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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, FEBRUARY, 1853.

No. 4.

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### WEEP NOT FOR ME.

Weep not for me, 'tis Jesus calls  
And bids me leave these shattered walls,  
This tenement of clay;  
Exchanging earth's blighted gloom,  
For heaven's own bright immortal bloom  
And unbelieved day.

Weep not for me, earth's rude alarms,  
Its bitter griefs, nor wintry storms,  
Can reach that peaceful shore;  
No racking cares, nor withering flowers,  
No blighted hopes, nor sorrowing hours,  
Where pilgrims roam no more.

Weep not for me, I'm almost home,  
Jesus my Saviour bids me come,  
And beckons me away.  
Farewell dear Friends, a short farewell,  
Till we shall meet, his love to tell  
Through an eternal day.

### Synodical Collections for the Current Year.

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

### MINISTERS' WIDOWS' FUND.

The Treasurer begs to call the attention of ministers, whose rates to the Fund are in arrears, to the first and second regulations adopted by the Synod, on the 11th June, 1852. See Minutes, p. 14, or Record for July last, p. 132.

Notices of arrears and rates falling due on the 1st November, were transmitted through the Post Office in the month of October.

### HOME MISSION COMMITTEE.

The Conveners request, that in future, all letters be addressed to the Secretary, John Burns Esq. Knox's College, Toronto. The Rev. Alexander Gale's address is "Mount Albion, C. W."

### PRESBYTERY OF TORONTO.

An adjourned meeting of the Presbytery of Toronto will be held at Bradford, West Gwillimbury, on Friday, 11th day of February, at 11 o'clock, A.M., for the induction of the Rev. Thos. Lowry.

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

THOMAS WIGHTMAN, Clerk.

### PRESBYTERY OF PERTH.

The Presbytery of Perth is appointed to meet at Bytown, (D.V.) on Tuesday, the 1st March, at Seven o'clock, P. M.

### MISSIONARY MEETINGS.

The Presbytery of Toronto have agreed that a missionary meeting be held in each of the congregations within their bounds—that at these meetings short discourses or expositions of scripture, bearing upon the duty of extending the blessings of the gospel to our fellow-men, and addresses of a missionary character shall be given, and collections taken up to aid the Presbytery in their Home Missionary operations.

The deputations appointed by the Presbytery, will (D.V.) visit the different congregations according to the following scheme, viz.—

#### First List.

The Rev. Messrs. Lowry, Gray, Mitchell and Adams. Mr. Gray, Convener.	
Eldon.....	Wednesday, 16th Feb., 10, A.M.
Thorah .....	" " " 4, P.M.
Oro .....	Thursday, 17th Feb'y, 11, A.M.
Orillia .....	" " " 6 1/2, P.M.
Coldwater .....	Friday, 18th " 10, A.M.
Middle Station. ....	" " " 2, P.M.
Flos .....	" " " 5, P.M.
Vaughan .....	Tuesday, 22nd " 10, A.M.
King .....	" " " 3, P.M.
W. Gwillimbury, Wednesday, 23rd "	11, A.M.
Bradford (W.G.) .....	" " " 6 1/2, P.M.
Innisfil.....	Thursday, 24th " 11, A.M.
Barrie .....	" " " 6 1/2, P.M.

#### Second List.

The Rev. Messrs. Irvine, Wightman, Finlay, and Boyd. Mr. Wightman, Convener.	
Toronto, 2d con. Monday, 14th Feb'y,	7, P.M.
Fisherville.....	Tuesday, 15th " 11, A.M.
York Mills.....	" " " 4, P.M.
Brown's Corners, Wednesday, 16th "	11, A.M.
Melville Church, } Markham .....	" " " 4, P.M.
Knox's Church } Scarboro'....	Thursday, 17th " 11, A.M.
Melville Church, } Scarboro'.....	" " " 4, P.M.

Whitby, (front) Tuesday, 22d	" 10, A.M.
Whitby, (rear) " "	" 4, P.M.
Reach (front) Wednesday, 23d	" 10, A.M.
Reach (rear) " "	" 4, P.M.
Brock .....	Thursday, 24th " 10, A.M.

#### Third List.

The Rev. Dr. Burns, Messrs. Harris and Uro. Dr. Burns, Convener.	
Toronto, 1st con Monday, 21st February, 7, P. M	
Weston .....	Tuesday, 22nd " 11, A.M.
Humber .....	" " " 4, P.M.
East Toronto .....	Wednesday, 23rd " 11, A.M.
Chinguacousy .....	" " " 4, P.M.
Stroetsville .....	Thursday, 24th " 11, A.M.

#### Fourth List.

The R. v. Messrs. McLachlan, McMillan, Alexander and Nisbet. Mr. Nisbet, Convener.	
Norval.....	Monday, 14th February, 11, A.M.
Union .....	" " " 3, P.M.
Caledon .....	Tuesday, 15th " 11, A.M.
Erin .....	" " " 6 1/2, P.M.
Mono .....	Thursday, 17th " 11, A.M.
Acton .....	Friday, 18th " 3, P.M.
Boston .....	Tuesday, 22nd " 11, A.M.
Stewarton .....	" " " 6 1/2, P.M.
Dundas Street.....	Wednesday, 23rd " 11, A.M.
Oakville .....	" " " 6 1/2, P.M.

### PRESBYTERY OF KINGSTON.

According to appointment the first of the Missionary Meetings of the Kingston Presbytery, for the present year, was held at Picton, on Monday, the 10th January. Besides six ministers of our Presbytery, there were two Methodist brethren, Rev. Messrs. Miller, sen. and jun., who took part in the proceedings. Although the night was dark and the weather unfavourable, there was a much larger audience, as well as a much more liberal contribution, than on any former occasion. Indeed, with one or two exceptions, the amount collected and subscribed exceeded any contribution hitherto made, by any congregation within our bounds.

In Demorestville, where the Missionary Meeting was held on the following evening, there was also a large audience. Here we had the same speakers as in Picton, with the exception of the Messrs. Miller, whose place was supplied by the Rev. Mr. Reynolds, the Wesleyan Methodist minister now stationed in Demorestville. The contribution at the meeting was, I believe, like that in Picton, larger than at former meetings. A committee was appointed to take up additional subscriptions.

Belleville was the next place which we visited. Here the Presbytery met on Wednesday, and after hearing an excellent homily from Mr Chesnut, now on trials for license, adjourned, to meet at Roslin, on Thursday. On the evening of Wednesday, the Missionary Meeting was held in Belleville. The attendance was large, and on this occasion we were favoured with the presence and assistance of the Rev. J. Reynolds, of the Methodist Episcopal, Rev. J. Byrnes, of the Wesleyan Methodist, and Rev. H. D. Fowis.

of the Independent Church. Although the contribution was less than on the two preceding years, it is hoped that when the friends who were expected to attend the meeting shall have been waited upon, there will be found no reason for supposing that Belleville is falling behind.

From Belleville we proceeded to Roslin, (Huntingdon) and after the transaction of some Presbyterial business, a Missionary Meeting was held on Thursday evening, in the church. In proportion to the number of our adherents in this locality, the attendance and contributions were fully as large as in any of our congregations.

On Friday, the Presbytery was again constituted in Melrose. (Tyendenaga). Mr. Chesnut delivered, with approbation, a popular discourse, and underwent a satisfactory examination in Greek. On the evening of the day the Missionary Meeting was held. The attendance was but small, but in proportion to the numbers, the contributions were very liberal.

The following appointments of Missionary Meetings were made:—

Kingston—Monday, January 31st

Gunnanogue—Tuesday, February 1st.

Storrington—Wednesday, Feb. 2d, 6 o'clock, P.M.

Dallinahinch—Thursday, Feb. 3d, 10½ " A.M.

WILLIAM GREGG, Pres. Clerk.

### PRESBYTERY OF PERTH.

The Presbytery held its ordinary meeting at Perth, on Tuesday, the 11th January. It continued in session for two days. The most important items of business were the following:—

Two *pro re nata* meetings had been held since last ordinary meeting. At these a call from the Ramsay congregation, in favour of Mr. James Smith, Probationer, recently from Scotland, had been sustained, and subjects for trials prescribed. On the present occasion, the Presbytery heard Mr. Smith's discourses, examined him in Hebrew, Church History, &c., and on a conjunct view of all the circumstances, agreed to proceed with his ordination and induction immediately.

According to appointment, the Presbytery met at Ramsay, on Thursday, the 13th, and, after sermon by Mr. Gourlay, proceeded to complete the solemn services for which they met. Mr. Gourlay presided, and put the usual questions, and Mr. Wardrop offered up the ordination prayer, when Mr. Smith was set apart for the work of the holy ministry, "by the laying on of the hands of the Presbytery." Thereafter Mr. Duncan addressed the minister, and Mr. Fraser the people.

This is a most harmonious settlement, and one likely, by the blessing of God, to do much good.

The Presbytery made the following appointments for holding missionary meetings throughout the bounds:—

Perth—January, 12, at 7 o'clock, P.M.

Blyth—February 14, at 7 " P.M.

Gloicester— " 15, at 11 " A.M.

Oggoode— " 15, at 7 " P.M.

Napton— " 16, at 2 " P.M.

Bell's Corners—Feb. 16, at 7 " P.M.

Gatiness— " 17, at 7 " P.M.

Ramsay— " 21, at 2 " P.M.

Carlton Place— " 21, at 7 " P.M.

Beckwith— " 22, at 11 " A.M.

Gouthern— " 22, at 7 " P.M.

North Gower— " 23, at 12 o'clock, noon.

Dalhousie, St. Andrews—Feb. 24, at 12 " Do.

9th Line—Feb. 24, at 6 o'clock, P.M.

Barnston, McNab—March 8, at 11 " A.M.

Belfrae— " 8, at 7 " P.M.

Pembroke— " 9, at 6 " P.M.

Bristol— " 10, at 6 " P.M.

Collections have been taken up for the schemes in all the churches, on the days appointed by the Synod.

The Clerk was instructed to apply to the Home Mission Committee for four missionaries or catechists.

S. C. FRASER, Pres. Clerk.

### PRESBYTERY OF LONDON.

The Presbytery of London met on the 12th January, in St. Andrew's Church, London.—After that some preliminary business had been disposed of, the attention of the Presbytery was called to the much lamented death of John Fraser, Esq., which took place on the 21st December last, and by which the Lord had been pleased, in his wise but mysterious Providence, to remove from the Church an elder of singular piety and usefulness; when a Committee was appointed, consisting of Rev. Messrs. D. McKenzie, D. Allan and L. McPherson, to prepare a minute expressive of the Presbytery's high esteem for the character of Mr. Fraser, and their deep sense of the loss sustained by themselves and the Church in general, through his decease, and also to prepare a letter of sympathy to be sent to his afflicted widow.

The following is the minute prepared by the Committee:—

"The members of the Presbytery of London feel themselves called on to record in their minutes, with deep sorrow, the sore bereavement with which it has pleased the Almighty to visit them, in the late sudden removal from among them, by death, of John Fraser, Esq. While the members of this Presbytery are deeply sensible of the heavy loss which they have sustained in the departure of Mr. Fraser, they desire to recognise the holy sovereignty of God in the event, and in all humility and adoration to bow before the throne of the Most High—to be still and know that he is God."

"The Presbytery have to record with thankfulness the care and kindness of the Chief Shepherd to them and their congregations, in having sent their deceased father and friend to reside among them, at a trying period of their history as a Church: when and ever since till his Master called him hence—by wise, faithful, and affectionate counsel—by many labours of love, and by his uniform, meek, and dignified christian deportment, he secured the respect and affection of us all, in a very high degree; and when our minds are deeply solemnized before God by this sudden and great breach made upon us, we rejoice in giving glory to the Saviour for his grace, in preserving the christian character of one who occupied so large a place in public, pure and untarnished, till the termination of his course."

"The Presbytery record their heartfelt sympathy with the sorrowing widow, Mrs. Fraser, the fatherless children, and also with the congregation of London, and all its office-bearers—a congregation which the deceased so eminently adorned and saved by his counsel and example, and pray that the Lord may comfort and support them all according to their need."

"The members of Presbytery consider themselves especially called on, to make a personal and practical improvement of this loud call addressed to them, by increased zeal in the Lord's work, and by more fervent prayer and watchfulness, not knowing 'when the Master cometh.'"

A petition was laid on the table, from the congregation at Amherstburgh, praying for the moderation in a call, which petition the Court agreed to grant, and appointed a meeting of Presbytery to be held at Amherstburgh, on the 9th of February next, at 11 o'clock, A.M., for attending to this business.

A letter was read from Mr. McColl, minister at Chatham, intimating that there was a desire on the part of the people at Tilbury for separation from the congregation of Chatham, with the object of their enjoying the entire services of a separate labourer, and also that the Chatham portion of the pastoral charge was quite agreeable to said separation. The Presbytery regard this desire of the people of Tilbury favourably, but as no formal documents had been sent expressive of this desire, the full consideration of the matter was deferred till next ordinary meeting.

A petition was presented from the congregation of Thamesford (late St. Andrews) requesting a supply of divine services every alternate Sabbath, and promising to pay toward the salary of any labourer who might be appointed, the sum of £50, yearly. The petition was received with much pleasure by the Presbytery, who agreed to meet the prayer of it, as far as possible, in the distribution of missionary service.

A call which had been lately moderated in, from the united congregations of Blandford and Melrose, in favour of the Rev. Andrew Tolmie, probationer, and entrusted by the Presbytery, was presented to him by the Moderator, with a request that he would, as early as possible, intimate his acceptance or rejection of the same.

A memorial was read from the Division of the Sons of Temperance at Stratford, praying the Presbytery to take into consideration the propriety of publishing a Presbyterial address, setting forth the evils of intemperance, and urging the practice of total abstinence as an expedient for removing these evils. The Presbytery having considered the memorial, unanimously and cordially agreed to take steps for fulfilling the prayer of it, and appointed the Revs. Thomas McPherson, Daniel Allan, and John Ross, a committee to prepare an address of the above description, and get 3000 copies of it printed for distribution.

The attention of the Presbytery was called to the importance of using means to awaken a more general and decided interest, in the cause of Christ, among the people under their care; when the Court resolved, that a course of missionary meetings should be held in connection with all the congregations and principal mission stations within the bounds. And in order to facilitate the accomplishment of this, the Presbytery was divided into three sections, Western, Eastern, and Middle. As none of the brethren belonging to the western section were present, the Clerk was instructed to give them notice of the resolution of the Presbytery, leaving them to fix the time for the meetings within their district, which they might deem most convenient. The meetings in the eastern section were appointed to be held in the last week of January, and in the middle section in the first and second weeks of February.

The business of the distribution of missionary service having been taken up, the Rev. William McLaren was appointed to Fingal for one month, to Aldborough for the same portion of time, and thereafter to Wallaceburgh till further orders.—The Rev. Andrew Tolmie to Carradoc for two weeks, Thamesford for a month, and after this time to Blandford till further appointment.

The following appointments of missionary service were also given to members of Presbytery:—The Rev. Donald McKenzie and the Rev. Duncan McDiannid, were appointed to preach at Thamesford, the former on the second Sabbath of March, and the latter on the second Sabbath of April. The Rev. Robert Wallace, to preach at Blandford on the first Sabbath of February, and the Rev. W. S. Ball to preach at the same place on the third Sabbath of February.—The Rev. Thomas McPherson and the Rev. D. Allan were appointed to visit Queen's Bush.

JOHN SCOTT, Pres. Clerk.

[FOR THE RECORD.]

### STUDENTS' MISSIONARY SOCIETY.

#### METIS MISSION.

While the members of the Students' Missionary Society feel it to be their duty to express their gratitude, to those who have so kindly assisted them by their prayers and contributions, in carrying on their Missionary operations among the poor deluded votaries of the Man of Sin, they feel also, that it is their duty to keep those who are thus co-operating with them, acquainted with the condition and progress of the Mission,

and the encouragements and discouragements of those who are labouring in the Missionary field. As the readers of the *Record* are aware, the Society commenced Missionary operations, among the French Canadians at Metis, in the summer of 1851. There, in addition to the labours of our Missionary, Mr. Kedey, a Missionary School was opened, and committed to the charge of Mr. Page, who continued to superintend it until he was called away from his earthly labours, by the hand of death, in the summer of 1852. Thus our School was without a Teacher; and when Mr. Kedey left, at the opening of the present session of College, to pursue his studies in Toronto, the field was left without a Missionary. But man's extremity is God's opportunity; by the gracious Providence of God, and, as we trust, in answer to the prayers of God's people, we were directed to Mr. Pasche, a man admirably qualified for a teacher and labourer in our Missionary field.

As we stated in our last Annual Report, published in the December number of the *Record*, Mr. Pasche is by birth a Swiss, connected with the Free Church of the Canton de Vaud. For some years past he has been teaching in the French Canadian Missionary Institute at Pointe-aux-Trembles, much to the satisfaction of those connected with that Society. On the 29th of October, Mr. Pasche, accompanied by his wife and family, left Montreal for the scene of his labours, and on the 16th of November they arrived at Metis. In a communication dated November 26th, after giving an account of his journey, he says:—

"On Sabbath, after being present at worship in the Church, we had the pleasure of visiting four families who live on the other side of the river. The men were not in, and the women appeared at first a little frightened at our entrance; but very soon they were quite at their ease, and listened attentively when we spoke to them about God and his love for poor sinners.— They promised to send some of their children to school; however, yesterday, the day announced for the opening of the school, only one came, and in the afternoon, with him, another little boy, who said he came *only to see*.

"When we came, several of the Canadians appeared to rejoice at our arrival, for the instruction of their children. But, the third day of our being here, the priest came in great haste to all the houses of the Canadians of Metis and environs, to forbid them sending their children to our school. At the same time he promised to establish one to be paid by the government. On Sabbath, from the pulpit, he spoke to them in this way at great length, and you may know how; and to-day he is to make them subscribe to his *new school*. That does not at all frighten me: for God is stronger than all the priests and satan.— His promises and his word will be fulfilled, and the steps of the priest will not fail to lead to his own confusion. Last evening one of the Canadians promised to send his children in spite of the priest, of whom he seems not to be afraid."

In another communication, dated December 17th, Mr. Pasche mentions his intention of commencing an evening school for adults, and also a Sabbath school; and after giving an account of an attempt to open a Sabbath evening meeting, for reading the Scriptures and prayer, he mentions several interesting conversations with French Canadians, to whom he has found an opportunity of making known the simple truths of God's word. He writes—

"Thus, on Friday, the 3rd current, four women and three men, all Canadians, spent the whole evening with us. Among other portions of the Holy Word, the conversation led me to read to them a part of the 5th chapter of the 2nd book of Kings. I sought, above all, to make them comprehend, and to prove to them by other passages, that the leprosy with which Naaman was struck, was a representation of sin in various respects; that as it consumed the body of the leper, and banished him from the bosom of God's

ancient people, &c., so sin does by the soul, and will deprive it of a happy dwelling place in heaven; that, as Naaman, in order to be cured, must avail himself of the only and gratuitous means pointed out by the man of God, namely, the waters of Jordan; so, in order to be cured of sin, and to escape eternal condemnation, we must use the only and gratuitous way indicated by God in his word, namely, washing by faith in the blood of the Lord Jesus, the only Mediator, &c."

On the evening of Thursday, the 9th, I had also the pleasure of an opportunity of conversing upon the goodness of God, and other instructive subjects, with seven or eight Canadians, old men and young people. The evening of Saturday, the 11th, was also spent with four men and four young people. On Sabbath, the 12th, four young people came in the evening and asked me to read to them some pretty stories.

Whilst I do not conceal from myself, that many of these visits arise from novelty and curiosity, still I am happy in thus being able, with all simplicity, to sow the good seed, persuaded that the Lord will, sooner or later, cause it to spring up for his own glory.

Thinking with Newton, that the best way of combating error, is simply and prayerfully to present the truth of God, I abstain as much as possible from controversy. However, yesterday evening I was led into it, for Mr—, who very often visits us, came in to ask my opinion on several points of their religion, and particularly about confession. Scarcely had I begun to speak to him when another neighbour arrived. Then trusting to the Lord and to his Holy Word, I was enabled to speak to them seriously and frankly of the errors of Popery. Very late, as they retired, although they did not incline to join in prayer with me, one of them said he would return again. May the Lord touch their hearts and enlighten their poor souls. Oh! how much I feel more and more the urgent need that we have of a larger measure of faith and of the Holy Ghost.

From these extracts we see, that the most strenuous opposition may be expected from the priests of Rome; but the injunction of the apostle is, "Let us not be weary in well doing, for in due season we shall reap if we faint not."— The eagerness of the people to converse with our Missionary, is an evidence of some desire to become acquainted with the truths of God's word, and God is able to make even these conversations the means of giving them the light of the knowledge of the glory of God in the face of Jesus Christ.

While we thank those friends of Christ, who have been co-operating with us in this work, we desire to remind them that the work is yet little more than begun. Our School and Mission are yet in their infancy, and in order to give them an efficiency, in some degree, proportioned to the mighty work which we seek to be the means of accomplishing, additional labourers must be sent to the field, and our School must be put in a position to take in, as boarders, the children of Roman Catholics who may be willing to send them to receive instruction. But this can only be accomplished by an increased liberality on the part of the friends of the Gospel. We beseech them, therefore, to think of the thousands of their fellow-countrymen who are sitting in darkness, and we ask their hearty support in carrying a portion of the bread of life to the perishing. We invite especially the co-operation of Sabbath Schools and Bible Classes. The command, "Preach the Gospel unto every creature," is as binding now as it was when it proceeded from the lips of the blessed Redeemer. And while we ask the active efforts of our friends, we ask also their prayers. We ask them to bear our Mission and our Missionary on their spirits in their approaches to a throne of grace. And through the blessing of the hearer and the answerer of prayer, the little one shall become a

thousand, and the small one a strong nation.— May the Lord hasten it in his time. May he water the seed sown with the dews of divine grace, and cause it to bring forth fruit unto life eternal.

JAMES BLACK, *President*.  
SAMUEL KEDDY, *Cor. Sec'y*.

N.B. Contributions in money, books, clothing, &c., will be thankfully received, and may be sent to the Treasurer, Mr. David Wardrop, Knox's College, Toronto, or to James Hossack, Esq., Lower Town, Quebec.

JUVENILE MISSIONARY ASSOCIATION  
—COTE STREET CHURCH, MONTREAL.

MONTREAL, Dec. 25, 1852.

MR. EDITOR,—

DEAR SIR,—As I am convinced that neither the hearts nor giving faculties of the young, in connection with the Missionary cause, have been at all adequately cultivated among us, and as the results of efforts put forth this year (1852) by the Sabbath scholars of Cote Street Church, afford an encouraging example of what may be done, I am induced to send you a report of the proceedings of the Juvenile Missionary Association of that Church, with the hope that it may induce other Sabbath Schools to put forth similar or greater efforts, in promoting the cause of missions.

I may premise that each contributor is furnished with a missionary box, (ours are made of pasteboard, costing about 1gd. each,) or a card, upon which is stated the general objects to which the funds are to be applied. These are returned every three months, and now once given out.— At the end of the year, the funds collected are voted away. The result for 1852, has been as follows:—

Collected during the year, by about 100 contributors, the quarterly contributions varying from 1gd. to £1 7s. 8d. Total.....£31 3 8  
Balance from last year..... 1 5 5

£32 9 1  
Deduct Missionary Boxes, &c..... 1 1 10

Amount to be allocated.....£31 7 3

- Which was done as follows:—
- 1 Foreign Missions of Free Church, towards supporting a catechist in Madras, India, £10 sterling, equal, say to.....£12 10 0
  - 2 Support of a pupil at the Institute of the French Canadian Miss. Society, Pointe aux Trembles.... 7 10 0
  - 3 Chinese Mission of the Pres Church, (old school) in the United States..... 2 10 0
  - 4 Buxton Mission among colored people, under our own Synod..... 2 10 0
  - 5 Home Mission Fund, or for supplying destitute settlements around us with preaching..... 5 0 0

Balance on hand.....£1 7 3

Along with the draft for £10 sterling, will be sent a similar sum voted last year, but of which the return of the Rev. J. Drummond, from Madras, prevented the transmission. This will support a catechist for a year. In connection with the grant for China, the superintendent exhibited a small collection of idols from that country, given him for the Pointe aux Trembles Institute, by the Hon. W. Lowric, Secretary of the Board of Foreign Missions, of the Presbyterian Church, United States. He took occasion to refer to a most interesting memoir of the Rev. W. M. Lowric, a deceased son of that gentleman, and who had been for some years a missionary in China, where he had been murdered by pirates.

commending the work as exhibiting full and interesting details of Chinese manners and superstitions. He also referred to the subject of Romanism particularly, as showing in several points a striking identity with Chinese superstitions.

In the absence of the pastor, occasioned by the most afflictive death of his father, the Rev. Mr. Campbell, missionary, presided, and made some encouraging remarks. It is hoped, that besides being pleased, the young people went away with increased information, respecting the work they are engaged in, and with stimulated zeal for the cause of Missions. J. C.

LADIES' ASSOCIATION, KNOX'S CHURCH, HAMILTON.

HAMILTON, Jan. 22, 1853.

I have much pleasure in sending a copy of the Treasurer's Account of the Ladies' Association of Knox's Church, Hamilton, for 1852. I know that the readers of the Record take a deep interest in all that concerns the spread of the Redeemer's kingdom on earth, and especially in this the land of our adoption, and gladly welcome the co-operation of all in the good work. Our efforts as an Association have been more successful during the past year, than at any former period. This was to be expected, from the large addition to our number, as a congregation, and various other causes tending to make our present position one very favorable for increased exertion. But there are other causes, not local, which ought to stimulate us and others who are honored in being permitted to further the outward building of the house of the Lord. The present aspect of the times is a loud call. We have peace and outward prosperity, and it behooveth us to embrace the opportunity granted us to arise and build. The work is great and large, and we are separated upon the wall, one far from another. The time is short in which we can work, even should no cloud of adversity dim our present bright and encouraging prospects, and we know not how soon we may be called upon to give in our account of the talents entrusted to us. Meanwhile, let us be up and doing, that, when called home, we may receive the commendation—"Well done, good and faithful servant, enter thou into the joy of thy Lord."

We gratefully acknowledge a box of useful articles from friends in Scotland, per Mrs. Es-son, valued at £9 5s. 7½d. currency. Also, through the kindness of Mrs. Cheyno and Mrs. Gale, considerable assistance in work, from the ladies of Binbrook and Saltfleet.

	M. ROBN.	Dr.
1852. Treasurer's Account.		
To balance.....	£6	15 9
Subscriptions.....	13	7 6
Monthly Salcs.....	5	12 6
Annual Sale.....	157	1 1
Interest.....	1	6 0
	£184	2 10

1852.	Cr.
Bible and Psalm Book for Pulpit of Buxton Mission Church.....	2 5 0
Sundry disbursements.....	14 8 9
Home Mission Fund, Hamilton Pres.	45 0 0
Barnary Fund, Knox's College.....	20 0 0
Debt of Knox's Church, Hamilton.....	50 0 0
Gas fittings in Knox's Church, Hamilton.....	50 0 0
Balance.....	2 9 1
	£184 2 10

[FOR THE RECORD.]  
NIAGARA.

YOUNG MEN'S FESTIVAL.

The young men of the congregation in connection with the Presbyterian Church of Canada, in this town, held a grand festival on the evening of Thursday, the 23rd December, in the

Temperance Hall, Queen Street, in aid of the building fund of the Church. The Hall was richly decorated with boughs of evergreen, most beautifully arranged, and interwoven with flowers of perennial bloom, for they were such as could not fade. The whole appearance of the large room was very imposing. Though the evening was wet, the Hall was crowded, about 300 persons being present. At half-past seven, Wm. Ball, Esq., was called to the Chair, the duties of which he discharged to the satisfaction of all present. The meeting having been opened by invoking the Divine blessing on the engagements of the evening, a suitable address was delivered by the Rev. John Alexander, the pastor, who concluded by saying,—"We think that such meetings as the present, when properly conducted, do much good. They promote that social feeling which should characterize every christian community. When we thus meet together, we mingle our hopes and our fears, the duties and responsibilities, the enthusiasm and the zeal.—We awaken a deeper interest in each other's welfare, because we thus become better acquainted with each other's characters and dispositions. Meeting within these walls—partaking together of the cup which cheers but not inebriates—we feel ourselves drawn closely together by the bonds of dearest brotherhood—we become members of one family. Under the genial influence of social intercourse in which the religious element preponderates, we thaw the icy selfishness of each other's hearts—open new avenues into each other's affections, and the development of our intellectual natures—and let me add, we advance, or should advance, each other's highest interests. Man was made for society, and the social principle of his nature seeks development. In such meetings as this, it can find that development without detriment to his intellect, his morals or his piety. May these high ends be gained by this meeting to night, while another and not unimportant end is also secured, the augmentation of the building fund of this congregation. May both those connected with the congregation and the friends who have honoured us with their presence on this occasion, be able to say in parting, in the truest sense of the word, that it was good to have been here. May the scene presented here to night glow with the expression of profoundest sympathy and kindest feeling that the human heart is capable of, and burn with a festal spirit, borrowed from the circles of a world of spotless holiness."

The audience were enlivened during the evening by other addresses, and appropriate music sung by the excellent choir, who kindly volunteered their services for the occasion, as well as by the band of the Rifle Regt. The refreshments, which were twice served, reflected much credit on the ladies of the congregation, who had charge of this department. In parting, we trust, all felt that they had an evening of enjoyment and profit.

SABBATH SCHOOL ANNIVERSARY.

On Saturday, the first of January, the anniversary of the Sabbath Scholars was held. Besides the scholars there were present many parents and other friends. The meeting was opened with singing and prayer, after which the active superintendent, Peter Christie, Esq., gave a short address and read his annual report, some extracts from which we give below. Appropriate addresses were also delivered by Messrs. Munro and Adie. After refreshments had been served up, the pastor concluded with a few practical exhortations to the children. Joy and happiness were legible on each youthful countenance, in which also teachers and parents seemed to participate.

Besides the amount specified below as raised by the children for missionary purposes, it is proper to state that they have collected in penny subscriptions, for the building fund, the sum of £19 9s. 1d., making a total amount of £22 18s. 3d., exclusive of what they have added to their library fund. We would also here observe that,

in addition to the Sabbath School, a School is conducted by Mr. R. Ball, assisted by Mr. Adie, among the colored people, every Sabbath morning, and a female class of colored children by Miss Millard.

Extract of the Superintendent's Report.

The outward prosperity of the School is such as to call for lively gratitude. The past year has witnessed fresh accessions to our numbers. An increased and growing interest is manifested by the scholars in their exercises, and the attendance, with a few exceptions, has been such as to merit commendation. This state of things I attribute, under the blessing of God, to the lively interest which our beloved pastor, and the teachers generally, have taken in everything which tends to benefit the young of our congregation. Our pastor is ever ready, by his counsel and advice, to aid the teachers in their great work, and to encourage the scholars.

Last year, at this season, I had to report the number of scholars, 37 female, 35 male, in all 72. This year it is 54 female, and 40 male, in all 94, shewing an increase of 22, while the average attendance is 65-70. \* \* \* The teachers, at the last report, were 5 female and 6 male, while this year we have 6 female and 7 male, besides the Superintendent and Librarian. \* \* \* The teachers meet weekly at the house of the pastor, for the purpose of preparing the lessons for the Sabbath, and I have good reason to think that this meeting is one of profit to them, and through them to the scholars.

The Library is in a flourishing condition, and during the past year has been considerably enlarged. In my last report I acknowledged a new library for 1852. During the past summer we had the addition of a valuable library, published by the Tract Society of New York, the funds for which were received through our pastor, from a friend of his in Quebec. The children, during the past seven or eight months, have made a monthly collection which has been expended for the same object. The Sabbath School Record, published at Montreal, has been regularly received. In addition to this, we purpose this year furnishing each scholar with a valuable periodical called The Child's Paper. We cannot but regard these periodicals and the library, as great helps to the teachers in their work of instruction. It will give the liturgies a taste for reading, and furnish them with that quality of reading matter, which will prove both interesting and profitable. \* \* \*

The Juvenile Missionary Association have no separate report to present. The meetings, which were for some time discontinued, have been resumed, and we believe the interest felt in the cause of missions, by the young, is on the increase. The Missionary Box is kept in the school which receives the little rills every week. The amounts contributed during the past year have been, for the French Canadian Mission, £1 14s. 7d.; for Foreign Missions, £1 3s. 11d. On hand up to the present time, 10s. 8d. Total amount, £3 9s. 2d.

The Report is closed by an earnest appeal to parents, and church-members generally, for an interest in their supplications at a throne of grace, in behalf of the lambs of the flock and those called to instruct them.

MANSES.

To the Editor of the Record.

GUELPH, Jan. 18, 1853.

DEAR SIR,—

As the Presbyterian Church of Canada now numbers between seventy and eighty ministers, with fixed charges, it becomes a matter of interest to establish her hold on the country, by giving some of those indications of permanency which mark all well regulated churches, and none more so than our beloved Free Church of Scotland, with which we are so closely connected

in every respect, and which connection I pray may long continue. One of the most praiseworthy and delightful events which followed the Disruption in the fatherland, was the energetic and successful pilgrimage made by Dr Guthrie, to establish Mansos alongside every new church which should be made; and I feel that the time has come when something of the sort must be done in Canada, and I do sincerely trust, that every one who values or loves the dear familiar name of home, will think over this subject, and the propriety of making a resolute attempt to establish homes for our ministers, who already occupy the field, or who may do so hereafter. In the new settlements, in the country parts, it would surely be no hard task, or extravagant outlay, to procure five or ten acres of woodland, and raise a comfortable log manse, or if too poor, really, to put up the manse, at all events subscribe and get the site, and, at the very least, three acres of land to make a garden, and a small field to keep a cow. Three acres ought to be the minimum, and ten acres the glebe to be aimed at as the desirable size.

Where the country is more advanced, of course, the people will be more able, and a good stone or brick building ought to be erected, and if all cannot be done at once, get the site or glebe first, at all hazards, and build the house as soon as practicable. It is quite as essential to furnish the town minister with a house also—of course a glebe cannot be looked for here—but owing to the low stipends and the high rents, it is just as essential to furnish a free house in the town as in the country. To give an impetus to this desirable purpose, I would propose that one Synodical collection in the year should be devoted to this purpose, and also that the representative elder of every congregation should endeavor to take up subscriptions, to form a general fund, under the management of a committee appointed by Synod, to distribute said fund. The plan might be adopted of granting aid in certain proportions; for instance, to poor congregations subscribing £20; the fund to give £10, and so on, up to £100 or £150, at which amount, I should presume, no help would be needed; but of course this must be left a good deal to the wisdom of the committee. Congregations ought to bear in mind, that in a mere worldly point of view, in the course of a few years their outlay would be greatly increased in value, and no loss would be incurred at all; but they ought also to bear in mind, the great encouragement and comfort it would be to their pastor, and also that it assuredly comes within the injunction of having every thing done decently and in order. As it is quite plain that no manse is complete without the minister's wife, I would crave the effective assistance of the most powerful, and, generally speaking, the most devoted part of the church, namely, the female members of the various congregations; and as a good deal has already been done for the widows, I think it is not unfair to plead the cause of the ministers themselves. Trusting that this subject may meet the serious and prayerful consideration of all in our Church,

I remain, yours faithfully,  
GOOD INTENT.

To the Editor of the Record.

Edin, 18th January, 1853.

DEAR SIR,—

Respect for the feelings that prompted to the movement referred to below, leads me to request that, (if you judge it proper), the following be inserted in the forthcoming number of the Record. The result was a present, amounting in value to eight pounds or upwards, which, every thing considered, may be regarded as very handsome. Much as I may have been affected by this expression of kindly feelings towards me, I cannot say that it has materially changed the feelings with which I have long regarded the kind donors. An acquaintance of seventeen or eighteen years having already, on grounds free

from any element of selfishness, given them and the congregation in Mono Centre, as a whole, a strong hold on my affections and christian regards.

D. M.  
Moxo, 5th January, 1853.

At a meeting of some of the friends of the Rev. Duncan McMillan of Eden, it was resolved that a suitable present be made up and forwarded to him, as a tribute of respect, and expressive of our grateful remembrance of his labors among us as a minister of the gospel; and Messrs. Alexander Laidlaw and Thomas Turnbull were appointed to carry this resolution into effect.

#### LAST ILLNESS AND DEATH OF THOMAS F.

Who died at Jedburgh, Scotland, April 8, 1851.

To the Editor of the Record.

SIR,—

The following account of the last days of one, whom it pleased the Lord to call "out of darkness into his marvellous light," may not, perhaps, be unacceptable to some of your readers. It is extracted from notes taken by his sister. I need not state that it was never intended for publication, but I have been induced to send it to you, at the request of several christian friends, and in the hope that some may derive profit from its perusal. Should you deem it worthy of insertion in your valuable periodical it is at your service. I remain, yours truly,

T. F.

After the departure of my brother Andrew (who emigrated to America, August 7th, 1850) Thomas' illness assumed a serious aspect.—He grew weaker every day. We all thought he was dying, but he never breathed his own feelings till February, when he said to T. F. (an acquaintance), that he thought he would not see his twenty-first year. As he was naturally of a reserved disposition, it was only by seizing favourable opportunities, that we could learn much from him. My mother was most with him, and spoke most to him; but my father, though he did not converse much with him, ceased not to pray that the good work might be going on for God's glory, his welfare, and our good. The Lord hath heard all our prayers, he hath perfected his good work. My dear brother is "not lost, but gone before." I would have liked to have been more beside him, but God willed it otherwise.

About a fortnight before his death, "the tongue of the dumb was loosed." On Saturday afternoon, March 22, (a memorable season to us all) he opened up his sealed mind. When he and I were alone, he said, "Now, Margaret, I am dying, and you must not be cast down when I say so." I felt so much that I thought my heart would break. He seemed to be much affected, but soon recovered strength to speak to me. He gave me his Bible. I thanked him for bestowing upon me such a treasure as God's own word. I spoke to him about death, and said that I thought he would not be long with us. He said, "No." I said, "O Thomas, if you but laid hold on Christ; look like Thomas of old, cast thyself into his all-gracious arms of love and mercy, and say with appropriating faith, 'My Lord and my God.' See that you make sure work of you: salvation, while the day of mercy lasts, but do not deceive yourself.—Look to the crucified Lamb of God, and what he has done to save you. O, said I, what a comfort that would be to us all: why are you afraid to speak to my father and mother? I am sure they would be glad to shew you the way of salvation." He said, "I know that, and will do it."

Sabbath, March 30, He passed an easier night. The next morning, while looking at his emaciated arms, he said, "What a poor feat: the worms will get of them."

Tuesday, April 1, Feeling himself rather better, he got out of bed, and sat down in the arm-chair. After sitting for some time in deep

thought, with a voice, my mother says she never heard before, he cried out that he wished to be with Jesus. At his request his father came in. Thomas told him that he felt as he had never felt before, he expressed the love he had for my father, and said that he would walk with him and mother in the streets of the New Jerusalem.

April 2, I received intelligence that my dear brother was getting worse. I got down about six o'clock in the evening. It was a night of sore suffering. He wished to depart, and be with Christ. His patience was remarkable. My mother often said, "Remember what Samuel Rutherford says, 'Dinna weary, you must be ripe ere you can be shaken.' There is less sand in your glass now, than there was last night." He said, "I am minding" (remembering.) He had his senses to the very last. In the midst of his severest sufferings, he cried out, "God be praised, Christ my all in all! Oh! if it were the Lord's will to take me away to those many mansions." He was asked if he would not like to stay. He answered, "the will of the Lord be done, I can do any way."

Next day I asked him how he was. He said, "just the same. I will tell you who is the same—Jesus Christ, the same yesterday, to-day, and for ever." I said, "yes, He is the sinner's friend—a friend that sticketh closer than a brother." He asked me to call my father in, to read a part of the Bible to him. My father began to speak of the blood of Christ: cleansing from all sin.—Thomas looked at him, and said, "aye, (yes) father, there's nothing can wash out my sins like it." My father said he would stop, as he feared he was fatiguing him. Thomas said, "I am not wearying, for I could aye (always) be speaking about Christ, and what he has done for me, a poor sinner."

There are three verses which were his favourites. The first is in Timothy i. 15—"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am the chief." He called this one "Poor Joseph's." He desired Mr. (now Rev.) Peter Purves to preach his first sermon from this verse, as he thought it would enlighten some poor soul, as it did his. The next (on which his mind dwelt particularly) is the publican's prayer—(Luke xviii. 13.) "Often did he say, 'God be praised, for having mercy on me a sinner.' The other is in Isaiah i. 18—"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool."

In the evening he became much worse. "We all thought his sufferings would soon be over.—He thought so too. He called us all forward to shake hands with him. As long as he was able he charged his brothers to obey their parents, to be good boys, and mind their lessons, and remember the Sabbath day to keep it holy." He said he was going to leave us soon, but hoped he would meet us all again. It was a night of sore suffering, more so than the night before. He cried out, "Oh! father, mother, sister, what shall I do?" My father repeated that passage in Isaiah xliii. 2—"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned: neither shall the flame kindle upon thee." "Fear not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee; yes, I will uphold thee with the right hand of my righteousness." He followed my father in every word, then, shortly after, said, "Christ, Christ my all in all, my hope and refuge. Oh! that the Lord would come and wash my spirit away triumphantly to the realms of bliss." My mother said, "Christ is waiting for you." He said, "Lord Jesus, come quickly." My mother advised him to take some rest, for he was wearying himself so much with speaking.—"Work," said he, "while it is called to-day; for the night cometh, when no man can work."

*Friday, April 4.* Mr. Peter Purves called in the evening, but the cough was so bad, that my brother could hardly speak to his long-looked-for friend.

*Saturday, April 5.* Rev. J. Purves called twice, which cheered him very much. He said to my father, he "could take Mr. Purves in his arms, he loved him so much." We conversed together for some time in the evening. He said, "I don't think my father will be long after me. I intend to tell Mr. Purves to cheer him up as well as he can, for I fear he will sink under this stroke. If anything should happen him, you must go all to America." He said, afterwards, "I have got a better America than Andrew. There are just two things I desire on earth—the first is a letter from him—the second is a letter away to him, to tell him I have found a Saviour." He then asked me about James L. He smiled when I told him what the Rev. A. Bonar said to him.—"James, would it not be nice to see Moses striking the rock?" "But I think," said James, "it would be better to get a drink of it." He then asked me to repeat one of his hymns, which I did.

I long to be with Jesus,  
Amidst the heavenly throng,  
To sing with saints his praises,  
'To learn the angel's song.

I long to be with Jesus,  
Meek, loving, lowly, mild,  
I long to be with Jesus,  
The Father's holy child.

He said "That is sweet," but I got no more said.

*Sabbath, April 5.* He told my father that he had a sweet night on the Psalms, and the 14th and 17th chapters of John. He asked my father if he were going to church. My father said "No." My brother then said, he wished the minister to remember him in prayer. Mr. Purves did so in a most impressive manner.

My brother said, "Many a day, father, I have sat beside you in the church, and I could have cried out, What shall I do to be saved? I thought my hair stood erect, there was such a feeling on me, but when I went out among my companions it soon vanished all away." My father said, "that was just an offer of the Spirit, but I hope you have now embraced Christ." He said, "God has had mercy on me; Christ is my all in all." My father said, "Thomas, my man, that is all that is needed, Christ and he alone." My brother said, "O yes, father."

Two or three months before his death, he had a remarkable dream. He thought he saw a large building and a man standing near it. He asked the man if there was no light in the place. The man said, "none but what is at the door." He saw also fuel piled up, ready for kindling, and as it were worms creeping over the top of it. He asked the man if it were to be kindled. The man said, "yes, sometime." My brother thought he would leave the place, for he did not like it. He awoke, but shortly after fell asleep again, and dreamed that he had gone away a different road, and had come to a stately mansion. He thought it was all lighted up, but, as it were, a veil over it. The same person whom he had seen in his former dream, was standing at this place. My brother asked him if he could get in. The man said, "not unless you wade this water." My brother thought he could not do it, as the water, though it was not broad, appeared to be deep and furious, or as he expressively termed it, in the Scottish dialect, *gullering*. So he turned and came away.

He often spoke about this dream to the very last. When he was drawing near to the end of his pilgrimage, he thought he saw the veil taken

Andrew wrote on the very day his brother died.

away, and the light shining clearly. He asked my mother if she did not see the light.

*Sabbath, April 6.* He was very low, and spoke little. He sometimes said, "I am just thinking of Christ."

In the evening William S., (one of his companions, called to see him. He asked how he was! My brother said, "I am very ill. I am dying; take a lesson from me to night. See that you keep good company, and take the poor publican as I did." William seemed to be very much affected. He stood for a little with the latch of the door in his hand, then said, "It is one thing to speak about it, and another thing to feel the reality of it." Thomas said, "O yes," and bade him good night.

*Monday.* He said to his mother, "last night I thought much on the prayer you taught me when I was a child—

This night, when I lie down to sleep,  
I pray the Lord my soul to keep.  
If I should die before I wake,  
I pray the Lord my soul to take.  
For Christ's sake. Amen.

I never said that prayer right before, but, God be praised, he has taught me to say it now." Prayer and praise were two things in which my brother delighted. Often did he say, "Oh! what will it be in the heavenly world, when all hearts shall be one." On being asked wherein his comfort lay, he answered, "In Christ, and in the free grace of God." At another time he said, "Oh! loss of time, it lies heavy on me. If I had my days to begin again, I would lead a different life from what I have done. Oh hasten, Lord, do not tarry. I am weary both of nights and days. Come, Lord Jesus, receive my soul." He asked my mother if she thought it would be long now, for he wished to be away, if it were the Lord's will. She said, "you know you must be ripe, before you can be shaken." Thomas said, "yes, mother, just patience."

*Tuesday, April 8.* There was a great change in his countenance. He had a restless afternoon. He suffered much from thirst. He asked my mother for a drink. They raised him up, and gave him some wine and water into his own hand. He drank longer than his breath allowed him. He was almost suffocated. He recovered, however, and holding up his slender arms, cried out, "I am gone Lord Jesus receive my spirit." It was a scene which I will never forget. I had often read of such scenes, but never witnessed any before.

In the afternoon, it became evident to all that the conflict would soon be terminated. He embraced my father, and said he would meet us all again. At his request, Rev. J. Purves and Mr. Peter Purves came in. He asked Rev. Mr. Purves to engage in prayer. While Mr. P. did so, my brother's eyes were intently fixed upon him. He afterwards repeated his three favourite verses, and again asked Mr. Purves to preach a sermon to the young of the church, on the "Poor Publican." After a while, he said, "I cannot see." Mr. Purves said, "you will soon behold a glorious sight." He also repeated the 66th paraphrase. My brother accompanied him, word for word. Mr. Purves repeated also a part of the 62nd paraphrase, when my brother was thanking and praising God, for having mercy on him a sinner, and for his kindness to him in his dying moments. "Yes, Thomas," said Mr. Purves, "God is ever merciful." My brother spoke to him again, but in so low a voice, that we could not hear distinctly what he said, but he seemed to be thanking him for his kindness, and for what he had been the means of doing for his soul. Shortly after, at a quarter past three in the afternoon, the soul of my dear brother left this world of sin and sorrow, and joined the company of the redeemed around the throne.

*On Monday, April 10.* The remains of my brother were consigned to the tomb, there to rest, until the morning of the resurrection.

On the following Sabbath Mr. Purves preached his funeral sermon, taking for his text, the publican's prayer, agreeably to the request of my late brother. The fourth hymn (which he loved much) was sung—the congregation standing.

And now, dear brother, thou hast left us. No more shall I see thee again in this world, but, I trust, I shall join thee in that holy and happy land, where "the parting word shall cross our lips no more." 'Till we meet again, farewell.

## ON THE ELDERSHIP.

*From Lectures addressed to a Congregation.*

### NO. II. DUTIES OF THE OFFICE.

In our former lecture we endeavored to shew that the office of Ruling Elder rests on a scriptural foundation. It accords with the analogy which the Jewish synagogue supplies. It formed a prominent element in the framework of the Christian church, during the primitive and consequently purest period of her history. It is supported by distinct testimonies of the word of God. It is sustained by the unambiguously expressed opinions of Christian Fathers during the first five centuries prior to the spreading over the Church of that dismal funeral pall which the man of sin introduced. It is now sanctioned by the uniform practice of the "very small remnant"—such as the members of the Bohemian and Waldensian Churches—who hold fast the profession of their faith without wavering, in the midst of an almost universal apostasy.

It is stamped with the approving seal of the most illustrious heroes of the Reformation—such as John Calvin, Martin Luther, and John Knox; and it has drawn glowing eulogiums from the lips of some of the most distinguished ornaments of the Episcopal and Congregational Churches.

Entrenched, therefore, as the office of Ruling Elder is within such an impregnable fortress of evidence, we do not regard it as either presumptuous or uncharitable to declare, that a Church is not scripturally constituted where this office does not exist. Titus was detained at Crete to "set in order the things that were wanting." By reason of the exigency of the times and the limited supply of available instruments, the congregations on that voluptuous island, had not been thoroughly organized. And what was the principal defect in their organization which the tarrying behind of Titus was designed to supply? They wanted an efficient Eldership.—"For this purpose (writes Paul) left I thee in Crete, that thou mightest ordain Elders in every city."

We are entitled, then, to consider the constitution of any Church as imperfect where Elders are absent, and that there is a consequent necessity for "setting in order the things that are wanting."

Having examined the evidence in favour of the office of Ruling Elder, it now behoves us to contemplate the duties which the office involves.

If there is one who, more than another, is at liberty to adopt the language of our text, "I magnify mine office," it is the Elder that ruleth well. The office is "honorable in all." The responsibility it entails is solemn and important. There are, however, only too many, alas! who, instead of magnifying their office, practically disparage and depreciate it, by failing fully to realize its responsibility, and faithfully to discharge its duties. This is one great reason why, for a lengthened period, the office fell into disrepute, and why, even yet, the most inadequate ideas are afloat as to its character and claims.

So long as the impression existed, as in the old country used to be the case, that all that was expected of an Elder was, to stand behind the collection plate on Sabbath, and to carry round the elements on communion seasons, it was not to be wondered at that men did not think of the offices so highly as they ought to think, and that

in many congregations, it was a virtual nullity, if not a positive nuisance.

There was a period in the history of our Church, in the parent country, when the session was the "glory in the midst" of every congregation—when its deliberations were regarded with intense interest, and its decisions received with profound respect. It constituted a "moral court," through the individual and combined influence of which, a zealous pastor could effect any good object on which "he had set his heart, and of the scrutiny of which a slothful pastor stood in salutary dread. Pastors and Elders mutually acted and reacted on each other—each keeping the other at his work—and between both, the people were instructed—the wanderer reclaimed—the vicious controlled, and sin and folly were rehailed and hid their heads." This bright epoch was succeeded by an age of darkness and death, when a cold, withering modernism had the ascendancy. Then the blossoms of piety were nipped—the axe was laid to the root of this and every other useful institution—and the few who remained faithful to Christ's crown and covenant, were hid like the seven thousand in Israel, in the days of Elijah—or set and wept like the captive harpers by the rivers of Babylon—all around there reigned the stagnation of the Dead Sea, without the pervading leaven of pure religion and undefiled, to neutralize the noxious vapours it exhaled.

For thirty or forty years there were no Ruling Elders at all in many congregations—the Minister being allowed by the Presbytery to which he belonged, to assume permanently as assessors, certain neighbouring ministers, to co-operate with himself, in the management of congregational affairs. The popular voice was effectually silenced—the veto of a reclining congregation was treated with derision. Happily this dark age has been buried in the sepulchre of the past. The day has begun to break—the shadows to flee away. For a quarter of a century at least, symptoms have been presented of a time of refreshing. Our Church, aroused from her protracted slumbers, has shaken herself from the dust, loosed herself from the bands of her neck, and responded to the summons of her presiding king—"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean."—Is. lii. 1.

One evidence of the Church being in a progressive rather than a retrograde condition, has been the increasing interest the subject of the Ruling Eldership has excited, and the growing desire that is evinced for its elevation in public esteem. It is as yet, however, but the day of small things, and all boasting is certainly excluded. We are far from supposing that correct views are universally prevalent respecting the nature and responsibilities of the Eldership—or that every one called to it can give a conscientious Amen to the sentiment of our text—"I magnify mine office."

Even in this age of remarkable progress and special privilege, there are many who, in regard to the office of Elder, fail to rise from the secular to the spiritual element—who fancy that it consists in a mechanical going through of certain stereotyped forms, and that it has to do exclusively with the things seen and temporal:—they have not their senses exercised to discern its spiritual bearings, and the intimate relation in which it stands to the things unseen and eternal. A consideration of the Elder's duties, in so far as these may be gathered from the pages of the Bible and the practice of the Church, may serve to confirm the good resolutions of any who rule well—to stimulate the flagging energies of any who have grown weary in well doing—and in general, to "magnify the office" in the estimate of us all.

I. There are certain primary duties lying on the very surface, which are not confined to the

Elder in the range of their obligation, but which, from the official station which he fills, are peculiarly incumbent upon him.

In the event of an Elder being the head of a family, he is especially called upon to be "faithful in all his house." He must form the resolution of Joshua, "as for me, &c., and act on the noble principle of Abraham, who commanded his household and his servants after him, so that they knew the Lord." With a due admixture of tenderness and firmness, should the reins of parental government be held, so that youthful excesses may be checked, laxity of morals be avoided, and even the extremities of the domestic circle experience the controlling and constraining influence of his pervading presence.

Let an Elder's children be found running wild throughout the community, ranking as ring-leaders in every disturbance of which the neighborhood is the scene, dismissed from school, or deprived of a situation for improper behaviour, it causes serious reflections to be cast on the Elder himself, and entails grievous injury on the religion he professes and the office he fills. Poor, old, heart-broken Eli, stands forth on the canvas of scripture biography, a melancholy specimen of an over-indulgent parent. He had not tact nor decision enough to keep his children in order. While he was engrossed with his official duties, they, breaking asunder the cords of parental restraint, which were yielding as the withs of Samson, were frequenting the haunts of vice, and openly glorying in their shame. Occasionally he reproved, rebuked and exhorted, but it was in such a hesitating, irresolute tone, as entirely to blunt its edge, and to draw mockery only from the lips of these dissolute youths. And what was the consequence? By their evil deeds they counteracted all the good the exemplary deportment and faithful services of their father might have accomplished. We are not so foolish as to assert, that even with the most judicious parental oversight, children may not sometimes go astray. Ishmael, in the family of Abraham, Esau in that of Isaac, the majority in that of Jacob, Nadab and Abihu in the family of Aaron, and Absalom in the family of David, all rise up as a practical refutation of such a notion. Still, true it is, that a father's influence, if prudently exercised, cannot fail to encompass his offspring with a salutary chain, and that like parent like children, will as generally hold good as like priest like people. One of the very first duties then devolving on an Elder, is to train up his children in the way they should go. If he be unfaithful in that which is least, how can he be expected to be faithful in that which is greater? If he rule not well in the more limited, what reason have we to expect he will do so in the more enlarged circle? Hence, Paul lays it down as a fixed principle, that when a man is causelessly neglectful of discipline in his family, he is virtually disqualified for filling the office of an Elder. An Elder, as he states it, must be "one that ruleth well his own house, having his children in subjection with all gravity: for if a man know not how to rule his own house, how shall he take care of the Church of God?"—1 Tim. iii. 2.

According to the system at present existing, by which no pecuniary compensation is given to the ruling Elder for his services, he must needs, generally speaking, be engaged in some worldly occupation, and may say with the apostolic tent-maker, "these hands have ministered unto my necessities, and to them that are with me." This opens up a distinct class of duties peculiarly binding on the Elder in common with others. In the business of life, as in the bosom of the family, he is bound to walk circumspectly.

Undoubtedly an exemplary diligence should be displayed. Rust must not be permitted to gather on the wheels, or weeds to grow upon the path of industry. He ought to have all his wits about him, so as not to be duped by the artifice of the impostor, or earn the unenviable notoriety of being the worst of his trade. Still he ought not to engage in business with such intense eagerness,

as to allow the duties of the family and of the Church to lie neglected, or to convey the impression, that instead of seeking first the kingdom of God, and the righteousness thereof, all other things occupy the uppermost seat. He should avoid the very appearance of every thing that would tend to place his name side by side with Diogenes, whose heart was absorbed in the silver mine, or of Demas, who loved this present world. Nothing can be more adverse to the reputation of a professor of religion, than to get the name of being an astute man—a sharper—one bent, at all hazards, on making rich—who would scurry down to the lowest possible step in the scale of prices—exact the uttermost farthing in a bargain, and insist on a rigid adherence to the minutest item in an account. Such keen struggling for gain, deals a death blow to godliness. And if so injurious in the case of a private member, how much more in the case of an Elder of the Church, who, in the virtue of his office, stands as a pillar in the temple of our God. It becomes every Elder to attend to his calling as Jesus did, when men jeeringly said, "Is not this the carpenter?" and as Paul did, when he manufactured tents. It becomes him to exemplify a similar abstractedness from earth—to carry the principles he professes in their native vigour and freshness—to the bench of labour, or the mart of commerce. A mass of worldly duties may be accumulated around: but grace from above should leaven the whole lump.

There are many additional duties that devolve on Elders in common with others. These will naturally suggest themselves to the thoughtful mind; and some of them may afterwards be adverted to, when we come to speak of the Elder's qualifications.

(To be continued.)

#### ADDRESS DELIVERED AT THE ELECTION OF DEACONS.

By the Rev. M. Y. STARR, Dundas.

What regards the management of the outward affairs of a church or congregation, is too apt to be underrated in its importance, and very often through want of consideration by those who have sincerely at heart the interests of religion—deeply concerned about the purity and the spiritual interests of the church, they are apt to keep their view so closely fixed upon this end, and the spiritual agency essential for its attainment, as to forget the necessity, by the appointment of God, of the employment of outward means; and that while the Holy Spirit is the only source of spiritual life in a church, that his agency, being alike promised and communicated through ordained channels, the grace cannot be expected unless these channels be sought and used. Just as the Holy Spirit is the only effective agent in man's conversion and moral regeneration, while yet God has inseparably connected the accomplishment of these ends with the use of means—such as the reading of and meditating upon the word—the believer's reception and application of the truth—attendance upon the preaching of the word and the ordinances of God's House—watching and prayer. They that receive the offered grace must be in the use of the enjoined means. The Spirit savingly enlightens and prepares the heart to receive the truth, but in order to this the word must be read and studied, and the preaching of the word given heed to. Every good and every perfect gift cometh down from above; but to receive we must ask in prayer—to find we must seek—to have the door opened we must knock. Why is it that men do not receive? even because they ask not, or ask amiss. Now the same thing holds true in regard to the church. God works out, even the highest spiritual objects by outward means. Through these his promises are made—through these, by his gracious agency, are they accomplished—the right construction and the effective ordering of



the outward fabric and machinery of the church is thus essentially connected with its inward life—its spirituality—its purity—and its efficiency, just as much so, as the right organization and administration of the constitution and economy of a state is needful to national prosperity, and that this is the case gives a high importance to what concerns the outward economy of a church or congregation as being an ordinance of God in connection with the attainment of spiritual purity, prosperity, and efficiency in his church.—The Church of Christ is a corpus or body, having Christ for its great head, and all its various members deriving their power from him, and acting under his control, having a part to perform in the fulfilling the functions of the whole body, and so is it also with individual churches. Christ the head and source of all spiritual influence, and minister, elders, deacons, all in their respective offices—appointed channels for carrying this influence throughout the body—the subordinate, agency used by the Holy Spirit in conveying to the members effectively the streams of grace, and each individual member a minor duct for diffusing yet more widely the elements of vitality and energy through the system. We find in the early organization of the christian church, as the labors of the Apostles, in their spiritual functions, increased so as to make their duties in connection with the outward affairs of the church burdensome, they had recourse to the appointment of deacons. The account of this is given in the sixth chapter of Acts. There are several things worthy of notice, in what is there recorded, in regard to this matter. First, the twofold purpose of the institution, to avoid the imputation of interested motives in the administration of the funds of the Church, against those whose office it was to labour in the word and ordinances—by which their character might be injured, however unjustly, and their influence and usefulness as spiritual teachers impaired, and to relieve them at the same time from an onerous duty which occupied their time and hindered their undivided devotion to the paramount duties of their office—prayer and the ministry of the word. And these, my friends, are objects of no less importance to the Church now, than in the days of the Apostles. It is most desirable that ministers and elders should be disentangled, as much as possible, from the more secular affairs of the congregation, both that they may be free from imputations and insinuations against their integrity, or their impartiality, which those whom they may offend by their faithfulness in their ministrations in regard to spiritual things, and the administration of discipline, might be ready to raise against them, however unjustly, catching at any handle which their intermixture with the secular affairs of the Church might afford, to injure their reputation or their influence; and also that their time and thoughts may not be diverted from the more important duties and functions of their respective offices, whether as ministers in word and ordinances, or as ruling elders in the Church of Christ. These departments of duty, my friends, require all the time, all the thought, the exercise of all the talents that can be devoted to them, by those who are invested with them. Oh! that this were more deeply felt, both by office-bearers and people, that ministers and elders might feel the importance of devoting as much of their time, their thoughts, and their active labour as possible, to the momentous duties of their responsible offices, and that the people might not view these duties as being so light or easy in performance, and be so exacting in the amount of labour to be performed by their ministers and elders as necessarily to make them slight, or in a great measure dispense with the needful preparation for the efficient discharge of them. It is wretched sparing on the part of a Christian Church, to overburden those who are over them in the Lord, so as to stint them in the time needful for study, meditation and prayer; or harass them with avoidable cares. It will be visited upon their

own souls in leanness, by the spiritual emptiness which it necessarily begets in those who are to minister to them of the bread and water of life, and in so far as the office of deacon tends to the disburdening of ministers and elders from the outward care of the Church, and conduces to the more effective discharge of their peculiar duties, it becomes in itself an office of high spiritual import, and honorable in proportion to its utility.

The second thing worthy of attention in the account of the institution of deacons is, the peculiar duties of the office—attention to the secular affairs of the Church. Men of honest report full of the Holy Ghost and wisdom, are to be chosen by the people, and devoted to this very business, in whose hands, therefore, the interests of religion are not so liable to suffer by the administrations of these things—men who, by their education, their calling, their familiarity with the conducting of secular affairs, and their intermixing with the members of the congregation in the ordinary business of life, are best adapted for conducting the outward, I do not say secular, business of the church, for what might otherwise be called its secular affairs, obtain a spiritual and sacred character from the higher ends which they are the instituted machinery for effecting. The funds of the church, in so far as they minister to and promote its spiritual interests, its purity, and efficiency, become as sacred things, even as the Temple, and the things of the Temple, had attached to them a savour of holiness, not of themselves, but through the spiritual and holy purposes to which they were consecrated. The next thing which calls our attention is, the election of deacons. The proposal, we are told, pleased the whole multitude, and they chose certain persons, who are named in the narrative. The whole multitude of the disciples, therefore, we may conclude, had a voice in this matter. As every individual member of the church was interested in the right discharge of the duties of the office, so every one had a right to give his voice in the choice of those who were to administer it. And every member of a church and congregation ought to feel that he has a concern—a deep concern—in all that relates to the right management of its affairs, a deep responsibility too, one which he may not, and which if he truly honours and serves Christ, he will not dare to cast from him. He will feel the appointment of office-bearers to be no light or trivial matter—that as they are responsible to Christ in the discharge of their office, he also is responsible to the Lord in regard to what he has done, or has failed to do, in their appointment. Every one who has a right to exercise in giving his voice in the nomination, has, at the same time, a duty to perform, and for the discharge of which he must one day tender an account to the great Head of the Church. And the office-bearers chosen, and accepting of the office, while responsible in the first instance to those that appoint them, are in a still higher sense responsible to Christ; and though the duties of the office be gratuitously performed it may not, therefore, be thought that they may be slighted or neglected. Their being elected by their fellow christians ought to be valued as a mark of confidence and felt to be a call to duty; and the acceptance of office ought to be regarded as a most solemn pledge to faithfulness in the discharge of its functions, and this will be more manifest if we observe, fourthly, the solemnity with which the deacons were set apart or ordained to the office. After they had been chosen under the most impressive injunctions by the whole multitude of the disciples, they were brought and set before the Apostles who, when they had prayed, laid their hands upon them. They were thus, in the presence of the congregation and before God, appointed and devoted in the most solemn manner to the office with which they had been entrusted, indicating alike their responsibility to the church and to the great Head of the Church; and where shall we expect fidelity if not under such circumstances—what stronger

pledge or assurance for it can we have, than the assuming of such responsibility in the sight of God and the church? A man who will violate such pledges and the vows of his solemn ordination, must indeed be devoid of all christian principle, and worthy of the strongest reprobation and we cannot surely exact or obtain any better guarantee of a man's purpose and desire to be faithful than his willing undertaking of such an office, and his willing rendering of such a pledge; and there is an additional security given by the character which is enjoined as the rule and standard according to which the members of the church are to make their choice of those who are to hold this office—look ye out among you seven men of honest report, full of the Holy Ghost and wisdom—not only men who bear a character for integrity, whose reputation in the church as upright men raises them above all suspicion of dishonesty, who are well known and well proved as honest, disinterested men—but full of the Holy Ghost—men who give satisfactory tokens by the fruits of the Spirit which they exhibit in their life and conversation, by their zeal and devotedness in the service and cause of Christ, that they are converted men—men who, for love to Christ and love to souls, and desire for the prosperity and efficiency of his church, will be ready to give the small portion of their time and labour needful for the effective discharge of the duties of their office heartily and ungrudgingly, and with all fidelity, and not only so, but men of wisdom—wise to devise and prudent to execute what will be most conducive within their department to the interests of the congregation in which they rule—wise to point out to the members their obligations, prudent to admonish, and conciliatory yet firm in the discharge of their duties. This is a high character, my friends, yet not above the attainment of any one of ordinary intelligence and circumspection, who has a heart to the work, and who not in dependence upon his own strength but upon the grace of God, will go forward in it. And the duties of the office are such that those who will may easily master the discharge of them. Farther, as the office is not a temporary but a stated and permanent one in the church, those who are invested with it, and who give themselves with diligence and devotedness to the work, will always be increasing in experience, and consequently in efficiency. Were the office annual or temporary, there would neither be the same feeling of responsibility on the part of those whose period of office was so short, nor the knowledge and fitness for its duties which length of experience supplies.—Interest in a work also naturally increases with its progress, and the man will be more likely to increase in zeal who remains in office long enough to see the fruit of his labours and enjoy his success.

The last thing which attracts our attention in the narrative is, the effectiveness of the office for the ends of its institution, in the advancement and prosperity of the Church. We are told that the word of God increased, and that the number of disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith, and we have ample testimony in our own times, that like effects have followed the believing and effective organization of this office in the church. During the most dead and apathetic period of the Church of Scotland's history, the office of deacon had fallen into disuse. Among the first symptoms of its awakening from its lethargy was the revival, in some instances, of this office, and with what efficiency it has been employed by the Free Church, her short but remarkable history strikingly shews. The change that has been effected by its introduction into many, nay most of the congregations of our own Church, bears abundant testimony to the benefits accruing from it, by which, from a state of disorganization and inefficiency, most discouraging to all truly interested in the welfare of our Zion, they have become as remarkable on the other hand, not only for order and regularity, and efficiency in the

management of their outward and temporal affairs, but for a consequent energy, zeal, and success in the higher departments of the Church's work; and may we not, my friends, in looking for and trusting in the blessing of the Lord, hope for similar results among ourselves, by the humble and prayerful adoption of a similar course—*Seek simply the glory of God in what you do.*—Seek ye out from among you persons bearing the character and possessing the qualifications described in the narrative we have been considering—men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business, that we, ministers and elders, may give ourselves more undistractedly to the duties of our respective offices; and such being set apart with earnest and believing and united prayer for the blessing of the Lord upon them in their work, for the spiritual profiting of all and his own glory—the blessing, we believe, will not be withheld, but the word of the Lord will increase, and the number of disciples be multiplied greatly, and many added to the Church of such as shall be saved.

#### A VISIT TO QUEBEC AND LOWER CANADA,

By the Rev. Dr. Burns, Nov. and Dec., 1852.

The history of our Church in Quebec is connected with interesting associations. In 1802, the religion of Quebec, nominally considered, was divided into two parts. The genius of Popery brooded over the one, and that of rationalism or Unitarianism over the other. A few friends of the Redeemer felt a longing for something more in harmony with evangelical truth, and a small Congregational Church was formed. The London Missionary Society sent out a Minister to this pagan city, and serious religion flourished for a season. The prudence of the missionary, however, was not equal to his zeal, and he got into difficulties. The cause of civil and religious liberty was well-nigh crushed by the overwhelming influence of the high church bigotry of the Anglican hierarchy. David Dale, and a few like-minded men in the City of Glasgow, interposed to arrest the ruinous effects of Bishop Mountain's ineligibility; and the services of these noble men will never be forgotten in the annals of the Protestant Church in Quebec.

The first missionary was followed by a succession of good men, and one of these, Mr. Francis Dick, a native of Monfeth, Forfarshire, Scotland, and at one time settled in Montrose, deserves special notice. A plain Scotchman, and with few attractions of eloquence, Mr. Dick grasped the standard of Zion with a firm hand, and kept it flying on the citadel for years. Many rallied around it, and the recollections of those days are fresh and fragrant still. In the course of Providence, Mr. Dick was called to leave America, to minister to the Scotch inhabitants in Hamburg, where he occupied the same pulpit with Dr. Merle D'Aubigne, then a young and promising evangelist, and since that day the world-renowned historian of the Reformed Churches.—One church was allotted for the Scotch, the Germans, and the French; and these two pious ministers divided the services betwixt them. Mr. Dick returned, after many years, to his native land, and died not long ago, at Cavers, where that noble-minded and truly catholic gentleman, James Douglas, had been for years his parson in every thing that was good in missionary effort.

About twenty-five years ago, the plan of connecting the Congregational Church with the Presbyterian Establishment of Scotland was devised; and the Rev. John Clugston became, in this new ecclesiastical position, its first pastor.—The Scotch Church of St. Andrews was then in a withered condition, spiritually considered, and St. John's became a stronghold of evangelical truth. The pious and pains-taking ministry of Mr. Clugston is an era of no ordinary interest, in the religious annals of Quebec.

A Church so interesting in its prestige must not be neglected by the Free Presbyterian Church of Canada. I spent nearly seven weeks in the city and in the Lower Province. The congregation I found to be considerably dispirited, by a succession of painful disappointments in their attempts to get a minister. The circumstances of the last of these had been really disastrous. Still, the members and adherents are cherishing hope that the Church at home will yet take pity upon them, and commission an able minister of the New Testament, to occupy this *frat rate station* in the visible Church of the Redeemer. It is needless to disguise it. An ordinary man will not do for Quebec. If the thing is properly managed, the new Free Church of that city will become a noble rallying point, otherwise it will be a monument of folly. It is, indeed, a lovely gem; but a congregation of eight hundred is not easily raised in Quebec. It is right that our friends, both in Canada and Scotland, should know this. The obstacles in the way of success are great, and nothing short of commanding talent and untiring zeal will conquer them.

But this is only one view of the case. The Free Church of Quebec ought to take the lead of the evangelical community; and what a field of usefulness is opened to its future ministers. In a population of nearly 50,000, the number of nominal Protestants is a small fraction of the whole, and yet, under an able and pious pastor, the influence of such a ministry must tell over the city and Province to an incalculable extent. The *near presence* of a cunning, skilful, and all but overwhelming foe consolidates the Protestant mind, harmonises jarring elements, and secures evangelistic union.

The lateness of the season put it quite out of my power to visit Metis, the remotest of our settlements to the east. But it so happened that Mr. and Mrs. Pasche, the teacher and his wife, lately appointed by Knox's College Missionary Association, to occupy the station, reached Quebec, on their way down, exactly at the same time with me, and thus, on the Wednesday after my first Sabbath in the city, we held a meeting especially on their account. The weather was very unfavourable, and thus the attendance was not so good as it would have been. But the meeting was an interesting one. Mr. Pasche gave an address in French, which was interpreted by Mr. Hadden, one of the elders. Special prayer for the mission was offered up, and an appeal in its favour made to the audience. Next day we had pleasant intercourse in private with Mr. and Mrs. Pasche, and my impression is, that they are admirably qualified for the situation they are called to fill. It is partly educational and partly of a missionary character; and amid many difficulties and the great opposition which may be looked for from the priests, there can be no doubt that a good beginning has been made. The acquisition of the whole seigniory, upwards of 30,000 acres, by our friends the Messrs. Ferguson of Montreal, is highly favourable to the progress and success of an; measure having in view the advancement of the cause of Christ. In connection with this station, I could not but think with melancholy interest on the fact, that it was on his way to visit Metis, in August, 1851, our excellent friend, Mr. Rinioul, was called home to his Father's house on high.

While in Quebec, a visit to the friends of the French Canadian Mission of Montreal was paid by their newly appointed agent, the Rev. Mr. Clark. It was a refreshing season. The public meeting held in the splendid Methodist Church was admirably attended; many heart-stirring appeals on the subject of Popery and Missions made; and a handsome collection of nearly £50 realised. Quebec ought to be a stronghold of that Mission. A French Protestant Minister of ability and zealous piety ought to be located here. The idea of such a man as Merle D'Aubigne, the great historian of the Reformation, being settled as pastor of the Free Church in Que-

bec, and President of a Protestant Seminary for training young men for the ministry, in the Lower Province, caught my fancy; and most will say it was a dream of the night. I do not think so. That distinguished man preaches well in all the three languages, English, French, and German; and if he desired to add a volume to his valuable history, I know not a finer topic than the history of religion in Lower Canada. That Province was the scene of reforming and evangelistic efforts in other days, though crushed by the overwhelming influence of Popery. "The influence of the Vatican," it is remarked by a late historian of the Province, and a Roman Catholic, "was opposed to the prosperity of a colony whose real interests Italy did not understand."

One of the out-stations which were visited, from Quebec, was Port Neuf, on the shore of the St. Lawrence, about thirty miles up from the city. There are here about twenty families, chiefly Scotch, and connected with an extensive paper mill, belonging to Messrs. Macdonald & Co., Quebec. Mr. Macdonald has also lately acquired the entire seigniory. He is a warm friend of our Church, and his ready and liberal kindness, with that of his partner in the concern, and Mr. Miller, and others, has been the means of keeping up an interest in this locality, for years past, highly favourable both to education and religion. Mr. Young, one of the students at Knox's College, is at present engaged as teacher of the school in the place, and he conducts worship on Sabbaths and at other times; the same place serving both as school-house and chapel.—His labours are justly appreciated. The accommodation is excellent. The day school is well attended, and the Sabbath classes are in a prosperous state. I received much kindness from Mr. Miller, with whom I stayed four days. We had two meetings for worship, and the attendance was good. Although the number of Scotch families, in the immediate vicinity, is not very great, there are scattered here and there in the district round, a considerable number of Presbyterians, partly Scotch and partly from the north of Ireland. A faithful missionary or catechist settled here, might be the means of getting together a considerable congregation, and the moral and religious influence of a spiritual community, amid the darkness which broods around, could not fail to prove highly beneficial.—The acquisition of a seigniory by an enlightened Protestant, is an event of no inconsiderable moment in the prospective history of Lower Canada.—The proximity of this settlement to Quebec, and its easy access from that city, would render the superintendence of it, by an able minister, settled there, a matter of no difficult accomplishment. A snow-storm detained me a day longer than I had intended at Port Neuf, but I did not regret it, as it gave me an opportunity of visiting most of the families, and of holding agreeable intercourse with Mr. Young, on his literary studies.

When at Quebec, I felt an ardent desire to visit the Eastern Townships, and a letter sent me by our truly missionary young men of the Association in the College, at Toronto, urging me to attempt it, decided my choice.

(To be continued.)

**SABBATH REFORMATION SOCIETY.**—The anniversary of the Kingston Sabbath Reformation Society was held on Thursday evening, 30th instant—the Mayor in the Chair.

Board of management for the current year:—President—Capt. Scott, (71st Regt.) Vice-President—Rev. R. V. Rogers, and Rev. S. D. Rice; Treasurer—Wm. Ferguson, Esq.; Corresponding Secretary—Rev. R. F. Burns; Recording Secretary—Neil McLeod, Esq.; Committee—Ministers of the Gospel resident in Kingston who are members of the Society, John Couster, Esq., Captain Wright, R.A., Lieutenant Fuller, I. Louis Esq., R.C.R., J. Taylor, Esq., 71st Regt., Messrs. Jas. Stewart, Geo. Hardy, Geo. Marriott, R. M. Roe, Thos. Ashew, and Jas. Gray.

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

## The Record.

TORONTO, FEBRUARY, 1853.

### The Late John Fraser, Esq., Of London, C. W.

During the year 1852, the Presbyterian Church of Canada has been deprived, under the sovereign disposal of God, of two Worthies, who stood pre-eminent in the ranks of her Eldership. In Eastern Canada, she has lost Mr. ORR of Montreal,—and now, in Western Canada, Mr. FRASER of London.

In last number of the *Record*, the fact and the manner of Mr. Fraser's sudden death were announced. We now indite a brief tribute to his blessed memory.

Born at Inverness, in the North of Scotland, in the year 1795, Mr. Fraser enjoyed excellent advantages of religious training and liberal education. At an early period of life, he entered on those walks of usefulness which his admirable father had pursued—devoted himself to the furtherance of all objects of religion and philanthropy—and occupied a position of great respect and influence in his native town and neighbourhood. As a citizen and a magistrate, he was signalled by public spirit and active benevolence. In weight of character he was unsurpassed—and the name of PROVOST FRASER will long be revered, by thousands of the Inverness-shire and Ross-shire Highlanders.

The sympathies of Mr. Fraser's mind were always with the cause of evangelical truth. The history of the East Church of Inverness attests the wisdom and courage, with which he promoted the evangelical cause against "moderate" influences, in high places. Knowing well the ruinous decay of religion in moderate parishes in the North of Scotland, he did not hesitate to say—"Moderatism is the Scottish Antichrist." The cause of Missions obtained at all times his hearty support. In ecclesiastical affairs he was not only a non-intrusionist, but an "anti-patronage man." Sitting in the General Assemblies of 1834 and 1835, as Representative Elder of the Borough of Inverness, he voted for the famous Veto Act, and for all the reforming measures which the evangelical party introduced.

It was in the year 1837 that Mr. Fraser came to Canada, as Commissioner of the B. A. Land Company; and first at Sherbrooke, C. E., and subsequently at London, C. W., continued to manifest the most enlightened zeal for the glory of God, and the good of his fellow men.

The following statement from the pen of the Rev. John Scott of London, will be read with interest:—

"Remarkable piety was prominent in his whole deportment. To use the Apostle's words—'Christ lived in him.' Not only were the general duties of his calling performed on christian principles and in a christian spirit, but much of

his time was devoted to strictly religious services. From the time that he came to London till the date of my settlement, he performed in general the duties of spiritual teacher—conducting public worship on Sabbath—guiding the exercises of two prayer-meetings during the week—assisting in the Sabbath school—and visiting the members and adherents of the Church. After my ordination, he cheerfully and regularly continued his services to the Gaelic portion of the congregation.

"Such labors of love were not confined to St. Andrew's Church, but extended to Sabbath Schools and Mission Stations in the surrounding country. The people of Carradoc, Lobo, Dorchester, and St. Andrews, received several visits from him—although, from a dread of going out of his proper sphere, and undertaking any work properly belonging to ordained ministers, these services were rendered only when asked with some degree of urgency.

"But Mr. Fraser's usefulness was not limited even to labors immediately connected with our own Church. He was intensely interested in every thing which leads to the spiritual, moral, and social welfare of man. To him belonged the blessedness of those that sow beside all waters. He was, at the time of his death, President of our Branch Bible Society, F. C. Missionary Society, Tract Society, and of various branches of Temperance Societies.

"His liberality toward religious and benevolent objects was very great. He acted on his opinion, that the practice of laying up riches is sinful, when the cause of God so loudly calls for their distribution. The Bible Society was one object which he especially delighted to support.

"He took a peculiar interest in every one who was directly connected with the cause of Christ. He loved to have ministers, missionaries, and students of divinity, partaking of his hospitality. At Sacramental seasons, and after meetings of Presbytery, the ministers dined with him: and usually, after dinner, he had a season of devotional fellowship. He gave out a Psalm, and after it was sung, called on one of the ministerial friends to engage in prayer. The happiness which he manifested on these occasions, record how much he delighted to live in a spiritual atmosphere.

"I must not omit to notice his deep reverence for the ordinances of religion, and his confident expectation of the blessing of God through them. He waited on them, not for the attractiveness with which they were conducted, but because they were the appointments of God. Whoever might officiate, he regarded that person, for the time being, as his spiritual instructor, and with child-like simplicity, received the word of God at his mouth. His soul waited on God, and consequently received nourishment, while minds less devout were left famishing. Mr. Fraser was distinguished by unwearied regularity in attendance on means of grace, and in visitation of the sick. Such visitation was not limited to any denomination of Christians. He offered himself as a general instructor and comforter. In this work he aimed at the eternal salvation of the

soul, and was remarkably judicious in the manner in which he sought this end."

To these interesting notices, various tributes might be added. For example, the Rev. Dr. Burns writes thus—"I feel as if my right hand were cut off, in the loss of one with whom I never consulted on any subject connected with the Church, without being greatly benefited; and whose mind, rich in divine faith, was also expanded with views more enlarged than fall to the common lot even of genuine believers."

We subjoin some of the kind words written by a talented minister of another denomination, who knew Mr. Fraser well:—"For my own part," says the Rev. James Inglis of Hamilton, "scarcely anywhere, and never in this country, have I met with one who so well answers my idea of a Christian gentleman, as Mr. Fraser.—Dignity and humility, high Christian principle, and the grace of courtesy and kindness, blended in his character, without either impairing the other. I have reason to remember the enlargement of his Christian affection, while I honor the staunch consistency of his adherence to what he regarded as God's truth. There is no man, whose enlightened benevolence, and moral and religious influence, have done more for London; and I suppose that there are few, whose loss will be more felt by the Free Church."

Thus did his character shine forth before the eyes of men, in the light of Christian benevolence and zeal. But only those who knew Mr. Fraser most intimately, and in his domestic life, can tell what a meek and godly man he was.

(1.) He was a man of a singularly generous and charitable disposition, unwilling to comment on the failings of others, and delighting to regard his fellow-men, as far as possible, in a hopeful and favorable light.

(2.) He was a man of patience and faith.—Mighty in the Scriptures, and gifted with large and lofty views of Divine truth and faithfulness, he endured as seeing Him who is invisible.

(3.) He was a man of genuine and profound humility—truly esteeming himself "less than the least of all saints."

(4.) And even more—he was a man of much and fervent prayer. He committed every thing to the Lord. He was like Israel the Prince prevailing with God in the wrestlings of prayer.

To him death came suddenly, but found the soul not unprepared. This man of God died daily. Habitually he considered his latter end. Indeed for weeks before his translation, his spirit seems to have been secretly trained and refined for that event. His mind, as he avowed to members of his family, was in a peculiarly pleasant and happy state—his memory dwelling on the direct gospel sayings of the Lord Jesus, and his heart suffused with their sweetness and grace. Thus he passed from the earth—"and he was not, for God took him." "Blessed are the dead, who die in the Lord."

It matters little at what hour of day  
The righteous falls asleep; death cannot come  
To him untimely, who is fit to die!  
The loss of this cold world, the more of heaven.  
D. F.

MONTREAL, January, 1853.

## CLAIMS OF CANADA AS A MISSION FIELD.

Under this heading there appeared in the *Missionary Record* of the United Presbyterian Church, for November and December last, an address, delivered at their weekly missionary meeting, to the students of the Theological Hall of that Church in Scotland, by the Rev. J. J. A. Proudfoot, of London, C. W.

We agree with Mr. Proudfoot as to the extent of the country, the fertility of the soil, and the salubrity of the climate. He has not over rated the spiritual destitution that exists. There is not generally a want of means among the people of Canada to support ordinances, although there are many new stations in the country asking supply, which are unable to defray the expenses. What is chiefly required is a vigorous calling forth of their liberality, by drawing them out and engaging their hearts in the cause of Christ.

Mr. Proudfoot thus well describes the character of the people:—

"They are in general most enterprising and intelligent. Hence their character is such as to render the missionary's labour among them much more pleasant than in a heathen country, and to hold out much better prospects of success. Many think differently. They suppose that the Canadians are in a measure beyond the range of civilisation and refinement; that they are a grossly ignorant people, and are to be treated as such. But this is wholly a mistake. It ought to be remembered, that at the early settlement of Canada, when the navigation of the ocean was comparatively little understood, and when little was known of the country, it required a good deal of courage to emigrate to Canada. Hence it was not the worthless and ignorant who left this country, but men who could not brook the idea of being dependent on others, men who were prepared to put forth every effort to attain an honest independence. This was their character. And this character they have transmitted to their children. In point of intelligence and general information, they are far ahead of the same class in Britain. The same, in a qualified sense, might almost be said of their religious knowledge. They had enjoyed excellent opportunities, before leaving this country, and their general mental improvement, and the increasing comprehensiveness of their views, render them more capable of improving knowledge previously acquired. Indeed, the Canadian people in general are not destitute of the knowledge of the truth. What they require is not so much to know it, as to feel its power—to have it brought to bear upon their heart, and influence their lives—a thing which, humanly speaking, cannot be accomplished without a regular and efficient dispensation of the means of grace. To labour among such a people, therefore, must be pleasant to the most accomplished divine, while the success likely to attend his labours is such as might gladden the heart of the most zealous Christian."

Mr. P. assures the Scottish Theological students that the voluntary character of their Church gives it a most honourable and influential position, and that the tide of popular opinion is fast setting in its favour; whilst "another Church of which, alas! better might have been expected, occupies a strange, undefinable position, nobody rightly knows where, and holds principles which nobody rightly understands, and which are enunciated in ever varying terms—such as expediency for the time may dictate. Hence, it is to one Church mainly—not to mention the

"Congregationalists, who hold the same views on this point—that liberal and enlightened Presbyterians look as the proper, consistent, and unflinching representatives of voluntary principles in religion."

Having thus aspersed "another church," and glorified his own, as furnishing "the statements and arguments used by all the liberal candidates," (we suppose for Parliamentary honours) the Rev. gentleman proceeds in addition to these "circumstances, every one of which may be viewed as a motive to induce preachers in Scotland to enter upon" the Canadian field, to "enumerate a few motives, more properly so called."

"The first motive is, the growing wealth and comforts of the people.

"The second motive, that the ministers now in the field, unless aided by others from Scotland, will neither be able to hold out, nor maintain their present position much longer.

"The third motive which I shall mention is, the prospect of a comfortable home for yourselves.

"The last motive which I shall state is, the earnest invitation of the people."

Perhaps, in all churches some have intruded into the ministry who were actuated by no better motives than these, but when or where were they ever held up as the inducements that should lead preachers to enter into the Canadian, or any other missionary field? Let us not be misunderstood as intimating that preachers, any more than other men, should unnecessarily expose themselves to suffering, or court want or martyrdom; far from it. Under the law, the people were commanded to give the portion to the Priests and to the Levites. They who wait at the altar should be partakers with the altar, and under the better dispensation, they who preach the gospel should live of the gospel. God has denounced a curse against those who rob him in this respect. Ministers have a right to personal and domestic comforts, and ought not to disregard them, but these are not the primary considerations, and should always be viewed in subordination to the great ends of the gospel ministry. The Christian preacher is compared to a soldier who must endure hardness, and not be entangled with the affairs of this life; who, like Paul, (2 Cor. xii. 4) seeks not the people's wealth, but themselves, and who is comforted in their spiritual comfort. It is a libel on religion, and an insult to the Presbyterian people of Canada, to say that ministers induced by such sordid motives as "the wealth and comforts of the people," and "the prospect of comfortable homes for themselves," can be other than a reproach to Christianity and a curse to the country. They would cause many to stumble at the law, and be themselves made contemptible before all the people. Mal. ii. 8, 9. Who does not know that for the sake of covetous priests, teaching for filthy lucre's sake, Zion has been plowed as a field? Micah iii. 11. Titus i. 11.

We rather think that "one church" will consider it as a left-handed compliment to have it said, that ministers induced by wealth and comfortable homes, would be an acquisition to her;

and more so that she is in such extreme decrepitude, notwithstanding "her most honorable and influential position—the tide in her favour, and the countenance of the liberal and enlightened;" that without such aid she "will not be able to hold out much longer;" that the principle of her vitality is voluntarism, and her distinctive feature the rabid cry, "voluntarism."

For "another church" of which we profess to know something, Mr. P. might well have spared his commiseration, and postponed passing judgment on her position, until he had perused Gray's Catechism, or some other elementary work on the subject. His incapacity to define her position, proves it to be indefinable, in the same way that we heard *Sandy Sin* prove the non-existence of the Straits of Belle Isle, by the conclusive argument, "I ne'er heard o't." He should have ascertained that he had defined, to some purpose, "one church" before volunteering his services to "another."

Such accounts of Canada, and the ministers whom its people are said in this address earnestly to invite, are fitted, if believed in other countries, to do harm. The duty of every friend of religion in this country, is to dispel the idea that the inferior grades of preachers will pass in it. It is only the men who are well qualified to supply congregations in their own land, that have any prospect of succeeding here. In no case should he, who, from incompetence or want of right motives, would fail in the old world to secure a church and "a comfortable home," be induced to come to this country in quest of them. He will only be more out of his element. Such the people do not invite; but "the earnest invitation" is given to those who, possessed of piety, and intellectual ability, are devoted to the work of winning souls to Christ—who are willing to spend and be spent in it—whom love to God and the gospel constrains—who, relying upon the promise, "I am with you always," would leave the attractions of home and of kindred, would forego the comparatively comfortable settlement and service there—to engage in the severer duty in the colonial church, and who,

Self-denied and unswayed.

By offer'd bribes, burning with love to souls,  
Would preach the gospel for the gospel's sake,  
Would make sacrifices to carry the bread of life  
to the destitute corners of this great land.

All such preachers, from whatever quarter they may come, will be a real accession to the Church in Canada. Such are the men who have borne, and are still, along with the native trained ministry, bearing the burden and heat of the day.

Canada also presents a good field for pious and devoted young men to study for the ministry. The Presbyterian Churches have, in their educational institutions, Professors fitted to occupy the like honourable and responsible posts in the fatherlands. Although the student would miss some of the facilities for the prosecution of his studies, yet he would, on the other hand, acquire a knowledge of the country, the character and habits of the people, and the prevailing forms of error, with which he will soon be called to combat; and be put into a course of training for his sacred calling, which would, to a great extent,

counterbalance the advantages in his own land. The students of divinity, in some of the churches, are engaged in missionary work, during the college recess, and thus render important aid to the Church. There is, however, diversity of opinion on how far this is beneficial to them. Under the exercise of a salutary discretion by the Church Courts, mutual benefits may accrue from it, both to the students and to the Church.

Having already exceeded our prescribed limits, we close, by merely noting the four following motives, that should induce preachers and students in the old countries to enter upon the Canadian field, viz:—

1. There are destitute localities, newly settled and poor, which cannot support ministers with comfort—self-denying men are wanted to carry to them the word of life—men who will spend and be spent, looking for a reward hereafter.

2. The harvest, truly, is plenteous; but the laborers are few—Matt. ix. 37; 1 Thess. ii. 19.

3. The constraining love of Christ disposing men to count all things but loss for him—Phil. 3rd chap.; Matt. xix. 29.

4. Multitudes are living without God and without hope, careless about religion and their souls—Rom. xv. 20; Acts xxvi. 10.

#### LETTERS OF RECOMMENDATION.

It seems, in our days, to be too often considered as only polite to give a good certificate. The morality of the act is tried by another standard than that which regulates the ordinary intercourse of men. Letters of recommendation are as inconsiderately given, as a matter of course, as we write to correspondents indiscriminately, "Yours truly." This circumstance abates very much from the value of these documents. They are received with a degree of distrust, that could never obtain in regard to any other declaration of the writer. Certificates often tell against the giver as well as the bearer of them, of whom too much may be expected, and the receiver who is imposed upon, when not well founded. We have heard of a bishop who, anxiously desirous to remove one of his delinquent inferior clergy, after failing in other attempts to dislodge him, offered, on condition of his demitting, to grant the refractory incumbent such testimonials as would enable him to secure a good situation elsewhere. To his surprise, the bishop gave him a character altogether above his highest aspirations. After a little consideration, he said to his diocesan, that the possessor of such a certificate was qualified to be minister of —, and he had consequently made up his mind to remain. In doing so, he did no greater wrong to the bishop, than that dignity had endeavoured to perpetrate on those to whom he would have sent him.

Certificates are as unreasonably asked, as they are indiscreetly given. Dr. Franklin, when United States Minister in Paris, was importuned by many persons unknown to him, for letters of recommendation. To be ready for such applications, he had the following model prepared. As it is a very safe form, it may be worthy of imitation:—

PARIS, April —, 1777.

Sir—The bearer, on going to the United States, presses me to give him a letter of recommendation, although I know nothing of him, not even his name. This may seem extraordinary, but I assure you, it is not uncommon here. Sometimes indeed, one unknown person brings another equally so to recommend him, and sometimes they recommend one another. As to this gentleman, I must refer you to himself for his character and morals, with which he is certainly better acquainted than I can be. I recommend him, however, to those civilities which every stranger, of whom we know no harm, has a right to, and I request you will do him all the good offices, and show him all the favour that, on further acquaintance, you shall find he deserves.

B. FRANKLIN.

#### BRITISH AND FOREIGN BIBLE SOCIETY—YEAR OF JUBILEE.

On the 7th March, 1853, the Society enters upon its fiftieth year. The Committee desire to devise some means by which so interesting an event may be extensively, and profitably, and devoutly celebrated. The year is to be observed as a YEAR OF JUBILEE, with the view—

Of especially commemorating the Divine goodness, so abundantly vouchsafed to the Society in its origin, early history, and subsequent progress. Of bearing a renewed public testimony to the Divine character and claims of the Bible, and to the right of every individual of the human family to possess and read the same; and

Of promoting, by new and vigorous efforts, the widest possible circulation of the Scriptures, both at home and abroad.

That all Clergymen and Ministers throughout the Empire, friendly to the Society, be respectfully requested to present its Objects and Claims to their congregations, by preaching Sermons, and making Collections in its behalf. Where there is no local impediment, it is submitted that March 13, being the first Lord's Day in the Jubilee Year, would be appropriate for the purpose.

That it be recommended to all Auxiliaries Branches, and Associations in the United Kingdom, and the Colonies, to celebrate the Jubilee, by setting apart a day most convenient to themselves, for a Special Public Meeting; to be preceded (if not already done) by Sermons and Collections in the various Places of Worship.

That a Special Fund be opened, to consist of Donations, Congregational Collections, Sunday-School Contributions, Juvenile and other offerings, and to be called "The Jubilee Fund" of the BRITISH AND FOREIGN BIBLE SOCIETY.

That the JUBILEE FUND be appropriated to the furtherance of the following objects, the Contributors to be at liberty to specify to which of those objects their offering shall be devoted—

1. Special Grants of Bibles and Testaments to PRISONS, SCHOOLS, and MISSIONS,—with other Charitable and Benevolent Institutions throughout Great Britain.

2. Special Grants to IRELAND, in such ways as may hereafter be determined upon.

3. Special efforts in INDIA, AUSTRALIA, and other British Colonies, by Agencies, Grants, or otherwise.

4. Special Grants to CHINA, and such other parts of the world as may appear open to special operations.

5. The establishment of a Special and separate FUND, from the annual produce of which pecuniary aid may be granted, at the discretion of the Committee, to persons in the employ of the Society, including the Colporteurs abroad; and to their widows and children, when in circumstances to require such aid.

It is intended to publish monthly, or occasionally, during the Jubilee Year, a series of Papers,

to be called *The Jubilee Record*, to contain Reports of Meetings, Sermons, Collections, and other information connected with the Jubilee movement.

Copies of the *Jubilee Record*, together with other Jubilee Papers, Juvenile Collecting-Book, &c., will be sent with the "Monthly Extracts," or in any way the correspondents and Friends of the Society may direct.

#### COLLEGE SUBSCRIPTIONS.

A correspondent writes, "Please correct a mistake in your acknowledgment of contributions to the College Fund—it will do harm.—You say COLLECTIONS, when you no doubt mean SUBSCRIPTIONS. Congregations that make a collection for this object, come short of their duty to it, and forego the machinery of district collectors and subscriptions." The above is quite correct so far as the efficient calling forth of the liberality of congregations is concerned. Neither the College nor the Widows' Fund can be supported in any way commensurate with their importance, by a collection only. In the case of the former, an annual subscription is expected from every member and adherent of the Church. For the latter, one general subscription, if faithfully taken up, would place it upon such a basis, that nothing more than an annual collection would be necessary to sustain it.

The Treasurer, in the case referred to, either took the word which was given to him, or went on the principle that governs such functionaries, that the amount *collected* is more important to them than the sum *subscribed*.

THE LATE REV. SAMUEL B. WYLIE, D.D.—This venerable, learned, and good man, died on the 13th October, in the 80th year of his age, and the 53rd of his ministry. Dr. Wylie was a native of Ireland. In early youth he was a diligent student. Into the learned University of his native land he could not enter except on terms which his soul abhorred. There was no Institution in Belfast, or Londonderry. He proceeded to Glasgow, where he prosecuted his studies with distinguished honour to himself, and with the decided approbation of his Professors. On his arrival in the United States in 1797, he found employment along with his friend, the late Dr. Black of Pittsburgh, as instructor in the University of Pennsylvania. In 1797, they, along with the late Dr. McLeod of New York, were licensed to preach the Gospel. Dr. Wylie was for nearly half a century pastor of the First Reformed Presbyterian Church in Philadelphia. He occupied also for a long time the Chair of Theology in his Church, and was Emeritus Professor of Latin, Greek, and Hebrew, in the University of Pennsylvania. He was a distinguished linguist, an accomplished general scholar, a sound theologian, and a sincere Christian.

Mr. Linton of Stratford, has re-printed, in tract form, a very excellent notice of the venerable deceased, from the *Banner of Ulster*, to which is added a note from the Rev. Mr. McPherson, of Stratford, C. W., who preached in Dr. Wylie's pulpit, the Sabbath before his death, and who bears testimony, from personal observation, that he "stood high in public estimation

for the virtues and qualifications that adorn the christian character and honour the ministerial office."

## PSALMODY

We have received several letters on the brief notice, under this heading, which appeared in our last, but they adduce nothing new in the argument. Scripture songs, fairly translated, differ widely from paraphrases. All Scripture is precious, but paraphrasing admits of human opinions and sentiments being mixed up with the Word of God, as has already been done to some extent, in our Paraphrases. Doctrinal error is insinuated in some, others, at best, are prosaic. We admit that many of them are very beautiful. *As Paraphrases*, they are the sentiments of fallible men, and liable to defect. The Psalms are neither unsound, defective, nor of doubtful character, and are, therefore, not to be superseded.—Malachi i. 14. We would not force good prose into a service for which it was not meant, nor address the Almighty on the highest themes in words puerile or effete, at least, out of sight inferior to the language of the Spirit.

We cordially unite with one of our correspondents, in hoping that the Churches will agree on some improved version of the Psalms, from which the antiquated expressions and harsh verification will be removed, without departing from the original. We contend for a *version*, not a *substitute* or an *imitation*. Dr. Watts did not profess to give a version. It will be easier to improve the authorised version, than to provide anything better. When we think of the endless variety of the systems of Psalmody, of all degrees of poetic merit, that have been introduced into the worship of God, we are forced to the conclusion that "the Psalms" form the only basis on which we can expect uniformity in the matter of praise.

To the query, "Why use our own words in prayer and not in praise?" we reply: That prayer and praise agree in being both acts of religious worship. Beyond this, the analogy ceases. God has given in his word a *model* for prayer, while he has given a *system* of praise, complete, it must be esteemed, until cases in the experience of the Christian and the Church can be cited, to which nothing in the Scripture songs is applicable. An aged believer when asked "when he would begin to sing Paraphrases?" replied, "when the Psalms are done." Another, who admires certain of the paraphrases, confesses that, as to some of them, but still more of hymns which are sung in some Churches, "I seldom am called to join in singing them without blushing for the dignity of praise, and even for my own manhood, while adjusting my lips to the use of composition at best adapted to the infant school, rather than adult assemblies."

Prayer relates to our own wants, ever varying. Praise is a celebration of the glory and perfections of God. Whilst we are commanded to pray, the Bible contains no Book of prayers; hence, we must select the words to express our desires, relying on the Spirit to help our infirmities, for we know not how to pray as we ought.

In prayer, the thoughts suggest the language; in praise the language suggests the thoughts.

## REVIEWS.

INCIDENTS AND MEMOIRS OF THE CHRISTIAN LIFE, UNDER THE SIGNATURE OF A VOYAGE TO THE CELESTIAL LAND. By the Rev. George B. Cheever, D.D., with a Preface by the Rev. Thomas Binney, London. Published by William Collins, Glasgow; and for sale by D. McLellan, Hamilton.

This is an attractive book, written in the happy style of its gifted author, after the model of the Pilgrim's Progress; but in the language and nautical terms familiar to sea-faring men.—The same work was published in the United States, under the odd title of A REEL IN THE DOT-THE FOR JACK IN THE DOLDRUMS. BY AN OLD SALT. It has had great run on both sides of the Atlantic.

EARLSWOOD, OR LIGHTS AND SHADOWS OF THE ANGLICAN CHURCH. A Tale for the Times. Robert Carter & Brothers New York; for sale by D. McLellan, Bookseller, Hamilton

In this volume Puseyism is exhibited in a plain and natural manner, and delineated in familiar illustrations, adapted to the capacities of the young; while the book may be read with pleasure and profit by the more mature in years and experience. The design of the work is evidently to unmask, and place in true colours, the insidious enemy which has intruded into the Episcopal Church, and threatens her ruin. Other Churches, too, have similar dangers, and the interesting volume under consideration, may serve as a warning voice.

THE MYSTERY SOLVED; OR IRELAND'S MISERIES; The grand Cause and Cure, By the Rev. Edward Marcus Dill, A.M., M.D., Missionary Agent of the Irish Presbyterian Church, including an introduction by a Clergyman of Canada. Thomas Maclear, 45 Yonge Street, Toronto.

We have already noticed this work, and recommended it to our readers. Mr. Maclear has rendered an important service in re-producing it in a cheap, but respectable style. It is now put within the reach of all classes. Dr. Dill has depicted, we believe, in colors not too dark, the state of a noble-hearted and generous race, debased and degraded. The evidence of their sad condition is too palpable to admit of doubt. Popery, with its train of attendant evils, is the great misery. The Gospel of the Son of God the only effectual remedy.

The Introduction is a valuable addition to Maclear's issue. It gives a rapid sketch of the history of Ireland, and the instrumentalities that are in operation for elevating her people.

In part of the edition several typographical errors appear, which have been overlooked by the proof readers.

THE ANGLO AMERICAN, Published by T. Maclear, Yonge Street.

This respectable monthly is improving as it progresses, and rising in public favour. We know of few periodicals that contain so large a proportion of original matter.

THE NEW YORK MUSICAL WORLD AND TIMES. Published every Saturday by Dyer and Willis, at 257 Broadway. Terms: \$3 a year in advance. Two copies for \$5. Five copies for \$10. A person sending a club of five Subscribers, will receive an extra copy.

THE MONTHLY MUSICAL GAZETTE, is the title of another paper published in the same office. It is of Quarto size like the *Musical World and Times*, contains eight pages, four of them music—is a condensation of the large paper, and is furnished at the following very low prices, viz: one copy 50 cents; three copies \$1; ten copies \$3; twenty copies \$5.

To lovers of music we commend these attractive periodicals. Address, postpaid, Dyer & Willis, 257 Broadway, New York.

THE CANADIAN WATCHMAN.—This paper has again changed its form, and appears much improved in appearance. It is devoted especially to the advocacy of the Temperance Reformation, and contains besides, a large amount of general reading, bearing upon the interests of religion and morality.

THE CANADA TEMPERANCE ADVOCATE. John C. Becket, 22 Great St. James Street, Montreal.

This periodical has reached its nineteenth volume. Although, comparatively, it is an old paper, yet it manifests all the vigour of youth, along with the experience of age. The *Advocate* is conducted on catholic principles—it is the organ of no particular party—proposes as its grand aim the emancipation of the human race from intemperance, and its accursed fruits, and the elevation of man to that position in which he may best fulfil his high destiny.

The *Advocate* contains sixteen quarto pages, and is published on the 1st and 15th of every month, at 2s. 6d. per annum, in advance. Any person remitting two dollars, in advance, will receive five copies.

THE CADET, devoted to the interests of Juvenile Teetotalers, is issued from the same office, in monthly numbers, at 1s. 3d. per annum, or ten copies for 10s.

KNOX'S COLLEGE—NEW CLASS BOOK.—A collection of rare and celebrated pieces from the Latin fathers is now in the press, and we are authorised by the Rev. Dr. Willis, the Editor, to say, that a sufficient number of copies is ordered to admit of ministers who so wish, being supplied with them. Price, 2s. 6d.

The collection includes *Tertullian's Apology*. The Dialogue of Minucius Felix, with several pieces from Cyprian and Augustine. There is added, an extract from Calvin's Institutes, (Latin.)

We learn from a private letter, that the Rev. Mr. Clark, Dumfries, will accept a call to St. John's Church, Quebec.

God has ways of operating in children in their infancy which we cannot account for. God never made a soul but he knew how to sanctify it.

The great design of gospel-grace is not to discharge us from the service of God, but to engage us to, and encourage us in it.

Those who would see Christ must go to the temples where he is worshipped.

**FREE CHURCH, NOVA SCOTIA.**—**THE COLLEGE AND ACADEMY**—Although at a later period than was expected, the workmen have at length finished their alterations on St. John's Church and the classes are now in full operation within the new premises. There are at present twenty-two students in attendance on the classes of the College. Nine of these are engaged with the preliminary branches under Professor Lyall. Six are first year's students, and seven are second year's students, in theology under Professor King. There are about thirty-eight pupils attending the Academy under the charge of Mr. Geo. Munro, the Rector, assisted by Mr. James Fowler and Mr. Niel McKay. Each teacher has his classes comfortably accommodated in a separate apartment; and all this without interfering with St. John's school, which continues to be numerously attended, and most efficiently conducted, under the superintendance of Mr. William Murray and Mr. Hector McKay.—*Miss. Record.*

**UNITED PRESBYTERIAN CHURCH OF OREGON.**—We learn from *The Preacher*, that the Associate and Associate Reformed Presbyterian Churches in Oregon have made arrangements for becoming one body. On the 17th September last, they unanimously adopted a Basis of Union, and on the 13th of October they were to meet and constitute the United Presbyterian Church of Oregon. Their basis is the Westminster Confession of Faith and Catechisms, and their terms of Christian communion, it is said, are "much simplified, consisting of a few plain points of Christian faith and duty."

### THE EPISCOPAL CHURCH.

Although the question of lay representation in ecclesiastical Courts, in the case of the Episcopalian Church, whether at home or in the Colonies, has not so far assumed that aspect which we are gladly desirous of witnessing, yet there is good reason to hope that ere long, the proper remedy will be applied to free that Church from the pitiable condition in which she lies at the present moment. There is every desire manifested in certain quarters, to approximate the constitution of the Church of England more in analogy with that of Presbyterian Churches. Indeed we believe that, in more quarters than one, there is a growing conviction of the admirable adaptation of Presbyterianism to the requirements and exigencies of religious bodies; and however humiliating the acknowledgements may be to some, there are those who have been candid enough to appeal to the wholesome working of Presbyterianism, as affording the very best evidence, in favor of approximating the discipline and government of other ecclesiastical bodies, to that model of Church government.

It affords us much pleasure to notice, that a movement in the right direction has recently been set agoing by the Evangelical portion of the laity in connection with the Episcopal Church in England. Various public Meetings have been convened at which the Earl of Shaftesbury, whose known piety and philanthropy will lend considerable weight to the cause, has taken a prominent lead; and the question has been seriously agitated and discussed, whether it is not expedient to apply to Parliament for a reconstruction of the Convocation, by introducing the laity to a share in its deliberations.

More than all this, the last number of the *London Quarterly Review* has advocated the necessity of introducing the lay element into the ecclesiastical Courts of the English Established Church; and not only so, but intimates in very unmistakable terms that other features of Presbyterianism might be advantageously introduced into that Church.

With indications such as these, we can scarcely doubt that the time is at hand when the peculiarities of Presbyterianism will be found to exert a

wholesome influence and control over the ecclesiastical procedure of those Churches which have hitherto denied the Scripturalness of that form of Church government.—*Hal. Pres. Witness.*

**ON PUBLIC SPEAKING**—We confess our likes for effective pulpit style. A minister is not a pulpit essayist. A minister is not a philosophic lecturer. A fine book is not a fine pulpit style. The heart is the minister of the desk. The best style is that which brings the intellect down through the heart, and melts all its precious metals in that hot furnace. If you want a specimen, take good old South—see what an edge is in all he said. Playful but not light; sharp but not sour—magnanime but not dramatic—using common words with uncommon power—speaking to you as if he really thought to convince you—full of earnestness—decided without dogmatism—witty but not vulgar. All his words strike you like the explosion of torpedoes.

Others are real artillery men, thundering and blazing. No objection to artillery men, if they will only throw balls; but it is rather funny to fire loud guns, and have very small shot.

Let every man keep his own natural style. All preachers can't preach alike. Personal taste should be rectified and then become personal law. How would Milton's old Gothic architectural style suit the simple-hearted Cower? How would Charles Lamb look in Coleridge's Germanic idioms?—How would Hall look in Chalmers' garb? How would Wesley appear in Hervey's gaudy robes? Let every man be natural. Nature is a very indefinite word now-a-days. If you have the volume of water of Niagara, then you may become a cataract, but a bucket full won't answer. If you have electricity, you may afford to thunder, but not without.

**POSTERITY'S CLAIMS.**—It is related of one of the emperors of Persia, that he was excessively fond of hunting. On one of these excursions, he chanced to pass the premises of an old farmer, whom he discovered to be busily engaged in the field near by his house. The silver locks of age hung upon his brow; the storms of many winters had expended their fury around his dwelling, while his tottering step and furrowed cheek told most eloquently that, with the old man, life's tale was nearly told. The emperor approached, and accosted him as follows:—

"Friend, how old art thou?"  
"Just about four years," replied the old man.  
He continued, "It is now about four years since light from above broke in upon my soul, and I, as I trust, experienced a change of heart. Now, throwing away the former part of my life, as spent to no good purpose, so far as the salvation of my soul is concerned, and dating from the time I began to live for God and heaven, makes me just about four years old."

The quaintness of this reply excited the curiosity of the emperor, and led him to ask another question. It appears that the old man was busily engaged in putting out a small tree, which required years to mature. "What are you putting out that tree for?" interrogated the emperor; "do you expect to reap its fruit?"  
"No," was the prompt reply of the old man; "but I am doing this for the benefit of posterity."

The emperor rewarded the old man liberally for the quaint and prompt manner in which he had replied to his questions, and went his way.

What an important moral may be drawn from this little incident! How few comparatively do anything substantial for the benefit of posterity! Nay, what are we doing for the benefit of those who are to succeed us upon the stage of action?

**YOUTH AND OLD AGE.**—When youth set themselves against age, the probabilities are that they are in the wrong, and that the result will not be to their honour. The day we live in is

not remarkable for the humility of youth; boldness, self-sufficiency, disregard of parents, contempt of authority—these are rather the attributes of a large, and we fear, a growing class. But assuredly these are not the attributes of a character that is to attain excellence, or of a man that is to reach respectability. Modesty, diffidence, submission to years and wisdom—these are the marks of the man that is destined to prosper.

**MARRYING DRUNKARDS.**—Young ladies or more elderly women, who contemplate marrying at all, as most ladies do, ought to reflect seriously, that in forming family relations, the drinking habit must be excluded, or misery, shame, and disgrace are inevitable. We caution, in the fear of God—nay, we feel no hesitancy in warning young women, whether rich or poor, educated or uneducated, never to accept for a husband any man who drinks ardent spirits, however moderately. And we warn all men addicted to the vile habit of drinking to excess, or even in moderation, that in proposing marriage to a lady, properly informed, he insults her. The promise of such a man to love, protect, cherish and keep her in sickness and in health, is solemn mockery; it is a fraud of the meanest kind practised upon an unsuspecting, confiding and innocent female. May heaven save the rising generation of females from that worst of earthly afflictions, that forest of all degradations, drunken husbands.—*Tem Jour.*

**COMPARATIVE STRENGTH OF POPERY AND PROTESTANTISM.**—Protestantism reckons as its followers nearly one-half of the number that Popery claims as its adherents. And although numerically one half less, in all the great elements of character and progress, it is vastly its superior. In wealth, in enterprise, in rational liberty, in literature, in commerce, in all the elements of political and moral power, Protestants are to Papal nations as the sun and moon in the heavens are to the fixed stars. That you may see this, blot from the map of Europe all that it owes to Protestantism, and what is left for the people to desire? Blot from those nations all they owe to Popery, and it would be like Moses lifting up his wonder-working rod heavenward, and rolling back the darkness that enshrouded Egypt. If this does not picture our idea, stop for a month or a year, all that Protestantism is doing to civilise, enlighten, and bless the earth, and the world is moved and astounded, from its centre to its circumference; even old Austria, the Sleepy Hollow of the world would spring to her feet and ask, What is the matter? Stop for the same time all that Popery is doing for the same ends, and it would be no more missed than is the light of the lost Pleiad from the sky.—*Kirkton.*

**THE POWER OF RELIGION.**—As warriors carry different weapons with which to attack their enemies and defend themselves, so Christians are armed with different graces wherewith they accomplish their warfare, whether it be to resist a temptation, or overcome an adversary, to remove a stumbling-block from their path, or to build themselves up in the fear of the Lord.

Where'er they travel, and where'er they stay, Their Christian graces ever mark the way.

Some stoop to conquer; achieving more victories by their humility than others can effect with their pride. Some win their way by love, being "kindly affectioned;" they served every one they can, "believing all things, hoping all things, enduring all things." Some force a path through every impediment by their zeal, allowing nothing to daunt or subdue their ardor; while others are so mighty in the Scriptures and in prayer that they seem armed for every exigency—come pleasure or pain, light or darkness, good or evil, they are ready for them all.

Prayer gives them power whatever ills arise, And draws down countless blessings from the skies.

## CLOUD-LAND—AN EMBLEM OF FAITH

In the autumn, when the fogs prevail, it is often a thick drizzling mist in Geneva, and nothing visible, while on the mountain tops the air is pure and the sun shining. On such a day as this, when the children of the mist tell you that on the mountain it is fair weather, you must start early for the range nearest Geneva, on the way to Chamouny, the range of the Grand Saleve, the base of which is about four miles distant, prepared to spend the day upon the mountains, and you will witness one of the most singular and beautiful scenes to be enjoyed in Switzerland.

The day I set out was so misty that I took an umbrella, for the fog gathered and fell like rain, and I more than doubted whether I should see the sun at all. In the midst of this mist I climbed the rocky zigzag half worn out of the face of the mountain, and half way up, and passing the village that is perched among the high rocks, which might be a refuge for the conies, began toiling up the last ascent of the mountain, seeing nothing, feeling nothing but the thick mist, the veil of which had closed below and behind me over the village, path, and precipice, and still continued heavy and dark above me, so that I thought I should never get out of it. Suddenly my head rose above the level of the fog into the clear air, and the heavens were shining, and Mont Blanc, with the whole illimitable range of snowy mountain tops around him was throwing back the sun! An ocean of mist, as smooth as a chalcodony, as soft and white as the down of the eider-duck's breast, lay over the whole lower world; and as I rose above it, and ascended the mountain to its overhanging verge, it seemed an infinite abyss of vapour, where only the mountain tops were visible on the Jura range, like verdant wooded islands, on the Mont Blanc range as glittering surges and pyramids of ice and snow. No language can describe the extraordinary sublimity and beauty of the view. A level sea of white mist in every direction, as far as the eye could extend, with a confinement of mighty icebergs on the one side floating in it, and the other a forest promontory, with a slight undulating swell in the bosom of the sea, like the long smooth undulations of the ocean in a calm.

Standing on the overhanging crags, I could hear the chiming of bells, the hum of busy labour, and the lowing of cattle buried in the mist, and faintly coming up to you from the fields and villages. Now and then a bird darted up out of the mist into the clear sun and air, and sailed in playful circles, and then dived and disappeared again below the surface. By and bye the wind began to agitate the cloudy sea, and more and more of the mountain became visible. Sometimes you have a bright sunset athwart this sea of cloud, which then rolls in waves burnished and tipped with fire. When you go down into the mist again, and leave behind you the beautiful sky, a clear, bracing atmosphere, the bright sun and the snow-shining mountains, it is like passing from heaven to earth, from the brightness and serenity of the one to the darkness and cares of the other. The whole scene is a leaf in nature's book, which but few turn over, but how rich it is in beauty and glory, and in food for meditation, none can tell but those who have witnessed it. This is a scene in Cloud-land, which hath its mysteries of beauty that defy the skill of the painter and engraver.

The bird darting from the mist into the sunlight, was a very beautiful incident. "That," said Dr. Malan to me, as I recounted to him the experience of the day, "is Faith, an emblem of Faith;" for so as that soaring bird from the earth, when it was dark and raining, flew up and up, and onward, undiscouraged, till heaven was shining on her wings, and the clouds were all below her, and then returned, not to forget that sight, but to sing to her companions about it, and to dwell upon till clear weather; so does our

Faith, when all looks dark and discouraging here, when within and around there is nothing but mist and rain, rise and still rise and soar onwards and upwards, till heaven is visible, and God is shining in the face of Jesus Christ, and then, as it were, comes back with glad tidings, to tell the soul to be of good cheer, for that heaven is not far off, and to sing, even like the nightingale, in the darkness and the rain, for that soon again there shall be day-break and fair weather. And the memory of one such view of the gates of heaven, with the bright Alps of truth glittering around you, is enough to sustain the soul through many a weary day of her pilgrimage.—When you see the face of Christ, all the darkness is forgotten, and you wonder what it was you were doubting about, and what it was that could have made you so perplexed and desponding. Because it is mist and rain here below, you are not therefore to suppose that it is raining on the mountains: it is all clear there. And besides, you know that the mist, the rain, the showers are necessary, and we cannot have them and the sunshine at the same time, though the showers that water the earth are as requisite to make it luxuriant as the sun's clear shining after rain. Any time Faith may get upon the mountains and see the Alps, though it is not to be done without labour. There must be much prayer and spiritual discipline, before you find that your head is above the mist and heaven is shining around you.—G. B. Cheever, D.D.

## MINISTERS AND THE MINISTRY.

One of the causes, working largely and disastrously against an increase in the ministerial ranks, is the WANT OF STEADY AND PERSISTENT ATTENTION TO THIS WHOLE SUBJECT ON THE PART OF THE MINISTRY. The Board by no means insinuate any accusation of wilful neglect of duty against the ministry of our Church. The clergy of no denomination take a deeper interest in the general results pertaining to this discussion. But it will scarcely be denied that more attention might be profitably given in certain directions, of which a few hints may be here given.

1. Ministers have great responsibilities in regard to the increase of their profession through the influence of the pulpit. The sanctuary of God is a great place of human instruction. Nowhere else can truth be so powerfully brought in contact with the reason and conscience of men. The eternal sanctions of the living word seem to derive an increased authority from the day, and the place, and the mode, of their utterance. From the pulpit emanate influences which endure for the welfare or the woe of Zion. All that concerns Christian duty should receive due attention in its season: and the rightly dividing of the word of truth surely implies spiritual instruction on the topics connected with the perpetuation of the Christian ministry.

2. Training the young men of the Church to activity in well-doing has an important use in leading some, or many, of them into the ministerial office. If the smallest providential incidents sometimes give a direction to Christian character, who can estimate the importance of habits of enterprise and labours of love into which the young disciple is carefully trained? The superintendent or teacher of a Sunday school, the distributors of tracts, the visitor of the poor, the collector for the schemes of the Church, may often receive impressions of the dignity and excellence of Christian service, which gradually unfold to his mind the consideration of the ministry. And it may be added that such training, under pastoral supervision, not only tends to increase the number of ministers, but to give them better qualifications for the office than they could otherwise ever possess.

3. Another point, requiring steady attention on the part of the minister, is the selection and oversight of young men of promise, whose general character affords good reason to believe that they

may, under divine grace, become useful ministers. Great caution is, indeed, necessary on this subject, but such caution as the servant of Christ may use for the edification of the Church. Many a young man has been led forward in his preparatory studies by the intervention of others, and especially of his pastor; and there cannot be a doubt that a wide field of usefulness is here opened for every minister to whom God may give a willing mind.

4. Another mode in which a pastor may effectually promote the increase of the ministry, is by causing the claims of all the Boards of the Church, and, of course, of the Board of Education, to be presented, annually, to his congregation. The people take an interest in operations they assist in promoting. Their minds become expanded, and their hearts warmed by the things of the kingdom of Christ. And one great advantage in allowing these general claims to be unfolded, consists in the evangelical discussions, the statistical details, and the knowledge communicated to the people on points of duty not commonly dwelt upon on ordinary occasions. A congregation, ignorant of evangelical operations, will send out few ministers.

In short, the regular attention of our ministers to this great subject, in all the variety of its topics and incidents, is of indispensable necessity as the means of contributing to an increase of candidates.—H. & F. Record.

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