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THE
ECCLESIASTICAL AND MISSIONARY
RECORD,

FOR THE
PRESBYTERIAN CHURCH OF CANADA:

Published under the direction of a Committee of Synod.

“WISDOM AND KNOWLEDGE SHALL BE THE STABILITY OF THY TIMES, AND STRENGTH OF THY SALVATION.”

VOLUME XI.
NOVEMBER, 1854—TO OCTOBER, 1855.

TORONTO:
PRINTED BY CLELAND & OLIVER, 62, YONGE STREET.

MDCCCLIV.

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TORONTO, NOVEMBER, 1854.

No. 1.

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LOOKING UNTO JESUS.

"For such a High priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens," Heb. vii. 26.

When by guilt and fears distress;
When my troubled soul seeks rest;
When *within* I look with pain,
Seeking aid *without* in vain,
Then I lift my tearful eye
To the "sinless" One on high.

When I falsely suffer blame,
Or a blight rests on my name;
Thwarted when I would do good,
When I am not understood;
May I bear the smarting rod
Like THEE, "harmless" Son of God.

When my treacherous heart has strayed,
When to die I am afraid;
Satan, whispering in my ear,
Bids me fear no help is near,
Own me, Saviour reconciled;
Cleanse me, O thou "undefiled."

When I view my whole life o'er,
As I near the eternal shore,
And no good in aught I see,
Jesus, then remember me;
Open for me heaven's gate,
Thou "from sinners separate."

Great High-priest, before the throne
Bearing guilt, but not thine own,
Can I make thy wounds my plea?
Dost Thou intercede for me?
"Higher than the heavens," thou
Seest where the lowly bow.—*Ex. Paper.*

PRESBYTERY OF BROCKVILLE.

The Presbytery of Brockville will hold its next ordinary meeting in Spencerville, on the first Tuesday of November next, at 10 o'clock, a. m.

JOHN McMURRAY, Pres. Clerk.

SYNODICAL COLLECTIONS FOR THE YEAR,

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

PRESBYTERY OF LONDON.

The Presbytery of London met at London according to appointment, on the 11th ulto. Almost all the Ministers were present, but comparatively few of the elders.

The following were the chief items of business which engaged the attention of the Presbytery.

A Report was given in by the Rev. Mr. Ross in regard to the address on the subject of Temperance; to the effect that said address was now in the hands of the printer, and would soon be ready for circulation.

The Report of the Committee appointed with reference to Port Stanley, was given in and received. The call to Mr. Doak from Port Stanley was also taken up, when the Presbytery agreed to sustain it, and directed the same to be presented to Mr. Doak. The Clerk of Presbytery was authorized in the event of Mr. Doak's acceptance of the call, to prescribe subjects for his ordination trials, that the same might be delivered at the ordinary meeting of Presbytery in January.

Reports were given in regard to the fulfilment of Presbyterial appointments. These had been fulfilled with one or two exceptions, which were satisfactorily accounted for.

The Rev. Mr. Wallace and the Rev. Mr. Tormie reported that in accordance with the appointment of Presbytery, they had organized the Congregation of Port Burwell, and that the prospects were very favourable.

The Presbytery took up a petition from Ingersoll, praying that the labours of Mr. Wallace which are at present divided between Ingersoll and Beachville, might be confined to Ingersoll. A memorial from Beachville was read, praying for the continuance of Mr. Wallace's labours in that village. After mature deliberation the Presbytery found that from the circumstances of the Congregation at Ingersoll, Mr. Wallace's services must ultimately be confined to that place, but that to avoid haste in such an important matter, the final decision should be deferred until next ordinary meeting.

The Lobo and Williams case was taken up; after deliberation it was agreed that in the meantime the arrangement in regard to the distribution of the Pastor's services remain unaltered.

The Presbytery at the same time enjoined the congregations of Williams and Lobo to submit at the meeting in January, a full statement of all arrears due to the Pastor, and the amount of stipend contributed during the year 1854.

A call from Saugeen in favour of the Rev. Mr. McNaughton, was laid on the table. The Presbytery, after hearing a statement from the Rev. W. S. Ball, agreed to overlook, in the special circumstances of the case, an irregularity in regard to the moderation of the call, and to sustain it, directing the Clerk to transmit said call to Mr. McNaughton, and in the event of his acceptance of the same, to appoint Mr. McNaughton subjects for trial with a view to his speedy induction.

The Elders of the Presbytery, by way of following up the movement begun by the Elders at the meeting of Synod, submitted an Address on the subject of Ministerial support, which they proposed to publish and distribute amongst the members and adherents of the Church within the bounds of the Presbytery. The Presbytery expressed their approbation of the measure, and having heard the address agreed to give their sanction to it.

The Committee on Lay Agency, within the bounds of the Presbytery, gave in a Report which was sustained by the Presbytery, and in terms thereof the Presbytery appointed Mr. W. Clarke, of London, to be Lay Agent for the purpose of visiting destitute localities, mission-stations, &c., assisting in organizing Congregations, calling their attention to the various schemes of the Church, and encouraging the circulation of Religious Periodicals, especially the *Missionary Record*, forming Sabbath Schools, &c., &c. The Presbytery assigned Mr. Clarke, for the time during which he shall be occupied, a salary at the rate of £100 per annum, together with travelling expenses, and appointed the Home Mission Committee of the Presbytery to direct him in regard to the apportionment of his services, adding to this Committee Messrs. T. McPherson, and W. King.

The Presbytery appointed a Committee to examine the Students within their bounds before proceeding to College. The Committee subsequently reported that they had examined Mr. Archibald Stewart, an entrant, and Messrs. Alexander McKay and James Campbell, who had previously attended Knox's College. The Presbytery authorized certificates to be given to these students accordingly.

The Presbytery agreed to overture the Synod in favour of the establishment of a system of Colportage. Messrs. McColl, King, and McLaren were appointed a Committee to prepare an overture on the subject, and advocate the same at the meeting of Synod.

The Presbytery appointed the ordinance of the Lord's Supper to be dispensed at Fergus on the last Sabbath of October, by Mr. McKenzie, and at Howard on the second Sabbath of November, by Mr. King, assisted by Mr. McLaren.

The Presbytery agreed to appoint a day of thanksgiving to Almighty God for the mercies

experienced during the past season, especially for the favourable harvest, and for deliverance from the pestilence which has proved so fatal in several other places. The Presbytery further recommended the last Thursday of October as a suitable day for thanksgiving.

The following distribution of Missionary labour was then made, viz —

For Thamesford—Mr Allan, on the last Sabbath of October; Mr McKenzie on the last Sabbath of November, and Mr McDiarmid, on the last Sabbath of December.

For Port Burwell—Mr King, on the first Sabbath of November, Mr Wallace, on the third Sabbath of November, and Mr Tolmie on the first Sabbath of December.

For Dorchester—Mr McMillan, on the last Sabbath of October, Mr L McPherson, the third Sabbath of November, and Mr Sutherland, on the first Sabbath of January.

For Yarmouth—Mr McMillan, on the Monday and Tuesday after the last Sabbath of October, Mr L McPherson, on the Monday and Tuesday after the third Sabbath of November, and Mr Sutherland, on the Monday and Tuesday after the first Sabbath of January.

For St Thomas—Mr Scott to give one Sabbath, and Mr Doak two Sabbaths before next meeting.

For Fingal and Dunwich—Mr Currie to remain in these stations in the meantime.

For Bosanquet—Mr Ferguson to labour until opening of Knox's College.

For Port Sarva—Mr Porterfield, the first Sabbath of November, Mr Ball, the fourth and fifth Sabbaths of November, and Mr Doak, the third Sabbath of December.

For Bear Creek—Mr Scott, the third and fourth Sabbaths of October.

For Wallaceburgh—Mr McColl, the second Sabbath of November.

For Howard—Mr McColl the fourth Sabbath of November.

The Presbytery appointed Mr King to act as Moderator of Session at Tilbury, and Mr McColl as Moderator of Session at Howard.

The next ordinary meeting was appointed to take place at London, on the second Wednesday of January.

JOHN SCOTT, *Pres. Clerk.*

PRESBYTERY OF HAMILTON.

An ordinary meeting of the Presbytery of Hamilton, was held at Hamilton on the 10th and 11th days of October, at which a considerable amount of business was transacted, though the attendance of members was small.

The induction of Mr McRuar, late of Paris and Blenheim, to the Congregation at Ayr, was reported.

The Rev Mr McCaughey, Missionary from Ireland was received. Various Missionary appointments were made. Interesting statements were given in reference to the prospects of our cause at St Catharines, and a meeting of Presbytery was appointed for the organizing of a Congregation there on the 24th of October. Mr Cheyne resigned the conveyance of the Hume Mission Committee, and Mr Alexander, of Brantford, was appointed to act in his stead. Interesting and encouraging reports were given in, in regard to the stations in the Townships of Wellesley and Mornington. The Deacons Courts, or Managers of the various congregations, are requested to send in as soon as possible to the Clerk of Presbytery, statements of what has been paid during the last half year, as stipend to their respective Ministers, and to continue the same half-yearly. A committee of five men was appointed in reference to the subject of Ministers' stipends, and to deal with congregations in the matter when they may see fit.

The lamented death of Daniel McNab, Esq. Treasurer to the Home Mission Fund of the

Presbytery was noticed, and a resolution drawn up in reference to it, as also a request that his son would accept of the office. Certificates were granted to Mr Blount, Mr Edie, Mr Coulter, and Mr White, students. The trials of Mr David Wardrope, and Mr Rennie, students for license were sustained, and they were accordingly licensed to preach the Gospel. The next ordinary meeting was appointed to be held at Hamilton on the second Tuesday of January, 1855, at 3 o'clock, P. M.

PRESBYTERY OF MONTREAL.

On, Wednesday, 20th September, this Court met at Cornwall; the Rev. W. B. Clark, Moderator, p. 1.

The trials of Mr. Hugh Campbell, Probationer, were proceeded with, and on a conjunct view of the whole, were sustained. It was agreed to proceed to his ordination, an account of which will be found in another column.

At a subsequent meeting, held on the same day, Mr. Cameron laid on the table a Call to Mr. John Anderson, Probationer, from the Congregations of Lancaster and Dalhousie Mills. A Call to Mr. Anderson, from the Congregation of Thamesford, forwarded by the Clerk of the Presbytery of London, E. W., was also tabled. Mr Anderson being present, and being called on by the Moderator, declared his acceptance of the Call from Lancaster and Dalhousie Mills. Trials for ordination were then prescribed, and the Presbytery resolved to meet at Lancaster on the 11th of October.

The office bearers of the Congregation of Laguerre presented a petition for moderation in a Call to Mr. Robert McArthur, Probationer. The petition was granted, and Mr. Campbell, of Cornwall appointed to attend to this duty.

Mr. Gordon reported, that, as appointed, he had visited, in conjunction with Mr. Cattanach, the Presbyterians of Granville, and ordained three Elders and two Deacons over a young and promising Congregation.

Messrs. McKay and McDiarmid, students, were examined by a Committee of Presbytery, and certificates allowed them on their return to Knox's College.

ORDINATION AT LANCASTER.

The Presbytery of Montreal met at Lancaster, on the 11th of October, Rev. Duncan Cameron, Moderator, *pro tem.* The Rev. Thomas Wardrope, of Bytown, being present, was invited to sit and act with the Presbytery.

The trials of Mr. John Anderson were proceeded with, and on a conjunct view of the whole, were sustained. It was then agreed to ordain him to the office of the Ministry, with pastoral care of the flocks at Lancaster and Dalhousie Mills.

Mr. Cameron preached an excellent Sermon from Matthew v. 8, and afterwards explained to the Congregation the steps taken toward the present settlement. Mr. Wardrope proposed the usual questions, which were satisfactorily answered. Mr. Anderson was then solemnly ordained by prayer, and the laying on of the hands of the Presbytery. Messrs. Wardrope and Campbell severally addressed the Pastor and people on their respective obligations, difficulties, and encouragements. Mr. Cameron also gave a closing address in the Gaelic language. The Church was crowded to the close by a most attentive Congregation, who, as they retired, gave Mr. Anderson a warm Highland welcome.

A petition was read from the Congregation of Lochiel, praying for the moderation of a Call. Mr. Anderson of Lancaster was appointed to attend to this duty on the 25th instant.

The Presbytery then adjourned.

ORDINATION AT CORNWALL.

The Presbytery of Montreal met at Cornwall, on Wednesday, the 20th September, to proceed with the ordination of Rev. Hugh Campbell, to the Pastoral charge of the Congregation there.

The Rev. W. B. Clarke, of Quebec, commenced the services of the day, and preached an excellent and suitable discourse from Exod. iii. 13, "and certainly I will be with thee." He unfolded the Scriptural qualifications of the Gospel Ministry, and the promise of Divine assistance in the discharge of the duties thereof. After Sermon, the Rev. Mr. Cameron of Vankleek-Hill, gave a succinct narrative of the preliminary steps taken by the Congregation and Presbytery, to promote the settlement of a Pastor, then he proclaimed the edict, and no objections being offered, he put the questions proposed to Ministers before ordination, which being satisfactorily answered, the Presbytery proceeded by solemn prayer and laying on of hands, to set apart the elected Pastor to the office of the holy Ministry, and afterwards gave him the right hand of fellowship.

The Rev. Mr. Quinn, of Osnabruck, and Rev. Mr. Gordon, of Indian Lands, addressed the Pastor and people in very suitable, affectionate, and earnest terms. At the close, the people, on retiring, gave their Minister a cordial and affectionate welcome.

This settlement promises to be a happy and prosperous one. Mr. Campbell is no stranger to the people. He has laboured among them for nearly ten months with encouragement and comfort, and possesses the esteem and attachment of his people. The field is very important as to town and country. Cornwall has a population of 1,500, and a considerable rural population. With such abundant materials near and around us, we have encouraging prospects that a large and flourishing Congregation will soon be formed and found here. Our cause just now presents a very cheering aspect.

The Congregation worships in a neat and commodious Church which was opened about two years ago. It is but justice to Mr. Quinn to mention, that it was through his assiduous and arduous efforts, that funds were raised to carry on and finish it. However, it is not quite free of debt. If the efforts of the people were aided by a little assistance from without, we should soon relieve ourselves of the burden. Feeling the importance of this charge, and sensible that his divided labours were not sufficient, Mr. Quinn resigned his charge of it, to give the Congregation an opportunity to call a stated Pastor. This has been accomplished. We hope from time to time to have it in our power to send you good news of the success of the Gospel of Jesus Christ among us.

OPENING OF THE NEW CHURCH AT CAVAN.

The new Church, Cavan, was opened for public worship on Sabbath, the 24th September last. The services were conducted by the Rev. J. Smith, Bowmanville, who preached from Mat. xiii. 45-46. The day was fine and the congregation exceedingly large. All the aisles and seats in the Church were crowded, and I believe many remained outside who could not gain admission. The Collection amounted to £40, which was exceedingly liberal for a country Congregation. The Church is a good substantial building, with a large and commodious gallery.

The Congregation in Cavan is at present in a very prosperous condition. Their Pastor, the Rev. J. Douglass, has laboured long and faithfully amongst them, and now it is comforting for him to see that his labour has not been in vain in the Lord. About twenty years ago he commenced to preach to a mere handful of people, and now through his instrumentality, the Con-

gregation in Canada is among the largest and most respectable of our country. Congregations in Canada. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

BAZAAR AND SOIREE.

The Ladies in connection with the Free Church at Bowmanville, had a sale of ladies' work on Friday, the 6th instant. Most of the articles were sold without difficulty. There was a Soiree in the evening. A large and respectable congregation assembled to partake of the good things which the ladies had prepared. After Tea was served the whole Congregation removed to the Congregational Church, where eloquent and appropriate speeches were delivered by the Rev. Messrs. Smith, of Grafton, Mackenzie of Baltimore, and Cosford of the Wesleyan Church. The speeches were exceedingly good, and I believe all felt the meeting to be pleasant and profitable. The proceeds of the Bazaar and Soiree amounted to about £60. This is the third Bazaar held within two years. The amount realized by the whole is £150. The greater part of this amount has been appropriated to paying for the *Mansie*, which the Congregation has purchased a few weeks ago for the Minister. The house is comfortable, and there is an acre and a quarter of land, containing a good orchard and shrubbery, in connection with it. Too much praise cannot be given to those ladies who have laboured so hard and faithfully to secure for their Minister this comfortable home. The subscriptions of the Congregation in addition to the Bazaars, will free the Mansie of debt.

SOIREE AND BAZAAR AT BALTIMORE.

The Baltimore Church Ladies' Association held a Bazaar and Soiree on the 5th instant, the object being to aid in building a Mansie for the Minister. It was altogether an interesting occasion, and far from being unsuccessful, the proceeds amounting to about fifty eight pounds currency. The Soiree was crowded,—the refreshments excellent,—the platform well supplied with speakers,—the speeches what they ought to be, not buffoonery,—but a medley of sensible gravity and pleasantry,—a kind of gratuitous, moral "Bazaar of plain and ornamental work." A letter was read for the Rev. Thomas Alexander, (now in Scotland,) addressed to parties in Baltimore, who constituted part of his flock when he laboured as Pastor in Cobourg, and in this neighbourhood. The letter was characteristic of the man,—it was full of zeal, energy, friendship, evangelical sentiment, and a hearty interest in the spiritual welfare of the young. The letter was listened to with marked attention by all, and evidently with deep emotion by not a few. His old friends will be pleased to learn that he and his family are well and doing well. During the evening, Mr. A. McIntosh, Elder, on behalf of the ladies of Cold Springs Congregation, presented to the Pastor a handsome pulpit gown. Mr. McIntosh had purchased it lately in Edinburgh, intending to present it as his own gift, but the ladies of Cold Springs generously subscribed for it, and commissioned him to be the donor. The Elder, however, was not to be diverted from "devising liberal things;" he presented with the gown a purse containing the ladies' subscriptions. We trust that neither he nor the far contributors of Cold Springs Congregation will think it a misappreciation of their liberality, when they learn that the purse most naturally and quite voluntarily took its place in the Mansie fund, resolved to be turned into wood, brick, iron or anything else for the good of the cause.

The rising race in Baltimore are very numerous, and Soirees not very suitable for them.

An invitation was therefore given to all juvenile Bazaarians, of all denominations, to come "without money" to a *matinee* or breakfast next morning, in the same place. There was a gathering. The tables groaned with fragmentary good things. The young folks were in high spirits. "It was joyful." The Pastor told them *how to be good*, and the Rev. Mr. Smith, of Grafton, told them *how to do good*, and Mr. S. did this so pleasantly, seriously, pleasantly, *stately*, and altogether so interestingly, that the young people are not likely to forget it for a long time to come.

Baltimore, C W, October, 1854.

McK

ON THE PUBLIC SINGING OF THE PRAISE OF GOD.

BY ALEXANDER DUFF, D.D., CALCUTTA.

While music, and especially vocal music, is legitimated by every authority, human and divine, it becomes us to be vigilant and jealous against prevailing misconceptions. We must be equally on our guard against its undue neglect on the one hand, or its unwarrantable abuse on the other. With some of our Protestant Churches the tendency has been to make too much of it, and with others too little, and we must endeavour to discover the true medium between these extremes. When the heart is cold and uninterested, how can any thing come forth worthy of the name of sacred song? The languor with which the praises of Jehovah are too often sung is an infallible sign that the heart is spiritually torpid or dead. You may remember what a great countryman of your own—the greatest, perhaps, of all metaphysical theologians in the school of old orthodoxy—said with reference to the great religious revival of his times, "that there was nothing in which the intensity of the revival showed itself more conspicuously than in the outbursting tones in which the praises of Jehovah were celebrated in song." Now, when in any congregation there is a faintness in singing Jehovah's praise, indicative of a want of fire from above in the soul, how often, instead of waiting on God for the stirring up of languid affections, is there a tendency to try and make up for the deficiency by mere mechanical utterances through the aid of organs or trained bands of singers? I know no theoretical objection against the judicious employment of these as auxiliaries in devotion; but there is a fatal tendency in lukewarm or fashionable churches to regard these not as auxiliaries, but as substitutes for the personal devotion of the worshippers. Now, to sing the praises of Jehovah by proxy is just as preposterous and useless as to pray to Jehovah by proxy. But the delusion connected with it is so very insidious, that there are myriads who can delightfully listen to sacred music, whether the instrument be an organ or the human voice, and, because they enjoy it, are ready to conclude that they are in a devotional frame, and celebrating the praises of the Most High.

In order, if possible, to expose the source of this fatal delusion, let me simply remind you that, from the very constitution of our nature, a melodious succession of single sounds, or a harmonious combination of simultaneous sounds, is fitted to excite pleasurable sensations in the mind, apart altogether from any meaning, significance, or sentiment associated with them. Further, let me remind you that all real music, whether in the form of melody or harmony, or both combined, is neither in the human voice nor in the instrument—but in the soul;—whence it swells out, linking itself with conceptions that are solemn or sublime, and pouring itself forth through the medium of the articulate sounds of the human voice, or in conjunction with the inarticulate sounds of instruments. Now, if these musical

* From a Sermon preached by Dr. Duff, during his recent visit to the United States.

sounds happen to be associated with words of piety and sacredness, which have no real meaning except to regenerate spirits, they who can find a sensitive regalement in the mere excitation of melodious sounds—without any susceptibility of being suitably affected or impressed by the words which symbolise heavenward thoughts and emotions—are ever apt to indulge the fond imagination that they are of the number of the religious and the devout. They do delight it is true in the sacred melody; but alas! alas! it is not in the sacredness, but in the musical harmonies which accompany it—not in the godly sense, but in the outward, carnal sounds. And so their piety, after all, is but the piety of the external ear, which is much akin to the piety of an organ, or lyre, or trumpet, or murmuring brook, or roaring waterfall; and their devotion, the mere excitement of sensitive affections stirred up by the play of vibrated matter on an organ of external sense, and so, in its essential principle, differing in no respect from the devotion of the eerpens and cockatrices referred to by the Psalmist and the Prophet, whose envenomed rage could be allayed, and themselves riveted into apparent ecstasy, by the sweet notes of the charmer skilled in the art of charming wisely.

If any further evidence were wanting of the power of this fell and fatal delusion, we have only to point to those grand carnivals which, in different countries, are occasionally celebrated in honour of the god of the senses, and popularly known under the name of "Oratorios," or "musical festivals." For weeks the preparations are often conducted on a scale of royal magnificence, and daily bulletins are issued to report the advancing stages of the onward progress. The hall is gorgeously fitted up to fill and satiate the lust of the eye; the air is laden with fragrance and perfume, and couches there are of curious and cunning workmanship, which soothe and satisfy the sense of touch far beyond fabrics of softest down, and delicacies there are within reach to regale the taste, wafted from the fields and gardens of tropical climes. At length the day of high festival arrives, and companies of men singers and women singers, with their instruments of sound, and the leaders of the choral bands, assemble there, and the mighty throng of this world's gay votaries come crowding there. Among these, for aught we can tell, there may be some poor, stray, wandering sheep from the gospel fold, but assuredly among them are trooping herds of the notoriously ungodly and profane, the reckless, the profligate, and the reprobate. Then think how easily and delightfully even these moral outlaws can turn away from the ordinary products of the great masters of music and of song, which portray the incidents and excitements, the joys and the pleasures that are associated with carnal mirth and earthly felicities, and, as they listen with the ear of sense to the strains of sweetest melody, embodying the grandest conceptions connected with the sublime mysteries of the Christian faith, they can respond to anthems which vividly describe the passing away of the visible heavens as a scroll, and the melting of the elements with fervent heat—anthems, too, that seem to peal forth the very trumpet-sounds of the resurrection and final judgment—with feelings of ecstasy as irrepressible as they are unutterable. And yet, all the while, their own hearts remain spiritually as unchanged as the granite rocks over which the evening breezes have been passing with gentlest murmurs; without a single spiritual thought or spiritual desire corresponding with the awful solemnities of a scene in which one day their own everlasting destiny shall assuredly be fixed.

Would that, by these and similar considerations, one and all here this day were made to feel, with reference to sacred music, whether in the homo or in the sanctuary, that the mere outward sound and jingle, whether of voice or of instruments, is not that spiritual harmony which is the delight of saints on earth, or the spirits of

the redeemed in heaven, that the thrills of concord on the natural organ are not the divine joys of a regenerated soul? Would that one and all were made to feel the force of the Apostle's admonition, "I will sing with the spirit, I will sing with the understanding also." Then would they never be found virtually singing, as many, alas! do, with heedless indifference, or singing to the regalement of their own carnal sense, while they professed to be singing to the praise and glory of God. Thus, with a sweet and gracious sense of Jehovah's loving kindness pervading the soul, and a divinely-inspired joy replenishing and employing all its powers and faculties, the renovated spirit would soon find itself stirred up from the depths; words expressive of the prevailing sentiment would soon flow in ready and spontaneous utterance, and that utterance would naturally manifest itself in audible cadences or sounds. Oh! how different from the vapid, insipid tones of the poor lifeless formalist, useless and worthless to himself, and horribly grating and discordant in the ear of God,—sounds which, as they roll along, cannot but whisper whence they come, even from the fount itself of heavenly melody, now communicating from its fulness to the heir of glory.

Ah, if in this manner on the Sabbath-days, believers came up to the house of God with the full intent and purpose of heart to praise Him,—not with the idolatrous desire of regaling their carnal selves—soon would their teeming and surcharged spirits find vent for themselves in sacred songs. Each singing with grace in the heart to the Lord, and finding scope for the breathings of the inner man in words which inspiration itself delighted to employ; and these words linking themselves with grave sweet melodies, which soon assimilate the sympathies of all hearts with the symphonies of all voices; there would soon arise such a tide and swell of harmony from the whole congregation of adoring worshippers as would prove, even in the absence of all instruments and refined and labored niceties of art, the most grateful music to the truly pious, and the most acceptable to God, the great author of all the harmonies of this immeasurable universe!

Such music was wont to be heard, in days long gone by, on thy bleak upland moorlands, and dreary mountain solitudes, oh, sorely tried and tempest-tossed Scotland;—when thy poor persecuted children, hunted, for conscience sake, like partridges on the mountains, so often braced and emboldened their spirits by loudly rehearsing the songs of Zion, heroically to confront the stakes and the scaffolds of martyrdom.

Such music we have sometimes heard even in more recent times in thy rural churches, and solitary churchyards, and sequestered glens, oh, highly-favoured Scotland, when after the high solemnities of a communion Sabbath, the praises of the divine Redeemer, pealed forth by assembled thousands, whose hearts gushed to overflowing under the smitings of divine love, broke upon the enraptured ear like the parting thrill of seraphic voices, or the far-sounding echoes of heaven's own eternal hallelujahs.

Oh, that there were in this and every other people such a spirit to praise the Lord! Ye would not want ample food and matter for your songs. Ye could range through all creation, and catching the holy flame, ye would, with the entranced Psalmist, exclaim, "Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his hosts. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heaven of heavens, and ye waters that be above the heavens. Praise the Lord from the earth, ye dragons, and all deeps: fire, and hail; snow and vapour; stormy wind fulfilling his word: mountains, and all hills; fruitful trees, and all cedars: beasts, and all cattle; creeping things, and flying fowl: kings of the earth, and all people; princes, and all judges of the earth: both young men and maidens, old men and chil-

dren; let them praise the name of the Lord; for his name alone is excellent, his glory is above the earth and heaven." Ye could then range for fresh aliment through the unfolding roll of divine Providence, with its wondrous records engraved as with a pen of iron for ever, in the history of individuals, nations, and empires, records of mercies and deliverances the most amazing, of retributive judgments the most appalling. Above all, ye could find matter ever new and ever exciting in the stupendous scheme of redemption. Ye might strive to emulate the choral strains of the heavenly host over the plains of Bethlehem on the first advent of the Prince of Peace, and surely when ye rise from contemplating with the eye of faith, and susceptible, loving hearts, the astonishing scenes of Gethsemane and Calvary;—when conscience awakes with its stinging convictions of sin and guilt, and scorching pre-apprehensions of the divine wrath; and repentance awakes, under a gushing sense of provocations and affronts offered to the Majesty of heaven, into the overflowings of bitter but ingenuous sorrow; and memory awakes and recalls to mind the Egypt of inghful bondage in which by nature ye were entralled, and the hell of horror on whose fiery frontiers ye were carelessly treading;—when faith awakes to apprehend the dreadfulness of the divine vengeance, whose terrible sword descended with swift and resistless fury to smite the Shepherd, surety and substitute of sinners, that out of his riven side the life-stream of salvation might freely flow;—when gratitude awakes at the marvellousness of that love which so broke through the mountain barrier of our transgressions, as to rear a fabric of mercy and pardon on the foundations of a magnified law, and satisfied justice;—oh, when by such heavenly contemplations and exercises of spirit, the smouldering embers of languid, benumbed affections are blown into a glowing warmth, and the altar of your devotion is made to smoke with the sacrifice of loving hearts, inflamed with the holy fire of God's ineffable love to you, surely, surely, ye cannot but respond to the jubilant hymn of the great assembly of the first-born, that surround the throne on high, and with joy unspeakable and full of glory sound forth the triumphal song, ever exhilarating and ever new, "Worthy is the Lamb that was slain. Amen." "For thou hast redeemed us to God by thy blood. Amen." "Salvation to our God, who sitteth upon the throne, and to the Lamb. Amen." "Blessing, and glory, and wisdom, and thanksgiving, and honour and power, and might, be unto our God for ever and ever. Amen."

HENRIANA.

Blood to the blood-thirsty is like drink to the dropsical—the more they drink the more they demand.

Unbridled wrath, armed with unlawful power, often leads men to perpetrate the most absurd acts of cruelty.

Blessed be God, there is no occasion of grief in this world; no, not even that supplied by sin itself, that will justify us in refusing to be comforted.

The worse things are, the sooner they will mend.

In all our movements, it is good to see our way plain, and God going before us.

We should not move one way or the other without orders.

No place can exclude God's gracious visits.

If we, on our part, keep up intercourse with God, He will not fail to maintain it with us.

Persecuted saints not unfrequently live to tread on the graves of their persecutors.

God's people follow His directions, whosoever He leads them, and wherever he lodges them.

God reveals his mind to His people by degrees,

to keep them still waiting on Him, and expecting to hear from Him.

If one enemy of Christ and His Church drops, another presently appears, to keep up the old enmity.

God will not trust His children into danger, except when necessary for His glory and their trial.

Providence commonly so orders it that God's people shall not want a quiet retreat from the storm.

Those whom Christ saves, he saves from the guilt of sin by the merit of his death, and from the dominion of sin by the spirit of his grace.

In Christ are seen the deepest mystery and the richest mercy.

What is conceived by the Holy Ghost is never abortive; but what is of the will of man, and of the flesh often fails.

In the most important steps and turns of life, the most safe and comfortable course is to take direction of God. His mind may be generally known through his word, through the hints of Providence, the debates of conscience, and the advice of faithful friends.

What is conceived in grace will be brought forth in glory.

Even when most conscientious let us not expect to escape calumny and suspicion.

Keeping a clear conscience let us leave to God the protection of our characters.

Nothing will awaken those that resolve to be regardless.

Those who are nearest the means of grace are often the farthest from salvation.

Extraordinary appearances of God in His works should put us upon inquiry after His mind and will.

Those who truly desire to find Christ will not regard perils in seeking Him.

Those who know something of Christ cannot but covet to know more of Him.

There is more gross ignorance in the world, and even in the Church, than we are aware of.

Many, that we think, should direct us to Christ are strangers to Him.

Carnal hearts dread nothing so much as the fulfilling of the Scriptures.

The slavery of sin is foolishly preferred by many to the glorious liberty of the children of God.

The chief reason why the Kings and the people of the world oppose the kingdom of Christ is because they do not know it.

Many a good question is put with an ill design.

God can make the worst of places serve the best of purposes.

Youthful converts when they first set out in the ways of God, often receive very encouraging tokens of the divine love.

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

TO CORRESPONDENTS.

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

The Record.

TORONTO, NOVEMBER, 1854.

COMMENCEMENT OF A NEW VOLUME.

The present number is the first of Volume 11th. Congregations and individuals desiring to obtain the Record, should lose no time in send-

ing in their orders. Considerable as the circulation of the *Record* is, we are certain it might be largely increased, were there in each congregation or locality, a person who would take an interest in the matter, and use a little activity in calling the attention of the members and adherents of the Church to this Publication. Every endeavour will still be used to make the *Record* interesting and useful to members of the Church, by giving as full intelligence as possible in regard to the progress of the Church, the proceedings of Presbyteries, &c., and also by communicating from time to time particulars in regard to the spread of the Gospel, and the success of Missionary efforts in other lands. In order to accomplish properly one of the chief ends for which such a Periodical has been established, it is necessary that we should receive early notice of everything of interest connected with our branch of the Church. We therefore respectfully and earnestly request Presbytery Clerks to send early notice of Presbytery proceedings, Calls, Inductions, the organization of Congregations, &c. We should also feel obliged to our Missionaries for occasional communications in regard to their fields of labour, and the progress making in the newer sections of our wide field.

We would, at the same time, invite occasional contributions from the ministers of our Church, as well as other individuals. This would give variety, and add interest to the *Record*.

The following are the terms of the *Record* :—
 Single Numbers sent by mail or delivered from the office,.....3s. 9d. per Vol.
 Parcels containing 10 Numbers, sent to one Post Office,.....3s. 6d. per Vol.
 " " 24 " 3 4 "
 " " 50 or more 3 0 "

It will, however, be distinctly understood that in these cases *payment must be made in advance*. Those who do not pay in advance will, as formerly, be liable to pay 4s., or if not paid until the end of the year, 4s. 6d.

Subscribers are earnestly requested to make payment of arrears now due.

THE SUPPLY OF CANDIDATES FOR THE MINISTRY.

The season has now arrived for the re-opening of our Theological Institute. We trust that in the good providence of God, our Professors and Students will be enabled to re-assemble in the enjoyment of health and strength, and enter on the work of the session with vigour and energy. We earnestly hope too, that we may find a large number of promising young men coming up as entrants. We need many labourers for our wide and still increasing field. In several Presbyteries, especially in the West, there have been organized large and promising congregations, where we had no station previously; and these might indeed be multiplied, had we only missionaries to go up and possess the land. It is evident that, in a great measure, we must look to the pious youth of our own land for a supply. We are thankful for the help we have received from our brethren on the other side of the Atlantic, and we hope still to

receive, from the same quarter, accessions to our ranks. But it is perfectly evident that, to obtain any thing like an adequate supply, we must depend, under God, upon ourselves.

In common with other churches, on both sides of the Atlantic, we have had hitherto to deplore the small number of candidates for the work of the ministry. It would be easy to assign for this not a few reasons, arising from the peculiar circumstances of a new country, and an infant church, like our own. But, undoubtedly, the real cause of it is the low state of religion amongst us, and the great influence which secular and material things are allowed, at the present day, to exert upon the mind. There have been times in the history of the Church when Christian parents had no higher views in regard to their sons than to see them serving God and their fellow creatures in the ministry of the Gospel. But, alas! the prevailing consideration now is, how they shall most easily and rapidly acquire property and accumulate wealth. No doubt the low and unworthy standard of ministerial support may have had a large share in deterring young men from entering on a course of study with a view to the work of the ministry. But still, the main cause has, unquestionably, been a want of warm, earnest, devoted piety, pervading the characters of the people, and leading them to consider how they could, as individuals, most effectually promote the glory of the Redeemer, and the interests of his church. Hence it is evident that prayer to Him, with whom is the residue of the Spirit, and who is to be recognized as the Lord of the harvest, must be regarded as the great remedy to be applied in the existing state of things. Undoubtedly we must use means; Presbyteries must take up the matter; we must look out for pious and promising young men; we must converse with Christian parents, and urge on them the importance of directing the attention of their sons to the duty and the privilege of consecrating themselves to the service of the Lord. But after all prayer is the grand means to be employed, if we would see the waste places of Zion occupied by devoted labourers. The following extracts from an appeal on this subject by the Rev. John A. James, are so impressive and forcible, that we feel it to be our duty to set them before our readers, earnestly urging them to ponder the sentiments so well and so eloquently expressed—

"The whole matter of the ministry seems by common consent to be all but excluded from our prayers. True, our brethren pray at our prayer-meetings for their own ministers, and sometimes not only with earnestness, but with adulation. But how strangely they forget the ministry at large! Or if they pray for those who are already engaged in the work, how rarely they pray for a greater supply of labourers! How small a space of our united supplication is devoted to our Colleges, either to the students or the Professors! If ever there was a time when the people of God should lie down upon their faces, imploring with all the importunity, boldness, and perseverance of faith, for a larger supply of ministers, each full of the Holy Ghost, as was Barnabas and Paul, it is the period that is now passing over us. And yet the Lord's people are silent; or, if not silent, satisfy themselves with a few formal, lukewarm petitions, destitute alike of faith and fervour.

"I will, for a moment, advert to the kind of ministers we must pray for. This may be known from the work they have to do—to gather in the harvest of souls to Christ and to heaven. We want *harvest men*, for harvest work; men that can and will do this; men that thoroughly understand the great work of saving souls, and who will give themselves to the work. It would be a poor recommendation of a labourer for the harvest field that he was a good tradesman, or that he was a good scholar, or well read in history, if, at the same time, he did not know how to reap. His work is specific, it is to gather in the harvest, and his qualification must be appropriate. So it must be with the ministers of the gospel.

"They are described as *labourers*, not as *loiterers*; and as labourers in this work of gathering in the harvest. A man may be very busy, very diligent, really very hard-working, but if he is not busy, diligent, and hard-working in reaping and gathering in the harvest, he is not the kind of a man we should pray for. The work of the Christian ministry is as specific as the work of the reapers in the corn-field; and if he is not fit for *this* work, what business has he to be there?

"For such labourers the Church must lift up; general, loud, importunate, and persevering cry; and just for these two reasons—the *scarcity* of the harvest, and the *paucity* of the labourers. If we saw a vast breadth of whos. spreading out before us, and only here and there a solitary labourer, though, perhaps, there were scores of loiterers and idlers sitting under the hedge, or strolling about with their sickle under their arm, we should involuntarily exclaim, 'The harvest will perish for want of labourers to collect it.' Such, friends, such is the scene presented by the spiritual harvest.

"In conclusion, I return to the subjects of prayer, and most earnestly call upon all who feel interested in the welfare of our own denomination in particular—in the prosperity of the universal Church, or in the conversion of the world to Christ: upon all who own subjection to the Redeemer's commands or sympathize with him in the desires of his immaculate and loving heart: upon all who see the connexion of an adequate and efficient ministry with the support and advancement of Christ's kingdom in our world,—to consider from henceforth more deeply, solemnly, and practically than before the necessity and importance of believing, importunate, and persevering prayer for the Lord to send more labourers into the harvest. It is with small hope of much effect, as regards either ministers or their flocks in general, that I send forth this paper. Alas! alas! we are all too busy to pray. We can find time and inclination for anything rather than this. And yet, is not prayer the very lock of our strength, *the secret of our success*? Let us begin a new era in the history of religious activities, which, without being attended with any decay of zeal and liberality, shall be characterized by a spirit of deep devotion and earnest supplication. Let the past be characterized as it may by coldness and neglect, neither the present or the future ought or need to be, on that or any other account, similarly distinguished. Let the end of averseness to prayer be now come, and a wrestling spirit begin its mighty power and prevalence with God."

BUXTON MISSION.

We have to express our earnest hope that Congregations will, without delay, make and forward their annual Collections for the Buxton Mission and Synod Fund. We would urge on those who have not yet made the collection, the importance of this object, and the duty of contributing liberally to a mission so interesting and successful as

Buxton is acknowledged to be by all who have visited it. We lately spent a few days at Buxton, and can bear testimony to the efficiency with which every department connected with the Mission is carried on. We preached on Sabbath to a large congregation, numbering about 200, and after service took charge of Mr. King's Bible Class for adults, which is well attended, and appears to be very useful to those attending it. We spent the greater part of a day in visiting the school which has been efficiently taught during the past year, by Mr. McSweine, and part of another day in going through the settlement. The indications of progress, physical, intellectual, and moral are very marked. Indeed, we regard it as a model establishment, and shall be very much disappointed if we are not enabled as a Church to sustain the work so auspiciously begun amongst the much wronged sons and daughters of the African race. At the close of the exercises on Sabbath, we announced a visit from Dr. Burns, who was to preach on the Friday following. This announcement seemed to give great satisfaction to not a few of the settlers; who retained a pleasing remembrance of a former visit on the occasion of the opening of their church about fifteen months ago.

PUBLIC MEASURES.

A Bill has been introduced by George Brown, Esq., for the purpose of putting an end to all Sabbath labour in connexion with the Post Office Department. It provides that no Post Office in this Province shall be opened on Sabbath, nor any letter, paper, &c., be delivered on that day. It provides that no mail shall be made up or despatched on the Sabbath, and that any mail which shall not have reached its destination by the Sabbath, shall be stopped at the first of the following places which it shall reach, viz., Chatham, London, Hamilton, Toronto, Kingston, Montreal, Quebec, and Riviere du Loup.

Several bills have also been introduced for the prohibition of the traffic in intoxicating drinks, and a hope is generally entertained that some enactment of the nature of the Maine Law will be adopted this Session. We trust this hope will not lead to inaction and indifference. Let the friends of temperance rally, let ministers, sessions, and congregations send up numerous signed Petitions, and thus strengthen the hands of those who are fighting the battle in the legislative halls. Both these measures to which we have referred, are most important. Let the friends of the Sabbath, and the friends of Temperance (and the two are most intimately connected with one another) be up and doing. Ministers will bear in mind that the Synod has petitioned in both these matters, and farther has recommended to all congregations to do so likewise. Nothing leads to so much vice, immorality, and crime, as the prevalence of intemperance, which is fostered and increased by the system of licensing taverns and shops for the sale of the maddening cup.

The Ministry have intimated their purpose to introduce a Bill for the Secularization of the Clergy Reserves. At the time when we write,

the details of the ministerial measure are not very well known. Some suspicions exist that the work will not be done so thoroughly as would be desirable. We trust the whole structure may be swept away, so that the very name as well as the reality of the Clergy Reserves may pass away. There must be no compromise, no bargaining with ecclesiastical bodies. Unless the settlement be thorough and complete, and the Reserves for ever disposed of for the good of the community, which can only be done by secularization, it would be better not to interfere at all. We are in hopes, however, that they will be effectually dealt with, and that thus a long-continued source of irritation and strife will be for ever removed.

UNION AMONG PRESBYTERIANS.

There is at the present time a great and apparently a growing desire for a closer union among the various branches of the Presbyterian body. The matter has been taken up in England. In Australia it has been also taken up, and there is the prospect of the three great Presbyterian bodies soon being incorporated. Every true Christian, and every honest Presbyterian must heartily wish for a consummation so desirable and important. Our readers are aware that the subject has engaged the attention of the Synod of the United Presbyterian Church and of our own Synod. The result has not hitherto been very encouraging, but still we have hope that eventually misunderstandings may be cleared up, and differences reconciled, and an honourable and stable union formed. Having such a hope, we regret that anything should be published which might tend to produce keenness of feeling and make the difference which keeps the Churches apart still wider. In the October number of the *Canadian United Presbyterian Magazine*, we find a communication which in our humble opinion would have been better to have been omitted. The Editor considers it necessary to make a sort of apology for the article, admitting that parts of it may appear to be characterized by a degree of asperity, but accounting for it by referring it to the vexation of a warm heart. We do not at present enter into a consideration of the communication itself, believing, as we do, that it would have been by far more rational for the two committees to meet and discuss the matter, than to take it up and discuss it with asperity and acrimony in the pages of a religious magazine.

Were we to reply to the communication in the spirit in which it is written, we feel convinced that we should be aggravating the differences at present existing between the two Churches, which we should be very unwilling to do. The writer of the communication alluded to, distinctly states, that he was never sanguine on the subject of union with our Church, and does not regard it as desirable now. Hence it is not to be wondered at that he should write in a tone calculated to increase rather than remove animosity.

While we cannot but regret the publication of the communication referred to, we agree with

the Editor of the *Canadian U. P. Ma.*, *12me*, in earnestly hoping and praying that soon we may see, in the result of our efforts towards union a blessed fulfilment, in part, of the prayer of Him who continually intercedes with the Father that His people may all be one.

COLPORTAGE.

Most of our readers will have learned from the newspapers that several meetings have lately been held in Toronto, and some other places, with the view of establishing a system of Colportage in connexion with the Upper Canada Tract Society. The importance of a work of this kind cannot be over-estimated. There are many settlements in the interior of the country where the means of grace are but scantily, if at all enjoyed, and where reading matter is scarcely to be found, or if to be found, is of the most unprofitable and injurious kind. The Colporteur visiting such settlements brings to their very doors interesting and useful literature, which may tell powerfully both on the present and coming generations. We are fully of opinion that it is high time for the churches to arise and equip themselves for the accomplishment of a work so great and important. At the same time differences of opinion may exist as to the best way of attempting it; whether it should be done by churches, or by the association of individuals connected with the various branches of the Christian church. In this latter case there is a danger that important and vital doctrines may be compromised, and a spirit of intemperance produced, and that violence may be done to truth by the attempt to steer clear of the peculiar views of churches or individual Christians. It is well known that by a large Tract Society on this continent there has been, to some extent, tampering with publications which it has issued, and a desire to soften down what might be thought calculated to be offensive to certain individuals. Now this we think wrong, and fitted to produce indifference to the truth. We rejoice that through the agency of the Society to which we have referred, so many valuable evangelical books have been published and circulated. We hope, too, that much good may be done by the effort now being made by a Society formed in the Province. But we confess that at the present time we are of opinion that the whole matter of Colportage, a matter of immense importance in the present circumstances of our country, requires to be still more fully considered by the church, with the view of adopting and carrying out with vigour what may appear to be the best and most desirable plan.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

We beg leave to remind the Ministers of our Church, that according to the regulations adopted by the Synod in 1852, the annual rate of £2, payable by each minister wishing to participate in the benefits of the Fund, should be paid to the Treasurer on or before the first of November. Although the great majority of the ministers are contributors to the Fund, still there are several

who have not yet contributed. We would respectfully call the attention of such to the following regulations adopted by the Synod, earnestly hoping that all will feel it to be a duty to contribute to this Fund.

1. Ministers shall forward their annual rate of £2 to the Treasurer, on or before the first of November. Ministers falling into arrears, shall pay in addition to the regular rate, 10s. for the first year, 20s. for the second year, and 30s. for the third year; but failing for four years, they shall be cut off from the Fund. Notice of failure to pay in every case, to be previously given.

2. Entrants into the ministry, shall pay their first rate on the first November next, following their ordination or induction.

3. In the event of any minister ceasing to labour as such in the capacity of Pastor, Professor, or Missionary of this Church, he shall no longer (except in the case of infirmity or old age,) have any interest in, or right to, the benefits of the Fund; always providing, that the amount paid by him into the Fund, shall be returned with legal interest.

TOKENS OF ESTEEM.

NORWOOD.—The members and adherents of the Church of Norwood, presented an Address to the Rev. D. M. McAleese, before leaving that place, expressive of their esteem and attachment to him, and their regret at his departure. To this Address Mr. McAleese made an appropriate reply.

LACHUTE.—We are glad to learn that the Congregation of Lachute, C. E., have presented their Pastor, the Rev. Thomas Henry, with the sum of £22, in addition to the usual stipend; as a token of their regard, and in consideration of the present high prices. This act of well-timed generosity on the part of this Congregation, is not only an encouragement to the Minister in the performance of his duties; but particularly creditable to the people, as, in consequence of two very dry seasons, the crops there, in a great measure, failed in the district, and consequently the ability of the farmers has been materially affected.

ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

DEATH OF THE REV. DR. LANDBOROUGH. The removal of Dr. Landsborough deprives the Free Church of one of its most distinguished and esteemed Ministers, and natural science of one of its most devoted and successful practical students. Dr. Landsborough was in his seventy-third year. He was for some time Minister of Stevenston, and afterwards of Saltcoats. For his many excellent and amiable qualities Dr. Landsborough was universally esteemed.

REV. DR. ALEXANDER.—The Rev. Dr. Alexander has been appointed successor to the late Dr. Warlaw, Tutor to the Theological Seminary in connexion with the Congregational Churches in Scotland.

ILLNESS OF THE REV. DR. DUFF.—It is with the deepest regret that we have learned of the

serious illness of this distinguished missionary. A careful medical examination has revealed several diseases, which, it is feared, will prevent him from returning to India for some considerable time. We earnestly trust that it may please God to remove his indisposition and to lengthen his days. In the meantime he will proceed to some warm climate for the winter.

THE WAR IN THE EAST.—Great excitement was lately produced by the report, that Sebastopol had been taken, a great number of the Russians killed and wounded, and their fleet destroyed. It turned out that the report was premature. The Russians, however, had lost a battle at Alma, and it is confidently believed that Sebastopol must fall before the force of the allies. It will be well for us to guard against the excitement produced by the reports of battles won, and fortresses taken, and to think of the widows and orphans who, amidst general rejoicing, may be bewailing the loss of those near and dear to them.

LOSS OF THE ARCTIC.—A very deep impression has been made on the public mind by the loss of the ocean steamer Arctic, with upwards of 300 human beings. May the reports which we hear from time to time of such sudden calamities lead all to watch, seeing we know neither the day nor the hour when we shall be called.

SUSTENTATION FUND OF THE FREE CHURCH. Efforts are being made throughout most of the Presbyteries to effect the contemplated increase in the Sustentation Fund. From the energy and the practical measures which are being employed, it is likely the effort will be successful.

AN EXAMPLE WORTHY OF IMITATION.—We understand that during the month of September last, there were circulated in the Township of Leeds, C. E., 112 copies of the *Cottage Bible* and *Family Expositor*, in two volumes. There is scarcely a family in the township in connexion with the Presbyterian Church but has a commentary on the Bible.

ATTEMPT AT WHOLESALE MURDER.—On the occasion of an excursion between Enniskillen and Londonderry, an attempt was made to upset the cars by large stones placed on the rails. There were about 800 on the cars, all Protestants. It is believed the deed was done by Roman Catholics, who had been expressing threats against the party. Providentially only one life was lost.

UNIVERSITIES OF ABERDEEN.—A Bill has been drawn up for the union of the two Universities of Aberdeen, King's and Mavischal. There is every prospect of the union being carried into effect.

THE SANDWICH ISLANDS.—The connexion between the American Board of Missions and the Sandwich Islands has been formally dissolved, the people of those Islands being now a Christian nation, entitled to claim a place among the Protestant Christian nations of the earth. Five and thirty years ago, they were barbarous idolaters, without laws and without a written language.

ARCHDEACON DENISON.—The Archbishop of Canterbury has formally intimated to Archdeacon Denison his intention to issue a commission to inquire into the doctrines taught by him in ro-

lation to the Sacraments. Archdeacon Denison appears anxious to quash the inquiry.

APPEAL FROM THE ALPS ON THE SUBJECT OF THE SABBATH.—A letter has lately appeared from a Swiss Pastor, remonstrating with the Directors of the Crystal Palace Company against the proposal to open the exhibition on Sabbath, and holding up the state of Sabbath observance on the Continent as a beacon to Great Britain.

IMPORTANT DECISION.—The Court of Chancery has decided that the Ex-Mayor of Toronto shall give up to the city the profit derived from the sale of the City Debentures in which he was concerned. We regard this decision as having an important bearing on public morality. The opinions expressed by the Judges of the Court of Chancery in giving judgment in this case deserve an attentive perusal.

SIR JOHN FRANKLIN.—No farther doubt can be entertained regarding the fate of Sir John Franklin and his party. From accounts which have been just received from Dr. Rae, it would appear that they must have been starved to death after the loss of their ships, while making their way to the Great Fish River, as long ago as the spring of 1850. These accounts had been received from the Esquimaux, in whose possession various articles belonging to Sir John and his party were found.

THE CLERGY RESERVES.—The bill for the securitization of the reserves has been published. One objectionable part is the proposal to commute to individual ministers, or to the churches receiving their share in a gross sum, the annual payments hitherto made. According to this plan a minister might commute his yearly stipend, receive a large sum of money, and then abandon the ministry altogether. In the event of churches commuting, the evil would be equally great, or even greater, as it would perpetuate the very evil which the bill professes to remove. We trust this part of the bill will be abandoned.

DEATH OF ONE OF OUR MISSIONARIES.—We regret to announce the death of the Rev. N. Nicolson, which took place lately at Pinehill, Bosanquet, after an illness of eighteen days. Although Mr. Nicolson suffered much, and was in a prostrate and helpless state for a week before his death, his intellect was clear to the last. His end was peace. Mr. Nicolson was educated at Knox's College. He was esteemed as an earnest and devoted labourer.

A FEW WORDS OF EXPLANATION.—We think it right to state that we have hitherto systematically excluded from the pages of the *Record* addresses and replies. There are strong and obvious reasons for this, which will, no doubt, suggest themselves to the minds of our readers.

In reply to several inquiries in regard to the narrative of the work of Revival at Ramsay, read at the meeting of Synod, and directed to be published in the *Record*, we consider it sufficient to state that we are not responsible for its non-appearance.

THANKSGIVING TO GOD FOR HIS MERCIES.—While we have experienced so much of the goodness of the Lord, in the removal of pestilence, the

enjoyment of peace and all the blessings connected with a state of peace, and an abundant harvest, we have been surprised that there has been no day appointed for general and public thanksgiving. It surely would be becoming and right that such a day should be generally observed.

BELLS.—We would call the attention of parties requiring church bells to the advertisement of Messrs. Meneely, of Troy, N. Y. Bells of all sizes are to be obtained from them. A large assortment will constantly be found on hand. Those who have opportunities of knowing, bear testimony to the quality of the bells of these manufacturers.

NOTICES OF RECENT PUBLICATIONS.

MORE WORLDS THAN ONE, THE CREED OF THE PHILOSOPHER, AND THE HOPE OF THE CHRISTIAN. By Sir D. Brewster, K.H.D.C.L. &c., &c., New York, Robert Carter & Brothers; sold by D. McLellan, Hamilton.

It is pleasing and interesting to find men like Sir David Brewster equally at home in the field of science, and in that of religion, and equally able to repel the attacks of science, falsely so called, and of erroneous interpretation of Scripture. No one can read this little volume without being brought to the conclusion that the author's reverence for revealed religion is in perfect keeping with his high attainments as a philosopher. The volume before us originated in the review of a work understood to be by Professor Whewell, who occupies one of the most distinguished places among the philosophers of the present day, and who is peculiarly celebrated as a geologist, and Sir D. Brewster is as an astronomer. In the work in question, the author labours to prove that our globe is the only inhabited world in God's creation, and adopts several views which Sir D. Brewster undertakes to prove to be contrary to sound science. He especially adopts the *Nebular Theory*, now condemned as a dangerous speculation. We regard Sir D. Brewster's arguments as satisfactory, and as affording a beautiful specimen of analogical reasoning. It is calculated to suggest many interesting thoughts, and to exhibit, in an almost overpowering measure, the greatness and glory of the Almighty Creator and Governor of the Universe, who holds the reins of absolute empire amidst unnumbered systems, and yet condescends to notice and take care of the very least of his creatures.

FLORENCE EGERTON, OF SUNSHINE AND SHADOW. New York: Robert Carter & Brothers. Sold by D. McLellan, Hamilton.

Fritz Harold, or, THE TEMPTATION. Altered and enlarged from the German. New York: Robert Carter & Brothers. Sold by D. McLellan, Hamilton.

These are the titles of two works lately published by Messrs. Carter, in New York. They are of the character of the works usually published by these enterprising Publishers. They are well fitted to interest and instruct the young, and lead them to follow the things that are true, honest, just, lovely, and of good report. With

so many interesting books of a beneficial tendency, there should be but little temptation to light, trifling, and pernicious reading.

REAR OF THE BIBLE IN OUR COMMON SCHOOLS. By G. B. Cheever, D. D., with an introduction to the Canadian Edition. Toronto: Maclear & Co., King Street, 1854.

No matter can occupy the attention of a community of greater importance than the kind of Education which is given in the Common Schools. We rejoice at whatever calls public attention to the most momentous subject, and earnestly trust that the present volume will have an extensive circulation throughout Canada. For some length of time the battle has been carried on in the United States, and few have done better service to the cause of Bible Education than the talented author of this volume. We are in a critical position at present in regard to our Common School Education. Romanists have been trying to exclude the Bible, or to obtain a separate system for themselves on the ground of the sectarianism of Common Schools. Some of the friends of Education may perhaps be inclined to yield to their arguments, and to exclude the Bible with the view of conciliating their Romanist fellow-countrymen. But this would be most foolish and suicidal. The attempt to conciliate Romanists in regard to Education is altogether vain. All experience proves this. Let then the Bible be introduced into our Common Schools, as lying at the very foundation of Education, which must be not merely physical and intellectual, but also moral and religious. We regard it as of the greatest importance to leaven the minds of the community with right views on this important subject, and shall rejoice at the extensive circulation of this Book throughout all the School districts of the Province.

MISCELLANEOUS DISCOURSES AND EXPOSITIONS OF SCRIPTURE. By Rev. George Paxton Young, A. M. One of the Professors of Theology in Knox's College, Toronto, Canada West.

The perusal of this handsomely got up volume, has afforded us very great pleasure.

From our previous knowledge of the Author, we had been led to entertain a high estimate of his piety, talents and varied accomplishments; and we are free to say, that that estimate has not been diminished but rather enhanced by these admirable specimens of his pulpit selections. They are discourses of great excellence, rich in evangelical sentiment, and pervaded by a spirit of earnest piety. They at the same time exhibit a vigorous and independent style of thinking, a full command of appropriate illustration, and a diction which unites energy and point with gracefulness and simplicity. The scientific cast of Mr. Young's intellect, displays itself prominently throughout this volume; it appears not, as some, from the use of such a phrase, might be apt to suspect, in any tendency to violate the simplicity of gospel truth, or to exalt the pretensions of human reason at the expense of revelation. There is nothing of this sort in these discourses. The author reveres the au-

thority of the inspired record, and has too deep an appreciation of excellency of the divine truth to permit of his travelling out of his way to deal in barren abstractions, or in the nice refinements of metaphysics; nor is he deterred by any false deference to academical restraints from descending to the language of direct appeal, and dealing freely with the hearts and consciences of those whom he addresses. The practical bearings of his subjects are never lost sight of. By the scientific bias alluded to, no more is meant than that the author brings to his task, as an expounder of the truths of scripture, the power and habits of a philosophical thinker. Possessing a keen insight into the relations of truth, he is able to seize with accuracy, the gist of a text, and to resolve his theme into its essential elements, and to trace where it may be necessary to do so, any subordinate or secondary truth to the general principle which includes it. This is a valuable faculty in a preacher, and one which his auditory will appreciate in proportion to the measure of their cultivation and intelligence. With enlightened and reflecting minds this endowment has ever been regarded as entitled to rank first and highest in the scale of mental qualification; and when it happens to be combined as it is in the case of this author with a fair share of imagination and with copious resources of illustration and proof, it places its possessor on a lofty vantage ground as a public teacher. One effect of it, as these discourses show, is to give emphasis and precision to every utterance of thought. The reader of this volume is never at a loss to catch the sense of his author, or to perceive the exact form of the idea presented, and the office which it is intended to fulfil, in the connection in which it occurs. The author is one of those who "shine strongly on the angles of a thought," and who cannot tolerate in their productions the faintest shade of ambiguity or vagueness either of conception or expression.

The subjects of the sermons and expository lectures which compose the volume, and which amount to eighteen in all, appear to be judiciously chosen, the selections having been obviously governed by a view to practical uses, a principle which is no less clearly marked in the manner in which the various topics are handled. The discourses are pretty equal in point of merit; but we have been particularly struck with the practical excellence of those on the "Love of the Brethren," and the "Intercession of the Spirit," and with the beauty of the one entitled, "Every thing beautiful in his time." This last is founded on Eccles. iii. 11, and the doctrine which the author extracts from the passage is that "God's providential works, encompassed though they often are with mystery, are all beautiful." In treating this subject he considers, first, the events of human life as coming from the hands of God; secondly, enquires in what sense beauty can be said to belong to all the divine dispensations; and finally, shows that our inability to fathom the divine procedure is no reason for our questioning its excellence. One of the illustrative examples which occur in the discussion of the second of these points, may be

given as a specimen of the author's style, and it may be observed that the reason, as a foot note informs us, of the introduction of this example, lies in the fact that shortly before the sermon was preached, several deaths of children had occurred in families belonging to the congregation in which the author then ministered:—

"There is a time to die, and that time may be the morning of existence. There are not a few persons in this congregation who have had children taken from them by death, and who have found it hard, when this has occurred, to realize the truth that everything which God does is "beautiful in his time." We expect the old to die. The gray-haired, feeble, tremulous old man, to whom the grasshopper has long been a burden, expires without more astonishment on the part of survivors, than when the sun, having completed its semi-diurnal circuit, and come by gradual approaches to the horizon, sinks at length beneath it. How different when a child in all the beauty of a strong and vigorous boyhood, just entering on the course of life, full of promise, one of those whom a Christian poet so exquisitely describes as

'Young loves young hopes dancing on morning's cheek,
Gems leaping in the coronet of love;
Gay, guileless, sportive, lovely little things,
Playing around the den of sorrow, clad
In smiles'—

How different when such an one struggles for a brief period with some over-mastering disease, or it may be like the Shumanite's son, sits upon his mother's knee but from morn till noon, and then dies! Are the words 'He that made everything beautiful in his time,' applicable with any propriety here? Is there aught beautiful in that form of sickness which has seized upon the little sufferer, banishing the bloom from his cheek, the lustre from his eye, the liveliness and action from his limbs? Aught beautiful in the shadows of dissolution evidently deepening around his head as hour succeeds to hour? Aught beautiful in the felt presence of what has been called the 'King of terrors' hovering over the bed and just about to launch his dart? Is there aught beautiful in the coffin where this beloved object is hid for ever from the view? or in this wide and yawning grave where the mouldering body shall mingle with its kindred dust? 'No!' would be the melancholy but necessary response of one who was unhappily a stranger to divine truth. 'No!' is frequently the first impulsive answer of afflicted nature, even where the power of religion is not unknown. 'There is nothing beautiful in all that has been mentioned; the dispensation is gloomy and forbidding.' But faith when stirred into exercise answers differently. To the enquiry, 'Is it well' its lips though trembling with emotion as they speak, rejoin, 'It is well.' How or in what sense well? Here our answer must of necessity be given in the conjectural form. Perhaps that child, had he been spared to grow up to mature years, might have lived only to pursue a course of iniquity, and thus to be a source of disgrace to his parents and to bring down their grey hairs with sorrow to the grave. Perhaps his removal may be a salutary lesson to those

who feel his loss so keenly, admonishing them of the frail tenure by which all earthly things are held, and leading them to set their affections on those things that are above where Christ sits at the right hand of God. Perhaps the stroke may be a means of profit to many even beyond the household on which it has fallen, in the way of showing the vanity of time and bringing eternity nearly and impressively home to their minds. I need not multiply such observations. Other contingencies of a similar kind will readily suggest themselves to your minds. But I make this application; if on the one hand the removal of a child in the very budding of his existence prevent consequences of the most unhappy kind (which for all we can tell might occur, and if on the other hand his removal shall, by the blessing of God, produce positive results in the spiritual and eternal welfare of survivors (as we can easily see that it is adapted to do), then sad and painful as it undoubtedly is in itself, it must, when considered in its relative bearings, be pronounced a wise, a good, an admirable, and altogether a beautiful dispensation. It would not, on a large view of the scheme of Providence, have been good for that child to live longer in the world. 'Its time to die' was well chosen."

This is a somewhat disproportionately long extract, but we could not well have made it shorter, and few of our readers we suspect will be disposed to quarrel with the length of it. In closing our notice of this work it may be proper to add, that a minute critic might be able, perhaps, to save his remarks from the charge of indiscriminate eulogy, providing that he felt particularly anxious about the matter. We have observed for example, an occasional instance of what may be termed *over-decisiveness* in the way the author sometimes makes his assertions on points which are open to debate and where differences of sentiment are fairly warrantable. This is a fault which it is as well to avoid. It is easily, however, forgiven in this case, as it occurs but rarely, and is by no means prominently developed even in the few instances where it appears. We cordially commend the volume to our readers.

MISSIONARY INTELLIGENCE—FREE CHURCH OF SCOTLAND.

From the *Home and Foreign Record* for October we learn that, at Madras, two young men, originally Mohammedans, but who had been brought up in the Romish Church, had applied for admission into the Free Church, and that, having given most satisfactory proof of their sincerity, and of their knowledge of the truth as it is in Christ Jesus, they were admitted by baptism into the Church. The young men were both in the medical profession. As a proof of the compromising spirit of Romanism, when dealing with heathen and idolatrous practices, it may be mentioned that, up to the time of the application to the Free Church missionaries, they had not set aside some of the heathen badges. Before administering the ordinance of baptism, the Rev. Mr. Anderson put to them certain questions, to which satisfactory answers were given. The following is the account given in the *Record*:—

The two candidates for baptism now stood up in front of the pulpit, and Mr. Anderson, after having received from each the assurance that he wished to confess the Lord Jesus Christ before the congregation then present, by baptism, proceeded to question them as follows:—

Mr. A.—Do you now renounce those errors of Romanism which have hitherto kept you in darkness, and prevented you from accepting Christ as your Saviour? *Rajathem.*—I do entirely.

Mr. A.—Do you firmly believe that there is no other name given under heaven whereby we must be saved but the name of Jesus Christ. *Raj.*—Yes, I do believe this.

Mr. A.—What has moved you to forsake Popery? *Raj.*—The love of Christ affect you? *Raj.*—The love of our Lord and Saviour Jesus Christ, who is the only Redeemer and Mediator between us and God, constrained me.

Mr. A.—Did you feel satisfied when you were in Popery? *Raj.*—No.

Mr. A.—Why? *Raj.*—I felt, but did not for a long time yield to the conviction, that Romanism was half heathenism; and that if I did not leave it, and enter the good path, I would be destroyed.

Mr. A.—Can you tell me some of the things that led you to seek the Saviour of the Scriptures, and to forsake Popery and Popish errors? *Raj.*—The Romish priests made me believe that the saints and the Virgin Mary could pray for me, and act as mediators between me and God. Therefore they blasphemously attributed the mediatorship of Christ to them. Then, secondly, they break the second commandment by using idols.

Mr. A.—You mean image-worship? *Raj.*—Yes, image-worship; and, thirdly, they made me believe that, by paying them a sum of money, I would pass into eternal felicity by their prayers.

Mr. A.—Who is the only Mediator between God and man? *Raj.*—Our Lord and Saviour Jesus Christ.

PUNA.—From Puna, the Rev. Mr. Murray Mitchell has addressed the following interesting letter to Dr. Tweedie, which contains an interesting account of the baptism of a female:—

Puna, 19th July, 1851.

MY DEAR DR. TWEEDIE.—There are several things of an interesting nature which have recently occurred in connexion with the mission here. I may first refer to the baptism of a female that took place last Lord's-day. Her name is Jijibai. She is a middle-aged woman, of very respectable caste. Her husband was baptized in 1851, and is a very steady, well-behaved man. He has chiefly been employed as a Christian teacher in one of the vernacular schools of the mission. His wife is not a woman of any education; and is, perhaps, rather under than above the average of Hindu females in point of general intelligence. Yet we have much reason to think that she has been sagaciously taught by the Spirit of God. She has manifested, since I came to Puna, no small degree of emotion; and I doubt not my esteemed brother, Mr. J. Mitchell, now at home, will fully concur in thinking her, from his own recollection of her, a fit subject of Christian baptism. I was at first not very willing to baptise her, as her knowledge of the historical parts of Scripture was somewhat defective, but her mode of speaking of herself soon struck me as altogether singular and remarkable. "I know nothing," said she, "I am as dull as a clod, but I clasp the feet of Jesus. I clasp them to my breast." This was uttered with an earnestness that was deeply affecting. It reminded me of the story of the Scottish female martyr who said, "that though she could not speak for Christ, she could die for Him." I found that Jijibai was in the habit of singing when engaged in her domestic occupations, as indeed all Hindu women are. The songs used on such occasions by the natives are always grossly idolatrous, and sometimes morally offen-

nive. I was anxious to know what this woman had substituted in place of the native compositions, and I requested her husband to write down her words without making the slightest alteration. A paper in Marathi now lies before me, and it is most interesting, as containing the unadorned, and indeed extempore compositions of a native female, poured forth when "grinding at the mill," or occupied with other household duties. There is not, perhaps, much poetical beauty in Jyba's simple strain, yet it is interesting as being thoroughly Oriental, and, I must add, far more so as being thoroughly Christian. It commences thus:—

- 1 "To my poor house a stranger has come—
Even King Jesus, the darling of heaven:
I run to bid Him welcome.
- 2 "With gods of stone what more have I to do?
I clasp my Saviour's feet—
My soul clings to Jesus.
- 3 "The Lord of all is my Father now—
Jesus is my brother now;
I shall not waver.
- 4 "Since I clasped thy feet to my bosom,
Rich, rich art I, O Jesus;
O leave me never!"

May this Christian sister be long preserved to glorify her Saviour, and to rejoice in Him as in her salvation! We have at present five other cases of application for baptism, and there is much reason to hope that at least four of the five may soon be added to the Church.

The interruptions since I commenced this letter have been numerous, and I cannot now write at length as I intended. I hope Mr. Wizer Beg may have written to you regarding a very interesting and important school which he closely superintends, a school for Mussulmans—a new feature in the mission. The attendance and progress of the pupils have been most encouraging.

In the beginning of this month we were enabled to establish a Female Orphanage with very cheering prospects. But I cannot at present enter into details.

We have been deeply interested in the Assembly news. The munificent contributions to the Calcutta Mission, as mentioned by Dr. Duff, are most encouraging. I trust my brother, Mr. Mitchell, will receive a hearty welcome when he pleads the cause of the mission in which he has laboured so faithfully and so long. Suffer me, as a Bombay missionary, only temporarily here, to say, that Puna has not had justice done it at home, either as regards its difficulties or its importance as a mission field. The overwhelming influence of the Government College in so intensely Hindu a place as Puna, especially too because of the exceedingly rich endowments and manifold attractions of the Government College, render the position of your Institution most trying. Only think of more than eighty scholarships or bursaries—what an attraction to poor Brahmins! Then, a vast number of pupils are admitted into the Government College *gratis*. But I must stop.—I am, &c.,

J. MURRAY MITCHELL.

AGRA.—At Agra, a public discussion had taken place between Mohammedan doctors on the one side, and Christian missionaries on the other. The point taken up by the Mohammedan doctors was the "various readings" which occur in Scripture MSS. The missionary showed that these various readings are rather guarantees for the purity of the Scriptures, than proofs of their corruption. It is believed that one result of this discussion will be the more careful examination of the Holy Scriptures, by which means, it is hoped, that many will be brought from darkness to light.

God foresees and provides against His people's distresses.

ALAS! WHERE ARE MY SHEAVES?

Not in your hands, my brother, for he that soweth is not always he that carries away the grain reaping; but perhaps sown in the hearts of those who have caught up some single thought dropped by you in the pulpit or from the teacher's seat. See nothing now you may, but that is no reason why much there may yet be seen. The preacher's insufficiency is the Master's opportunity. And study these words from one who has felt as you feel:—"Be faithful in labour, and then be patient in waiting for the result alone. God often sees fit to delay. Success would often intoxicate us, and so God wills that it should at first be dealt out very sparingly to us. Oh, it is hard to toil, and meet no smile of approbation—no token of regard from the heavenly Master! But it is a virtue patiently to await; it is a duty. God tries our faith by keeping us in suspense. Jeremiah says, 'It is good that a man should both hope and quietly wait.' David waited as those that wait for the morning, and Isaiah was almost discouraged by waiting. To learn to wait is as hard as to learn to labour; but 'the Lord is good to those who wait for him,' and I believe the prophet was right when he said so, and he will be good to you, messenger of his Word. Only be faithful, and be assured the blessing will come sooner or later. If not on earth, from the heights of heaven you will look down upon it, and see the harvest which you have sown, and the result of your long and patient toil."—*Christian Treasury*.

GENUINE REVIVALS.

We select the following gem from Dr. Archibald Alexander, as given in his *Life*, by Dr. J. W. Alexander. May we enjoy such revivals in all our churches:

I now speak of genuine revivals where the Gospel is preached in its purity, and where the people have been well instructed in the doctrines of Christianity.

In a revival, it makes the greatest difference in the world whether the people have been carefully taught by catechizing, or are ignorant of the truths of the Bible. In some cases revivals are so remarkably pure that nothing occurs with which any pious man can find fault. There is not only no wildness or extravagance, but very little strong emotion of the animal feelings. The word of God distils upon the mind like the gentle rain, and the Holy Spirit comes down like the dew, diffusing a blessed influence on all around. Such a revival affords the most beautiful sight ever seen upon earth. Its aspect gives us a lively idea of what will be the general state of things in the latter day of glory, and some faint image of the heavenly state.

The impression on the minds of the people in such a work, is the exact counterpart of the truth; just as the impression on the wax corresponds to the seal. In such revivals there are great solemnity and silence. The convictions of sin are deep and humbling; the justice of God in the condemnation of the sinner is felt and acknowledged; every other refuge but Christ is abandoned; the heart is at first made to feel its impenetrable hardness; but when least expected it dissolves under a grateful sense of God's goodness and Christ's love; light breaks in upon the soul, either by a gradual dawning or by a sudden flash; Christ is revealed through the Gospel, and a firm and often joyful confidence of salvation through him is produced; a benevolent forgiving, meek, humble, contrite spirit predominates; the love of God is shed abroad; and with some, joy and glory unspeakable fill the soul. A spirit of devotion is enkindled. The word of God becomes exceedingly precious. Prayer is the exercise in which the soul seems to be in its proper element, because by it God is ap-

proached, his presence felt, and his beauty seen; and the new born soul lives by breathing after the knowledge of God, after communion with God, and after conformity to his will. Now also springs up in the soul an inexhaustible desire to promote the glory of God, and to bring all men to a knowledge of the truth, and by that means to the possession of eternal life. The sincere language of the heart is, "Lord what wouldst thou have me do?" That God may send upon his church many such revivals, is my daily prayer; and many such have been experienced in our country, and I trust are still going forward in our churches."

CIRCULATION OF THE BIBLE AMONG THE FRENCH SOLDIERS IN THE EAST.

The following interesting communication from Mr. Baker, Agent of the British and Foreign Bible Society, at Constantinople, will show the extent to which the Bible is being circulated among the French soldiers. God, who can bring good out of apparent evil, and make even the wrath of men praise Him, may make such means effectual for leading not a few of these soldiers to become followers of the Captain of Salvation:

As soon as I received the French Testaments from the Custom House, I began to devise means for introducing them into the French camp, distant some miles from our depot. I offered to sell some to passing French soldiers, but they were not inclined to buy them, though they took them readily, earnestly promising that they would read them. In the next place—on the great floating bridge across the Golden Horn—at the risk of being taken for one of the pickpockets that abound here, I stopped two decorated French officers of apparently high standing. Perceiving that they were quite strangers, I engaged them in friendly conversation, and gave them some information they required of this great capital. I then felt fully warranted to require some information in return. I learnt from them all particulars respecting their camp, and where truly situated, and that there were amongst the soldiers some Protestants. I next informed them who I was, and my object for visiting Constantinople; that our society had furnished the English troops with Testaments, and would feel a real pleasure to extend, in this respect, their labours amongst their French allies, provided they would prove agreeable to them. They very politely expressed their thanks for such a favour, and for our Society's solicitude towards their men; and though they felt persuaded that they would gladly and gratefully receive our New Testaments, they would not vouch that they would spend their little money for them. I then took the liberty to remark, that perhaps the priests might interfere and prevent the soldiers from receiving them, or, if received, they might, by their influence, cause them to be destroyed, as such proceedings had unfortunately too often occurred. They both exclaimed with indignation that their priests had no such power in their camp; besides, how could they dare to prevent any one from reading a book, which is the foundation of the Christian faith, much more cause it to be destroyed. They advised me to call at the camp on Colonel ———, who was at the head of their regiment, and acquaint him with my mission, and consult him as to the means to be adopted to circulate effectually the New Testament amongst their soldiers. They further observed that Colonel ———, was himself a Protestant, and would readily give me a helping hand in my work; and that I might rest assured that no one could prevent their soldiers from reading the New Testament, whether they were Protestants or Roman Catholics. We then parted most cordially, they much obliged to

me for the information I gave them, and I much more so, as you may imagine, for what they communicated to me.

The next day I went to Daoud Pacha, where the French troops were located, taking with me a few Testaments as examples. Colonel ——— was unfortunately absent at Constantinople, but I was most cordially received by the Lieutenant Colonel, who corroborated all that the two officers said the day previously, and requested me to call the following day at Ramiz Chieflik, where the troops were to be reviewed before the Sultan, and there I should see Colonel ———. In the meanwhile, on his return from Constantinople, he would report to Colonel ——— my visit, and object in view. I found myself, early the following day, on the review ground, but the Colonel had not yet arrived: in short, I was obliged to remain there several hours under a broiling sun, for the Colonel came at the head of his regiment, but he was so occupied, and there was such a crowd and confusion, that I could not get near him. At last the review was over, and the troops returned to their encampment at Daoud Pacha, and I after them on foot, for I could not procure the hire of a horse. All my fatigue and trouble was, however, amply repaid by a most cordial and friendly reception of the Colonel's, who not only approved of the distribution of the New Testaments amongst his soldiers gratuitously, but offered to disseminate them effectually himself. I had fifty copies with me, and he took charge of them to give to persons in his regiment who he knew would appreciate them, and he begged me to send him a few German New Testaments, for there were persons in his regiment who would highly prize them. The way back to Constantinople was many miles, and the heat great; besides, the night was coming on, and I was very tired. How to return I knew not; but a kind Providence did not leave me long in such a dilemma, for the Colonel provided for me, my warehouseman, who showed me the way, and the Rev. Mr. Turin, a Waldensian pastor who accompanied me, nudes to take us to a boat. I must not omit saying that Mr. Turin took ten copies of the French New Testaments we brought with us, and went, with the Colonel's permission, to distribute them among the Zouaves, who the Colonel said were excellent soldiers, but the worst and most reckless men. The Zouaves received the Testaments with real thankfulness, and tears came to their eyes when expressing their gratitude to the English in thinking of them, in these distant lands, and on the eve, perhaps, of being launched into eternity. Mr. Turin was feelingly and particularly struck with the department, on this occasion, of a people who are looked upon as the scum of the earth, even by their own officers. They have brave and loyal hearts; and if they can be faithful to their country, they would be faithful, no doubt, to their God, had they the privilege and opportunity of knowing Him as He ought to be known. The following day I sent the Colonel fifty more French and thirty German Testaments; and it is well I did so, for the troops were suddenly ordered away to Varna. I did not demur in giving the Testaments to the French soldiers without money and without price, because they were on the point of starting; and if I waited to find purchasers, even at a low price, I might have seen them depart without, perhaps, a single volume amongst them; for it is not to be supposed that, with their slender means, they would pay for a book they knew nothing of. The brethren here to whom I related all that transpired, approved of the way I acted, especially as they are now persuaded that there is not the least fear that the books will be destroyed, and since the Colonel pledged himself that he would give the New Testaments to those who he knew would appreciate them. During the few days the French troops remained in this neighborhood, I walked about the streets with Testaments in my pockets; and meeting with sergeants, corporals,

and soldiers on a visit to the city, I stopped them and gave them the New Testaments, not, however, without speaking to them and appealing to their honor, as loyal French soldiers not to accept them unless to make good use of them, that is, to read them themselves, and lend them to their comrades. I did not meet with a single person who refused or demurred receiving a New Testament on such conditions; on the contrary, it was received with many thanks, and with promises to follow my injunctions. A doctor, and two other officers, whom I met at the Colonel's tent, expressed their wish to have Testaments, which the Colonel promised to give them, but they were to pay for them, and every other officer who took any. The Colonel said that he inherited his father's Bible, which was written and marked all over. He appears to be an excellent man, for he is greatly beloved by his soldiers, and they speak highly of him.

I have forwarded to Adrianople 375 Testaments for the French troops congregating there, and when Mr. Costabel arrives he will most probably be sent to Varna and Shumla. In the former place we sent an American colporteur, but, not knowing the French language, he could not get on at all with the troops there. He returned here, not finding any place whatever to lodge in after the Hun, where he resided, was cleared away for the French soldiers. The English troops are also gone to Varna and Shumla, but they are all fully supplied with Testaments; consequently we had no opportunity of giving almost any away, excepting at the Hospital, and a few here and there to such soldiers as, I suppose, were overlooked when the books were given away. I asked a sergeant who had the charge of a ferry steamer, employed exclusively for the convenience of officers and soldiers to go backwards and forwards from Scutari to Constantinople, if he had a New Testament. He said one was given him, but his wife returning to England, he could not allow her to depart without it. I presented him with another, and gave him several others to keep on board the steamer, and give them to any soldiers that might be without.—*Bible Society Reporter.*

STATE OF RELIGION IN ITALY.

The September number of the *News of the Churches* contains the following interesting letter in regard to Italy. May the time soon come when the blessed light of the Gospel shall shine on that interesting land.

That the moral power of the Papacy throughout a great part of Italy has been destroyed is unquestionable. I do not attach any importance to the mere clap-trap of hasty tourists, who make a "run" through a few of the principal towns, sorely at a loss for want of Italian, and then hurry back to England and make speeches on the political and religious state of the country; the "authorities" for such information being waiters and *valets-de-placé*. Yet even these cannot avoid being impressed with the state of Italy in 1851, especially if they are able to contrast it with 1847 and the early part of 1848. At that time the whole land was ringing with a hymn of praise to Pius IX. The enthusiasm of a southern people is so very different from our sober, humdrum, English style, that one needs to witness it to be able to form an adequate idea. There is no need of telling the old story another time: Pius IX. is not a man to lose his dinner on account of public calamities: he is getting fat in his afflictions, and other people take the trouble of thinking for him. When Count Mamiani was called by the Pope to form a cabinet, he is reported to have said to some Tuscan friends, "Nothing can be made of that man; *he just naturally believes in his own infallibility!*" Mamiani, in his philosophic way of looking at matters,

could only consider the Pope who believed this as fit for an hospital of incurables. And this is the way in which the more educated Italians are accustomed to look at matters. They are aware that in the Romish Church there is a vast amount of what Mr. Carlyle would call "sham," but then people must have a religion of some kind, especially poor people, and there is no use in disturbing the old venerable system that has the Pope at the head of it, nor in exciting a religious controversy in a country where there are too many divisions already. Hence the great liberal party in Italy is disposed to discourage every thing like a protestant movement. They have their own theories and plans of Italian regeneration cut and dry; this Bible-reading is an English idea, and they are chiefly the poorer classes who have taken it up. It is quite true they are chiefly the poorer classes who have become Bible-readers, for these feel more than others the yoke that is on them. But they are not exclusively the "poor in this world" who even here have become "rich in faith." In this country there are many "ladden ones," whom we never hear of till the priests have found them out by their absence from the confessional. And there are thousands who would renounce Popery to-morrow if they could do so without persecution. Among the middle and lower classes there is a decided tendency to evangelical opinions; and *gens d'armes* in every street have not been able to keep back the expression of it.

There is one sad and melancholy contrast to this that strikes us deeply at times. While Italy is wearied out with Popery, and longing to be delivered from it, educated Englishmen and Englishwomen are still continuing to go over to Romanism. We can understand the process by which the Tractarians were led on, step by step, to Rome; and we have met some of the Tractarian clergy who had got so far as to maintain the semi-inspiration of the three creeds, and of the Ante-Nicene Church in general. The step was not a great one, and they went over before long to the infallible church. Some of these were most amiable men, earnest and devout, they were profound Greek and Latin scholars, but scarcely knew the Hebrew letters, and were as ignorant as babies of matters that were not professional. The church,—the church,—had been their one idea since they went to Oxford; and the Holy Apostolic Roman Catholic Church, with a pope in scarlet, and cardinals in purple was a far grander thing than a plain, prosy, English church, where one could not even preach a sermon in a surplice, or light a couple of candles in the morning without having a row with his churchwardens. The great ceremonies of Passion-week in St. Peter's,—the lighted tapers, the clouds of incense, the solemn processions of the pope and cardinals, the music in the Sistine chapel, and the symbolism of a gorgeous ritual, generally finish the mere sentimental churchman. If a man be a worshipper of materialism, and a strong pleader for crosses, candles, pictures, and priestcraft, he has it here in perfection. St. Barnabas can furnish but the merest gingerbread imitation. Puseyism is but a poor copy in water-colours from the great Romish original, and there is something contemptible in men haughtily after the scarlet robe, and yet making a miserable compromise on a hint from the bishop. Far better that these weak-minded people, who are led by mere show like children, should go over at once honestly to Rome, and shave their heads and say mass. But again, it may not be so intelligible why so many of the English lads go over also. I do not mean to say any thing of perversions at home, but of those who go over to "the church" in Italy. Let the truth be fairly told, their own church has led them to the very verge of Romanism. They know little, very little, of the Bible, or of the great doctrines of the Reformation, but they have heard a great deal about "holy baptism," and the regeneration it conveys, about the "holy church," and the apostolical succession of

to priesthood. They have been taught to pay vast attention to forms, to turn in due order to the east, and face round like a regiment of infantry. And in Italy, with the exception of Tuscany, the Protestant Church does little to teach them better things. In Rome, especially, the English Church has been the high seat of Romanising doctrine. We heard a good deal some time ago, of an effort to get an English church inside the walls of Rome, but a far more important matter would be to get sound Protestant preaching in the present church outside the Porta del Popolo. It is to be expected that people under such training as is but too general there should go over to Rome. And some, I doubt not, do so in all sincerity,—believing that they are entering the bosom of a holy mother. But there are others beset from the very first by Romish influences. They are visited by Jesuits, and flattered by cardinals; the grand idea of the unity of the church is put before them in contrast with the divisions of Protestantism, and all the finer and more sentimental parts of the Romish system are held up to their admiration, till they give way and fix a day for their profession. In the case of others, even charity can assign no other motive than fashion. The disease breaks out like leprosy in the circle of one's acquaintance, and no one can say exactly how it began. First one person makes the great step, and is solemnly received into the church. Perhaps it may be a lady, who has been chiefly distinguished for her fine manners and excellent dancing. Then all at once you hear of some half dozen others, who were never supposed to have given one serious thought to religious subjects, but who have caught the mania, and are just on the point of embracing Popery. They could not argue the point with any one, and their advisers warn them against the perils of discussion. It is not a matter of conviction at all, but of fashion and fancy, and a wish to be distinguished. They will be complimented by a cardinal, and received by the pope; their name will be in the newspapers in a mournful paragraph, and some of their friends will break their hearts over it,—and all this is very enjoyable. Such is, I do believe, the secret history of many of these cases. What else could lead away people who never before gave any evidence of religious feeling, and who give just as little afterwards; in Rome all arts are pld. There are priests in abundance, and especially English priests who have gone over to Rome themselves, and so are better able to lead captive silly women, or men not much wiser. An English lady with money, but no title, may marry a duke with a title but no money, and the mere form of declaring herself a Roman Catholic is all that is required. Or people may get into "society" at Naples, or Rome, by going over to the church; and with shame let it be spoken, that there are hundreds of English men and women abroad who covet such society. I do not of course excuse another great error,—an English contempt for people of another country, and for every thing foreign,—but the society to which apostasy is a passport is not deserving even of the name of "respectable."

A regular system is pursued at Rome to win over to the church young men belonging to the higher English families. I know some cases in which this very peculiar system was tried. The parties were first taken in hand by an English priest, who introduced them to Monsignor Talbot, the Pope's private Secretary. This functionary paid them great attention, and introduced them to Roman princes, and to some of the resident ambassadors, and as a first step to Romanism, they were danced round all the balls in Rome. In such a case no very serious attack on their religious opinions was thought necessary: at the same time Mr Manning had one or two conversations with them. When they were supposed to be ready for a change, Monsignor Talbot inquired if they would like to be presented to the Holy Father!—and the Holy Father has

generally an eye to business in his receptions. Some fall under such a system, while others gain from it not a little useful knowledge as to the tactics of the Romish Church. The man who has perhaps the greatest influence on his countrymen in Rome in the way of leading them to "the church" is Mr. Manning; and he is generally considered as the most important acquisition which Rome has made from the Tractarian party. There is an earnestness about him that makes an impression, and his poetic cast of mind enables him to put in an attractive form even some of the grosser parts of the Romish system. But however they may be led, by fashion or fancy, or a false devotion, the melancholy fact is, that among English people in Italy pervasions to the Romish Church are still going on. For this undoubtedly the church at home has much to answer. She has made her children formalists, more devoted to the rubric than to the doctrines of the articles, and they have naturally enough gone over to a system of more perfect formalism. But each one has his own account to render, whatever false light may have dazzled his imagination. The Romanists say that all our converts are among the poor; theirs from the polished and educated. We acknowledge at once that among our brethren in Italy there are "not many noble;" but it is not the first time in the church's history that such has been the case, and who can tell whether God may not have chosen even these "weak things" of the world "to confound the mighty?"

ROMISH RELICS.

Calvin, the great Reformer, once employed a leisure hour, probably as relaxation from the more serious and important occupations to which his great powers were usually devoted, in preparing a sort of classified catalogue of the relics which the Papists were at that time exhibiting in different countries. This, like most of Calvin's works, was translated into English, and published at London, in 1561. Another translation of it has just been published at Edinburgh, with a very valuable "Introductory Dissertation on the Miraculous Images as well as other Superstitions of the Roman Catholic and Russo-Greek Churches." The translation of the Reformer's Treatise on Relics, is very seasonable. The Inductory Dissertation, forming by much the largest portion of a very handsome volume, is learned and ingenious, and embodies a large amount of useful and interesting information. We suspect that we owe this Dissertation to the distinguished foreigner to whom we are indebted for the History of the Reformation in Poland, and the Sketch of the Religious History of the Slavonic Nations, and who cordially thank him for it as a valuable contribution to the cause of Protestant truth. The subject of Relics brought before us by Calvin and his translator, is curious in itself and may suggest to us some useful and seasonable reflections on the general character and tendencies of Romanism.

Calvin's little Treatise on Relics was designed to enforce and illustrate the expediency of having a complete register of the relics of saints which were exhibited in Popish countries, and to make a contribution to this object by giving an enumeration of the principal relics then exhibited, so far as he knew or recollected. The design of forming a complete Catalogue Raisonnee of Popish relics, which Calvin advocated, has not, so far as we know, been fully carried out, but enough has been done in the way of exhibiting the actual state of belief and practice in this respect in Popish countries, to develop the true character of Popery, and to confirm the propriety of applying to that system some of the most awful declarations of the Sacred Scriptures. The description of the Apostle, (1 Tim. iv. 2,) "speaking lies in hypocrisy, having their conscience seared with a hot iron," which we believe to have been intended

chiefly to apply to the inventors and promoters of Popery, is fully realized in the history of their relics, and of the pretended miracles, connected with them.

Calvin gives an enumeration, so far as his knowledge and recollection extended, of the principal relics of saints then usually exhibited to the veneration of the faithful in Popish churches in different countries of Europe. The enumeration is, of course, very incomplete. It would seem, especially, as if Calvin had been very imperfectly acquainted with the treasures of extraordinary relics which were then and are still exhibited in the churches at Rome, under the immediate superintendence and authority of the Pope, and at Seville, Compostella, and other places in Spain. He has produced enough, however, to prove, if any man of common sense needed proof, that the whole system of relics is characterized by deliberate fraud and gross imposture. There is scarcely a person of eminence mentioned either in the Old or the New Testament, not excepting of course our Saviour and his mother, of whom the Church of Rome does not possess and exhibit relics, parts of their bodies or clothes, or articles which they possessed or used. Most of the Apostles have a dozen different bodies, all held forth as undoubtedly genuine, and still occasionally exhibited in different Popish countries to the veneration of the faithful. The head of John the Baptist is a favourite relic in the Church of Rome, and accordingly no fewer than a dozen different heads of him have been, and probably still are, exhibited, each of them of course declared by the ecclesiastical authorities of the place, and believed by their miserable dupes, to be the genuine head that was presented to Herodias. Not only has all regard to truth and probability been set at defiance by the inventors and exhibitors of Popish relics, but in many cases the grossest impiety and indecency have been displayed. Many things have been said and done by Popish authorities, in connexion with this matter, which are most offensive to every pious and proper feeling, and are protected from public exposure by their very profanity and indecency. It has been asserted, and we have no doubt truly, that the Church of Rome has exhibited as much of wood and iron, alleged to have constituted the cross which our Saviour bore and the nails which affixed his hands and feet to it, as would construct a man-of-war, and as much of his blood and of his mother's milk as would set it afloat. How infamous is it that such frauds should be practised by men who profess to be the spiritual guides of their fellow-men; how deplorable that responsible beings should be deceived and defrauded in this way; and how natural that in Popish countries men of intelligence and education should be infidels and scoffers.*

This deliberate system of falsehood and fraud, extensively prosecuted, and continuing to the present day, is one of the most characteristic features of Popery, and of itself goes far to identify it as the man of sin, the mystery of iniquity. Almost every Popish place of worship has some relics, usually placed, we believe, under the altar, and all these relics are palpable frauds. Is there any class of men of whom it can be said so truly as of the Popish priesthood, that they "speak lies in hypocrisy, having their conscience seared with a hot iron?"

This exhibition of deliberate fraud and falsehood is not a piece of antiquated folly and superstition. It subsists in full force in the present day, and continues as fully as ever to characterize the system which alone could have produced it.

* The following is one of the best stories we remember to have read upon this subject. There is nothing in the least improbable in it, though we do not vouch for its historical truth. A Protestant being shown in a Popish cathedral what was said to be the guide to be the sword with which Balaam struck his ass, suggested that we are not told in Scripture that Balaam had a sword, but merely that he wished for one, to which the haughty exhibitor of the relic replied, "Oh, very well then, this is the sword he wished for."

Calvin enumerates many of the principal relics which notoriously were exhibited in Popish churches at the time when the Reformation commenced. And it is very interesting to notice in surveying his enumeration, that many of the identical relics which he describes as exhibited three centuries ago still subsist, and are still held up to the veneration of the faithful. One curious specimen of this may be mentioned, as illustrating the identity of the Church of Rome in Calvin's times and in our own day. Calvin mentions a thing as quite notorious in his day, that our Saviour's seamless coat was to be seen at Argenteuil, near Paris, and also at Trèves, in Germany. Whether or not it is still found at Argenteuil, we are unable to say. But all the world knows, that in 1844, the Trèves one was exhibited with great solemnity, in the cathedral of that city, by the authority of the archbishop, and that above half a million of pilgrims from almost all Popish countries resorted thither to be edified by the sight of it. These people of course were expected to pay, in some way or other, so far as they could, for the privilege they enjoyed, and were taught that they would derive spiritual benefit from it. And all this took place near the middle of the nineteenth century, in enlightened Germany, under a Protestant sovereign, and with the full sanction and encouragement of the ecclesiastical authorities. Many of the relics that were exhibited in Popish churches when the Reformation commenced, and some that are mentioned by Calvin, have since disappeared or been destroyed. In our own country, the public exposure of the gross frauds practised in regard to relics and miracle-working images, contributed greatly to the spread of the Reformation. The grand relic of which Geneva boasted, when the Reformation was first introduced into it, was a bit of the brain of the Apostle Peter. But when it fell into the hands of Protestants, and was subjected to examination, it proved to be a piece of pumice-stone. This, however, could be easily dispensed with, as they still have at Rome his whole body, his chair, his chain, and his staff. A few years ago, the Archbishop of Paris exposed to the veneration of the faithful in that enlightened city, an extraordinary collection of relics, far too precious to be exhibited in general or upon ordinary occasions, including our Saviour's crown of thorns, which was palmed upon St. Louis as a genuine relic in the time of the Crusades. And a few months ago, a splendid ceremonial was got up and performed at Amiens, in which Dr. Wiseman and many other eminent ecclesiastical dignitaries took part, to do honour to the translation, that is, the removal from one place to another, of the relics of St. Theodosia.

These facts prove that the Papists of our day are not in the least ashamed of the wholesale system of falsehood and fraud connected with the subject of relics, but on the contrary, still find it, or at least believe it, to be for their interest to carry it on with as much effrontery as ever. The practice of venerating pretended relics, in the genuineness of most of which no man of intelligence and common sense can believe, prevails so generally over the Church of Rome, as to form a legitimate characteristic of Popery, and to involve the Church in the guilt of the vast accumulation of fraud and imposture which it implies. And then, besides it is to be remembered, that the churches and chapels at Rome, which are under the immediate and absolute control of the Pope himself and his advisers, are the great storehouses of these pretended relics. When these masses of trash and trumpery, of filth and fraud, are openly exhibited in the principal churches at Rome, we are fairly entitled to hold the Pope and the college of cardinals as guaranteeing their genuineness, and as thus deliberately and habitually practising what they know, and what every man of sense knows, to be gross falsehood and imposture. When the Pope recently, as the newspapers informed us, sent, as special marks of his affection, a tooth of the Apostle

Peter to the Emperor of Austria, and a bit of the manger in which the infant Saviour lay to the Duke of Brabant, the heir to the crown of Belgium, his Holiness must be regarded, in common honesty, as having pledged his infallibility to the genuineness of these articles. Many Protestants would probably pass by the record of these facts with a mere smile at their ridiculous absurdity, but if they would consider more deliberately what such transactions really imply and plainly indicate, they would see that they involve a fearful amount of iniquity and effrontery; and that they are fair specimens of the shameless fraudulency which is a pervading characteristic of the whole system of which the Pope is the head.—*Bulwer.*

BWARE OF BAD BOOKS.

Why, what harm will books do me? The same harm that personal intercourse would with the bad men who wrote them. That "a man is known by the company he keeps," is an old proverb; but it is no more true than that a man's character may be determined by knowing what books he reads. If a good book can be read without making one better, a bad book cannot be read without making one worse.

Lord Bacon makes the pithy remark, that "in the body there are three degrees of that we receive into it, aliment, medicine, and poison; whereof aliment is that which the nature of man can perfectly alter and overcome; medicine is that which is partly converted by nature and partly converteth nature; and poison is that which worketh wholly upon nature, without nature being able to work at all upon it; so in the mind, whatsoever knowledge cannot at all work upon and convert is a mere intoxication, and endangereth a dissolution of the mind and understanding."

Here we have a definition of what we mean by "bad books;" whatever books neither feed the mind nor purify the heart, but intoxicate the mind and corrupt the heart. Works of science, art, history, theology, &c., furnish "aliment," or "medicine;" books of fiction, romance, infidelity, war, piracy, and murder, are "poison," more or less diluted, and are as much to be shunned as the drunkard's cup. They will "bite like a serpent, and sting like an adder."

Books of mere fiction and fancy are generally bad in their character and influence. Their authors are commonly bad men, and wicked men do not often write good books. A stream does not rise higher than its fountain. Their principles are often corrupt, encouraging notions of chivalry, worldly honour, and pleasure, at war with the only true code of morals. They insult the understanding of the reader, by assuming that the great object of reading is amusement. The effects are such as might be expected. Familiarity with popular fiction gives a disrelish for simple truth; engenders a habit of reading merely for amusement, which destroys the lover of sober investigation, and blasts the hope of mental improvement; renders scientific and historical reading tedious; gives false views of the perfectibility of human nature, thus leading to disappointments in the relations of life; and dwarfs the intellectual and moral powers, except the imagination, which is rendered morbid and unhealthy by constant excitement. The Bible becomes a wearisome book; spiritual classics, like those of Baxter, Bunyan, Flavel, and Doddridge, though glowing with celestial fire, become insipid and uninteresting; and the influence of the pulpit is undermined, by diverting the attention from serious things, and lessening the probability that truth will take effect upon the conscience; or if it does for a time, the bewitching novel furnishes a ready means of stifling conviction and grieving away the spirit of God. A merchant in H. was under conviction for sin, during a revival of religion. A pious friend called, and, to his surprise, found him en-

gaged in reading a worthless novel. To his remonstrance against such trifling, he replied, "I'm so interested in this book, I must finish it; and then I will attend to the affairs of my soul." He finished the book. He attended to the concerns of his soul—never. Thousands have perished by similar seductive influences.

Beware of the foul and exciting romance. All that is said above will apply with tenfold intensity to this class of reading, for which it paves the way. The writer of modern romance chooses his scenes from the places of debauchery and crime, and familiarizes the reader with characters, sentiments, and events, that should be known only to the police. Licentious scenes and obscene imagery are unblushingly introduced, and the imagination polluted by suggestions and descriptions revolting to the pure in heart. "Public poisoners" was the title long since justly given to writers of this class. It was lately testified in open court, by the father of one whose guilty course has brought ruin upon herself, disgrace upon her family, and death upon her lover, that all was occasioned by his daughter's "reading the impure works of Eugene Sue and Bulwer." To yield to such a hellish charm is like the voluntary sacrifice of one's body and soul on the drunkard's altar. Mental delirium tremens is as sure a consequence of habitual intoxication from such reading, as is that awful disease the certain end of the mebrute. Beware of it!

Beware of books of piracy and murder. The first thought of crime has been suggested by such books. The murderer of Lord William Russell confessed on the scaffold that the reading of one such book led him to the commission of his crime. Another, who was executed for piracy, was instigated to his course by a book of piratical tales. The prisons are filled with criminals who were incited to crime by similar means. They stimulate the love of adventurous daring, cultivate the baser passions, and prompt to deeds of infamy. Away with them!

Do you still need to be persuaded to beware of the poison that would paralyze your conscience, enervate your intellect, pervert your judgment, deprave your life, and perhaps ruin your soul!

Beware of bad books, because if you, and others like you, will let them alone, they will soon cease to be published. Every such book you buy encourages the guilty publisher to make another. Thus you endanger not only your own morals, but pay a premium on the means of ruining others.

Beware, because good books are plenty and cheap, and it is folly to feed on chaff or poison, when substantial, healthful food may as well be obtained.

Beware of bad books, because they waste your time. "Time is money;" it is more—it is eternity! You live in this world for trial, and it is worse than folly to fritter away the period of probation in mere amusement. God did not bring us into being, and sustain that being—the Redeemer did not shed his blood a ransom for sin—the Holy Spirit has not bestowed upon us the Scriptures, that we might sit from flower to flower like the butterfly, neglecting all the ends of rational and immortal being, and go to the judgment more triflers.

Beware of bad books, because principles imbibed and images gathered from them will abide in the memory and imagination for ever. The mind once polluted is never freed from its corruption—never, unless by an act of boundless grace, through the power of the Spirit of God.

Beware of them, because they are one of the most fruitful sources of eternal destruction. They are read in solitude. Their ravages are internal. Foundations of morality are undermined. The fatal arrow is fixed in the soul, while the vicim only sees the gilded feather that guides its certain aim. He is lost, and descends to a hell the more intolerable, from a contrast with the scenes of

fancied bliss with which the heart was filled by the vile though gifted destroyer. The precious Book of Life was given to show you how you might secure the enrolment of your name among the saints in light, but you choose the book of death, with present fascinating of a corrupt press, and the surest means of securing a dismal doom. If your epitaph were truly written, the passer-by in — graveyard would read—

"M — ACQUIRED A TASTE FOR READING BAD BOOKS, DIED WITHOUT HOPE, AND 'WENT TO HIS OWN PLACE.'"

Shall this be your epitaph, dear reader? If not, make this pledge before God. "Henceforth I will beware of bad books, and never read what can intoxicate, pollute, or deprave the heart."—*Christian Treasury.*

SELECTIONS FOR THE YOUNG.

THE EARNEST LISTENER.

A pious clergyman had a careless and idle son, who left his home, went on board a vessel, and sailed to a foreign land. His sorrowful parents could only pray for him, and send him good advice when they wrote to him. The ship which contained their boy reached a distant port, and was there waiting to take in a fresh cargo, when the sailors went on shore and brought back with them a little native boy, who could play some curious kind of music. He amused them for a long time, but at last he said, "You must now take me on shore." The sailors told him that he must not go yet. "O, indeed, I cannot stay any longer," replied the little black boy, "and I will tell you why. A kind Christian missionary has come near the village where I live. From him I have learned all I know about Jesus Christ, in whom I now wish to believe. This is about the hour when he meets us under the shade of a tree, to tell us more; I want to go to hear him." The sailors were quite overcome by the boy's cries, and at once rowed him ashore.

The clergyman's thoughtless son was struck with the words of the little heathen boy. He felt condemned by them. "Here I am," he said to himself, "the son of a minister in England, knowing far more about Jesus Christ than that poor boy, and yet caring far less about him!" The little fellow is now earnestly listening to the word of life, while I am living quite careless about it!" In great distress of mind he retired that night to his hammock; but his pious father's instructions came back to his thoughts and reminded him how he might seek and find that salvation he so much needed. He became a real Christian; and great was the joy in the English home when the happy tidings reached his parents.

Are there none of our young readers to whom the desire of this heathen boy, to hear more of Christ, should come with equal force? With so many more ways than he had of knowing the true God, and Jesus Christ his Son, how few children in our own land show half his eager desire for religious knowledge, or are so sincerely desirous to believe in the Saviour!—*Sunday-School Magazine.*

RECEIPTS FOR THE RECORD.

Moneys received up to 21st October.

VOL. VII.—Mr Linton, Stratford; H Davidson, Thamesford.

VOL VIII.—Mr Linton, Stratford; Mr Oliphant, Fredericksburgh; H Davidson, Thamesford.

VOL. IX.—Mr Linton, Stratford; Mr Oliphant, Fredericksburgh; H Davidson, Thamesford; B Moffat, Norwood

VOL X.—Rev W Truop; W Thom, Dumbarton; J Nasmiith, Toronto; J Robb, T Medill, S Robertson, Hollin; Mr Linton, Stratford; W Lawson, Coldwater; Mr Oliphant, Fredericks-

burgh; C Cowan, H Davidson, Thamesford; Mr Stelton, Scarborough; A Murray Kingston.

VOL XI.—D Smith, Hillsboro, Plympton; W Gambleok, Saigen, J Ritchie, St Martine; W Mayo, Bramford, John Thom, Esq, James Thom, Toronto, W Thom, Dumbarton; J Nasmiith, Toronto, Mrs Leys, Mrs Gibb, Toronto, P D Bessett, Port Bavelin, 2 copies; T Henning, Toronto, R Harston, Esq, Baltimore, on account £6 5s, J R Robb, Hollin; J Morton, McGillivray, Rev E M Stewart, Guelph, 3 copies; J Calvert, Mrs Moss, A McKenzie, J Clint, Cornwall, J R Robb, 2 copies, W Robb, J Matheson, P Buchanan, sen, P Buchanan, junr, Andrew Buchanan, K Kempt, Norwood; J M Smith, Boston, W Lawson, Coldwater; Mr Oliphant, Fredericksburgh, 2s 9d over; Rev W Graham; P Carrie; R Turnbull, McKillop; Rev D McMillan, Is over; D McLean, Wardville; J Nichol, Cookstown; G Allan, Innisfil; A Murray, Kingston; A Laidlaw, J Laidlaw, W Laidlaw, R McGowan, D McCallam, Milton; W Anderson Scotland; Rev D McAleese.

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Elora, June 20, 1854.

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Hamilton, November, 1854.

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