

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

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

VOL. X.

TORONTO, APRIL, 1854.

No. 6.

CONTENTS.	Page
Poetry—Doddridge's Dying Song.....	81
Notices.....	81
Collection for Ministers' Widows' and Orphans' Fund.....	81
Presbytery of Toronto.....	82
Students' Missionary Society—Meets.....	82
Letter from Students of Free Church College, Halifax.....	82
The Bible—concluding part.....	83
Obituary—Mr. D. G. Mackay.....	83
Letter from Rev. John Black.....	84
Turkey and Russia—Eastern Missions.....	84
Mahometan Toleration.....	86
The Clergy Reserve.....	86
Tokens of Esteem.....	87
Calls, Inductions &c.....	87
Rev. Dr. Duff.....	88
Items of Intelligence.....	88
Notices of Recent Publications.....	89
Missions of Free Church of Scotland.....	90
Missionary Operations in Ireland.....	91
China.....	91
Religion on the Continent.....	92
Sabbath School Lessons.....	93
Notes on Sabbath School Lessons.....	93
Census Returns of Religious Worship in England.....	93
Progress of Temperance.....	94
Selections for the Young.....	94
Contributions to Upper Canada Bible Soc.....	95

DR. DODDRIDGE'S DYING SONG.

SAID TO HAVE BEEN COMPOSED AND OFT REPEATED,
ON HIS DEATH-BED.

While on the verge of life I stand,
And view the scene on either hand,
My spirit struggles with its clay,
And longs to wing its flight away.

Where Jesus dwells my soul would be,
It faints my much loved Lord to see,
Earth, twine no more about my heart,
For 't is far better to depart.

Come, ye angelic envoys, come,
And lead the willing pilgrim home:
You know the way to Jesus' throne,
Source of my joys and of your own.

That blessed interview, how sweet,
To fall transported at his feet!
Raised in his arms to view his face
Through the full beamings of his grace!

To view heaven's shining couriers round,
Each with immortal glories crowned;
And while his form in each I trace;
Beloved and loving all to embrace:

As with a seraph's voice, to sing;
To fly, as on a cherub's wing;
Performing with unwearied hands,
A perfect Saviour's high commands.

Yet with this prospect full in sight,
I wait his signal for my flight;
For 't is a heaven begun to know,
To love and serve my Lord below.

KNOX'S COLLEGE—CLOSING EXAMINATIONS.

The Closing Examinations (in writing) will commence on Wednesday, 5th current, at 10½ o'clock A.M.; the Oral Examinations will commence on Monday, 10th, at 10 A.M.; the Closing Address, with devotional services, on Thursday, 13th current, at 11 o'clock, A.M.

PRESBYTERY OF MONTREAL.

Next ordinary meeting is appointed to be held within the Session House of the Free Church, Coté Street, Montreal, on Wednesday, the 3rd May, at ten o'clock, A.M.

D. FRASER, Pres. Clerk.

PRESBYTERY OF BROCKVILLE.

The Presbytery of Brockville will hold its next ordinary, in Brockville, on the first Tuesday of May, at 11 o'clock, A.M.

JOHN McMURRAY, Pres. Clerk.

PRESBYTERY OF KINGSTON.

The next ordinary meeting of Presbytery is appointed to be held at Kingston, on the last Tuesday of April, at 3½ o'clock, P.M.

W. GREGG, Pres. Clerk.

PRESBYTERY OF TORONTO.

This Presbytery will meet for ordinary business, in the usual place, on Wednesday, the 12th April, at 11 o'clock, A.M.

T. WIGHTMAN, Pres. Clerk.

PRESBYTERY OF HAMILTON.

The next ordinary meeting of Presbytery will be held in Hamilton, on the second Tuesday of April, at 3 o'clock, P.M.

M. Y. STARR, Pres. Clerk.

HOME MISSION COMMITTEE.

The Home Mission Committee will meet in Knox's College, on Wednesday, 13th April, at 3 o'clock, A.M. A full attendance is earnestly requested.

ALEX. GALE, Convener.

KNOX'S COLLEGE COMMITTEE.

The Committee of Knox's College will meet in the Library of Knox's College, on Wednesday, 13th April, at 7 o'clock, P.M.

M. WILLIS, Convener.

SABBATH SCHOOL COMMITTEE.

The members of the Synod's Sabbath School Committee, are requested to meet, for the transaction of business, in Brock Street Church, Kingston, on Wednesday, the 26th April, at ten o'clock, A.M.

WILLIAM GREGG, Convener.

THE ANNUAL COLLECTION FOR THE MINISTERS' WIDOWS' AND ORPHANS' FUND—ON SABBATH, 16TH INST.

This collection is to be made, according to the appointment of Synod, on Sabbath the 16th April, being the third Sabbath of the month, in all the congregations, and all the preaching stations of the Church. Notice to this effect should be given by the officiating minister, one or two weeks previously, so that the people may be prepared, and if, in any case, circumstances render it impracticable or inexpedient to make the collection at the appointed time, some early Sabbath thereafter should be set apart for the purpose. It is desirable that the collection be as nearly as simultaneous as possible, and above all, that it be universal throughout the church. It is manifest that if any congregation fail to make it—and there have been such failures in former years, in several quarters—they not only disregard the authority of the Church, and do an injury to a most beneficent institution; but they really inflict a species of wrong on other congregations, who of course make the collection on the understanding that all are to do the like, according to their means, and thus to be true and faithful partners in the common undertaking. There is a principle involved here, bearing on all our schemes, which we fear requires to be explained, and inculcated with more diligence than ministers usually bestow on it. Indeed we happen to know that in so far as this particular object is concerned, the minister himself is the chief stumbling block, or the principal cause of the omission of the collection. He feels some kind of delicacy about the matter—lets it pass in silence, and thus gives his people no opportunity of judging and acting for themselves in regard to it. Now, without attempting in this place to analyse or estimate this feeling, we would simply say, that there surely ought to be no delicacy or hesitation, in the mind of any minister, about making known to his people, in some form or other, an appointment of the supreme court of the church, unless, perhaps, there is, in his judgment, something in it so far wrong as to have made him protest against it when it was made; and even in that extreme case the right of neglecting it is very questionable, although the exercise of it would probably be esteemed a proper occasion for forbearance. But in the circumstances to which we refer, the feeling is manifestly the same as that which operated on the minds of many ministers of the Free Church, in regard to the contributions of the people to the Sustentation Fund, they would not utter a word, nor make a single movement, because their own salaries were concerned. Now this is surely a very inadequate and incorrect view of such cases. In the matter of the annual collection before us, for instance, no respectable and intelligent hearer will, for a moment, entertain the thought that the minister is pleading his own cause, or that of those whom he may leave behind him. His giving will be determined, as it ought to be, by the judgment he has formed of the claims and merits of the scheme itself as a whole—not at

all by his own pastor's prospective and remote interest in it.

Happily, our people have in general given no uncertain sound as to their estimate of the scheme, and have left no occasion for the over-fastidious feelings that are sometimes indulged by ministers. Indeed the contributions to the principal Fund have been so liberal and generous in most quarters that we scarcely think anything is necessary to be said here, either in defence or commendation of the scheme. There are, indeed, localities to be found in which nothing has yet been done for the fund; but as this can in most cases be accounted for satisfactorily, without ascribing it to disapproval or opposition, so we trust that an early effort will be made in all such localities—not merely by the annual collection now called for, but by separate and special contributions to the principal Fund. A sheet will be presented to the Synod along with the next annual report, showing, at one view, the original contributions, and the successive annual collections of the several congregations. The Committee are in great hopes, that there will be found few if any blanks in any of the columns, by the month of June. We would earnestly commend the matter to the immediate consideration of all who have not yet made any contribution to the principal Fund. That Fund, although bearing ample proof of the liberality of the people, is still below what it ought to be, to render the scheme stable and permanent. If every friend of the Church will do his duty, this desirable state of things will be easily obtained.

On behalf of the Committee,

ALEX. GALT,
Secretary and Treasurer
Ministers' Widows' & Orphans' Fund.
LOUIE, MOUNT AUBURN P. O.,
March, 1854.

N. B.—All communications and remittances connected with this scheme, should be addressed as above.

PRESBYTERY OF TORONTO.

This Presbytery met on the 22nd February; and again on the 7th March. A considerable amount of business was before the Presbytery.—The Presbytery had on both occasions a conference on the subject of the Revival of Religion.

The following was the deliverance of Presbytery on the subject of the proposed note with reference to the Confession of Faith:—"The Presbytery approve the note generally, while they would at the same time prefer that the positive part of it should be more distinct, at least to the extent of the note appended to the recent editions of the Confession of Faith by the Free Church of Scotland." This motion was carried on a division by 10 to 3.

THOS. WIGHTMAN, Presb. Clerk.

The following are the terms referred to, employed by the General Assembly of the Free Church of Scotland, in an act passed in 1846:—"The General Assembly think it right to declare, that while the Church firmly maintains the same scriptural principles, as to the duties of nations and their rulers, in reference to true religion and the Church of Christ, for which she has hitherto contended, she disclaims intolerant or persecuting principles, and does not regard her Confession of Faith, or any portion thereof, when fairly interpreted, as favouring intolerance or persecution, or consider that her office-bearers, by subscribing it, profess any principles inconsistent with liberty of conscience, and the right of private judgment."

[FOR THE RECORD.]

STUDENTS' MISSIONARY SOCIETY.
METIS MISSION.

As on former occasions, attention has been

called to the operations of this Society, which are specially directed to the Evangelization of the French Canadians at Metis, its members desire again to acquaint those who co-operate with them in this important work, of the encouragement they meet with, and the opposition with which they have to contend.

No doubt, the readers of the Record already know that our Missionary, Mr. Pasche, is still labouring in that locality, where he has been occupied for the last fifteen months. Perhaps there is no way in which we can better attain our object than by giving a few short extracts of his own letters.

In a communication, dated November 29th, after giving an account of a journey, he says:—"During this journey I found eight or ten persons assembled in the second house into which I entered. As I was reading the Word of God and speaking freely to them, one of the females related, that a Scotch clergyman who was there on a visit had given her two New Testaments, one of which she gave to her sister who lives near the church of ——. The priest visiting this sister's house, saw the sacred volume and said, it is not fit for you to read this book, come and get another at my house. 'But', added she, in a very expressive tone; 'when my sister went to get the promised book, she was much astonished at having to pay 1s. 10d. although it was almost the same as the one I had given her.'

* * * * * Arrived at —, and on the Sabbath evening I succeeded in assembling eight or ten French Canadians; who for nearly two hours listened very attentively to the reading and explanation of the Word, after which they accepted of five tracts from me. * * * * * But the day following was one of trial and conflict. * * * * * Entering into a number of the houses of —, I had opportunities, it is true, of reading and speaking quietly enough in some; in others I could not avoid discussions useless and disagreeable, besides, I was a good deal ridiculed and mocked, especially by one family in —; but not by —, who appeared very anxious for some books, had it not been for the opposition of others. At length I was driven from the latter house by a determined though very old woman. * * * * * In the evening I had a satisfactory interview with seven or eight French Canadian females. * * * * * In another place, he says:—"They wished to keep me for the evening, but my time was limited. Whilst grieved to learn that the priest had lately burned a New Testament, which I had formerly given to a poor woman, I was on the other hand rejoiced to be made acquainted with her real character. * * * * * Returned to the Canadian village in the evening, as I promised to upon the school. Soon after my arrival at the house agreed upon, seven children came; and I felt much pleasure in opening this new and small school with prayer, in presence of two of the fathers. From that time, every evening the number of pupils has increased. The last time, Monday 28th, thirteen young people, pure French Canadians, from the age of eight to fifteen or sixteen were in attendance. One of the age of fourteen has asked to be admitted this evening. These are all poor children, none of whom know the letters, but several of them are intelligent. From eight to ten adults are usually present, and some of whom are not ashamed to be taught with their children. * * * * * In regard to this school in another letter dated Dec. 20, our Missionary says: "The wife of the person in whose house the school was kept was suddenly taken ill. The priest was sent for, who having confessed her, declared that he would not give her extreme unction, nor receive her husband into the church unless he would promise that he would not permit me into his house to teach the school; and persisting in his threat the poor man was obliged to consent."

In another communication dated 17th Feb., our Missionary thus writes regarding the pro-

jects of our school:—"By God's blessing we have the happiness of having six boarders, French Canadians, belonging to parents, still Roman Catholics, and a seventh, whose father is a protestant and mother an Irish Roman Catholic, attend the school constantly. There are besides these, seven day-pupils, of whom one is pure French Canadian, and the rest Anglo-French; two or three of these attend very regularly, and the rest as often as they can. Finally; two French Canadians, each about 50 years of age, come here during the day or in the evening, to learn reading and writing." In all 16, who are deriving instruction from our Missionary.

From these extracts and from others which might be given; we see that the most strenuous efforts are put forth by the Romish priests to frustrate every attempt that is made to carry the word of life among their deluded votaries; but we are not discouraged by this; nor will we relax our endeavours to enlighten the minds of our fellow-countrymen; for the injunction of the apostle is: "Let us not be weary in well-doing, for in due season we shall reap if we faint not." In returning thanks to those friends of Christ who have hitherto co-operated with us in this work of faith and labour of love, we would still beg their prayers as well as their contributions. We would remind them that the work is little more than begun. It is a great work; and in order to carry it on efficiently, more labourers must be sent to the field. Our commission is plain, forcible, and binding. "Preach the gospel to every creature." Thousands of our fellow-countrymen are perishing for lack of knowledge—thousands of immortal souls are kept in ignorance of the Word of God—attracted not by the pure and simple doctrine of the cross, but by vain and outward show, by gorgeous and pompous performances and other absurd mummeries of superstition invented and imposed upon them by a crafty and wicked priesthood. Let us not then shut our hearts against the cry of our brethren, but let us remember, that, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

JOHN ANDERSON, President.

ALEXANDER YOUNG, Rec. Secretary.

KNOX'S COLLEGE, March 4, 1854.

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

LETTER FROM THE STUDENTS OF THE FREE CHURCH COLLEGE, HALIFAX.

To the Students of Knox's College, Toronto, C. W.
HALIFAX, 28 Jan., 1854.

DEAR BRETHREN,—

We received your letter of March 22nd, 1853, just in time to be read at the last meeting of our Association; for the Session. You need scarcely be assured of the delight with which we have listened to its various and important details. The spirit which it breathes is highly fitted to warm our hearts, and inspire us with renewed vigor and zeal in the holy cause, to which we have pledged ourselves—the facts and statistics, which it contains, are exceedingly interesting and important.

The yearly increase of the number of your Students, the devotedness of those who direct your studies, and the eminent success which has already attended the persevering labours of both, are causes of deep gratitude to the great Shepherd and Bishop of Souls.

Your monthly meetings for devotional exercises, with a view to the revival of religion among yourselves, we view with peculiar interest. The tendency of the human mind to forget God, to be absorbed with the things of this world, the ascendancy which sense has over faith, things

seen and temporal, over those things which are unseen and eternal, demand extraordinary efforts, earnest wrestlings from those who would walk with God—those who would be the ambassadors of Heaven—those who would be fellow-workers with the Holy Spirit. Happy is that Church in whose pastors are combined the highest erudition and the simplest dependence upon divine illumination and aid. Most cheering and hopeful is the prospect of that church and country, whose youthful aspirants for the office of the ministry are equally distinguished, for their attainments in human knowledge and learning, and their humble and devoted aspirations for the wisdom which cometh from above. We rejoice to hear that this is your highest aim; and we pray that he who hath never said to any of the seed of Jacob, "Seek ye my face in vain," may abundantly bless all your efforts.

It is with feelings of the liveliest gratitude that we learn of the progress of your mission, among the French Canadian Roman Catholics; so many circumstances tend to invest the enterprise with peculiar interest. The vastness of the field of labour, the well organised condition of the subtle enemy, with whom you have to contend, and the immense revenues, and numerous agents at their command, compared with the simplicity of your mode of procedure, the weakness of your instrumentality, and the limited resources at your command—the consideration of all this, is more than enough to make human reason cry out, "Who is sufficient for these things?" But faith answereth, "Fear not, for they that be with us are more than they that be with them." It is truly an interesting sight to see you lone, but hopeful missionary, with no other instrumentality than his Bible, and his little school, attempting to tap the foundations, to begin the work which is finally to overthrow the vast superstructure which the prince of darkness has reared at such enormous cost to human souls—to see him go forth in such apparent weakness, depositing the leaven which will eventually leaven the whole mass—sowing the good seed of the kingdom, to human perception the smallest and least promising of all seeds, but which when sown in faith, even on sandy plains, and on the tops of mountains, shall grow, fruitful as the garden of the Lord—stately as the trees of Lebanon. "Fear not little flock, for it is the will of your Heavenly Father to give you the kingdom."

Few things would delight us more than to be joint labourers with you in this very interesting field, and that in the way which you yourselves suggest. But, we regret to say, that in present circumstances, we could not even support a colporteur or scripture reader there—we are so occupied with home matters, and have such limited funds at our disposal.

Our Synod, as you will have already seen, is making a vigorous, and we are happy to add, a very successful effort for the permanent endowment of our college. The liberality and the cheerfulness with which the members and adherents of our church, have contributed on this occasion surpass anything that has been hitherto manifested in these Provinces. It is confidently hoped that before the next meeting of Synod the whole sum required will have been realized.

The number of our Students, though not with the same rapid strides as yours, is still steadily increasing. As yet, only three from our ranks have been licensed to preach the Gospel; two of these have been ordained, and are inducted into stated charges. Sixteen students are now attending the Theological Hall; and there are eight more in the preliminary classes. Our missionary and prayer meetings are held weekly as formerly. We sustain our different missionary stations as heretofore, and add new ones as we find occasion. During last summer, Mr. Smith, one of our theological students, has been labouring with great acceptance and we have reason to believe, with no small measure of success in distant localities in the province of New

Brunswick. Mr. Gordon, a student of our college, but a member of the United Presbyterian Church, and a candidate for the South Sea Islands Mission of that body, has been the means of forming a City Mission here, on secular principles with that established in Montreal; also of establishing a House of Refuge for patient out-cast females who may be induced to return to the paths of virtue and purity. "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. On behalf of the Association.

ALEXANDER ROSS, *President.*
JAMES FOWLER, *Secretary.*

THE BIBLE.

NO. IV.

V. The Bible is the source and security of man's hopes. Three questions occur, on the satisfactory solution of which the hopes of man depend. The first is—"If a man die, shall he live again?" On this, Science, Reason, Philosophy, are all silent. Not the wisest of the Ancients could positively assert, that the soul after losing the body did not sleep with the clouds of the valley. The idea of a future state occasionally flitted across the mental vision of some, but it was more as a spectral shadow, than a substantial reality. But to this momentous question a response, the most clear and conclusive, has been given by the Bible. This lamp of life, has poured along the dark valley a flood of light. By this light we discover that we have a deathless principle within—that we are temporarily moored to a shore from which the knife of death loosens us, and that soon as the cable is cut, we shall float out upon the bosom of a fathomless sea.

The second question is—"How should man be just with God?" After an answer to this question, from the earliest ages man has been groping. He has the instinctive feeling that he is verily guilty, and that the Deity offended must be appeased. Hence countless victims have bled at the altar, and the smoke of myriad sacrifices has darkened the skies. Hence, penances, and pilgrimages, and prayers, and all those cumbrous elements that enter into the composition of the bodily service, which profiteth little. But after having described the circle of self-imposed servitude and sufferings, man feels that there is a weight within, and a cloud above. He feels a void—something more is needed. Conscience if not silenced or coerced will cry, "Enter not into judgment with thy servant, O Lord! for in thy sight can no flesh living be justified." Then the question returns with redoubled force. "How should man be just with God?" The Bible again replies by elevating the cross, and holding this proclamation over the head of the crucified one—"whom God hath set forth as a propitiation through faith in his blood to declare his righteousness in the remission of sins that are past, through the forbearance of God—to declare, I say, his righteousness that he might be just and the justifier of the ungodly, that believeth in Jesus." Man might have sought throughout eternity, and never have fallen on such an answer.

The third question is—"Who can bring a clean thing out of an unclean?" Man's heart by nature is unclean, his actions full of guilt. How can that which is "clean" proceed from such a source. This was a problem which man was unable to solve equally with the other. He has tried it, and hence the meats and drinks and divers washings and carnal ordinances imposed on men. Hence, the lacerations of the body—the nocturnal vigils—the frequent fasts. Hence, the blood of bulls and of goats, and the ashes of

an hoifer, sprinkling the unclean. But these could not sanctify to the purifying of the flesh. These could not purge the conscience from dead works. "It is not possible that the blood of bulls and of goats should take away sins." What the law could not do in that it was weak—what man could not do in that he was worthless—may be fully accomplished by a provision which the Bible reveals. It speaks of the "washing of regeneration;" of being "sanctified and cleansed by the washing of water through the word." It points to the "water and the blood" that issued from the "fountain opened" by the soldier's spear. It unfolds that proclamation "the blood of Jesus Christ, God's Son, cleanseth from all sin"—and that precious promise, "then will I sprinkle clean water upon you, and ye shall be clean." Here is pardon—and here at the same time linked inseparably with it, is purity.

When we consider therefore that the Bible opened up an inheritance beyond the present, and at the same time provided the title to it and the *meetsness* for its enjoyment, surely it becomes us in gratitude to exclaim, "Thanks be unto God for his unspeakable gift"—and in rapt astonishment at the magnitude of the mercy, "What hath God wrought!" R. F. B.

KINGSTON, 1854.

OBITUARY—MR. D. G. MACKAY, OF WEST GWILLIMBURY.

The Presbyterian Church of Canada has been called to mourn another loss, by death among its valued office bearers. To the list of removals within a limited space of time—a list on which stood conspicuous the honored names of Orr, Fraser, and Burns, to name no more, we have now to add the name of Mr. D. G. Mackay, of West Gwillimbury. Mr. M. was of Scottish Highland parentage, but he was himself a native of Nova Scotia, retaining, nevertheless, the language and patriotic associations of his fathers. In early life he benefited by the advantages of family instruction, and the native energy of his mind was sanctified and controlled by the gracious spirit of the gospel. He settled in the Upper Province about nineteen years ago; and during all that period he has been known to the friends of the church, as one of its most promising members. At the disruption era of 1844, he took up a firm position, and the petition from West Gwillimbury, for supplies from the Free Church of Canada, was among the first given in to the Presbytery of Hamilton and Toronto, then forming one body, although now separated into the Presbyteries of Hamilton, Toronto, and London. In the organisation of the church in the Bradford District, and in the erection of churches, particularly at the Scotch Settlement, West Gwillimbury, Mr. Mackay took an active interest; and ever since that period he felt an intense desire to obtain the permanent services of an acceptable pastor. Many were the disappointments of the worthy members in their efforts to secure the object of their wishes, and the elastic and decided tone of Mr. Mackay's mind, proved throughout a source of strength and of cheering encouragement. Often, "against hope, he believed in hope;" and at length he had the satisfaction of seeing a faithful and active minister settled in the district. In carrying through all congregational movements, Mr. M. was ever foremost. In public questions affecting principle, he ever took a deep interest, and he never grudged expense or trouble in giving personal attendance on Presbytery and Synod. To the ministers and preachers, and catechists, visiting the congregation prior to its settlement, his house was ever open—his hospitality ever ready.

Mr. Mackay was united in marriage soon after his arrival in the Upper Province, to the daughter of Mr. Robert Sutherland, one of the Scottish settlers on the Red River; but for thirty years a proprietor in West Gwillimbury, and

universally respected. That worthy patriarch has since followed his son-in-law to the tomb, and we doubt not they are now united in the mansions of bliss. Mr. Mackay has left a widow and promising young family, on whom we pray that the rich blessing of a father's, God may abundantly descend. Mr. M died on the 9th January, 1851.

LETTER FROM REV. JOHN BLACK.

RED RIVER, Dec. 28, 1852.

To the Editor of the Record.

MY DEAR SIR,—

Intimation of my safe arrival in this remote colony has no doubt already reached your readers, but probably a few particulars regarding my journey may not be uninteresting to them; more particularly, as it was a somewhat difficult one. Leaving Toronto, as you are aware, on Wednesday, Sept. 21st., and proceeding by way of Lewiston, Buffalo, and Chicago, I arrived at Galena, near the Mississippi, about 9 o'clock on the Saturday evening following. Even this part of the journey, with all its facilities for travelling, was not without its troubles, for we were delayed near Rockford, in Illinois, by a railway accident, for 8 or 9 hours. A freight train coming eastward was thrown off the track by a cow, having come upon it in a deep cut; and the engine, tender, and thirteen large and heavily laden cars were piled upon one another, and dashed to pieces—some of the attendants were injured but happily no lives were lost. Our delay was caused by the necessity of removing the wreck out of the way before our train could pass.

On account of the weight of my luggage I had again to submit to the loss of several hours at Freeport, where the railway terminates; and so instead of arriving at Galena some time during Friday night, as I ought to have done, I did not arrive till Saturday evening, as above stated. At Galena I rested the Sabbath day according to the commandment, and can assure you that the religious traveller who spends his Sabbath in this western city has the high satisfaction of not only performing a duty, but of enjoying a very great privilege. Churches are numerous, and as far as my observation goes, the evangelical doctrine prevails, and the pulpit ministrations are most respectable.

On Monday I was discouraged by the intelligence, that in all probability my party had already left, but encouraged again by intimation from the clerk, that the West Newton, one of the best boats on the river, would, if possible, leave at two o'clock that day for St. Paul, thus affording me some hope of overtaking, and travelling through the wilderness with my dear friends from Red River. But when two o'clock came I was told, much to my chagrin, that we could not start before two o'clock next day, and the result of the matter was, that it was dusk in the evening of Tuesday before the West Newton began to agitate, with her paddles, the muddy waters of the Fover River, and to work her way slowly down to the noble stream of the Mississippi. I now expected to make the voyage of 385 miles, to St. Paul, speedily and pleasantly—and indeed if lovely scenery could charm away the anxieties of apprehended disappointment, that presented to view in this part of the course of the Mississippi was well fitted to do so. But new troubles awaited us. Owing to the shallowness of the water and the large cargo on board, our vessel ran several times aground, causing the most annoying delays, and finally we did not arrive at St. Paul till Friday night, and Saturday morning only served to reveal to me the full extent of my difficulty. I found a letter in the post-office intimating that my friends would leave a point 127 miles up the Mississippi three days before; there was therefore no hope left of overtaking them whatever. I was now cast upon my shifts, and the question presented to me

was go on, or return. I spent several days endeavouring to make arrangements to go on, but unsuccessfully; and at length on Thursday 1st of Oct., leaving all my books behind and hiring a private conveyance at a great expense, I set out for Corwising, the place where northern travellers most frequently change their land conveyances for canoes. On Saturday evening I arrived at Bello Prairie, Rev. Mr. Ayer's, where it appears from the last Record, you last heard from me, and where I was most kindly received and entertained. Mr. and Mrs. A. having been missionaries in the north, and well acquainted in the settlements, feel a deep interest in it. In the beginning of the week I set about making arrangements for a canoe voyage, by way of Red Lake, but did not succeed in getting canoes and starting till Saturday 15th Oct., when leaving the hospitable roof of Rev. Mr. Hall of the Gull Mission, I set out, accompanied by a French half-breed and an Indian. We rested the next day, being Sabbath, and then proceeded through a series of small lakes and winding streams, carrying the canoe, luggage and provisions, over the portage, some of which were only a few scores of yards, others several miles. The weather was remarkably fine. On Thursday 20th, we arrived at Case Lake mission-house where we were most kindly entertained, and then proceeded on our journey or voyage. But this afternoon broke with a tremendous storm of thunder and lightning, followed by heavy rain which turned ere long into sleet and snow, rendering the remainder of our journey to Red Lake miserable enough. We arrived at that place late on Saturday night, having overtaken one of the mission men by the way. Thus our journey was made in seven days, through one of the most desolate regions I ever saw, the only thing that gave promise of human sustenance being the abundant fish of the lakes, and the vast fields of wild rice with which many of these and the connecting streams are bordered. We had, I think, 18 portages which the voyageurs measure by *pipes* and *poses*, and over the rough paths and through the swamps of which, to carry a good load on your back, is, I can assure you by experience, no trifling labor. At Red Lake there are four missionary families, connected with one of the American societies, who are faithfully, though in the face of great difficulties, prosecuting their work of faith, and labor of love, among the Chippewa Indians, of whom there is here a large band.

Nothing could exceed the kindness with which I was treated by these brethren and sisters, nor the readiness with which they set themselves to forward me in my journey. A single voyageur was now procured, the others, according to agreement, having returned; and having made things ready as quick as we could, we embarked on the lake in a birch bark canoe, on Wednesday 25th, I, for the first time, undertaking to try my hand at paddling; that day and next morning we continued on our way down the lake and its outlet, Red Lake River, but, alas, had not proceeded a great way when we found our passage completely barred up by ice, and after breaking our way through it for some distance, were at last, most reluctantly compelled to give up the attempt, and with heavy hearts to turn the head of our canoe toward the place whence we had come. After paddling hard against stream and wind for the remainder of that day, and the next, we arrived about ten o'clock the next night at the mission-house, wearied and disheartened, and covered with ice. Remaining there till the Tuesday following, the weather in the meantime, having relaxed a little, we again made the attempt, but only to be frustrated earlier than before. This time, however, having brought provisions enough, we resolved to await the complete freezing of the river, and then to descend on the ice; and we had only to wait a day and a half, when, having made two hand sleds and put our luggage upon them, off we set on foot, dragging

them after us along the glassy surface—the most fatiguing march that I ever tried. Nor was it without danger, as the ice was not yet strong, and would frequently startle you like a thunder-clap, by a loud crash under your feet. The afternoon of the second day we came to a place where my guide had a horse and cart, with which we were to cross the plains, to Pembina, which having found, and having rested the Sabbath, we again set out and arrived safely at that place on Friday forenoon; having had toilsome days, and cold nights in the open air, but good health and spirits. Having waited at Pembina till the Sabbath was past, and preached at the Company's post there, where I was most kindly entertained by Mr. Vurray, I was by him forwarded on Monday morning, towards my destination, where I arrived about 10 o'clock on the following night, Tuesday, Nov. 15th, much fatigued, but soon forgot it all in a hearty and cheering welcome; and surely with great cause of thankfulness to that kind Providence, by whose care I had been protected and guided, and through so many difficulties, brought safely to my journey's end.

The work of the congregation, and the Sabbath School, I found had been carried on most efficiently during my absence, and they are now managed much as before. We expect to open our substantial and handsome new church tomorrow week, and then the manse will be completed, and made ready for occupation. Sickness and death had been at work among my little flock, during my absence; five had gone the way of all the earth, and another, an old man, upwards of a hundred, was committed to the dust yesterday afternoon. The settlement is now healthy.

But as this letter has already exceeded all due bounds, I must add no more particulars just now. It is only due to the contributors to our mission, to say, that the sum I brought over was received here with much thankfulness, and will be found of very great service.

I remain, my dear Sir,
Yours, very truly,
JOHN BLACK.

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

Remittances in behalf of the Widows' Fund, and Communications connected with that Scheme, and the Home Mission, to be addressed to "REV. ALEX. GALE," Mount Allison P.O., C.W.

TO CORRESPONDENTS.

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

The Record.

TORONTO, APRIL, 1854.

TURKEY AND RUSSIA—EASTERN MISSIONS.

All eyes turn to the Danube and to the Euxine, and tidings of the expected shock of armies are anxiously waited for, by the world at large. What is the Christian's duty? It is not forbidden to the Christian to share in the anxieties of politicians and philanthropists, looking at the questions at issue, as they affect simply the balance of European power, and international justice, as between the intermediate belligerent parties. It is scarcely possible to infer less from the almost

universal sympathy enlisted on the side of the Porte, than that the cause of the Ottoman is that of equity: and that under whatever pretex of a religious kind, the great northern invaders seek to sanctify their crusade upon Turkey, Christianity is not identified with their quarrel. It may be true, moreover, as is alleged, that the unprincipled atrocities of the Russian army, compared with the generosity of the Mussulmans, in the spirit of the recent warfare, give to the struggle the aspect, if religious at all, of a contest between the good Christian-like morality of the Turks, and a policy in which all that is moral and humane, is proscribed by men pretending to the Christian name. But, for all that, Turkey has been a great oppressor; and Mahometanism is not only a foul and degrading imposture, but, during many a century, it has wasted the saints, only in a degree less than its twin sister, the Lady on the Seven Hills, and has constituted a most formidable obstacle in the way of the triumphs of the cross. It is as surely doomed to fall as the other; and from age to age, the true witnesses of Christ have waited and longed for the season of deliverance from its thralldom. Such feelings may be cherished in perfect harmony with an approval of whatever political combinations may be required, in assertion of common European rights. Yet do they excite a certain jealousy on the part of those who tremble at God's word, lest Christian nations be found under any plea of expediency, rendering support to one of the pillars of the kingdom of darkness, or assisting it in wreathing its intolerable yoke on any portion of the followers of the Lamb. Whoever shall read the 38th and 39th chapters of Ezekiel, will see that the grand crisis which is to introduce the millenium, is described by reference to a great assemblage of political elements, under the designation of "Gog and Magog." The confederacy is described by names, strongly suggesting the Mahometan Anti-christ, and the scenes of the Turkish sway. And whatever uncertainty may attend the deciphering minutely of those hieroglyphics, one thing is plain, that the combination is threatened with the signal vengeance of God, as constituting the last grand effort of the powers of evil to prevent the establishment of Emmanuel's cause. It would be idle for any advocate of the policy of the Czar, to quote such prophecy in his vindication. The time of the end may "not be yet." It is doubtful, moreover, if the Russian power be not itself an element of the denounced final confederacy. All that may safely be deduced, looking at the present political combinations, is, that men and rulers should see to it, that as far as the issues of events are in their hands, they beware of fighting against God; nay, that the assertors of the law of nations should employ every advantage which success in their enterprises may afford, for protecting the inalienable rights of Christians, and circumscribing as well the pretensions of those who cruelly usurp over the domain of conscience, as of those who lawlessly invade or appropriate others' territory. The protectorate which has been claimed by Russia, in behalf of Christian Greeks, how beneficially

might it be exercised by England and France for the Protestant churches—for such there are—scattered through Armenia, Turcomania, Syria—churches enjoying but an ill-defined and uncertain toleration; though we believe they might lose rather than gain, in being transferred from the sufferance of the Porte to the iron grasp of the autocrat of the North.

It is not so generally known as it ought to be, that the Bible is circulated in Turkey; that many of the Turks and orientals eagerly purchase our Scriptures, as rendered into the three great Mahometan languages, Turkish, Persian, and Arabic; and in many quarters, serious as are the dangers to the Mahometan who professes himself a convert to the gospel, or an apostate from Islamism, a spirit of enquiry is evinced, which may, under God's favoring providence, yet work out blessed results. The ignorance of their own Koran, which characterises large numbers of the Mussulmans, puts them in a position not unfavorable for the reception of Christian truth: not to speak of the common ground which they profess to occupy with Christians in the belief in one God, (it is, however, more the unity of the Soeman than the Trinitarian,) and in the prophets and in Christ. But besides what is to be hoped for, and should be prayed for, as regards the success of missionaries among the Turks themselves, an immediate duty devolves on whosoever shall be the protectors of that relatively weak, yet obstinate and superstitious power—in respect of Christian churches, additional to the Greeks, who, as much or more than they, have had to complain of Mahometan tyranny. One of the most interesting chapters of Church History, is that which respects the Armenians and the Nestorians of the East. The former, scattered largely through the Turkish and Persian dominions, are governed by their own patriarchs, and though, partly by the violence of persecution, and partly by the influence of gifts and flatteries, they have been largely brought under the jurisdiction of Rome, there are many of them who have resisted compliance both with the seductions of the Papacy and the superstitions of Islamism. Layard and other travellers bear testimony to the spirit of inquiry, which has been awakened among these churches, too long sunk in superstition and ignorance; but alas, to the persecutions, also, to which the friends of progress and reform have been subjected, at the hand of the Turkish authorities, instigated by the bigoted Armenian clergy themselves. It is true that the Porte tolerates the Armenian, as well as the Greek, the Roman Catholic, and the Copt Churches; but it was, till recently, within such limits as afforded pretext for the violent persecution of the Reformed Armenians. Being without an acknowledged head, or representative, at Constantinople, and unable to have a direct communication with the government, many fell victims to their opinions. "Some," says Layard, "were cruelly tortured, and others were imprisoned or utterly ruined in Constantinople and the provinces." Sir Stratford Canning and Lord Cowley happily obtained a firman from the Sultan, extending to the new Protestant

community, such privileges as are enjoyed by the Roman Catholic Greeks. "There is now scarcely a town of any importance in Turkey, without a Protestant community, and in most of the principal cities the Armenian mission has opened schools, and is educating youths for the priesthood."

The case of the Nestorian churches is still more interesting than that of the Armenian. These have been most emphatically the protestants of the East, maintaining, amidst many attempts to corrupt and to intimidate them, the great outlines of the primitive faith. Not that all the followers of Nestorius are to be compared with the Waldenses, or Albigenses, or Culdees of Europe; but a portion of them at least, have transmitted the lamp of truth from generation to generation, among the Asiaties, as these last did in Europe. It was not without a struggle, and resistance even unto blood, that a portion of them yielded up their independent jurisdiction to the Roman Pontiff—whose missionaries were sent among their churches in Mesopotamia about a century ago, and the scenes of violence and massacre, through which their communities had to pass at the hands of the instigated local chiefs, only a few years ago, must be fresh in the recollection of many. These have proceeded partly from the independent Kurdish tribes, and partly from the Turkish authorities, which failed to fulfil their pledges of protection given to a British embassy. "Every manner of cruelty and torture," says Layard, "has been used to compel the suffering Christians to yield up the little property they had concealed from the rapacity of the Turkish authorities. The pastures and arable lands around their villages had been taken away from them, and given to the Turkish tyrants. Taxes had been placed upon every object that could afford them food, and upon their mills, their looms, and their hives, even upon the bundles of dried grass for the cattle, brought with great labour from the highest mountains. There was no tribunal to which they could apply for redress. A deputation sent to the Pasha, had been ill-treated, and some of its members imprisoned. There was no one in authority to plead for them. They had even suffered less under the sway of their old oppressors; for as a priest touchingly remarked to me, "the Kurds took away our lives, but the Turks take away wherewith we had to live."

Bible commentators have found in the ninth chapter of the Apocalypse, the commission given by the Almighty to the Saracen and Turkish hordes, to overrun a large portion of Eastern and Western Christendom; and though their hearts thought not so, these doubtless were the instruments of just judgment on churches that had left their first love. True spiritual religion, from the days of John "the Almoner," in the VII. century, had declined in the East to a state of lamentable depression. The once famous sees of Antioch, Alexandria, and Constantinople, complying with idolatrous devices, and substituting dead forms and image worship for the simple services of primitive Christianity—were given up to the scourge of the Arabian conqueror.

Saracens first, and then the Turke, reduced the ancient professors of orthodoxy to a state of extreme insignificance. And justly does the historian Milner, reflect on the evidence of indiscriminate hostility on the part of the human agents, that "while the orthodox were sometimes crushed, heretics were encouraged and protected." Instances of protection to Christians from the violence of one another, form but a slight redeeming exception. This has continued true to the present time. Africa, as well as Asia, has long been abandoned extensively to Mahometan darkness. Churches, Coptic and Abyssinian, still survive, but they have been oppressed by Turkish avarice and tyranny, and their patriarchs or bishops reduced to misery and want. Who would not pray that the lands which were once blessed with the labours of a Cyprian, and an Augustine, and an Athanasius, as well as the scenes of the episcopate of Ignatius, of Polycarp, and Chrysostom—may be recovered from their prostration—not as episcopal sees—we care not for that—but as portions of the spiritual vineyard once watered by the prayers and tears of these noble confessors? And who will not hope that the bones of a Martyr, deposited far away in the very citadel of the Eastern superstitions (Yokat in Armenia,) may yet prove like the bones of Joseph in Canaan, an earnest of a possession not long to be delayed? He sleeps in a cemetery there, where he died on his way from Persia. His labours had been brief, but not in vain. His translation of the New Testament is extensively read in Persia. This place—say the Armenian missionaries, (Smith and Dwight)—is the best spot which we could recommend for a missionary station—central and convenient in respect of access to other parts of Armenia minor. Let us hope that the issue of portending conflicts or revolutions, may be the opening of a great door and effectual, for men imbued with the like spirit, to unfurl the standard of the gospel, on the shores of the Euxine and the Caspian, in Syria of the two Rivers, and beyond the walls of China, and to the isles of Japan. "Whatever may be the ultimate consequences political, of the aggrandizement of Russia," writes the author of the Modern Traveller—when referring to the events of twenty years ago—"the Christian politician cannot regard, without satisfaction, the political redemption of those countries, from the blighting influence of Turkish or Persian barbarism or intolerance." We cannot go so far as this in our confidence, that Muscovite success would be any guarantee of deliverance for the old Parthian kingdom. We shall hope more from the success of the Anglo Saxon and the Gael, than the Russ. But we anticipate—and may it be soon—that through even the far stretching traits of Armenia, Tartaria, and Siberia itself, the subjects, whether of Russian or Turkish despotism, shall be transformed into the members of one spiritual army—as alike subjects, and freemen of the Prince of Peace.

MAHOMETAN TOLERATION.

This has been lauded by Gibbon and other intrepid writers, and seems in danger of being over-esti-

mated in other quarters; the encomiums which have appeared lately in some journals, we cannot but regard as exaggerated. It is true that the Government of the Sultan gives a general protection to christians; but what with inherent weakness, the independent powers usurped by Kurdish and other chiefs, and what with the avaricious spirit of the agents of the Porte, it has come that in effect its yoke is still grievous. And that power has surely but doubtful pretensions to be called tolerant, which scares the Mahometan convert to christianity from owning his convictions of truth, by the penalty of death. Layard while bearing testimony to the care of the Sultan, to overrule the violence of his emissaries, also bears testimony in his latest volumes to the cruelty with which the rod of Turkish authority has been wielded. And looking back generally on Mahometan policy, the following views of Gieseler and Milner seem to guide to a different estimate from what some at present form, and surely to speak of its being the mission of Turkey to constitute a "bulwark to the Reformation," because it has been in certain respects a counterpoise to the Papacy, is not greatly more logical than the derivation of "lucis a non lucendo." GIESELER, in centuries 7th and 8th says, "Jews and christians were tolerated by the Arabs on condition of paying a poll tax. Mahommed was tolerant at first of other religions; afterwards, however, he made it the duty of believers to carry on religious war for the purpose of exterminating idolaters, and making Jews and christians tributary. Before this he had granted the christians of some parts of Arabia, as well as the Jews, and Sabæans, letters of freedom, though, doubtless, the documents in which distinguished privileges are secured to all christians are spurious. The humiliating terms granted by Omar, at the taking of Jerusalem in 637, express the contrary spirit with which the subjugated christians were treated at a later time."

MILNER, in century 12th, says, "Perhaps we have too hastily admitted the truth of the accounts which infidel writers of no very accurate information have given of the virtues of the Arabians. It is very evident that in the wars between them and the christians, the rules of justice and humanity were more frequently and more atrociously violated by the former, than by the latter. Even the very degenerate christianity which had then for ages obtained, produced a degree of social virtue unknown to the followers of Mahomet. A savage pride, a sanguinary malice, and a shameless perfidy marked with very few exceptions, the general conduct of men whom Voltaire with insidious candour prefers to their christian adversaries. It should be remembered that the Mahometans, from the first publication of the Koran, asserted a divine claim to the universal empire; and in their creed, unbelieving nations are continually threatened with the loss of their religion, their lives, or at least their liberties. To live in slavery, under the Mahometan yoke was all the indulgence granted to the christians, who sunk beneath their arms."

The early annals of the Reformed Churches of France and Scotland, (see Lorimer's Church of France) record fervent expressions of sympathy for

the multitudes of christian brethren detained in Algiers and other places, in a sad, woeful condition, and liberal contributions towards their redemption.

McLeod, on the Revelation, gives this description of the spirit in which the Turks extended their conquest. "Their soul-destroying religion was propagated with unabating zeal, and daring cruelty; and they triumphed alike over the persons and the principles of all that opposed them. The Bible was torn from the hands of the degenerate christians, and committed before their eyes to the flames; and they were themselves compelled, throughout the extent of the empire, to do homage to the Koran."

Our object in bringing forward these testimonies to the real spirit and character of Mahometism is not to divert from Turkey the sympathy which is so generally accorded to her, in her present position, but simply to counteract what we believe to be erroneous views.

THE CLERGY RESERVES.

This important question, so intimately connected with the best interests of the province, and with its prosperity and peace, has assumed a peculiar prominence, and is engaging the earnest attention of all classes. On the one hand, we find a numerous and influential class, who cannot certainly be charged with selfishness and worldliness, combined in seeking the secularization of the Reserves; and on the other hand we find another class, composed mainly, though not exclusively, of Episcopalians, and Roman Catholics, who would appear to be forming an alliance for the preservation of these Reserves. And certainly, at first sight, we cannot but view, with suspicion and doubt, a line of policy which requires such an unnatural coalition. And we have felt convinced, that this very circumstance would operate powerfully on the minds of candid and evangelical members of the Church of England, and lead them to renounce entirely all hold of the Clergy Reserves, rather than retain them at the expense of sacrificing their Protestantism, and saying to the Romish Bishop or to the Pope through him, "I am as thou art, and my people as thy people."

Apart from other considerations, we regard the secularization of the Reserves as essential to the emancipation of this noble province, from the incubus of Ecclesiastical Corporations at present so largely possessed by the Church of Rome. For as long as Protestants cling to the Reserves, so long will these corporations be retained by the Roman Catholic Church. And all experience combines in showing that such corporate privileges and powers prove a heavy yoke and burden to the country where they exist. So strong does this consideration appear to us, that even, if we were, on general grounds, in favour of the appropriation of the Reserves to Ecclesiastical bodies, we would rather forego any supposed benefit arising from the retention of them, than keep them at the risk of perpetuating a system, which has for centuries blighted some of the fairest and most interesting countries of Europe. The secularization of the Reserves would be the

first step towards the abolition of this pernicious system. And we firmly believe, that while Protestant denominations keep hold of the Reserves, it will be entirely in vain to seek to abolish, or even check the system referred to.

The question has long been agitated, and has for many years kept the province in strife and contention. Let all friends of peace and christian union combine in using their influence to have it settled at once and for ever.

We can conceive no good reason why there should be any further delay. And assuredly the effect of delay will only be to give opportunities to self-interested individuals, to form plots and schemes for frustrating the distinctly expressed wishes of a majority of the community. We trust that those in power may see it to be their duty, alike to the country and to themselves, to act with decision and promptness in a question so deeply affecting the best interests of the Province.

FRENCH CANADIAN MISSIONARY SOCIETY.

We have received the Report for last year of this society, and are glad to hear of its growing prosperity and success. Eleven individuals are now engaged in the educational department, while three or four ordained ministers, and several colporteurs, labor in disseminating the good seed of the kingdom. This seed has already, not in a few instances, grown up, and yielded fruit. During the past year seven have been admitted as members of the church at Pointe-aux-Trembles, while several families have been brought under the influence of the gospel. The receipts have been considerably larger than in former years, but they are still scarcely sufficient for the efficient support of the Society's operations. Let the friends of this important Society not be weary in well doing, assured that in due season they shall reap, if they faint not.

THE RECORD.—This number completes the first half of the tenth volume. The charge for the remaining half volume will be 1s. 10 $\frac{1}{2}$ d. in advance.

We can supply all the past numbers of the volume except the first.

We have sent accounts to several parties; if any mistake has occurred in any case, we shall be glad to correct it.

METIS.—Mr. W. E. Page, Post-master, will act as agent for the Record, for Metis and the surrounding country.

CONTRIBUTIONS FOR THE SCHEMES OF THE CHURCH.—While the contributions of congregations for the several schemes of the church have been on the whole pretty general, still there have been not a few omissions. We earnestly trust that all such omissions will be made up before the close of the Financial year, viz. the 31st May.

REVIVAL OF RELIGION.—We rejoice to hear, from time to time, of the continuance and extension of the revival in Lanark, Ramsay, and

adjoining places. In one congregation upwards of 200 have professed to find salvation through faith in Christ Jesus. May such tidings have the effect of strengthening and reviving the faith of the servants and followers of Christ in the power of God's grace, and of quickening their desires and prayers for a more general and copious effusion of the Holy spirit, leading them with deep earnestness to say "will not Thou revive us again that thy people may be glad in thee?"

TOKENS OF ESTEEM.

CALEDONIA, &c.—The members of the Rev. James Black's congregation have lately presented him with a horse, saddle, and bridle, in token of their appreciation of his diligent and faithful labours amongst them.

INVERSOLO.—The Rev. Robert Wallace was lately presented with a cutter, and also with various other articles of a useful description, by several friends connected with the congregation, anxious in this way to manifest their feelings of attachment to their Pastor.

PRESBYTERIANISM IN BOSTON.

For several years past a strong sympathy with the position and principles of the Free Church of Scotland, has been excited among a goodly number of Presbyterians in the city of Boston. This sympathy led to a correspondence with the Rev. John Bonar of Glasgow. The result has been, the appointment of Rev. Mr. Muir, who bears with him high testimonials of gifts and graces, which were tested by considerable experience, and honored by great usefulness in the sphere in which he laboured in Scotland.

Mr. Muir's labours in Boston have already been productive of evident symptoms of good—and it is worthy of notice that the Rev. Mr. Kirk, a man of large and warm heart, and other brethren resident there of similar christian spirit, have taken Mr. Muir by the hand. We congratulate Mr. Muir and the Christian friends among whom his lot has been cast, on the symptoms of spiritual prosperity, which appear to mark their recently formed relationship, and pray God to smile upon his own cause in the city of Boston.

CHALMERS' CHURCH, KINGSTON.

Our Annual Soiree came off on Friday, the 10th February, and proved as successful as its predecessors. The spacious and splendid City Hall was filled: Almost every denomination in the city had its representatives in the audience. The platform also exhibited a pleasing illustration of christian union. The respected Judge of the District Court (one of ourselves) presided, and delivered an able, and energetic address. He was supported right and left by His Worship the Mayor, (also a Free Churchman,) the High Sheriff of the United Counties, and an elder from each of the three Presbyterian Congregations, St. Andrew's Church, Brock Street, and our own.

The refreshments were prepared by the female

portion of the congregation, and proved in quantity and quality every thing that could be desired. The speeches were short and to the point. They were agreeably interspersed with music, vocal and instrumental. In the vocal department we were much indebted to some of our Picton friends, who came down under the leadership of Mr. James Miller, to re-enforce our musical staff. In the instrumental department we were favored with the City Band, whose leader, Mr. Murdoch, is also a Free Churchman.

The interest was sustained to the last—and the influence exerted was salutary. Upwards of forty pounds were realized, after deducting expenses.

When writing, at any rate, it may be as well to mention that, on the first Sabbath of the year, we had a special collection for Congregational purposes and got upwards of forty pounds. For missionary and other purposes, ultra congregational, we have collected close on that sum since—making within two months, about £140 over and above the customary current collections.—The contributions of two little children in our Sabbath School, one seven and the other ten, are deserving notice as an example to others.—Their missionary boxes produced each during the year six dollars, making £3. The one six has been devoted to the Jewish, the other to the Foreign Missions of the Free Church. Are there not many little boys and girls in our church that might "go and do likewise?" I expect to have the pleasure of sending you soon, between three and four pounds from our Sabbath School for the Red River. It is of the utmost importance to encourage the development of a missionary spirit in the breasts of the rising race. May the anticipated visit of Dr. Duff have a powerful tendency in this direction!—*Com.*

CALLS, INDUCTIONS &c.

HAMILTON.—The members of Knox's congregation have lately given a cordial call to the Rev. D. Inglis of St. Gabriel Street Church, Montreal.

NASSAGAWAYA.—The Rev. A. J. McAulay has been inducted by the Presbytery of Hamilton into the pastoral charge of the congregation of Nassagawaya.

BARRIE, INNISFIL, AND ESSA.—The Rev. Robt. McKenzie, at a meeting of the Presbytery of Toronto, held on the 7th ult., declared his acceptance of a call from the united congregations of Barrie, Innisfil, and Essa. The Presbytery appointed his induction to take place.

Mr. McKenzie had also received a call from the congregation of Erin and West Caledon.

VANKLEEKHILL.—The Rev. Mr. Cameron has been inducted by the Presbytery of Montreal, into the pastoral charge of Vankleekhill.

ADDITIONAL LABOURERS.—We rejoice to know that there is a likelihood of several preachers being sent by the Colonial Committee. While we look to the College as our main dependence, and consider that our people should sustain it with this view, still the necessity is so urgent, that it is of the greatest importance that we should

have a supply from the old country. We are glad to understand that Joseph McKay, Esq., of Montreal, who has been a most liberal friend to the church in this way himself, has been pretty successful in raising a fund for the payment of the expenses to this country, of preachers selected and designated for Canada. We trust several will be forward in the course of the ensuing summer.

REV. DR. DUFF.

This distinguished missionary has met with a becoming reception in the cities which he has visited in the neighbouring union. His first public appearance was in Philadelphia. Here, on the night of his arrival, he was received at the house of a friend, by upwards of seventy ministers of different denominations. Dr. Duff delivered several most impressive and powerful addresses to crowded audiences. From Philadelphia he proceeded to New York, where he also preached and delivered addresses on the subject of missions. He also, while in New York, addressed the Young Men's Christian Association on a Sabbath evening, on the subject of Christian Education. The large place in which he spoke was crowded, not only with young men, but with divines, lawyers, professors, and even with some ladies. Dr. Duff proceeded from New York to Washington, where he preached in Congress Hall, on Sabbath, 19th ult.

Dr. Duff comes to Canada from Pittsburgh.—He will, God willing, be in Toronto to preach on Sabbath 9th. Before coming to Toronto, he will, if possible, visit Hamilton and London.—After preaching in Toronto on Sabbath 9th, he will (D.V.) address a meeting on the evening of Tuesday the 11th, on the subject of Christian Missions—a subject in which he feels so warmly interested. Arrangements are also being made for entertaining Dr. Duff at a large social meeting in St. Lawrence Hall on the morning of Wednesday the 12th. He will leave Toronto, by steamer, on Wednesday 12th, for Kingston and Montreal. At which latter place he will be in time to preach on Sabbath 16th. While in Canada East he will visit Quebec. From Montreal, he will proceed to Boston. One thing deeply to be regretted is, that Dr. Duff's stay is to be so brief. This, however, cannot now be helped. May his visit be productive of much spiritual good to the various evangelical churches in the country, and give a mighty impulse to the advancement of Christ's kingdom.

We cannot conclude without calling attention to the following contrast, so strikingly and graphically drawn by Kirwan. It is copied (slightly shortened) from the *New York Observer* :—

BEDINI AND DR. DUFF—A CONTRAST.—Who has not heard of Bedini, the Archbishop of Thebes,—the Nuncio of the Pope to Brazil, taking the United States on his way,—the spy and butcher of Bologna,—the Great Runaway! He came here a bad man, on a worse mission; a low creature, though a high ecclesiastic; with nothing to recommend him but his titles and feathers. In private, he was doing the work of him that sent him, the pope; in public, he was courting the dignitaries of the State, and the attention of the people. Scared, by some demonstrations made

by his own countrymen, and other foreigners, to testify their appreciation of his character, he passed incog from Washington to New York. *It is said* that he was concealed some days in the city; but, as the storm was thickening instead of passing away, he sent for the Mayor and implored his protection. *It is said*, that, moved by his awful terror and dread of assassination, the Mayor applied to the Collector for a vessel from the Revenue Service to carry him out of the city; but that the Collector declined to interfere. *It is said* that application was made to the Government for instructions in reference to the Latin priest, and that orders were sent to get him away as soon as possible, and at public expense. It is known that he went incog to Staten Island; that on the day of the sailing of the Atlantic he was sent on board an old Tug, the most unpretending that could be found, in order to avoid suspicion and expense, and placed on board the steamer; and that he took his departure as Nuncio from the United States to Rome, taking England on his way! Alas, poor Yonck!

If all this does not teach the Pope, and his priests, and their dupes, a lesson as to the state of American feeling, and the sentiments of its free people, on the subject of Popery, it is difficult to tell what can. It especially teaches them that no man, in whose skirts, or on whose hands can be found a spot made by the blood of freemen slaughtered because of even unwise efforts to obtain liberty, need expect to be otherwise treated than as a foe to humanity (by the free people of this land. If the Austrian Haynau could not live in England, how could the Italian Bedini hope to enjoy an ovation in the United States? But he hoped his embroidered vestment, and his pallium, made from "the wool of holy sheep," would screen him. But no; whilst in no country on earth are true ministers of religion more respected than with us; in no country on earth are priestly hypocrisies more detested. Hence, after his character became known, poor Bedini had to cover his tonsure, and to hide his long coat, and to put the crucifix that dangled on his breast in his pocket, and to put aside all his priestly regalia, lest they should attract attention to his person; and then steal away as a thief, from a country where he expected to be honored as a prince. And you might as well attempt to quell the swellings of the ocean as to attempt to prevent the rising of all free hearts against such a man. Thus the Mayor of Cincinnati has learned to his cost. But he is gone. We shall be glad to learn his reception at the Court of Brazil, now that he has taken the United States on his way.

As the steamer that was conveying Bedini from our shores was receding, another steamer might be seen approaching them, with a very different man on board. That man was Alexander Duff. His history is a brief but pregnant one. In his youth he devoted himself to God, and the cause of Missions. He left Scotland, his native land, for India in 1829, and was wrecked on the rocks of the Cape of Good Hope losing every thing but his Bible, which was found on the beach where it was washed by the waves. Nothing daunted he sailed thence for India, and in a fierce hurricane, peculiar to those latitudes, was again wrecked at the mouth of the Ganges; and only escaped with his life. He reached Calcutta, with his plans all formed, and with the fixed resolution to carry them out. It esteemed a fanatic at home, when Moderatism like a mountain of ice, crushed and chilled the heart of the Church of Scotland, he was received with marked coldness by officials abroad. One man only encouraged him, and he was a heathen, the famous Ramohun Roy. The young Missionary hired a small room, and commenced his great work with five heathen boys. Such was the small beginning of the Church of Scotland's Missions in India! That room grew into the famous College of Calcutta, now the light of India; and the five boys into fourteen hundred pupils.

This great Missionary, the Rev. Alexander Duff, is now in our country. He was landed on our shores just as Bedini had left them. He brought with him no letters from pope, prince or prelate. The fame of his labours and Christian virtues had preceded him. No Antonelli lauds his gifts and his virtues. He need no such doubtful praise. He is no Archbishop of tottering pillars, and crumbling walls, and piles of ruins, amid which the cornorant and the bittern, the owl and the raven hoot, and over which the adder and the serpent trail their slime. He comes not here on his way as a messenger from a doating tyrant in the old world to some other tyrant in the new. His hair is unshaven on his head. He wears no priestly vestments to catch vulgar eyes. He is simply a missionary who has spent most of his life among the heathen, and has come to tell us of the degradation, and the wants and the rising civilization of India. He is simply a noble, self-sacrificing Christian Minister, who has come with the greetings of Protestant Britain to Protestant America. Although a Scotchman by birth, we all claim him as a fellow citizen; although a Presbyterian in religion, we all claim him as a fellow Christian.

His life and labours are known to the world.—He has worn himself out in seeking to excite, not to suppress, free thought—to elevate, not, to depress the race; in seeking to teach the world that faith in Christ, not faith in the pope, is the way to heaven. No blood cries to heaven against him. No Scotchman will rise up, save to claim him as a countryman, and proclaim him "every inch a man." As he passes through the land, no mobs will meet him with effigies; no police will be needed to protect him; and if he rides not in the Mayor's carriages—if he sails not in a government steamer—if he is not feasted in a governor's house—if he is not paraded in secretaries' saloons in Washington, he will be welcomed as a Christian philanthropist of the highest stamp, by every Christian man from one end of the Union to the other.

And when his journeyings are ended, and the time for his return to his own land has arrived, he will need no protection from mayor or magistrate—he will need no tug to draw him from his concealment to a steamer in the bay, to avoid the hootings of the multitudes that would greet him if he went on board at the wharf. We will accompany him to the ship; we will give him our parting blessing, and receive his; and we will sorrow most of all that we shall see his face no more.

KIRWAN.

ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE

ROMAN CATHOLIC CHAPLAINS TO PRISONS.—A vigorous agitation is being carried on in Scotland, to prevent the proposal being carried through, of appointing Romish priests to be Chaplains to jails. It is to be hoped that the scheme will be abandoned.

DEATH OF REV. DR. BRUNTON.—Dr. Brunton, of Edinburgh, lately died at the advanced age of eighty-two, and in the forty-seventh of his ministry. Dr. Brunton was for many years one of the ministers of the Tron Church, Edinburgh, and Professor of Hebrew in the University. He was generally esteemed, and will be long remembered in Edinburgh, his native city, and the scene of his principal labours.

JOHN B. GOUGH.—Mr. Gough has been prosecuting his temperance labours with great success in the chief cities of Scotland. At Glasgow he addressed a company of 3000 ladies.

EXPENSE OF INTOXICATING DRINKS.—The total amount in value of intoxicating liquors consum-

ed in England, in 1850, amounts to £44,060,336, sterling—a sum approaching to the annual revenue of the kingdom. The total value of the like drinks consumed in Scotland, amounts to £4,033,813, or £1 8s. 4d. for each individual of the entire population.

GLASGOW MISSIONARY CHURCHES.—Active efforts are being made by several of the leading denominations to reach the outcast population in Glasgow, by missionary or territorial churches.—The Free Church has ten districts under the special charge of ten of the ministers with their sessions and people, in each of which, there is a mission station, and one or more missionary schools. In one station, that of East Gorbals, a congregation has been organized, and churches have been erected or purchased in several other districts. The United Presbyterian Church has four districts where missionary operations are vigorously carried on.

NATIONAL EDUCATION IN SCOTLAND.—This important question is still agitated in Scotland. A large meeting was lately held in Glasgow, in favour of a national system; and a meeting was held in Perth, in favour of the present system of Parochial Schools. The Lord Advocate has introduced his measure, according to which no religious test will be required from teachers. The superintendence will be in the hands of the Heritors and Ministers.

THE PRESBYTERY OF EDINBURGH AND UNIVERSITY TESTS.—The Presbytery of Edinburgh, in connexion with the Established Church, by a vote of 11 to 10, resolved to overture the General Assembly to use all their influence to have the late act rescinded.

SABBATH DESECRATION.—The subject of Sabbath observance and desecration is occupying the attention of not a few christian men. We find reference made to such forms of Sabbath desecration, as the following, viz:—Sabbath marriages, Sabbath funerals, Sabbath desecration in connexion with the press, and Sabbath desecration in connexion with elections, especially by Romish Priests in Ireland. We trust this important subject, in connexion with our rapidly increasing Railway system, will not be lost sight of in Canada.

MISSIONARIES TO AUSTRALIA.—Other three missionaries have safely arrived at Sydney, viz:—Messrs. Moir, Cameron, and Sinclair.

THE ARCHBISHOP OF ARMAGH.—The Rev. Mr. Williams, Warden of the College of St. Columba, in Ireland, an Institution mainly supported by the Archbishop of Armagh, was one of the Tractarian Committee by whom a protest against Bishop Gobat, the Evangelical and zealous Bishop of Jerusalem, was got up. The Archbishop remonstrated, and Mr. Williams vindicated his conduct and refused to resign his office in connexion with the College. The Archbishop withdraws his countenance and pecuniary support from St. Columba's College. The Archbishop of Dublin has acted with equal promptness towards one of the protesters in his diocese. It is to be regretted that the vigour and determination of the Archbishops of Ireland, are not manifested by the Bishops of England.

WAR IN THE EAST.—Strong detachments of British and French forces have been sent to the East to take part, if necessary, should require against Russia. A powerful fleet is also ordered to the Baltic. May God shorten the period of war and alleviate the evils attendant upon it, and overrule these conflicts of the nations for the furtherance of the gospel.

GAVAZZI.—Father Gavazzi has been addressing a crowded audience in Exeter Hall. He spoke of the Jesuits and the various means by which Popery was insidiously introduced into families.

THE NEBRASKA BILL.—This Bill, the effects of which will be to extend greatly, we may say indefinitely, the slave territory, has passed the Senate. We trust that it will yet be cast out in the house of Representatives. It shows the danger of concession. It is opposed by many who acquiesced in the Fugitive Slave Law. Petitions against the Bill have been forwarded, signed by a very large number of clergymen.

PROMISORY LIQUOR LAW.—A Prohibitory law is likely to be in operation both in the State of New York and in Pennsylvania.

NOTICES OF RECENT PUBLICATIONS.

SCRIPTURE NATURAL HISTORY; containing a description of Quadrupeds, Birds, Reptiles, Amphibia, Fishes, Insects, Molluscous Animals, Corals, Plants, Trees, Precious Stones and Metals, mentioned in the Holy Scriptures. Philadelphia: Presbyterian Board of Publication. 1854.

In the Holy Scriptures we find frequent reference to the natural productions of the land of Israel, and of oriental countries in general; and it is of great importance that the readers of the Bible should have some acquaintance with their characteristics and properties. It is the object and design of the work to direct attention to the natural productions of which we read in the word of God, and to give a succinct account of them. In this work we remark a happy union of the scientific and the popular. It is admirably adapted to give to students of the bible such an insight into its natural history, as may enable them to understand many allusions, and perceive the meaning of many passages, the full force and beauty of which they could not otherwise appreciate. It cannot fail to be a most useful aid to Sabbath-school teachers, and to readers of the bible in general.

THE WORDS OF JESUS. By the author of "Morning and Night Watches." New York: Carter & Brothers. For sale by D. McLellan, Hamilton.

This volume contains a series of meditations on some of the sayings of Jesus. These meditations indicate the deep piety and spirituality of the writer, and cannot fail to be comforting and edifying.

THE NEWS OF THE CHURCHES AND JOURNAL OF MISSIONS. Edinburgh: Johnston & Hunter.

This is a most interesting and valuable publication, presenting, as it does, an enlarged view of the state of religion, and the progress of the Church throughout the world. We doubt not it will be extensively circulated. We have transferred to our pages several extracts from the first number.

WHY WILL YE DIE? An Expostulation with Self-destroyers. By the Rev. W. J. McLeod. Philadelphia: Presbyterian Board of Publication. 1854.

This little book contains three chapters—the first entitled, "Why will ye die?" the second, "Tarn and live," and the third, "The Sinner's Friend." It is written in an earnest, and affectionate, and persuasive style. It is well fitted, by the blessing of God, and the application of the Spirit, to arouse sinners from their spiritual lethargy, and to lead convinced and enquiring souls to the Saviour, who alone can give them rest and peace.

IS YOUR PASTOR SURROTTED? An Address to the Churches connected with the Synod of Philadelphia. Philadelphia: Presbyterian Board of Education.

This is a judicious and well-written tract, showing the obligation of congregations to support their ministers, and setting forth this obligation on Christian grounds. It is a tract which might prove useful in many sections of the Church.

FAMILY PRAYERS. By the author of "Morning and Night Watches." New York: R. Carter & Brothers. For sale by D. McLellan, Hamilton.

Christians should learn to draw near to the footstool of their Heavenly Father, without the aid of set forms. But those who require or prefer such aid, will find in this manual very excellent forms of prayer. Indeed we have not seen many that we would, on the whole, prefer to them. The prayers are followed by a number of meditations on some of the promises of Scripture.

A GALLERY OF DECEASED MINISTERS. By Edward Barrass. Vol. 1. London: T. Holliday, and may be had of any of the Primitive Methodist Ministers.

This volume contains a number of sketches of deceased ministers of the Primitive Methodist Church. The ministers whose lives are described, appear to have been men of deep piety and of thorough devotedness to the service of their Master. The sketches are well written; and the book altogether is fitted to be interesting and useful, both to ministers and people.

ROME AND THE GOSPEL. By the Rev. James Morgan, D. D. Edinburgh: Johnston and Hunter. Belfast: W. McComb. 1854.

The above is the appropriate title of an excellent little volume, recently published by Dr. Morgan, the esteemed minister of Fisherwick Place, Belfast. It embraces a series of lectures, amounting to some ten or twelve, on the leading features of the Romish controversy, and differs from most of the treatises already extant on this controversy, in this respect, that while the usual method of treating the subject, has been to exhibit the errors of Rome, Dr. Morgan shows to a demonstration that there is "a more excellent way." Others have labored to show the errors of Rome. He shows the glory, and the grandeur, and the suitableness of the gospel, which as found in the Churches of the Reformation, is

God's own mode of saving sinners. Others assail the ramparts of error; he rears the impregnable walls of truth. Others, like Elijah, pull down the altars of Baal; he, like Elisha, endowed with a double portion of his Master's spirit, builds up the altar of the True God. We are glad to learn that Mr. Nuclear has made arrangements for importing a limited number of copies of this excellent work in spring.

MISSIONS OF THE FREE CHURCH OF SCOTLAND.

INDIA.

MADRAS.—We learn from the *Home and Foreign Record*, that another missionary, the Rev. James Miller McIntosh, has been ordained for this station, and has sailed for his destination. The Committee have since been enabled, by the liberality of a few christian friends, to make another appointment, and they have accordingly selected the Rev. Jas. Grant McIntosh. May these accessions to the missionary band be abundantly blessed for the conversion of souls. The following extract gives the pleasing intelligence of fresh additions to the Church at Madras:—

MORE BAPTISMS IN THE FREE CHURCH MISSION.—On Sabbath evening last, says the *Madras Athenaeum* of 17th November, a goodly number of Europeans and East Indians, and a great crowd of natives, Hindus and Mohammedans, assembled in the hall of the Free Church mission house, to witness the sacrament of baptism administered to three interesting Hindu young men. Before the administration of the ordinance, the Rev. John Anderson preached with his usual ability, solemnity and power. He selected as the topic of his discourse, the question addressed to Paul and Silas by the jailer at Philippi, as recorded in Acts xvi. 30, "Sirs, what must I do to be saved?"

At the conclusion of the sermon, Mr. Anderson proceeded to give some interesting details regarding each of the young men about to be baptized. He said that the eldest, a youth of twenty, R. M. Bauboo Naidoo, was one of the best monitors of the Free Church Branch School, Triplicane, under the able superintendence of Mr. Whitley, and had been for seven years in that school under Christian instruction. He had passed up through all the classes as a scholar, and for the last two years and a half he had given satisfaction by his efficient teaching of one of the higher classes. His mind had passed through various changes. Driven from Hinduism, he sought refuge in Deism; but finding no food for his hungering soul, he was further led to seek a Saviour who could meet his wants—Such an one he has now found in Jesus of Nazareth. Soobrayaloo, the next, a youth of nineteen, had been educated in a heathen school, but some time ago he came to study at Triplicane. The truth speedily began to dawn upon his mind, and by its persuasive power, he too had been led openly to confess Christ before his countrymen. Parthasarathy, also a youth of nineteen, had studied at Triplicane for upwards of four years. With him the process of conviction had been more gradual, but there were the best of all reasons for believing that in his case, as well as the others, conviction had passed into conversion.

PUNA.—We regret to have to announce that an event which has for some time been expected, has at last taken place at Puna. The Rev. Jas. Mitchell, the devoted missionary at that station, who has laboured for above thirty years in India, without interruption, has been obliged by sickness to return to Europe. He is now on his

passage homeward, and we are sure it will be the prayer of many that his health may soon be entirely restored. During Mr. Mitchell's absence his place will be supplied by his son and colleague, Rev. W. K. Mitchell, and Rev. Wizer Beg, a native preacher, aided by Rev. J. M. Mitchell, from Bombay.—*H. & F. Record.*

JEWISH MISSIONS.

PESTH.

Our readers will learn from the following extract, that the school at Pesh, which has been hitherto so much blessed of God, is still doing good service to the cause of truth, notwithstanding the continued and strenuous efforts of the enemy to arrest its progress and crush it entirely. The following letter to the Convener, is dated Pesh, 30th December, 1853:—

At the close of the departing year, I find myself induced to lay before you, dearest sir, a short and concise view of the little which, notwithstanding the many serious and painful losses we have suffered, and the seemingly invincible obstacles laid in our way, we have still been able to effect, through the gracious assistance of the Lord, for the spreading of the evangelical doctrine of salvation, and of Divine truth. My first step, to transmit to the government a written statement of the origin, object, plan, and regulations of our schools, was attended with such success, that the permission for the continuance of it was immediately granted by the ministry at Vienna. The importance, of this favourable decision of the government, and its salutary effects, we have had abundant opportunities to appreciate, whenever attempts were made by known or unknown persons to have the institution done away with. These attempts have been several times repeated in the course of the last two years. The Almighty gave us a little strength to withstand the wiles of the devil. But lately in the last days of November, such an attempt, but in a different shape, was made, and an order, apparently quite an innocent one, arrived from the government, the secret tendency of which was to undermine the foundation of our institution. A few days later, we were surprised by a visit of the Rev. R. Grant Brown, who, through God's grace, was able to spend three days with us. He, as also the Rev. C. Sch. and R.—S—, in A—, must have already informed you of all details. I hope that this now attack, however dangerous it may appear, will be defeated, and that the cause of the Lord will be victorious (Ps. cxviii. 16). Still, nearly two hundred Hebrew pupils do hear the joyful tidings of the birth and mission of a Saviour of sinful and lost men. A great many of them still attend the Sunday service, and pray in the name of Jesus, and praise and magnify the Lord. The Psalmist says, "Out of the mouth of babes and sucklings hast thou ordained strength." (Ps. viii). May the Lord strengthen us through his holy spirit, and may he enable us to withstand in the evil day! If we estimate the success of our instruction, and reading of the gospel, not by numbers, but by the sincerity of the heart,—and a few sincere believers are to be considered a greater gain than thousands who have only the appearance and the name—then we may rejoice in two awakened souls of the house of Israel, who are seeking after salvation. One I already mentioned last year, who was sent out of the country, without any fault of his own, but merely as being a foreigner. He is now returned, may now remain unmolested, and is even in better circumstances, as he got a good office in the Jewish community. His name is Jacobson. The other is a medical student, Zalkinskundl, brother of the teacher in our school. The daylight begins to shine brighter and brighter in their souls: A nearer acquaintance with, and

examination of the Scriptures will, with the help of God, guide them to the wished-for goal. Pray for these lost sheep of Israel, as also for us all who are so exposed to molestation and visitation. This concise statement is all I can give you, as the present circumstances do not allow of further details. My most cordial wishes for the new year are, that the beauty of the Lord our God may be upon you, and that he may establish the work of your hand upon you. And now, peace be to you all, and all the fathers and brethren in the Lord, from God the Father, and the Lord Jesus Christ. Amen.—Your most obedient servant,

ALEX. S. J. SAPHIR.

BRESLAU.

The Rev. Mr. Edwards, in recent letters, mentions the case of a Mr. Pick, formerly a school inspector and a preacher to the Jews.—Mr. Pick has, in the entire absence of human instrumentality, been led to recognize Jesus as the divinely appointed Messiah. He hopes to be made useful in turning his brethren according to the flesh from the kingdom of Satan into the kingdom of God's dear Son. In his latest letter Mr. Edward announces the baptism of Mr. Pick. On the occasion of his baptism, he addressed his brethren for more than an hour, setting forth the steps by which he had been brought to Christ.—May he prove a consistent and highly honored servant of the Lord Jesus Christ.

CAFFRARIA.

The following brief extracts from a letter of Mr. Govan's, will give some idea of the work in which the devoted missionaries in Africa are engaged:—

DISTRIBUTION OF LABOURERS.

To give you an idea of our Sabbath work, I may give the scheme of distribution of the different labourers here yesterday. My own part was to preach in Alice in the morning, and in the afternoon at the station; Mr. B. Ross in the forenoon at a Fingo location, seven or eight miles east of this, on the road to Burnhill, and at Alice in the evening; Mr. Laing in the forenoon at a Fingo location about ten miles S. W. of this, and in the afternoon to the Hottentots at the station; Mr. Weir at two Fingo stations east of this, the one about three, and the other about seven miles distant; while Mr. McDiarmid, it was understood, would supply the two Fingo locations here, in the midst of which, as I have already mentioned, it is intended that he be stationed. Heavy rain prevented the greater part of this plan from being executed.—But, except when some such hindrance occurs, all these services are kept up each Sabbath.

At the three of the Fingo locations there are members of the Church and catechumens. The whole number of native adult members in connexion with the stations is eighty-eight—thirty-two Kafirs—fifty-four Fingoes, and two Hottentots. Of the Kafirs, twelve are males, and forty-two females; the Hottentots are both females. There are twenty-eight catechumens, three Kafirs, and twenty-five Fingoes. Of these, one Kafir and ten Fingoes are males. There are sixty baptized in infancy, of whom two are adults.

SCHOOLS.

Besides the seminary, there are five schools connected with this station—one on the station, taught by a young man, a native, trained at the seminary—one at a Fingo location three miles west of this, taught by Miss Thompson, who is supported by the Ladies' Association in Glasgow—besides the three already alluded to as having

been recently commenced. It is intended also that a school be commenced at the Fingo location, where Mr. McDiarmid is to be stationed. The number in attendance at the different schools already in operation is upwards of 170, and there is reason to expect that this number will be greatly increased.

ELDERS AND DEACONS.

About a year ago, it was resolved fully to organise the church here. Accordingly, after the constitution of the church, and the nature of the offices of elder and deacon had been carefully and repeatedly explained to the members, they were called upon to elect two elders and two deacons,—one of each from among the Kafir members, and one of each also from among the Fingoes.

The choice was left entirely to the members, neither the missionaries nor their families even voting; and we have reason to be satisfied with their choice.

PRESBYTERIAN CHURCH IN IRELAND.

MISSIONS IN SOUTH AND WEST.

We doubt not many of our readers will be interested in the Progress of the Missions in the South and West of Ireland. The following letter which we copy from the *Missionary Herald*, gives a pleasing account of the progress of the good work in Kerry. May the efforts of our brethren in Ireland be more and more owned of God:—

KILLORGLIN, Co. KERRY,
Jan. 19th, 1851.

MY DEAR SIR,—

In compliance with your request, I send you the following particulars of the Kerry Mission. Its operations now extend over a circuit of about twenty miles. In this we have five preaching-stations, five daily-schools, and five Sabbath-schools. You are aware that the service, which, with the assistance of Mr. Dobbin, in whom I have found a faithful and valuable colleague, I conducted in Killarney during last summer for the benefit of tourists, the resident Scotch families, and others who chose to avail themselves of it, was discontinued at November, as the Methodists, after the lapse of a number of years, then resumed their service in their own chapel, in which we had been permitted for a time to worship, and we were unable to procure another place of meeting. We left Killarney in sadness, yet hoped for the day when we could, in comfortable circumstances, again proclaim the message of life in the midst of its thick darkness.

The Sabbath attendance at our various stations ranges from thirty to sixty. In the day-schools, from twenty to thirty-five. In some of the Sabbath-schools, the attendance is much larger than this. At our annual Sabbath-school examination, which was held a few weeks ago, there were upwards of one hundred and twenty children in attendance, whose answering on several books of Scripture was highly creditable to themselves, and satisfactory to the many visitors who came to witness it.

Besides, our schools are steadily increasing in numbers and influence. The Laham school, under Mr. Forsythe, has doubled the numbers it had six months ago. The same is true of the Callinacree Farm School, into which many Roman Catholics and Protestants are daily seeking admittance. The Milltown and Killorglin Industrial Schools are continuing to scavenge with no sparing hand numberless benefits and blessings on those who attend them, so that many who were cradled in want, and brought up in beggary, are now entirely supporting, not only themselves, but also their parents, in comparative affluence. The reformation which these schools has effected during the last two years on

the minds and manners, the conversation and conduct, the parents and homes of the children, is truly wonderful. And so much pleased is the rector of the parish with the working of the Killorglin school, that he has charged no rent for the school-house during the last eighteen months. I may mention, in passing, that the teachers and scholars of this school have presented nearly five pounds worth of work to the bazaar which Mr. D. K. Clarke is now getting up in aid of the Home Mission. For the benefit of this school, and the congregation which worships with us in this place on the Sabbath, we have, through their own and the aid of Mr. Melrose of Edinburgh, established a library here, which is highly prized: It is still the day of small things with our station and school at Ballymallis. Till last summer there was no Sabbath service, and no Protestant school in this parish, for at least twenty years. Since the month of July we have been working in it, but the opposition of the priest is so intense and protracted, that we have hitherto been able to make little way. He has often denounced the school and all connected with it, and has told his people that they needn't be very particular as to what sort of water they throw on the teacher, who frequently visits—amongst the cabins, and leaves tracts wherever they are acceptable. The rector and we preach alternately on the Sabbath in the school-house, and, I am sure, many of our readers would have stared had they seen my friend of the Establishment and me jointly conducting the service on Sabbath we happened to meet there at the same time. He read the lessons and prayers, and I preached. It surprised and confounded many Roman Catholics, who, coming out of the chapel, a short distance off, had congregated as usual around the door and windows of our house.—They saw and felt there was unity in true Protestantism. What a pity there is not more of this spirit in the Protestant Churches! In it Christianity would have an additional, and unanswerable argument with which to meet the gainsayer. May Christ's prayer soon be answered, "that they all may be one."

Such is our mission-field, its stations and schools. More minute details I must reserve for a future occasion. Something has already been done in this picturesque but Popish country—springs have been discovered and caused to flow in the desert—hearts that for years were insensible to aught have been softened by the tale of redeeming love—men who for years have lived in open sin, setting God, His laws, His Word, and His day at defiance, have been forced to cry out, "What must I do to be saved?" as our missionaries have spoken of the new birth, the judgment day, and coming wrath. The smile of independence has again been kindled, and homes, in which wretchedness and want had long reigned, now radiate with the blessings of industry, and rejoice in the consolations of the Bible.

Yet, a great deal remains to be accomplished. There are thousands around us who have no Sabbath, and no Bible, and no Gospel. There are thousands, too, who have no regular means of subsistence. Our desire is to bring some of these under Scriptural and industrial training, that, under God's blessing, they may be happy here and happy hereafter.

The mountains are being laid low, and the crooked made straight, and the rough places plain. It is only a few weeks since the inhabitants of Milltown witnessed a scene unparalleled in the history of Irish Popery. This was two Roman Catholics prosecuting their two priests for violently denouncing them at the altar,—because the one, a constable of police, had rendered us some service, and the other, a respectable young gentleman, ventured to be civil to us, and to have the hardihood to come and hear us preach. Anything to equal the violence and obscenity of the priestly harangues, as recorded and testified, I believe was never heard in a

court of justice. Several of the newspapers which published the trials, thought it necessary to translate some of the oratorical flowers into Latin. The case was fully proved, and the notorious Father Patt, with his coadjutor, has been bound over to keep the peace!

In the Killorglin parish, the people are strenuously opposing the detards of their priests, led on by one of its most respectable inhabitants.—Truly we live in altered times. Let us not be ignorant of their signs. But, in the binding of the priests, discovering mountains laid low, and in the struggles of the people an effort to make rough places plain, let us also endeavour to prepare the way of the Lord, and make straight in the desert a highway for our God.

I remain, yours faithfully,

W. INWICK.

Rev. G. Bellis.

CHINA.

The Rev. Mr. Medhurst, the well known missionary, writing in the *North China Herald*, gives an account of an interview which he had with a Canton man, who had been for some time a follower of Tao-ping-wang. This man, whom Mr. Medhurst regarded as trustworthy, gave a pretty full account of the religious belief and practice of the insurgents. He describes them as worshipping God every day, and before every meal, as renouncing lust, dishonesty, and also the use of opium, and regularly keeping the Sabbath. Mr. Medhurst says:—"What a moral revolution! to induce 10,000 Chinese, for months and years to give up opium, lust, and covetousness, to deny themselves in lawful gratifications, and what is dearer to a Chinaman's heart than life itself, to consent to live without dollars, and all share and share alike, braving death in its worst form, and persevering therein without flinching. There may be defective teaching among them, there may be errors of a greater or less magnitude; but if what is above detailed be true, or the half of it, it is confessedly a moral revolution, it is the wonder of the age."

The Rev. Mr. Johnson, of the English Presbyterian Mission, gives in the following sentences, his first impression of China:—

All the missionaries assure me that there is a great and growing improvement in the state of feeling in Canton. They can get houses quite away from the factories, and in respectable neighbourhoods. I lived with two Methodist brethren, who have secured a good house in the centre of a dense population, more than a mile from the factories on one side, and another of their Society has got another a mile on the other side. It is true that the Chinese threatened to come and take the roof off their house if they did not leave, but they have not attempted to put their threat into execution; and the landlord of the other house has been threatened, and is now obliged to hide himself; but the opposition proceeds from mere party spite, and at the very time they are trying to put the "Fan River" out of one house, he has the offer of another in the same street. I am happy to say, the Consul is determined that the house shall be retained at all risks, and if only needs a little firmness to ensure success in the plans now adopted for securing houses for Europeans in eligible situations.

In going about this town I met with none of that insolence I expected. I went about at all hours, and in all parts, outside the walls, and never had the slightest rudeness shown me,—scarcely even heard an improper word; and

when any one did call out any thing wrong, it was from the interpretation of my friends. I learned its import, not from the tone in which it was used. When they call us foreign devils, they think just as little of Satanic agents as we think of angels when we call them "celestials;" and when they call out, "Cut off his head," or "Knock him down," it is generally with a laugh, and from their looks you might almost suppose they were paying you a compliment.

I had the pleasure of meeting all the missionaries now in Canton, and greatly enjoyed the short stay I made, which was long enough to allow me to see most of their operations; and pleasant it was to hear the gospel from the lips of a Chinaman, even when to me it was a strange speech—by the fifty or sixty who were present he was evidently understood—and to see Dr. Hobson administering relief to the sick with a kindness of manner which could only be learned from his Divine Master; and I could not but hope it might lead these poor heathens to learn something of Him who, when on earth, "went about doing good." Leang Afa, who assists Dr. Hobson, has preached for thirty years, and is an ordained minister of the London Missionary Society.

RELIGION ON THE CONTINENT.

FRANCE.

The great topic of the day amongst the Christians of France is *religious liberty*. There have been, during the last few months, so many encroachments upon it from the local authorities, and they have presented themselves under such various forms as to make the most incredulous admit at last that they can scarcely be isolated facts, the result of local tyranny and hatred to evangelical truth,—but that they must originate with the Government itself, which appears desirous of favouring the Vatican, wherever may be the declaration of the Emperor to the contrary. In the Established Reformed Church, as well as amongst the Independents, the Methodists, and the Baptists, places of worship have been closed by authority, some of which have been peaceably used for nearly ten years, as at Villefavaril, whilst others had just been dedicated, as at Alençon. Evangelical schools have been prohibited, under pretence that they would foment discord; and, in one case at least, the rector of the academy has endeavored to impose a Romish teacher on a village where there was not a single Roman Catholic; and if he has failed, it is only because the teacher he sent could find no schoolroom, not even lodgings. Pastors have been refused liberty to distribute the Word of God and religious tracts, even amongst their own people, unless they first procure a certificate of good morals from the Mayor, swore an oath of allegiance to the Prefect and thus obtained a bookseller's license. Lastly, law-suits have been instituted against faithful and peaceable ministers, who have been fined for the sole fault of preaching the blessed gospel, without having first received leave to do so from the Prefect of the department.

What is to be done in this emergency it is difficult to say. Some of the Consistories of the Reformed Church have sent protests to the Emperor. But there are no means of enlightening the public, for the press is gagged, and no later than last week, the editor of *L'Espérance*, a religious paper devoted to the interests of evangelical truth in the Established Protestant Churches, received positive orders to give up commenting on and even publishing the decisions and protests of the Consistories relating to religious liberty, since whatever referred to the Government was of a political nature, and could find no place in a religious paper which had not sent in, before it was started, the security of £1600 required from every political sheet.

However, there is more liberty of the press in other countries, so that these facts can be pub-

lished. The English papers have already made known some of them, and I have just seen a copy of a resolution relating to religious liberty here, which the Committee of Council of the Evangelical Alliance in London intends to publish shortly. May the intelligence obtain for us, French Christians, a share in the prayers of our brethren, that we may be directed by the Holy Spirit in our difficult and trying circumstances!

It is pleasing to know that there is a much brighter side to this picture, and that if difficulties are numerous, still the Word of the Lord mightily prevails. An increase in the sale of Bibles and Testaments, and of Religious tracts; numerous calls from different parts of the provinces for ministers, evangelists, and colporteurs; extensive revivals in various localities; almost everywhere a greater eagerness to hear the Word of God; such are a few of the facts which prove that the Lord is with us, whilst they afford a satisfactory explanation of the perfect fury manifested against us by the Romish clergy, who are more powerful than ever, it is true, as to externals, on account of the help the State affords them, but they well know that they are nevertheless rapidly losing their hold on the minds of the people.—*The News of the Churches.*

GENEVA.

The correspondent of the *News of the Churches* mentions the following as forming the more important ecclesiastical elements of Geneva, that small but most powerful centre of religious influence:—

First in chronological order is the old Genevese Protestant body, that body which in course of time has preserved nothing of Christianity but a name; which has repudiated all doctrines held as essential by faithful churches, and which steadily opposed all manifestation of a new life, in the hope (how vain!) of repelling the tide as it began to flow in upon them. Thus they acted as long as they had power. Those are the men who dismissed from their charges Drs. Malan and Gausson, who suspended Dr. Merle D'Aubigné and others. They are still much what they were thirty years ago. Their acts are neither repealed nor disavowed. Many of them have died; several still remain, compelled by stress of circumstances, to a moderation which they never knew as long as power was in their hands.—They are the *caput mortuum* of the religious community; the dregs that no fermentation has been able to transform or assimilate. The times are against them, they keep quiet; they stand by the roadside, a mile stone of the past, grey, mossy, and unmoved—showing what progress has been accomplished elsewhere, since the days when theirs was the general law.

Next in order we find a double element, the Roman Catholic and the Evangelical. Up to the time of the French invasion (1793), the Roman Catholics were strangers in Geneva; they resided there upon sufferance, and no Romanist could be a citizen. The French rule introduced a new state of things. The Romanists made great inroads, and by the political arrangements consequent upon the fall of the French Emperor, several thousands of them became citizens, to the great satisfaction of most of the old Protestant clergy, who, with a simplicity hardly to be expected in them, anticipated an easy conquest. "They will melt before us as the snow before the sun," said one of them. But the snow has not melted, for the sun had lost its heat. The infidel church has to this day "the thorn in its eye."

Yet the merciful God has not forsaken the land where in former days he had placed a pavilion for his glory. About the time when Popery took its long-coveted stride into Geneva, a new life was poured out, and a new people

was raised to the Lord. In the most literal sense of the promise, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him; for the only availing obstacle to the progress of Popery, the only engine to batter it down, is the Evangelical doctrine, in our age as in the age of the Reformation. The principles of this Evangelical body, and its active energies, are sufficiently known to your readers to require no explanation. They have raised successively three Evangelical congregations in Geneva, and their missionary zeal is known in all the churches by the labours of the Evangelical Society, and other signs of a working faith.

Fourth and last, I must point out another tendency, comprehending a great portion of the laity in the national church, and a number of its younger ministers. It is nameless as a sect, and has even some pretensions to be the national church of Geneva itself. This shade of religious profession I may call, for distinction sake, *Latitudinarian*, remarking, however, that it is an *ascending* not a *declining* tendency; on which account, there is a great difference between them and the first-mentioned party. There is some hope of them, whilst of the others there is none. They are zealous, active, stirring—such is their principal feature, for there is no standard of doctrine amongst them. They have renounced the old shrivelled system of logical Unitarianism;—some from a religious feeling, some from other motives. Their banner is nationality—their main lever, patriotism. They identify the Genevese with the Protestant cause, and set both in array against Popery. This party, to a certain extent, arose out of the jealousy excited by the Evangelical body. Of course, that is not acknowledged; their operations speak for them.—They have youth, fire, and talent. They really do much in their own way; which, however, is not ours. Whilst they endeavour to work upon the feelings and to avail themselves of a variety of means, we hold that the one principle of the orthodox Christian faith, implying first and foremost the belief in the divinity of the Son and of the Holy Spirit, is the only true power to produce a real conversion and a pious life. Yet, externally at least, their efforts are not without success. Such is the reception of thirty-nine proselytes from the Church of Rome. Such, again, the late opening of a Protestant place of worship which created a disturbance in a Romanist parish of the canton. A mob assembled, sufficiently keen for its diminutive numbers; the service was interrupted, the meeting broken up, the ministers roughly handled, and the Protestants called "momiers"—a name to which they certainly had no claim. However, the Government took it up as a case of religious liberty; on the following Sabbath, order was protected by the presence of armed police, and all passed off quietly. It is worthy of remark, that the two members of Government who are Roman Catholics were the most decided for the protection of Protestant rights.

ITALY.

In several places in Italy, the good seed is beginning to germinate, notwithstanding the blighting and chilling influence of Popery, which has so long reigned in that interesting land. The correspondent of the *News of the Churches*, after mentioning the progress of the gospel at Turin goes on to say:—

Another very important position is Nice,—where M. Malan is now labouring. Service is conducted both in French and Italian, and schools have also been established. I trust that ere long the Vaudois Church will have made good its position in that place also. There are other important points, such as Pignerol and Favale, where considerable progress has been made, and chiefly through the agency of the Waldensian

Church. It is needless to say that the organs of the Papacy have raised a cry against the Sardinian Government, which tolerates this progress of the gospel within its bounds; but that Government has entered on a path from which it manifests no disposition to retire, and even if it were disposed to do so, the people are making progress in the right way. The late elections have issued in the triumph of the Liberal party; and the Papal Court, that never yields except on compulsion, has shown a disposition to make concessions. The number of festivals has been reduced to ten, which is truly extraordinary in Italy, and the Pope has solemnly sanctioned this reduction, while the other Italian states are still bearing the burden of their innumerable saints' days. Piedmont was formerly one of the most bigoted states in Italy, but the principles of civil and religious liberty have made such progress since 1818, that people are beginning to calculate how many years will be required to make it a Protestant kingdom. Only the grace of God can do this; but the progress in right principles, and in national prosperity at the same time, contrasts singularly with the miserable condition of Central and Southern Italy.

In the meantime, even Rome is beginning to make some progress. The city has been at length lighted with gas in the principal streets, and the enlightened Romans have been astonished beyond measure. Heretofore Rome was the most miserably lighted of all cities, the lamps being "few and far between," and in some streets in distant parts of the town the only light came from a candle burning before some image of the Madonna. Whether this lighting of Rome with gas be ominous of a higher enlightenment, I cannot say; but there is no doubt that Rome is peculiarly jealous of all new ideas. Old Pope Gregory would not allow an Arnot's stove in the City of the Church, and he never would hear of railways. There are no railways till this day in the whole Papal territory, though some lines have been contracted for. The Pope will be compelled to employ English, or at least French engineers, should the lines ever be finished. All the engineers on the Tuscan lines are English. If she had no other enemies, Rome would have some difficulty to maintain her position against railways and gas!

SABBATH SCHOOL LESSONS.

Second Quarter--1854.

- No. 1. Birth of John the Baptist announced, Luke i. 5, 22.
2. Birth of Christ announced, Luke i. 26, 38.
3. Birth of John the Baptist, Luke i. 57, 79.
4. Birth of Jesus Christ, Luke ii. 1, 14.
5. Simeon's reception of Christ, Luke ii. 21, 35.
6. Wise men from East, Matt. ii. 1, 12.
7. Slaughter of Infants, Matt. ii. 16, 23.
8. The child Jesus with the doctors, Luke ii. 40, 52.
9. Preaching of John the Baptist, Matt. iii. 1, 12.
10. Baptism of Christ, Matt. iii. 13, 17.
11. Temptation of Christ, Luke iv. 1, 13.
12. Baptist's Testimony to Christ, John i. 19, 29.

NOTES ON SABBATH-SCHOOL LESSONS

Second Quarter--First Month.

No. 1. Birth of John the Baptist announced, Luke i. 5, 22. Herod surnamed the great—David divided priests into 24 courses, that of Abia the eighth—i. Chron. 24, 10. Zacharias and Elizabeth righteous in sight of God, who seeth heart, and blameless before men, yet not absolutely perfect, verse 20. While engaged in public worship receive welcome news—motive to attend house of God—Psalm lxxxiv. 10.—Spirit of prayer should pervade congregations. John signifies grace of God—This child to be source of joy. Many of grief—To be a total abstinence from

wine and strong drink. Happy for world if this were universal practice Prov. xxiii. 31. Is. v. 11. Rom. xvi. 21. Gabriel the same who appeared to Daniel (Dan. viii. 16.) and afterwards to Mary. Uebelief a sin.

No. 2. Birth of Christ announced, Luke i. 26, 38. Galilee northern part of Palestine. Nazareth west of recent Tabor. Mary and Joseph of house of David and tribe of Judah. Jen. xlix. 10. Ps. lxxxix. 3, 4.—Mary at first troubled, so we often misinterpret God's ways—Jesus means saviour, for Christ saves from punishment and power of sin—Christ called son of God, because of the same nature, the express image of, and equal unto Father John x. 30. Heb. i. 3. John v. 18.—Christ reigns as king over house of Jacob which is his church—He subdues sinners to himself, rules them and conquers enemies—His mediatorial kingdom everlasting—Nothing impossible unto God which does not imply contradiction, or which is not inconsistent with his holiness—Contrast faith of Mary with unbelief of Zacharias.

No. 3. Birth of John the Baptist, Luke i. 57, 79. God faithful in fulfilling promises—notwithstanding unbelief of some, Rom. iii. 3, 4.—neighbours should rejoice in each other's joy as well as sympathize in each other's sorrows—circumcision of infants shows that they may be interested in covenant blessings—Baptism, as the circumcision of Christ, may be administered to infants—In naming child, parents disregard custom and obey God—we should in similar cases, fear God rather than comply with common practice—writing-table, a small board covered with wax—Speech restored, what a blessing to be able to speak and yet it might be well for liars and swearers that they were dumb—It is a good thing, like Zacharias, to praise God—Christ a prophet, enlightens by his word and spirit—Salvation extended to Gentiles as well as Jews—without gospel, sinners are in shadow of death—Send gospel therefore to heathen.

No. 4. Birth of Jesus Christ, Luke ii. 1, 14. Cæsar Augustus, Emperor of Rome—all the world, the Roman Empire—Jewish register accurately kept till time of Christ—Bethlehem the city, where was the inheritance of David's family—Providence fulfils Prophecy in birth place of Christ—Micah v. 2.—In the Inn, no room for friends of Christ—unhappily too much so still—Humiliation of Christ, in being born of a woman, although everlasting father—cradled in a manger though creator of the universe—What wonderful love to sinners. Contrast interest of angels in appearance of Christ with indifference of men—Work of Christ equally glorifying to God and beneficial to men.

WHAT IS VIRTUE?—To a student who put this question to the late Dr. Archibald Alexander, his simple and admirable reply was, "Virtue consists in doing our duty in the several relations that we sustain, in respect to ourselves, to our fellow-men, and to God, as known from reason, conscience, and revelation."

CENSUS RETURNS OF RELIGIOUS WORSHIP IN ENGLAND.

The official report by Mr. Horace Mann, on the returns obtained at the recent census in 1851, regarding the state of public worship, and the religious condition of England and Wales generally, is both a most interesting and most instructive document. The returns hitherto published relate only to England and Wales; but those which have reference to Scotland and Ireland are in preparation.

The following Table, giving the estimated number of persons who were in attendance at the churches and places of worship of the different bodies, on the Census-Sunday (March 31, 1851,) presents a comprehensive view of the relative numbers of the different denominations:—

DENOMINATIONS.	Estimated Total Number of Attendants.	Proportion per 1000.	
		Of the Population.	Of the Number of Attendants of all Denominations.
<i>Protestant Churches—</i>			
Church of England.....	3,773,474	210	528
Scotch Presbyterians—			
Church of Scotland ..	8,712	1	1
United Presby'n Church	23,207	1	3
Pres Church in England	28,212	2	4
Independents.....	793,142	44	109
Baptists—			
General	12,223	1	2
Particular.....	471,283	26	65
Seventh Day.....	52		
Scotch	1,246		
New Connex'n General	40,627	2	5
Undefined	63,047	4	9
Society of Friends.....	18,172	1	3
Unitarians	37,156	2	5
Moravians.....	7,361	1	1
Wesleyan Methodists—			
Original Connexion...	907,713	51	125
New Connexion.....	61,319	3	8
Primitive.....	266,555	15	37
Bible Christians	32,612	2	5
Wesleyan Association.	56,430	3	8
Independent Methodists	1,659		
Wesleyan Reformers...	53,491	3	7
Calvinistic Methodists—			
Welsh Cal. Methodists.	151,046	8	21
Lady Huntingdon's Con.	29,679	2	4
Sandemanians	587		
New Church.....	7,082	1	1
Brethren	10,414	1	1
Isolated Congregations ..	63,572	4	9
Lutherans	1,284		
French Protestants.....	291		
Reformed Church of the Netherlands	70		
German Protes.Reformers	140		
<i>Other Christian Churches.</i>			
Roman Catholics.....	305,393	17	42
Greek	240		
German Catholics	567		
Italian Reformers.....	20		
Catholic and Apostolic Church.....	4,908	1	1
Latter Day Saints	18,600	1	3
Jews	4,150		
Total.....	7,261,032	405	1000

It thus appears, that of the 17,927,609 persons who form the population of England and Wales, the services of the Established Church were attended, on the 31st March, 1851, by 3,773,474, and those of all the other bodies put together, by 3,487,558,—being in all, 7,261,032. Besides many other results, these figures bring out the melancholy fact, that on the most favourable supposition, 5,258,294 persons, able to attend religious worship, once at least, neglected to do so on the Sabbath in question, and probably neglect to do so habitually. This number represents a population considerably larger (because including children, &c.) living, we fear, in a state of practical heathenism; it shows that fully one-third of all England is not even nominally Christian; and proves that there is yet need of the most gigantic efforts to reclaim the waste places of the land.

Mr. Mann's Report is preceded by a historical sketch of the different religious denominations in England. His remarks on these, as well as his tables and calculations, appear for the most part to have been well received; the chief exceptions

that we have remarked, being the cases of the Wesleyan Methodists and the Roman Catholics. The former object to some of his statements regarding the specific principle of the various bodies known as Methodists; the latter are evidently chagrined at the poor figures which they seem to cut, notwithstanding all their recent boasts of extraordinary success and progress in England. Some of the explanations, which their organs have put forth are positively false—others are absurd. On the one hand we have seen it alleged that no allowance is made for those who attend early masses, while not only is the opposite the case, as stated again and again by Mr. Mann, but in most instances the numbers returned, as attending at the morning services in the Roman Catholic chapels, are much larger than the accommodation provided in the chapels. The total number of sittings in Roman Catholic chapels is 161,684, and the total number of persons in attendance at the morning services, 210,796. On the other hand it is asserted that there are whole streets of Roman Catholics, who attend mass but once or twice in a month or six weeks, and possibly the Census-Sunday might not have been the day on which these pious and devoted children of Mother-Church take their half-hour of religion? We should add, that the Church of England do not seem quite satisfied with Mr. Mann's returns, and some of their organs (e. g., *The Guardian*)—accuse him of being more friendly to the other denominations than to the Church.

The following, on the state of Presbyterianism in England, is from Mr. Mann's Report:—
"The National Church of Scotland has three Presbyteries in England, that of London, containing five congregations; that of Liverpool and Manchester, containing three congregations; and that of the North of England, containing eight congregations.

"Various considerable secessions have from time to time occurred in Scotland from the National Church, of bodies which, while holding Presbyterian sentiments, dissent from the particular mode in which they are developed by the Established Kirk, especially protesting against the mode in which Church patronage is administered, and against the undue interference of the civil power. The principal of these seceding bodies are—the United Presbyterian Church, and the Free Church of Scotland—the former being an amalgamation (effected in 1817) of the Secession Church (which separated in 1732) with the Relief Synod (which seceded in 1752); and the latter having been constituted in 1813.

"The 'United Presbyterian Church' has five Presbyteries in England, containing 76 congregations, of which, however, 14 are locally in Scotland, leaving the number locally in England, 62.

"The 'Free Church of Scotland' has no ramifications, under that name, in England; but various Presbyterian congregations which accord in all respects with that community, and which, before the Disruption in 1843, were in union with the Established Kirk, compose a separate Presbyterian body, under the appellation of the 'Presbyterian Church in England,' having, in this portion of Great Britain, seven Presbyteries and eighty-three congregations."

PROGRESS OF TEMPERANCE.

It gives us sincere pleasure to hear of the vigorous and enlightened efforts which are being made in various quarters to put down the demoralizing traffic. We find many however who are opposed to prohibitory legislation and who are even ready to deny the beneficial results of such legislation in those places where it has been tried. We would recommend to the calm and unprejudiced consideration of such

persons, the following apparently impartial testimony of Bishop Burgess of Maine. In reply to a friend residing in another State, who had requested his testimony to the effects of the prohibitory Liquor Law, Dr. Burgess writes as follows:—

REV. AND DEAR SIR,—To your queries I reply briefly in their order.

Q. 1.—*Did this Prohibitory Law originate in the scheme of politicians for other purposes, or did it stand in the Legislature upon its own merits?*

A. I have very little knowledge of the operations of politicians among us; and undoubtedly, individual leaders or others, members of parties, may have been influenced by their political interests in sustaining or opposing this measure.—But I suppose that, beyond all question, the law originated with persons who were solely concerned for the suppression of intemperance; and that it was passed only because it was believed to be demanded by a great majority of the people, for its own merits.

Q. 2.—*Has it justified the expectations entertained of it by its friends at the time of its passage?*

A. What were the actual anticipations, I cannot venture to say; but every reasonable expectation must have been more than satisfied.—Whatever it is in the power of the prohibitory law to accomplish without extreme severity or inquisitorial scrutiny, this law has generally, in my opinion, accomplished. Those who are bent upon obtaining liquor, can and do succeed; but it has ceased to present an open temptation; the young are comparatively safe, and all the evils of public drinking-shops and bars are removed, together with the interests of a large body of men in upholding them for their own pecuniary advantage.

Q. 3.—*Has there been any reaction in public opinion, so as to induce the belief that at a future day it might be repealed?*

A. In my opinion, quite the contrary. Should the law be repealed, which seems in the highest degree improbable, it will be the result merely of political arrangements; but I do not believe that any political party would venture on a measure so hazardous to its own prospects. Undoubtedly many discreet and conscientious persons saw strong objections to some features of the law, and still feel their force. But multitudes who doubted the expediency of adopting it, would, I believe, regret and resist its repeal.

Q. 4.—*Has the law been generally executed, and the amount of intoxication been specially diminished in the State in consequence?*

A. The law has been, I believe, generally executed, though not everywhere with equal energy; and the amount of intoxication has been, in consequence, most evidently, and even I think, I may say, wonderfully diminished.

Q. 5.—*Has the health, wealth, morality, and general prosperity of the State been apparently promoted by it?*

A. Unquestionably.

Q. 6.—*Has the law been found in its operation to be oppressive to any citizens not guilty of its violation?*

A. So far as I know, not in the least. In thus answering your enquiries, I would avoid everything like the intrusion of an opinion respecting the practicability or wisdom of such a measure elsewhere. I never appeared here as its public advocate; and I am not blind to such arguments as may be urged against legislation, which, though it is peculiarly humane in its operation upon persons, is so sweeping with reference to things. Nevertheless, I am most devoutly grateful for the practical working of the law; and believe that to every family in Maine it is of more value than can be easily computed.

I am, very faithfully, your friend and brother,
GEORGE BURGESS.

REV. C. W. ANDREWS, D.D.

SELECTIONS FOR THE YOUNG.

THE BOY AT THE MAST HEAD.—"The Cornelia was a good ship," said one of the West India Chaplains; "but at one time we feared that she was on her last voyage. We were but a few days out from the harbour, when a severe storm of five days overtook us.

"I must tell you of a feat performed by a sailor boy at the height of the storm. He was literally a boy, and far better fitted for thumbing a spelling-book than luting a sail in a storm. But his mother was a widow, and the boy had to earn a living for himself and his mother. The ship was rolling fearfully. Some of the rigging got foul at the mainmast head, and it was necessary that some one should go up and put it right. It was a dangerous job. I was standing near the mate, and heard him order that boy to do it. He lifted his cap, and glanced at the swinging mast, the boiling, wrathful sea, and at the steady, determined countenance of the mate. He hesitated in silence a moment; then rushing across the deck he pitched down into the fore-castle. Perhaps he was gone two minutes when he returned, laid his hands on the ratlines, and went up with a will. My eyes followed him till my head was dizzy, when I turned and remonstrated with the mate for sending the boy aloft. He cannot come down alive. Why did you send him? 'I did it,' replied the mate, to save a life. We've sometimes lost men overboard, but never a boy. See how he holds like a squirrel. He is more careful: he'll come down safe I hope."

"Again I looked till tears dimmed my eyes and I was compelled to turn away, expecting every moment to catch a glimpse of his last fall.

"In about fifteen or twenty minutes he came down, and, straightening himself up with the conscious pride of having performed a manly act, he walked aft with a smile on his countenance.

"In the course of the day, I took occasion to speak to him, and asked him why he hesitated when ordered aloft. 'I went, sir,' said the boy, 'to pray.' 'Do you pray?' 'Yes sir; I thought that I might not come down alive, and I went to commit my soul to God.' 'Where did you learn to pray?' 'At home: my mother wanted me to go to the Sabbath-school, and my teacher urged me to pray to God to keep me; and I do.'—'What was that you had in your jacket?' 'My Testament, which my teacher gave me. I thought, if I did perish, I would have the word of God close to my heart.'—*Youth's Visitor.*

NEVER GIVE UP.

"Never give up," 'tis the secret of glory,
Nothing so wise can philosophy preach;
Think on the names that are famous in story,
"Never give up," is the lesson they teach.

How have men compassed immortal achievements?
How have they moulded the world to their will?

'Tis that midst dangers, and woes and hereavements,
"Never give up," was their principle still.

As soon as we read these lines it occurred to us that some might think they were advised to stick to every thing they had said or done; and this would be very bad advice. So we took up a pen and wrote the verse below.

"Always give up, when you know you are wrong."

This is the doctrine the Bible doth preach,
He who is right is the only one strong;

All good men and brave will this lesson teach,
Better die than do wrong, come whatever may.

Stand up for the truth till you conquer or fall,
There is strength in the right, whatever men say,
And one of these days it shall reign over all.
—*Youth's Visitor.*

CONTRIBUTIONS RECEIVED BY THE UPPER CANADA BIBLE SOCIETY, TO 7TH MARCH, 1854, TOWARDS THE "JUBILEE FUND" OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

Amount already advertised.....	£335	1	4½
Collection, S. S. Children, Free Presbyter'n Church, George Street, Toronto, Rev. R. Irvine	12	16	3
Do. S. S. Children, Cong'l Church, Unionville, Markham,	0	13	2½
Do. Wes'n Church, Proton Mission, Rev. S. G. Mandsley, Markham Branch Bible Society, China.....	1	16	3
Do. Collection, Congregational Ch., for China, £2 0 0	3	0	0
Do. do. Juvenile, do. do. 0 3 10½			
Do. do. Wesleyan Church, do. do. 0 18 0			
Do. do. Master E. Wilson, do. do. 0 1 10½			
Richmond Hill Branch Bible Society, for China	3	3	9
Eramosa Branch Bible Society, do. £1 18 9	4	3	4
Do. do. for Ireland.....	1	18	9
Collected by the children, Union S. S., Eramosa, for China, Do. Eliza Hunter, Orillia, per T. Dallas, Esq., for China	£0	11	6
Do. Henry Hunter, do. do. 0 3 9			
Do. Isabella Wilson, do. do. 0 18 6			
Do. Miss Wilkins, do. do. 1 13 3			
Do. Catherine McKinlay, do. do. 0 10 10½			
Do. Jane McKinlay, do. do. for Prisons.....	0	17	7½
Do. Fanny Ardagh, do. for Ireland, £0 3 1			
Do. John Movrish, do. do. 0 9 10½			
Do. Master James Sanson, Toronto	0	12	11½
Collection, U. P. Church, Warrensville, Rev. J. Logie	0	7	6
Do. do. Brucefield, per do. £2 15 0	4	5	0
Do. Wesleyan Methodist S. S. Children, Adelaide Street, Toronto, Million Testament Fund.....	3	1	4
Sundry collections, Town of Chatham, per Rev. A. McColl, Collection, St. Paul's Church, Norval, per Rev. Thomas W. Marsh, for China.....	7	0	0
Niagara Branch Bible Society, Million Testament Fund ... Donation, Rev. A. J. Jupp, Pine Grove, Vaughan, per M. A. Christie.....	1	18	1½
Additional, Congregational Church, Whitby, per Rev. J. T. Byrne, Mission Fund.....	5	0	0
Collection, U. P. Church, Ayr, Mr. Robt. Black	1	5	0
Do. Sabbath School children, Nassagaweya, ... £2 0 0	0	2	6
Do. Methodist New Connexion, do. ... 0 10 0	4	0	0
Collection, W. M. Church, Paris, Rev. Joseph Shipley.....	2	10	0
Do. W. M. S. School children, Thorold, China, £3 10 0	1	15	0
Do. do. special efforts, India; 3 10 0			
Do. Congregational Church London	7	0	0
Do. St. Andrew's Church; do. £1 12 10			
Do. St. Paul's Church; do. 12 7 6			
Do. Scotch Church, Dorchester, for China	7	15	0
Do. S. S. children, St. Andrew's Ch., do. 0 18 9			
Donation from two lads, do. 2 0 0			
Collection, Meth. New Connexion Church, London.....	0	2	6
Do. Methodist New Connexion, Townships of Hullet and Morris, per Rev. T. O. Adkins.....	3	2	6
Do. Wesleyan M. S. S. children, Yorkville.....	1	0	0
Do. Free Church, Eldon and Mariposa; per Rev. W. Reid, for China	1	16	9
Do. Congregational Church, Brantford	4	0	0
Do. Farningdon Church, near Brantford, for Million Fund; 13 5 6			
Do. School-house, Lower Nicol; per Rev. J. Middleton, for Million Fund.....	£3	3	10½
Do. Wes. Ch., Elora, Rev. J. Armstrong; do. 1 0 11½			
Do. Do. S. S. children do. 0 12 3½			
Do. Free Church, Elora, Rev. G. Smellie, do. 1 2 2½			
Do. U. P. Church, do. Rev. J. Duff, do. 4 10 0			
Do. Do. S. S. children, do. do. 1 0 0			
Do. W. Methodist, Township of Peel, per Rev. E. Adams.....	0	16	6½
Donation, Rev. J. W. Smithurst.....	0	10	0
Do. George Barron, Esq.	1	0	0
Do. Mr. David Berkendalo	0	5	0
Do. Three Sisters	0	3	9
Do. Cash	0	0	4½
	14	5	0

Do. from two young friends, Toronto.....	0	1	3
Collections at St. Thomas, for Million Testament Fund ...	25	0	0
Do. Nelson and Waterdown, per Rev. G. Macdonnell....	2	10	0
Do. Guelph	17	10	0
Colborne Branch Bible Society, for China.....	8	17	10½
Haldimand do. Prisons and Almshouses, £1 6 9			
Do. do. China.....	0	17	6
Do. do. Ireland	0	13	9
Do. General Fund for support of Widows.....	0	10	0
Do. General purposes.....	0	12	6
Do. Miss Greeley's S. S. children, for Ireland, 0 5 0			
Do. do. do. China.. 0 5 7½			
Do. for Million Testament Fund	4	11	1½
Peterboro' Branch B. Society, do.	3	11	6
Cavan and Manvers, Juvenile.....	7	10	8
Cobourg, Collection, Presby. Church, for China, £5 0 0			
Do. do. Bible Christian, do. 2 13 9			
Do. do. Wesleyan Methodist, do. 2 10 0			
Port Hope, Collection	10	3	9
Do. Annual Meeting	47	11	5
Do. T. Ward, Esq.	£12	0	6
Do. G. Ward, Esq.	2	10	0
Do. John Brown Andrews.....	1	0	0
Do. James Madison Andrews.....	0	5	0
Do. Henry John Meredith.....	0	5	0
Orono Branch Bible Society.....	16	5	6
Bowmanville, Collection	0	5	0
Do. Congregational Collections	£4	11	9
Do. Master C. E. Fish, for Million Fund, £0 10 0			
Do. Master C. Gurnett,.....	10	4	8½
Whitby B. B. S., Collection at Meeting, do. £0 19 3			
Do. Donation, Mrs. Tempest.....	0	10	7½
Do. do. Mr. A. Spear	0	10	7½
Do. do. Mrs. Burns.....	0	5	0
Do. do. Miss Burns.....	0	5	0
Do. do. W. S. S.....	0	10	0
Do. do. Master W. Tempest.....	0	1	3
Do. do. Thomas Fuller, jun'r.....	0	10	0
Do. do. Amand S. Gardner.....	0	0	7½
Do. do. Henrietta Faller,.....	0	0	7½
Zion's Settlement, Collection, W. Methodist Church	3	1	9
Do. do. Amelia Washington, Mil. Fund, £0 0 7½			
Do. do. Edwin S. Washington; do. 0 0 7½			
Brighton, Lenora H. Mack, for Million Fund.....	0	1	3
Hampton, (late Milville) for China.....	0	8	1½
Clarke, Collec., U. P. Church, do.	0	1	3
Additional, S. School children, Free Presbyterian Church, George Street, Toronto	0	0	7½
Do. S. School children, Congregational Church, Richmond Street, Toronto, for Million Fund.....	1	13	6
M. Toronto, do.	2	0	0
South Cayuga Branch Bible Society, for China	1	11	3
Collection, U. P. Church, Bayfield, per Rev. John Logie, ...	2	11	9
Donation, J. Sanderson, Esq., Chinguacousy, Million Fund, 2 10 0			
Do. J. Arnold, Esq., Toronto, do. 1 5 0			
Holland Landing Branch Bible Society, do. 18 7 4½			
Port Sarnia Branch Bible Society, for China.....	20	0	0
Sundry Collections in Clarke and neighborhood.....	17	11	3
	£740	16	8½

The following sums received for Canada East:—

Collection, Port Sarnia, per Rev. G. Watson.....	£5	1	10
Do. by the children, Union S. School, Eramosa, 0 6 3			
Do. U. P. Church, Mount Pleasant	5	8	1
	2	0	0
	£7	8	1

Amount received by the British and Foreign Bible Society, on account of the Jubilee Fund, to the 10th January, 1854, nearly £46,000 sterling, and contributions to the Chinese New Testament Fund, to the same date, £10,000 sterling.

RECEIPTS FOR THE RECORD UP TO 20TH MARCH.

- VOL. V.—D McQuarrie, Caledon; G C Urquhart, Oakville.
 VOL. VI.—D McQuarrie; G C Urquhart, Oakville; Mr Colville, Stoney Creek.
 VOL. VII.—D McQuarrie; Capt Martin, Oakville; R Hunter, St.

Vincent; G C Urquhart, D McVicar, Chatham; Mr Colville, Stoney Creek; A Grant, Quebec.

VOL. VIII.—H Ross, York Mills; D McQuarrie; P Anderson, Reach; Capt Martin; A McNair, Kleinburg; R Hunter, Jas Bole, St Vincent; Rev G Jamieson, D McVicar, Chatham; Miss Turner, Stoney Creek; J McKenzie, Owen Sound; J McAlister, A Fraser, Bell's Corners; A Grant, Quebec; J Adam, Chatham; John Allan, Perth; R Morgan, Dickinson's Landing; James Young, N. Williamsburgh; D McNaughton, Mono; W McClure, D McKinlay, J McKenzie, A Cruikshank, Jon Bell, Morpeth.

VOL. IX.—T McKay, Toronto; A Gillies, Thorah; Capt Cranston, Wallaceburgh; H Ross, York Mills, 1s over; J McLean, Unionville; D McQuarrie, Caledon; W Cross, Innisfil; P Anderson, Reach; Capt Martin, Oakville; A McNair, J McMurchy, Klemburg; R Hunter, Jas Bole, St Vincent; A Grant, Brucefield; A Shaw, Oro; Rev G Jamieson, Mrs Tallor, Bronte; D McVicar, Chatham; Miss Turner, Stoney Creek; J McKenzie, Owen Sound, 1s over; J McAlister, A Fraser, Bell's Corners; A Grant, Quebec; J McDevitt, Nobleton; John Allan, Perth; Mrs Ferguson, Woodhill; Jacob Sheaver, J McLean, R Morgan, Dickinson's Landing; Jas Young, N Williamsburgh; A McGonnell, Winchester; Rev J W Chesnut, 2s 6d; W Playfair, Verulam; D McNaughton, Mono; J Mitchell, Canboro; D Spence, Cheltenham; R Craig, J Gilie, Cornwall; W McClure, D McKinlay, J McKenzie, Jon Bell, 1s 3d, Morpeth.

VOL. X.—Jas Wardrope, Sirabane; T McKay, Toronto, 1s 3d; A Gillies, Thorah; G Campbell, J O Fraser, J Fraser, Glen Williams; W Cross, Innisfil; Rev J Mitchell, Wick; D Campbell, M Barclay, R Balmer, J Barclay, Oakville; A Mustard, Uxbridge; J Greer, Lloydstown; A Laidlaw, Mr. Coleman, Mr Niel, Mono; M McNaughton, Poslinch; W Hacker, Niagara; J Paterson, R Hunter, St Vincent; Mrs McNaughton, Milton; J McEwen, D Ross, Donald Junor, Brucefield; D McNiel, Ayr; Rev G Jamieson, 2s 6d, Mrs A Gorman, Dundas; W Agnew, H Lynd, Mrs Hall, Cumminsville; Jas Foster, Miss McMonies, Waterdown; John Bent, Wellington Square; G Blant, J Munro, W Little, Niagara; N McLean, Cannington; D McGugan, W E Page, Motis; A Hudson, Brantford; W Sutherland, A McClelland, Cookstown; Rev J Harris; D McLaren, Fitzroy Harbour; H McMillan, Beaverton; Rev A J McAulay, Nassagaweya; Jos Whealey; Bell's Corners, 2s; A Grant, Quebec; J McDevitt, Nobleton; C Stuart, McKenzie Forbes, D Edmonds, Jas Grant, Chatham; Rev W Bell, Jas Fraser, Perth; Mrs Ferguson, Woodhill; Rev J C Quin, W Johnston, Jr, R Markell, J R Markell, Jas Martin, J Rambough, Jacob Sheaver, R Morgan, Dickinson's Landing; W Hill, J Young, D Johnston, N Williamsburgh; J Kyle, Winchester; S Ferguson, Josh Ferguson, Jas Ferguson, John Hooy, R Montgomery, Cartwright; W Playfair, Verulam; D McNaughton, Mono, 2s; C Brown, Esq, Galt, 2s; J McGregor, C Waugh, Dunc Campbell, Alex McKay, Alex Murray, London; J Ross, Williams; R Blackwood, Fingal; R Smith, Port Maitland; D Spence, Cheltenham; Jos McBride, J Maguire, S Young, Chingnacousy; Mr Stephenson, Highland Creek; Mr Key, Darlington; P Tait, J Tait, Miss Forsyth, D McTavish, R Craig, J Gilie, Cornwall.

Also from subscribers in Toronto, per G Oal, up to the end of vol 9, Hon A McLean, A McDonald, Esq, Barrister, J McNab, Esq, E B Gilbert, Esq; up to end of vol 10, J Kay, D Smith, S Spreull, J McMurrich, S Gunn, J S Playfair, G A Pyper, H Miller, W McFarlane, A M Smith, W Hogg, Mr Bain, J Poison, J Ross, W McDonald, A Ratray, Dr McLimurray, J Johnston, Mrs Freeland, John Ross, Hon J H Price, R Maitland, Mrs Dunlop, John McLean, Jas Liddell, J Leask, 2 copies, W Clyne, A Hamilton, A McDonald, Jarvis Street, Andrew Wilson, J Kerr; up to No 7, vol 10, W M Gorrie.

KNOX'S COLLEGE FUND.

A Friend in Thorah.....	£0	5	0
Collected at Prayer Meetings in the house of Mr. Fraser, Dundee	2	5	0
Ladies' Association, Ayr.....	3	6	3
Ramsay.....	1	16	9
A few Friends at Port Neuf	1	10	0
Mono, part of a collection.....	0	15	0
Fergus.....	10	0	0
Additional, from 2nd Cong., Toronto	1	5	0
Dundas and Ancaster.....	8	10	0
Thamesford.....	6	5	0
Temple Church and Brampton.....	3	12	6
East Toronto Township	2	0	0
Darlington	4	0	0
D. Spruce, Cheltenham, 5s; J. McKechnie, 5s.; Rev. R. McKenzie, 5s.; H. Pattullo, 2s. 6d.....	0	17	6
Melbourne	1	10	0
Perth	6	7	6
Zorra	20	0	0
Port Syria.....	13	10	0
Bear Creek, Mono.....	4	5	0
Nairn Church, Flamboro', per Rev. M. Y. Stark.....	3	10	0

MINISTERS' WIDOWS' AND ORPHANS' FUND.

A Friend in Thorah.....	£0	15	0
Ramsay.....	0	5	0
Rev. J. Smith, rate	2	0	0
Mr. A. Crerar, N. Easthope, donation	0	10	0
Mr. Jos. Whealy, do. do.	0	10	0

RED RIVER MISSION.

Miss Wardrope, per Mrs. Burns, and some other friends in Glasgow.....	£2	0	2
Ladies' Association, Ayr.....	3	5	0
Mrs. Dalziel, Vaughan	0	10	0

FRENCH CANADIAN MISSIONARY SOCIETY.

Ramsay.....	£2	5	7½
J. McLgren, West Caledon.....	0	10	0
Tycandnaga.....	1	1	3

BUXTON MISSION AND SYNOD FUND.

Sabb School, Knox's Church, Galt..	£2	15	0
Ladies' Association, Ayr.....	3	5	0
Ramsay	2	14	2
Mono, part of a collection.....	0	11	7½
Madoc	1	1	3
Caledonia	2	0	0

KNOX'S COLLEGE BURSARY FUND.

Ramsay.....	£4	2	2½
Ladies' Association, Hamilton	20	0	0

Receipts for Jewish and Foreign Missions, and for Home Mission Fund of Presbytery of Toronto, will appear in our next.

D. McLELLAN, BOOKSELLER, HAMILTON, C.W.

HAS just returned from New York, where he has been purchasing a large and varied stock of RELIGIOUS AND MISCELLANEOUS BOOKS, on terms more than usually advantageous; and having, likewise, received large additions to his stock by recent arrivals from Great Britain, is now prepared to offer an attractive and valuable assortment of Books at extremely low prices.

The publications of the Messrs. Carters, and others, sold at New York prices.

A liberal discount allowed to Clergymen, Sabbath Schools, and Congregational Libraries, and those purchasing to sell again.

A personal examination of the Books respectfully solicited. Orders promptly attended to.

Hamilton, Nov., 1853.

NEW BOOKS AND NEW EDITIONS.

Fresh arrivals from Britain and the United States.

FOR SALE by D. McLELLAN, Bookseller Hamilton, C.W.—

Matthew Henry's Commentary, new edition. Bickersteth's Waters from the Well-springs. Hamilton's Lamp and Lantern. Cheever's Power of the World to Come. Hetherington's History of the Westminster Assembly of Divines, new edition. The Missionary of Kilmany.

A fresh supply of Boston's complete Works. Boston's Memoirs and Correspondence.

Shepherd's Parable of the Virgins, 11s. 3d.

Do. Sound Believer, 2s. 6d.

Brown's Christian Journal, 2s. 6d.

Convent Life at Port Royal, 5s.

Richard Williams, by Dr. Hamilton, 3s. 9d.

Scotia's Bards, finely illustrated, 15s.

Penrose's Prize Essay on Infidelity, 10s.

James' Christian Father's Present, 3s. 9d.

Dr. King's new work—Presbyterianism.

Paxton's Bible Illustrations.

Lost Leaf from Sunny Side.

Gavazzi's Life and Lectures.

West's Bible Analysis.

Rev. S. Young's Select Scripture Readings.

Wayland's Life of Dr. Judson, 2 vols.

Guthrie's Borridge's Christian World Unmasked.

Tweedie's Glad Tidings.

Jay's Female Characters, (new book.)

The Words of Jesus, by the Author of Faithful Promiser.

Kitt's last volume of Daily Readings—The Epistles, &c.

BELLS!

FOR Churches, Academies, Factories, Steamboats, etc., made, and a large assortment kept constantly on hand by the Subscribers, at their old established, and enlarged Foundry, which has been in operation for Thirty Years, and whose patterns and process of manufacture so perfected, that their Bells have a world wide celebrity for volume of sound and quality of tone. The present Proprietors have recently succeeded in applying the process of loam moulding in Iron cases to Bell Casting—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—Jan. 1854—the FIRST PREMIUM (A Silver Medal) of the World's Fair in New York, over all others, several from this Country and Europe being in Competition; and which is the 18th Medal besides many Diplomas, that has been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of Bells, or key, and can refer to several of their make throughout the States and Canada. Their Hangings, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned on the Bell; Spring acting on the Clapper, prolonging the Sound; Iron Frame; Tolling Hammer; Counterpoise; Stop; etc. For Steamboats, Steamships, etc., their improved revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to rehang Bells of other construction, upon proper specifications being given. Old bells taken in exchange.

Surveyor's Instruments of all descriptions, made, and kept on hand.

Being in immediate connection with the principal routes in all directions, either Rail Road, Canal or River, orders can be executed with dispatch, which either personally or by communication, are respectfully solicited.

A. MENEELY'S SONS,
West Troy, Albany Co., N. Y.