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THE ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

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

VOL. IX.

TORONTO, MARCH, 1853.

No. 5.

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THE CRUCIFIXION.

"Others He saved, Himself He cannot save!"

How little deemed those proud insulting foes
 What cheering words of heavenly truth were these,
 Which they with bitter taunts and mockery gave
 To that most patient sufferer on the cross—
 Precious beyond all language is the thought
 That He by offering up Himself has wrought
 Our help—His death becomes our life, our gain
 His loss.

Thus what His enemies in scorn proclaim
 Is now the brightest glory of His name
 Redeemer! who didst groan upon the tree,
 To save our guilty souls from long despair,
 Let not that anguish unavailing be,
 Save us from sin—make 'Thou our souls Thy care.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

The Collection for the above object—the fourth and last for the Synodical year—is appointed to be taken up on the third Sabbath in April.

PRESBYTERY OF TORONTO.

Congregations and Mission Stations desiring supply from the Presbytery, will please make application by the beginning of April, stating the number of members and adherents, and the average Sabbath attendance on public worship; and also the contribution that may be expected to be made for defraying the expenses, at the several stations respectively.

Next ordinary meeting will be held in Knox's College, on the first Wednesday of March, at 11 o'clock, A. M.

LETTER FROM THE STUDENTS OF THE FREE CHURCH COLLEGE, HALIFAX, TO THE STUDENTS OF KNOX'S COLLEGE, TORONTO.

FREE CHURCH COLLEGE, HALIFAX, N. S.,
 January 3, 1853.

DEAR BROTHERS,—

Your letter of the 31st March did not arrive until after the close of last Session, and consequently was not formally laid before the Association until the students had again assembled for this Session.

We were truly delighted to hear again from you, and were much pleased to find that the discontinuance of our correspondence had arisen from no neglect on your part. We were also much cheered by the accounts which you were enabled to give of the growing prosperity of your College, and especially of the zeal and energy of your students in the Missionary cause.

Although, on our part, there has been much to humble us, and much to cause us to feel that our help is not in ourselves, yet we have much reason to say, "He that is mighty hath done great things for us." When we compare the present state of our Church and College, with what they were but a few years ago, we have reason to believe that God is building up our Zion. The number of our ministers is gradually increasing. Three of those who finished their course in our College, are now in the field. One is stationed at the straits of Canso, in Cape Breton, another has been licensed this last summer, and the other is still on probationary trials.

The number attending College this session, is twenty-two. Of these thirteen are students of Divinity; seven for the second year, and six for the first. The College building is also completed, finely situated on the north end of the city, and is a neat and commodious building. On this College, the Church's hope for her future supply of ministers must mainly depend, and our prayer is, that they who may be instructed there, may drink deeply of that wisdom which cometh down from above, in order that they may be qualified for the awful responsibility of labouring as ministers of the Cross, in the vineyard of the Lord.

It was with deep emotion we read of the unceasing applications from the Red River Settlement to the parent Church, for one to break among them the bread of life; and it was with feelings of much interest that we marked the steadfastness with which they adhered to the Church of their fathers, amid so many difficulties and disappointments. Many must have been the alternations of hope and fear that they experienced, during the twenty years in which the Church did not find herself in circumstances to grant them their request. How little did they imagine on their first application to the parent Church, that their first supply was to come from a quarter so near themselves. And it is gratifying to learn that your Association was the first to take their cause into right earnest consideration, and that you succeeded in drawing the attention of the Church in Canada so far to them, as to lead to the appointment of the Rev. Mr. Black to that remote and destitute locality.

But while your efforts had been thus directed towards those who were connected with our own Church, we rejoice to know that you, at the same time, were not unmindful of those who are led away by the delusive errors of the Man of Sin. It is indeed with alarm that all the true followers of the Lamb should watch the movements of that apostate church. Her votaries are animated with a zeal worthy of a better cause, and the skill and dexterity which they manifest in attaining their object, evidence her as the very master-piece of Satanic cunning. On the continent of Europe, especially; there are too many indications of the fearful success which has attended their efforts.

Despotism seems again disposed to unite itself with Popery, for the suppression of everything that is not peculiarly the doctrine of the Romish Church. What farther proof is needed than her proceedings, but a year ago, in reference to Missionaries of the Free Church in Hungary, and the manner in which the Madrai are at present persecuted in the Grand Duchy of Tuscany.—And while we would take comfort from the belief that it is not by strength nor by might, that this horrid system of cruelty is to be brought to nought, but by the Spirit of the Lord, we must, nevertheless, remember that God always honors his own word in the conversion of souls; and that when it is taught in its native purity and simplicity, its fruits will be found to be righteousness and peace.

Your success in the French Canadian Mission is encouraging to yourselves, and should stimulate all others to the high and holy undertaking, of spreading the light of the Gospel among deluded Roman Catholics. But above all; dear brethren, how important is it to keep the flame of religion alive in our own souls. Is it impossible that during a College course, when under faithful and beloved teachers, the mind may be expanding by the information and instruction received, the heart may all the while remain unmoved with love to God? And even in the grand subjects of Theology, how frequently does it happen, that the only effect produced is admiration and wonder, at the wisdom and benevolence therein made known.

The principle of love to a crucified Saviour may not be strengthened in the heart even when the grand doctrines of our religion are the direct themes of contemplation. Hence the necessity of bringing our wants frequently to the throne of grace. The ordinary labours connected with our Missionary Association, are by no means lost to ourselves in this respect. When others may be found benefited by our labours, there is ordinarily a reflex influence on ourselves. These labours are principally confined to the destitute portions of our city, and to a settlement of coloured people in our vicinity. They are generally conducted in the form of prayer meetings, superintended by the students, and under the control of the Association.

The Association meets weekly; two succeeding evenings are devoted to the reading of essays on subjects connected with Missions, which have been prescribed on the previous session. Every third evening is spent in hearing missionary in-

telligence generally, in hearing reports from stations, and in appointing further supplies.

Dear Brethren, though we are absent from each other in the body, yet there are seasons when in spirit we can unite as children of one family, in the voice of supplication to our common Father; and when our united prayers thus ascend each week for a common object, may we often remember each other, and our hearts shall be encouraged and our hands strengthened in serving the Lord.

And now may the God of peace abide with you and make you perfect in every good word and work.

In the name of the Students' Missionary Association,

ALEX. SMITH, *President.*
GEO. MUNRO, *Secretary.*

The following letter was intended for the February number, but was too late:—

[FOR THE RECORD.]

PROGRESS OF THE CHURCH—CHATHAM, C. W.

It was suggested in a late number of your *Record*, that persons living in different parts of the province, should occasionally supply you with a letter, giving an account of the Church and its progress, in their respective localities.—Believing the suggestion to be a good one, I now send you a letter from Chatham, containing some statistics of the Presbyterian Church in that thriving town.

Chatham is situate, nearly at the head of the navigation, on the Thames, in the midst of a fertile country, intersected by the Great Western Railroad. The rich lands in the vicinity are attracting a large number of farmers, both from the Lower Province and the eastern part of the Upper Province. During the last five years, many Presbyterians, both from Scotland and Ireland, have settled in the adjoining townships, and with a commendable zeal, have not forgotten the God of their fathers; but, as far as practicable, they have endeavored to have the ordinances dispensed, and the worship of the sanctuary kept up. The result has been, that several congregations have been begun, which will soon be ripe for settled pastors. The townships east and west of Chatham, forming the peninsula between Lakes Erie and St. Clair, have, until recently, been but imperfectly known.

At an early period a few French families settled along the Thames and the shores of Lake St. Clair. Their descendants still remain there, but have done little to improve the country.—About the same time a number of English families settled on the south side of the peninsula, along the shores of Lake Erie; these have made considerable improvement. Between these two lakes a government road was laid out about twenty years ago, and settled on each side with a British population. The rest of the country is covered, in a great measure, with primitive forest, but these lands will soon be taken up. The fertility of the soil, the mildness of the climate, and the ease with which good lands can now be obtained, are attracting large numbers of settlers. The whole country will soon be filled with a teeming population. Now, it depends on the amount of the religious element which we infuse into these masses, in their first formation, whether the whole peninsula shall be leavened with gospel truth, or given up a prey to popery, scepticism, and infidelity. Whether we exert ourselves or not, the *Man of Sin* is there, and busy. Five chapels and a number of schools bear witness to the activity of his agents.

The town of Chatham is an important point in this vast field of missionary labour. The Great Western Railroad passes through it, extending through the peninsula, west as far as the Detroit River, opening up the resources of the townships,

and forming the great thoroughfare to the west. Chatham is the only town of note in this whole region, and, like other western towns, it has recently sprung up from its favorable location. It is now the centre of a growing and lucrative trade, which is carried on with Detroit and Montreal. About ten years ago, there were only a few straggling houses, now there is a compact village, containing about 3000 inhabitants, with an elegant Court House, a large and commodious Free School, an Academy, and several Churches. The Academy is under the charge of our respected friend, Mr. Jamieson. A new Presbyterian Church has been lately finished and opened; to it I would briefly advert. There was a Presbyterian Church at Chatham, in connection with the Establishment, before the Disruption. On the 24th of September, 1847, the first meeting was held by the Rev. Mr. Sutherland, with the view of organizing a Free Presbyterian Church. In December following, the Rev. Mr. McKinnon preached a few Sabbaths to the congregation thus formed; and in January, 1848, he moderated in a call for the Rev. Angus McColl, who was ordained as pastor in that charge, on the 22nd of February, 1848.—Only a few adhered to the Established Church of Scotland, and they gave the congregation thus formed, permission to occupy St. Andrew's Church, by paying the pew rents. In 1851, the Residaries called a minister, and ousted Mr. McColl and his congregation.

For a time they had no fixed place of worship, occupying by turns, the School-house, the Barracks, and the Temperance Hall. It must have retarded the progress of the congregation to be thus left without a house, at a time when they were weak and ill able to build another. Nothing disheartened, however, the trustees immediately took the necessary steps to erect a suitable place of worship. An appeal was made to the people, and in a few weeks, the subscriptions warranted them to contract for the building. A site was purchased last winter, fronting the Great Western Railroad, and a neat brick edifice erected on it during the summer, forty feet by fifty, with Gothic doors and windows. The estimated cost was about £600, most of which was raised by the congregation.

The house was finished in September last, and opened on the 14th November, by the Rev. Mr. Scott of London, who delivered, on the occasion, a very impressive sermon. The house was crowded during both diets of worship, and a good collection was taken up. The ladies of the congregation, besides providing lamps and chandeliers for the building, and trimming the pulpit, defrayed part of the expenses of the building, with a bazaar which they held on the 23rd and 24th of December. On the evening of the 24th a soiree was given by the ladies, and although the weather was very unfavourable, nearly all the ministers in Chatham attended, and a good sprinkling of their congregations were present.—Some of the speeches were excellent, and contained much humour. A great deal of good feeling and real christian intercourse was manifested during the evening.

Besides preaching in Chatham, Mr. McColl supplies two or three other stations in the neighbourhood. One on the middle road, in East Tilbury, about twenty miles west from Chatham, where he gives one Sabbath in the month, and one in the Caledonia settlement, where he gives an afternoon service twice in the month.

At the latter settlement a neat frame building has been erected. It was opened for worship last February, by the Rev. Mr. King, and Mr. McColl. The building has been erected by the congregation, and all the expenses borne by themselves.

It is pleasing to see the spirit manifested, both by the Chatham and Caledonia Churches to be self-supporting. I see no reason why either of the congregations could not build a house to God without feeling it—they only require to make an

united and persevering effort, and the thing will be accomplished.

There are several other stations which Mr. McColl supplies on the week days.

The physical labour of supplying these, when the roads are bad, is found to be too much for his constitution, he intends to give up some of them as soon as labourers can be found to take them off his hands. Tilbury is about to apply to the Home Mission Committee for a catechist next summer. It is an important station, and I hope they will be provided with a good one. An active catechist during one summer, would prepare the way for a permanent missionary. Until the Rev. Mr. King was appointed to the Buxton Mission, within ten miles of Chatham, the Rev. Mr. McColl stood alone in that out-post, with no brother to cheer and assist him. The nearest minister on the east, was at Moga, and that is forty miles distant, and the nearest on the west was Amherstburgh, and that is seventy miles. These two brethren now stand as sentinels on the out-posts of our Zion, cherishing the hope that they will soon be reinforced. Amherstburgh has called a minister, Wallaceburgh is ready to do the same, and the Tilburies will soon be ripe to call another; so that Chatham, which a few years ago was a very weak station, will soon, with the blessing of God, become the centre of a flourishing Presbytery.

January, 1853.

A PRESBYTERIAN.

[FOR THE RECORD.]

KEENE—OTANABEE.

SALE OF LADIES' WORK, AND MISSIONARY MEETING.

According to previous arrangement, we had our first sale of ladies' work, and missionary meeting at Keene, on the 25th ultimo. The day was very forbidding in its aspect, storming throughout the greater part. In the morning we had little hope of success, yet we were very agreeably disappointed in the success of the day. Toward evening, young and old of the village, and surrounding neighbourhood, collected together and encouraged the ladies of the Association by competing for the various articles they had to dispose of. It must have been very gratifying to the ladies of the Association, in their first effort, to be so encouraged. The various articles of dress were marked cheaply, and this, in connection with the design of the sale, viz. for religious purposes, made them to be easily disposed off. We understand that the proceeds amounted to something near \$90. It is true, indeed, that this may be small as compared with the amount realized at many other sales, yet, when it is considered as a first attempt and in a country place, it will appear more respectable. Connected with the day's sale, there was an excellent dinner in the "Victoria House," under the superintendence of Mrs. J. Short, who has evinced a lively interest in the Association. It is not a long time since this Association was formed, and little time has been lost, yet the result has been good. The ladies, who could conveniently, met once a week in the Victoria House, in an apartment of which Mr. Humphries kindly granted them accommodation. They had not merely the pleasure of being engaged in a good work, but, those of the same congregation met together, had the privilege of knowing and being known, and of cultivating kindly social intercourse. They were taught, too, the important lesson, in those meetings, that christianity is not merely something that demands contemplation, but that it is something which demands action. The less that is done for the cause of Christ, the less will be the hold which that religion will take of the mind, but the outward act will have a powerful influence in imprinting it upon the mind. We cannot but rejoice, when we see the youth of a congregation employing themselves in any work calculated to put honour upon him who has come to

seek and save a lost world. It is pleasing when those hands that have been given, are employed in doing something to cast into the treasury of Christ, that jewels may be put in his crown.—The contemplation of the hours spent in the pleasures of sin, or in dissipating worldly amusement, to the young, may bring a painful retrospect, but those spent in seeking to advance the cause of Christ never will. We, therefore, congratulate the Ladies of the congregation of Otanabee, in this their first effort to do something for the advancement of religion, and we trust that their success will stimulate them to more enlarged efforts for the future. Their having done well for the past, is no reason why they should relax their energy for the future, but is a reason why they should resolve to do more. We trust that the success of our sale here, may not merely have a happy influence upon the ladies of the congregation of Otanabee, but may have a voice to the ladies of other country congregations. Go and do likewise. Every country congregation should have an Association. To a young country like this, where there is room for exertion, where there is so much demand for labour, and where it is so well paid for, there is great danger in the male population in congregations becoming secularized, and to prevent this, the females should be the spiritual life-blood of them, to raise the affections from the things of time to the things of eternity. This they can do, not merely by speech, but by the labours of their hands. It is true, indeed, that it may be difficult to form Associations in country places, but a great deal of difficulty is overcome by that simple word—try; and in fact, if we be deterred from duty, by the appearance of difficulties, we will scarcely engage in any.

Our day of sale at Keene was closed in the evening by an excellent missionary meeting.—There was a large number present, the church being quite full. Our friends at Keene seem to take an interest in such meetings, not so much for the excellence of the speaking upon the occasion, as understanding something of the movements and progress of the Church, and state of the Christian world. It is well, Mr. Editor, when individual congregations lose something of their selfishness, and begin to evince an interest in the Church universal, and the way that individual congregations do this is, by showing an interest in missions.—After singing and prayer, Mr. John Short was called to occupy the chair for the evening, and performed his part in a Christian manner. Rev. F. Andrews, pastor of the congregation, addressed the meeting on the encouragements and discouragements in the religious aspect of the present times. Rev. D. McAlcese followed, and with his usual ability, directed the mind of the meeting to mission fields, more especially to the claims of this land; and Rev. J. M. Roger, Peterboro', in his wondrous happy and pointed manner, showed the advantage of missionary enterprise to those churches which are engaged in them. The addresses were listened to with marked attention, and each seemed to be impressed with the claims which the religion of Christ has upon them. May they not merely have been impressed, but may they evince the reality of that impression by holiness of life, and more strenuous exertion in behalf of religion. The meeting was dismissed by the benediction. May such meetings soon become more general, which have holiness to the Lord written upon them; and amidst the din of politics, the bustle of trade, the war of opinion, the exertion of agriculture, may the claims of righteousness, which excites a nation, not be forgotten by the people of the land.

Yours, sincerely,

KEENE, Feb 3, 1853.

F. A.

PICTON.

On the 27th ult., the Female Association connected with the congregation in Picton, held their second annual Sale of useful and fancy

work. Their tables were well supplied with a great variety of articles, evidencing their zeal and diligence during the past year. A Service took place in the evening, which was largely attended, and proved of an exceedingly pleasing and satisfactory character. Christians of various denominations met together, and spent the evening in a social and rational manner. Interesting addresses were delivered by Rev. Messrs. Burns, Gregg, Rogers, and Hudson, of the Presbyterian Church, and Rev. Mr. McFadden of the Wesleyan Church. The meeting, which was presided over by Rev. Mr. Reid, broke up about ten o'clock, when the company separated, highly delighted with the proceedings of the evening, which had been agreeably enlivened by the admirable music of the choir. The proceeds amounted to upwards of £38, which will be devoted to the painting and improvement of the Church.

[FOR THE RECORD.]

STATESMEN AND CHRISTIAN MISSIONS.

We have before us a speech delivered in the Wesleyan Chapel, Quebec, on the 13th October, at a Missionary Anniversary:—

"Yonder, says the chairman, is convened a parliament, towards which millions are casting an anxious eye, but its lustre is impaired by the parliament assembled here to-night. Yonder they are enacting laws; here we are carrying out, on a scale of magnificence, the laws that have been enacted for us by the King of kings. Yonder they circumscribe their jurisdiction to United Canada; here, our proper theatre is the world." But we must desist, and refer readers to the speech itself, if they are desirous of seeing more. And now, having launched our bark; we will, looking up for the blessing of God, make some application of this, first to the State and then to the Church.

When the far-famed Dr. John Campbell of London, sent his powerful epistles, some years ago, on "Wars and Missions," through the press, to the Duke of Wellington, Lord Brougham and others, they were well fitted to arrest the attention of the upper circles of society, and to induce them to put forth a helping hand for the evangelization of the world. It is well to witness laymen, especially in high life, fighting on the high places of the spiritual field. In this point of view, we rather see Mr. Rolph in the chair at an anniversary, than the Bishop of Quebec; and we rather see Mr. Wilberforce, author of the "Practical View of Christianity," than the Bishop of London. Some narrow-minded men think that clergymen advocate Christianity from interested views and motives, but the more that others come to the help of the Lord against the mighty, the sooner will this illusion be dispelled. Look to a Thornton, putting his means, like a mighty stream, into the Christian Treasury, and a Douglas panting for the revival of religion. These and many others were not ministers, but they were men of God of enlarged benevolence and ardent zeal; and say not therefore that piety belongs to a class, or that it is a thing of priestcraft. How earnestly ought Canadian Christians to pray that a spirit of missionary enterprise and Sabbath sanctification may pervade the Provincial Parliament!

The Church of Christ is charged to convey the gospel to every creature. All denominations, therefore, who hold the head Christ Jesus, should advance. Did Dr. Jewett say, on the Temperance question—"Men of Massachusetts, stand to your guns"—we say the same to the soldiers of the cross of every name. Fight, and go on to fight against every species of moral evil, until the flag of victory wave on the conquered field of the world. One of the speakers at the meeting already referred to, among other statements said, that "he would like to infuse a missionary spirit

into the people of this city. He would like to see them feel otherwise on this question than they do. Professing Christians require to be converted over again, if the missionary enterprise is to prove successful. He knew that persons might swerve in missionary efforts. The *Edinburgh Review* might sneer—that publication might deride the idea of one poor feeble individual going out among a band of savages, but let them jeer, let sceptics and infidels jeer, and amidst their mockery, the blessed gospel of the eternal Son of God would go on undisturbed. Land after land would be converted, and through the feeble instrumentality of the Christian missionary, aided by the contributions of the Church, the work would not falter, until the world now sunk in heathen darkness, should burst the bands which held them to Satan's kingdom, and emerge into a millennium of light and glory."

We are especially desirous to call the attention of our own Presbytery (London,) to the subject of Home Missions.

It was agreed at the meeting in May last, that there should be a winter campaign after the manner of the Presbyteries of Cobourg and Kingston. Let this be kept in view, and acted on as soon as possible, and if there be not time this season to visit and to address on missions all our congregations and stations, let us at least make a commencement and do what we can. Ministers and elders, and any others who might accompany them, adhering to their own geographical districts, might do more than we could otherwise undertake. Such meetings, with the Divine blessing, would have a reviving tendency on office-bearers and people. It would concentrate effort, extend sympathy, call forth more abundant liberality, diffuse a more enlarged missionary spirit, make brethren dwell together in unity, and God, even our own God, would bless us. G.

A VISIT TO QUEBEC AND LOWER CANADA.

By the Rev. Dr. BRAX, Nov. and Dec., 1853.

Of the "Eastern Townships" of Lower Canada, I have been favoured with the perusal of a MS. account from the pen of one of our talented young friends in Knox's College, and with his permission I make the following extracts:—

"The Eastern Townships" is the name given to the tract of country which extends from the United States' line on the south, to the French seigniories on the north, and nearly from the river Chaudiere on the east, to the Yamaska on the west. They comprise the counties of Drummond, Shefford, Sherbrooke, Missisquoi, Stanstead, and Megantic; and they contain an area of about 14,000 square miles."

"As the traveller ascends from the level and fertile, though ill-cultivated valley of the St. Lawrence, after passing through an unsettled tract of land, he reaches the higher grounds, and his eye is refreshed by the pleasing prospect of hill and vale in the midst of an undulating country. These lands are intersected by large rivers, as the Yamaska, the St. Francis, the Nicolet, and the Becancour; and are well watered by an abundance of smaller streams. These rivers are not navigable; not, however, because the body of water is too small, but because of the many rapids and falls which obstruct their course. But while these present obstacles to man in his march of improvement in one way, they afford him great assistance in furnishing an almost unlimited water power for machinery; while, at the same time, they add to the natural beauty of the country, and with the bold rocks which often form the river banks, give to the surrounding scenery much of the grand and the sublime.

"The features of the Townships are the same as predominate in other parts of Canada. But

* This is not much below one half of the whole area of Scotland.

the character of the land has led to the raising of live stock and the produce of the dairy, rather than extensive sowing of grain. There are several factories, as well as mills, throughout the country, and, indeed, the little town of Sherbrooke, with its population of 3000, can boast as great a variety of establishments, if not on as great a scale, as any place of the same size in either province. It would, perhaps, be too much to say, that the Townships, as a whole, are a wealthy district of country: yet, towards the south, the term may be justly applied. There is not much money in circulation, but all the essentials of real wealth, and every comfort of life, are supplied abundantly. The Country, too, is now being further opened up by railroads, which, furnishing, as they do, a ready way of communication with Montreal and Quebec, on one side, and the ocean on the other, cannot fail to increase the available resources of the country.

"Society is still in a backward state, though in many places it may be found of a superior character. Schools are in general provided, in number sufficient to the demand, but the teachers are not of the class that would be required.—The establishment of a Normal School in Montreal would tend much to raise the character of the country teachers. The influence of French Canadian legislation is still felt, and the withering effects of Popish domination are still apparent. In many places, however, there is a marked progression, and the time, we trust, is not far distant, when an enlightened and accomplished society will be found in every township.

"The inhabitants of the Townships cannot fall much short of 100,000; or about one-eighth of the population of Lower Canada. They are of course a mixed population, but less so than that of Upper Canada. The substratum of the whole, if we may so speak, is of American extraction, the descendants of those who, within the last fifty years, have moved into Canada from the States of Maine, Massachusetts, Connecticut, and Vermont. The French Canadians bear a small proportion to the whole, and, generally speaking, are confined to distinct localities.—Some few are engaged as labourers with the English-speaking farmers, and a few more are settled around some of the country villages; but usually they are to be found closely clustered together in some back township, under the watchful surveillance of their priests, and carefully protected from all Protestant influence. Immigrants from Britain have, in some places, purchased the cleared farms from the first settlers, and in such instances a British population predominates.

"The character of the people partakes much of the American. In many respects, American habits are well adapted to a new country, and whilst those who came into the country with these habits, still retain them, old country settlers have insensibly, and often unavoidably, adopted them. The enterprising, calculating policy of the New Englander has, however, often been frustrated, and the most adventurous speculators have sought other spheres where their peculiar pushing dispositions might have greater scope for exercise, than it can find in the peaceful woodland retreats of Canada East. The prevalence of British immigration has, however, in many places, given a different shade to the character of the people, and in such places as Inverness, Melbourne and Lingwick, there is still a strong resemblance between the character of the inhabitants and that of their forefathers.

"It is, however, in a spiritual point of view that these townships must appear the most interesting to us; and in this respect I do not know of any field for missionary enterprise more hopeful, yet less known. When we look back on the French seigniories, we recal to mind, with melancholy feelings, the great structures raised for the service of the Man of Sin, and the worship of a woman. We pity the degraded Canadian kept in ignorance and misery, to feed a greedy priesthood. We think of the thousands wander-

ing after the beast, and bowing on the roadside before the black-cross, and feel gratitude to Him who has still left some light to burn that we may see the darkness; and has prevented the same state of natural and moral desolation from spreading over the whole land. Yet even in the Townships may the great cross and stupendous temple be seen, and all along their confines the effect is but too sadly known: the intelligent observer is either led to reject all religion as superstitious and vain, or giving way to his interest and passions, to bow also, and adore what he inwardly despises and abhors.

"The destitution in regard to the means of grace is very great. From the last census we learn, that in the whole district called the Eastern Townships, there are only twenty Episcopal clergymen, including the teachers at Lennoxville. There is one Presbyterian minister, and he is in connection with our Church; six Methodist, seven Congregational, and five Baptist ministers, making in all 39 (say 40) ministers of the Gospel for a population of 100,000; or one man in every 2,500 souls, and those scattered over a wide field of country. It does seem that the stations occupied by the Methodists are not accurately stated; but even allowing that they are three times as numerous as represented, the destitution is still distressing.

"These Townships present a fine field for true missionary labours. The ignorance, on religious subjects, of the native Canadian, whether of American or British origin, with few exceptions, is truly deplorable. There is but little open infidelity. Most acknowledge a God of creation and of providence; but many live as though there were none. There are very many, however, whose doubts about the truth of Christianity are not few in number, nor carefully concealed; and still a larger class is to be found who allow Scripture in general to be true, and yet deny verbal or even any direct inspiration; and associated with them are those who would explain away every reference to a future state of woe, and hold the universal salvation of man. Intimately connected with these universalist and restorationist views is fatalism, a doctrine which many more daring minds have fully embraced. These erroneous views have widely spread, and though not rightly understood, even by those who hold them, have a mighty effect in all departments of life. Attending this sad state of unbelief, or rather as contrasting with it, we often meet with that gross superstition which is the genuine offspring of ignorance. If we were not aware of the tendency natural to the human mind to fix on some system of religion, we could not find any reasonable account for the speed with which the most extravagant opinions spread through the country and find their blinded devotees.

"If these Townships are ever to be brought in (and that, it is certain, will be accomplished) the Church of Christ must act first. Men must go and preach, before the people will believe; and converts must be multiplied before churches can be formed. Any one, then, who might be employed in this field, would find much to encourage and much to discourage him. A ready reception, but not a cordial one. Opposition from many, while others would look on and mock; yet, still a fine opportunity to make the truth known. A minister to succeed well in such a work, would require entire consecration to God, and self-denial in no ordinary degree. He would need, too, great energy and activity, with much love and kindness to those with whom he must come in contact. He would need to be armed and fully equipped against all the shafts of open or disguised infidelity, and "ready to render a reason" for his faith and his hope, and to defend the truth of revelation against all the artful insinuations of the sceptic. The Popish controversy, also, should be fully mastered. There should be a complete knowledge of Church-government, and the questions connected with it.—Next, however, to being able to meet the objec-

tions of infidelity, we would desiderate a clear understanding of the peculiar doctrines of Christianity—salvation by grace, through faith in Christ Jesus—and not only a clear understanding of them, but ability to answer gainsayers, and an aptitude to instruct others in them. For this purpose we must study the word of God. To be mighty in the Scriptures is the best means of serving God in the Gospel, for without the sword of the Spirit, which is the word of God, the most extensive knowledge of theology as a science, and the most learned dissertations about Christianity, will be utterly unavailing to silence the cavils of the ungolly, or refute the superstitious ignorance of well-meaning but mistaken men."

It was on Wednesday, November 17, I went by steamer to St. Nicholas, a port on the south side of the St. Lawrence, and about ten miles above Quebec. It was in the afternoon we embarked, and of course a few miles only of the land journey could be over-taken that night. My guide was a worthy son of Erin, who, with his sleigh, had been sent down some fifty miles expressly for me, and without any notice of the wishes or expectation of the people, farther than just an order to "bring me up." This is always to me the best proof of a desire to obtain the services of a missionary; and when at all practicable I make it a rule always to comply with hints so broad and so intelligible, and I never yet had cause to repent doing so. We stayed all night at a house of refreshment, nine miles up the country, where the privilege of evening and morning domestic worship was enjoyed. In the surrounding district, however, only three Presbyterian families are to be found, and these at considerable distances from each other. Passing on next day southward, we soon got beyond the range of French Popery, and in the Township of St. Sylvester came into contact with about twenty families, mostly from the north of Ireland. In the house of one of these families (Mr. Woodside's) we made our arrangements for preaching; my guide going on before me to give the due notices as fully and effectively as in the circumstances was practicable. After partaking of the kind hospitality of the worthy family, I was conveyed two miles further to the church of St. Sylvester, and adjoining to which is the house of Mr. and Mrs. Heddle, and their family, originally from Shapinshay in Shetland, but for many years resident partly in Quebec and partly in St. Sylvester.

With this worthy christian family I stopped for the night, and in the afternoon notices were sent round for sermon next day (Friday) at 12. A congregation of about fifty assembled—as large a number as, in the circumstances, could have been expected. The usual services were gone through—a sermon preached, and a congregational meeting for conference thereafter. On Saturday, a similar meeting was held at Mr. Ross's seven or eight miles further on, and in the township of Leeds, and here the number of hearers was about the same. Of the probable amount of a regular congregation in such places, however, it would be wrong to judge from an occasional and transient visit, not duly announced. There is no doubt whatever, that were an acceptable pastor settled in Leeds and St. Sylvester, these two stations would produce good congregations on the Lord's Day, when the pastor could, with perfect ease, supply both. Mr. Ross is father-in-law to our excellent friend Mr. Swinton now at St. Louis de Gonzague, but formerly the catechist and missionary in Leeds, where his labours are remembered with much affection.

My Sabbath services were divided betwixt the two stations in Leeds, one at Lambie's Mills, and the other seven miles distant, and in a school-house at Mr. Reid's. The substantial place of worship at the former was well filled by an attentive and serious looking congregation, of probably more than 200; and from 80 to 100 were assembled in the other place. These four stations of Leeds and St. Sylvester

would form together one manageable charge; and they are fully ready to receive a minister.—The past services of such faithful young men as Messrs. Swinton, Alexander, McLaren, and Murray, have been duly appreciated. The earnestness and the skilful propriety with which the praises of God were sung in these localities, as well as in those of Inverness, formed a pleasing feature as an index of pious feeling, and a proof of congregational organization. Sabbath Schools and Bible Classes also appear to have been successfully conducted.

In St. Sylvester and Leeds the number of families adhering to us cannot be fewer than one hundred and twenty. But there are out fields which must not be overlooked.

There are Frampton, Broughton, and Kennebec road, in all five stations at least, and upwards of one hundred avowedly Presbyterian families, but scattered at varied distances over a large extent of country. In connexion with a fixed pastor at Leeds and St. Sylvester, a lay missionary or catechist for those appendages, would be of great value. On the Kennebec road, the Rev. Simon Fraser, now of McNab, laboured for some years, and our friend, Mr. Angus Macintosh, now in Scotland, in one of his zealous mission tours, first brought to light the existence of settlements of Presbyterian families at the other places, who had been many years without the knowledge or the spiritual aid of the Church whose children they were. In regard to temporal support for a gospel ministry, there will be, as there has been, some difficulty; but there can be no question as to the call of duty addressed to us, to look after those children of our people and of our Church, now scattered abroad.

On Monday, 22nd, I went on to Inverness, where I preached that day and next day in the same place, and at the same hour, to congregations of between eighty and a hundred. On both occasions, a conference was held after sermon, and every encouragement held out to the people to keep together, and to wait for more regular supply. The number of families in Inverness belonging to us, professedly, cannot much exceed fifty, and they are for the most part Gaelic. To shew their real desire to obtain a minister, they have built a nice manse in a convenient situation. My two days' intercourse with these excellent people, was of the most pleasing kind. Much intelligence and warm hearted piety met my observation. I was greeted with real christian affection, and left them with the full impression, that a pious young minister, having the Gaelic language, would find in this township a most promising field of useful labour. In looking into the libraries of the families with whom I stay, I am often delighted to find in their proper places of influence, some of the standard works of our most venerated authors; and here, I found that several pious collectors from the United States had given extensive circulation to new and cheap editions of the works of the Flavels, and the Charlocks, and the Baxter's, and the Howes, of the justly venerated Christian authorship of other days; and, moreover, that these visits of young men, most of them aspirants to the ministry in the Presbyterian Churches of America, had been in other respects pleasing and salutary. Here also I found some promising specimens of attainment both in family and congregational singing. Need I add, that both in Leeds and Inverness, there is much physical beauty to meet the traveller's eye; while the "falls of Inverness" reminded me of similar scenery in other lands.—Disappointed was I to be told, that the river on which these "falls" were, was not called the Ness (as I had anticipated,) but the "Thames." This, however, did not take from the beauty of the scene.

Richmond and Melbourne are seventy miles from Montreal—nearly half way to Quebec—on the line of the great Railway now in progress from Montreal to Portland in Maine, U. S. They are on the River St. Francis, a beautiful stream,

of considerable flow, and admirably adapted for public works. A better station for an able and zealous ministry there cannot be. Short as was my stay in the district, and unfavourable as the circumstances of attending my visit were, I saw enough to satisfy me that here the Presbyterian Church of Canada ought to take up a position in right good earnest; that under a pious and popular ministry, conflicting and opposing elements will very soon be consolidated into one compact mass; that the warm and hearty good-will of the people will soon prove a thorough match for all the golden bribes so readily set forth by the dwarfish genius of a blasted residuaryism; that the spirit of our Church, if truly evoked, and her appliances brought to bear, is the very thing that suits the land; and that the only formidable bar in the way of success is—the insensibility of our Church to her real glory and greatness.—It delights me to think that the Presbytery of the bounds is fully alive to these views of the matter.

I spent one Sabbath in this interesting locality, and preached four times on the Lord's day and Monday. To the friends in Danville, Richmond and Melbourne, I am under obligations for their great kindness. Their pleadings for a resident evangelical ministry shall not soon fade from my memory. God grant that such an invaluable blessing may soon be enjoyed; and then shall the spiritual graces of the lovely district more than vie with its physical beauties and commercial capabilities.

Had it been in my power to have devoted at least one month to missionary labours in the eastern townships, I might have obtained some idea of the extent of the field and the religious condition of its inhabitants. A whole season would be needed to do anything like justice to such a work; and yet I know not a missionary tour which, if properly prosecuted by a minister of Christ of due experience and energy, would be of more avail to the cause of Christ and the interests of his Church in this western world. The superiors of these townships are, properly speaking, the shareholders of the American Land Company of London, and there are among them, and occupying stations of influence, those who have felt the power of the truth in their own minds, and know the value of religion to the well-being of a community, even in a temporal point of view. Will no apostolic man be sent out from the capital of the British empire, who, with the weight of influence which that Company could command, and the far loftier influence of zealous and enlightened christianity in his heart, in his sermons, and in his whole career, would devote six months to an enterprise which would almost to a certainty issue in the permanent "lifting up of a standard" for the people inhabiting one of the finest portions of the habitable globe? O that the Presbyterian Church in England would think of this, and, making common cause with us in Canada, send us, for a season, one of their ablest champions of the faith, accompanied by one of their pious lay members,—say a Nisbet, or a Barbour, or a Gillespie. "The thing would pay"—ah, that it would—not, it may be, in the sordid dross of this world, although there is gold in that land too—but in the durable riches of the kingdom that cannot be moved. And, oh! that the Free Church of Scotland would rouse to her duty as the noble herald of peace and salvation to many lands, and first and foremost to those whose inhabitants speak her language, and where the prestige is wholly and absolutely in her favour.

Toronto, Jan. 25, 1853.

R. B.

ON THE ELDERSHIP.

From Lectures addressed to a Congregation.

NO. II. DUTIES OF THE OFFICE.

II. There is a second department of duty peculiar to the Elder; the consideration of which is highly calculated to magnify the office in our esteem.

The very terms that are employed when elders are addressed or spoken of in the Scriptures, strikingly bring under our eye the peculiar duties to which they are set apart. They are enjoined by Paul to feed the Church of God. Peter almost supplies an echo to the injunction when he says, "Feed the flock of God—not of constraint, but willingly." From which mode of expression we infer that the Elder is expected to exhibit the tender care, the unwearied patience, the vigilant inspection of the shepherd.—He must keep watch over the flock—sound the note of alarm when danger threatens—be intimately acquainted with every individual member, and feed them with knowledge and sound understanding. Substantially the same truths are conveyed in those passages where elders are represented as "watching for souls,"—as taking the oversight thereof—as made overseers by the Holy Ghost. They imply that it is their duty closely to examine—carefully to inspect—as if the Judge were standing at the door, and the great white throne were before them; to possess an intimate knowledge of the names, nature, wants, weaknesses, general and specific infirmities of the little flock;—in short, to follow in the footsteps of the Good Shepherd himself, who calleth his own sheep by name, and leadeth them out, and who hath declared with respect to them, "My sheep hear my voice, and I know them and they follow me." But to come to particulars.

1. It is the duty of Elders to visit the congregation. He would be deemed a careless merchant who was ignorant of the clerks in his establishment, and the description of the goods that stock his shelves; or a careless commander who was ignorant of the character and capabilities of his men; or a careless schoolmaster or shepherd who was ignorant of the condition and circumstances of those entrusted respectively to their charge. On the same principle he may be looked upon as a careless Elder—as one who cannot be said to rule well—who remains in profound ignorance of everything connected with those priceless souls, to whom he has been summoned to act as an overseer. His knowledge, of course, cannot be obtained without personal intercourse. Elders and people must come face to face in order to know one another. With other duties to attend to, it would have been altogether unreasonable, however, to expect each elder to be personally acquainted with each individual connected with a congregation of average dimensions. Hence the importance of a division of labour, and a considerable corps of efficient elders in order to this being realized. Unless there be a number of elders, this dividing of the congregation into sections cannot take place; and consequently the visitation for which we contend, must be in a large measure neglected. There is not to us a lovelier spectacle on this side heaven; it forms, indeed, a picture of our Father's house, where there are many mansions, than to see a flourishing congregation partitioned off into so many distinct compartments, with an elder that rules well, in active superintendence of each. He regards it as his house, which it becomes him to set and keep in order; its inmates, as like the members of his family, in whose welfare he is bound to feel a more than ordinary interest. He has twenty families or so committed to his care. Twice a year or oftener, as he finds opportunity, does he break bread amongst them from house to house. With roll book in hand, the names of parents and children are carefully registered.—The period of each visit and any interesting incidents that may have transpired, are noted down. The superintendents of each section come periodically together, and report how matters are progressing in their respective enclosures. By these periodical meetings they are led to look, not every one to his own things, but every one also to the things of others. The affairs of each are attended to, while an interest in all is maintained. Oh! there is nothing better

fitted to preserve unimpaired that bond of peace which should ever connect the Session and the congregation, than when the members of the one are found coming to the houses of the members of the other—not with the consequential air, and chilling stiffness of the mere ecclesiastical official, but with all the freshness and fervour of a warm and generous friend.

2. It is the duty of Elders especially to visit those who are in sickness.

This is the very essence of pure religion and undefiled before God, "to visit the fatherless and widows in their affliction." To every member of the General Assembly on the right hand of the throne of Judgment, will it be said, "I was sick and you visited me." In a sense, then, this duty appertains to every genuine professor of religion, but especially does it fall within the province of Elders. They are expected, as we have seen, to act the part of shepherds; and what kind of shepherd would that be, who would allow any to remain "weak and sickly," among the flock, without endeavouring to relieve them. How does the great shepherd of the sheep act? "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and strengthen that which was sick." It was his uniform practice, as he went about doing good, to go to the house of mourning—to frequent the couch of sickness and to pour into the wounded spirit the balm of consolation. To the under shepherd, in this respect, he has left an example.

This duty devolves on the Elder even more than on the Minister. What saith the scripture? Is any man sick? let him call for—is it the presiding pastor?—no; he has many other duties to occupy him, which may often prevent his prompt attendance. Is any man sick, then, says James, "let him call for the Elders of the Church, and let them pray over him." There are some people exceedingly unreasonable. They won't be satisfied unless a minister be constantly on their threshold; and should they be unwell, if he pays not a daily visit, it is a grievous oversight. Let such remember what a minister's duty principally is. We do not by any means depreciate the importance of visiting, when we give it as our decided opinion, gathered from a careful perusal of what the Bible says on the matter, that a minister's primary duty is to preach the Gospel. He is expected to give himself to prayer, and to the ministry of the Word. He is enjoined to give attendance to reading—to exhortation—to doctrine—to meditate on these things—to give himself wholly to them, that his profiting may appear unto all." How is it possible for his profiting to appear unto all, if his time be frittered away in a continuous string of visits? If, in this matter, he would have all speak well of him, he must either keep the congregation on spare diet on the Sabbath, or prematurely exhaust his physical and mental energies. We do not mean to say, that a minister should not visit the people in general, or the sick in particular. This he ought to do as much as lies in his power; and it will be found that, often, application, like a ploughshare, breaks up the fallow-ground, and constructs furrows for the reception of the incorruptible seed. The season of sickness is often the most favorable for the production of serious impressions.—But we do say, that a people should make allowance for their minister, if he does not visit them as often as they might wish—and consider the visit of a pious and judicious Elder as an equivalent.

We would take this opportunity, also, of alluding to the fact, that the members of a congregation often complain both of minister and elders not visiting them in sickness, when they are kept in utter ignorance of their being sick at all. Let such find an answer to their murmurings in the scripture injunction—"Is any man sick, let him call for the Elders." So long as they do not think it worth while to give the slightest call, they have no right or reason to find fault.

The neglect, on their part, of an express Bible order, should satisfy them at once as to the side on which the blame lies.

3. Elders should take a watchful oversight of any in the congregation who show a tendency to backslide. They should reprove, rebuke, and exhort, with all long-suffering. To this in peculiarly is the command addressed—"Thou shalt in anywise rebuke thy neighbour, and not suffer sin upon him." One member is irregular in his attendance at Church—absent altogether without any satisfactory reason, and, at best, only a half day hearer. Another is indulging, it may be, in its incipient stages, that vice which has proved the prolific root of all evil—filling our prisons, and asylums, and cemeteries, with blanched and blighted inmates—depriving the Church of some of its apparently choicest members, and society of its most attractive ornaments—shivering the very pinnacles in the temple of religion, and threatening to invade the sanctity of the Holiest itself, and drag reeling victims from the very horns of the altar;—he is given to intemperance. Whatever be the cause of backsliding, it is the bounden duty of the Elder to call the offender to account, and, according to the nature and degree of the offence, to administer the word of gentle caution, friendly admonition, or stern reproof.

4. In connection with this we may state, that it is the duty of Elders, in their collective capacity, to administer the discipline of the Church. It was the custom with the Jews, prior to the celebration of the Passover, to remove all the leaven from their houses. So the Corinthian Church, in which an impure member had been admitted, are ordered to "purge out from amongst them the old leaven." (i. e. of impure communion.) It is specified as one of the most favourable features in the character of the church at Ephesus, "thou canst not bear them that are evil."

"It was one of the greatest glories," writes Bishop Burnet, a prominent prelate in the Church of England at the period of the Revolution "of the primitive church, that they were so governed that none of their members could sin openly without a public censure, and a long separation from the holy communion, which they judged was defiled by a promiscuous admitting of all persons to it. Had they consulted the arts of policy they would not have held in converts by such a strict way of proceeding, lest their discontent might have driven them away at a time when to be a Christian was attended with so many discouragements, that it might seem dangerous, by so severe a discipline, to frighten the world out of their communion. But the pastors of that time resolved to follow the rules delivered them by the Apostles, and trusted God with the success which answered and exceeded all their expectations. For nothing convinced the world more of that religion, than to see those trusted with the care of souls watch so effectually over their manners, that some sins which, in these loose ages in which we live, pass but for common effects of human frailty; men were made to abstain from the Communion for many years, and did cheerfully submit to such rules as might be truly medicinal for curing those diseases in their minds."

5. A vigilant oversight of the young in the congregation, is another important element in the faithful occupancy of the Elder's office. The command was given twice by the Master to Peter, "Feed my lambs." He who feels his flock, like a Shepherd, gathers the lambs in his arms, and he desires the Elders of the Church to pay special attention to them. They are choice victims—shining marks for the roaring lion—and therefore he desires them to be strictly guarded. It becomes the Elders of the Church to establish and encourage schools for the religious training of the young; themselves, if need be, to act as superintendents, or teachers, or visitors; and by every means in their power to impress an inclina-

tion on the youthful mind to the side of God, and godliness.

We would be far from dethroning the parent from his legitimate position. God says to every parent, as did the daughter of Pharaoh to the mother of Moses, "Take this child and bring it up for me." No one is at liberty to step between the divinely appointed guardian and that child, and to assume a responsibility which cannot be transferred. Still, an Elder of piety and tact, may prove an invaluable assistant to a parent in the upbringing of his offspring; while on the other hand, a parent's influence, if wisely directed, may have a most healthy re-action on the Elder in his self-denying labours.

Under this head fall, to be included, Bible Classes, which are intended to form a receptacle for those who have out-grown the Sabbath School. The period of youth stretching upwards from fourteen to twenty, and beyond it, is most critical. The passions then are strongest—opposing principles struggle for the mastery—character is in process of formation. In this country especially, a spirit of haughty and heedless independence is oftentimes induced, which has proved the curse of many a community, eaten as doth a canker into the peace of many a family, and led the impetuous youth, disdaining the slender restraints of parent and teacher, in braggadocio style, to exclaim, "with our tongues will we prevail; our lips are our own—who is lord over us?" It is of great consequence to have this rebellious spirit curbed—the passions reined in—the principles properly developed and directed, and the character, when being formed, subjected to the operation of wholesome influences.—Classes for communicating religious instruction, are most advantageous for those who have advanced to this stage in the journey of life. In the absence of ministers, or when, from circumstances, they are prevented, elders may do much in the way of establishing such classes, and keeping them in healthful and vigorous exercise. In connection with this department of duty, more than ordinary care and culture are requisite, so as that interest may be excited, and respect produced. The cravings of the mental appetite, when in its most excitable state, must be satiated not by the presentation of a stone, or what the Israelites contemptuously called "light bread," but by whatsoever is good for food, and pleasant to the eye, and to be desired to make men wise.

It may be also remarked under this particular, that Elders may accomplish not a little in the way of informing ministers of young men coming to their churches, and securing for them situations, or introducing them to a circle of acquaintanceship, where their minds and morals may be unitedly benefited, and a practical guarantee be supplied for their preservation from the temptations of idleness, and the haunts of the destroyer. For want of such friendly countenance and reasonable introduction, many young men have had their prospects for life blasted. Falling amongst those who have no fear of God before their eyes, their moral sensibilities have been blunted—their desires after improvement strangled—their scruples of conscience turned into ridicule, till at length bereft of midder, compass, ballast, and pole-star, they are swept into the vortex of ruin, and make shipwreck of the faith, and of a good conscience. Were the Elders of the Church as fertile in expedients for engaging the attention and exciting the interest of such hopeful subjects, as are the children of this world in entrapping them, the ranks of the Captain of Salvation would be swelled, and we would have less reason to mourn over the record of moral wrecks, more deplorable by far than the most thickly clustered bills of mortality.

6. An Elder should organize and conduct devotional meetings of a social description.—Prayer is absolutely essential to the Christian's being and well-being. It is to the soul as the spring to the watch—the steam

to the engine—the key-stone to the arch—the very breath to the body. It is equally essential to the welfare of men, when associated collectively in a regularly organized religious community. No congregation can prosper and be in health, on which the spirit of grace and supplication has not been plentifully poured.—From the earliest times social prayer has been the index of vigorous and advancing piety. Not to mention those who, under the patriarchal and Levitical dispensations, feared the Lord, we know that it was the uniform practice of the primitive disciples to meet for devotional purposes; and it was especially in answer to their united requests that the Holy Ghost was sent down from heaven. When favoured with the marvellous Pentecostal Baptism, they were all, with one accord, in one place. Peter and John being dismissed from the council, went to their own company, and reported all that the Chief Priests and Elders had said unto them. On receiving this intelligence, what was the consequence? When they had prayed, the place was shaken, where they had assembled together, and they were all filled with the Holy Ghost. Likewise, when Peter was cast into prison, by order of the blood-thirsty Herod, prayer was made of the Church unto God for him. The result was, his release; and immediately on this being effected through divine interposition, he came to the house of Mary, Barnabas' sister, and John Mark's mother, "where many were gathered together praying." It has been observed that every revival of religion has been preceded and followed by a multiplication of such prayer-meetings. In connexion with those remarkable revivals in the New England States, during the last century, with which the illustrious name of Jonathan Edwards is identified—in connexion with those in the old country in which the name of George Whitefield shone pre-eminently—as well as those of more recent times, of which Kilsyth and Dundee, and many other places in the West and North of Scotland were the scene—numbers of small devotional coteries sprung spontaneously up, which formed the favourite spots on which the angels desired to look—and of which it will be said, when God counts up the number of the people, that this man and that man was born there. Now, meetings of this nature, it is an Elder's duty to establish, with the sanction, of course, of the minister and session, in different districts of the congregation, as being the most effectual preservers of congregational piety, and promoters of congregational progress.

7. It no less legitimately devolves on the Elder to countenance every properly constituted society, whose object it is to *advance the kingdom of Christ, and the best interests of the human family*. A church cannot thrive when the missionary spirit is at a low ebb, and when few prayers are offered and efforts made for the spread of the Gospel. Neither an individual christian nor a christian community can be in a really prosperous state where love to the Saviour and the souls of men is not the animating principle—where "thy kingdom come," and "send forth thy light and truth," are not the predominant prayers. We may well doubt whether a man has ever reached the Cross, or beheld a bleeding Saviour, who frowns on attempts made on an enlarged scale, to extend the benign influences of that Cross, and to bring perishing outcasts within the circle of those arms which were stretched out upon it. That man's religion is vain who, when the miseries of a perishing world are presented, either passes by on the other side, or contents himself with the utterance of empty wishes and the shedding of sentimental tears; but who never thinks that the necessity is laid upon him to bring rebels under the sceptre of Emmanuel, and to circulate amongst famishing millions the bread of life.—Nor can he be looked upon as a genuine professor of religion, who visits not the fatherless and the widows in their affliction, and who,

when a brother or sister is naked and destitute of daily food, is satisfied with saying, "Depart in peace, be ye warmed and clad, while he gives them not those things that are needful for the body." Societies for the spiritual and temporal amelioration of the human species should address themselves with peculiar power to the followers of Him who came not to be ministered unto, but to minister. None are better qualified to endue in their behalf the sympathies and support of a christian congregation, than the Elders who rule well. In this way the Elder may magnify his office—illustrating in practical form the teaching which it has upon "glory to God in the highest, peace on earth, and good will among men." By conversing on Missionary themes, in the course of district visitation, communicating intelligence from different departments of the missionary field, and endeavouring to circulate missionary periodicals, he may do much to induce into an otherwise backward people, a missionary spirit, to diffuse the general current of a world-embracing charity, and to secure on the part of many liberal souls, a ready and regular devising of liberal things.

R. F. B.
Kingston, Nov. 1852.

To the Editor of the Record.
Toronto, Feb. 21, 1853.

DEAR SIR,— I would be glad, if your space admits, of your giving insertion to the following letter to me, from the worthy minister at Owen Sound.

It is of importance, as affording me an opportunity of explaining to many throughout the Province the actual difference between the two documents referred to by Mr. McKinnon. Many have already heard of an address, under noble auspices, from Ladies in England, to the Ladies in the United States, beseeching them to use their influence in favor of the oppressed slave population. Other addresses have emanated from Ladies in Scotland, and from Ladies in Ireland—all, I believe, originating in the best motives, and calculated, so far, to exert a happy influence. The Society of Ladies in Toronto, or Canada, who have otherwise manifested so deep an interest in the wrongs and privations of those victims of oppression, declined, as a Society, to append their names to the English document, to which subscriptions in Canada have been so actively solicited, chiefly because of one clause, admitting too much (as it appears to them, and to others also) in palliation of the conduct of slave-holders, or in admission of the preferableness of gradual to immediate abolition. They accordingly resolved on a different mode of expressing to their sisters in the United States their concern for what is no less the interest of the slave-holder than the right of the slave—an immediate obedience to the dictates of a just and humane policy. Even if some inconvenience or danger attend immediate emancipation, requiring prudential legislative measures, they justly judged that it was not for those who regard slave-holding as essentially wrong, and accompanied, as is acknowledged by the very apologists of the system, with all that is immoral and soul-destroying—to proffer palliatives to the consciences of interested parties already predisposed to find excuses for delaying, if not withholding, the redress of intolerable wrongs. The Toronto Ladies have, I understand, however, thought it enough to publish their appeal without canvassing for subscribers to it. The preference so decidedly expressed, on the part of the Ladies of Owen Sound, for the Canada address, in contradistinction to that of the sisters in England, must be gratifying to our local Association. The same view of the difficulty, occasioned by one clause in the English document, seems to have been taken by the sisters in Scotland and in Ireland, who have agreed on distinct expressions

of their sentiments, each avoiding the injudicious concessions above adverted to.
I remain, Dear Sir, yours truly,
M. WILLIS.
OWEN SOUND,
February, 11th, 1853.

REV. DEAR SIR,— Some time ago, a circular from certain ladies in Toronto, was sent to Mrs. McKinnon, accompanied with a copy of an address to the "Women of the United States of America," headed by the Duchess of Sutherland, upon the subject of American Slavery, requesting her to get names to subjoin to the above mentioned address. The result has been, 242 names obtained by the united exertion of various females who take an interest in the slaves.

Our attention being afterwards called to the inconsistency of such an address, emanating from such a source, by public prints; and having also seen the address prepared by the Toronto Ladies' Association, for the relief of destitute Colored Fugitives, which we consider much better in itself, independently of the above apparent inconsistency, it has been thought better by the committee here, to send the names to you, as the President of the Anti-Slavery Society in Toronto, and request that you will make such use of them as you may deem subservient to the cause of the abolition of slavery.

We can get many more names, (should time be given,) if you should let us know that they can be used with the prospect of any good.
I remain, Rev. and dear Sir,
Yours, most respectfully,
JOHN MCKINNON.

REV. MICHAEL WILLIS, D.D., Toronto.
[Here follows the list of names.]

SOME TRAITS OF THE LIFE OF WASHINGTON.
Translated for the Record, from the *Semour Canadien*.

During the time that Washington was President of the United States, a request was made to him for a situation both honourable and lucrative, to which he had the right of nomination.—He, who made the request, being one of the oldest and most intimate friends of Washington, had the strongest reasons to hope for success. He had accompanied him through the whole course of his military expeditions, and had received on several occasions signal marks of his attachment. He had become in some measure necessary to the domestic happiness of the President, and every one thought that he had only to ask for the vacant situation in order to be appointed to it.—This nomination was to establish a new relation between the companions in arms, and give to the poorer an agreeable position for the remainder of his days. The thing appeared more certain as the other competitor had been the declared adversary of several of Washington's political measures.

The illustrious President being under no personal obligation to his antagonist, he had therefore nothing to look to but strict justice. Weighing the claims of the two competitors, no one doubted but that Washington would, without hesitation, give his friend the preference over his enemy. But the general astonishment may be estimated, when it was known that Washington had named his political adversary to the vacant post, and laid aside him who had associated himself with all the labours and perils of the chief of the American army.

A friend ventured to make some observations upon the subject to the President, and dared even to pronounce the word injustice!
"I look upon my old friend with the greatest pleasure," answered Washington, "he occupies a large place in my heart; he is and shall al-

ways be welcome to my house, but with all his good qualities he is not a man of business. His adversary has just the talent which he wants.— He is a man of business, and he it was that I should choose. My personal feelings have nothing to do here. In such a case, I am not George Washington, but the President of the United States. As George Washington, I shall render to my companion in arms all possible service; as President of the United States I can do nothing for him."

It may be asked, Whence came such rare pro- bity? Was Washington above the weakness of human nature? Without stopping to explain all the causes which might account for this moral phenomenon, we shall mention some of those which relate to his education. He had lost his father when about ten years old, and was brought up by a pious and enlightened mother. All his biographers attest that she was an extraordinary woman, possessing not only intellectual faculties of the first order, but also the most eminent moral qualities. The following fact shows that she knew how to bring up her son:—

In the vast pasturage which belonged to the family, there was a young horse, half wild, much thought of by Washington's mother, on account of his swiftness and the elegance of his form.— And although he was of an age to be of service, no one had ever yet mounted him, and the boldest dared not attempt the adventure. One day, however, George pledged himself that he would break him in, with the help of some of his companions and friends. The day arrived, the joyous band assembled themselves, and after great effort they managed to bridle the horse. (George jumped on his back, and was carried off across the fields by the furious animal. With tight bridle he holds on, leaning over the mane, and come what might, he expected to accomplish his design. The struggle was desperate, but appeared hopeless. The one at all hazards determined to break in the other, and the other at any risk not willing to submit. The companions of George followed him at a distance, and cried to him rather to give in than endanger his life. But the horse, running with the rapidity of an arrow, made a false step, and broke a blood vessel in his fall, and died on the spot. George returned dissatisfied and agitated, after seeing the last struggles of the noble animal, and perplexed as to what account he should give his mother. His companions exclaimed, with sadness, what will your mother say?

When breakfast hour arrived, being seated at the table, Mrs. Washington said, "Well, gentlemen, have you seen my beautiful horse, Alenza, in your morning walk?" The question was simple, but difficult to answer. Each one kept silence. Washington's mother repeated her words. Upon which George answered, frankly, "Your horse, Alenza, is dead." He then related exactly all that had happened. During this narrative, marks of great displeasure were visible in the countenance of Mrs. Washington; but these emotions were soon dissipated, and in a calm but affectionate tone, she replied, "I regret the loss of my favourite horse, but I am rejoiced to see that my son always tells the truth."

It was thus Washington was brought up. It was thus that a pious and intelligent woman, under the blessing of God, formed this noble and magnanimous character. Pious mothers, learn the greatness and extent of your duties. By training up your children in the knowledge and practice of what is good, after the example of Washington's mother, you will do more for mankind and for your country at large, than if you could plange our rocks and our mountains into gold. "Train up a child in the way he should go," says a sacred writer, "and when he is old he will not depart from it."

The sentiments of the people are not so delighted, but taken notice of.

All communications connected with the Record to be addressed to JOHN BURNS, Esq., Knox's College, Toronto.

The Record.

TORONTO, MARCH, 1853.

EVIDENCE OF DESIGN IN THE WORKS OF NATURE.

A friend has sent us the *Dumfries Reformer*, for the 12th and 18th January. In these two numbers we have the substance of a Lecture, delivered in Galt, on the 9th January, by the Rev. John Bayne, of Knox's Church. The want of space prevents us from reproducing the lecture. We subjoin a brief outline of its heads:—

The Rev. lecturer confined himself chiefly to such illustrations of design as lead the mind to the conclusion, that they are only explicable on the supposition of an intelligent and all-powerful Creator.

"Design implies two things. First, an end to be accomplished; and secondly, the adoption of appropriate means for the accomplishment of that end; and when we find these two things combined, we say that we have before us evidence of design."

I. Attention is called to the adaptations which obtain between the powers of motion, possessed by man and other animals, and the conditions under which these powers have to be exercised.

1. The adaptation which is found between the strength of animals and the force of gravity on the surface of the earth, or, in other words, between the strength of animals and their own weight, and the weight of the objects around them, to which their strength has to be applied.

2. The adaptation of the form or shape of animals to the spheres in which they require to move, in order to the preservation or enjoyment of life.

3. The adaptation of particular parts of animals to important practical uses, as the neck of the horse, and the provision made for the motion of the eye in man and in the horse.

II. The second class of adaptations are those which are found to exist between the wants of animals, as dependent upon food for their support, and the means provided for the acquisition of the necessary food.

1. We find that animals are supplied with viscera capable of assimilating only certain kinds of food, as the granivorous and carnivorous.

2. Among the different classes of animals referred to, a remarkable adaptation is also found to exist between the viscera and the teeth, or between the food which their stomachs are capable of digesting, and the fitness of the teeth and jaws for preparing that food for the stomach.

3. Among the same classes of animals, yet another adaptation is found to exist, between their viscera, with their jaws and teeth, and their claws or hoofs—or, indeed, the whole structure of their frames.

III. The third class of adaptations are those which obtain between some of the most important organs possessed by man, in common with

other animals, and the elements on which the use of these organs depends.

1. The adaptation between the lungs and the air.

2. The eye, and the properties of light.

3. The ear, and the atmosphere considered as a medium of sound.

IV. The adaptations which are found to lie between the wants and powers of man and other animals, and the condition and place of the earth in the solar system.

1. The earth is well fitted, from its relation to the sun, to be both a safe and a comfortable abode for man, and the other living things which enjoy existence on its surface.

2. The adaptation of the length of our day to the powers of exertion possessed by man, and the intervals at which he imperatively requires repose.

3. The adaptation between the length of the year and the alternation of summer and winter, to the capabilities and wants of man.

The irresistible impression which these adaptations make upon the mind is, that they are the product of an intelligent, designing, and omnipotent cause—the evidence, of whose wisdom and power, is written, as with a sunbeam, upon his works.

We speculate on the subject in vain, if we overlook the wisdom and power of God. This alone explains every thing. God made the world to be the abode of his intelligent offspring, and launched it forth upon that pathway, on which it was best fitted to fulfil his designs of beneficence toward them, and to be to them a field of probation for the eternity in which they are to live for ever."

To do justice to this excellent discourse, it should be given in full.

THE SABBATH.

After our columns were full, we received the Annual Report of the Kingston Sabbath Reformation Society, and the fourth number of the *Sabbath Advocate*, published by the Montreal Sabbath Association. Toronto must yield the palm to our sister cities. These two documents are evidence that we are lagging behind in a great and noble work. In Kingston and Montreal the Committees have engaged in it, in a manner befitting its importance, and with a spirit that is a pledge of success. The friends in Kingston have plied the country with addresses, collected statistical information, and kept the question before the public. In Montreal the *Sabbath Advocate* has been published and gratuitously circulated. 5000 copies of the present number are printed, and any friend of the Sabbath, who will take the responsibility of circulating them, can be supplied with as many copies as he requires, by applying to the Rev. F. A. Marling, Secretary, Montreal Sabbath Association. The distribution is gratuitous, but it is evident that considerable expense must be incurred. Subscriptions towards this object will be thankfully received. As a matter of business, at least five shillings should be sent for every hun-

ded copies, whether of one or of different numbers.

We learn from the *Montreal Witness*, that the Anniversary meeting of the Montreal Sabbath Association was held on the 10th of February, in the Wesleyan Church. The Chair was occupied by John Redpath, Esq., and Rev. Messrs. McLoud, Jenkins, and Inglis, addressed the meeting. A. Morris, Esq., Junr., and G. Brown, Esq., M. P. P., also spoke on the occasion. Mr. Brown gave many cheering facts, showing the progress of the cause, the overwhelming amount of evidence against official labour, on the Sabbath, in the Post Office department, or on the canals, and the very strong tide of public opinion which was setting in against those abuses. Now is the time for city and country to petition! petition!! petition!!!

It is cheering to see in the Legislature, where a worldly expediency so largely influences the members, individuals coming forward boldly and advocating the claims of the Sabbath, on the high ground of a ^{divine} authority.

RED RIVER—LATEST INTELLIGENCE CHURCH-BUILDING FUND.

Letters from Mr. Black, at the Red River Settlement, have been received up till November. Matters are going on prosperously. The erection of the church at the chief point had been successfully begun, and in the course of the summer of 1853, it is expected to be completed. A smaller church, that will accommodate about 200, built of logs, and like the Bishop's palace, thatched with straw, has been put up at the other station, fourteen miles distant: and there Mr. Black preaches every third Sabbath afternoon. The Sabbath school is large—from 120 to 127 being the usual number of pupils. Mr. Black superintends it himself, between services, and teaches his Bible class at the same time. "I believe," says Mr. B., "we can say what few other congregations can, *one-third* of our whole population is under Sabbath school training. 'May we be faithful, and the Lord add his blessing.' We have been hitherto cramped in both schools for want of books, but now, by the return of the York boats, we have got a large supply, ordered last year; and our day school, as to maps, primers, books for geography, and for reading, will now be the best provided in the settlement."

Mr. Black still expects to return to Canada in the course of 1853; and he hopes to bring with him, two young men for Knox's College, and one for the Normal Seminary.

The destruction of property, by the flood of last spring, will render it very difficult for the people at the principal station to finish their contemplated stone church. As yet, but a small amount has been contributed to aid them. May we not hope that the sum to be transmitted in the spring, will at least, be increased by the donations of friends to £50? This would encourage the hearts of our brethren at Red River.

Donations for this object will be thankfully received by Rev. Dr. Bur., or at the Agency Office of the Presbyterian Church of Canada, Knox's College, Toronto.

GIBRALTAR—NEW PRESBYTERIAN CHURCH.

In October last the foundation of a Free Church was laid upon the Rock. It will cost £1000. For this purpose over £200 were collected in Edinburgh in one day, and above £1000 in Glasgow in two days. Nearly £1000 were contributed by the congregation, soldiers, and friends on the spot.

The Israelites, who were in the last day of the feast of Tabernacles, were present at the ceremony of laying the foundation-stone. The Rev. Dr. Land-borough, accompanied by the Rev. Dr. Philip, missionary to the Jews in Algeria, came to the spot and delivered a suitable discourse, amidst the profound silence of the assembled multitude.

A Spanish letter, written by a merchant to a friend in Scotland, says:—

"Solemn beyond description was the scene when the three following verses of the 132d Psalm were sung:—

For God of Zion hath made choice;
There he desires to dwell.
This is my rest, here still I'll stay;
For I do like it well.

Her food I'll greatly bless; her poor
With bread will satisfy.

Her priests I'll clothe with health; her saints
Shall shout forth joyfully.

And there will I make David's horn
To bud forth pleasantly:

For him that name anointed is
A lamp ordained have I.

The effect of this sweet and solemn melody on the Israelites was particularly striking. They remembered that this hymn, sung in adoration of the God of Zion, was the production of their inspired ancestral king: and they showed themselves greatly gratified at seeing, at least one assembly, whose worship was free from those foreign elements which conflict with their religious convictions."

REV. MR. BOYD'S NEW CHURCH, PRESCOTT.—Just as the February number issued from the press, we received intelligence that the congregation under the pastoral care of the Rev. Robt. Boyd, had, a short time previously, taken possession of their new and elegant church. The private letter from which we derive the information, states, that it has a somewhat splendid appearance—is lighted with eleven lamps—the aisles are carpeted—the painting is very tastefully and elegantly done. The ladies furnished the carpet and six of the lamps, also the trimmings for the pulpit. The young men presented a splendid chandelier, and a curtain for the back of the pulpit; and Mr. Christie presented the lamps for the pulpit.

The people have taken a deep interest in the erection of their new place of worship, and have accomplished it by their own unaided efforts; and while erecting a costly fabric, they have not neglected the general claims of the Church, but have faithfully taken up the public collections appointed by the Synod.

CUMMINSVILLE AND WATERDOWN.—The Rev. Mr. McLean, pastor of the congregations at Wellington Square, Waterdown, and Cumminsville, dispensed the Communion at the latter station

on the 30th January, when eleven members were added to the roll.

Mr. McLean and the congregation at Waterdown, desire to express their gratitude to Mrs. Fergusson of Woodhull, for her very efficient aid to the schemes of the Church, and also for the gift of a silver communion service, lately presented for the use of the congregation.

DR. DUFF DESCRIBED BY KIRWAN.

When Dr. Murray of Elizabethtown, New Jersey, better known as Kirwan, was lately in Europe, he wrote a series of letters, on men and things, as he found them. In his *fourth* letter there is a graphic account of the Anniversary of the British and Foreign Bible Society, and of the speakers who took part in the proceedings. After describing the famous Exeter Hall, and noticing Lord Ashley, who presided at the meeting, and several of the distinguished noblemen who were upon the platform, he thus proceeds to speak of the Prince of Missionaries:—

"But, beyond all question, the man of the meeting was Dr. Duff, the great Scotch missionary at Calcutta. I had heard of him—I had read his powerful and moving addresses and communications; but now I saw and heard him. The day was chilly, and he sat near me, wrapped up in a cloak. He is quite tall, probably six feet two or three inches, when he takes the folds out of his body. He is a very slender man, with a small head, thick black hair combed back from his forehead and temples, deep sunken black eyes, hollow cheeks, and presenting on the whole a worn, sickly aspect. His accent is of the broadest Scotch, and his delivery most furious. When his name was announced, the hall rang again. He commenced like a race-horse, and kept in full gallop to the close of a very long speech. He twisted his body into all possible shapes—at one time, a part of the tail of his coat was over his shoulder; at another he had every available portion of it closely packed under one arm, so as to reveal his waistcoat midway to his shoulders. I never heard such a torrent of information, of history, of invective, of figure and illustration, of vigorous grappling with pantheism, infidelity and formalism, and of earnest exhortation to the whole host of God's elect, to a bold and united assault upon the army of the aliens. And as he traced the progress of the soul emerging from the darkness of nature into the light of revelation, and by the aid of that light ascending step by step, until introduced to the general assembly and church of the first-born in heaven, he held his audience in breathless silence. When he concluded his speech he was dripping with perspiration; and the moment his last words were uttered, he rolled his cloak around him, and amid the tumultuous applause of the house, darted out of the hall."

The Roman Catholic rate-payers of Three Rivers, opposed to the infamous Cathedral Bill, have requested Mr. Brown to present their petition, in opposition to that measure.

The Government intend to proceed with the University Bill.

FREE CHURCH COLLEGES.—The number of Divinity students in attendance at the New College, Edinburgh, is 216. At Aberdeen, 31. Total, 247.

The late Rev. Mr. McChoyne said, in respect of the disruption—not expecting that there would be work or room in Scotland for all the ejected ministers—"I'll go to the transported convicts. No man seems to care for their souls."

FOREIGN MISSIONS.

The following is an abstract of more ample details, given in the January number of the *Home and Foreign Record* of the Free Church of Scotland:—

GALATRIA.—On the 26th September, one of the College students of the first year, Golan CHANDRA BISWAS, eighteen years of age, was baptized by Rev. Mr. Smith, in the Free Church, Wellesley Square. When plied with promises and threats, he displayed much Christian firmness. Rev. Mr. Sinclair mentions the fact, that when a baptism is to take place, the students and others make arrangements for attending the church, and witnessing the dispensation of the ordinance, to those who are abandoning the religion in which they have all been educated.—They come in clean clothes, some of them have Bibles, and all of them listen with serious attention. This is very promising, when compared with the pride and scorn with which they formerly kept aloof.

PUNA.—The Rev. James Mitchell writes, that much excitement prevails among the Puna youth. They see much of the evils of Hindooism, and know also much of the history and doctrines of Christianity, but are sceptical, veering towards deism. The Government schools and Colleges in abjuring all religion, tend to produce this state of matters. Mr. Clarkson, of the London Missionary Society, and Mr. Murray Mitchell, of the Bombay Mission, had visited Puna for the benefit of their health, and were of much service to the Rev. J. Mitchell. Mr. M. Mitchell went over a considerable part of Butler's Analogy with the pupils in the English school, and gave instruction in mental and moral philosophy to young men unconnected with the school, and also assisted in lecturing on the evidences of Christianity. The impression has been wonderful, and may lead to beneficial results.

A journal in the Marathi language has been established to vilify Christianity. Mr. Mitchell has commenced a regular exposure of, and reply to this periodical. Some of the young men connected with it were so well satisfied with the information given in the first lecture, that they moved a vote of thanks to M. Mitchell, for putting them right on so many points.

MADRAS.—The Rev. John Anderson writes, on the 13th October, that he expects about the end of November the arrival of two additional missionaries, Messrs. Blyth and Campbell, and that he is cheered with the hope of seeing again at their post, Messrs. Braidwood and Johnson.—The native preachers are labouring assiduously, and with the hope that the Spirit of the Lord will breathe upon the bones, which are very dry. They glory in preaching Christ to their countrymen in their own tongue.

Two Hindoo girls, who twelve years ago were walking in the streets of Madras as heathen, have, after witnessing a good confession for Christ, and being exposed to Hindoo deceit and violence, been baptized.

At no period have the educational prospects of the Mission been brighter. There are at present on the roll of Madras central Institution, and

its four branches, under a thorough system of Bible instruction, 2161 pupils, about one-fourth females, nearly all of caste. It takes about £2000 a year to carry on the five schools for boys, with five for girls attached to them. Since the disruption in 1843, the monthly supplies for the schools and mission have come in from Christians in India and at home, in a way to meet, and no more than meet, the monthly demands.

The native ordained Missionaries now preach to audiences amounting to about 1200, of all castes and classes of the Hindoo community.—Of these, one-third are adults, the rest boys and girls from the schools. The native Church now numbers upwards of fifty. The majority of them are from caste families, and are the fruit of the school system. Thirteen of the converts are married to native Christian females.

MARHALESHWAR, NEAR BOMBAY.—J. P. WILLOUGHBY, Esq., who had long been Chief Secretary to the government of Bombay, and member of Council at that Presidency, but now in England, has made over to Dr. Wilson, for the Protestant missionaries of Western India, his grounds (35 acres) and house, with all its furniture. Dr. Wilson accepts the trust, and will put the bungalow into the charge of a native convert. This is one of the most valuable gifts made to the missionary cause in India.

NAGRA.—The Rev. Mr. Hislop gives an interesting account of a Telugu woman, who, after having been under serious impressions, apostatized. She recommenced attending upon the means of grace, but for two years she continued in a cheerless frame, hearing and thinking of Bible truth, but feeling none of its life-giving power, apparently destined to remain a monument of the consequences of grieving the spirit of God. He had mercy in store for him. A discourse on the love of Christ to sinners, was blessed to the relaxing of the dreary winter of her soul. She was admitted into the Church by baptism in October.

JEWISH MISSIONS.

CONSTANTINOPLE.—In the *Ecclesiastical and Missionary Record* for January, we noticed that, on the 25th October, the Jewish quarter of Constantinople had been desolated by fire. A similar, if not worse disaster has befallen these poor people. The Rev. W. Koenig writes, that "once more the school is spared." The quarter consumed was densely peopled with Polish Jews. This visitation will seriously affect the Mission, by scattering the people; while, at the same time, it has had the effect of giving access to Jews, with whom the missionary had never before come in contact.

The Rev. M. Thomson gives an account of a Spanish Jew, who has manifested a deep concern to know the truth, and whom he regards as the most hopeful case of real inquiry that has appeared among them.

The Rabbis adopt the tactics of the Irish priests, and endeavor to intimidate the people, and hinder them from sending their children to school.

HUNGARY.—The good work is not extin-

guished in Pesh. The weekly meetings for prayer and Bible-reading continue. The gospel preached by the Free Church missionaries operates in their absence. Three inquirers have recently come forward, and are receiving instruction. Efforts are being made to keep the work from sinking.

REVIEWS.

KNAPP'S THEOLOGY. LECTURES ON CHRISTIAN THEOLOGY. By George Christian Knapp, D.D., Professor of Theology in the University of Halle. Translated by Leonard Woods, Jr., D.D. Second American edition, reprinted from the London edition. Philadelphia: J. W. Moore, 1853. Toronto: T. Maclear.

Dr. Knapp's system of Theology has been before the American public since 1831. The venerable author died in 1825, after having filled with efficiency the Theological Chair in the University of Halle, for half a century. He was the son, moreover, of the distinguished friend and associate of Franke, one of the venerable founders of the *evangelical system* of Theology, which has given an undying reputation to the University which enjoyed the privilege of his prelections. His talented and pious father had laboured long amid many discouragements, to introduce into the University a practical, a living christianity.

In giving an account of the school to which the author belonged, the learned translator remarks—"The school of Bible Theology was established at Halle, in 1694, by Spener, for the avowed purpose of having Theology taught in a different manner from that common in the German Universities. Spener states that it was common for persons to spend five or six years without hearing or caring to hear a single book, chapter or verse of the Bible read or explained." * * * "The Bible was perhaps less used before the time of Spener, in Protestant Universities, than it had been, under penalty of excommunication, by pious Catholics before the Reformation." The Bible was thus laid aside to make room for the logic of Aristotle and the jargon of the schools; and the blessed gospel of Christ was thrust out of the public seminaries of learning, whilst *uology* and the rankest rationalism, were not only inculcated, but publicly extolled, from the chairs of the learned professors.

Spener, we are informed, distressed and disgusted by those evils which were almost universal in the Theological Institutions of Germany, enlisted the influence of Frederick III. in favour of a reformation in the method of teaching Theology in that country. A new University was thus established at Halle, under Spener, Anton, Brechtspat and Franke, based on principles purely evangelical. The Bible became the text-book, and the leading principle maintained in this school of Theology, has been, the imperative necessity of the indwelling of the Holy Spirit to a right appreciation of Divine truth. The sentiment of Pascal, as quoted by the translator, in his preface, gives the reader, at a glance, the entire object contemplated by this University.—"Divine things are infinitely above nature, and God only can place them in the soul. He has denied that they should pass from the heart into

the head, and not from the head into the heart; and so as it is necessary to *know* men or things, in order to *love* them, it is necessary to *love* divine things, in order to *know* them.

The spirit of the above sentiment pervaded all the teaching of the Halle University; and the system of lectures now so popular among evangelical Churches in Britain and America, are conducted on this principle. This system lies between the province of an uneducated and fanatical utopianism on the one hand, and a pestilential and deadly rationalism on the other.

There have been two schools in Germany, and they have had, in some measure, their representatives in Britain. The one may be called the *Philological*, and the other the *Metaphysical*.—The former piled their system of Theology on an accumulation of Greek vocabules—the latter based theirs on the recondite and obsolete *quiddities* of Aristotle. Both systems are erroneous—each *per se* injurious. That language, metaphysics, and the pure sciences are essentially necessary, as preparatory and scholastic appliances, is universally admitted by all right-minded men, but that either, or both, will qualify any man for the ministry of the gospel, is not the case. Arius, whose opinions disturbed all Christendom, and were condemned by the Council of Nice in 325, learned his philology from Lucian, and carried his criticism into the scriptures of God, from which, by his grammar and his lexicon, he extracted his pestilent heresy. The modern errorist, again, by a system of *rational interpretation*, would rank Jesus Christ with Socrates and Confucius, thereby banishing an inspired christianity from the face of the earth.

After an appropriate introduction on natural and revealed religion, the author, in *two books*—the one on "The Doctrine of God," and the other on "The Doctrine of Man," treats the whole subject of Theology, according to the soundest Bible and evangelical views.

The work is not entirely free from vague and perhaps loose opinions on some questions; but its spirit and tone, as well as the character of the school from which it emanates, are no mean commendations.

AMERICAN MISSIONARY MEMORIAL: edited by H. W. Peirson, A. M., with numerous illustrations. New York: Harper Brothers, 1853. Toronto: T. Maclear.

This excellent volume contains the biographical sketches of some thirty American missionaries, and their wives. Many of them will have been read by our Sabbath-school children—and hundreds have been refreshed by these salubrious streams of juvenile learning. The perusal of them has given an impulse to the piety of many, and has opened the fountains of christian liberality in our churches, which have borne their tributary waters into the great ocean of christian and missionary enterprise.

In our boyhood we were charmed with the perusal of the life of Pliny Fisk, a native of Connecticut, and often did we long to see that little volume again; and we wrote to friends in Scotland and in the United States, for the life of Pliny Fisk, but found it not. We remember well

how our boyish imagination ran wild, and our glowing emotions burst into a perfect effervescence—whilst the fountain of our bubbling tears broke loose in spite of all attempts at stoicism, while we followed the American Missionary, holy Pliny Fisk, over the plains of Gilgal, or saw him dipping his hands in the floods of Jordan, where the man of God divided its waters with the mantle of the ascended Prophet—or wandered with him over the ruins of the town of David, where Messiah, the Prince, was born—or along the coast of Tiberias, where he addressed the multitudes, and fed them with the loaves and fishes—or by the well of Jacob, where he sat when he converted the woman of Samaria—or through those aisles and crumbling ruins of the Holy City, where he preached and prayed, and wrought his miracles, and called sinners to repentance.

Oh! how our imagination, in those days of young, warm zeal, became lit up with a holy fervour, when we read of Pliny Fisk walking along the borders of "cool Siloam's shady rill;" or crossing the brook Kedron, over which the Son of Man passed on his way to Calvary—or wandering up the dizzy ascent of the Mount of Crucifixion—or musing among the old, dying palms of Gethsemane—or weeping by the supposed tomb of Joseph—or gazing from the summit of Olivet, down upon the ruins of that holy city, over which the Son of Man dropped his bitter tear, ere he uttered the awful sentence of its doom, in the words—"now are they hid from thine eyes." These emotions we well remember, and therefore it is, that, on opening this volume, we immediately looked for the life of Pliny Fisk, and we found it here, surrounded by some *thirty* others—some of which we welcome most heartily.

This volume is admirably designed and opportunely published. Popery says, and Infidelity says, "Where's your unity?" Protestantism—evangelical Protestantism, replies, "look here!!" In this volume you have the lives of Protestant ministers of all denominations. Their *spirits*, their *hearts*, their *end*, their *aim*, their *lives*, their *deaths*, their *heaven*, their *God*, were *one*.—"They were lovely and pleasant in their lives, and in their death they were not divided."—2 Sam. i. 23.

These are few better books against Popery and Infidelity.

THE MARTYRS, HEROES AND BARS OF THE SCOTTISH COVENANT: by George Gillilan, A. M., New York: Carter & Brothers, Hamilton: D. McLellan.

The design of the work is to present an account of the history of the Scottish Covenant, and of those who fought and gained the battle of a century. It is the history of men and of events of which every Presbyterian is justly proud—to which Protestantism and civil and religious liberty are largely indebted.

The author, besides recording historical facts, makes very sensible deductions, applicable to the exciting times in which we live. His work is calculated to keep alive the spirit that animated the men, of whom the world was not worthy.—

We would remind those who read novels for their excitement, that truth is stranger than fiction; that the perusal of Mr. Gillilan's little book will leave a more healthful impression upon the mind than the most brilliant creations of the best of novelists.

THE COURSE OF FAITH: OR THE PRACTICAL BELIEF DEVELOPED. By John Angell James. New York: Robert Carter & Brothers. For sale by D. McLellan, Bookseller, King Street, Hamilton.

The author's prolific pen has perhaps never been better employed, than in this treatise on Faith. The work consists of thirteen chapters. Faith in general—Faith in Justification—Sanctification—the Joy—the Work—the Victory of Faith—Faith in Prayer—in hearing the Word—Strong Faith, including Assurance—Faith in reference to Temporal Blessing—Faith in Exercise, in reference to Affliction—in reference to Death—and in relation to Heaven.

We like the healthful and vigorous tone of this work. While not deficient in the gentle, the affectionate, and the sentimental, it combines the doctrinal, the practical, and the experimental. It is the good old school divinity of the non-conformists—the theology of the Bible.

THE DAUGHTERS OF CHINA: OR SKETCHES OF DOMESTIC LIFE IN THE CELESTIAL EMPIRE. By Mrs. Bridgman. New York: Robert Carter & Brothers. Hamilton: D. McLellan.

This is an appeal to Christian females, by the wife of a missionary, on behalf of the daughters of China. The ignorance and degradation of the great proportion of Chinese females is delicately but truthfully portrayed. The little work, which is chiefly descriptive, is very entertaining, and may be profitable in teaching Christians to value their own privileges, and in drawing out their sympathies in behalf of the millions who are the victims of horrid superstition and ignorance.

THE SPRING-TIME OF LIFE; OR, ADVICE TO YOUTH. By David Magie, D. D., Elizabethtown, N. J. New York: Carter & Brothers. D. McLellan, Bookseller, Hamilton.

As its title imports, this book has been written especially for the young. It contains the counsels of age, and the experience of a very long protracted ministry. The work is composed of seventeen chapters, on as many different subjects. These are treated in a plain and earnest manner. The affectionate author desires to leave some memorial to the rising race, of the deep interest which he feels in their present and future welfare. Whilst recommending the proprieties of life and amiable manners, as enhancing the Christian character, and greatly adding to their possessor's usefulness, and whilst recommending some useful calling to be perseveringly followed, on a well considered plan, in order to prosperity, the venerable author emphatically declares, that "Religion is the principal thing," and that in order to enlarge the scope of thought and of rational and spiritual enjoyment, the powers of mind must be brought into contact with things intrinsically great and grand. "The effect of genuine conversion, in moving and expanding

the mind, is surprising." No other lessons make so powerful an impression, nor secure such mental development.

THE MAPLE LEAF.—A Canadian Monthly Magazine, published in Montreal, by Robert W. Lay. The *Maple Leaf* contains 32 pages, octavo, and is got up in a respectable style. Although not a religious periodical, it is of a decidedly moral character, and well adapted for juvenile readers. Each number contains some appropriate illustrations, and generally a piece of music. Patterns of useful and ornamental work are also given with explanations.

Since the above was written, Mr. Lay, who was successfully canvassing for his periodical, in this city, has been removed by death. He died suddenly on the 18th ult.

THE IRISH PRESBYTERIAN.—Such is the title of a very respectable Magazine, which has been laid on our table by Mr. D. McLellan, Bookseller, Hamilton. The *Irish Presbyterian* is published monthly in Belfast, Ireland. As a Religious Journal, it contains illustrations of scripture, analyses of texts—biography and interesting selections. As a Denominational Journal, it defends protestantism against popery and infidelity. It is *Presbyterian*; and as a *Missionary Journal*, it will contain a digest of the most important facts in the Home, Foreign, Jewish and Colonial fields.

Mr. McLellan will order it for persons desiring to become subscribers. The price, *five shillings* per annum, in all cases to accompany the order.

When going to press, we received the February number, direct from the publisher, who will accept our thanks.

A more extended notice, and extracts, will be given hereafter.

COLLECTANEA LATINA: sive Ecclesiasticæ Antiquitatis Monumenta Eximia: ex Patrum Operibus, in usum Classis Theologicæ, excerpta. Accesserunt Pancula Quædam ex Libris Institutionis ven: celeberr: g: Jo. Calvini. Toronto, 1853.

This work, which is edited by the Rev. M. Willis, D. D., Professor of Theology in Knox's College, Toronto, is composed of excerpts from the writings of the distinguished Latin Fathers—Tertullian, Minucius Felix, Cyprian, and Augustine, to which are added extracts from Calvin. The voluminous and expensive original works are not within the reach of many students. With the view of making the theology of these venerable authors to some extent known, and easily accessible to divinity students, as well as for weekly exercises in Latin readings, the volume under notice has been compiled.

The edition is small; but a few extra copies, for the supply of such as desire to possess this epitome of ancient Divinity, are for sale by Mr. Barnes, at the Agency Office of the Presbyterian Church of Canada, Toronto.

THE ANGLO AMERICAN MAGAZINE: T. Maclear, Yonge Street, Toronto.

This Magazine is rising deservedly in popular favor. The February number is at least equal,

if not superior to any of its predecessors. It is a Canadian work, and to a large extent original.

THE YOUNG MAN'S CHRISTIAN YEAR, OR TWELVE HINTS TO YOUNG MEN; by the Rev. J. C. Ryle, B. A., author of "Wheat or Chaff," &c. New York: Carter & Brothers. Hamilton: D. McLellan.

Within small bounds the author has condensed a large amount of valuable instruction. We know of no manual better adapted to the requirements of the times and the circumstances of the class for whose benefit it is written.

HOPE FOR IRELAND.

God has evidently overruled the famine in unhappy Ireland, for opening up the country to the christian missionary. Scripture readers are now sowing the incorruptible seed in all corners of the land.

The philanthropic mind cannot contemplate the expatriation of a noble but degraded people without a pang. Before the famine, while the lives of missionaries were insecure, and the South shut against the Bible and its colporteurs, the only remedy for the benighted people was their removal. Now, Providence seems to have opened up new and unexpected sources of hope for them.

Perhaps no part of the world presents, at the present time, a more promising missionary field than Ireland. God has given many tokens of his approbation to the Churches who have engaged in its evangelisation.

The following will be read with deep interest
EMIGRATION TO IRELAND—BALLINGLEN.

The tide of emigration flowing from Ireland would be of doubtful benefit to that country were it not that the outward movement, by bearing away the present occupants of the soil, tends to induce a counter current of emigration to Ireland. The hope is, not that some millions of Irishmen are being exported, but that room is being made for a race of improvers. Whilst Irishmen are looking towards America or Australia, farmers on this side of the Channel are looking towards Ireland as a desirable place of residence. Yet the emigration to Ireland bears no proportion to the emigration from Ireland. English farmers admire the fertility of the sister isle, and the cheap wants of its farms; but they do not, to any extent, avail themselves of the advantages it affords. They are afraid to settle in a land where superstition would stigmatise them as heretics, whilst law could afford them no security against priestly persecution. English capital will find investment, and English farmers will locate themselves on the sister isle; but the movement must necessarily be partial and gradual.

In the meantime a question has been asked—may the desired effects not be in a great measure, produced by educating Irishmen in the habits and acquirements of the English farmer? An experiment, well worthy the attention of the philanthropist, is now being made to solve the question.

For some years past, a farm in the county of Mayo has been rented, by a society in Scotland, for the purpose of establishing a Protestant and industrial institution. A schoolroom for the accommodation of the youth in the neighborhood, and a Scotch overseer provided to initiate them into the Scotch method of farming. The school has been well attended, chiefly by the children of Roman Catholics, and the whole undertaking is in the most prosperous condition. It was found,

however, that much of the benefit that might accrue from the institution, was frustrated by the children returning to their parents, and Popish influences, at night. To obviate this, in some measure, 26 of the pupils were boarded with the schoolmaster—the funds of the society not admitting provision to be made for a greater number.

At this stage of affairs it was suggested that an educational institute, of a more comprehensive character, might advantageously be established. The lands of Ballinglen, on which the farm is situated, are at present advertised for sale under the Encumbered Estates Act. It is proposed to purchase this estate, for the purpose of affording a sound Protestant and general education to children, selected for the purpose from the surrounding schools; the principles and practice of husbandry to be exemplified on the farm already established, which may ultimately become a model farm for the benefit of the whole district. The lands purchased are to be vested in four trustees, two in Scotland, and two in England, and the management is to be vested in a board of directors chosen by the subscribers.

A meeting is to be held to-day at Freemasons' Hall, in order that all who are disposed to assist in the undertaking, may have an opportunity of hearing the arrangements of the proposed educational institution detailed by the Rev. Dr. Duff, from Edinburgh, and the Rev. Dr. Dill, from Ireland.

It is worthy of remark that this society is not sectarian in its principles. As the great aim of the society is simply to disseminate Bible truth and agricultural knowledge, the board of directors may consist of gentlemen of any Christian denomination. On such a catholic basis, the educational institute will stand as an experiment of the utmost import to Ireland; an experiment whether or not Ireland shall have a native race of Irish farmers, not only emancipated from Popish darkness, but capable of disseminating throughout the country, those agricultural methods that have done so much for England and Scotland.—*St. Jan. Chronicle.*

PUBLIC EVENTS.

ENGLAND.—The Derby ministry having been defeated in the British Parliament, resigned.—Lord Aberdeen, a Scotch Presbyterian, is now Prime Minister.

FRANCE.—The Empire has been re-established in France, in the person of Louis Napoleon III. The reaction which has taken place since 1848, has left France in a much worse state than under the reign of the selfish but sagacious Louis Philippe. The Emperor has been married to a Spanish lady, the Countess of Teba, daughter of the late Duke Penamando, who married, when *Senor Montijos*, a Miss Kirkpatrick, of the Closeburn family, Scotland. She is a Papist. It is believed that the Pope will come to Paris in May to the coronation. Alarm is excited in France at the pretensions of the Romish Church, which are alike opposed to liberty of conscience and civil freedom. Warlike preparations on a large scale are going on in that country and in England, which show that the peace of Europe is not considered safe, while Louis Napoleon has so much in his power.

TUSCANY.—THE MADIAT.—Francesco Madiai and his wife are still incarcerated by the Tuscan authorities, for reading the word of God.—A report was circulated that Francesco had fallen a victim to the cruelty of the Grand Duke; but he still lives, or rather endures a lingering

death in the prison. The report of his death in such circumstances, has awakened much sympathy on behalf of himself and wife; and indignation at the treatment which they, and we believe many others, are receiving at the hands of a professedly christian government.

FAMINE IN MADEIRA.—The vine and potato crops have failed, and the inhabitants are suffering from want of food. Relief has been sent from Protestant countries to those who persecuted the Bible-readers of Madeira—who imprisoned and finally drove Dr. Kalley from the Island.

EXTRACT OF A LETTER TO REV. DR. WILLIS.—We have in progress an interesting revival of religion among the coloured people here. Quite a number are rejoicing in hope, and others are enquiring what they must do to be saved. We have manifest tokens of Divine approbation upon our work. Among the young converts, a few have but lately escaped from slavery. The Lord be praised.

HIRSH WILSON.

ST. CATHERINES, C. W.,
Feb. 22, 1853.

HIDDEN BEAUTY IN A WORD.

Trench, in his interesting work on the Use of Words, exhibits the hidden beauty of the word *tribulation*. Its ordinary signification is affliction, anguish, sorrow. Men pray against it, and shrink from it as if it were a positive evil. But its meaning is calculated to calm the unrest of the tried heart. It is derived from "*tribulum*," the Roman name of the threshing instrument or roller, whereby the husbandman was wont to separate the corn from the husk; and "*tribulatio*," signified the act of separation. Tribulation, therefore, is nothing but the threshing of the inner man, whereby it is separated from the husks and chaff, which would unfit it for the garner of heaven.

What, then, are our afflictions but acts of holy and faithful love! Our heavenly Father loveth us; and because he loveth us, he takes away our precious things. He deals with us somewhat after the manner of an ancient painter with his pupil. This young artist had genius, and produced a picture of great merit which was greatly admired by all. His young heart now swelled with vanity. He laid aside his palette and pencil, and sat before his easel admiring the offspring of his own genius.

One morning he found his beautiful creations expunged from the canvas. He wept bitterly. His master appeared and said, "I have done this for your benefit; the picture was ruining you."

"How so!" demanded his pupil.

"Because, in the admiration of your own talent, you were losing your love of the art itself. Take your pencil and try again."

The youth dried his tears; seized his pencil, and produced a master piece; which but for this severe trial, he would in all probability never have executed.

And thus, when we are vain and haughty in our prosperity, when we worship the gift and forget the Giver; when earthly affection-like husks on grain, enclose our hearts, God, in pure love, applies the flail of tribulation. He submits us to temporary pain that he may save us from everlasting ruin. O, this is true love indeed; and blessed are they who permit their trial to accomplish this loving purpose. They, and they only shall gain a place among the noble multitude revealed in the glorious vision of the Revelator, of whom the Elder said, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—*Zion's Herald*.

THE SCOTCH RAGGED SCHOOLS.

Dr. Duffield, in a recent letter to the Christian Observer, from Edinburgh, speaking of Dr. Guthrie, one of the celebrated ministers of Edinburgh, thus describes the ragged schools, of which he is the founder:

"Dr. Guthrie is one of Scotland's great preachers, of whom she may well be proud; but on a still more interesting account than that of his preaching. He is the originator and promoter of what are called the 'Ragged Schools,' which are so eminently calculated to do good, conducted as they are at present. Among the children of the poor, hundreds and hundreds are found but illy fed and illy clad. Their parents are worthless, intemperate, and often seeking the means of their vicious indulgence, by forcing their children to beg. They are two ragged and filthy to be received anywhere with decent children, and they have no means or opportunity, no care or desire, for an education. They grow up amid the filth and vices of their parents, and know not, nor care, for anything better. The doctor's anxieties were awakened for this class of poor, wretched little ones; and the result of his efforts has been that schools have been formed, in which these poor outcasts are received and taught the rudiments of a good moral, religious, and scientific education. Teachers are employed, and supported by benevolent contributions, to take charge of the schools. The Children come to school bare footed, in their rags and dirt. They are received in a room for the purpose, stripped of their rags, and washed in baths prepared for the purpose. The shower-bath is first given, and then their person rubbed with coarse towels, either by those able to do it for themselves, or by nurses provided, when they are too young. After this, each one receives and puts on a suit of clean clothes; and after gathering up his or her rags, and tying them together, hangs them on the nail appropriated to their use respectively. When this is done, they are furnished with a good, plain, substantial breakfast. For an hour or two afterwards they are engaged in learning to read and write, &c. Then they are employed for a time in various works of industry—sewing, knitting, shoe-making, &c., and in whatever available way they can be taught to be skillful, in some useful form of labor. The products of their industry go to aid the fund for the support of the schools. An hour during the morning is allowed for play. Then they partake of another meal; and after the occupation in like manner for a period in the afternoon, return in their ragged clothes to their parents. The reason why they are not permitted to take their decent garments home is, that their worthless, idle parents would quickly sell, or pawn them for money, with which to procure intoxicating liquor. Poor, starving children are thus attracted, fed, helped, and elevated; and enjoying religious instruction, being taught also to sing, and being made to experience something better than the degradation of their state at home, they are excited by desires to benefit themselves and their parents."

WHITE AND BROWN BREAD.

Professor Johnson, a Scotch chemist, has an article in Blackwood's Magazine for June, on the nutritious properties of various kinds of bread. He compares white and brown bread, so called, as follows:

The solid parts of the body consists principally of *fat, muscle and bone*, which are liable to constant waste, and require to be constantly renewed. The fluids contain the same substances of which the solids are composed; in a state of solution mixed with saline matter. That food is the most nourishing, which supplies the ingredients which forms these components of the body most abundantly, or in proportions most suited to the actual wants of the individual, to which it is given.

The grain of wheat consists of the inner grain

and the skin. The former, when ground, gives the flour; the latter forms the bran. The entire grain, ground and unbolted, is called the *whole meal*, and contains all the bran.

How much do these respectively contain of those ingredients which compose the several parts of the human system?

Professor Johnson's experiments with regard to this, substantiate the following facts.

A thousand pounds of each of these descriptions of grain, contain of the three several ingredients the following proportions:

	Whole Meal.	Flour.
Muscular matter.....	156 lbs.	130 lbs.
Bone material.....	170 "	60 "
Fat.....	28 "	20 "

Total in each..... 354 lbs. 210 lbs.

Thus it will be seen, that in every particular in which food is useful for nourishment, the brown has the advantage over the white bread. For the only purpose, then, for which food ought to be used, the nourishment and health of our bodies, the coarse bread ought to be preferred.

A STREET SWEENER.—Not long since, a gentleman was crossing one of our streets, where a little girl was sweeping off the mud. Her little hand was opened as he passed, and he placed, as he supposed in his haste, a penny therein. She immediately followed him, calling "gentleman, gentleman, see what you have given me." The gentleman stopped, and she handed him an *Eagle*, saying, she did not think he meant to give her more than a penny. He asked her why she did not keep it. She replied, "that would not have been right." He looked at her with astonishment, and enquired of whom she had learned that. "In the Sunday School" was her reply. He then inquired her name, age, and residence. Her mother, she said was very poor, and lived in an obscure place. While he was talking with her, some fifteen or twenty persons were gathered around them, and a contribution was proposed, which resulted in the sum of about fifteen dollars. The gentleman called to see the little girl and her mother; and finding the statement he received verified, placed the mother in a tenement of his own free of rent; and has taken the little girl to educate.—*N. Y. Observer*.

ONE HEART HARRY.—Have you made one heart happy to day? Envid privilege. How calmly you can seek your pillow; how sweetly sleep! In all this world there is nothing so sweet as giving comfort to the distressed, as letting a sun-ray into a gloomy heart. Children of sorrow meet us wherever we turn; there is no moment that tears are not shed and sighs uttered. Yet how many of those tears, those sighs, are caused by our own thoughtlessness? How many a daughter wrings the very soul of a fond mother by acts of unkindness and ingratitude? How many sons force tears of anguish from the eyes of unhappy fathers? How many husbands, by one little word, make a whole day of sad hours and unkindly thoughts? How many wives, by angry recriminations, estrange and embitter loving hearts? How many brothers and sisters meet but to vex and injure each other, making wounds that no human art can heal? Ah! if each one worked upon this maxim day by day, "strive to make some heart happy," jealousy, revenge, madness, hate, with their kindred evil associates, would forever leave the earth. Our minds would be so occupied in the contemplation of adding to the pleasures of others, there would be no room for the ugly friends of discord. Try it, ye discontented, forever grumbling devotees of sorrow, self-caused—it will make that little part of the world in which you move, as fair as Eden.

LATE HOURS.—A reform might be made in late hours at parties, by writing on the cards of invitation—"From seven till ten."

THE RIVER JORDAN.

The manner in which the Jordan has lately come under our notice, and the prominence given to that river in the Sacred Books, awaken the desire to know something of that famous stream. This desire we are enabled to gratify with more advantage than at any former period; for the portion of the river which is alone of any Scriptural interest, and which, until lately, was known at only two or three points, has now been explored through its whole length. This portion is that which extends between the Lake of Tiberias and the Dead Sea; and the explorer is Lieutenant Lynch, of the American navy, who, at his own request, was sent by the government with a party of picked men, and with proper boats, on this particular and very interesting service. This was in 1848. It is true that, in the preceding year, the whole of this portion of the river had been explored by one of our own officers, Lieut. Molyneux, of H. M. S. *Spartan*. But the river was too low to enable him to pass down in his boat from one lake to the other, as the Americans did. It was carried partly on a camel, and this officer made his journey by land. Besides, even if he had done this, the public would not have reaped the benefit, for his untimely death prevented the results of his observations from being imparted to the world. The notes which he left were also in cypher, and not likely to be rendered available; and their value is now, indeed, superseded by our acquaintance with the more complete exploration by Lieut. Lynch and companions.

The boats provided in America for this service were of metal—one of copper and the other of galvanized iron. These were mounted on tracks and drawn by camels from the sea shore across the country to the Lake of Tiberias. Here the only native boat upon that once populous lake was taken into the service of the party, and the three proceeded together to thread the whole course of the lower Jordan to the Dead Sea.

The descent by the river occupied no less than a week. So great were the difficulties caused by the rapids, that in two days not more than twelve miles were accomplished; and on the third day the wooden boat brought down from the Sea of Galilee was abandoned on account of her shattered condition. None but metal boats could have stood the severe work of the passage. It was, nevertheless, made at the time of flood—at the same season that the Israelites passed the river—and which, although the most unfavourable without boats, should be the most favourable with them. In fact, it is stated, that a few weeks earlier or later the passage down the river in boats would, as in the case of Lieut. Molyneux, have been impracticable, from the want of sufficient water to carry them over the rapids.

The wide and deeply depressed plain or valley (Ghor) through which the river flows, is generally barren, treeless, and verdureless; and the mountains, or rather cliffs and slopes, of the river uplands, present for the most part, a wild and cheerless aspect. We have no generalized description of the river; but the following condensed description, which applies to the central part, may be taken as sufficiently indicating the general character of the whole:—

"The mountains towards the west rose up like islands from the sea, billows heaving at their bases. Deep rooted in the plain, the bases of the mountains heaved the garment of earth away, and rose abruptly in naked pyramidal crags, each scar and fissure as plainly distinct as if it were within reach, and yet we were hours away; the laminations of their strata resembling the leaves of some gigantic volume, wherein is written, by the hand of God, the history of the changes he has wrought. The plain, that sloped away from the bases of the hills, was broken into ridges and multitudinous conelike mounds, resembling tumultuous water at the meeting of two adverse tides; and presented a wild and chequered tract of land, with spots of vegetation flourishing upon the frontiers of

irreclaimable sterility. A low, pale, and yellow ridge of conical hills marked the termination of the higher terrace, beneath which swept gently this lower plain with a similar undulating surface, half redeemed from barrenness by spare verdure and thistle-covered hillocks. Still lower was the valley of the Jordan—the sacred river! its banks fringed with perpetual verdure, winding in a thousand graceful mazes; the pathway cheered with the songs of birds, and its own clear voice of gushing minstrelsy; its course a bright line in this cheerless waste. Yet, beautiful as it is, it is only rendered so by contrast with the harsh calcined earth around."

The waters of the Jordan are described as being clear and transparent, except in the immediate vicinity of the rapids and falls; and numerous fish are seen in its deep and steady course. There is no trace of the lions and bears which once were found in the thickets; but the tracks of a leopard were observed, and several wild boars were noticed.

On approaching the Dead Sea, the mountains on either hand recede, or rather the cleft which forms the valley of the Jordan widens, having a broad plain traversed by the river—the portion on the west being called "the plain of Jericho," and that on the east the "plains of Moab." It was here that the Israelites crossed; and here, probably, that Jesus was baptized of John, when multitudes resorted to his baptism. In that belief, and in the persuasion that the same spot was the scene of both events a pilgrim host comes yearly from Jerusalem at Easter to bathe in the Jordan. This part of the river has, therefore, been the most visited and is best known. The American expedition adds nothing to the information previously possessed respecting this portion of the river. The lofty mountains that bound the valley of the Jordan on both sides, continue to bear the same essential characteristics which have been already indicated. Those to the west are the most precipitous; while the eastern, rising by a more gradual slope, attain to nearly double their elevation. The plain, generally, is bare of vegetation; but about a mile from the river, a meagre sprinkling of shrubs begins to appear, giving the plain here much the appearance of the Arabian desert. Half a mile further we descend to a lower stage of the plain, into what may be properly regarded as the outermost channel of the river. This is separated from the higher level by a bank of marl or clay, from thirty to forty feet in height, generally precipitous, but cut through in many places by channels, formed, perhaps, by the passage of the water that falls in the rainy season upon the upper plain. The plain, all along the base of this high bank, is covered with mud, but clay predominates towards the river, on approaching to which, one is soon involved in a jungle of luxuriant shrubs and low tangled bushes. The immediate banks of the river are covered with a low luxuriant forest of willows, oleanders, tamarisks and canes. The highest of the trees do not attain an elevation of more than five or six inches in diameter. The willow is held in high estimation by the pilgrims, who prefer it for staves, which they dip in the river and preserve as sacred memorials. It is this part of the channel, this lower terrace, covered towards the stream with jungle, which is overflowed with water when the river is in flood. Hence the Scripture alludes to the wild beasts driven from their retreats in the thickets by "the swellings" of the Jordan. Jer. xlix. 19. The inundation does not now, nor is there any probability that it ever did, extend beyond the wooded verge of this lower terrace. Just beyond this narrow fertile tract, the ground rises severalfect, and the region extending thence to the high bank, is quite too

* Lynch's Narrative of the Expedition to the Dead Sea and the Jordan, pp. 232, 233.

† They say "a tiger," ignorant that Palestine never had tigers.

elevated to allow of the supposition of its being inundated by the overflowing of the river. It exhibits no traces of such inundation; and although the river is usually visited at the season of flood, in the spring, no traveller has ever seen the water extend beyond the narrow verge already described. The language of the text, "Jordan overfloweth all his banks all the time of harvest" (Joshua ii. 15.), does not necessarily imply an inundation of greater extent than this.

In its proper channel, when the bed is full, but not overflowed, the river is in this part from thirty-five to forty yards wide. The stream sweeps along with a rapid turbid current. The water is discoloured, and of a clayey hue, not unlike that of the Nile, and although muddy, is pleasant to the taste. It has the appearance of being deep; but we do not know that the depth has been ascertained. Persons entering the stream are soon out of their depth, and are borne rapidly towards the Dead Sea by the current.

It will, from these particulars, be seen that although only relatively and historically an important river, the Jordan still satisfies abundantly all the statements made in reference to it by the sacred writers. It still "overfloweth all its banks in harvest;" and a miracle would be no less necessary now than in the days of Joshua, to enable an immense multitude of men, women and children, and flocks and herds, unprovided with boats, to pass it at that season.—*Kitto*.

A YOUNG LADY'S REASONS FOR NOT DANCING.

1. Dancing would lead me into crowded rooms and late hours, which are injurious to health and usefulness.
2. Dancing would lead me into very close contact with very promiscuous company, and evil communications corrupt good manners.
3. Dancing would require me to use and permit freedoms with the other sex, of which I should be heartily ashamed, and which I believe to be wrong.
4. My parents and friends would be anxious about me if I were out late, keeping company with they know not whom.
5. Ministers and good people generally disapprove of dancing, and I think it is not safe to set myself against them. If a thing be even doubtful, I wish to be on the safe side.
6. Dancing has a bad name, and I mean to study things that are pure and lovely and of good report.
7. Dancing is generally accompanied with drinking, and I see drinking produces a great deal of evil.
8. I am told dancing is a great temptation and snare to young men, and I do not wish to have anything to do with leading them astray.
9. Dancing unfit the mind for serious reflection and prayer, and I mean to do nothing that will estrange me from my God and Saviour.
10. There are plenty of graceful exercises and cheerful amusements, which have none of the objections connected with them that lie against dancing.

THE LIGHT-HOUSE OF THE WORLD.

"Life lies before you, young man, all gleaming and flashing in the light of your early hopes, like a summer sea. But bright though it seem in the silvery sheen of its far-off beauty, it is a place where many a sunken rock and many a treacherous quicksand have made shipwreck of immortal hopes. And calm though its polished surface may sleep, without a ripple or a shade, it shall yet be overlying to you by the darkness of the night, and the wildness of the tempest. And oh! if in these lonely and perilous scenes of your voyage, you were left without a land-mark or a beacon, how sad and fearful were your lot.

But blessed be God! you are not. Far up on the rock of aros, there streams a light from the Eternal Word, the light that David saw, and rejoiced; the light that Paul saw, and took courage; the light that has guided the ten thousand times ten thousand, if it have already reached the happy isles of the blest. There it stands, the Pharos of this dark and stormy sea, with a flame that was kindled in heaven, and that comes down to us reflected from many a glorious image of prophet, apostle and martyr. Many a rash and wicked spirit has sought to put out this light, and on the pinion of a reckless daring, has furiously dashed itself against it, but has only fallen stunned and blackened in the surf below. Many a storm of hate and fury, has dashed wildly against it, covering it for a time with spray, but when the fiercest shock has spent its rage, and the proud waves rolled all shivered and sullenly back, the beacon has still gleamed on high, and clear above the raging waters. Another storm is now dashing against it; and another cloud of mist is flung around it, but when these also have expended their might, the rock and the beacon shall be unharmed still. "We have a more sure word prophecy, wherunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts." When this promised time shall have come, when the dawning dawn shall have broadened and brightened into the perfect day, then, and not until then, shall the light of this sun-beacon pale before the brightness of that day, whose morning is Heaven, and whose noonday is eternity. But until then in spite of the false lights that flash upon our track, and gleam fitfully from billow to billow, our steady gaze and our earnest heed shall be to this sure word of prophecy, and the motto we shall ever unfurl to the winds, shall be, "the Bible, the Bible, the light-house of the world."

FILIAL REVERENCE.—When Sir Thos. Moore was Lord High Chancellor of England, (an office second only in rank to that of Archbishop of Canterbury,) he was wont publicly, upon his knees, to beg the blessing of his father, who was one of the judges of the Court of King's Bench. The loosening of the tie between parents and children is one of the worst features in our times. St. Paul calls the fifth "the first commandment with promise;" and certainly there is no duty which seems to bring its own reward so speedily along with it as the religious education of children. Let parents ponder well that fearful threat made by God to Eh. "Behold, I will do a thing in Israel, at which the ears of every one that heareth it shall tingle. I will judge his house forever, because his sons made themselves vile, and he restrained them not." (1 Sam. iii. 13) And let children remember that no less alarming one. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall peck it out, and the young eagles shall eat it." Prov. xxx. 17.

EXCELLENT PUBLIC SENTIMENT.—Gov. Crosby, in his message to the Legislature of Maine, says:—"That the people of the State demand a law sufficiently stringent to close effectually every haunt of intemperance within its borders, is undeniably true." This is a most desirable state of public sentiment. The editor of the *Vermont Chronicle* well remarks:—"When the people of a State have arrived at a point where they 'undenably' are resolved to break up by law 'every haunt of intemperance,' when they are resolved that the traffic in intoxicating drinks as a beverage shall be outlawed and placed in the same category with counterfeiting and gambling, then the power of the enemy is effectually and beyond recovery broken. There may be skirmishing here and there—it may take considerable time to drive the demon from all his fastnesses, but there is a tremendous energy in the public

will, when thus aroused and enlightened, and it will be executed."
This question of Temperance is likely to agitate the whole country; and we trust, the cause is destined to gain a final and complete triumph. Why should intelligent, moral men, allow our towns and cities to be cursed by such haunts of vice and ruin as Coffee-houses? Why should any people be willing to be taxed to prosecute criminals, made criminals by the sale of alcoholic liquors, and to support the poor, reduced to poverty and degradation by the same means? Where, we ask, is the advantage to any town, to any city, or to the county, to overbalance the cost and the misery resulting from the trade? If there are men anxious to enrich themselves by tempting and running the unwary, and reducing families to wretchedness, what motive can induce any enlightened community to be willing to allow them to do so? There are evils enough, most certainly, without licensing establishments to rob men of their senses and of their money, and then to degrade them below the brutes.

A LECTURE AGAINST THEATRES.—Rev. Dr. Thomson, of Buffalo, took occasion on the completion of a new and costly theatre in that city, to give utterance to the Christian estimate of these places of amusement. His sermon, as noticed in the *Advocate*, was evidently a direct and powerful attack upon the theatre, sustained by the suffrages of the wise and good of all ages, and by the evident front they bear. "In America," as is reported, "it had always born a bad reputation, and he should not at this late day go into an argument to prove that it had earned and deserved it, for no man, whose opinion was worth anything on a moral question, would deny the fact. If some evidence, however, was wanting, it could be had—Mr. Macready, the celebrated English tragedian, than whom no man in the world better knew a theatre, inside and out, before and behind the scenes, having recently retired from the stage, had given utterance to his opinion in the following words: 'None of my children shall ever, on any pretence whatever, enter a theatre, or have any visiting acquaintance with actors and actresses.' He denounced, too, the habit of advertising them in journals pretending to have regard for the public morals." The lecture, adapted to an exigency there, has evidently produced a marked and salutary effect.—*N. Y. Evangelist.*

CARDS.

Cards are superfluous with all the tricks
That idleness has ever yet contrived
To fit the void of an unfurnished brain.
To pamper dulness, and give time a share.

Cards were introduced in the reign of Charles the VI, of France, to amuse that monarch during his illness. "It is very strange," says Addison, "to see persons of good sense passing time away in shuffling and divvying a pack of cards; with no other conversation than is made up of a few game phrases, and no other ideas but those of black and red spots ranged together in different figures."
Card-playing is not only a reckless waste of time, but an undignified and grovelling occupation—it excludes rational conversation, the most elevated of all social enjoyments—it excites envy, repining and bad temper—it generates a mean and scheming disposition of mind, terminating in chicanery and gambling—the morals and reputation, the temporal and spiritual interests of men, are not only periled, but, in numberless instances, sacrificed by the baneful influence of a practice so inimical to the character of a Christian. St. Vincent de Paul, a canonized saint, was not proof against its pernicious effects, for it was said of him that he was an agreeable man—only he cheated at cards. Paganini says "a gamester is an object of contempt to all well regulated minds."—*N. Y. Observer.*

ENGLISH PRESBYTERIAN CHURCH.—The Theological College was opened in 1844. Sixty three students have prosecuted in whole or in part, their studies in its classes. Of these, 12 have been ordained to the ministry in the English Presbyterian Church; 6 are labouring as licentiates in it; 4 are ministers or licentiates in the Free Church; 2 have been ordained as ministers in the Reformed Presbyterian Church; 1 is a minister in the United Presbyterian Church; 4 are ministers in the Welsh Colonization Church; several are among the Independents; others are engaged in other duties.

Never any that hoped in God's word were ashamed of their hope.
As good be without our speech as not use it in praising God. Our tongue is most our glory when it is employed for God's glory.
That we may behold death with courage, and look it in the face without terror, we must first see Christ, its conqueror.

RECEIPTS FOR THE RECORD.

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BUXTON MISSION.—The Rev. W. King, Missionary to the coloured population at Buxton, thankfully acknowledges the receipt of a draft for £1 10s. sterling, from the children of the Sabbath School of the Westport Church, Edinburgh, (Rev. Mr. Tasker's,) also \$17 from Mrs. Brand, Chicago.

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We learn from a member of one of the congregations, that the attendance at Oro and Orillia was small, on account of the drifted snow making the roads impassable, and which also prevented the ministers appointed from being present to assist the pastor.

Presbytery of Hamilton.

The Treasurer acknowledges from Ladies' Association, Knox's Church, Galt	£10 0 0
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From Ladies' Association, Knox's Church, Galt	£20 0 0
SAMUEL SPRELL, Treasurer.	

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Port Neuf, per Alex. Young, student	£1 0 0
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