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THE ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

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

VOL. IX.

TORONTO, DECEMBER, 1852.

No. 2.

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MINISTERS' WIDOWS' FUND.

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

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

HOME MISSION COMMITTEE.

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

PRESBYTERY OF KINGSTON.

The next meeting of the Presbytery of Kingston is appointed to be held in Belleville on the 12th January, 1853, at 11 o'clock forenoon.

WILLIAM GRASSO, *Pres. Clerk.*

PRESBYTERY OF MONTREAL.

The next ordinary meeting of Presbytery is appointed to be held in the Session House of the Colé Street Church, Montreal, on the last Wednesday of January, at 10 o'clock, A. M.

D. FRASER, *Pres. Clerk.*

PRESBYTERY OF LONDON.

The next ordinary meeting of the Presbytery of London, will be held in St. Andrew's Church, London, on the second Wednesday of January, at 10 o'clock, A. M.

JOHN SCOTT, *Pres. Clerk.*

PRESBYTERY OF LONDON.

The ordinary meeting of the Presbytery of London was held at London on the 13th of Oct.

Much of the business which was before the Court respected the fulfilment of Presbyterial appointments and the supply of mission stations.

At the morning sederunt a letter was laid on the table from the Clerk of the Presbytery of Montreal, and another from the Rev. John Fraser of St. Thomas', both respecting the call addressed to Mr. Fraser by the congregation at Inverness. The contents of Mr. Fraser's letter were superseded by a verbal statement made by himself at the afternoon sederunt. He then stated that from several encouraging circumstances connected with his present charge, he had been led to the decision of remaining in it, and therefore declined accepting of the call addressed to him by the congregation of Inverness.

The following students presented themselves for examination:—Messrs. George Bremner, David McPherson, Wm. Forrest, John McKay, and Alex. McKay; three with the view of returning to College, and two of entering it. After having examined these young men at considerable length, the Presbytery agreed to grant each a certificate to the College Committee.

Mr. Andrew Tolmie, Student of Divinity, presented himself for license. The Presbytery after

hearing his discourses and examining him in Theology, Church History, Hebrew and Greek, on a conjunct view of the whole, agreed to sustain the trials. The usual questions were then put relative to the doctrine and government of the Church, to which satisfactory answers were obtained. And Mr. Tolmie having stated his readiness to sign the Formula, the Moderator did by solemn prayer, in the name and by the authority of the Presbytery, *licensio him to preach the Gospel* within the bounds. After exhortation he received the right-hand of fellowship from the brethren.

In compliance with a petition from the united stations of Blandford and Melrose, a *pro re nata* meeting of Presbytery was appointed to be held at the former place on the 26th of October, for the purpose of moderating in a call, in favour of the Rev. A. Tolmie, just licensed.

Appointments were given to several of the brethren whereby the Ordinance of the Lord's Supper might be dispensed at Amherstburgh, and also the station of St. Andrews, be supplied with Sabbath service once a fortnight, and the station of Bosanquet once a month, till the next ordinary meeting of Presbytery.

JOHN SCOTT, *Pres. Clerk.*

PRESBYTERY OF KINGSTON.

This Presbytery met at Belleville on the 10th November.

Mr. Burns reported that he had applied for missionaries to the Synod's Home Mission Committee; and a letter was read from the Secretary of the Committee, stating that Mr. Chesnut had been assigned to the Presbytery during the winter—that several additional missionaries were expected in a few days—and that one of these would be sent to labour within our bounds.

Mr. Chesnut was appointed to labour in the stations in Madoc till next meeting of Presbytery—the stations in the neighbourhood of Kingston to be supplied by the missionary to be sent by the Home Mission Committee.

Mr. Chesnut gave an interesting report of his labors in Madoc till next meeting of Presbytery. It appears that the friends in Storrington have contributed about £100 towards the erection of a new Church, which they expect to have completed during the winter.

It was reported that a Day of Humiliation, as appointed by the Synod, had been observed in the congregations of Pictou, Belleville, Kingston and Melrose. It was recommended that, on the first Sabbath of January, the several ministers should preach on the causes of Thanksgiving to God, for his mercies during the present year.

Mr. Reid of Pictou, gave notice of a motion to petition Parliament against the lately proposed University Bill.

Missionary meetings were appointed as follow:

Pictou—Monday, 10th January.

Demorestville—Tuesday, 11th January.

Belleville—Wednesday, 12th January.

Roslin—Thursday, 13th January.

Melrose—Friday, 14th January.

Madoc—Wednesday, 19th January.

"RETURN UNTO THE LORD."

[FOR THE RECORD.]

I have wander'd away from the fold of my Shepherd;
I have liv'd on the foolish, the false and the vain;
How untoward! thus, life, peace, and safety to jeopard!
O turn, then, my soul! turn thee God-ward again.
I have thought that earth's pleasures were gardens of roses,
And have sought their enjoyment more fully to gain;
Till a fell disappointment their nature discloses;
O turn, then, my soul! get thee God-ward again.
In mercy, affliction's sharpest has been sent me,
To tame my wild folly, my will to restrain;
Heaven's bounty has, too, in profusion been sent me;
O turn, then, my soul! hie thee God-ward again.
He has pardon and peace—He has life and salvation—
With a fulness of all things, I still may attain;
And His offer is free, with a warm invitation;—
O turn, then, my soul! haste thee God-ward again.

Aberloak, Waterloo, C. W. R. B.

Synodical Collections for the Current Year.

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

PRESBYTERY OF MONTREAL.

This Presbytery met at St. Louis de Gonzague, on the 3rd Nov., and at Montreal, by adjournment, on the 10th.

The Court was occupied almost entirely with matters of missionary arrangements and detail.

The Rev. David Inglis was appointed to visit the congregation of Indian Lands, and moderate in a call to the Rev. Daniel Gordon of Lingwick.

Mr. Nicol Nicolson was appointed to labour for the present at Indian Lands, but not to the exclusion of other destitute localities in Glengarry.

Mr. John Milloy, student in divinity of the Free Church of Scotland, was received upon examination, and, not intending to prosecute his studies for the present winter, was appointed a missionary Catechist to Inverness.

It was agreed to hold, at the earliest convenient period, a Presbyterial visitation of the congregation of Lingwick, and at the same time, to visit and organize the Presbyterian settlers at Winslow.

A COMMUNION SABBATH IN GLENGARRY.

MONTREAL, Oct. 18th, 1852.

Messrs. Editors.—Probably few of your readers are aware of the existence of a large district of country called Glengarry, in Upper Canada, and about eighty miles from this city. It is inhabited chiefly by Scottish Highlanders and their descendants. They retain many of the customs and feelings of their forefathers, and the Gaelic is still their household language. For this language they have a peculiar affection. One of them told me, that he could understand and speak English, but the Gaelic was *the language of his heart.*—Many of the families can trace their genealogy away back to the renowned chieftains of the olden time. For instance, the precutor, or leader of Psalmody, in one of the churches, is Allan Roy MacGregor, a lineal descendant of the famous Rob Roy, and in bodily appearance he is a noble representative of the ancient clan.

A large portion of the inhabitants of Glengarry are Roman Catholics, and the Pope has few more devoted and blinded subjects than they are. The remainder are Presbyterians, in connection either with the Established or Free Churches of Scotland. Of the adherents of the establishment it is to be feared that both ministers and people are sunk into the very lowest depths of *Moderatism.* An agent of the Bible Society called upon one of the leading ministers of the district, and asked his assistance in the formation of a Branch Bible Society. The minister abruptly put an end to the conversation by saying, "Hoot, awa! Awa baith wi' you and your Bibles! we need nain' o' them. We hae Bibles o' our ain." But while the condition of a large portion of this people is sad indeed, there are many who do lift up a faithful testimony for Christ and his cause. And although the only pastor in connection with the Free Church in that district is now absent in Scotland, the elders and people still maintain their Sabbath Schools and meetings for prayer. Two students from Knox's College, Toronto, have laboured among them as catechists during the past summer, and God has graciously owned their labours.

I was recently privileged to dispense the Sacrament of the Lord's Supper to one of the congregations of this district, in connection with a venerable father in the ministry, who preaches in the Gaelic language. On a pleasant *knowe* on the outskirts of the village, two log houses of worship are built. One of them will hold a congregation of two hundred and fifty, in which the services in Gaelic are conducted. The other will hold about five hundred. Thursday was observed as a day of fasting and humiliation. On Friday, the congregation met for prayer and *speak-*

ing to the question. This is a custom peculiar to the Highlands of Scotland. A passage of Scripture is read, and the minister and experienced christians in the congregation make remarks upon it in an earnest practical way, clearing up difficulties, and resolving peculiar cases of conscience. On the Saturday, a large congregation were assembled, and sermons were preached in both languages. A deep solemnity was manifested by the congregations, and many were moved even to tears. After sermon, upwards of twenty were received into the fellowship of the church.

On Sabbath, a congregation of about nine hundred persons were assembled. The houses were filled to overflowing, and hundreds were upon the *green* outside. The *action sermon* was preached from 1 Peter ii. 24. The table was spread in the largest house of worship, and there were five table services, two in Gaelic, and three in English. It was truly a time of great power and of sweet refreshing, such as I never before witnessed. Notwithstanding the crowd, the utmost solemnity and gravity were observed through all parts of the service. Many of the ungodly were deeply moved, and there is a reason to hope that impressions were then made by the Spirit of God that may result in the salvation of precious souls. Some were melted into tears, and occasionally the emotions of the soul found expression in suppressed cries. In the memorial of Christ's dying love, the Spirit of God was very graciously shed abroad on the hearts of His people, and many were filled with great joy. Tears of bitterness and of joy were mingled throughout the congregation. The shades of evening were gathering over us when we sung our closing psalm. I wish that the members of our city congregations could have heard that whole congregation with one accord, and enlarged hearts, praising God with the voice of Psalms.

A large congregation assembled again for the evening sermon, and again did God very graciously countenance his own word. The whole of the services were closed by a sermon on the Monday from Isaiah iv. 4, after which *believers' baptism* was solemnly administered to the children of believing parents. We separated, feeling that the Lord had dealt bountifully with us.—*Cor. N. Y. Observer.*

SABBATH SCHOOL CELEBRATION.

On Thursday the 4th inst., the Teachers and Children of the Sabbath School connected with the Congregation of Caledonia, held their annual meeting, previous to the usual winter recess. The hour appointed for the meeting was two o'clock, and shortly after that hour, nearly *ninety* children presented themselves, and were arranged in order in the Church, by their teachers. After the usual devotional exercises of praise and prayer, they were addressed in a short appropriate discourse, by the Rev. Mr. Macgregor, the Presbytery Missionary's at present on duty at Caledonia and the connected stations in Ancaster and Oneida. Refreshments, consisting of cake and tea, were afterwards plentifully distributed among them by the Ladies of the Congregation, who take a deep interest in the welfare of the School. Mr. Macgregor again shortly addressed them at the conclusion of the repast—earnestly admonishing them not to forget the Divine Commandment, "Remember the Sabbath Day to keep it holy," though released for a season from attending upon the duties of the Sabbath School, but, while studiously avoiding the various forms of Sabbath desecration prevailing among the young, to seek in the written instructions of the word of God, and the promised influences of the Holy Spirit, the means of their advancement in spiritual knowledge and holiness, that so they might be able to renew their attendance on the School, when opened next season, in a still more highly improved condition of spiritual, intellectual, and moral attainments.

The number of children in attendance on this occasion—and the state and prospects of the congregation at Caledonia and the other stations joined with it, are such as to cheer and encourage the hearts of the well-wishers to the cause and interests of the Presbyterian Church of Canada in the neighbourhood, who, it is well known, have been lately subjected, in the providence of God, to a severe trial of their faith and patience, and to lead to the confident hope that their spiritual wants will soon be supplied, by the ministrations of a settled pastor among them, who will faithfully show to them the way of life, and the way of death, and act as an *example* "to the flock, that when the Chief Shepherd shall appear, he and they may receive a crown of glory that fadeth not away."

MONO.

OAKVILLE, Nov. 8, 1852.

MY DEAR SIR,—

At the request of the Home Mission Committee of our Presbytery, I dispensed the Sacrament of the Lord's Supper to the congregation in Mono (Centre) on Sabbath, the first inst. I preached the house of our tried friend, Mr. Turnbull, on the evening of the Wednesday previous. As it was not known on what day I expected to reach the station, there was intimation for preaching given only for the Saturday previous to the Communion,—but by the kindness of the friends in the neighbourhood of the Church, intelligence was circulated, and we had a tolerably fair meeting also on the Friday, considering the state of the weather.

On Sabbath we had an attendance of about 150, as far as I could judge from the appearance of the assembly. The services commenced at 10½ o'clock, and were closed about 3. There was no interval, but the most marked attention was paid throughout by the entire congregation, young as well as old. Forty-eight members of the Church joined in the ordinance, who all seemed to feel the solemnity of their position. I trust that their fellowship was with the Father and with His Son, Jesus Christ. One young woman was added to the membership of the Church, after a full and very satisfactory examination in the presence of two of the elders. Indeed I have seldom met with a more full and correct knowledge of the Gospel in the most favourable circumstances; but what was to me far better than evidence of knowledge, was the air of sincere earnest piety that was manifested.

The Sabbath School which has been so long sustained under the management of our devoted elder, Mr. Laidlaw, continues its noiseless but useful course, and there is evidence in the congregation that it has not been without the countenance and blessing of Him who said "Feed my lambs."

The Church is very comfortable, and only wants pews (it being but temporarily seated). A neat fence has been lately put around the grave-yard—and best of all there is no debt on the premises. The title-deed has been lately executed, in which the building is designated "Burns' Church," out of compliment to the venerable Dr., who has done so much for our remote stations.

At the close of the services on Sabbath, I intimated to the congregation that an opportunity would be given at the services on Monday, to contribute in aid of the Buxton Mission. The state of the weather and want of intimation prevented me from visiting the neighbouring townships; but I am convinced that if one of our ministers could spend a month in visiting and enquiring into the condition of the Presbyterian population in the surrounding townships, it would be of great advantage in directing the labours of missionaries or catechists when sent to the locality. Yours most sincerely,

JAMES NISBET.

J. Burns, Esq., Toronto.

PROGRESS OF THE CHURCH.

OPENING OF THE NEW PRESBYTERIAN CHURCH, PRESCOTT

We give insertion, with much pleasure, to the following communication, which has been handed to us by a much respected friend.—

On the 15th March, 1848, the Presbyterian congregation of Prescott, finding it inconvenient, through want of accommodation, to worship in their old building, resolved 1st, To erect a stone church for themselves and the congregation that should follow them; 2nd, That as the congregation was much opposed to the practice of individual congregations throwing themselves, in a great measure, on their neighbours and the public, by way of tax, for the purpose of erecting a place of worship; and as such houses are generally erected at an expense far beyond what is required by christian economy, the congregation resolved that they would build just such a house as their circumstances would admit of, and confine it, as much as possible, to their own individual exertions. 3rd, That in order to accomplish this most desirable object, it was resolved that four years be allowed for the accomplishment of the work.

On the 29th of April, 1850, at a public meeting of the congregation, called for the purpose, the Foundation Stone was laid by the Rev. Robert Boyd, Pastor of the congregation; previous to which, several addresses were delivered by ministers and others, and the Divine Benediction implored on behalf of those engaged in the great work, and for the success of the undertaking.

Public intimation having been given through the press, that the church was to be opened on Sabbath, the 17th October, the young people of the congregation, desirous of recording their deep and lasting interest in the cause of Christ, met on Friday evening, the 15th, the object of which meeting was entirely unknown to all but themselves. A deputation waited upon Mr. Boyd, requesting his presence in the church, with which he complied; and to his great astonishment, a very handsome copy of the Holy Bible and Psalms of David, for the accommodation of the new pulpit, was presented to him, with the following inscription:—

"This Bible and an accompanying Psalm Book were presented to the Rev. Robert Boyd, A.M., by his Young Friends, at the opening, and for the use of, the new Presbyterian Church, dedicated this day. Prescott, Oct. 17th, 1852."

A very appropriate Address was delivered by Thomas Chambers, Student of Divinity in Knox's College, Toronto, assigning reasons which induced them to come forward in this way and at this time, in manifestation of their attachment to the cause of Christ; and the Bible and Psalm Book were presented by Miss Jessie McCausland. Mr. Boyd replied in suitable terms.

On Sabbath last, the Church was opened in the usual manner. The Rev. William Smart of Brockville, the oldest Presbyterian minister in Canada, who assisted in the opening of the old church, in January, 1822, conducted the forenoon services. After sermon, Mr. Boyd gave a brief narrative of the proceedings of the Committee during the erection of the Church, as to their mode of procedure, their trials, their difficulties, and the success that crowned their highest anticipation, which was exceedingly interesting.

The Rev. James McAuley, of Ogdensburgh, conducted the afternoon services, and the Rev. W. J. McDowell, of South Gower, those of the evening.

A collection was taken up at the close of each service for the building. And although the day was most unfavourable, the congregation at each sederunt had a most cheering and soul-stirring appearance, and manifested the deepest interest from first to last; and although the inclemency of the season was such that few, very few stran-

gers could be present, the collections amounted to upwards of £51.

The congregation of Prescott deserve much praise for their spiritual exertions in providing, by their own unaided exertions, a substantial church, at once creditable to themselves and an ornament to the town. The debt, we understand, does not exceed £100.

Although it would appear from the first resolution of the congregation, mentioned above, that the building is something inferior to the public taste of the present day, we are happy to say, that it far surpasses expectation on that point. It is built in the old Gothic style, windows tall and narrow, five in each side, and two in each end, with a dome in the front.—*Prescott paper.*

OPENING OF A NEW CHURCH AT LACHUTE.

LACHUTE, 11th Nov, 1852

DEAR SIR,—

The new Free Church recently erected at Lachute, by the congregation under the pastoral care of the Rev. Thomas Henry, was opened for public worship on Sabbath the 17th October. The Rev. Donald Fraser, of Coté's Church, Montreal, officiated in the forenoon, and preached a very suitable and eloquent sermon from Ps 77th and 13th—"Tny way, O God, is in the Sanctuary; who is so great a God as our God?" In the afternoon, the Rev. David Black of Ste. Therèse, delivered a very appropriate discourse from Exodus 29th and 24th—"In all places where I record my name, I will come unto thee, and I will bless thee." In the morning the Church was crowded with a most attentive congregation; and, notwithstanding the unfavourable state of the weather, most of them remained for the afternoon service.

The whole of the exercises were solemn and appropriate, and the large congregation seemed deeply impressed.

The collection which was taken up and which was in aid of the building fund, was extremely liberal, amounting to £80.

The Church is an exceeding handsome and chaste building—at once creditable to the congregation, and an ornament to the beautiful valley in which it stands. The design was furnished by John Hay, Esq., one of the elders of the congregation; and while it displays great taste on the part of the architect, is commodious and very comfortable.

On Monday the 18th, the Synod of Montreal met with the Congregation, and after devotional exercises and sermon by the Rev. Mr. Fraser, from Ps. 104th and 23rd, entered on an investigation into the state and prospects of the Congregation, both as to temporal and spiritual matters.

Thereafter, John Meikle, Esq., on behalf of the Ladies of the Congregation, presented to the Pastor, a handsome pulpit gown, and a purse containing \$11, in token of their respect and appreciation of his official labours among them. The Rev. Mr. Henry acknowledged the gift in appropriate and very affectionate terms. Such instances of attachment and good will on the part of the people, (and this is not the first which the Rev. Gentleman has received,) may be regarded as tokens for good, and cannot fail to cheer and encourage him in his ministerial labours. The season was felt, by all, to be one of spiritual refreshment; and it is earnestly desired, that the effects may be permanent and saving.

OPENING OF THE NEW PRESBYTERIAN CHURCH, CORNWALL.

Pursuant to announcement, the Free Presbyterian Church in this Town was set apart for Divine Worship on Sabbath last. In consequence of a disappointment which occurred in obtaining additional assistance, the three services devolved

upon the Rev. Robert Irvine, of the Secom' Free Presbyterian Congregation, Toronto. The Rev. gentleman delivered appropriate, eloquent, and impressive discourses at the different services, to attentive, and apparently deeply interested audiences. In the forenoon, he took for his text, Deut. xxxiii and part of the 16th verse, "The good will of Him that dwelt in the bush," in the afternoon from the lxx Psalm and part of the 5th verse—"By terrible things in righteousness wilt thou answer us, O God," and in the evening, from Col. i. 12, "God the Father who has made us meet," &c. Notwithstanding the inclemency of the weather, and the bad state of the roads, the attendance was large, the collections during the day were liberal. On the following day the Rev. Mr. Irvine again preached a most suitable and eloquent discourse from John iii. 1, 2. The character of Nicodemus as portrayed in three incidents. After which the pews were rented to intending sitters.

The Free Church Congregation here, which is but a small one, and in a comparative state of infancy, deserves the greatest credit for the liberality and zeal which it has evinced, amidst many discouragements, in bringing this neat and comfortable place of worship to a state of completion, at a cost of £550, and having but a small debt hanging over it. This state of things may be regarded as a token for good in the future.—To the untiring efforts of their Pastor, the Rev. Mr. Quinn, and his lady, are the adherents of the Free Church deeply indebted for the comfortable position at present occupied by the congregation. We may mention that the valuable site upon which the Church is erected, was purchased and paid for by the congregation in 1846, while under the Pastoral care of the Rev. John Fraser, a missionary from the Free Church of Scotland.—Little else was done till the ordination of Mr. Quinn, which took place in September, 1850.—Shortly after which Mr. and Mrs. Quin set agencies on foot, through whose instrumentality the Church was completed. The adherents of the Free Church may well feel gratified to see their labours crowned by the erection of so comfortable a Church, which is alike creditable to them and an ornament to the town.—*Cornwall Free Holder.*

RED RIVER—FOUNDATION OF CHURCH LAID—MASSACRE OF MR. TERRY.

ST. SYLVESTER, C. E.,
Nov. 29, 1852.

DEAR MR. EDITOR,—

The enclosed has been kept back from you by circumstances; but I am unwilling to detain it till a later number. If you can possibly insert it in the number for December, it would be to me very gratifying. The circumstances of Mr. Terry's death are already before the public, through the medium of the *Montreal Witness*. Let us sympathize with our dear friends, Mr. and Mrs. Tanner, and the brethren engaged in that interesting mission, and pray that the grace of God may sustain them under a trial so severe. The affairs of our own mission seem to be going on prosperously. I am just returned from a service in the church in this place, where, after sermon, I adverted to the circumstances in Mr. Black's letter, both pleasing and painful.

Mr. Black refers to some prior letter he had written to me previous to this one, and containing full intelligence. I rather think that such a letter has not reached me—it may be lying at Toronto. May I beg you to open it and use it as you see cause.

There are not many churches so young and so limited in numbers as ours, that have under their charge three Missions so interesting as those of Buxton, Metis, and the Red River. Each embraces a distinct class of objects, and all have been devolved on our care by special providences. Assuredly God calls us to cherish a missionary

spirit, and through such a spirit to grow ourselves in all that is good.

Mr. Black sends me one of the "tokens" used at the first Sacramental solemnity at the Red River. Another may be got for your museum; but this one I cannot resist the temptation to send to my friend, Mr. Bonar, Convener of the Colonial Committee of the Free Church of Scotland.

My dear Sir, faithfully yours,

ROBT. BURNS.

RED RIVER, August 12th, 1852.

REV. AND VERY DEAR SIR,—

Having written you at some length about six weeks ago, regarding the state of matters here, I have not a great deal to add on the present occasion. However there are two or three things worthy of note, and as our opportunities of correspondence with the world are neither frequent nor regular, I make it a general rule to embrace any one that presents itself.

Our congregational matters go on very much in the way they have been doing some time past. The attendance perhaps somewhat upon the increase. In order to afford additional accommodation, we have erected a shed, somewhat verandah fashion, along the whole front of our present place of worship, which, while it gives us sitting room for 50 or 60 persons, forms an airy and agreeable retreat for the weakly, and relieves the interior of the house of an over-crowding, which would have rendered it in the heat of summer scarcely endurable. The door and four windows being left open, all can hear, and the greater part can see.

We enjoyed our second communion on Sabbath July 11th. The number who sat down around the sacred tables were 64. Twenty of these were admitted for the first time—7 of them were from my Bible class. Every thing proceeded "decently and in order," and there is reason to believe that it was a day of blessing to not a few. The Sabbath schools continues to flourish—the attendance for a month past has averaged 107. Teachers and scholars are both very regular in attendance. We are somewhat short of books, but expect a full supply from Scotland in about six weeks.

I have now commenced preaching once a month at the station below, which I formerly mentioned to you. I remain here until Sabbath school is over, and then ride down a distance of 14 miles, and preach in the evening. The people here, much to their credit, are very willing to share with their brethren there. The meetings, held in a private house, are very encouraging. I once expected that by this time their little wooden church would have been nearly completed, but the flood which deranged everything, has prevented them from getting the necessary timber. Still it is hoped that it will go on this fall.

We had yesterday the satisfaction of laying the corner stone of our new church here, the Recorder of Rupert's Land, officiating on the occasion. A sealed bottle containing coins of the present reign. A sketch of the history of the settlement from the beginning. A memorandum of present men and things, &c. Your own letter of 15th March, with the Red River Circular on which it was written, together with the June number of the Free Church Record, were deposited in the stone, with the most sincere wishes that they might not be seen again for centuries. A great crowd of people were present. We had prayer and a psalm, with two excellent speeches on the spot, and then retiring to our present place of worship, a sermon somewhat appropriate to the occasion. Altogether it was an interesting and happy day, particularly so to those whose wishes often, rather than their hopes, have been fondly anticipating such a day for more than thirty years.

I should not omit to mention that one gentleman, a retired partner of the Hon. H. B. Co.,

who found it impracticable to be with us, accompanied his note of apology on the morning of the day with the handsome donation of £20 at g.

We do not expect to make much progress with the building this summer, as the flood deprived us of a large quantity of lime, and no more can be had just now. The foundation was dug by the old men. It is three feet deep, and up to the surface has been built five feet wide, in order to make the foundation as solid as prairie soil will admit of. I do not suppose that the wall will be raised two feet above the surface this season. The dimensions have been increased. We shall now have 56 feet clear by 31½ within the walls. Our people seem in good spirits and much less discouraged by the desolation of the high water than can be expected. The little crop of barley and potatoes which they were able to put down are looking remarkably well, of wheat, however, there will be scarcely any in this part of the settlement. Speaking of wheat, I believe I have always neglected to mention to you that our people, last winter, contributed about 90 bushels to the Indian mission of the Church of England, in this country. As a testimony that notwithstanding many vexatious little circumstances during past years, they still feel that they owe a debt of gratitude to the Church of England—also, as an acknowledgment, until some more approved instrumentality present itself, that it is their duty to sustain such as the present affords. I think you will agree with me in regarding this not as a spurious liberalism, but as true catholic liberality.

The missionaries here are, to a man, thoroughly evangelical—not a high-churchman nor a pass-yite among them; and although they may lay a little too much weight upon the liturgy, &c, yet they preach to the Indians salvation by Jesus Christ; and facts, not a few around their stations, prove that the Divine blessing accompanies their labors. Where God has set his seal we need not be afraid to set ours. Our friend, Mr. Tanner, the half-breed missionary, of whom I wrote to you, has now stationed himself at St. Joseph, about thirty miles west of Pembina. A very heart-rending event took place at his station on the 23th of June last. A very excellent and pious young man, named Mr. Terry, whom he had brought with him from the States, was barbarously murdered by a party of Sioux Indians, a little from Mr. Tanner's house. Mr. Terry was intended to act as missionary schoolmaster, and had scarcely entered on his work, when he was thus cut off in God's mysterious providence. He was a native of Ohio, and from the brief acquaintance that I had the pleasure of forming with him here, I had conceived a high opinion of his piety, intelligence, and devotedness. But he has been called home.

The Sioux of the plains to the south, and the Half-breeds of Pembina, Red River, &c., are now at war, and no doubt can exist, that the party who perpetrated the deed, were actuated not by any personal hatred to Mr. Terry or his mission, but seeking revenge upon their adversaries, and counting all where they lived as among them. Mr. Tanner continues at his post, and is himself teaching the school.

I must now conclude, and, in doing so, would tender you many thanks for the deep interest you take in our affairs here, as also to the kind friends who are exerting themselves to aid us in our church building. I know that you and many more remember me at a throne of grace. We beseech you, "pray always and do not faint."

I ought to have mentioned in a previous part of my letter, that the Governor and Council of the Colony, have kindly made us a grant of £15 sterling, to be applied to the purposes of education.

I remain, Rev. and dear Sir,

Yours, with much esteem,

JOHN BLACK.

Rev. Dr. Burns.

SEVENTH ANNUAL REPORT OF THE STUDENTS' MISSIONARY SOCIETY, KNOX'S COLLEGE, TORONTO.

The seventh year of the existence of this Society has now come to a close; and by the good hand of God upon us it is in many respects in more favourable circumstances than on any previous anniversary occasion. Among the students who now constitute the association, there is not one who was present at its formation, whilst nearly thirty ministers of the gospel who have passed from these halls are numbered among our honorary members. In reviewing the past we have abundant cause for gratitude to our God, who has favoured what was originally a feeble organization for mutual improvement, so that, at length it has become an active agent, in disseminating, on however small a scale, the glorious truths of the Gospel. We feel grateful also to those, our honoured predecessors, who have left us such a society to support, and have directed our attention to means so well adapted to cherish a missionary spirit in our bosoms, while we have at the same time opportunity to benefit our fellow-men, and advance in some measure, the interests of our Redeemer's kingdom.

The records of the past year though not without interest, do not present events as striking as those which former years have furnished. We would with deep gratitude acknowledge the preserving hand of our God over us. Our number has not this year been thinned by the hand of death, and we have not at this meeting, as on two former occasions, to mourn the loss of some intimately connected with us. And yet the voice of warning is not hushed, Mr. Page, the late teacher of our mission school, after a long season of ill health, has been numbered with the dead, and Mr. Tarrill, one of the Committee of Management at Metis, who manifested a deep interest in our mission, has exchanged the scenes of time for those of eternity. God's care over us has also been signally displayed by the providential deliverance of one of our number from a watery grave, while four of his companions in danger perished in the sad disaster. Let us not fail to improve every providence, that we may daily become more sensible of the frail tenure by which our life is held, and of the unknown dangers by which we are surrounded, that we may more earnestly seek to do with all our might the work which God has appointed for us.

Since the commencement of our mission at Metis, the work has continued to go on, though with occasional interruption. Mr. Page attended to the school connected with it until his death, for a period of about seven months, with the trifling exception of a few weeks, when the state of his health prevented him. A regular monthly report was made out and transmitted to us—from which we learn that the numbers in all who received instruction in the school was twenty-six, the average attendance was not, however, more than nine or ten. Since the death of Mr. Page the school has been closed from the want of a teacher. We are, however, happy to be able to state, that a letter received last week, announces the determination of a Mr. Pascho to proceed to Metis, to take charge of the school. Mr. Pascho we regard as a man in many respects admirably adapted to the situation. By birth a Swiss, connected with the Free Church in the Canton de Vaud, he has drunk deeply into the spirit of those devoted people who are upholding the cause of Protestantism on the continent of Europe; while at the same time an apprenticeship of some years in this land, most of the time, under the eye of the excellent Mr. Tanner, has rendered him well acquainted with the wants of our country and the manners of the people. Mr. Pascho has been a most successful teacher at Pointe aux Trembles, where he was very highly esteemed. His attainments and former pursuits will enable him to instruct the pupils, not only in the ordinary branches of education, but also in agriculture and gardening. He is likewise well qualified for

visiting from house to house, holding religious meetings, and doing the work of a colporteur and catechist. Mr. Pascho is accompanied by his wife, a French Canadian by birth, who is a good English scholar, and by a young man of good promise, to assist him in his work. We desire to record our gratitude to God, who, in answer to our prayers, has, after some months of suspense, sent us one who seems to be so well qualified to fill the situation.

Mr. Kedy, our missionary, has this year again done good service among the French Canadians in Metis, although much of his time had to be given to the English population. He arrived on the 10th day of May, and left it again on the 13th September. He had one diet of public worship in French every Lord's day, besides visiting from house to house, and improving occasions even in the highway, of delivering his message. The numbers waiting on him for instruction, varied from twenty to two or three at a time. Some good fruits of the previous year's labour were appearing—many manifested greater willingness to hear the word, and some had left the confessional and were in the habit of regularly attending the Protestant meetings. On the other hand he found one man, of whom some good hope had been entertained, again turned aside through the influence of the priest—in one instance also, the door of a house, in which, last year, he had read and prayed, was closed against him.

Mr. Ferguson, the sojourner, a tried friend of the Free Church, has gone down with his family to reside at Metis. He readily granted a site for a school-house; and last year, gave permission to cut the fire-wood required for the school upon his demesne. He has taken an active part in the management of matters about the mission, and seems much bent on ameliorating the condition of those among whom God has placed him.

To Mr. Dugald Smith, the Society is much indebted for the unwearied service he has rendered since Mr. Turriff's death. His valuable counsel and kind attentions, have been highly prized by our missionary. Mr. Legate, also, the other member of the local committee, has readily and cheerfully contributed his share of labour in our cause. Mr. Hossack of Quebec, has, as on former occasions, given substantial tokens of his good will towards us. We would likewise express our gratitude to those ladies in Toronto, through whose kindness, in the spring, a box of clothing for the children, was furnished. Altogether indeed, considering the ready support afforded us by our friends, the door, which in God's providence, has been opened before us, and the measure of success already bestowed, we have cause to raise our Ebenezer, and to press on to greater things.

The attention of the Society was directed last winter by one of our number, to a settlement of Roman Catholic Highlanders, from the island of Uist, located in the township of Williams, C. W., and sunk in a sad state of ignorance and semi-barbarism. Being unable to undertake a mission among them, as a Society, we brought the subject before some members of the London Presbytery, by whose direction, Mr. Archibald McDiarmid was placed among them as a teacher. The details of his work we cannot enter upon. He found a population of over 500, among whom intemperance and its attendant crimes were working sad destruction. The school which he established at first numbered forty-six, but owing to the establishment of another by the R. C. priest, was reduced to about twelve; it however began to grow again, and when Mr. McDiarmid left had reached twenty. Besides his duties as teacher, Mr. McDiarmid exhorted every Lord's day, both in Gaelic and English, before good audiences. This field deserves our attention at least as much as the French Canadian, and must not be forgotten by those who wish to see the cause of Christ prospering in this land.

But while our efforts were directed to more distant localities, the destitution and ignorance

immediately around us was not neglected. Tract distribution and other missionary work were carried on in the city of Toronto, as in former years. Over 30 of the students were engaged during the session in this work, and upwards of 10,500 tracts were distributed. Ten prayer-meetings were held weekly, with an average attendance of one hundred and thirty-five. Three Sabbath schools were carried on in whole or in part by the students. And on the Peninsula divine service was conducted regularly for twenty-one Sabbaths.—This last sphere of labour was entered upon privately by three or four of our number, and though at first our reception was far from cordial, and the most of the people seemed heartily opposed to the truth, yet what was an act of self-denial, became in time even a privilege, when the work of the Lord seemed to be prospering, many came to hear the word, and a Sabbath school was established, where both children and adults met to learn God's word. In some habitations, where formerly nothing but oaths or coarse jests were heard, the voice of prayer and praise was heard ascending. We have pleasure in stating that though first, we were not alone in the field, but our Methodist brethren followed and carried on the work when we had to leave, and now a small building has been erected, where God is regularly worshipped. During our Colloge recess the work of Tract distribution was carried on by a number of ladies under the superintendence of Mrs. Dr. Burns, who kindly gave their time to this work. The greater part of these Ladies belong to Knox's Church, but the 2nd Presbyterian, St. Andrew's, and the Congregational Churches were also represented. There were thirty-three engaged in all, and over 800 tracts were distributed every two weeks. In general they were well received, but we regret that in one instance a man mildly tore the tract, cast it in the street, and spoke insolently to the lady who offered it. In many instances, even Roman Catholics did not refuse the tracts, and there is good ground for believing that they were read. The seed sown in faith, though unseen by us, will surely grow. God's word will not return unto him void.

Our interesting correspondence with the Edinburgh and Halifax Colleges, has been kept up. Letters were sent to both places, and answers were received during the session. Our friends in Belfast seem, however, to have forgotten us; and this we regret much, as the similarity of their labors and our own would render a communication from them peculiarly interesting. It is soul-reviving to find that we are not alone in the work of the Lord, but that Infinite wisdom has his chosen means in all places doing his own work.

Our weekly prayer-meetings have been sustained as usual, though we lament over the fact, that some students absented themselves from these without, as far as we could judge, sufficient cause. The monthly missionary meetings were well attended, and essays on the following subjects were delivered.—One by Mr. William E. Mackay, on the English version of the Bible, and the difficulties attending its accomplishment, one by Mr. Andrew Talmie, on the Life of Whitefield, and two by Mr. Archibald Crawford, on Christian Missions in Polynesia. It has been proposed, that the essays for this session should be of such a character, as to bring more prominently forward the state of our own country.

The Reading-room table has been supplied, as usual, with the following periodicals.—The Scottish Guardian, the Missionary Record of the Free Church of Scotland, Missionary Record of the Presbyterian Church of Canada, the Madras Herald, and the Toronto Globe, through the kindness of their respective publishers; the Edinburgh Witness, through the kindness of Mr. Gale, and also the Montreal Witness, Temperance Advocate, Home and Foreign Missionary Record of the Church of Scotland, the Missionary Herald, (London,) the Missionary Herald of the American Board of Foreign Missions, the

Presbyterian, (Montreal,) the Free Church Magazine, Missionary Record of the United Presbyterian Church, and the North British Review.

The funds of the society, we are happy to say, are in a prosperous condition, as the Treasurer's Report will show. Many friends of the society, and even members of it, expressed their fears that it could not be sustained, the issue of this summer's collection has, however, silenced them.

The past year may, in one respect, be considered a crisis. The founders of the society have passed from the ranks of its supporters, and some predicted its inefficiency in the hands of others. We rejoice to say, however, that in only one season has our income exceeded that of the last year. Another feature in the case also demands our attention. Our memorial, presented to the Synod at its last meeting, praying that students acting as catechists, should be permitted to appropriate to the funds of this society the synodical collection, on behalf of the French Canadian Mission, taken up at their stations, was readily granted, yet notwithstanding this advantage on the part of the Theology students, we rejoice to say that, in their collections, some of the undergraduates have outstripped some of the more advanced students. This augurs well, and, we doubt not, that when the society shall be managed by them, it will, to say the least, spread its branches as far, and present as refreshing a sight, as it does at the present time.

In concluding this report, we cannot refrain from alluding to what obtrudes itself on our notice on every hand—the unchanged and unchanging tyranny of Rome. This is the great enemy, against which the Church and the world have to contend. While professedly papal countries are lying crushed at her feet, and ecclesiastical tyranny upheld by civil despotism, enthalls a great part of Europe, Britain, the bulwark of Protestantism, and America, in this her associate and friend, are not forgotten. No scheme is left untried—no effort is withheld—no expense or sacrifice is deemed too great, that may tend to stiffen the voice of Protestant principle, and intimidate the watchmen of Zion; and even in the remote, quiet haunts, where we have been called to labor, the effect is felt of the dark and powerful policy of the followers of Loyola. It matters not whether we visit as colporteurs among the French Canadians, distribute tracts among the Irish emigrants, or teach among Scotch exiles, in public or in private, the same hideous form presents itself; even "the man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, showing himself that he is God." This mystery of iniquity strives to withdraw the lamp of Divine truth, and to draw the gloomy veil of ignorance and superstition over our schools—has its emissaries in the political arena—cramps the efforts of Christian zeal, in diffusing knowledge and religion—and aims at defeating completely every vestige of civil and religious liberty. When we witness these mighty efforts which Popery is now making to reduce every thing that opposes its sway—when we read of the idolatrous processions, with their attendant angels and saints, or have our own eyes offended by the blasphemous mimicry—when we witness the profanation of the Sabbath, even by the command of a priest, as happened at Matan, where one calling himself a Christian teacher, superintended the building of a bridge on the Lord's day—when we hear of its public desecration by buying and selling, by dancing and gambling—when protestant congregations are disturbed in their worship by the noisy rites of idolatry—when the feelings of Protestants are shocked by scenes revolting to reason and religion, we must hear, unless a sinful deafness has stopped our ears, the loud cry, "who is on the Lord's side?" To us there is a call to buckle on our armour, for the hour of conflict is at hand—to stand fast in the battle of the Lord of Hosts, and with a traceless hostility,

never to sheathe the sword of God's word, till it has overturned the man of sin, from his very foundations; until the kingdom of the Lord Christ be established on the ruins of that of Satan.

Your committee would now resign into your hands the charge with which they have been entrusted, with the earnest prayer, that those who succeed them, may have still more cause to bless the Lord for tokens of his favor and love, and may see the work of God prospering yet more abundantly in their hands.

JOHN LAINO, Secretary.
KNOX'S COLLEGE,
TORONTO, October 29, 1852.

The following will show the number of Catechists engaged during last summer; the stations occupied by them; the attendance at those stations; prayer-meeting; bible classes; Sabbath schools; and families visited, at all the spheres of labour:—

Presbyteries, 6; Catechists, 13; Stations, 38; Diets every Sabbath, 30—Attendance, 5240; Prayer Meetings, 22—Attendance, 360; Bible Classes, 12—Attendance, 200; Sabbath Schools, 25—Attendance, 610; Families Visited, 915.

To the Editor of the Record.

ORILLIA, 17th Nov., 1852.

SIR,—

In the account in the *Record* for this month, of the proceedings of the Toronto Presbytery, a reference is made to certain documents from Oro and Orillia. It is, however, to be regretted, that an important omission has been made. In these communications, it is distinctly stated, that the restriction of my services to Oro and Orillia is not desired, until supply can be obtained for the stations left vacant. The non-insertion of this circumstance has, in this quarter, not only led to erroneous impressions, calculated to injure our cause; but also represents the Presbytery, as depriving nearly 300 people of any religious instruction.

Besides, is it not a standing rule of our Church, that no cases in an unfinished state, unless under peculiar circumstances, are to be recorded in the pages of a public periodical?

The insertion of this will oblige, yours truly,
JOHN GRAY.

"OF SUCH IS THE KINGDOM OF HEAVEN."

The following letter as we give it, with only a few verbal alterations, was addressed by its writer to his youthful, but faithful pastor. It was not intended for publication, nor does the author lay any claim either to literary acquirements, or originality of thought. In our estimation the letter is too good to be hidden. The whole scope and tone of it bespeaks a heart in the right place, and a warmth of Christian feeling and love too rarely exhibited. Were the minds of professing Christians more directed into the same channel, we should not so often hear of Sabbath Schools languishing for want of suitable teachers, nor so many of the young treading the fatal paths of folly and vice. "Train up a child in the way he should go." They that seek me early shall find me."

DEAR PASTOR,—

I would not occupy your time with these lines, were it not for the encouragement you gave me the last time you were in my house. My sentiments have been more confirmed by what I see and hear every day.

I have known some persons, who appeared to regard young children as incapable of religious impressions, and who, acting in accordance with their views, have imparted but little religious

instruction during the earlier period of a child's life. It seems to me, that the grace and providence of God are constantly furnishing facts to prove the contrary of this. There are true and faithful witnesses, both inspired and uninspired, who do testify that *very young children*, comprehend enough of God and the things of God, for the purpose of true worship and reverence. They know enough of their own destitution to feel their need of prayer. They can know enough of the Saviour to exercise a living faith in Him. I never saw any thing in the Bible, nor any thing in the manifestation of the child, to lead me to think him so purely an animal, as to have no available religious sensibilities. I cannot persuade myself that the Saviour regarded in any such light, the little children who were brought to him, to receive his blessing. I am satisfied from what I know of my own case, that if personal and prayerful efforts for a child's conversion to God be delayed, until he has reached a certain degree of maturity, often ere the approved time has arrived, depravity will have so matured the evil propensities and passions, as greatly to diminish (humanly speaking) the prospects of conversion. The religious susceptibilities of a child, so far from commencing at this period of life, are often well nigh extinguished, by the overgrowth of depraved inclinations, leaving scarcely enough of soil to afford any degree of hope.

I know there are parents who say their children are not old enough to comprehend the truths of religion; yet these same children are regarded as quite capable of studying Latin, Greek, Algebra, &c., and parents would be offended if told, that they were not capable of understanding many subjects, which appropriately belong to maturer years. Yet these same parents are often found waiting for a maturity of judgment, before they make any direct and personal efforts for their children's conversion. Such persons would do well to consider, that before their "convenient season" comes, the passions may have gained a despotic power, reason have become a captive, wholly under that power, the *affections* altogether centered in the pleasures of earth, and the most favourable time for conviction, the time, when the mind is most susceptible of impressions, have passed away. What a fearful thought! The soul open to impressions now, gradually becoming harder and more impenitent, until at length it is given up of God to believe a lie, and finally is lost! Does not the Saviour's Gospel, and his example also, teach us, that we should labour and pray for early conversions? All who follow that teaching may hope for blessed results. The youngest child should be taught that he is a sinner, and until renewed by divine grace, unfit for the Kingdom of God—should be taught the love of Christ to sinners. Let the parent try to make these things plain to his young comprehension, by things that he understands and is doing every day. Let the parent follow all this with much prayer in the closet, and wait in patience, till he or she see the Spirit moving in the heart. God will bless those only, who *will hold on* till his time comes. In due time He will trouble the waters. If parents would commence the work judiciously and with prayer, God will help them. I believe God has adapted the faculties of the youthful mind to be wrought upon and moulded in this way. It seems to me, the natural feeling of dependence of every child to its earthly parent, may be made a mark to go by; for by the same feelings by proper discipline, in dependence on God's blessing, he may be made to feel his dependence on God, his heavenly Father. Let every case of reproof and chastisement for disobedience and obstinacy, be turned to good account. But then, we are not to look for in a child, the deep convictions of a full grown sinner; nor can we expect, ordinarily, the strength and clearness of view of those converted at a later period of life. We should be satisfied with a single ray of light at first, if we are convinced that it is so much of the true light. Let it be remembered,

that at the commencement of the new being in the instance under consideration, these must be the measure of a child. But if a germ of the true seed is implanted in the heart, it will spring up,—expand and bear fruit in due time.

There is nothing Sir, makes me think more of heaven than a little child, under the influence of religion. I see Christian meekness there in purity. There is nothing which approaches to cant or formalism. Forms have no seat or home in such a soul, fresh from the hand of the Redeemer's Spirit. The soul in its simplicity flows forth unchecked and unrestrained by artificial encumbrances. Christ dwells in and beams from such a heart. In the presence of such a child, I feel under an influence not of earth. There is the stream of heaven gushing from the rock, which the Good Shepherd has opened by his rod—a stream pure and limpid, unmineral and unsoftened by contact with the polluted streams of a guilty world—a world lying in wickedness, &c.

Wm. LITTLE.

ON ADDRESSING PROMISCUOUS ASSEMBLIES AS CHRISTIAN.

To the Editor of the Record.

Pembroke, 12th Nov., 1852.

If you think the following thoughts, on, what I consider an important subject, worthy of attention, and fitted to prevent evil, or forward the interests of our beloved Zion, they are at your service. Very respectfully,
A. M.

The practice of addressing from the pulpit a mixed audience—as if all were converted and truly devoted to God, by the indiscriminate use and general application of such appellatives—as can only with propriety be applied to God's children, I have long thought an evil of considerable magnitude. My reasons are the following:—

1st, We all know (and would to God all felt,) that the heart of man is deceitful—desperately wicked—that every unrenewed man carries about in his bosom a mind that "is enmity against God," and that the practical effects of this evil—carnal nature, are manifested among men by "deceiving and being deceived." I know that St. Paul, in speaking thus, is describing the men who neither know nor value the truth, but let us fix our minds upon the fact, deception is possible, awfully possible, nay, common among men,—deception as to their state in the sight of God, and their interests in the covenant of mercy—"a deceived heart hath turned them aside," "an evil heart of unbelief" is often found even in God's people, but the danger is tenfold greater among those who are still "led captive" by satan, into whose souls "the light of the knowledge of the glory of God" has not yet shined.

Can it be right to call such persons as we have referred to by the endearing appellation of "Christian?"—"Brethren in Christ?"—"Believers?"—"Children of God?" &c. Is such a course wise and prudent? Is it a "manifestation of the truth?" Will such a course commend us to the consciences of the people, for candour and fidelity? We believe that the frequent and indiscriminate use of such language (unless carefully guarded) is fitted to do evil in multitudes of cases; it is not true—it is apt to deceive and mislead—to give wrong impressions,—by leading them to overlook their *real* condition,—to lull them into a sounder and more profound slumber in carnal security.

The wicked and deceitful nature of man—is already, strongly inclined to evil—to evil only—continually, and upon this depraved principle will Satan act—upon that hint he will operate, from whence "proceed evil thoughts, murders," &c. We can easily perceive then, that the danger of deception is great—and sufficiently strong without lending the influence of the servants of God and the sanctity of the pulpit to strengthen and increase it, and we cannot withhold our convic-

tion that the frequent and unguarded use of terms, strictly and thoroughly Christian—may lead those who listen to us—to imagine (from their uninterrupted recurrence,) that they are Christians.—We have often thought—that this may be one of the master processes of the father of lies, in which for a time he sorrows, as it were, the sacredness of the Christian ministry to aid him in deluding the souls of men. If the danger referred to is only imaginary and not real, we ask the indulgence and forbearance of clearer heads and warmer hearts than our own. We admit that the Apostles of Christ, in addressing the different churches to which they wrote, were in the habit of using general terms, such as Brethren, Beloved, Saints, Elect of God, &c., &c. But we presume no one will pretend to say that the state of the Church now and then are alike. Those were the times,—the circumstances that tried men's souls. Insincerity and hypocrisy then were next to impossible—the trials of the primitive Christians were too severe, too numerous, and the ordeal through which they passed too searching, to make it probable that they had taken up a profession, without the inward and spiritual grace.

It cost a man something in those times to be a Christian. None could bear the obloquy, the inconvenience and persecutions—always attendant upon an avowal of attachment to Christ—unless the root of the matter was in him. The Acts of the Apostles, which we call the first chapter of ecclesiastical history—and writings of Eusebius, which you may call the second, make this sufficiently clear, so that there was little danger of leading men astray in Apostolic times by the use of general terms. We cannot say as much of the Church (Catholic) in the present day—ah no, it is impossible for us to resist the conviction—that we often address as fellow Christians, persons whose minds are dark as midnight—cold as the grave and hard as adamant; men who never felt the plague of their own hearts, or saw the sinfulness of sin—who continue daily in the practice of those things they know to be sinful without uneasiness, without pain, without fear; men who indulge in no hopes—make no efforts—offer no prayers to be delivered from its guilt, its practice and pollution. These have gone, and are still going astray—and it is therefore—it is highly dangerous, to address them as if they had returned to the Shepherd and Bishop of their souls.

Then we are deeply conscious of our unworthiness and unfitness to be teachers or the prophets of the Lord. Yet we have ventured to say that danger may be apprehended here. It is a terrible reflection, and awakens a most solemn feeling of responsibility to God—to think that we often address as the people of God—the children of the wicked one. It is no justification of the course to say “we cannot read men's hearts,” that is another and one of the strongest reasons why we should be guarded. The writer of these remarks has often been led to fear—that the fact of people being habituated to the use of appellations, truly Christian—their receiving baptism for their children, and occasionally partaking of the Supper of the Lord—may lead some who have neither part nor lot in the matter of vital saving Godliness to deceive their own souls. At all events the subject is certainly worthy of serious consideration by every minister of our Church, and we shall be glad and thankful if this communication—weak and incomplete though it be—shall be the means of provoking some abler hand to take up the subject.

A. M.

ON THE ELDERSHIP.

From Lectures addressed to a Congregation.

NO. I. EVIDENCE.

We shall endeavour to show, in the *First* place, that in the primitive churches which we regard as our model, there was only one class of office-bearers connected with the spiritual management, viz. Bishops—Presbyters or Elders—and *Secondly*, That this class was divided into

two sections—the first embracing those who ruled only. The second those who communicated instruction, besides.

I. One class of Spiritual Office-bearers in the Primitive Church.

In the New Testament we read of individuals bearing the official designation of Bishops, (Episcopoi) and of others bearing that of Elders, (Presbyteroi). From this the inference has been drawn by the adherents of Prelacy, that these were two distinct classes of office-bearers, and that the members of the one occupied a position above those of the other. They regard Bishops as a species of spiritual peers, and Presbyters as entirely separate and subordinate. On a close and careful examination of Scripture, however, it will be found that Bishops and Presbyters or Elders stand on the same level—possess the same powers—are in short in every respect identical. They are just two names given indiscriminately to the same office—the one being descriptive of the character of the office itself, the other of the condition of those who fill it. They were called Bishops or overseers, (ἐπισκοποι) because invested with the oversight of the Church's spiritual concerns—and Presbyters or Elders (πρεσβυτεροι) on the principle enunciated by Elihu, the friend of the patient patriarch, “Days should speak, and multitude of years should teach wisdom.”

Having stated the fact that Bishops and Elders are one and the same—let us briefly enumerate the proofs which Scripture furnishes in its favor. When Paul was journeying to Jerusalem, he dispatched a message to the rulers of the Ephesian Church to meet him at Miletus, that he might take sweet counsel with them, and deliver to them a solemn charge—the interesting incident as recorded in Acts xx. 17—38.—But what we wish you particularly to observe is, that the parties who in the 17th verse are called Presbyters or Elders (πρεσβυτεροι) are in the 28th verse called Bishops, (ἐπισκοποι). “He called for the elders of the Church”—and these elders he thus addresses, “Take heed to yourselves and to all the flock over which the Holy Ghost has made you Overseers.” The original word for Bishop is the same as that which our Translators render Overseer. It is clear as a sun-beam therefore, that to be the overseer or Bishop of any portion of the Good Shepherd's flock, is in no way different from being simply an Elder or Presbyter. The circumstance too of a plurality being specified, goes convincingly to show how different was the signification attached to the expression Bishop in primitive times, from what is attached to it by a certain class now—a Bishop in the prelate's acceptance of the term, is one holding ecclesiastical sway over an extensive district of country. Here, however, we read of a number of Bishops belonging to a single city, and acting as the representatives of a single Church.

In Titus i. 5, Paul states the object he contemplated in leaving that faithful Evangelist behind him in Crete—“that thou shouldst ordain Elders in every city.” In the 6th verse he exhibits the qualifications which these Elders ought to possess. “If any be blameless, &c.” And in the 7th he explains the reason why these qualifications ought to be possessed by them, but mark the change in the mode of expression which he adopts, “For a Bishop must be blameless.” The term Bishop, therefore in the 7th, must be synonymous with the term Elder in the 5th, otherwise the reason here assigned by the Apostle would be entirely destitute of point and propriety. Therefore it is that the above characteristics ought to meet in an Elder; it is because a Bishop must be blameless—how singularly inappropriate this method of arguing on the supposition of the two names being descriptive of distinct offices!

“The Elders which are among you I exhort, says Peter, (1 Peter v. 1), who are also an elder.” Then he proceeds to exhort them in a strain not unlike that adopted by Paul to those from Epho-

nia. “Feed the flock of God which is among you, taking the oversight thereof;” In other words, acting the part of bishops towards it.—(ἐπισκοποιετες.) Here again the Elder, or Presbyter, is said to fill the post and to perform the functions of a regular Bishop. What need we any further witness, then, in favor of the fact, that in so far as spiritual superintendence was concerned, the primitive churches had only one class of office-bearers, and that not the shadow of a difference was regarded as subsisting betwixt the Primitive Presbyter or Elder, and Episcopos or Bishop.

If let us now proceed to show that under this general class fall, to be included, two special classes, viz. the Elders, whose duty it is only to rule, and those who in addition to ruling, are also expected to teach; in other words, the pastor, or presiding minister, and the ruling Elder or Elders. These, be it remembered, however, at the outset, are not to be regarded as distinct orders of office-bearers, or as possessing different degrees of authority, but as occupying different departments of the same general office, and of equal authority as rulers of the Church.

The arguments by which this distinction, between the Ruling and Teaching Elders, is established, may be ranged under the following heads:—

I. The Analogy derived from the Jewish Synagogues.

There is strong reason to believe that the external frame-work of the early Christian Churches, was cast into the mould, and formed after the model of these well known ecclesiastical assemblies amongst the Jews. To each synagogue a body of office-bearers, bearing the name of Elders, was attached. In consequence of the similarity in the duties they had to perform, the Christian office-bearers were distinguished by the same appellation. Now it is generally acknowledged—it may be said even to rank in the catalogue of historical facts—that the Jewish Elders were divided into two classes. Those who engaged in the exposition of the law, and those who exercised a general supervision over the synagogue services. We might, consequently, expect a corresponding division amongst those in the Christian Church, occupying a corresponding position.

II. The well established fact, that there did exist a plurality of Elders in the Primitive Church.

In consulting the New Testament Scriptures, we are furnished with the most clear and conclusive evidence, that such was the case. The Church in Jerusalem was, doubtless, regarded by the Apostles as a kind of model, after whose constitution all others should be formed. In the 15th of Acts, we read of a body of Elders connected with this Church, assembling in council to receive and review the appeal brought by Paul and Barnabas, from the Church at Antioch, and uniting with the Apostles in framing and forwarding the decree in which their decision on the matter was embodied.

In the opening of his epistle to the Philippian Church, Paul particularly addresses as its acknowledged representatives, “the Bishop and Deacons.” We have already endeavoured to show you, that an Elder and Bishop mean one and the same thing. There was therefore at Philippi, as at Jerusalem, at least, more than one Presbyter, the Elders of that Church met the venerable Apostle at Miletus. And why was it that he left his son Titus behind him at Crete? it was, “that he might ordain Elders in every city”—Titus i. 5. When himself travelling from place to place, in company with Barnabas, we are told that they “ordained them Elders in every Church”—Acts xv. 23. In his epistles to the Hebrews, and the Thessalonians, respectively, he thus writes—“obey them which have the rule over you”—Heb. xiii. 17. “We beseech you, brethren, to know them which labour among you, and are

over you in the Lord"—Thess. v. 12. He uses the plural in both instances, and thus fully recognizes the existence of a plurality of spiritual office-bearers. James, in his epistle to the Jews of the dispersion, enjoins them when sick, to "send for the Elders of the Church." It is thus plain, that over each of the Primitive Churches there was regularly appointed a certain number of Elders. How many, we cannot positively determine. History informs us, that in the Jewish synagogues there were, at the least, three. From the analogy we have already indicated as between them and the original Christian societies, we would consequently expect in them a corresponding number.

From the plenteous nature of the harvest, and the comparatively limited supply of laborers, we cannot suppose that the Apostles would be so prodigal in the expenditure of their resources, as to allocate three teaching Elders, or upwards, to each congregation, no matter how small. The mere matter of support would form a strong barrier in the way of such an arrangement, even supposing it to be good in itself. This, however, is exceedingly questionable. A single minister, if able in body and sound in mind, will as efficiently overtake the superintendence of a congregation of ordinary dimensions, as a number. There is no necessity for three or more distinct ministers to one church. How, then, are we to explain the plurality of Elders which the Primitive Churches displayed? The most feasible explanation is, that the general body was divided into two classes, *teaching and ruling*, one or (if the congregation was very large) more to discharge the duties of the first, and a number cooperating with and presided over by him, to discharge the duties of the second. The celebrated Dr. Owen, who was one of the most distinguished ornaments of the Congregational body in England, gives the following decided testimony, which is all in favor of our Presbyterian system of government:—"The pattern of the first churches, constituted by the Apostles, which it is our duty to imitate and follow as our rule, constantly expresseth and declares, that *many Elders* were appointed by them in every Church. There is no mention in the Scriptures, no mention in antiquity of any Church, wherein there was not more Elders than one; nor doth that Church answer the original pattern, when it is otherwise."

(To be continued.)

FREE PRESBYTERY OF HALIFAX, NOVA SCOTIA.

This Court met in the Free Church College, on the 20th October, was constituted, and proceeded to hear Mr. George Sutherland's trial discourses, with a view to his being licensed, which were all sustained. The Presbytery expressed themselves highly satisfied therewith, and unanimously agreed to license him to exercise his gifts as a Probationer within the bounds of this Church. Whereupon the Moderator licensed him in due form, suitably addressed him, and Mr. Sutherland received the right hand of fellowship from the members present.

Messrs. George Munro, H. Mackay, William Murray, and Alexander Ross, were then examined, preparatory to their entering the Divinity Classes in the College for the second year; and Messrs. Neil Mackay, James Fowler, and Alexander Mackay, on their qualifications for entering on the Study of Divinity, for the first year. These examinations were exceedingly satisfactory, and the Presbytery instructed the Clerk to grant them certificates accordingly.

The Presbytery then adjourned, to meet on the first Wednesday of December.—*Pres. Witness.*

When things look discouraging, we should pray more; and then we should complain and fear less.

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

The Record.

TORONTO, DECEMBER, 1852.

KNOX'S COLLEGE.—THE SUBSCRIPTION FOR ITS SUPPORT.—The season has arrived when this matter should be taken up. We have always held the opinion that it could be best done by a simultaneous and combined effort throughout the whole Church; and that, as far as practicable, it should be completed within a few months. It is unnecessary to repeat what has been so often said, and as readily admitted, of the importance of the College to the well-being, if not the existence of our Church in this land. The interest felt in the institution has been manifested by the liberal contributions made to its funds. Yet it is to be desired that these were more general—that some agency were set on foot in every congregation and mission station, for gathering in the free-will offerings of its friends and supporters.

COLLECTION FOR THE FOREIGN MISSIONS OF THE FREE CHURCH OF SCOTLAND.—By the list of quarterly Collections, given on our first page, as appointed by the Synod, it will be seen that the next in order is for the above-named object.—The third Sabbath in January is the day fixed for that purpose. It is hoped that the notices will be generally given throughout the Church, that the opportunity—the privilege—may be afforded to all who have the interests of the heathen and of the dispersed of Israel at heart, to contribute to these important Missions.

The present is an important era in the history of Jewish Missions. At a time when the Hebrew mind was opening, and success crowning their labours, professedly Christian Governments have, with ruthless hand, banished the faithful missionaries. God, who has permitted this, will open other doors of usefulness.

In heathen lands, the light of science has broken and dispelled much of the superstition and ignorance which enthralled the human mind.—Let Christians use the means to lighten these minds with gospel truth.

STUDENTS' MISSIONARY SOCIETY, KNOX'S COLLEGE.

The annual meeting of this society was held within the Divinity Hall, on the evening of Friday, 29th October. Owing to the unfavorable weather, the number of friends from the City of Toronto was but small; there was, however, a good attendance of members.

In the absence of Rev. Dr. Willis, who was prevented by indisposition from attending, Rev. Professor Eason occupied the chair. The meeting was opened by singing part of Psalm cxxii., reading Isaiah lx., and prayer, by Rev. Robert Irvine. The chairman then, in a few introductory remarks, referred to the preserving care of God over the members of the society, during the recent vacation, and particularly to the providential deliverance of Mr. Crawford from a watery

grave. He spoke also of the extensive field for missionary effort that lay before us in Canada—of the obstacles which meet the missionary, and of the great benefit resulting to the students from their practical acquaintance with the field and mission work generally.

The Annual Reports by the Secretary and Treasurer were then read. Mr. John Burns, in moving their adoption, adverted to the reflex benefit derived from the Society by those engaged in the work, and to the pleasing fact, that the society continued to prosper, being pledged to support not an individual but a cause, to wit, the destruction of the Man of Sin.

Mr. Crawford then gave a statement of the different spheres of labour in which the students had been engaged during the past summer.

Mr. Keady gave a short statement of the work among the French at Metis; and Mr. A. McDiarmid followed with a few remarks on the interesting work among the Roman Catholic Highlanders of Williams. One incident not mentioned in the Secretary's Report, is worthy of notice. Not many weeks after Mr. McDiarmid began his school, through the influence of the Roman Catholic priest from London, the school-house was taken from him; he then met with his pupils in a log-house, which had only the sides and roof up, being open at both ends; there was no door at first, and until Mr. McD. got one cut out, for some days the teacher and scholars crept in below the foundation log. In this place the school continued to meet till Mr. McD. left. Mr. McD. had to cut a path for himself from the house where he boarded to the school-house, a considerable distance through the bush. The scholars had all to begin their A, B, C.

Rev. Mr. Irvine next addressed the meeting; beginning with a promise to countenance the society, during the session, by his presence occasionally. He spoke of the zeal and interest begun or cherished at college, as destined to increase. He showed that every church should be missionary in its character, and that this was a most encouraging feature in our Canadian Church. He referred also to the year 1746, when a minister in the Assembly of the Church of Scotland, on an overture for sending a missionary to India, being laid before that body, said, "has it come to this, that after Great Britain has taken from these Hindoos their country, and their wealth, we must go and take their religion also?" How much has the spirit of the Church and her views of duty changed within these hundred and six years! Mr. Irvine reminded the meeting also, that it was when men slept, the devil sowed the tares—when the Church was idle, error, heresy, schism, and every corruption, even Popery itself, had their beginning and strength. He said also that the Presbyterian Church had not performed its mission, and had appeared before other churches, as a religion only for Scotchmen and North of Ireland Presbyterians, but never intended for all nations and people.

Mr. James Shaw next spoke. He had been present at every annual meeting since the formation of the society, and could not help thinking of days gone by, and of those who once filled these benches, but were now occupying the pal-

pts of the Church. He spoke of the students trained in this country, as being much better prepared for Canadian work, by their knowledge of the country, having it all mapped out as it were in the eye of their mind. Mr. S. also showed the importance of the financial department, and expressed his gratification at the condition of the society in this respect.

After singing again part of the 18th Paraphrase, and prayer by Mr. Black, (student,) the meeting proceeded to the election of office-bearers for the ensuing year. Mr. Esson having left, Mr. Black occupied the chair, when the following office-bearers were chosen:—

President—Mr. James Black.
Vice-President—Mr. William Blain.
Cor. Secretary—Mr. John Laing.
Rec. Secretary—Mr. John Rennie.
Treasurer—Mr. David Wardrop.
Committee—Messrs. John Anderson, John Murray, Archibald Crawford, Thos. S. Chambers.
News Committee—Messrs. John Murray, John Millan, Samuel Kedeley, William McMullen.
Tract Committee—Messrs. James Ferguson, John McMillan, Thomas Chambers, Malcolm McVicar.

Auditors—Messrs. James Thom, and John McMillan.

At Mr. Laing's request, the society allowed Mr. Samuel Kedeley to take his place as Corresponding Secretary.

The meeting was then closed with prayer.

TORONTO ACADEMY.

This school has now for several years occupied a high place among the educational institutions of the city. We are not aware of any that give a more prominent place to scriptural training, and to thorough grounding in the elementary course of the various studies. For example, the greatest attention is paid to the grammar of the languages taught, and the student required to analyze and thoroughly understand his exercises. In addition to the branches usually taught in this and other schools of the better class, the services of an accomplished elocutionist have been secured. We look upon this as very important. Good reading and speaking are rare accomplishments—difficult of attainment after habits have been formed and perhaps a bad system adopted.

We would recommend those who can avail themselves of Toronto Academy, to call on the forenoon of Saturday and hear the public examinations, and judge for themselves of the efficiency of the system and the proficiency of the pupils.

The Rev. James Forbes, a Roman Catholic priest in Glasgow, convinced of the errors of Romanism, has left its communion and offered his services to the Irish Mission in Edinburgh. Mr. Forbes is in the prime of life—an energetic, talented man.

THE REV. W. C. BURNS has been cooperating with other missionary brethren, in editing a new edition of Hymns for Chinese public worship.—Mr. Burns is also engaged in translating into Chinese, the first part of the "Pilgrim's Progress." Eight-two boys are at present receiving instruction in the school of the English Presbyterian Mission at Amoy.

MISSION TO THE COLORED POPULATION OF CANADA.

Buxton.—The semi-annual examination of the Mission School at Buxton, took place on Thursday, the 21st October. The day was favorable, but in consequence of the hooping-cough and chicken pox, which had, for some weeks previous, prevailed among the scholars, there was but a small proportion of the usual summer's attendance present. About fifty-two, however, took their seats at the appointed time, and underwent a long and searching examination.

The improvement of all the classes, during the last six months, was very manifest and satisfactory to the spectators. The proficiency of many pupils in the higher branches, was highly gratifying. The Latin, Geography, English Grammar, and History classes, displayed a degree of acquirement which plainly demonstrated that the intellectual faculties of the colored race are by no means of an inferior order.

It is very delightful to observe the courage with which they undertake their studies, the thirst exhibited by both old and young, for that knowledge which their oppressors have ever denied them, and the cheerful and kindly spirit which pervades both pupils and parents.

Several pieces of music were sung at the close, with taste and harmony. Their voices are melodious, and most of them seem to have a talent for music; and the manner in which they engage in this exercise, at the close of the school, shows that they do not feel the numerous studies of the day very burdensome. In short, we think, that the success which has attended our efforts for the advancement of this long neglected and despised class of our fellow-mortals, has already far exceeded our most sanguine expectations.

THE SABBATH SCHOOL ANNIVERSARY, which took place on the Monday following the examination, was still more delightful and animating.—Although the day was very unfavorable, fifty-five Sabbath scholars took their seats on the west side of the Church, and a numerous company of spectators on the right, so that the Church was almost full.

The meeting was opened with praise and prayer, and after a brief but impressive address from their devoted missionary—Rev. Mr. King—they received an abundant supply of the good things of this life, the greater part of which was spontaneously provided by some of the coloured families in the vicinity. The refreshments having been served and thanks returned, they were again addressed by one of their teachers and by their superintendent. To all the addresses, both old and young listened with devout attention.—The whole scene was very affecting. All present seemed to feel the vast importance of the Sabbath school, and to rejoice over the privileges which they now enjoyed. Doubtless few, if any of them, ever witnessed the like before. They felt that they were highly favored, compared with many thousands of their brethren, who still groan under the yoke of their oppressors, and are prohibited the use of that book which alone can make life comfortable and death happy.

We hope this good work will go on and pro-

per, and that a brighter day is dawning over our colored brethren. The youths that are now educated in the week day school, and are receiving religious instruction in the Sabbath school, may yet go forth as missionaries amongst their benighted brethren. Let us labour in faith and prayer, pleading that the day may be hastened when Ethiopia shall stretch forth her hands unto God.—*Communicated.*

THE MENONITES.

The founder of this sect was Simon Menno, a Dutch priest, who lived about the middle of the sixteenth century. The followers of Menno are about five thousand in France. In this Province, they and the Tunkers number about 8000, and are known by the name of Menists, or Menonists. They claim to have been descended from the Waldenses, and to preserve the forms of the primitive Church. Their true origin may be traced, along with that of the Anabaptists, to the fanatical disciples of Luther. The Anabaptists were turbulent—mixed up politics and religion—indulged in gross excesses—and took up arms to propagate their creed. The Menonites, on the other hand, were quiet and inoffensive, and patient under oppression.

Menno, who was a man of a sound judgment, earnestly seeking the truth, became disgusted with Popery, and on becoming acquainted with the doctrines of the Reformation, left the priesthood. He traversed Holland and Northern Germany, awakening the unconcerned and edifying believers. Such was the success of his ministry, that he revived the sect of the Anabaptists, and gave them his name. He says, "The great and mighty God has so made known, in many cities and in the country, the word of true repentance and of pardon, that not only the proud have become humble, the impure chaste, the drunkard temperate, the avaricious liberal, the cruel mild, but they have suffered their property to be confiscated, and their bodies to be tortured and slain, that they might testify to the truth."

This religious worship of the Mennonists is performed without pomp. They meet in a plain chamber. One of their elders reads the scriptures, and makes a simple address. They sing Psalms, and in imitation of the Christians of Jerusalem, wash one another's feet.

They are rigid in discipline, truthful, and faithful to their engagements, proverbial for honesty, industrious in their habits, and peacefully disposed.

They allow their beards to grow, use an old-fashioned dress, similar to the Quakers—wear broad-brimmed hats, and large square coats without buttons. The women wear no jewelry.—Like the friends, they refuse to take an oath; and to do any military duty. Our government has exempted them from militia service, on the payment of a small fine, which we believe they pay cheerfully, and thus are saved from the humiliating burlesque of a Canadian militia training. In France, the Emperor Napoleon would not allow any exemption from the conscription, but in order to meet their conscientious scruples, decided that they might, after enrolling their names, remain in the rear, and take no active part in the battles. This quiet, inoffensive sect, is characterized by strict obedience to the laws, and a high standard of morality.

THE MISSION FIELD.

"The harvest truly is great, but the labourers are few." The truth of this text is admitted, but only those who have themselves been in our portion of the field, or have had to do with its supply, can fully appreciate its vast importance. Notwithstanding all that we and other Churches have done to send the gospel to our remote settlements, there are extensive and inviting spheres of labour not yet visited by the Christian minister, and many that have rarely heard the voice of the faithful herald of the cross. Even some of our settled charges, where the pastor has more than two preaching stations, have but occasional supply—how much more irregular and unfrequent must be the visits paid to the remoter stations, which are wholly dependent upon the scanty means which the Presbyteries have at their disposal! No effort has been spared to extend aid to the destitute localities, and we rejoice that so much has been done. But we have, as yet, only possessed a small portion of the land, and are daily hearing the reiterated call for more labourers. Until the close of the College session, when a well appointed band of young men of the right stamp will be ready for the field, little more can be done by our Church courts than to express their sympathy with those who are hungering for the bread of life, and to extend an occasional visit by some settled pastor who can leave his own charge for a short time.

There is another instrumentality which we are glad to find the emergency of the times has evoked to good purpose, viz: the visits of Elders of the Church to the scattered population in our new settlements. An apostolic man of this class who, in a quiet unobtrusive way, has for years been labouring in this cause, and is himself a model of a Presbyterian Elder, thus writes to one of our young ministers:—

DEARLY BELOVED,—

Grace, peace, and mercy be multiplied unto you, through Jesus Christ our Lord. I am just returned home from a tour of two weeks, among my favorite haunts, in the townships of Grenville, Harrington, and Augmentation, to the north of the Ottawa River, where, I trust, the forthgoings of the Lord among these dear mountaineers are very manifest, since the Lord brought me among them with his blessed word, more than two years ago. I found them without either Sabbath school or week-day school, without a Temperance Society, and most scanty of the means of grace in any shape, and especially the poor Highlanders. Some of the most aged of them told me they had not heard a Gaelic sermon or discourse for the last eighteen or nineteen years, preceding my going among them, and that they could not benefit by hearing in any other language. Upon one occasion I had a hearer before me, of, I should say, about twenty-five years of age, a fine, stout, healthy young man, a Highlander, who never attended a religious meeting of any kind, except one, until I began to go there.

In course of travelling among these wild mountains, my guides pointed out to me where murders, rape, theft, &c., &c., were committed. The scene now, blessed be God, to say the least of it, is greatly changed. Behind the mountain of Grenville we have now a flourishing Sabbath school of nearly eighty scholars, and four good teachers; we have also here a Temperance Society, embracing near one hundred and twenty members, and a pretty good school; several other

schools are on the eve of being opened in the township. A school also is to be opened in Harrington, where there never has been any, (although settled twenty or more years,) and another is to be commenced in Augmentation in a few days. And in regard to their thirst for the word of God, it is such, that when the people of Harrington hear of my being in Grenville, they flock down to hear me, men, women, and youths of both sexes, a distance of twelve to fifteen miles, which they walk before eleven o'clock, A. M., and the same distance home after the meeting in the afternoon, travelling, in all, twenty-four to thirty miles through most rough and bad pathways. I have no doubt but several of these dear countrymen and women of ours are brought to a saving knowledge of God, and of the glorious plan of redemption, through a crucified Redeemer. May the day be hastened, when the predictions of Isaiah xxxv. 1, 2, will be applicable to them.

REVIEWS.

LONDON QUARTERLY AND DR. CHALMERS.

LONDON QUARTERLY REVIEW. October, 1852. New York: Leonard Scott & Co. Toronto: T. McLearn.

The October number of this great periodical has just come to hand. It contains its usual quota of matter in eight articles. No. 1, British Bards and Stonehenge; 2, Ionian Islands—Lord Seaton and Sir Henry Ward; 3, Irish Salmon—an article on Fisheries; 4, Sindhi, or Dry Leaves from Egypt; 5, A REVIEW OF THE LIFE OF DR. CHALMERS, by Dr. Hanna, his son-in-law.

This Review we have taken some pains to peruse, and have no hesitation whatever in pronouncing it an unjust and beggarly attempt to detract and misrepresent real worth and inimitable excellence. The author is either some narrow, ignorant, and bigotted Episcopalian, or a still more despicable traducer of incomparable greatness—a "Strathgogie moderate." We pity the ignorance of the Reviewer who has penned this elaborate and tedious article, and are really astonished to find the pages of the great aristocratic journal of Britain polluted by such wisky-washy matter. The writer opens his literary notice by the following elegant and dignified sentence:—"There is some tough reading in Dr. Hanna's book;" and in the sentence following, Dr. Hanna is charged with a "suppression veri." After giving Dr. Hanna—honest man—his own share, the Reviewing censor proceeds to make Dr. Chalmers as black as *rebeldry* generally makes its victim. It is rather amusing to witness the deplorable ignorance of the writer, who has been unduly honoured by getting his manuscripts on the files of such a respectable journal as the *London Quarterly*. Only mark the following sentence, at page 215: "That he (Dr. Chalmers) had any natural bias for the investigation of abstract truth, we must take the liberty to doubt. His writings give no indications of a mind prone to grapple closely with an argument, and dissatisfied with conclusions, that rest upon other than geometrical proof." This statement is made in utter ignorance, or wilful misrepresentation of Dr. Chalmers' real turn of mind—mathematics was his hobby? He loved pure science—taught for a time the mathemati-

cal class in one of Scotland's Universities, and was a perfect enthusiast in the symbolism of mathematical analysis—so much so, that the great French mathematician, La Place, acknowledged, after he lost his sight, and heard Dr. Chalmers' work on the Evidences read, that the argument was so convincing as to cast a doubt on his own "Theory of Probabilities;" and any one who will take the trouble to glance at the third volume of the Doctor's works, uniform edition, by Collins of Glasgow, in 25 volumes, will find that he is just as much at home in the doctrine of *Probabilities* as La Place or Auguste Comte, or any of the sceptic school of the nineteenth century. We refer our readers to a careful perusal of sect. III. of vol. I. on the Evidences, or vol. III. of the uniform edition.

In this section Chalmers fastens with all the power of his Goliath intellect upon La Place's argument, and completely overturns it, by showing that there are nine probabilities out of every ten, in favour of the genuineness of Christ's miracle, while Hume and La Place would attempt to make it appear that there were nine to ten of the arguments against them. We draw attention to this subject only for the purpose of refuting and exhibiting the ignorance of the slanderer in the *London Quarterly*.

In the latter part of the article the Reviewer betrays a wonderful knowledge of the Auchterarder case, and the worthy conduct of the Earl of Kinnoull and Mr. Young, who had only the unanimous vote of Peter Taylor, a grog seller!! and the unanimous rejection and reprobation of the entire parish—Peter and the Patron excepted—but with all his knowledge he takes precious good care to conceal the above fact, that the Patron and Peter put Mr. Young into the parish in spite of the people. We have no desire to enter on the discussion of topics which have engrossed the mind of the empire for many years, and have been argued before the highest tribunal of the realm and by the most gigantic intellects of Britain; but we have a righteous abhorrence of all mean and dastardly attempts to cast an undeserved reflection on the name and worth of a man whom Evangelical Christendom is proud to honour, and who is without a rival as a theologian, a moral philosopher, a mathematician, a political economist, and, above all, as an evangelical christian.

The taste of the writer in the *London Quarterly* is as exceptionable as his knowledge is limited; and we are inclined to think, that were it not for a pure regard to truth, we have been guilty of too great a condescension in spending so much time, ink, and paper, in condemning an article which is so completely suicidal.

The number for the quarter closes with a review of the "Life and Letters of Lord Langdale"—"Gold Discoveries"—and *Parliamentary Prospects*."

HARPER'S NEW MONTHLY MAGAZINE for November, at T. Maclear's.

The November number of this clever miscellany has come to hand. It closes the fifth volume of the work, and furnishes an excellent opportunity for new subscribers. The publishers

have issued, along with the current number, a notice, in which they offer deductions to clergymen and others.

This work has attained a monthly circulation of one hundred thousand.

SELECT BRITISH Eloquence; by Rev. Chauncey E. Goodrich, D.D., Professor in Yale College. Harper & Brothers, 1852. At T. Maclear's.

This new work just issued from the press, "embraces the best speeches entire of the most eminent orators of Great Britain, for the last two centuries, with sketches of their lives, an estimate of their genius, and notes critical and explanatory. It is certainly one of the great books of our day, reflecting the highest credit on the taste, toil, and judgment of its learned author.—Indeed, to the student of eloquence, or to any man who is an aspirant to the pulpit, the senate, or the bar, this work we should esteem a valuable treasure. The author has selected and embodied in about 1000 pages, double column, royal octavo, the principal speeches, lectures, and letters of the following great men:—

Sir John Elliot, Earl of Strafford, Lord Digby, Lord Belhaven, Sir Robert Walpole, Mr. Pultney, Lord Chesterfield, Lord Chatham, Junius, Edmund Burke, Henry Grattan, Richard Brinsley Sheridan, Charles James Fox, William Pitt, Lord Erskine, John P. Curran, Sir J. McIntosh, George Canning, Lord Brougham.

With the above we acknowledge also from Mr. Maclear, "*CORNELIUS NERON*," new edition, by Anthon. The name of Anthon is now quite sufficient to sell any of the classical works in our grammar schools. The edition before us is got up in the uniform style of Anthon's school editions—text large type—notes very extensive—and altogether the present edition is worthy of the author and publisher.

THE SCOTS WORTHIES; containing a brief Historical Account of the most eminent Noblemen, Gentlemen, Ministers and others, who testified or suffered for the cause of Reformation in Scotland from the beginning of the sixteenth century to the year 1688. By John Howie of Lochgoon. New York: Robert Carter & Brothers. Hamilton: D. McLellan.

It has been well said that "no nation on the face of the globe has a history so full of interest to the Christian as that of Scotland. Her soil has been consecrated by conflicts more noble than those immortalized in Homer's song—battles for Christ's crown and covenant, that have shaped the destinies of man to an extent that nothing but eternity can disclose."

The ancestors of John Howie of Lochgoon, the author of these interesting memoirs, are said to have been of French extraction. The persecution to which the Waldenses were subjected, caused many of them in the twelfth century to flee to distant countries. Three brothers of this name came to Scotland. One of them took up his residence in Lochgoon, a sequestered, lonely place in the moorlands of the parish of Fenwick, in Ayrshire. The descendants of this Waldensian refugee still occupy, after a lapse of more than six hundred years, the same farm. They have been characterised by their adherence to Protestant principles, and about the period of the

second Reformation, were sufferers for the truth. Their property was twelve times confiscated, and on one occasion their cattle were driven to the market cross of Kilmarnock and exposed for sale.

The Scots Worthies, like the Pilgrim's Progress, has a place in the most of Scottish families, and is eagerly read, especially by the young. When the very limited education and scanty facilities which the author possessed, are taken into account, the work, even in a literary point of view, is respectable—taken all in all it is no mean production. Not in Scotland only, but in Presbyterian Ulster, indeed wherever the Presbyterianism of these counties has been carried by their hardy sons, the work will be read and pondered. The Carters have done well in issuing their elegant, illustrated edition. It will command a ready sale. The book will be appreciated wherever rigid attachment to principle, the love of truth, and uncompromising hostility to oppression, are reckoned among the manly virtues.

REASON OR REVELATION: by the Rev. John Jennings, Minister of the United Presbyterian Church, Toronto, pp. 48. Toronto, 1852.

The matter of this neatly printed pamphlet first appeared in a series of papers published in the *Canadian Presbyterian Magazine*. The author contrasts the religion, philosophy, and civilisation of the ancient heathen with Christianity, and demonstrates clearly the infinite superiority of the latter, which it is the drift of his argument to show is of universal adaptation to the spiritual, moral, and physical condition of man. The light of nature is utterly insufficient to direct him to the only source of happiness. Christianity, which alone can elevate our nature, is shown to be potent for this great purpose, just in proportion to its purity.

HISTORY OF ROUTLES; by Abbot. Harper & Brothers. At Mr. Maclear's.

The above is one of Abbot's uniform set of Histories, well got up, elegantly bound, illustrated with wood-cuts, and bound beautifully, embossed and gilt. This series of historical works by Abbot we regard as the very best style of juvenile and domestic reading. Every family library is defective without this series.

THE EDINBURGH REVIEW. Leonard Scott & Co.'s Reprints, Oct. 1852. T. Maclear.

The last issue of the Edinburgh Review contains nine good articles. 1. Joseph De Maistre. 2. Life and Letters of Mr. Justice Story. 3. Japan. 4. Traits of the Irish Peasantry—Carleton's works reviewed—a first-rate article on the Evils of Ireland—Tythe system, &c. 5. Cholera and Quarantine. 6. Pardoe's Life of Maria de Medici. 7. Representative Reform. 8. Artillery and Ships of War. 9. The late Elections, and Free Trade.

The *Edinburgh* is a liberal journal, advocates all measures of reform, but merges not into the wild and chimerical latitudinarianism of *The Westminster Quarterly*. This sound Scottish miscellany never assails religion, and never shrinks from any political question.

SCOTT'S ALMANAC FOR 1853.—The Almanac for 1853, like those that have preceded it, contains a large amount of valuable matter, indispensable to the man of business, and interesting for reference. The arrangement is good. A continuation of the map of the Province accompanies the Almanac for 1853. We commend Scobie's annual for its intrinsic worth and low price. It should be in every house.

EVIDENCES OF A SAVING INTEREST IN CHRIST.

The following questions from the "Touchstone of Saving Faith," are affectionately submitted to the attention of all those who are often asking, in the anxiety of their souls, How may we know whether our faith be saving amidst all the weaknesses and doubts that may attend it?

1. Are you vile and base in your own sight? This, I apprehend, is mentioned as a characteristic of a true saint in Psalm xv. 4. We read it thus, "In whose eyes a vile person is condemned;" I rather choose to render it, "Who is vile and despised in his own eyes." This every true Christian is before God, because he sees so much of the meanness and corruption of his nature, and of the purity of God. But it is to be apprehended that some persons may answer this character, who have only been under a legal work, not knowing any thing experimentally of faith in Christ. I must, therefore, ask farther, What is it that makes you appear low and contemptible in your own eyes? You may see enough of yourself, your sin, and your misery, to discourage you, and drive you to despair, and yet have a legal pride at the bottom of all this seeming humility; and thus may keep you from Christ, by making you unwilling to go to him, till you can purify yourselves, prepare yourselves for him. But if your humility is promoted by, and founded upon, a view of the freeness of grace in Jesus Christ, so as you see, that if you are saved, it must be by free, powerful, preventing grace; and the sight of grace, as absolutely free, melts your soul, subdues your pride, and shames your unbelief: this is a good mark that you have seen Christ, and believe on him. Or thus, if you are humbled and ashamed of yourself, not only because you have broken the law, but likewise because you have been so unbelieving as to the grace of the gospel; because you have no more trusted in Christ, loved him no more, and have sought him with no mere eagerness and delight; I say, if such things as these make you low, vile, and abominable in your own sight, 'tis a happy evidence that you have had something of the gospel engraven upon your heart.

2. Is the gospel precious to you? This is another thing that is universally true of all believers; "who as new-born babes desire the sincere milk of the word, that they may grow thereby;" 1. Pet. ii. 2. But it is certain, that persons may be fond of the gospel, may be zealous for its doctrines, and plead its cause without having ever felt the saving power of it upon their hearts. Ask yourselves, therefore, another question: Why is it that the gospel is precious to you? What are the peculiar doctrines of it that you are most acquainted with, and why do you lay such a stress upon them? For instance, the atonement of Christ, the imputation of his righteousness, and the divinity of his person. Cannot you bear to part with these truths, because you see and feel that in them is contained all your salvation, all your desire, and all your hope? Can you say for yourself that if these doctrines are uncertain, all your comfort and expectation are removed, and the very foundations destroyed? If your value for these truths, arise from an inward conviction that you must be lost

without them, and from such a regard to the honour of Christ, that you cannot bear to have him so degraded and dishonoured, this is a blessed sign that your regard for the gospel flows from, and is evidential of, a saving belief of it.

3. Is sin hateful to you? This is another particular, without which a person cannot be supposed to be a true believer; but for this to be a proper proof of a true faith in the heart, 'tis necessary you should farther inquire, Why you hate it? If you detest it merely because it endangers your reputation, or distresses your conscience, or hurts your constitution, or merely because it renders you liable to everlasting misery, the strongest detestation of any iniquity upon these grounds, will not prove the truth of faith in your hearts. But if you hate sin, because Christ died for it; if you see the sinfulness of it, as appearing in the cross of Christ; if you can look upon a suffering Jesus, and mourn for your sins, as whet pierced the Saviour; if you cannot bear to indulge it in any of its appearances, because it would be the highest ingratitude to Christ, who loved us so as to give himself for us; such grounds as these for hating sin, will evidence a person to have believed in Christ, and have had some true taste of his love.

4. Is holiness desirable to you? Or is it your desire and endeavour to walk in all the statutes and ordinances of the Lord blameless? This is a necessary ingredient in true Christianity; for it is a Scriptural maxim, "that without holiness no man shall see the Lord." He in vain pretends to have true faith who has no real love to, and desire after, holiness. But for this to be an evidence of true faith, you must further inquire, Why you love it? Perhaps you would be glad to be regular and obedient, in order thereby to promote your temporal interest, or to advance your good name, or perhaps to recommend yourselves to God by your own righteousness. Such by-ends, or selfish and self-righteous views, being at the bottom of your obedience and endeavours, will spoil all, and rather prove that you are destitute of true faith; but if your regard for, and aim at holiness, arises from a love to Christ, a desire to serve and glorify him, if 'tis a sense of his love, and a view of his loveliness, that quickens and constrains hereunto; this is a blessed evidence that your faith is saving, howsoever dark and doubting your frames may be.

5. Is Christ Jesus honourable in your esteem? We are expressly told that he is so to them that believe. 1. Pet. ii. 7. Believers have a real value for him, love to him, and estimation of him. But in order to know whether this value for Christ is of the right kind, and is evidential of saving faith, 'tis necessary to enquire upon what accounts Christ is precious to you. Is it merely because he is able and willing to save from the wrath to come? or is it because he saves from sin as well as from wrath? Do you value Christ because he is an effectual Saviour, and an absolutely free Saviour, and a holy Saviour? Perhaps you desire that he should assist you to save yourselves; but do not like that he should do it effectually, by his own efficacious grace; or it may be, you would like to be interested in his redemption, but had rather receive it upon conditions to be performed by you, than as a free gift, or you may like that he should save you from the desert of sin, while you had rather have him spare sin itself. A regard for Christ and his salvation, in either of these ways, is no evidence of saving faith. But if you esteem, honour, and value Christ, because he saves freely and effectually, both from the guilt and from the power of sin, this will prove that your faith is saving.

6. Lastly, Are the children of God amiable to you? This is another necessary characteristic of a true believer. "For we know that we have passed from death to life, because we love the brethren." 1 John iii. 14. But let us take heed of a deceit here. You may love the children of God, because perhaps they are, seeds of them,

your particular friends, or your relations; or because they have been kind to you; or because their natural temper and valuable qualifications make their conversation agreeable to you. Such things as these may draw forth a strong affection in you towards them, while you yourself, may be strangers to the grace of God. Ask yourselves, therefore, Why you love them? If it be because they bear the image of Christ, because they are holy, serious, spiritual, heavenly, and zealous for Christ, and if you love them the more, the more you see of these things in them, whatever they may be in other respects, this is a proof that the same principle of faith and love is in you that is in them.

By putting such queries as these, a person may, under the influence of the Divine Spirit, arrive at this important knowledge, whether he has saving knowledge or no. Though perhaps you cannot recollect the particular actings of your minds towards Christ, cannot observe the special workings of faith in your souls; yet if you can say that you are low in your own eyes, that the gospel is precious to you, sin hateful, holiness desirable, Christ honourable, and God's children amiable, and can find that the reasons and grounds of this temper of spirit are of an evangelical nature, you may humbly and safely conclude that this divine principle is wrought in your souls.—*Christian Instructor.*

HENRIANA.

1. It were well, if all who take care to provide burying places for their bodies, were as careful to provide a resting place for their souls.

2. Weeping must not hinder sowing.

3. The death of our relations should effectually remind us that we are not at home. Their departure should lead us to say, "We are going."

4. Death will make those unpleasant to our sight, who, while they lived, were the desire of our eyes.

5. Even the light of nature teaches us to be civil and respectful to all men, how much more the gospel of grace.

6. Religion teaches good manners, and those abuse it that place it in rudeness and clownishness.

7. A moderate desire of obtaining that which is convenient for us by fair and honest means, is not such a coveting of what is our neighbour's as is forbidden in the tenth commandment.

8. Professors of religion who adorn the gospel by eminent civility and serviceableness, will find it redounding to their comfort and advantage, as well as to the glory of God.

9. Honesty as well as honour forbid us to sponge on our neighbours, and to impose on those who are free.

10. We know not what affronts we may hereafter receive from those who are now most kind and generous.

11. It is an excellent thing to have low thoughts of this world and its wealth.

12. No little things should occasion demurs and differences between two friends.

13. We should so effectually resist the temptation to be hot in resenting affronts, high in demanding our rights, or hard in denying a kindness.

14. Prudence, no less than justice, requires us to be fair in our transactions and open in our dealings.

15. Dominion is not founded on grace. The saint's title to an eternal inheritance, does not give them a right to the possessions of this world, or justify them in doing wrong.

16. As that which is bought must be honestly paid for, so that which is sold must be honestly delivered and secured.

17. Those that own none of this earth find a grave in it.

18. The case of those people is very pitiable, who either have no minister at all, or those that

are as bad as none; that seek their own things, not the things of Christ, and souls.

19. It is a blessed thing to see people in love with good preaching. The valleys are these covered with corn, and there are hopes that it may be well gathered in.

20. It is ill with the Church, when good work stands still, or goes slowly on, for want of good workmen.

21. It is God's work to send forth labourers; Christ makes ministers; the office is of his appointing; the qualification of his working; the call of his giving.

22. Those whom Christ intends for, and calls to any work, He first prepares and qualifies for it, by taking them to be with Him.

23. The best preparation for the work of the ministry is, acquaintance and communion with Christ.

24. They that design to be teachers, must first be learners; they must receive that they may give; they must be able to teach others.

25. To give men authority to teach, who have no ability, is but a mockery of God and the Church; it is sending a message by the hand of a fool.

26. It becomes the disciples of Christ to be more forward to learn than to teach.

27. It is an undeniable proof of the feelings of Christ's power, as Mediator, that he could enable those He employed to work, in his name, the same miracles that He wrought.

28. Nothing worse becomes a servant of the Lord Jesus (who himself did not strive or cry, but was a pattern of meekness, and mildness, and gentleness to all) than strife and contention.

29. Christ in the gospel, is the same yesterday, today, and forever.

30. Religion consists more in believing and doing what God requires, than in subtle disputes.

31. Nature may work fervency, but only grace can work faith.

32. Whenever we profess to direct our attention to the glory of God, we should see to it that the action be according to the will of God.

33. Those we pity we should pray for.

34. It is a sign God is about to bestow some special mercy on a people, when he stirs up those who have interest at a throne of grace, to pray for it. Commissions given in answer to prayer, are most likely to be successful.

RELIGION PREFERABLE TO INFIDELITY, EVEN FOR THE PRESENT LIFE.

When the unbelieving and worldly allege or imagine that a religious life consists of nothing but self-denial, and penance, and mortification, and whatever else is vexing for the flesh and unwise for the spirit, they make the charge on the ignorant presumption, that there can be no pleasures but those which gratify them—their balls, and routes, and theatres, and gambling, and debauchery; and when they see the saints abstaining from such things, they affect to pity them, as if they could have nothing else in which it is possible to find delight. But what signifies it, in forming a judgment in this matter, though their depraved minds cannot comprehend how there can be any pleasure in life, in the absence of such indulgences? And what signifies it, though they wonder and stare in incredulity, at any one saying, that he finds a wide field of enjoyment in the exercise of religion? When the enquiry respects a man's happiness, the question is not, whether he be possessed of what gratifies you? but whether he be possessed of pleasures which gratify him, as much as yours gratify you? Accordingly, though the Christian is shut up from many things in which the worldling revels, he is admitted to other pleasures in their stead, which are as gratifying to his regenerated taste, as are those of the natural man to his depraved and vitiated taste. When the one chants with glee his loose or bacchanalian song, in the midst of

his dissipated companions; the other may, with as joyous feeling, I ween, be singing a hymn in praise of his Redeemer, in company with brethren ransomed from the world's follies and sin.—When the one is away to the race-course to delight himself with its cruelties, is it difficult to conceive of the other being as pleasantly engaged in visiting the abodes of indigence, and witnessing the happiness which his alms-giving communicates?—When the one at the theatre enjoys the scenic representations of some bloody murder; may not the other be as pleasantly occupied by some death-bed, in ministering the triumphs of faith to a soul about to pass into eternity? And when the one lies on his bed and delights himself with the fancy of that splendour and high station in the world, to which, by the success of his speculations, he hopes to attain; the other may be surely as joyous in the anticipation of that time when he shall be raised to a principality in the kingdom of God. It is thus that the Christian neither shares, nor desires to share, the enjoyment of the pleasures of the worldling, but possesses others, which, in their sweetness and dignity, far more than compensate for them.

Although, then, religion had demanded of its disciples the surrender of much that is naturally and truly pleasurable, yet they would have had no ground of complaint, since it opens up for them so many other sources of enjoyment. But when profane men are accustomed to mock at the superstitious weakness and cowardice which submit to so many restrictions, we claim that they state with some precision and particularity what those restrictions are to which they refer. What pleasure is there, even according to their own estimate of pleasure, which our faith denies us?—Let them mention one which will bear to-morrow morning's reflection, and we engage to shew that the saint is not forbidden to enjoy it. Is he forbidden to taste of the fruit of the vine, and to be merry with his friends? Did not his Master sanction conviviality by his presence—yea minister to it by a bountiful exercise of his power?—Is he forbidden to lead about a wife in honourable wedlock, under the clear shining of the sun—so unlike the infidel, who cares star-light and lamp-light in the prosecution of his low and gaily amours? Is the saint prohibited from being a musician, or a poet, or an astronomer, or a botanist, or a student of any department of science whatever? Surely, that Nature which his Father has framed is as patent for his contemplation, as for the unbeliever's; while he has a principle of devotion within his heart, which capacitates him for a sweeter relish of its pleasures. O, there he men scarcely able to write their own names, who, because they have contrived to spell through the ill-written pamphlet of some profligate atheist, will set themselves forward as persons emancipated from the thraldom of superstition, and talk about the narrow-mindedness of christians, as if Newton were no philosopher, Milton no poet, and Hampden no patriot; and as if Thomas Paine had been a scholar, and as if Robert Owen, who mocks at the remembrance of his mother's virtue, were possessed of the common properties of a man! Brethren, I warn you again—"Beware of dogs." I will tell you in what consists the liberty of the infidel beyond that of the Christian—he is at liberty to gain for himself the ruined character, the desolated fortune, the palsied frame, and the untimely death of the drunkard; he is at liberty to gain for himself the violent death of the murdered duelist, or the Cain-like conscience of his murderer; he is at liberty to gain for himself the shame and torment of the public exposure, and unrelenting vengeance of his paramour, whom he has betrayed and cast off—she, too, a heggard monument of the light-hearted, mocking ungodliness of her sex; or to gain for himself that rottenness of bones which is the fruit of his profligacy.—See him as he goes—there is your man of pleasure, who mocks the saint for his gloomy and slavish superstition!—*Regeneration: by William Anderson, D.D., Glasgow.*

THE CASE OF THE MADIAIS.—The *Daily News* correspondent at Florence speaks of this case as an example of the world turned upside down.—An honest, industrious couple, belonging to that staple of society upon which the very existence of civilized society depends, is lodged in prison, and the cruel and malignant, who ought themselves to be incarcerated as a measure of public safety, keep the dungeon keys. Madiai had been a traveling courier; his wife a lady's maid many years in the service of English families. In the summer of 1851 they had set up, with a little capital saved out of their wages, a boarding-house in the Piazza Santa Maria Novella. There, from their English connexions, being suspected of a Protestant bias, they were suddenly arrested on the charge of heresy, and their little establishment broken up. A Bible was found under a sofa pillow, and for presuming to have read it to others, after a mock trial, they have been condemned. An *Florence*, adds the writer, "is now talking of the efforts recently made by the Prussian Minister, M. de Reumont, to obtain their release. The King of Prussia wrote to the Grand Duke, requesting the liberation of the Madiais as a favour to himself. M. de Reumont waited on the Grand Duke, on his return from the baths at Lucca, to present the letter, and added his own personal solicitations to effect the object. The Grand Duke felt, or affected to feel, great indignation at the Prussian monarch's interference, and insisted with great warmth on his right to do what he liked with his own. M. de Reumont, in reply, is said to have stated that it was his bounden duty, as a Minister of a friendly power, anxious for the stability of the Government of the Grand Duke, to warn him against the suicidal tendencies of the intolerant policy he had lately adopted. The Grand Duke remained silent for some time, and then changed the conversation to—what think you of the wonder-working powers of the image of Santissima Annunziata: upon which the M. de Reumont, finding that he could obtain no further answer, took up his hat and with a profound bow left the palace."

PERSECUTION IN TUSCANY.—We are indebted to the Earl of Shaftesbury for a very important letter in reference to a contemplated deprivation to the Grand Duke of Tuscany, on behalf of the two Madiais, who had been sentenced, at the instance of the Church of Rome, to four years imprisonment and the galleys, for no other crime—if we must call it—than reading the Bible. The letter to the noble Earl is written by a man of high literary distinction, whose name is attached to it; and none can read it without being struck with the great ability, as well as earnest piety and profound humanity, which is visible in every sentence. We have never seen such a combination of deep pathos and powerful reasoning as it displays. It is a document of vast importance, not only to the two poor victims of Popish vengeance, who are immediately interested, but to Protestants of all denominations in every country in Christendom. What is done in Florence to the Madiais, would be equally done to any lovers of their Bible in London, were Popery in the ascendant in this country. We are gratified to be able to state that a deputation of distinguished Protestants from England, France, Prussia, Holland, and Switzerland, will proceed to Florence without delay, to represent the case to the Grand Duke, and to implore him to extend his clemency to the poor Madiais. The deputation from England will consist of two peers and one member of the House of Commons, the son of a nobleman. Our readers will learn with deep concern, though not with surprise, that the two unfortunate victims of priestly persecution in Tuscany, are said to have already suffered so severely from the effects of their imprisonment, and the hard labour to which they are doomed at the galleys, that great apprehensions are entertained for their lives.—*London Mor. Advertiser*

DYING ADVICE TO A GAY SISTER.—Willborough Richmond was earnest beyond his strength in conversing with her. He put very plain and close questions, saying,—"I must be answered—I must speak plainly—I am afraid, my beloved sister, you do not think enough about religion. I do not see decided proofs of real conversion in you. I have not a sure hope that, if you die as you now are, I shall meet you in heaven. Oh! H—, it is my last request, with my dying breath I am entreating you to seek the salvation of your soul. Suppose you were in my place, in this chair instead of me, wanting for death day by day, could you meet it as I do! Oh do, my dear sister, do think of death while you are in health! If I had not sought Christ before I was brought so low, I should have no strength or sense to seek him now. I went to Jesus as a poor, weak sinner, and found sweet rest; and I am happy now, amidst all this suffering." He spoke in a very affectionate manner of the subject near to her heart. "Your merry peal will soon succeed my death-knell. Take care that the good seed is not choked by the pleasures of life! Seek first the kingdom of God. Remember, H—, you have to die. Oh, I cannot leave you in peace, unless I have a good hope that I shall meet you in heaven! If I thought there was one amongst you—Oh, I cannot bear that thought!" He continued,—"H— there is nothing so opposed to religion, to the mind of Christ, as laxity and trifling. It will keep you back more than anything. Take my solemn warning—I speak from my own experience—you will never be a consistent christian, and you will never grow in grace, if you indulge in habitual trifling conversation. It is not like the mind of Christ. Your temper is very playful and volatile, and Satan may use it as a snare to injure your soul. Piety and loveliness cannot long dwell in the same heart. One will destroy the other."—*Domestic Portraiture.*

AN ENGLISH GOVERNOR DOING AUSTRIAN WORK.—Jersey has been rendered uneasy to French refugees, and Malta is now made to be a post of observation for Austria. The proof of an understanding between our Government and the reactionary proceedings of the Governments on the Continent, says the *Globe*, are daily multiplying; and the last act which has come to our knowledge might almost suffice to establish it. An order has been issued by Sir William Reid, directing the immediate departure from Malta of Adriano Lemmi, without any cause alleged. This Adriano Lemmi, it appears, is an Italian by birth; he is a friend of Signor Mazzini, and has been secretary to Kossuth. He has been residing for a few months at Malta, with his wife and two very young children. Signor Lemmi had undertaken some commercial affairs, and his personal interests will be very much damaged by this violent and abrupt removal. His offence, of course, was the fact that he was in correspondence with his political friends in this country—an offence in the eyes of Austria or Naples, but hardly one to be recognised by the public servants of the English nation.

BUSTAN OR POSTURE IN PRAYER.—As for the posture of standing in prayer, it is excusable, and that by the very father of the faithful himself; for Abraham stood praying when he made intercession for Sodom. Gen. xvii. 22, 23. Christ also alloweth it, where he saith, "And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven, may forgive you your trespasses." Mark xi. 25. Indeed there is no stated order prescribed, whether kneeling, or standing, or walking, or lying, or sitting; for all these postures have been used by the costly; Paul "kneeled down and prayed." Acts xx. 36. Abraham and the publican stood and prayed. David prayed as he walked. 2 Sam. xv. 30, 31. Abraham prayed lying upon his face. Gen. xvi. 17, 18. Moses prayed sitting. Exod. xvii. 12.—*Ann. Misc.*

BIBLE CLASS QUESTIONS.

(Continued from last Number)

What was Abel's offering? In this case was not innocent blood shed and the life of the lamb taken, as an act of solemn worship to the living God? Was not this offering better calculated to symbolise the way in which, according to the first promise, sin was to be put away? And was it not better calculated to lead the mind of the worshipper to the matter and spirit of the first promise? Hence, are we not told, that it was by faith Abel offered? Can you now state the difference between the offerings of the two brothers? So then we find, do we not, that while Cain's was wanting in the spirit and unsuitable in the matter of it, Abel's offering was appropriate in the matter and presented in faith, resting on the Divine testimony contained in the the gracious promise? For these reasons did not God appropriate his offering both in the matter and spirit of it? Is it not God's exclusive prerogative to prescribe how himself shall be worshipped? If then Abel had offered without his direction, or in superstition, could God have approved?

In killing—skinning and making clothing of the skins, are not the ordinary means, practicable by man, competent to the end? So then the extraordinary agency was unnecessary in this case, and contrary to God's procedure in executing his purposes? Besides, supposing the animals from which the skins were obtained, to have died of natural disease, which is by no means likely, or supposing him to have killed them for food, whether with or without command, in either case was it not as easy and natural for him to have thought of making a covering of them as of fig leaves? But did he do so? Does not this fact furnish strong presumptive evidence, that the animals neither died of natural disease, nor had been killed by Adam for merely ordinary ends? Is it not also reasonable to conclude, that the same agency which made the coats did also provide the material of which they were made? Now, (since the ordinary means practicable by man, were perfectly competent to the end in this case; and since the act of making the coats is attributed to God, and the idea that God skinned the animals and made the coats by miracle, or that he literally made them, is too gross to be entertained for a moment, is it not most manifest, that the only way by which God can be said to have provided the skins and made them into coats, was by authorizing Adam to provide the skins by slaying the animals—offering their flesh as a burnt offering to the Lord, in anticipation of the promised seed and of their skins to make coats, which would serve both as a temporal covering and as a symbol of that righteousness which covers from the condemnation of the broken law of God.) Or thus:—

Now since God cannot be supposed to have made the coats literally,—since a miracle in this case, was altogether unnecessary, and therefore contrary to God's procedure, and since the means practicable by man were, for the end intended, perfectly competent, and since the providing of the coats is attributed to God, is there any sense in which God can be said to have made the coats of a skin, but this:—The animals were killed and their flesh offered by Adam as a burnt offering to the Lord, according to God's own direction? And that by the same authority Adam made coats of some of the skins, which answered both for a temporal covering, and a symbol of the spiritual covering by the righteousness of the great Saviour?

REV. XIII. E. CONSIDERED.

Can you mention any other passage of scripture which favours the divine appointment of sacrifice in Adam's day? What does Rev. xiii. 8, say? Is not the phrase "from the foundation of the world," sometimes used to denote

FROM EVERLASTING? Give examples. Rev. xvii. 8. Matt. 31. Was Christ actually slain from the foundation of the world? But was not the death of Christ purposed from everlasting? And was he not, therefore, *intentionally* slain from everlasting? But does not the phrase "foundation of the world," denote also the beginning of the world? Give an example!—Matt. xiii. 35. Is it not more likely that in this latter sense the Apostle John used the term, when he represented Christ as "the Lamb slain from the foundation of the world?" Was not Christ typically slain? Does it not appear more reasonable to believe, that it is to the typical rather than to the more *intentional* slaying of the Lamb of God that John refers in the words under consideration? But if he refers to the typical slaying, then, does he not expressly assert that the Lamb was slain from the foundation, that is, from the very beginning of the world?—Now observe, was it not God the Father's act to give or appoint Christ the antitype? Was any one but God competent to appoint suitable types of Christ? But if none but God had a right, or was competent, to appoint the type, and if Christ was slain typically from the foundation of the world, then is it not evident that the typical Lamb was slain by Divine authority from the fall of Adam?

From the time Adam sinned till the first promise was given, had he any ground of encouragement to approach God? Is it reasonable to suppose that God would allow his worship on earth to be long interrupted? Must not, therefore, sacrifice have been instituted soon after the fall? Now is it not manifest, that all the evidence deducible from this passage is in favour of the divine appointment of sacrifice in Adam's day!—*Banner of the Covenant*

THE FAULTS OF PREACHERS.

It is much easier to find fault with others than to see and correct our own mistakes. The Pharisee or hypocrite can discern the mote in his brother's eye, while he fails to discover the beam in his own.

In speaking of the faults of Preachers, we do not allude to moral delinquencies, for "a bishop must be (or should be) blameless." We allude to defects in the style or manner of preaching—to attitude, gesture, or conduct in the pulpit.—There may be too much attention paid to book rules in pulpit oratory, but the danger is of giving too little heed to oratorical rules and proprieties. It is true, the benefit resulting from preaching depends principally, (as far as human agency is concerned) on the matter—the important principles advanced by the speaker. But it is well known that two men may preach the very same doctrine—the same sermon in fact, with very different effects on the audience. The one makes it his business to get through with his discourse, paying little attention to action or gesture; allowing himself to contract habits that are repulsive to many of his hearers. His matter is good but his manner is annoying. The other presents the same doctrine but in a more attractive form. The style of composition is more elegant, and his manner of delivery more acceptable; the consequence is, that his hearers are pleased, they give attention, and a better, deeper, and more lasting impression is made.

One contracts the bad habit of preaching too slowly. The mind of the audience runs ahead, and sometimes anticipates what the speaker is about to say. When this is the case, the hearers become impatient—they desire him to hasten onward, or they become weary and dull with his dilatory manner. Another runs to the opposite extreme. His utterance becomes so rapid that he cannot wait to enunciate distinctly—some words are lost, and those who are slow of thought are compelled to rouse up and give special attention, or lose the train of reflection.

A third allows himself to fall into a monoton-

ous tone—a sort of *sing song* way of speaking. This is very common in some churches, with some of the commonplace, or lower order of preachers; and sometimes with those who ought to know and do better. The habit is very readily contracted, and, for a public speaker, a very bad one, in our opinion. Another refuses to keep his eye on the audience, but fixes it on some point on the floor, or directs it to some rafters above, or manages to shut his eyes, especially when he comes to a hard sentence.

Some spit too often in the pulpit. This is a bad habit and it is by no means improved by scraping the foot over the floor, when the saliva is ejected; thus advertising the congregation of the fact.

Some are too tedious in their pulpit exercises—both in prayer and in discourse. Ten minutes may suffice for the longest prayer, and then it will be considered too tedious by those to whom "long prayers" are irksome. Sermons should usually be under an hour in delivery. A preacher cannot, and should not, *time* his exercise to suit all parties, for that would be almost impossible. Clergymen are faulty sometimes in the mode of gesture. Some dispense almost altogether with bodily motion. Either they have not zeal enough about them to move them to gesture or they don't know how or when to make them, or they deem them unnecessary, or they are too lazy to make the effort. Others adopt a different course. They bend the body and bob the head, and fling the arms abroad and around, as a thrasher would do an old fashioned sail. There is no meaning in most of their gestures; they add nothing to the force or propriety of their remarks—but right or wrong, gestures must be made—it is *their business* to make them, and so they go to work. Other faults might be noticed, but the above may suffice for the present.—*Evangelist*

SUPERINTENDENTS OF SABBATH SCHOOLS.

There are few positions of greater usefulness to pious laymen, than that of superintendent of the Sabbath School. A man who has the tact and talent of governing children, and interesting their minds in the great truths of religion, may in such a station make impressions more lasting than life itself. He has minds before him which are ready to receive seed that is to come to maturity only in eternity. He should prepare himself to fulfil the duties of the office, with but little less care than is exercised by the minister of the Gospel. Especially should he study to guard against those habits which tend to hinder his usefulness. An esteemed correspondent, who takes a deep interest in the subject, thus alludes to one of those habits:—"I fear it is becoming a habit with some superintendents, to take up a great deal of time that should be spent by teachers in examining classes, in making long and tedious exhortations. If I am correct in my notion of their duties, all that is required, and all that is profitable for them to do is to make a short prayer, chiefly imploring the blessing of God upon Sabbath School Scholars and Teachers, and entreating that the instruction imparted may be sent home to the hearts and consciences of the children; to read a short selection from the Scriptures, commenting only where it is proper to elucidate a truth which poverty of expression has left obscure. It is not unfrequent, indeed it is habitual, with some most excellent and zealous superintendents, to sing four or five verses of a hymn, make a prayer longer than that of the minister in the morning of the Sabbath, read a long chapter from the Scripture, and expound and apply its every truth to all the supposed circumstances of his audience.

Our own rule in addressing children always has been, to cease talking to them when they cease listening, which can very readily be gathered from their countenances. Long addresses to them are worse than useless, they are directly in-

jurious. A man who will be guilty of making tedious speeches to his school, shows that however well-meaning a man he may be, and however much he may desire to do good, still he wants the tact which is necessary for the office, and should at once surrender it to one that possesses that qualification, if such can be found—*Pres. Herald.*

PREACHING CHRIST.—"I have to interline your sermon, all through and through, with the name of Christ," was the criticism which an aged parishioner once passed upon the discourse of a young pastor. Said the lamented McCheyne, "Some speculate on the doctrines of the Gospel, but say very little about the Gospel itself. I see a man cannot be a faithful minister, until he preaches Christ for Christ's sake."

"That is the best looking-glass, not which is most gilded, but which shows the truest face."—And so is that the best teaching, not which most pleases the fancy or conforms to the caprice of men, but which furnishes the truest reflection of the heart. Louis XIV. of France, said one day to the famous Massillon, "I have heard many great orators in my chapel, and have always been satisfied with them; but every time I hear you, I am dissatisfied with myself."

THE END OF THE WORLD.—To-day, to-morrow, every-day, to thousands; the end of the world is close at hand. And why should we fear it? We walk here as it were in the crypts of life; at times, from the great cathedral above us, we can hear the organ and the chanting choir; we can see the light stream through the open door, when some friend goes up before us; and we fear to mount the narrow staircase of the grave that leads us out of this uncertain twilight, into the serene mansion of life eternal.—*Kavanagh.*

LAUD AND LEIGHTON.—The first victim of Laud's severity was Dr. Leighton, who had been professor of moral philosophy in the University of Edinburgh, and was father of the archbishop of that name. He was brought before the Star Chamber for having written a book in which the ecclesiastical administration was censured; and for this offence he was sentenced to be twice publicly whipped, to be set twice in the pillory, to have his nose slit, and his ears cut each time, to be branded in both cheeks, to be imprisoned for life, and to pay £10,000 to the king. All this was faithfully executed, the fine probably excepted, and he was liberated, after eleven years' confinement, by the Long Parliament, in 1640, being then seventy-two years of age.

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