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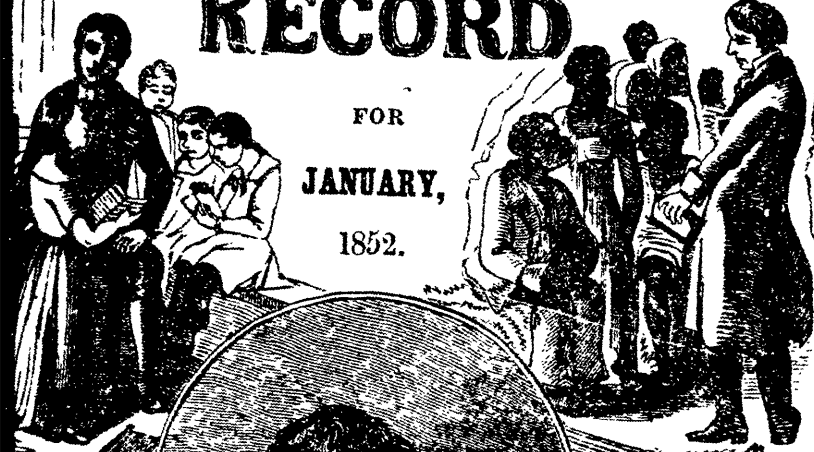
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THE MISSIONARY AND SABBATH SCHOOL RECORD

FOR
JANUARY,
1852.



THE
MISSIONARY
AND
SABBATH
SCHOOL
RECORD

TERMS: 1s per Annum, in advance. Exclusive of Postage. The profits of this publication go to the funds of the Canada Sunday School Union.

Montreal:

PRINTED & PUBLISHED BY JOHN C. BECKET.



THE Sabbath Scholars' Calendar

FOR

1852

JANUARY.		APRIL.		JULY.		OCTOBER.	
Sunday,	4 11 18 25	4 11 18 25	4 11 18 25	4 11 18 25	3 10 17 24 31	3 10 17 24 31	3 10 17 24 31
Monday,	5 12 19 26	5 12 19 26	5 12 19 26	5 12 19 26	4 11 18 25	4 11 18 25	4 11 18 25
Tuesday,	6 13 20 27	6 13 20 27	6 13 20 27	6 13 20 27	5 12 19 26	5 12 19 26	5 12 19 26
Wednesday,	7 14 21 28	7 14 21 28	7 14 21 28	7 14 21 28	6 13 20 27	6 13 20 27	6 13 20 27
Thursday,	1 15 22 29	1 15 22 29	1 15 22 29	1 15 22 29	7 14 21 28	7 14 21 28	7 14 21 28
Friday,	2 9 16 23 30	2 9 16 23 30	2 9 16 23 30	2 9 16 23 30	1 8 15 22 29	1 8 15 22 29	1 8 15 22 29
Saturday,	3 10 17 24 31	3 10 17 24	3 10 17 24	3 10 17 24 31	2 9 16 23 30	2 9 16 23 30	2 9 16 23 30
FEBRUARY.		MAY.		AUGUST.		NOVEMBER.	
Sunday,	1 8 15 22 29	2 9 16 23 30	2 9 16 23 30	1 8 15 22 29	7 14 21 28	7 14 21 28	7 14 21 28
Monday,	2 9 16 23	3 10 17 24 31	3 10 17 24 31	2 9 16 23 30	1 8 15 22 29	1 8 15 22 29	1 8 15 22 29
Tuesday,	3 10 17 24	4 11 18 25	4 11 18 25	3 10 17 24 31	2 9 16 23 30	2 9 16 23 30	2 9 16 23 30
Wednesday,	4 11 18 25	5 12 19 26	5 12 19 26	4 11 18 25	3 10 17 24	3 10 17 24	3 10 17 24
Thursday,	5 12 19 26	6 13 20 27	6 13 20 27	5 12 19 26	4 11 18 25	4 11 18 25	4 11 18 25
Friday,	6 13 20 27	7 14 21 28	7 14 21 28	6 13 20 27	5 12 19 26	5 12 19 26	5 12 19 26
Saturday,	7 14 21 28	1 8 15 22 29	1 8 15 22 29	7 14 21 28	6 13 20 27	6 13 20 27	6 13 20 27
MARCH.		JUNE.		SEPTEMBER.		DECEMBER.	
Sunday,	7 14 21 28	6 13 20 27	6 13 20 27	5 12 19 26	5 12 19 26	5 12 19 26	5 12 19 26
Monday,	1 8 15 22 29	7 14 21 28	7 14 21 28	6 13 20 27	6 13 20 27	6 13 20 27	6 13 20 27
Tuesday,	2 9 16 23 30	1 8 15 22 29	1 8 15 22 29	7 14 21 28	7 14 21 28	7 14 21 28	7 14 21 28
Wednesday,	3 10 17 24 31	2 9 16 23 30	2 9 16 23 30	1 8 15 22 29	1 8 15 22 29	1 8 15 22 29	1 8 15 22 29
Thursday,	4 11 18 25	3 10 17 24	3 10 17 24	2 9 16 23 30	2 9 16 23 30	2 9 16 23 30	2 9 16 23 30
Friday,	5 12 19 26	4 11 18 25	4 11 18 25	3 10 17 24	3 10 17 24	3 10 17 24	3 10 17 24
Saturday,	6 13 20 27	5 12 19 26	5 12 19 26	4 11 18 25	4 11 18 25	4 11 18 25	4 11 18 25

New Moons.

January 21—10 minutes past 2 P.M.	May 18—58 minutes past 9 P.M.	Sept. 13—21 minutes past 11 P.M.
February 19—37 " " 7 P.M.	June 17—30 " " 11 A.M.	Oct. 12—57 " " "
March 20—26 " " 1 P.M.	July 16—35 " " 10 P.M.	Nov. 11—24 " " "
April 19—28 " " 6 A.M.	August 15—11 " " 8 A.M.	Dec. 10—15 " " "

HOLIDAYS OBSERVED AT THE BANKS AND PUBLIC OFFICES.

New Year's Day January 1	* Ascension Day May 29	* All Saints' Day
* Epiphany January 6	Queen's Birth Day May 24	* Conception B.V.M.
* Annunciation March 25	* Corpus Christi June 10	Christmas Day
Good Friday April 9	* St. Peter & St. Paul June 29	

Those marked thus () are not observed in Upper Canada.*

THE MISSIONARY AND SABBATH SCHOOL RECORD

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THE MISSIONARY
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SABBATH SCHOOL RECORD.

Vol. IX.

JANUARY, 1852.

No. 1.



The Aged Pilgrim.

“Well, Mrs. B., how are you getting along?”

Mrs. B. Why, not very well. Things are not as they used to be—every thing seems changed—almost all the people that used to know are gone—I don’t know what there is left for me—I hardly know what I want to live for.

Mr. A. We live in a changing world, certainly.

Mrs. B. I feel it to be so for one. When I was young I could see that there were changes going on, but I seemed to be going on with them, and I didn’t mind it much; but now it seems as if every thing had left me, as if there wasn’t a place for me; every thing is so changed.

Mr. A. The Lord hasn’t changed—has

Mrs. B. Oh no; and I ought not to think as I did. No. The Lord is the same every day, to-day, and forever. If He

were to change, I don’t know what we should do.

Mr. A. The Bible isn’t very different from what it was when you were young—is it?

Mrs. B. That’s another thing, which hasn’t changed. I don’t know though; sometimes I think it has changed since I first began to study it, forty years ago.

Mr. A. How so?

Mrs. B. It seems as though there was a great deal more in it than there was then.

Mr. A. On what subjects?

Mrs. B. Why, on almost all subjects, but especially, about God and Christ: and it seems as though there are more promises in it than there used to be, and more in them.

Mr. A. You gain then, more by the change in this, than you lose in the changes that occur in other things.

Mrs. B. Yes. If I could have all the things I used to have, and yet know no

more about God and his law, than I used to know, I should be a great loser. I don't know but little, and I feel guilty that I don't know more, seeing I have the Bible; but when I look back and see how little I saw and believed, I wonder that God could let me have a name among his people.

I'm sorry I spoke in so complaining a way, I don't very often; but sometimes I get depressed, and feel and say what I ought not to. We old folks get to be notional, and don't see things in their true light. But what if they were just as they sometimes seem to be? what if every thing were changed? That is nothing, so long as God is unchanged. The soul could find enough to satisfy itself in God, if there were nothing else in the universe.

Mr. A. An unchangeable God, and a Bible changing for the better, might, I should think, satisfy pretty large desires.

Mrs. B. I ought to be satisfied, and I am, generally; and I hope that God will forgive me for ever having given way at all, to a complaining spirit.

Mr. A. The changes of which we were speaking, have a voice of meaning. They bid us "arise and depart, for this is not your rest."

Mrs. B. I know they are intended to remind us that we are pilgrims and strangers on the earth. It's a truth I'm very apt to forget. I'm too much disposed to make my home here—I don't quite mean that neither—I'm disposed to think more of the things by the way than the pilgrim should. The pilgrim should not set his heart on the house in which he lodges for a night, nor should he be anxious about more than is necessary for his comfort on his journey. I'm always glad to be reminded of my duty, and I thank you for doing it.

Mr. A. I think I have been told that you were formerly better off than you now are; that is, had more property.

Mrs. B. We had more property, but I don't know as we were any better off; indeed I know we were not. We have always had all that was for our good. It may be, I have not always thought so; but I know we have had all that was for our good because we have had all that the Lord saw fit to give us. Latterly, he has not seen fit to give us as much as he once did, but he has some good reason for what he does.

Mr. A. We must be careful not to assign reasons for the divine conduct, when the Bible does not reveal them; but we

may follow the example of David, "Let me talk with thee of thy judgments." We may reverently inquire respecting the reasons and the design of God's dealings with us.

Now when a man is on a journey, he must furnish himself or be furnished with provisions by the way. Suppose his journey lies through a wilderness. In some part, it may be necessary for him to carry a great many things with him; but when he is near the end of his journey, where there is an abundance of all things, he need not encumber himself with much luggage. A wise man will desire to have just enough to carry him through, and no more; for it would only be a trouble to him to take care of it. Now God furnishes pilgrims with what is necessary for them while passing through the wilderness of this world. Bread shall be given them, their water shall be sure. When he sees that they are near the end of their pilgrimage, he knows that they need less than they did when they had a long way before them—and therefore, in his wisdom, he may furnish them with less. But he will be sure to give them enough to carry them through. You have had experience enough of the Lord's faithfulness, to lead you to trust him to the end, have you not?

Mrs. B. Oh, yes! I've no fear of coming to want. Sometimes, when my sinful heart forgets the promises, I feel a little anxious; but as soon as I think of his promises, all my anxiety is gone.

Mr. A. You consider his promise to be as good security, as money at interest, or lands?

Mrs. B. Yes, and a great deal better; and isn't it wonderful that we can ever have any doubts about it, or any uneasiness. If I had a thousand dollars in the Bank, or a piece of land, I think it is likely that my foolish heart would feel uneasy against want; but, in truth, that would not be half as good security as I have now—as every Christian has.

Mr. A. The word of the Lord aloneth standeth sure. There is no mode of investment that can render property perfectly secure, even for a score of years. Banks and mortgages, heaven and earth may pass away, but not one jot nor tittle of the word of God.

Mrs. B. I know it, I feel it: and a wonder it is, that when we doubt the word so often, he don't leave us to our doubts and distress. It don't seem

that I have any adequate idea of the long-suffering of God.

Mr. A. Of every thing which pertains to God, we can say, "Infinite upon infinite! infinite upon infinite!"

(To be continued.)

The Two Suns.

MR DEAR YOUNG FRIENDS:—The date of the present Vol. of your *Record* tells you you have entered upon a new year,—passed the boundaries of one marked period, and entered upon a succeeding one. This is a season generally anticipated by you with much pleasure,—a time of recreation, of social kindness and enjoyment. In early life, the associations with the commencement of a new year are always full of buoyant hope; as we advance in life, this feeling is shaded by the recollection of days gone by; and as we descend into the vale of years, it is like a book of remembrance that makes all the past present, and re-creates the scenes of former times.

I am not sure that all my young readers understand clearly the origin of a New Year's day, and to what they are indebted for their festive period. A new idea, or an old one in a new light, will be appropriate to the season. It is not a new truth to many of my readers, that though we are accustomed to talk of the rising and setting of the sun, and we think we can almost see him moving in his chariot of golden rays, as he tracks his brilliant path through the calm azure of the sky, that yet he moves not from where his tabernacle has been set, the centre of motion to all within his influence, but himself stationary. It is the globe that we inhabit—the dwelling-place of man—the planet Earth—that is ever on the move—moving with ceaseless regularity its appointed course. This seems a strange doctrine to young heads. They feel so sure they are standing still—not the slightest onward motion can they perceive; and to tell them their rotation is continually turning round and round like a wheel upon its axis, and is like a moving onwards its whole massive material on a regular path round the sun, a course which must be, and always is, effected within a certain and limited time—is like borrowing a leaf from the fairy's book—it is as an idle tale. And but for this latter motion of the earth, you

would have no New Year's day; for the meaning of that term is just that we have arrived at the point in the earth's path round the sun, from which astronomers have decided to date successive periods of time, each revolution made by the earth occupying one year, or 365 days; so that, since last New Year's day, the earth has gone its accustomed round, and, arriving at the same point, it re-commences a new journey. To this, too, you owe your cheerful winters, your pleasant spring-time, the fruitful summer and brilliant autumn. It is to our connection with the sun, as the centre of our system, we are indebted for all the blessings of light and heat—by it we live and move, and have our being; and were that intimate relationship altered or dissolved, our beautiful earth would shrink, a confused and shapeless mass, into its former chaos, or become broken and dispersed into its original elements.

Spiritual things are often explained and illustrated by allusions to natural objects.—There is another and a better sun, which is just as essential to the well being of our souls as we have seen the great luminary is to our globe. This great light hath arisen to lighten the world of dark and dead souls; its influences are sweet as the morning beams, which gild the horizon; it is at once the source and support of life, for just as surely as a vegetation would disappear from the earth were the sun removed from our terrestrial system, so without the influences of the spirit and the grace of Jesus Christ, the Christian must ever prove barren and unfruitful.

Like the earth we inhabit, we have an appointed path. Our way, too, is round our sun; we must be always within his influence; constantly attracted towards him—ever progressing—never standing still—a single deviation from the prescribed course may end in confusion and destruction. Our journey, too, has times and seasons, periods by which we may mark our progress. If the true light hath shone into our hearts, are we steadily bringing forth fruits that cannot only bear the light, but are produced and nourished by celestial influences? What course have we pursued during the past year? Has it been steady, uninterrupted, and diligent? Have we not too often allowed clouds of sin and unbelief to

hide the bright rays of truth and comfort from our souls, and overshadowed our own path by carelessness and neglect. Let us learn a lesson this New Year's Day from the heavens that declare the glory of God and the firmament that sheweth forth His handiwork.

And may each of you, my dear young readers, so run your race that each added year you may increasingly behold and delight in this your sun, the Lord your righteousness.

For or against Christ.

It is easy to tell the difference between a British and a French soldier. Their dress, their language, and their whole appearance are different. They are under different leaders. They are on opposite sides.

So those who are *for* Christ and *against* Christ are different in many respects. They are under different leaders. Every person is on one side or the other. There is no neutral ground. What side are you on? Are you on Christ's side or against Him? To enable you to decide this important question, allow me to point out some of the differences between those ranged on either side.

Those for CHRIST—

1. Love Christ.
2. Seek to please Christ.
3. Search the Scriptures to discover His will.
4. Hate sinful ways.
5. Shew their faith by their works.
6. Work for Christ.
7. Don't care what the world thinks, if they please Christ.
8. Are lovers of God more than lovers of pleasure.
9. Seek to bring glory to God.
10. Help others to heaven and keep them from hell.
11. Look to heaven as their home, and death as the gate to it.
12. Love holiness and holy people, and look with joy to the holiness of heaven.
13. Will receive the eternal pleasures of heaven as their reward.
14. Have felt their need of a Saviour from the coming wrath, and have taken refuge in Christ.
15. Are clothed in the robe of Christ's righteousness.

Those against CHRIST—

1. Have no love for Christ.
2. Seek to please themselves.

3. Don't search the Scriptures, and don't care for His will.
4. Love sinful ways.
5. Shew by their works they have no faith.
6. Work for the devil.
7. Don't care what Christ thinks, if they please the world.
8. Are lovers of pleasure more than lovers of God.
9. Seek to bring glory to themselves.
10. Help others to hell, and keep them from heaven.
11. Look on this world as their home, and on death as the gate out of it.
12. Hate holiness and holy people, and could not enjoy the holiness of heaven.
13. Will receive the eternal miseries of hell as their reward.
14. Feel no need of a Saviour from the coming wrath, and have no refuge provided.
15. Are clothed in the filthy rags of their own unrighteousness.

Now, are you for Christ or against Him? If yet against Him, be persuaded to change your side. If you go to Him he will receive you. He is still enlisting followers. He is a gracious and kind master. He is a victorious leader. If on *His* side, you are on the winning side; and He provides well for his followers after the battle is over. He will take you to dwell with Him.

It is said of Napoleon, that when Emperor of France, and about to review an army, he asked the officers privately beforehand if any of the men had fought with him in any of his great battles; then when the troops passed in review before him, he stopped the man in presence of the army, and spoke to him by name as an old friend and commended him before all. Christ will never forget an old friend. But He needs not to ask the names of his soldiers—their names are on His heart. If you stand by Him and His cause on earth, He will acknowledge you before an assembled world.

“Choose you *this day* whom ye will serve.”—*Ramornie*.

The Study of the Truth.

“Albert, I wish you to come in and get your Bible-lesson,” said

Worcester to her son, who was playing under the shade of a large apple-tree, one Saturday afternoon.

Albert left his play reluctantly but promptly, and came into the house.

"Mother," said he, "do you think it is best for boys to learn what they do not understand?"

"Boys should learn what they do not know, unless they are willing to remain in ignorance."

"I know that, mamma; but ought they to learn that which they cannot understand?"

"Tell me the particular case you have in mind, and I can probably give you a more satisfactory answer."

"Our class is studying 'Romans,' and there are many things in that book which I cannot understand."

"There are also many things in it which you can understand. You can understand the doctrine of depravity which is taught there; that is, you can understand that neither Jews nor Gentiles can be saved by works of the law."

"Yes, mamma, there are some things which I can understand, and yet there are many things which I cannot understand. Mr. Wells says that boys ought not to be obliged to learn doctrines which they cannot comprehend."

"Mr. Wells gave a lecture on astronomy in your school last winter, did he not?"

"Yes; he told how large the planets are, and about eclipses, how they are caused. I know a great deal more about astronomy than I did before."

"You know how eclipses are caused."

"O, yes; when the sun is eclipsed, the moon comes between the sun and the earth, and the shadow of the moon makes the eclipse."

"Can you calculate an eclipse?"

"No, mamma: I cannot understand how that is done."

"If Mr. Wells would be consistent, he must not teach boys the doctrine of eclipses; because they cannot understand how they are calculated. In

every department of knowledge there are some things connected with the truths presented for our study which we cannot understand. This is true in regard to religious knowledge, and it is true in regard to every other kind of knowledge. Persons in a course of education commit to memory many truths which they cannot understand at the time, but which in after-life become intelligible to them, and of great practical importance. This is especially the case with the truths of the Bible. A doctrine which a boy twelve years old cannot understand, may be clearly understood by him when he comes to be a man."

"Mr. Wells said the practical parts of the Bible should be studied by young persons, and not the doctrinal."

"What is meant by the practical parts?"

"Those parts which tell us what to do."

"Those parts which are intended to teach us our duty?"

"Yes, mamma."

"In that sense all parts of the Bible are practical. The doctrines were given to regulate our conduct. From every doctrine in the Bible some duty is derived. Take, for example, the doctrine of the divinity of Christ: what duty does a knowledge of that doctrine teach us?"

"The duty of worshipping Him."

"Certainly; and we could not undertake that duty, if we were ignorant of the doctrine that Christ is divine. So of all the doctrines of the Bible. They are principles from which we derive a knowledge of duties which would otherwise be unknown to us."

"Samuel Hall said it was time enough for him to study the Bible when he became a Christian."

"That was a very foolish as well as wicked remark. We must study the Bible in order to become Christians. We cannot become Christians without some knowledge of the Bible."—*Treasury*.

DARWELL.

All hail tri - umph - ant Lord, Heav'n with hos - san nas tings;

UNISON.

While earth in hum - ble strains, Thy praise res - pon - sive sings.

Wor - thy art thou, who once was slain Thro' endless years to live and reign.

UNISON.



The Bubble.

Little Jack sat astride on the wall, full of pleasure,
 As great, and as proud as a king on his throne:
 His little heart beat with delight above measure,
 As though the wide world had indeed been his own.
 He thought not of danger, he dreamt not of troubles,
 But held his tobacco pipe lightly with care:
 With water and soap he was blowing his bubbles,
 And oh how delightful they looked in the air!
 They floated along, by the wind set in motion,
 And then rose another and followed the rest;
 They sail'd along just like the ships on the ocean:—
 At last came the biggest, the brightest, and best.
 It rapidly rose, as though proud of its lightness,
 And high as the top of the chimney was seen;
 It threw back the beams of the sun with its brightness,
 And glitter'd with crimson, and purple, and green.
 It floated along with a beauty surprising,
 And Jack as he gaz'd, was half wild with delight;
 He watch'd it with rapture, now falling, now rising,
 And loudly he laughed at the wonderful sight.
 But, presently, Jack felt a feeling of trouble;
 His face and his heart were o'ershadowed with gloom,
 For, while his stretch'd eye-balls were bent on the bubble,
 It enter'd the church-yard and burst o'er a tomb.

" O Jack eyed his father, who near had been
 While lightly the bubbles were sailing
 around,
 " This world is a place of much picking and
 choosing,
 Where pleasure, and trifles, and bubbles
 abound.
 Whatever be the tale that temptation may tell
 thee;
 Whatever the desires that thy heart may
 engage,
 Let the little vent, that has just now befall
 thee,
 Be fixed on thy mind, in thy youth and thy
 age.
 " A thousand enjoyments around us are fly-
 ing;
 Ten thousand bright things are abroad in
 the air,
 But our lives are uncertain and short: we
 are dying,
 And all for the season of death should pre-
 pare!
 The joys that men seek, the pursuits that
 they follow,
 Though deck'd and bespangled with splen-
 dor and plume,
 Are bubbles at best, and deceitful, and hol-
 low,
 Remember, my boy, they will burst at the
 tomb!
 " The miser, who sleeps but to dream of his
 treasure,
 And waking, locks round him, still sighing
 for more,
 May count o'er his guineas, but cares without
 measure
 Deprive him of peace better far than his
 store.
 The warrior, whose name is recorded in
 story,
 In battle and bloodshed a season may trust,
 At last he lies down in the midst of his
 glory.
 Disfigur'd with blood to consume in the dust.
 " The proud in their pomp, and the vain in
 their folly,
 Amid all their plans, disappointment must
 know;
 Their objects are selfish, their ends are un-
 holy,
 Their pleasure will shortly be turned into
 wo.
 Repinings attend them in every transition,
 Though hope, like a flower, for a season
 may bloom,
 For the visions of power, and the dreams of
 ambition
 Are bubbles that burst when they come to
 the tomb.
 " When gazing the works of creation, the
 rarest
 Are sometimes with poisonous beauties ar-
 ray'd;

And often we find that the brightest and fairest,
 Are first in the order of nature to fade.
 How wise then it is in our progress to borrow
 Experience from those who are older than we;
 And thus, when beholding the seasons of sorrow
 That others have suffer'd, ourselves to be free.

"The thing that allures thee, though now it seem double
 In value, attractive, enduring, and fair,
 After all, may deceive thee, and be but a bubble,
 Unworthy thy love, undeserving thy care;
 Then fail not, when strongest thy love and thy passion,
 Though lit up by sunbeams, or shadow'd with gloom,
 Whate'er be thy object, its form and its fashion,
 The question to put, Will it burst at the tomb?

When young, my heart beat with enjoyment and pleasure,
 Ay! just like the heart in thy bosom, my son;
 And I lov'd to indulge in my moments of leisure,
 And blew my air-bubbles as thou hast now done.
 My life, as my spirit grew bolder and bolder,
 Was tranquil and fair as a bright summer's day,
 But it could not last always, and when I got older,
 I threw the light playthings of childhood away.

"And then came a thousand temptations to win me,
 And promis'd their flowerets to strew in my road;
 How vain were the bright expectations within me!
 The things which they promis'd they never bestow'd,
 Again I believ'd what they said, and they griev'd me
 With fresh disappointment, and humbled my pride:
 I trusted once more, and once more they deceived me.
 Alas! they were bubbles! I cast them aside.

"The cares of the world, as they went on increasing,
 Compell'd me to seek for a guide and a stay,
 For the folly and sin of my heart, without ceasing,
 Pursued me to lure and to lead me astray.

I wanted a something to cheer and to guide me
 In danger, temptation, and trouble, and gloom,
 That would neither deceive, nor desert, nor deride me,
 Nor burst, like a bubble, when near to the tomb.



"I found in the Biblio, by mercy directed,
 A treasure far greater than silver and gold:
 A guide and a guard, that my life have protected,
 When troubles and sorrows around me have roll'd,
 I read and I felt 'mid my sins and my sadness,
 A hope and a joy in my bosom arise;
 My troubles and sorrows were turn'd into gladness,
 And now I look up for a home in the skies.

"Let the Book be thy guide in word, deed, and behavior;
 In light and in darkness, whate'er may befall,
 Hasten to Christ, thy God and thy Saviour,
 And cling to his cross for thy life and thy all.
 Do thou in thy youth, and thy breast shall be lighter
 In joy and in sorrow, in glare and in gloom;
 Thy hope and thy faith in the future be brighter,
 And stronger, the nearer they draw to the tomb."

He gazed upon Jack at his dangerous station,
 And fearful, while looking around, he might fall,
 He suddenly finished his serious oration,
 And smilingly beckon'd him down from the wall.
 Little Jack his tobacco-pipe left, at the token,
 Descended with care, and gave over his game;
 He ponder'd the words that his father had spoken:
 O reader be wise! let thy heart do the same.

David.—(Concluded.)

As long as David dwelt in the valley of humiliation, all was well: when refuge failed him, he cried unto the Lord, "Thou art my refuge and my portion."

Many of his sweetest songs were penned in the caves and mountain holds; psalms of joy

and thanksgiving re-echoed through the woods of the wilderness of Ziph, and many a strain of holy confidence arose from the lips of him who carried his life in his hand, in hourly danger of captivity and death.

But it is difficult to carry a full cup; and David on the throne forgot the experience of David in the wilderness. The pleasures of sense and of the world, the lust of the eye and the pride of life, for a time took the place of that pure and holy joy which a sense of God's love never fails to shed abroad in the heart.

David's first great sin was in giving way to that wicked covetousness that led him to desire to break up the domestic happiness of one of his subjects, in order to gratify an evil passion. Having marked and admired the beauty of Bathsheba, the wife of Uriah, he resolved at all hazards to secure possession of her. That this was only to be effected by the perpetration of a crime so heinous in its nature as the murder of Uriah, did not for a moment deter the king from the prosecution of his purpose. By an agreement made between David and Joab, Uriah was so placed in the front of a line of battle that his death was an inevitable consequence. After a proper time allowed the widow of Uriah to mourn for the dead, she became the wife of David. Some time after this event a son was born to David by Bathsheba. His love for the mother extended to her child, and David rejoiced in this new object of affection, bestowing upon the little one all the marks of his tenderest regard. All this time his conscience seemed quite insensible to the greatness of the crime he had committed, nor does his enjoyment of the beautiful Bathsheba and her child appear to have been alloyed by a single remorseful or reproachful thought. But David was a child of God—disobedient, erring, but still a child. Therefore the rod is lifted up to correct, and by heavy judgments his sin is brought before him. The prophet Nathan, in the beautiful parable of the poor man and his ewe lamb, faithfully portrays the crime of David. But so dead had a continuance in sin rendered his once tender and susceptible conscience, that, striking as the likeness was, David did not recognize it. Not till the prophet solemnly pronounced the words, "Thou

art the man," did the scales fall from his eyes, and he perceived the depth of iniquity into which he had fallen. The child so fondly loved, the desire of his eyes, is taken from him, and David once again, in prostrate humility, exclaims, "It is good for me that I have been afflicted; before I was afflicted, I went astray." David was far from finding that his exaltation to the throne brought the happiness he had anticipated. If outward hardship was exchanged for ease and luxury, shame and contempt for honor and distinction, he found these very paths strewn with temptations and filled with crosses. His own household presented a very opposite picture to that beautiful unity of brethren he describes. The jealousies, animosities, and open ruptures of his sons caused him the deepest shame and distress; and when his favorite son, the beautiful and brave Absalom, actually appeared in arms against his too indulgent parent, and divided the kingdom by his intrigues, a spectacle so overwhelming well nigh broke the heart of David. Reading his sins in his punishment, he would not personally resist the rebellious arms of his son, but nobly bent to the will of God, content to leave the issue of the contest in his hands, and when his captains returned with tidings of victory, but coupled with accounts of the miserable end of Absalom, David's joy was turned into sorrow; and the shouts of triumph were hushed by the bitter lamentation, "Oh my son Absalom, my son, my son; would to God I had died for thee, oh Absalom, my son, my son." Once again the anger of God was kindled against David; and because of his transgressions, judgment fell upon the land. Contrary to express command, David insisted upon numbering the people, manifesting a faithless desire to know the number of fighting men upon whom he could rely; forgetting that the Lord of Hosts fought for them, and that it was the same thing to him to save by many as by few. In this case David's own heart condemned him.

No sooner was the act committed, than repentance followed. By the mouth of the prophet Gad, David receives a message from God which places him in a dreadful alternative. The punishment must come, and come in such a way that David's pride would be thoroughly broken down, and his heart torn by the suffer-

ings of his people, brought on in a great measure by his own headstrong conduct. He was to choose between seven years' famine, three months' flight before their enemies in the field, or three days' pestilence. David wisely chose that which came most directly from the hand of God, the pestilence; and brief as was the space of time it raged, seventy thousand of the people died. Thus appears to have happened very near the close of David's reign. After having declared his son Solomon heir to the throne of Israel, and charged him solemnly and affectionately to walk in the ways of God, to keep his statutes and his commandments, as the only security for the peace and welfare of Israel, he slept with his fathers, and was buried in the city of David.

David reigned 40 years over Israel, and left the kingdom in much outward peace and prosperity, but the most precious legacy is the abundant treasures of his religious experience, the penitential psalms, the triumphal songs, the manifold consolations and inexhaustible store of rich promises which have ever been the Christian's staff through life, and a light through the dark valley.

Pray Without Ceasing.

At an association of Christians, on a certain occasion, it was proposed to hold a meeting for the purpose of considering the words of the Apostle, "Pray without ceasing." The meeting was to be holden in a month, and, in the meantime, each member was to write down his opinion, and bring it in to be read. A religious servant girl, who lived in the house of one of the members, overheard him talking about the matter, whereupon she exclaimed, "What! a month wanted to tell the meaning of that text? It is one of the easiest and best texts in the Bible."

"Well, well, Mary," said an old minister; "what can you say about it? Let us know how you understand it. Can you pray all the time?"

"Oh! yes, sir; the more I have to do the more I can pray."

"Indeed! Well, Mary, do let us know how it is, for most people think otherwise."

"Well, sir," said the girl, "when I first open my eyes in the morning, I pray, 'Lord, open the eyes of my understanding; and while I am dressing, I pray that I may be clothed with a robe of righteousness; and when I have

washed me, I ask for the washing of regeneration; and as I begin work, I pray that I may have strength equal to my day. When I begin to kindle up the fire, I pray that God's work may revive in my soul; and as I sweep out the house, I pray that my heart may be cleansed of all its impurities; and while preparing and partaking of breakfast, I desire to be fed with the hidden manna, and the sincere milk of the word; and as I am busy with the little children, I look to God as my Father, and pray for the spirit of adoption, that I may be his child.—and so on, all day; everything I do furnishes me a thought of prayer."

"Enough, enough!" cried the old man; "these things are revealed to babes, and hid from the wise and prudent. Go on, Mary," said he, "pray without ceasing; and as for us, my brethren, let us bless the Lord for this exposition, and remember that he has said, the meek will he guide in judgment."

The essay, as a matter of course, was not considered necessary after this little event occurred.—*Penny Magazine.*

ANOTHER VOLUME.

In the good providence of God, we have been permitted to greet the readers of the *Records* on the commencement of another year, and we wish it may be a "happy New Year." We hope your long acquaintance with us, (the *Record*.) has been the means of adding to your store of Christian knowledge, and that the varied and attractive forms in which Divine truth has been presented to your minds, by the indwelling of the Holy Spirit, has tended to elevate your affections, and raise your desire from the things of time and sense, and to place them on those things which are not seen, but which are eternal, at God's right hand. This has been the great object of the *Record* and our labors in connection with it; may we hope that these have not been without profit to us all.

In our intercourse with each other, we have been privileged to contemplate many wonderful things God has done. We have heard of the delightful fruits of a preached gospel,

from distant heathen lands and have seen amongst ourselves the effects of the renewing influence of God's Spirit. What has been the effect on you, reader? Has it produced thankfulness, and led you to the thrones of grace? We should ask ourselves what use we have made of our knowledge, and what improvement we have made of our privileges, before we are called upon to give in our account to Him, who is no respecter of persons, and who will render to every one according to the deeds done in the body, whether they be good or bad.

What has been the product of our work for the last eight years? We hope and trust there is much inward fruit, that you are imbibing a Missionary spirit, and increasing in every Christian grace. The spiritual works of your fellow creatures are great, especially in heathen lands; be not content with the possession of Christian privileges yourselves, but let your sympathies go out on those who have never heard of the name of Jesus of Nazareth. During the past eight years you have done a little for those who are still destitute, or but partially supplied with the means of grace, but you must not be content with this, every year you must do more and more, until the knowledge of the Lord cover the earth.

We call upon you to look at this matter still more closely, and to double your exertions. Let us ask ourselves, have we ever yet made an effort in the cause of Christ at all equal to the ability and privilege which have been freely given us of God? If that question be honestly answered, we shall be made far more humble, and prayerful, and earnest in the work, of seeking the salvation of immortal souls.

In this hope and with these prospects we go on with another volume, if God be pleased to spare us, with renewed strength, doing our utmost to interest and instruct our readers, and may God grant us abundant success.

TEACHERS' CORNER.

The Committee of the Sabbath School Union for Scotland, in view of the important work in which they are engaged, as well as the prevailing want of interest commensurate with the importance of the work, have addressed the following circular to teachers and parents. We deem the circular so appropriate, and the condition in which we are placed so much like that of the people of Scotland, that we will transfer it to our pages entire:—

DEAR FRIENDS,—The many occasions on which, as Teachers, you must be called to

mourn over the evil habit of unbelief,—regrets the following subject, as a suitable one for this address, viz—*The Necessity, and the uses of a lively Faith to the Sabbath School Teacher.*

We can imagine several circumstances, which, if actually realized, would impart a vigorous impulse to your Sabbath Schools.

If, for example, the Lord Jesus Christ were to appear on earth, and to give each of you a specific call to teach,—appointing your several schools,—and naming, one by one, the souls which He committed to your care,—would not such a direct command and appointment stimulate you to engage in the work with new energy, and in full assurance of hope? “My Saviour hath sent me,” that would remove all misgivings as to your fitness for the duty.—“And He hath sent me *here*,” that would encourage your most ardent expectations of success.

Again, if the Lord Jesus were pleased occasionally to visit your Sabbath Schools, or to superintend them personally, would not His presence operate very powerfully and beneficially upon you? Would it not quicken your previous preparations,—give reality and life to your instructions, and throw a very impressive and solemn air over the whole proceedings of your schools?

And finally, if He were to name a certain day on which your scholars and yourself must appear before Him for examination and trial, would not this prospect also affect you much? And as the eventful day approached, would not this create in you a more deep interest in those placed under your care,—a more lively earnestness in teaching them, and greater fluency in praying for them?

These things, we believe, you will at once admit. What, then, is needed to give all this energy, and life, and fervency of prayer to your Sabbath School labors? What, but a strong and *Realizing Faith*. This would make you hear your Saviour's *Command*, and feel your Saviour's *Presence*, and behold your Saviour's *Coming*.

1. *Realizing Faith*, would make you hear your Saviour's *Command*,—calling each of you individually, to the work of teaching. The words which the Lord Jesus spake on earth, were all living words which could not pass away.—“They are the same yesterday, to-day, and for ever,” and may be heard by the ear of Faith sounding through the kingdom of grace “to-day” as audibly as when they were uttered “yesterday.” *Hast thou Faith?* Then dost thou not hear thy Saviour's question, “*Lovest thou me?*” And hast thou love? then dost thou not hear thy Saviour's command, “*Feed my Lambs.*”

This realizing Faith, would also show you, that your present sphere of labor, is that which Christ himself hath appointed to you,—that the little children of your Sabbath Schools, are the very lambs He wishes you to feed.

For it is not by chance, but by God's design, that you have been brought into contact with them, and they with you. He has ordered events, and adjusted providences, so as to bring them to your side, and place them under your instructions. Do you believe this? Then see with what affecting responsibilities, faith invests your character and work.—That little company of children who have been gathered round you, seemingly by accidental circumstances, but in reality by the arrangements of Divine Wisdom, have been entrusted to your care, by the good pleasure of their heavenly Father, *in order to their salvation*. Each one of them brings a special claim upon you from Christ himself, for each pleads his command to feed his Lambs, and says, "*Feed me.*"

A realizing view of your work such as this, would operate very practically. Feeling yourselves called directly to it by God, you would be anxious to approve yourselves good and faithful workmen, and wise in winning souls. Christ and Him crucified, would become the sum of your instructions, and you would seek to commend your Saviour to the hearts of your scholars, by the same gentleness, and lowliness, and love, which endeared Him so much to the little children of Judæa, and tempted even the infant from its mother's arms to His.

Or, the other hand, feeling the individual charge you had received of each scholar, you would bestow on each a very anxious care.—The disappearance of one from his place in school, would be like the shepherd's loss of the "one sheep," and forthwith you would go and seek it, till you found it. You would not be satisfied with the limited opportunity which the Sabbath hour offers for instructing your children, but being affectionately desirous of their souls, you would follow them to their own homes, and observe their daily walk, giving them line upon line, and precept upon precept. And knowing how many evil influences they are exposed to, over which you have no control,—by prayer and supplication you would watch for their souls, as those that must give an account.

Dear Friends, does not the office of a Teacher seem in this light a most momentous undertaking, and one which involves very serious responsibilities? God forbid that you should seek to hide these from yourselves, by drawing a veil over the great realities of Faith; rather, we beseech you, under the pressure of your duties, confessedly "too high" for you, upon your own strength, strive for the promised influence of the Spirit, and seek to realize the presence of that Divine Spirit, which Christ hath promised, to help your infirmities. And have respect, likewise, to the great recompense of reward.

ii. *Realizing Faith would make you feel your Saviour's presence in the Sabbath School,*

This you must admit, would exercise a salutary and solemnizing influence over you. And it is probable that it would do so, in a much higher degree than you are able to conceive,—affecting different classes of Teachers in different ways.

1. The *mechanical* Teacher, whose Sabbath School exhibits much nice and orderly arrangement, but little evidence of the Spirit's work, would be reminded by the presence of Jesus what the "one thing needful" really was.—For he would be made to feel that "the goodly stones" of his school—the neatness, order, and exact performances of the children, so pleasing to himself, were not enough to satisfy his Master. Where are the "*living stones*?" Jesus would seem to say; "Have you here no anxious souls, no converted children,—no lambs gathered for my b-wom,—no jewels preparing for my crown." O, how many a Teacher would wish, if he were asked such a question, simply because he could not tell,—he could not tell whether his school contains any who gave evidence of being converted, and being under the influence of the love of Jesus. Such an inquiry it has never occurred to him to make. He has sown the good seed diligently, but does not know whether it is springing. He has told the little ones to go to Jesus, but he does not know whether they have gone. All he knows is, that the Sabbath has not been more regular in its return, than he has been in the discharge of his duties in the Sabbath school.

Let such a Teacher realize the presence of his Saviour next Sabbath-day, and he will feel that all old things must now pass away, and all things become new.

2. The *intellectual* Teacher would be taught by realizing a present Saviour, the wide difference there is between the knowledge which saveth, and that which puffeth up. And while he looked on the lowly Jesus, and listened to his gracious words, he would learn to exchange the authoritative tone and bearing of the secular Teacher, for the loving words and affectionate behavior of the mother gently cherishing her children. If the intelligence of his scholars,—their ready answers and extensive acquaintance with the Bible, were subjects of self-congratulation, he would be reminded by the presence of the crucified Saviour, that *Faith and Repentance* alone could save their souls; and if he were disposed then to turn to his endeavors to lead them to repentance, and send them to Christ, he would be reminded that he had done but half his duty. He has warned his children, and reasoned with them, and told them repeatedly to go to Christ. But he was desired to bring them. And if he had been blessed with a realizing sense of Christ's presence with him, he could not have said "go." He must have said "come." Hence the necessity and use of a lively Faith to the Sabbath School Teacher.

(To be continued.)

LIST OF AGENTS FOR THE "RECORD."

Amherstburgh	Rev Robert Peden	Dunham	Rev J Gear
Ayr	Robert Wylie	Durham	Weber Cross
Amiens	Rev A Kennedy	Dunnville	J R Brown
Argenteuil	James Draper	Easton's Corners	Horace Brown
Alexandria	John McPherson	Eaton	W Sawyer
Barnston	Rev J Green	Edwardsburgh	Dr W F Gates
Barrie	James Edwards	Ektfid	Charles M'Fie
Bath	E. Wright	Elora	Jos Carder
Bathurst	John Playfair	Esquesing	Rev John Clark
Beachville	E Burdoch	Etobicoke	Alex M'Farlane
Beamsville	J Tufford, jr	Embro	Dr Paterson
Beaverton	Alexander Calder	Embro (Nissourie)	Murdoch M'Kenzie
Bedford	S W Stone	Farnham East	Henry Tabor
Bell's Corners, (North East Hope)	Walter Milne	Fergus	J Watt
Belleville	Joseph Harrison	Fingal	E Willson
" (Thuriow)	W Campbell	Fitzroy Harbour	Mr McLaren
Bromley	Mr Banning	Flos (Medonte)	G Turner
Berlin	W Fischer	Franktown	Neil Stewart
Bondhead	Mr Daley	Frelighsburgh	L B Hibbard
Bradford	James M'Kay, teacher	Gananoque	J L M'Donald
Brantford	Thomas Pilkworth	Georgetown, C.W.	P W Dayfoot
Brighton	Joseph Lockwood	Galt	Mr Mouat
Bristol	W King	Galt, Doon Mills	John Craig
Brookville	{ Mr Freeland, Rev	Georgeville	J E Bursall
Brome	{ J M'Murray	Glanford	G Smith
Brooklin	H N Jackson	Goderich	J Shaw, Mr Campbell
Buckingham	W Mathewson	Granby	James Kay
Burrill's Rapids	O Larwell, sen.	Grimshy	Mr Palmer
Bytown	Mr Mills	Cuelph	Rev R J Williams
	Thos M'Kay, jr., & T Play ter	Grand River, Indiana Mills	A Mitchell
Caledon	Thomas Russell	Hamilton	{ Jas Walker
Carleton Place	G Dunnet	Hay	{ D M'Lellan
Cavan	Rev Mr Bell	Hawkesbury	Alex Smith
Chateauguay	Mr Burrell	Huntingdon	Z S Hersey
Chatbain, C.W.	H Verrall	Ingersoll	J Knox
Chinguacousy	J Wilkinson, sen.	Innisfil	G Stimpson
Clarence	W Edwards	Inverness	W Climie
Clarke's Mills	S Clarke	Kenyon	A M'Killop, jr
Chippawa	J W Fell	Kilmarnock	D Cattanach
Cobourg	John Warn and B J Stewart	Kingston	John Telford
Colborne	G Inglis	Lachute	{ J J Haynes
Coaticook	Rev J Chandler	Lacolle	{ S Chown
Cookville	F B Morley	Lanark	M M'Phail
Cornwall	R Craig	Lancaster	E Sriver
Cowansville	J N Humphrey	Leeds	W Smyth
Cumberland	A Petrie	Lennoxville	T Scott
Cumminsville	John Dowler	Lindsay	J R Lambly
Dalhousie by Perth	P McCulloch	Lloydtown	J P Cushing
Danville	{ W Williams	Lochaber	J Bigelow
Darlington	{ Rev J Climie	London	Isa Tyson
Dawn Mills	John Lillie	L'Original	G W Cameron
Dereham	B Brown	Lower Ireland	W Begg, T Howay & R J Jeanneret
Dickenson's Landing	J N M'Nairn	M'Killop	C P Treadwell
Dundas	John Ware	McNab	R Cobban
			James Scott
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Manningville	W Cantwell	Raleigh	Rev W King and H Verrall
Markham	Mark M Braithwaite	Rawdon	Rev H Cox
Martintown	J J Kellie	Richmond	P McElroy
Marshville	A Chapman	Russell	W Hamilton
Milton	H E Wilmot	St Andrews	C Wales
Melrose	J Forester	St Brigide	George Pearson
Melbourne	Q M Gill, Rev W Scott	St Catharines.	
Merrickville	S Langford	St Eustache	W Stark
Metis	W Turriff	St George CW	Mr Turnbull
Middleton	D C Swazy	St George CE	J S Hall, teacher
Mill Creek	B Clark	St Johns, CE	W Coote
Mohawk	A Eadie	St Louis deGonzague	Jno Somerville
Morven		St Scholastique	Rev F Doudiet
Mosa	John Walker	St Sylvester	Thomas Mackie
Moulinette	P Tait	St Vincent	R Burchill
Napanee	John Gibbard	St Thomas	W Webb, sen, H Black
Nassagaweya	Rev W Martin	Seneca	A C Buck
New Carlisle	J Wilkie	Seymour East	Rev Mr Neill
Newcastle	John Short	Seymour West	Mrs Rolls
New Glasgow	Rev A. Lowden	Shannonville	R F Pegan
Newmarket	R H Smith	Sherbrooke	W Brooks
Niagara	A R Christie	Smith's Falls	R Bartlett
North Augusta	A B Pardee	So' Hinchinbrooke	Thomas Helm
North Sherbrooke	J M'Dougall, teacher	Sincoe	C B Davis
Norton Creek	A Ross	Stanstead	B F Hubbard
Norwood	John Wildman	Stanbridge East	Moses Gage
Norval	W Early	Stoney Creek	Rev G Cheyne
Oakland	Rev W Hay	Stouffville	G Mortimer
Oakville	J W Williams	Sorel	R Hunt
Oakwood	John Dix	Stratford	Dr Hyde
Oranstown		Sutton	A E Dyer
Orangeville	W P Sacey	Streetsville	W Blain
Oro	D Cameron	Three Rivers	W Ginnis
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Penetanguishene	P Schonten	Warwick	
Peterboro'	J Edwards, T Robinson	Waterdown	W Logue
" Dummer	Alexander Kidd	Waterford	C Merrill, PM
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Petrie Nation	Mr Dickson	Waterloo, CW	
Phillipsburgh	Rev E S Ingalls	Westmeath	C S Bellows, PM
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Point Fortune	A Gray	West Flamboro'	John Sanderson
Port Credit	W Montgomery	Whiby	Rev J T Byrne
Port Dover	John J Bradley	Williams	Rev L M'Pherson
Port Hope	Morrice Hay	Williamston	Jas Cumming
Port Sarnia	A Young	Wilton	E Shibley
Port Stanley	Rev W H A'worth	Woodstock	Rev W E Beardall
Prescott	W D Dickenson	West Woolwich	
Preston	W Tilt	Yamachiche	A Craike
Princeton	George Beamer	York Mills	Rev. T Wightman
Peiham		Zone Mills	W Webster.
Quebec	Mr Stanley		
Rainham	Isaac Root		