have read our columns, and taken note of the number of grogeries, and of their undue proportion to the houses and population of New York, must be persuaded. The existing system, surely, is not the best. It may be that there is no adequate stopping place this side of the Maine Law. The effect of the law in the states which have adopted it, will be observed with keen interest by both its advocates and adversaries.

Questions purely political rarely meet with such vindictiveness of opposition, as those which involve reform. A reform generally trends of necessity upon moneyed interests, affects more or less extensively the pocket, and meets with all the fierceness which men evince when fighting for their bread. In this instance it is peculiarly so. Investments have been made in stills and their equipments, in counters and deanters, in rents and licenses, and large profits are realised in the demoralizing traffic. Here rises up a brood of interests, each armed and battling for very life, and ready to apply all stratagems and all the arts of war. But all these have proved unavailing in the States referred to. Maine marches boldly out as the advance guard—Rhode Island follows in her lead, and now the Bay State wheels into the line. How many more will go over to the minority, are questions that are yet in the undeveloped future.

LONDON HEATHENISM.

In a letter addressed to the Bishop of London, about seventeen years ago, on the spiritual condition of the metropolis, the Rev. B. W. Noel says: "The population of the metropolis entirely destitute of Christian instruction is more than equal to six entire counties of England. If the unprovided part of the population, instead of being comprised into one mass of heathenism, were to be spread over an agricultural district, still remaining under your care, and in their present state of moral destitution, your Lordship would preside over a diocese equal in extent and population to six counties, comprising hundreds of hamlets, villages, and towns, without one church, or minister, or school, for religious instruction; more untaught in Divine truth than the New Zealanders, more unregarded than the Chinese." He further adds, that, "At the very least, 518,000 of the inhabitants are living in neglect of all public acknowledgment of God." About ten years later, we find it stated, by an equally good authority, that "the number of individuals present at the same service is certainly never greater than 400,000. So that Christians can never attend public worship in London on the Lord's-day, but at least one million five hundred thousand of their fellow-citizens are neglecting it, nine hundred thousand of whom are doing so wilfully. Every Sabbath morning or evening a number of persons, larger than the entire population of the chief cities and towns in England and Wales added together, wilfully do not cross the threshold of the house of God in London.—*Eng. Pres. Mess.*

BEING SHORT.—The following anecdote told by Dr. Chalmers, of that remarkable man, Edward Irving, may serve to show what some preachers mean by "being short." "I undertook to open Irving's new chapel in London.—

The congregation in their eagerness to obtain seats had already been assembled about three hours. Irving said he would assist me by reading a chapter for me in the first instance. He chose the very longest chapter in the Bible, and went on with his exposition for an hour and a half. When my turn came, of what use could I be in an exhausted receiver! On another similar occasion, he kindly proffered me the same and, adding, 'I can't be short.' I said 'How long will it take you?' He answered 'only one hour and forty minutes.' 'Then,' replied I, 'I must decline the favour.'"

A FEARFUL LESSON.—When will the wicked learn righteousness, and the ungodly fear the Lord! Last Sabbath, (July 25th,) there might have been seen on a farm in the town of B—, some twelve or fifteen men engaged in mowing, spreading, raking and drawing hay, notwithstanding the pleasant season for hay-making. But God beholds the work of all his creatures. The farmer continued his work until Thursday, when, as I have learned, he finished his haying. He had filled two large barns, and the top of a large cow-shed with which the barns were connected. He estimated the amount of his hay at fifty tons. On Thursday night the barn was struck by lightning, and burned to the ground.—Let those who read this learn to fear God and keep his commandments.—*Utica Reg.*

WHAT AMUSEMENTS ARE SINFUL.

In deciding what amusements are lawful and what are sinful, we may apply a few general principles. Thus.

First—Every amusement is sinful which tends to the injury of the health and the physical constitution. God requires that even the body should be presented a living sacrifice in his service; and when, for the sake of momentary enjoyment, the gratification of taste or appetite, the physical system is deranged or weakened, God is robbed of what is rightfully his. Men shudder at the thought of the untimely death of those who in a moment of insanity, or impelled by the remorse of conscience, have put an end to their earthly existence; and unless we have satisfactory evidence that they were *insane*, we have reason to tremble in view of their sin. But why is it any more self-murder to apply to the halter or the knife, and thus end one's days, than to do the same thing by a round of dissipation or amusement? But,

Secondly—Every amusement is sinful which tends to weaken or destroy the intellectual powers. Man is distinguished from the lower orders of created beings by the possession of the reasoning faculties. These are given to him for some good and noble purposes. If he pursues a course of conduct, or indulges in such amusements, as may disqualify him to exert these faculties for good, he sins against his own soul and against God. The youth who spends his time in storing his mind with vain and idle stories, or in reading novels or romances, is an instance in which this is effectually done.

Thirdly—Those amusements are sinful which have a tendency to dissipate from the mind sober, serious reflection. Man is living for eternity. It should be his great object to do that which will prepare him for that world to which he is hastening, and which will be pleasing to his heavenly Father and his Judge. As a creature of God, he is bound to do whatever he does to the glory of God. Can there be any question, then, whether those amusements are sinful which are inconsistent with religion, or which inevitably withdraw the mind from those things that concern the interest of the soul, and drive away the spirit of God?

The zeal and constancy of idolators, should shame christians out of their coldness and inconstancy.

A PAINFUL SIGHT.

He was a professor of religion, in an evangelical church. Often in the course of years had he sat with his brethren at the Lord's table, "in heavenly places," and most solemnly sworn to be faithful—faithful in opposing sin in all its forms, and in promoting the cause of Christ among men. Often in the prayer meeting had he led in addressing the throne of grace, and prayed with apparent interest that wickedness might cease from the earth, and that the kingdom of God might come.

Yet as he walked along the street, he came to one of those vile coffee-houses which curse all our cities, where hard-hearted wretches tempt young men, from virtue's path along the way to drunkenness, debauchery, and perdition, and where men, whose families pine in want, spend their earnings, and go home to bear to them curses and blows, instead of food and raiment. He went in, and the hard-faced man at the bar recognised him as one who had visited him before. He understood his wants, and his glass was filled. It was filled, and, strange to say, he put it to his mouth, and drank it as though it were delicious and refreshing.

Many others, some far gone in degrading dissipation, were there. They saw him—a professing christian—come and buy his dram, and they were glad. Their consciences were more quiet, and when their wives or their widowed mothers remonstrated against their wicked course, how triumphantly would they reply—Mr.—came for his dram. If your Christians drink in Coffee houses, why may not we?

The Coffee-house keeper was glad to see him. The patronage of such men gives respectability to his house and his business. The example of such men, too, will have more influence to bring him customers, than that of a dozen toppers whose habits are known. The young especially will be encouraged, by such examples, to take a little, and the first step taken the next will be easy.

The scoffer, too, was glad. He has been plied with arguments in favour of Christianity which he could not answer. He has an answer now. Everybody knows that coffee-houses are the cause of a very large portion of all the crime and suffering in the city, and yet there is a professing Christian patronizing them. Many an infidel would be ashamed to be seen in such a place.

The errorist was glad. "Talk no more," he said, "of the power of orthodoxy to promote a sound morality. That man would not, for the world, give up one jot or tittle of his creed, but look at him drinking ardent spirits with the profane and degraded. Away with your orthodoxy."

Alas! alas! that in this day there should be in the church those who are the most effective promoters of vice and misery, who disgrace the church, dishonour Christ, and lead men to hell!—*Pres. of the West.*

THE VAGABOND.

Some years since, as a congregation in one of the beautiful and retired villages of Connecticut were assembled on Sabbath morning, a well-known abandoned character, to their great surprise, came in among them. He was a friendless, homeless, wandering vagabond, possessed originally of a strong mind and retentive memory. His intemperance had become so excessive that he was subject to the most violent attacks of *delirium tremens*, and when the fits were upon him, he resembled the demoniacs in the gospel. To escape the devil, he would rush down precipices, throw himself into the water, and wander through fields and woods and swamps, fancying that his tormentor was ever at his heels.

It is not surprising that the worshippers of a staid New England church should be startled by the entrance of such a vagrant. Many whispered, What has brought him here? In answer to

a similar question at the close of the service, he replied, "I have come to get good to my soul." Grace had reached the heart of the outcast. He was then sitting at the feet of the Saviour, in his right mind. The dress of the vagabond was soon changed for one becoming a disciple. He immediately abandoned not only his cups but his tobacco, lived for years a dignified, devoted, consistent Christian, and died beloved and lamented. Scepticism taxed its ingenuity in vain to account for the sudden and wonderful change in the character of this man, but his devoted piety for years disarmed all cavilling.

As this is a very unusual instance of God's dealings with men, it is well to consider the means employed in his conversion. It was not one of the blessed results that attend the pledge of total abstinence, in its great work of reform for the abandoned. It was not amid revival scenes. It was not the ordinary preaching of the gospel, for he did not visit the sanctuary. The ladies of the church, in their monthly tract distribution, had given him the tract, "The Amiable Louisa," at a house where he called. He read it, and God blessed it to the salvation of his soul.

How striking the fact that this vagabond, who had ever been a stranger to the saints, was immediately found in the sanctuary seeking the society and sympathy of God's people. He appeared to be moved almost by an irresistible impulse to go where Christians were to be found, and where they wor-hipped.

We should not hastily determine that any man is abandoned of God, or presume that God has said, "Let him alone," to any fellow-being this side of a miserable eternity.

There is a "patient continuance" in Christian efforts, with which "God is well pleased." "In the morning sow thy seed, and in the evening withhold not thy hand." The grand characteristic of a steward of God is, that he "be found faithful."—*Am. Mes.*

NEAR THE CROSS.

A venerated father says, "I once entered a coloured congregation of four or five hundred, whom one of their own number was fervently addressing. He paused, that I might take his place but beckoning him to proceed, he went on nearly in the following words:—

"Well my Christian friends, I was a-goin' to say you all know, that so long as de little chicken keeps near its mother, it find something to eat; but when he think he know better, and stray away from his mother, he not only find nothing to eat, but de hawk do come, and pick him up. Just so it is with us, my dear friends; so long as we keep near de foot of de cross of our Lord Jesus Christ, so long we are safe, and we do find spiritual nourishment for our souls; but when we tink we know better and we stray away, not only we do find no spiritual food for our souls, but Satan do come and pick us up."

"Thus the speaker continued to occupy the attention of his audience, in a strain of natural eloquence well suited to their comprehension—For myself, I was so truly surpris'd, delighted, and edified, that fearing to detract from the good effect already so evidently produced, it was with extreme reluctance that I assented to follow, even in a few words, a discourse so truly admirable."

A pastor states that he was once placed in very similar circumstances. "I did not hear the text," he says, "but I soon found that the preacher's subject was the sickness and prayer of Hezekiah. And Hezekiah turned his face towards the wall and prayed unto the Lord." "And why towards the wall, my Christian friends? First, perhaps it was to turn away from wife, children, and friends, so as to be more alone with God; or secondly, perhaps the windows of the king's apartment looked towards Mount Zion; and like Daniel in captivity, praying with his face towards Jerusalem, so now did Hezekiah turn towards

that holy temple, where the bleeding lamb and smoking sacrifice spoke to him of a Saviour yet to come, an atonement yet to be made for his sins and the sins of the world."

"From this the preacher went on, in a most interesting and simple manner, to touch upon the great truths of the New Testament, as shadowed forth by the whole ceremonial law, and revealed more clearly in the prophets. Evidently taught by the Spirit, this man, despised no doubt by many of the great of this world, had, in the diligent study of his Bible, found that "to Jesus Christ give all the prophets witness" that he alone is Alpha and Omega of the inspired word, its beginning and its ending."

It struck me, that these fragments of the discourses of these humble preachers were most appropriate to our times; for what numbers do we see who, leaving the simple story of "Jesus Christ and him crucified," seek out for themselves many inventions, philosophies falsely so called, spirit-rappings, mysticism, and transcendentalisms. Broken cisterns, miserable comforters are these all.

Again, how many, wise in their own eyes, neglect the Bible as the inspired word of God; and groping thus, blind leaders of the blind, fail to discover its highest glory, its sublime unity—Christ and his salvation being the glorious connecting link, reconciling every part, and filling the whole with life and light and peace.—*Am. Messenger.*

AFFLICTIONS AND USEFULNESS.

True piety is never satisfied but in doing good; and therefore the faithful Christian never thinks his work on earth done, till his Father calls him to his more glorious work above. The afflictions of the righteous have often been the means of fitting them for greater efficiency in the work of the Lord; and not unfrequently they have most effectually promoted the cause of Christ, when laid aside from active labors. "The Saint's Everlasting Rest" was written by Baxter, as he states, for his own use, during the time of his languishing, when God took him off from all public employment. "While I was in health," says he, "I had not the thought of writing books, or of serving God in any more public way than preaching; but when I was weakened with great bleeding, and left solitary in my chamber at Sir John Cook's in Derbyshire, without any acquaintance but my servant about me, and was sentenced to death by physicians, I began to contemplate more seriously on the everlasting rest, which I apprehended myself to be just on the borders of. That my thoughts might not too much scatter in my meditation, I began to write something on that subject, intending but the quantity of a sermon or two, but being continued long in weakness, where I had no book, and no better employment, I followed it on till it was enlarged to the bulk in which it is published." Little did Baxter then know, though he sought to be useful to his fellow-men, whilst sinking into the grave, what a blessing this affliction would prove to multitudes of them. The *Saint's Rest* was the first he ever wrote; and, as his biographer well remarks, "if he had never written another, it alone would have endeared his memory forever to all who cherish the sublime hopes of the Gospel." Many a pilgrim has been cheered on his way to his heavenly home by reading this most excellent book." Doubtless it seemed mysterious to this godly man, that he was laid aside by protracted disease, at a time when evangelical preaching was so much needed. But his Heavenly Father prevented him from preaching then, that he might preach in another way to multitudes in succeeding generations. We can now see and admire the wisdom and the goodness of God in those mysterious afflictions. Let every Christian remember that in whatever situation God in his providence places him, He designs him to be useful there. Instead of murmuring at the hardness of his lot,

then, let him, like the good Baxter, inquire what he can do for the cause of his Redeemer? True piety is never satisfied but in doing good; and it makes the Christian willing, it need be, to suffer, that he may do good.—*Pres. of the West.*

BLACKWOOD ON POPERY.

Blackwood's Magazine, though anti-republican and tory in politics, speaks out on the subject of Popery as no literary magazine on this side of the Atlantic deems it proper to speak.

We give two extracts, both true and strong. The first shows that Papists, in claiming liberty abroad, claim what they never had at home; the second expresses a general truth, which all history confirms.

"The Papist demands religious liberty. The words, in Papist's lips, are jargon. He has never had it in a country on earth. Has he it in Rome? Can a man have the absurdity to call himself a freeman, when the priest may tear the Bible out of his hands? when without a license, he cannot exercise his own understanding upon its sacred truths, but must refuse even to think, except as the priest commands? when for daring to have an opinion on the most essential of all things—his own salvation—he is branded as a heretic? and when, for uttering that opinion, he is cast into the dungeon? when the priest, with the *Index Expurgatorius* in his hand, may walk into his house and strip it of every book displeasing to the caprice, insolence and ignorance of a *coterie of monks in the Vatican*?"

"If the legitimate and noblest boast of the Englishman is, that his house is his castle, what is the house of an Italian Papist but his *dungeon*? If the Irish or English Papist demands 'religious liberty,' let him demand it of his master, the Pope. If the Papist desires it, let him break the Popish fetter and emancipate himself. Till then, we must look upon his claim as lawlessness instead of liberty, and hypocrisy instead of religion.

"We affirm, in the most unequivocal manner, that to be free, nations must be Protestant. The Popish religion is entirely incompatible with freedom in any nation. The slave of the altar is essentially the slave of the throne. We prove this by the fact, that no Popish country in the world has been able to preserve, or even to have a conception of the simplest principles of civil liberty. If we are told France is free, the obvious reply is, that though France is the least of all Popish countries, it is wholly under military government; it has no *Habeas Corpus*; and no journalist can discuss any subject, without exposing himself to government, by giving his name. Would this be called liberty in England?"—*Am. Paper.*

PHYSICAL BENEFIT OF THE SABBATH.—The Sabbath is God's special present to the working man, and one of its chief objects is to prolong his life, and preserve efficient his working tone. In the vital system it acts like a compensation-pond; it replenishes the spirits, elasticity and vigour, which the last six days have drained away, and supplies the force which is to fill the six days succeeding; and in the economy of existence, it answers the same purpose as, in the economy of income is answered by a savings' bank. The frugal man who puts away a pound to-day and another pound next month, and who in a quiet way is putting by his stated pound from time to time, when he grows old and frail, gets, not only the same pound back again, but a good many pounds beside. And the conscientious man, who husbands one day of existence every week—who, instead of allowing the Sabbath to be trampled and torn in the hurry and scramble of life, treasures it devoutly up—the Lord of the Sabbath keeps it for him, and in the length of days, the hale old age gives it back with usury. The savings' bank of human existence is the weekly Sabbath.—*North British Review.*

HEAVEN MUST COME TO US BEFORE WE GO TO HEAVEN.

"Heaven is far off, I am afraid I shall never get there," said a little boy, looking wistfully up to the sky.

"Heaven must first come to you," said his mother. The child wondered much at his mother's words. "It is the society and the presence of our heavenly Father and of his dear Son, our dear Saviour, which makes heaven," spoke the mother. "And these holy visitors can come and dwell in our hearts while we are in this world; for what did the Lord Jesus say? 'If a man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.' So that heaven must come to us before we can go to heaven."

If we were told that some famous person would visit us; if we heard that a mighty king would undertake a long journey for the purpose of coming to see us, how anxious should we be, what preparations should we make! It does not say that an angel will come and abide with you, though some people think they should be very safe with guardian angels to attend them—but a greater than angels promises and offers to come, even our God and Saviour: "We will come and take up our abode with him." How kind, how condescending is this! How privileged are we, poor, weak and sinful as we are! What more can we ask? Who else can we desire? In such society is love and peace, and joy and safety. No discord, no sin is there. This surely is heaven. Oh, yes; it is heaven begun below. It is heaven come to us.

Will not children receive these heavenly visitors? for they will come to you, the smallest and feeblest of the household. Only mark how to receive them, that is all; and Jesus tells you the way when he says, "If any one love me, he will keep my words, and my Father will love him; and we will come unto him, and make our abode with him." Oh, let us above all things see to it that we love Jesus, and mind his words.—*Child's Paper.*

THE WIFE.—It needs no guilt to break a husband's heart; the absence of content, the mutterings of spleen, the untidy dress and cheerless home, the forbidding scowl and deserted hearth—these and other nameless neglects without a crime among them have harrowed to the quick the heart's core of many a man, and planted there beyond the reach of cure, the germ of dark despair. O' may woman, before that sight arrives, dwell on the recollections of her youth, and cherishing the dear idea of that tuneful time, awaken and keep alive the promise she so kindly gave. And though she may be the injured, not the injuring one—the forgotten and not the forgetting wife—a happy allusion to the hour of peaceful love—a kindly welcome to a comfortable home—a smile of love to banish hostile words—a kiss of peace to pardon all the past, and the hardest heart that ever locked itself within the breast of selfish man, will soften to her charms, and bid her live, as she had hoped, her years in matchless bliss, loved, loving and content—the source of comfort and the spring of joy.—*Chambers' Journal.*

DISCONTENT.—Discontent is a sin that is its own punishment and makes men torment themselves; it makes the spirit sad—the body sick—and all the enjoyments sour; it arises not from the condition, but from the mind. Paul was contented in a prison—Ahab was discontented in a palace; he had all the delights of Canaan, that pleasant land, the wealth of a kingdom, the pleasures of a court, the honors and powers of a throne; yet all this avails him nothing without Naboth's vineyard. Inordinate desire exposes men to continued vexations, and being disposed to fret, they will always find something to fret about.

ASIATIC CHOLERA.—A correspondent of the *North British Daily Mail* writes as follows:—"Reasoning from what happened in 1834 and 1847, Asiatic cholera will, in the course of a few months, perhaps weeks, visit Glasgow for the third time, to sweep into the grave thousands of its citizens. I believe it would prove of material use towards the prevention of this fearful scourge, were it well understood by the public that three factors seem necessary for its production. The first is an unknown change in the constitution of the elements, or an unknown agent present with them, now, for the third time, moving steadily on from east to west, from Hindostan, through Persia, Turkey, Russia, Poland, and Prussia, to the British Islands, and hence to America and the West Indies. The second factor seems necessary to fix the first in its transit, and consists in the miasmata arising from putrefying animal and vegetable substances left exposed in the alleys and neglected receptacles for filth in over-crowded towns, and especially in those parts of them which are ill supplied with water and incompletely drained. The third factor is a debilitated condition of the human body, brought on by the employment of improper article of food, especially such as lead to looseness of the bowels, and by the habitual use of intoxicating drinks. The first of these three factors has hitherto proved inscrutable in its nature, and has resisted all attempts to limit its progress by sanitary cordons or quarantine regulations; but the second and third are, in a great measure, within our own power, entirely indeed, were we to put in operation our protective means against them early enough; and there can be little doubt that if either of them could be annihilated the first factor would pass over us without mischief. Cleanliness, then, and temperance are the preventives of cholera; dirt and drink beckon it and welcome it to the scene of its destructive dealings with human life."

NOT AT MEETING.—If a church can be found in any of our cities, towns, or villages, that has no weekly lecture or prayer-meeting, it is a dwindling, inefficient, worthless church. Weekly meetings are absolutely necessary to the prosperity of every church; for if the whole week is given to the world, the hearts of Christians are poorly prepared to improve the services of the Sabbath.

Now, it is a painful fact, that in most of our churches not one-fourth of the members are in the habit of attending the weekly services. The few who do attend, are the real supporters of the church. They cheer the heart of the Pastor, so that he does not become discouraged, and abandon his post, and leave the church to die. But what possible excuse can be given by the large majority of our members for their habitual absence from these weekly services? We venture to say, that not one in fifty of them would be willing to admit, even to himself, the true reason, viz: *indifference to duty and to the cause of Christ.*—*Presbyterian of the West.*

A GOOD REASON FOR BECOMING A MINISTER.—Bishop Boone of China, in a recent letter to Bishop Meade of Virginia, states that he has received applications to become candidates for the ministry, from two very worthy natives, one a youth of 21, the other a man of 50, who has been a very consistent christian for three years, and who declares in a very simple and heart-touching manner, his desire to tell his countrymen of the Saviour. The Bishop asked him why he wished to become a minister. He replied, "I was as one dead until I heard of Jesus; now I am alive and I want to tell others of Him, that they may live too."—*Am. Mes.*

It belongs in truth to the Church of God to suffer blows, not to strike them. But at the same time, let it be remembered that the Church is an anvil which has worn out many a hammer.—*Beza.*

ON THE SUPPORT OF A GOSPEL MINISTRY.

BY A WORKING MAN.

On the question regarding the proper mode of distributing the Sustentation Fund, the writer of this paper feels it would be presumption in him to give an opinion; but there is another question of far more importance, which every member of the Free Church, and of every other Church, may come to a decision on—that is, the duty of all Christians and of all church-going people to support their own religious instructors, and, over and above, to extend the gospel blessings to those who are without them, according to their means and opportunities. The neglect of this has given rise to all the difficulties and vexatious annoyances in which we are now involved; and, without making any apology, we feel ourselves at liberty to say a few words by way of remonstrance in this matter. We are conscious that a large number of the adherents of the Free Church act towards their pastors in a manner in which they would think shame to act towards any other individual, or set of individuals, whom they might call to their employment, and which is not only inconsistent with their duty as professing Christians, but is contrary to reason and common sense. There is an idea that has taken hold of the minds of some persons, that they are not called upon to give anything towards the support of their ministers, far less towards the cause of Christ generally, until they get all the little comforts and conveniences which they think they are in want of; that, if actually they have no money, as it were, lying useless beside them, they are under no obligation, human or divine, to give anything for religious purposes; hence the invariable excuse for not giving—"I can't afford it"—"I am not able to spare it;" a vague and meaningless expression in the sense in which it is often used. The truth is, neither the poor nor yet the rich can give anything according to this loose way of speaking—the one requiring all for present wants, and the other for future wants, and those that have got what Agur prayed for, have just enough, and no more.

We believe that multitudes persuade themselves, or rather Satan persuades them, to act in this way, and they are content to live, if we may so express ourselves, as so many religious papers on the bounty of others, hindering the progress of the truth, while they ought to be helping forward the good work, and distributing the bread of life to those that are "perishing for lack of knowledge." The whole difficulty of upholding in full efficiency a gospel ministry in this country, and the cause of all the grumbling that we hear from day to day at the constant cry for money, is that men and women, members of churches, place religion among those things that they cannot afford to pay for, instead of placing it, as it ought to be placed, among the foremost of those things which they cannot want, however small a man or a woman's income may be; for, however inadequate to procure for them even the first necessities of life, yet no Christian man or woman is at liberty to keep the support of the gospel out of the calculation. "Will a man rob God?" is the awful and solemn question of inspiration, and may well ring in our ears when spending the bounties of his providence without any reference to his will, or acknowledging the obligations that lie upon us to give of our substance as the Lord has prospered us. If we were thus giving, every congregation in any part of Scotland, with three or four hundred adherents, might support a minister with the greatest of ease, and without being the least indebted to their neighbours for religious ordinances, and that, too, without anything of a sacrifice, or impoverishing themselves by so doing. All that is required is to get men and women to be as honest in religious matters as they generally are in their worldly affairs; or, in other words, if they would pay their religious teachers, of whose

services they avail themselves, just as they would do any other individual who labours for them in worldly matters. "The labourer is worthy of his hire," in whatever sphere he labours, and it does not alter the thing, or lessen the obligation, that the amount is left to their honour and sense of duty. The debt is due, for the labourer has been hired, and he must have his wages. Even men who make no pretension of being guided by religious motives consider a debt of honour the most binding.

We are too ready to look upon paying our minister as an act of generosity—a benevolent action which we may let alone without the risk of being called dishonest—and we flatter and excuse ourselves with the idea that we must be just before we are generous, and must pay our legal debts, provide for ourselves and our families, and after that, if there is anything over, then we will show our generosity, and our benevolence, by giving something for the support of the gospel. There cannot be a doubt that a fallacy of this kind possesses the minds of a great number of our church-going people, hardening their hearts, and searing their consciences, which make them deaf to all the solemn appeals that are made to them; who hear them all for others, and think that they are meant for those that have abundance, and do not know what to do with it; "as for them they can't afford it."

What we wish is, that all classes, whether rich or poor, young or old, married or single, should place religion among the first necessities of life, and among the foremost of those things which they cannot want, and consequently must pay for in proportion to their other expenditure. If so, we are very sure our fears would soon be dissipated, our difficulties would vanish—and not only see our present ministers in comfort, and beyond the fear of want, but would enable the Free Church to enlarge the field of operation, "lengthen her cords and strengthen her stakes," and go, as it were, light-hearted, and with a cheerful countenance, to the work given her to do, by the removal of this incumbrance of worldly care.

As we are addressing ourselves to Christian men and Christian women—at least to those that profess to be so, and who would be offended if we were saying any other thing—we ask, in all sincerity, Are you prepared to want your minister? Are you prepared to forego the privilege of assembling yourselves together in the house of God? Would you like your children after you to do without these privileges? If not, you must pay for them; you must place the support of them among those things which we cannot want, and never after use the expression, "I can't afford it." You might as well say, "I cannot afford to pay the tailor or the shoemaker," or any other of whose services you avail yourselves.

The Author of the gospel has not seen meet to send angels to preach to us, but, in his unerring wisdom, has ordained that these glad tidings should be proclaimed to us through human instrumentality, by men of like passions as ourselves, who are compassed about with the many weaknesses, infirmities, and shortcomings which we ourselves are liable to, who require food and raiment, and have their yearly accounts to pay as well as those who hear them. How is he to pay them if he does not get his wages? And the duty of paying him does not belong to one part—it belongs equally to all that avail themselves of his services, whether rich or poor. If the plea, "I can't afford it" is a good and valid one for the minister, it is equally so to the tailor and the shoemaker; if it does not answer the one, neither will it answer the other. We know some will say that we are descending too far, and that this is a vulgar and nonsensical way of treating so sacred a subject—but we really cannot help it; nor do we think it is descending half so far, nor yet so vulgar, as seeing men and women, well clad, and apparently well fed, and living in comfortable houses, who take the labour and service

of ministers from Sabbath to Sabbath, and from year to year, without paying for it. We hear a good deal about taking high ground, and speaking to men on this subject, and to appeal to their benevolence and generosity and their duty as Christian men; but we think there is as much need for taking low ground. Were we pleading with a man in behalf of his neighbour, or asking him aid for sending the gospel to the heathen, or for any other benevolent or charitable purpose, we might then appeal to his heart and conscience, and address him, as it were, from a higher elevation in the solemn and persuasive language of the Bible—"Look not every man to his own things, but also every man on the things of others; he that worketh let him work more, that he may give to him that needeth. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that ye through his poverty might be made rich." "Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." But surely we need not take very high ground to tell a man that he ought to be honest, that he should "owe no man anything," that he should "provide things honest in the sight of all men;" and we humbly think there is something dishonourable in the conduct of those who avail themselves of the services of a minister, and the accommodation which others have provided, without bearing a reasonable share of the expenses necessary for his maintenance. And we need not wonder that earnest-minded men, who are doing their utmost to support a Christian ministry in comfort and respectability, who are giving their time and their means to the cause of Christ, in this and other lands—we say, we need not wonder that they are vexed and disheartened by the selfish indifference of a number of cold and heartless adherents, who are more or less numerous in every congregation of the Church; nor need it surprise us though their inventive faculty was at work, and their ingenuity put on the rack, to devise some scheme which in some of its provisions would lay hold on these men; for it is undeniable that if we could get those that give nothing or next to nothing (we mean in proportion to their other expenditure) to pay at least for their own share of the burdens, then we would have what the generous and the benevolent give over and above their own proportion, and also what the rich give of their abundance for providing gospel ordinances to those that are actually and absolutely unable to provide for themselves, and to make an aggressive movement towards the reclaiming of the masses of heathenism which are found in all our large cities.

We know that some will be ready to say that the clergy ought to content themselves with less incomes, that it is contrary to their profession to have too much of this world's goods, that some of them have a great deal more than many of those who contribute to their support, &c.; but the fair way of judging of a man's income is by comparing it with the income of others in the same standing in society; and we are sure that if the income of the clergy, generally, were tried by this rule, it would be found that they are the worst paid class of men in all the country. It must be remembered that a man cannot help his own standing in society. When once he engages in a profession he must keep up, in some measure, the dignity and honour—in short, he must have the whole arrangement of his household in harmony with the respectability which the public associates with the office he holds. But it would be asking him to make "bricks without straw," unless we give him the means of so doing; and surely what the Free Church has fixed as the least on which that can be done will not be considered too much; for we could with more comfort live on £40 per annum as a workman, than £150 as a clergyman.

We by no means insinuate that the poor are greater defaulters than the rich in this matter. There are individuals among the poor, and also

VALUE OF TIME.

among the rich—and we have great reason to thank God for them—that do the utmost in their power, “yea, and beyond their power,” who are never weary of well-doing, who are always ready with large hearts and liberal hands to engage in every good work. The Church owes them much, their country owes them much, the world at large owes them much. Oh, little do the careless multitude who live at random, frittering away their brief hours without any aim or end, like winged insects in the evening rays—we say, little do they think how much of their sunshine they owe to the labours and pains taken by these men! and without being charged with abusing Scripture language, we may say, that “except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.” But these are comparatively few in number, and we are not at all sure but the working classes give more in proportion to their means than the upper classes of society—we mean, of course, members of churches. But without making any inquiry as to who gives most—for we have all come short of our duty in this respect—there is one thing which will be admitted on all hands: that the duty of supplying the wants of those that are unable to provide for their own spiritual wants lieth on them that have the means, somewhat in the same way as it is their duty to provide for the temporal wants of those that are suffering from hunger; the laws of God and of man cry aloud to us to feed the hungry and clothe the naked, and they are in harmony with the feelings of our nature. We could not eat very contentedly, nor sleep very soundly, if we were aware that a fellow-being was actually starving within our reach, or even within our borders; and although our moral and spiritual sensibilities are not so easily impressed, even though multitudes are perishing for “lack of knowledge” at our very doors, nevertheless, it is our duty, and also our privilege, to give the bread of life to those that cannot, or those that will not, provide for themselves.

In conclusion, there is one consideration we wish to press on the middle and higher classes of society—that their own interest is bound up with the moral and spiritual improvement of the working classes of this country; if they wish to maintain their present position—if they value the comforts, the social refinements, the luxuries, the splendour, which they now enjoy—if they wish to leave them as an inheritance to their children—if they would like their country to escape the terrors and alarms, the social and political disorders which other countries have experienced, or the grinding tyranny of some political adventurers, which the up-heavings of a popular fury might chance to throw upon the surface;—we say, if they deprecate such calamities, and value the blessings that they now so quietly and securely enjoy, let them see to it that the masses of the population be leavened with those holy and salutary lessons which the Bible alone teaches, which enable a man to rise above the trials and vexations of this life, by directing his hopes to a better state of being, having the infallible assurance that all things which happen to him on this side of time shall work together for his good, and that the trials and sufferings of the present shall only enhance the pleasures and never-ending joys which are held out to him in the Word of God.

“That Scripture is the only cure of woe.
That field of promise. How it flings abroad
Its odours o’er the Christian’s thorny road!
The soul, reposing on a sure relief,
Feels herself happy amidst all her grief;
Forgets her labours as she toils along,
Weeps tears of joy, and bursts into a song.”

A grain weight of sincerity and practice is worth a talent of knowledge. It is better to practise as the weakest christian, than to know as the most excellent angel, if we do not practise what we know.

My next counsel is that you set a high value upon your time. Time is short; and its flight is rapid. The swiftness of the lapse of time is proverbial in all languages. In Scripture, the life man is compared to a multitude of things which quickly pass away, after making their appearance; as to a post, a weaver’s shuttle, a vapor a shadow, &c. All the works of man must be performed in time; and whatever acquisition is made of any good, it must be obtained in time. Time therefore, is not only short, but precious. Everything is suspended on its improvement, and it can only be improved when present; and it is no sooner present than it is gone; so that whatever we do must be done quickly. The precious gift is sparingly parcelled out, by moments, but the succession of these is rapid and uninterrupted.—Nothing can impede or retard the current of this stream. Whether we are awake or asleep, whether occupied or idle, whether we attend to the fact or not, we are borne along by a silent but irresistible force. Our progressive motion in time may be compared to the motion of the planet on which we dwell, of which we are entirely insensible; or to that of a swift sailing ship, which produces the illusion that all other objects are in motion, while we seem to be stationary. So in the journey of life, we pass from stage to stage, from infancy to childhood, from childhood to youth, from youth to mature age, and finally, ere we are aware of it, we find ourselves declining towards the last stage of earthly existence. The freshness and buoyancy of youth soon pass away, the autumn of life, with its “sere leaf,” soon arrives; and next, and last, if disease or accident do not cut short our days, old age, with its gray hairs, its wrinkles, its debility, and pains, comes on apace. This period is described by the wise man, as one in which men are commonly disposed to be querulous, and to acknowledge that the days draw nigh in which they have no pleasure.—“The keepers of the house tremble and the strong men bow themselves, and the grinders cease because they are few, and those that look out of the windows are darkened. When men rise up at the noise of the bird—when all the daughters of music are brought low, and there shall be fears. And the almond tree shall flourish, and the grasshopper be a burden.”

Time wasted can never be recovered. No man ever possessed the same moment twice. We are indeed, exhorted to “redeem our time,” but this relates to a right improvement of that which is to come; for this is the only possible way by which we can redeem what is irrevocably past. The counsels which I would offer to the young on this subject, are: Think frequently and seriously on the inestimable value of time. Never forget that all that is dear and worthy of pursuit must be accomplished in the short span of time allotted to us here. Meditate also, profoundly, and often on the celerity of the flight of time. Now you are in the midst of youthful bloom, but soon this season will only exist in the dim shades of recollection, and unless it has been well improved, of bitter regret.

If you will make a wise improvement of your time, you must be prompt. Seize the fugitive moments as they fly; for, otherwise, they will pass away before you have commenced the work which is appropriated to them.

Diligence and constancy are essential to the right improvement of time. “Whatsoever thy hand findeth to do, do it with thy might.” “Work while it is called to-day.” Walk while you have the light; for the dark night rapidly approaches, when no work can be done.

Let everything be done in its season. There is a time for all things; and let all things be done in order. The true order of things may be determined by their relative importance, and by the urgency of the case, or the loss which would probably be sustained by neglect.

If you would make the most of your time,

learn to do one thing at once, and endeavour so to perform every work, as to accomplish it in the best possible manner. As you receive but one moment at once, it is a vain thing to think of doing more than one thing at one time; and if any work deserves your attention at all, it deserves to be well done. Confusion, hurry, heedlessness, often so mar a business, that it would have been better to omit it altogether.

Beware of devolving the duty of to-day on to-morrow. This is called procrastination, which is said, justly, to be “the thief of time.” Remember that every day, and every hour, has its own appropriate work; but if that which should be done this day, is deferred until a future time, to say the least, there must be an inconvenient accumulation of duties in future. But as to-morrow is to every body uncertain, to suspend the acquisition of an important object on such a contingency, may be the occasion of losing forever the opportunity of receiving it. The rule of sound discretion is, never put off till to-morrow, what ought to be done to-day.—*Dr. Alexander.*

THE SABBATH IN ENGLAND.—A brisk discussion is going on in England, on the subject of the proposed opening of the new Crystal Palace to the pleasure-seeking multitude on the Sabbath. Some worldly-minded clergy of the establishment advocate it; but the religious press generally, and the secular papers, so far as we have seen them, condemn it in no measured terms.

THE LONELY COTTAGER.—A pious cottager residing in the centre of a long and dreary heath, being asked by a Christian visitor, “Are you not sometimes afraid in your lonely situation, especially in winter?” replied, “O no, sir, for faith shuts the door at night, and mercy opens it in the morning.” Reader, what are your feelings on retiring to rest? Do they afford similar confidence to this believer.

WIDOWS’ FUND SCHEME.

The deputation for visiting the congregations in the Kingston Presbytery, on behalf of the above scheme, met at Belleville, on Tuesday, the 21st September; at Huntingdon, Wednesday, 22nd; at Tyendinaga, on Thursday, 23rd; at Picton, on Friday, 24th; at Demorestville, on Saturday, 25th; and at Kingston, on Monday, 27th; in all which places, after addresses on the subject, arrangements were made for a thorough personal appeal to each member of the Presbyterian congregations.

The Rev. Messrs. Gregg, Rogers, W. Reid, R. Reid, R. F. Burns, A. Hudson, and Mr. Walker took part in the proceedings. A return from the local treasurers of each congregation may be expected by the 1st March, 1853.—*Com.*

MINISTERS’ WIDOWS’ AND ORPHANS’ FUND.

Rev. James Rogers, Demorestville, (rate,) 1851 and 1852.....	£4 0 0
Rev. R. F. Burns, Kingston, (rate)....	2 0 0
Rev. Robert Reid, do.	2 0 0
Rev. Angus McColl, Chatham, do. ...	2 0 0

RED RIVER CHURCH BUILDING FUND.

From J. A. M.....	£0 10 0
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SYNOD FUND.

P. McLellan, Sherbrooke.....	£0 5 0
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JEWISH AND FOREIGN MISSIONS OF THE FREE CHURCH OF SCOTLAND.

Y. (an unknown friend)	£1 0 0
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FRENCH CANADIAN MISSIONARY SOCIETY.

Streetsville, per James Paterson.....	£3	1	0
Toronto 2nd Congregation, per John Carr, Esq.....		3	5
Oakville, per Rev. James Nisbet.....	£1	0	0
Dundas Street, do.....	0	7	6
Fingal, per Robert Blackwood, Esq.....	1	10	0
Paris, per Rev D McRuar.....	£2	0	3
Willis Church, Blenheim.....	1	10	4
		3	10
Knox's Church, Bytown, per John Durie, Esq.....		6	5
Erin, per D. McBain.....	£0	15	3
Caledon East, do.....	0	16	3
Knox's Church, Hamilton, per John Fisher, Esq.....		9	0
Walpole, per Joseph Abraham.....	2	17	4
Jarvis, per do.....	1	0	0
Osgoode and Gloucester, per Rev. W. Lochead.....	2	0	0
Colborne, per James Scougall.....	1	5	0

DONATIONS TO THE MUSEUM OF KNOX'S COLLEGE.

From John Burn—
A Certificate of Admission, of an officer of the Royal American Regiment, to the St. Andrew's Society of Philadelphia, dated 27th March, 1757.
From Mr. Angus McCuaig, Lochiel—
A Chinese Copper Coin, supposed to be of the time of Confucius, B.C., 550.

RECEIPTS FOR THE RECORD.

VOL. IV.—A McKay, Beaverton.
VOL. V.—W Blain, Streetsville; A McKay, Beaverton.
VOL. VI.—W Blain, Streetsville; A McKay, Beaverton.
VOL. VII.—D Spence, Cheltenham; Arch Young, Port Sarnia; J Bigham, student, Tyrone; M Ross, Lancaster; Wm Blain, Streetsville; A McKay, John Ross, Beaverton.
VOL. VIII.—Rev J McLachlan, Acton; W McGhie, St Catharines; D Bowman, Dunnville; J Paterson, Seneca; D Spence, Cheltenham; Jno Holiday, Rawdon, C E; Mrs Campbell, Mrs McDonald, Scarborough; H F McKenzie, A Young, Port Sarnia; J Bigham, student, Tyrone; Wm Rowan, Esq. Mrs Fernier, Com General Rae, A McGibbon, H Munro, Alex Stevenson, R Mackenzie, Miss Armstrong, Edward Moore, Montreal; Geo Petrie, W Heron, Brooklyn; W Blain, Streetsville; A McKay, Beaverton.
VOL. IX.—Rev J Adams, Nolleton; Rev H Stewart, Randalstown, Ireland; W McGhie, G Ross, St Catharines; Alex Ross, Nunda Valley, Livingston Co, N Y; A Young, Port Sarnia; J Bigham, student, Is Gl; A McGibbon, Montreal; Peter Wilson, Paris; M Ross, Hugh Munro, Den McNaughton, Lancaster; John Ross, Errol; Geo Petrie, Brooklyn; J Surrat, Norval; Mrs McGill, W Lesslie, cld, Streetsville; J Paterson, Seneca.

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REMARKS.

1. The Essays to be given in to the Secretary of the Professors' Court, at the opening of the College, in October, and the examinations to be passed through about the same time—the precise days to be afterwards notified.
2. The Essays must be correctly and legibly written with mottos on the title pages, instead of the names of the authors.
3. Brevity, when consistent with completeness in the particular treatise, and with perspicuity of style and appropriateness of illustration, will be esteemed a greater excellence than length characterised by diffuseness.
4. A Student who may have obtained Bursary No. 5, or No. 13, in any former session, cannot obtain the corresponding Bursary a second time,

though he may compete for it, and if deserving of it his merit will be noticed.

By order of the Professors' Court.

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THE Treasurer of the Ministers' Widows' and Orphans' Fund of the Presbyterian Church of Canada, has on hand for investment,

£600.

Government, County, or City Debentures, having from 10 to 20 years to run, will be preferred to other securities.

Any communications on the subject to be addressed, *post paid*, to JOHN FISHER, Esq., Convener of the Widows' Fund Committee, Hamilton, or to JOHN BURNS, Treasurer, Knox's College, Toronto.
Aug. 28, 1852.

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