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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, JANUARY, 1853.

No. 3.

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HEAVENLY HUSBANDRY.

"I am the true vine, and my Father is the husbandman. Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

Oh, if I am a branch
Of the blest Saviour's vine,
And on his quickening life depend
For health and fruit divine.

Let me not start or shrink,
In wild, despairing grief,
Though the sharp pruning-knife remove
The too redundant leaf;

Or the unsightly shoot
Spare not to shred away,
Or lop the excrescent wood that tends
To weakness and decay.

Should prejudice or pride
Deform the vigorous tree,
Or dark idolatry intrude
Between my God and me,

The lacerating steel
The unerring Hand must wield;
And to its ministry severe
In tearful trust I yield.

Hartford, N. o. 15, 1852.

KNOX'S COLLEGE FUND.

Congregations are respectfully reminded that the time has again arrived for taking up the annual collection. It is expected that Presbyteries will take the necessary steps for having its claims presented without delay, to enable the Treasurer to meet the liabilities.

JOHN BURNS, Treasurer.

Knox's College, }
Jan. 1, 1853. }

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.

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 GRACE, Pres. Clerk.

PRESBYTERY OF MONTREAL.

The next ordinary meeting of Presbytery is appointed to be held in the Session House of the Coté 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 TORONTO.

An adjourned meeting of the Presbytery of Toronto will be held in Knox's College, on the first Wednesday of January, at 11 o'clock, A. M.

THOMAS WIGHTMAN, Clerk.

PRESBYTERY OF COBOURG.

The Presbytery of Cobourg will meet in Peterboro', on the last Wednesday of January, 1853. Congregations that have not made their financial reports for the last half year, are requested to do so immediately.

J. W. SMITH, Pres. Clerk.

PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton will meet at Hamilton on the second Tuesday of January, at 3 o'clock, P. M.

M. Y. STARK, Pres. Clerk.

COLLECTION FOR THE JEWISH AND FOREIGN MISSIONS OF THE FREE CHURCH OF SCOTLAND.

This collection for the current year falls to be made agreeably to the appointment of Synod, on the third Sabbath of this month, being the 23rd.

The attention of the ministers, and other office-bearers, is requested to this announcement, in order that due notice may be given in all the congregations and mission stations.

Although the Missions, on whose behalf the collection is made, are not, in any way, under the control of our Church, yet, reposing the utmost confidence in the management of these Missions by the Free Church of Scotland, to which the Presbyterian Church of Canada is attached by principle, duty, and gratitude, the appeal is made to the Church generally, for such contribution as will manifest their christian liberality, their love to the souls of the perishing heathen, and that their "heart's desire and prayer to God for Israel is, that they may be saved." The Jewish missionaries have been expelled from Hungary, but the good work begun through their means is still progressing. At Pesth, the school flourishes beyond all expectation. In September it opened with one hundred and forty-seven new pupils, children of Jewish parents, who declared in writing, their desire to have them educated in the Christian faith. Deducting those who have completed their four years' course, there remain three hundred and seventy, between six and fourteen years of age. Mr. Schwartz writes from Amsterdam, in October, that he has admitted by baptism into the communion of the Church two Jewesses, and that the prospects of the Mission are encouraging. On the 25th October, a very destructive fire desolated the Jewish quarter of Constantinople, in which the German school is situated. The building was provisionally saved, but the poor Jews are homeless, and claim assistance. This disaster may seriously affect the mission, by scattering the people.

An almost incredible change is passing over society in the various fields of missionary labor. At Calcutta, seven baptisms took place in a single week; at Bombay, three; at Puna, two. At Madras, Mr. Anderson writes, "six souls have been hopefully added to our little band."

The Free Church has in India, five European missionaries at Calcutta, two at Chinsurah, near Calcutta, also three native preachers. Three European and three native missionaries at Madras. The same at Bombay. Three Europeans and one converted Mohammedan at Puna. And two Europeans at Nagpore.

Besides these, there are Missionaries in other parts of the world, supported by the Free Church of Scotland, who are doing a noble work in spreading the truth as it is in Jesus. Not only is the Macedonian cry, "Come over and help us," uttered by the Missionaries engaged in the service, but in many places an increasing desire for the truth is manifested, and new fields are opened up for the exercise of Christian benevolence and pious effort.

THE SIGNS OF THE TIMES.

[FOR THE RECORD.]

The nations of the earth are tottering on their foundations. The signs of the times are momentous. We live in times of change; and there are anxious watchers who look with intensest anxiety for every indication which marks the shifting horizon of the political hemisphere. But of the multitude who thus intently watch the demands of the people, the deliberations of statesmen, the discussions of equities, and the councils of kings, how few can truly be said to discover the signs of the times. They are keenly alive to the interests of commerce and trade, and property. In all their commercial bearings they can discern the face of the sky and of the earth; but in their bearings upon THE ARK OF GOD, they do not discern the signs of the times. That the people of God may be aroused, and made more tremulously alive to the interest of Christ's cause, we ask the prayerful attention of our readers to the following remarks.

I. One of the most alarming signs of our times is the low state of religion.

We can but glance at the more obvious views of this great subject. Look at the nations on the continent of Europe, where the Reformation once prevailed, and from whence it was hoped that the breath of the Spirit of the Living God had for ever swept away the dense clouds of Papal superstition. What a dismal dreary night of superstition and rationalism has settled down upon the lands of Luther and of Calvin! The few faithful ones who remain are prophesying in sackcloth and ashes, and some of them amid bonds and imprisonment. Even in Britain, the bulwark of Protestantism, how much there is of Puseyism, and rationalism, and Arianism, and infidelity. Secularity pollutes the churches. Conformity to the world dishonors the Christian profession. The principles of a worldly policy supersede the counsels and the claims of God. On the whole theatre of action, man with his rights, his liberties and his progress is everything, and God is disregarded. These views are regarded as illiberal and enthusiastic. We would they were less true. It appals the thoughtful mind to contemplate the upshot of this state of things, when the three-score years of life shall give place to eternity. The day of God is at hand, and where are the signs of preparation for its advent?

Our days have fallen in a cold freezing night-time of religion. There is a sad lack of warmth, and whole-heartedness, and single-mindedness. There is less of avowed infidelity than at some former periods, but never was there more of negative infidelity, of Sadducean indifference, and of Sardonian coldness. Even God's people seem to breathe in the frozen zone of piety. And then, of the tens of thousands who throng our cities, or are scattered through our villages and hamlets, how few there are who avouch the Lord Jehovah to be their Sovereign God, and Jesus Christ to be their Saviour and their King. Look in upon their families, how few acknowledge God there, and bend their knees around the hearth-stone! How few ever profess to live Godly lives in Christ Jesus! Do not a large majority of nominal Christians encase at everything like serious religion as fanaticism and Methodism? Do not they practically seek to strip this life of its connection with a mightier state of existence, and to reduce the whole duty of man to a round of employments and recreations, which leaves God and eternity out of sight altogether?

But while there has been a great falling away from the faith, there are still individual and local revivals of religion, which testify that God hath not forgotten to be gracious. While the Church has well nigh quenched the Spirit, God is nevertheless carrying out his own work of gathering a people together to himself; and he is warning those who are his, to linger no longer about the threshold, but "to draw near with true hearts and

with the full assurance of faith, into the holiest of all."

II. The progress of despotism is another sign of the present time.

A few years ago every anxious eye, and every generous heart was turned to Europe; and as the panorama of falling dynasties and rising constitutions passed before our eyes, many fondly imagined that a millennium of civil and religious liberty had come at length. Four years are gone, and where is it? It hath passed away just like a vision of the night. Who would have ventured to anticipate that so bright a morning would so soon have been darkened by such a dismal mist as now rests upon the nations of Europe? Who would have ventured to foretell, that in France men would have been persecuted, imprisoned and banished for preaching the Gospel, and distributing tracts and Bibles, under the pretence, that they were revolutionists! and that in Florence, men, ay, and a tender woman, would have been condemned to an infamous punishment in the galleys for reading God's Word. In Austria, too, there is the same barbarous persecution. The princes of Europe have entered into an alliance with Popery, the undisguised aim of which is to trample liberty, both civil and religious, under the iron heel of despotism. For the present all is peace; but it is a fearful stillness. Perhaps while I now write, and long before this will meet the eyes of my readers, that lowering thunder-cloud which has so long hung over Europe, may have burst in all its fury. Louis Napoleon has entered upon a course in imitation of the meteor-like career of his great uncle, and where all this may end, is known to God only. The liberties of France are already destroyed, Europe's peace is threatened, and men's hearts are failing for fear of what is to come next.

There is but one bright spot in Europe, on which the weary eye can rest, and that is Britain, the land of Sabbaths and of Bibles. May she, through the grace of God, be spared, and enabled to maintain her independence. But while she remains an asylum for the oppressed, and holds out her example to the nations of Europe, who can for a moment doubt that she will be the object both of hatred and of fear, to those who seek the total extinction of liberty. It becomes the Church of God, in this matter, to distinguish the signs of the times; and should the day of England's invasion ever arrive, every believer should stand in readiness to press close around the ark of the covenant. Clothed with the irresistible might of meekness, it will become the Christian to stand fast in the evil day, and to be the will of God, he should be ready to mingle his blood with that of patriots and of saints.

III. From the signs of the times in connection with the sure word of prophecy, we believe that a brief time of trouble is at hand, such as never has been and never will be again.

The limits of this article will not admit of any attempt to lay before the reader an account of the argument from the chronological prophecies by which the conclusion has been arrived at; nor is it necessary: it is enough to state the conclusion itself to which all the students of prophecy have been brought viz.:—"That we are upon the very eve of the millennium—that while the day and the hour is uncertain, there are unmistakable evidences of its near approach. But it is distinctly foretold that before the dawn of that blessed day, there is to be a time of fearful trial to the church, and of awful vengeance upon the Gentile nations. The time has already come when we hear of wars and rumours of wars; already hath nation risen up against nation; already there have been famines and pestilences and earthquakes in divers places. All these are but "the beginning of sorrows." Prophecies are now in the course of fulfilment. Many false prophets have arisen and are deceiving many. In view of the impostures and the pretended signs and miracles of the present day, and in view of the multitudes who are drawn away by such follies, and who with all

earnestness embrace and propagate them, we can hardly fail of arriving at the conclusion that the prophecy has begun to be fulfilled which declares that "there shall arise false Christs and false prophets, and shall show great signs and wonders; inasmuch, that, if it were possible, they shall deceive the very elect." Alas! how true it is, that "iniquity abounds, and the love of many is waxing cold." In connection with these prophecies there is one of a different character which is also being brought to pass in a very remarkable manner, even now "the gospel of the kingdom is being preached unto all nations for a witness." From these accumulating evidences we know that the end is at hand. What is to accompany and follow these events? We are distinctly told by our Saviour, that then there shall be, "great tribulation such as was not from the beginning of the world to this time; no, nor ever shall be." Who knoweth how soon the abomination of desolation spoken of by Daniel the prophet may be set up? See Matt. xxiv., Mark xiii.

Yes, reader, a time of fiery trial is at hand. It becomes you to examine the foundation of your hope, for it will soon be proved and tried as by fire. We are on the eve of a stormy period,—a period which will try every man's work of what sort it is. The chaff on the threshing floor of Zion is to be winnowed out, and amid the omens of coming storm, and the gatherings of a dark and cloudy day, we affectionately lift up the warning voice and cry, "Flee ye to the strong hold, ye prisoners of hope."

IV. Amid all that is ominous in the signs of the times, we have Jehovah's assurance of the safety of the Ark, and a glorious morning of universal blessings which is soon to dawn.

Here the Saviour's gracious invitation to his church in such a day as this. "Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." The ark of the covenant is safe. Like Noah's ark it will ride securely on the top of the waters; it cannot be overwhelmed. Satan's attacks are all the more fierce, because he knoweth that he hath but a short time. But he will not prevail. He that is for us is greater than he that is against us. Hold fast therefore the beginning of your confidence firm unto the end. Though the man of sin, that Son of perdition, climb up to the highest pinnacle of his ascendancy, still the ark is safe, and amid perils and persecution she shall not die but live, and the very hour of her extremity will be God's opportunity.

There is truth in the old adage, that "the darkest hour is nearest the dawn." When the calamities have reached their height, "then cometh the end." And how glorious the end! What a bright prospect dawns on God's elect people, when the Son of Man shall appear in his kingdom, and the church of Christ shall shine forth as the stars for ever, and the whole earth shall be filled with the knowledge of God's glory.

"Break sacred morning through the sky,
Bring that delightful dreadful day,
Cut short the hours, Dear Lord, and come,
Thy lingering wheels how long they stay."

We conclude with the following remarks:—

1st. This is time for earnest preparation. A near eternity is a very solemn thing. If it be true that the night of darkness and perplexity is gathering around us—if a judgment be at the door, say impetuous reader, where will you look—to whom will you go in that emergency? Oh! come to Jesus. Guilty, helpless sinner, come to Him, who saith, "him that cometh unto me I will in no wise cast out." Cast yourself at the foot of the cross. Raise the strong fervent cry of urgent necessity—the cry of a perishing sinner—leave not without peace and a blessing. In Christ you will be like Noah in the ark, or Lot in Zoar—no evil will come nigh you.

2nd. This is a time for faithful witness-bearing.

ing. As a church we have already been called upon to lift up a testimony in a declining day for Christ's name and prerogative, and never was the necessity for faithfulness more urgent than now. In the prospect of trials that are coming, the martyr-memories of our fathers are precious. We unfurl again the blue banner of the covenant—and our banner God has given us to display because of the truth. We call upon you then, ye covenanted sons of covenanted sires, come up to the help of the Lord, to the help of the Lord against the mighty. In the name of God we will display our banner. And may the Spirit of God give us grace to be faithful unto death.

3rd. This is a time for watchfulness. Let us watch and be sober. This is a time to watch against sin and error—to watch as those who must give an account. There are some who would tolerate a little sin in practice, and a little error in doctrine. Watch against this time-serving. Watch over your hearts and mind, and words and ways. Watch against slothfulness, and pride, and bitterness, and evil-speaking. Watch, remembering that every sin is as it were another thorn pressed upon the holy brow of Jesus, another nail driven into his bleeding hand.

4th. This is a time for prayer. This is a time to pray that God would remember Zion. There is nothing that would so paralyze all the movements of Christ's enemies, as to see the whole Church prostrate before his throne of grace, pleading for the Divine blessing. Let all the faithful, let every man, woman and child, who wrestleth with the Angel of the covenant, cry mightily, that when the enemy cometh in like a flood the Spirit of the Lord may lift up a standard against him. Pray that the church may be graciously prepared for that day of trial, and that according to Christ's promise, for the elect's sake, it may be shortened and the millennium hastened.

D. I.

INFLUENCE OF AUTHORITY IN MATTERS OF OPINION.

Such is the title of a lecture delivered before the Mercantile Library Association, Montreal, on the 25th November, by the Rev. D. Fraser, A.M., Minister of the Presbyterian Church, Coté Street, in that city. The lecture has been well received, and is a work of merit, but by no means suits the taste of the Popish organs, who have been at much pains to misrepresent and controvert the author's arguments. In the first department of their work they must surely have succeeded to their hearts' content. Their success in the latter is less complete. The denial by the Rev. lecturer, that human infallibility exists, has been construed into an attack upon the Pope and the Romish Church. Well, if they be infallible, let it be proven; certainly the burden of proof lies with those who hold the dogma, not with those whom the word of God, the exercise of their own reason, and the facts of history, have made more than sceptical on the subject.

We cannot give the whole lecture for want of space. Perhaps we have done the author injustice in our attempted abridgment.

To think, to reason, to judge—that is the dignity of man. Our fleshliness, our carnality is our feebleness; but our mentality, and higher still, our spirituality, is our strength. I have a body with wants and appetites. I call this only *me*; I cannot call it *me*. I have an intellect, a soul, I call that *me*—that is my essence, that is my nobility, that is my responsibility too. "Man, said Pascal, is but a reed, but a reed possessing thought. It needs not that the universe should arm itself to crush him. A breath, a drop of water, suffices to destroy him. But,

were the whole universe thus to rise against him, man is yet greater than the universe, since man *knows* that he dies, and though the universe prevail against him, still that universe *knows* nothing of its power."

The cognitive faculty is incessantly active, and finds on every side, and in all departments of the speculative and the actual, abounding subjects for its exercise. Man has *understanding*, and therefore, must form notions, ideas, conceptions. He has a *judgment* too, which acts with more or less independence according to the healthy state of the mind, and whose province it is to construct opinions and come to a certain discrimination and decision in regard to the various propositions submitted to its view. Higher still, man is gifted with *reason*, which apprehends pure and speculative truth, and which, in its relation to spiritual truth, grows up into *faith*.

Our opinions being invested with a grave and serious value, it is wise to inquire in what manner they are formed. And one is startled to discover how small a proportion of those are founded on any actual personal investigation. By far the larger proportion are received ready-made; are imbibed from authority. Such, of necessity, are most of the sentiments of children. Such are the opinions of the illiterate, derived from their fathers, or from the desultory maxims which float through society. Common men do not think much for themselves. They think with their traditions, or their party. They find it easy to go with the current; to consider and judge, and believe in the mass. Aye! and men of culture too, are compelled to take many opinions on trust, without investigation, for sheer lack of taste and time, to master more than their favourite branch or branches of study. And the man of culture, when he is also a man of candour, will say, of many questions, "I am not able to form an independent opinion." "I am not sufficiently *informed*," "I have not time to get up the requisite materials." This becomes more obvious every day. Man's time is limited, so is man's capacity. But the field of knowledge, and truth, is immense, and enlarges constantly. It is vain for any one, now, to dream of traversing all the circuit of investigation for himself.

What is our resort in this dilemma? Must we blindly take things for granted? Not so; we take them on authority. And this may reach us and sway us from different quarters, and in different forms. Let us specify some of these, to wit: early education, the voice of antiquity, current maxims, favorite authors. All these influence, and in some sort command the individual mind.

Of Education. A large proportion, not of our ideas merely, but of our sentiments and opinions, we derive from the impressions of our educator's mind. And this begins very early. The first educator, naturally, is the mother; and it pertains to her, not only to mould the disposition, but also in good measure, to guide the judgment of her child:—

"Now a child is in the new world, and learneth somewhat every moment;
His eye is quick to observe, his memory storeth in secret,
His ear is greedy of knowledge, and his mind is plastic as soft wax;
Beware, then, that he heareth what is good, and that he feedeth not on evil maxims,
For the seeds of first instruction are dropped into the deepest furrows."

Then comes the professional teacher; and he, too, inculcates opinions, and impresses them on the plastic mind. It must be so, though in some departments much more than in others. It must be so. It is impossible to state important truths to the young susceptible mind without giving an impression, an inclination favourable or unfavourable—in fact, forming the judgment while you inform the understanding and the memory

And, perhaps, some sentiment that in life we vehemently advocate, that we have made thoroughly our own, was, if we could trace it to its origin, first lodged in the mind by one felicitous impression on the lips of an admired teacher in academic halls. Further, the whole character or tone of an educational institute tells on the opinions of its alumni, wherever they go. The student of Cambridge has one pair of mental scales, the student of Oxford a second, and the student of Edinburgh a third. Their opinions will, in large measure, and almost unconsciously, follow the traditional sentiment of the place where their knowledge was acquired.

An influence, which has great sway over the individual mind, is to be found in the current maxims of the place and time, or what is called "public opinion." It is quite wonderful to see what bondslaves the most intelligent men often are to conventional usages and popular ideas, so that innovation seems the greatest of crimes.

In civilized society, it is especially the function of the press to develop, to form, and to utter the public mind. Such a function involves the exercise of immense practical power. We do not complain of this; rather we see in it manifest advantages, for, though much of the influence of the press now runs in erroneous and noxious channels, yet from the increased facility and rapidity with which public opinion is formed and public movements are extended, we perceive, that when the tide is fairly turned in favour of things true, honest, pure, lovely, and of good report, it will sweep over the minds of men with a noble impetuosity and success. Meantime all men who have weight among their fellows, and who have power of utterance, either in print or by word of mouth, ought conscientiously to remember the importance of forming a correct standard of public opinion on all points, but especially on points affecting moral rights and liberties—because public opinion is to a large extent, the authoritative teacher of private opinion.

We must needs fall, to a certain extent, under the authority of mind as it writes itself in books. My counsel, therefore, is—see to it that it be the authority of a first-class mind, a large perception, a sound judgment, and, so far as can be found, a pure heart. Be not guilty of the affectation of idolizing obscure or mystic authors.—With scarce any exceptions, the names that stand brightest and longest on the roll book of fame, are the worthiest. It is infatuation to follow a blind soothsayer; he may *speak* most luminously, but remember, he may lead you blindly into the ditch. Give me the writer of clear insight, and lucid expression, and sound principle. I am not ashamed to follow minds that are worthy to guide, in my own or other days. I put not an absolute but yet a copious confidence, in their sufficiency of knowledge, their processes of enquiry, their accuracy of judgment. And verily one of the main secrets of intellectual progress is well placed confidence.

This is true of society. It is, of course, true of the individual also. Here, I shall say, is presented to me what is called a promising young man. But if I would conjecture to what this young man will attain, I must know not only what are his powers, but what are his predilections. He reads six hours a day—but *what* does he read? Under what influence does he elect to place himself? Even should he be quite ignorant of classical lore, I judge most favourably of his intellectual prospects, if I find that he can enjoy the essays of Lord Bacon, or the *Pensees* of Pascal—if the pages of Addison, and Burke, and Foster, and Hallam, and Macaulay, are not unfamiliar to his eye—if for yet more serious thought, he has made the friendship of Leighton, and Butler, and Edwards, and Chalmers, and Whately, and Vinet—or if in the region of poetry (and no mind is complete without poetry) he admires the sustained magnificence of Milton, the charming vigour of Cowper, the meditative richness of Wordsworth, the exquisite fancy of Tennyson, or

the well-tuned fervour of James Montgomery.—Such are the authorities who hold sway over us. Such are the men of influence to whom we cannot refuse homage. Almost each of them is what Homer calls Agamemnon, *anax andron*—a king of men.

Now, the sum of the whole matter is this—that in the formation of opinion touching points of speculation, policy, or practice, we are to yield a wise deference to authority, but still to push our investigations, and to mature our judgment, both in a spirit of independence and in a spirit of sobriety, not afraid to think amiss, for no opinion can be formed without incurring proportionate responsibility.

Then in regard to the highest and holiest, the counsel is—"Prove all things, hold fast that which is good." On this principle, you may become, under the favour of God, true men and true christians. Up from the lethargy of unthinking submission to self constituted authority! Dare to be free—prove all things—cast your soul on the trial and examination of whatever presents itself to be accepted or approved. There is dross, but there is also fine gold. Hold fast that which is good.

POPERY.—CURIOUS FACTS AS TO THE SETTLEMENT OF LORD BALTIMORE.

QUEBEC, 9th Dec., 1852.

MR. EDITOR,—

Nothing is more common than to hear Roman Catholics and lax Protestants, lauding to the skies the supposed liberal and tolerant spirit of Lord Baltimore, and the settlers of the colony of Maryland, in contrast with the opposite features of the Puritan settlers in New England. It may not be generally known—at least not so generally as it ought—that the charter granted to the Calvert family, in 1631, conceals entirely the fact, that that family belonged to another communion than the Church of England, and represents the only object of the charter to be "the extension and support of the Christian religion;" and it gives the *patronage of all the churches* to the proprietor, not only such as were then built, but all such as "might hereafter happen to be built;" and mark what follows: "the same to be dedicated and consecrated according to the ecclesiastical laws of the kingdom of England!" Moreover, Baltimore was to hold all the privileges, civil and sacred, that appertained to "any Bishop of Durham in the kingdom of England" and these rights and immunities every one knows to be very extensive indeed. Here is a fine specimen of Popish duplicity and Jesuitical fraud, at the very opening of this much lauded colony of Lord Baltimore—this field on which alone the fruits of liberty and toleration were supposed to grow, while all the rest of the land was naught! Could such a charter have been granted, had the truth been known to the rulers of England in those days? or was there a conspiracy betwixt Baltimore and the Ministry at home, for an iniquitous and base end? Take it either way, the fact is discreditable to the parties who enacted it, and it adds just another specimen to the numerous instances of Popish cunning and Jesuitical chicanery.

I do not mean to question the fact, that the laws for the settlement of the colony and its government were, many of them, pure and liberal, and that toleration was granted and enjoyed in it, at a time when in other colonies of the west a different scene was exhibited. We know, however, that many who were not Roman Catholics were subjected in those colonies to great oppression; and we need not be surprised to find that a colony really, though not openly, destined for the reception of Roman Catholics, should have taken care to secure for them the most ample privileges. The late meeting at Dublin, of the "equality" men, Lucas of the *Tablet*, and others, throws some light on this matter; and the refusal of these people, even to look at the plain pleadings of Sir Culling Eardley, in the case of the Ma-

diais, affords an affecting exception to the claim of liberality and toleration, so dazingly put forward by the Popish faction. If the Baltimore platform was really so excellent, let Lucas, Cahill, and Cojust follow it out more faithfully, and they and we will never quarrel on that subject.

But the fact must not be overlooked, that from the earliest period of the settlement, *slavery*, in its worst form, was set up in Maryland! In the laws of Maryland, (1638,) it is expressly enacted, that the citizens and settlers shall consist of "all Christian people, *slaves only excepted*;" and this has been a sad plague-spot ever since.

The colonists of Massachusetts were specially invited to send a portion of their people to settle in Maryland, with a promise of the free exercise of their religion; but this proposal was coldly refused by the New Englanders, thus clearly proving, that even those who were feeling the severity of the intolerant laws of New England, rather chose to remain under them than connect themselves with a Roman Catholic colony, under the fairest offers of liberty. Nor need we want an explanation of this, from the very words of the Maryland Legislature, in 1649, who passed an act, in which occur the following clauses:—"Denying the Holy Trinity or the Godhead of any of the three persons, shall be punished with death." "Persons using reproachful words in speeches, concerning the blessed Virgin mother of our Saviour, for the first offence to pay five pounds sterling, or be publicly whipped and imprisoned; and for renewed offences of the kind, to forfeit lands and goods, and be for ever banished from the province." The apparently tolerant constitution of 1639, was thus substantially overthrown by that of 1649, and in 1676, we find these last regulations confirmed by public deed of the rulers of the province! History is assuredly the best exponent of Popery.

MR. EDITOR, YOURS, &c.

A PROTESTANT.

To the Editor of the Record.

ESQUENING, 18th Dec., 1852.

DEAR SIR,—

In the last number of the *Record* the reviewer of the *London Quarterly's* article on Dr. Hanna's life of the great Dr. Chalmers, has fallen into a mistake in making it appear that a certain Peter Taylor, a *grog-seller*, was the only person along with the patron that signed the call in favour of the intruder Young, to the parish of Auchterarder; this can easily be accounted for by the writer being taken up at the time with the still more atrocious Marnock case, where the *grog-seller* is displayed as a fossil formation of those errorists, who made provision "against the possible fallibility of the Church by the supposed infallibility of the court of Session!!" Dr. Buchanan's justly celebrated work, *the ten years' conflict*, (a work which ought to be read by every friend of truth,) is so rich and clear, in descriptive style, that a short paragraph from it on the Auchterarder case will not be uninteresting. "The signature appended to the deed of presentation was undoubtedly that of the patron, but not less undoubtedly the names adhibited to the call did not constitute, in any sense, the signature of the parish. Had the name of his Lordship's valet been the signature attached to the presentation, Lord Kinnoull could not have thought the Presbytery acted unreasonably, had they thrown the spurious deed over their table. And it should not have surprised either the patron or the presence, that this treatment was given to a call, which, taking to itself the style, title, and designation of 'we the heritors, elders, heads of families, and parishioners of the parish of Auchterarder,' a parish containing upwards of 3,000 souls, was signed by three individuals, only two of whom, a certain Michael Tod, and a certain Peter Clark, belonged to the parish! Sheridan's 'Three Tailors of Tooley-street,' were not a greater burlesque upon 'we the people of Eng-

land.' And farther he says, 'Michael Tod and Peter Clark were not the congregation of Auchterarder; and their call, though countersigned by the patron's factor, could never, without the grossest indecency, have been the basis of that solemn procedure, by which the Church of Scotland sets a man over the flock of Christ.'

Faithfully yours,

W. L.

We thank our friend from Esquening for his correction. Our mistake arose from the fact that, in quoting from memory, we confounded the two cases. Our error is amply compensated by the valuable appendix to our review, which the letter of W. L. contains.

ON THE ELDSERSHIP.

From Lectures addressed to a Congregation.

No. I. EVIDENCE.

(Continued from last Number.)

3. Express statements of Scripture.

We have hitherto been arguing from analogy and by inference—but Scripture furnishes us with direct proofs in favour of the distinction we have been attempting to establish betwixt *teaching* and *ruling elders*. We appeal in the first place to 1 Cor., xii., 28. "God hath set some in the Church,—first, apostles—secondarily, prophets and thirdly, teachers—after that, miracles—then gifts of healings—*helps, governments, κωνομῶντες* diversities of tongues." In the preceding context the apostle institutes a comparison betwixt the Church of Christ and the human body. From the intimate union and mutual dependences existing amongst the members of the one, he illustrates the corresponding union and dependence which ought to exist amongst the members of the other. He adverts to the distinction subsisting betwixt the various members of the body, and the separate functions which they are severally appointed to perform—and then shows how the honour of the whole is involved in the efficient working of each individual part. It was natural for him therefore to apply the illustration by showing in the above verse—the similar classification amongst the members of the body of Christ, and the different offices which they are severally called on to fill. One of these classes he denominates "*governments*," by which we are plainly to understand those who govern in the church—or who act in the capacity of ruling Presbyters, as distinguished from those who rank third in the catalogue, under the title of "*teachers*."—That the two classes are separate from each other is clear from the preceding, but still more from the succeeding context "are all apostles, are all prophets, are all teachers,"—where their identity is explicitly denied, and the fact of their occupying different posts is as explicitly (by implication at least) asserted.

Rom. xii., 6—8. "Having then gifts differing according to the grace that is given to us—whether prophecy, let us prophecy according to the proportion of faith; or ministry, let us wait on our ministering, or he that teacheth on teaching; he that giveth let him do it with simplicity, he that ruleth with diligence," &c. The apostle here alludes to some of the leading offices which existed in the primitive church, and to the manner in which the duties of each ought to be discharged. Some of the members of the church at Rome, seem at this early period to have formed an overweening estimate of their own attainments, and to have regarded with somewhat contemptuous eye those of their brethren who did not occupy the same official station with themselves. The apostle therefore in one of the foregoing verses, affectionately warns them against "thinking of themselves more highly than they ought to think"—and exhibits the intimate relation in which as office bearers in the church they stand to each other, by the same illustration which he employs in the other passage to which we have

referred. "For as we have many members in one body, and all members have not the same office, &c." The body is divided into different parts, each of which has a separate duty or class of duties to perform. The church, in like manner, has within her pale, distinct orders of office bearers, the members of each of which are expected to move within their own sphere, and efficiently to perform those duties to which they are severally summoned. It is the province of one organ in the body, to see—and of another, to walk: it falls within the province of one office in the church, to teach—and of another, to rule—and as it becomes not the eye to despise the foot, so it becomes not the teacher to despise the ruler. All the members have not the same office in either case—but each is good in his own place, and the harmonious action of each separately is essential to the general welfare and working of the whole. Such substantially seems to be the meaning of the apostle in the passage, and the inference deducible from it seems clearly to be that he regarded the teacher and the ruler.—"he that teacheth and he that ruleth" as among the "all members having not the same office"—and that while it was incumbent on the individual who taught attentively to "wait on his teaching," it was equally incumbent on the individual who ruled to do so with diligence.

1 Tim. v. 17. "Let the elders who rule well be counted worthy of double honour especially (*μαλιστα δε ει*) those who labour in word and doctrine." This is perhaps the most decisive passage that can be adduced in favour of the point under consideration. Its exact import will be the more apparent when viewed in the light of certain other passages in which a similar form of expression is employed. "All the saints salute you—chiefly (*μαλιστα*) they that are of Cæsar's household." Phil. iv., 22. There first mention is made of the general body of the saints at Rome and then a select company residing in the imperial palace is singled out from among them, and specially exhorted too, as, being most particular and prominent in the sending of christian salutations. "Let us do good unto all men, especially (*μαλιστα*) unto them who are of the household of faith." Gal. vi. 10. The apostle refers to the family of man as a whole, and then to believers as constituting a special and separate section of that family. "Let your benevolent emotions and efforts extend to mankind at large; but let them in an especial manner run in the channel of those who are knit to you by the additional bond of one Lord, one faith and one baptism." Now it is manifest that the same mode of interpretation must be adopted in the above passage. "Let the elders that rule well be counted worthy of double honour but in an especial manner, let that honour be awarded to those who, besides ruling, labour in word and doctrine. Just as in the above passages a clear line of demarkation is drawn between the whole assembly of believers at Rome, and the little flock, Cæsar's household—and between the entire family of man, and the special family of God; so here a similar line is drawn between the whole company of those elders who rule, and those who, in addition to ruling, act in the capacity of preachers and pastors; or, in other words labour in word and doctrine. Nor will it do to say that the "distinction lies not in the order of officers, but in the degree of their diligence, faithfulness and eminence in laboriously fulfilling their ministerial work," for this would imply that the apostle regarded those elders who failed in the most important part of their duty, as meriting special regard. If it really came within the province of every ruling elder also to teach—in other words, did their exist no division between the ruling and teaching elder—then those elders who ruled well, but notwithstanding, lived in the neglect of labouring in word and doctrine, so far from being worthy of double honour were worthy of double shame.

4. Testimonies borne by some of the leading Christian Fathers during the first six centuries.

1. Clement—1st Cen. "Let the flock of Christ enjoy peace: with the elders that are set over it."

2. Origen, A.D. 226. "They who have been but lately introduced and have not received the symbol of purification (i. e. baptism) are assigned to a different place from the rest who have always given full proof of their sincere resolution to addict themselves wholly to the christian doctrine and way of life. Some of these latter are ordained to inquire into the lives and conversations of those who present themselves to be admitted, in order to prohibit infamous and evil persons from coming into their assemblies." Contra Celsum.

3. Ambrose 4. "Because of the honor of age, one advanced in years should be provoked with mildness to do good works that he may more readily receive admonition. For when admonished he may fear lest he should afterward be convicted, which is dishonorable to an elder. For among all nations old age is honorable, therefore both the *synagogue* & afterwards the church had elders without whose counsel nothing was done in the church." which, by what negligence this became obsolete I know not, unless perhaps through the idleness or rather pride of the teachers, while they alone wished to appear something."

4. Cyprian, Bishop of Carthage A.D. 240, directs his 29th Ep. to his "brethren the elders and deacons." In speaking of appointing readers he plainly distinguishes the elders who taught from those who ruled, by calling them "teaching elders."

5. Optatus, A.D. 365 "For the church had many ornaments of Gold and Silver which he committed to the elders as to faithful men."

6. Augustine, Bishop of Hippo, A.D. 420, in writing to the church of which he had the oversight (Ep. 136) thus heads it, "to the most beloved brethren, the clergy, elders and people of the church at Hippo."

During that dismal epoch which was ushered in soon after the period of Augustine, and which continued for 1000 years, known by the name of the Dark ages, when Popery was rampant, we find that in those churches, such as the Bohemian and the Waldensian, which held fast the profession of their faith, without wavering, the order of a ruling eldership remained fully in force.

When the glorious light of the Reformation dawned, this order, which had been put so far under a bushel, was restored to the position to which it was entitled. The most illustrious of the Reformers have borne testimony in its favour.—Calvin introduced it into the newly formed church at Geneva, and most of the reformed churches in this particular, followed his example. It has been supported by some of the most eminent of the English puritans, was formally embodied in some of the declarations of the Westminster assembly which contained representatives of the Episcopalian and Congregational as well as of the Presbyterian Church. Some of the most prominent members of those churches which practically disown a ruling eldership, have recorded their votes in its behalf. Seeing that the office rests on a foundation of such incontrovertible evidence, it becomes elders to magnify their office—to entertain elevated conceptions of its nature and importance; and how? not as has been well said, "by demeaning themselves consequentially, or by walking with the air and strut of office. They must rule with diligence the church, through all its sections of young and old, rich and poor, near and remote, must feel the pervading efficacy of their vigilant inspection. Then it will be seen that they have plenty to do who have only to rule, and wonder will cease to be entertained that labourers so estimable have been classed by the apostles with the ministers of the word, as participating in the same superintendence of the church, and similarly entitled to be esteemed very highly in love for their works sake."

R. F. B.

Kingston, Nov., 1852.

BREAD FOR BOYS, AND WHICH GIRLS MAY GET.

Addressed to children who read the Record.

MY DEAR YOUNG FRIENDS,

As I have long felt an interest in children, and a happiness in seeing them walking in the truth, I beg, with the permission of the editor, to address a few words to such as have opportunity to read the Record, of whom, I would fondly hope there is a considerable number. I dare say there may be many of you, who, when set to commit to memory a question, a psalm, or a passage of scripture, feel as if a sad and disagreeable task were imposed upon you; and you wonder, perhaps, why Father and Mother keep always setting you to learn such things, and would like much better to be let alone. I wish to speak to you on this subject, and to try if I can let you see the reason, and the use of learning these things; and in order that I may more readily do this, I would call your attention to Col. 3, v. 16.—"Let the word of Christ dwell in you richly."

1st—The first thing which you are here called to notice is, 'the word of Christ.'—what is it? it is nothing else than the word of God—the scriptures of the Old and New Testaments—the Bible, which is given by inspiration of God, for the Holy Spirit taught those who wrote it, how they should write it, and what they should write. The scriptures are called 'the word of Christ,' both because he gave commandment unto his apostles and prophets to speak his word, and because their contents testify of Christ, "They are they which testify of me."—John v. 39.

2nd—You must think what it is to do, with 'the word of Christ.'—Let it dwell in you—think again what it is to dwell:—It is to lodge, or abide in a place, when a person comes to dwell in the same house with you, though you may know little or nothing of him at first, yet you soon get acquainted with him, and if he is a good and amiable person, the more you know of him, the better you will like him. Now, when you are commanded to let the word of Christ dwell, it implies that you must keep it by you, so as to have access to it; and get acquainted with it, as you get acquainted with a person who dwells or abides in the same house with you. Every young person should endeavor to have a Bible of his own as soon as possible, and he should not be satisfied with having a copy of the New Testament only, but should exert himself to obtain the whole word of Christ, and to get acquainted with the whole of it. But again, those who dwell in the same house with you are your companions; you eat with them, talk with them, are familiar with them. You are thus to let the word of Christ dwell in you, by making it your constant companion, and getting familiar with it.—"search the scriptures" and I can safely say, that, because of the many excellencies it contains, the more you really know of it the better you will like it.

3rd—But you will notice again, that it is not said, let the word of Christ dwell with you, or by you, but in you. You see, then, that something more is needful than having a Bible in the house, or having one of your own. You must have the word of Christ in you. Now, how is it to be in you, but by having it conveyed into your minds by reading it? and as children are apt to forget what is read over only once or twice, it is necessary that they learn to repeat portions of it, so that being fixed in their memories it may thus dwell in them. Again, Christ's children take pleasure in thinking of what He says to them in his word, and before they can think profitably they must remember what his words are, how they must attend to their various duties and employments, and cannot always have the Bible in their hands, and therefore it is profitable to have it in their memories, that while busied about many things, Christ's word may still be dwelling in them.

4th—Again you must notice, that you are to let the word of Christ dwell in you *richly or plentifully*. You are not to be satisfied with knowing or being able to repeat only a small portion, but you are to aim at getting largely acquainted with it, and having much of it in your minds, and as you will shortly, if God spares you, have to be mostly occupied with duties of another kind, it is highly proper that you should have your minds plentifully stored with the word of Christ *now*, that it may be of service to you when you grow up, and have fewer opportunities of learning it.

From these remarks I trust you will be able to see the *reason* of your being set to commit to memory questions, psalms and passages of scripture. It is just to enable you the better to obey this command, "Let the word of Christ dwell in you *richly*." I have now to show you briefly of *what* use it is, to let the word of Christ so dwell in you.

1st—The word of Christ dwelling in you is of use to *keep you from sin*. The Psalmist says—"thy word have I hid in my heart that I might not sin against thee." All are prone to sin, and therefore it is wise to use means to keep yourselves from it; and when you are in danger of committing it, if you think of the word of Christ, and remember that it says "Oh do not this abominable thing that I hate," it may, by God's blessing, be the means of preserving you from it.

2nd—It is of use to *resist temptation*. When our Saviour was tempted by Satan, we find that he *three times* made use of a passage of scripture in resisting that temptation; and his example in this is for our imitation. And because the word of Christ is useful in 'fighting' against temptation, it is called the 'sword of the spirit.' Now you are all exposed to temptation, and you all need this sword, you cannot fight without it; and if you have it not, you must be overcome.

3rd—It is of use to *make you holy*. All Christ's children must be holy children and therefore he prayed to His Father, "sanctify them, or make them holy, through thy truth, thy word is truth." To let the word of Christ dwell in you is the means he has appointed to make you like himself, who is called the 'holy child Jesus'—who knew no sin, and did no sin but was 'holy, harmless and undefiled;' and thus it is not to be expected that those children who do *not* let the word of Christ dwell in them can be either good or holy children.

4th—The word of Christ dwelling in you, is of use to *comfort you in sickness or affliction*. Some of you may be sick now, others may soon be, and all are liable to be so; it is good, then, to prepare for it, by getting the word of Christ to dwell in you, to comfort you. Hear what benefit the Psalmist derived from it—

"This word of thine my comfort is,
In mine affliction;
And in my straits I am revived,
By this thy word alone."

Many more uses and advantages of 'letting the word of Christ dwell in you *richly*,' might be stated, but I must at present conclude by entreating you to be diligent in committing to memory the word of Christ, whether you be enjoined to do so by your parents or sabbath school teachers.—Remember that you are commanded by Christ himself to let his word dwell in you, and that in carefully performing the task assigned you at home or at school, you are fitting yourselves for obeying this command, and laying up a store of that which is most useful and necessary for your souls throughout the course of your lives; and I pray that God the Holy Spirit, may dispose your hearts to love the word of Christ, to study it diligently, and to let it dwell in you *richly*.

ZAZA.

ATONEMENT.—AN EXTRACT.—Since the necessity of man, and the honour of God, alike required an atonement to be made, if sinners should be saved at all; and since atonement is

only a part of what is necessary to a sinner's salvation, we cannot reasonably suppose that it is more extensive than any other department of the blessings necessary to salvation; let us for a moment consider what things are all equally necessary to salvation.—Man had broken the Divine law.—Christ had to obey every jot and tittle of that law in his stead. Man deserved punishment for his offence. Christ suffered that punishment and so made atonement. But man needed repentance, faith, love and new obedience, as much as either of the preceding. Christ is therefore exalted to *give* repentance.—Faith is the *gift* of God.—All these are necessary to salvation, and if only one of them be wanting, there can be no salvation. Of what avail would it have been to the sinner, though Christ had obeyed the law for him, if he was still left liable to external punishment? or, of what avail would it have been to him, though Christ had died for his offences, if he had not also by his obedience furnished him with a righteousness in which he might stand accepted before God? or, of what avail would it have been though both of these had been provided, if faith, and repentance, and love, and new obedience had not also been secured? But all these parts of salvation have been provided and secured by Christ; and no one of them is provided for any one, or even offered to any one, without all the rest; and, that one part of what is necessary to salvation, viz., atonement, should be accounted more extensive than any other part, is a position of which it is not easy to see the consistency. But the view of the scheme of human redemption presented in the standards of the Presbyterian church, the Westminster Confession and Catechism, appears so complete and satisfactory, when properly understood, that it naturally leads one to coincide with the sentiment of King David—"An everlasting covenant ordered in all things, and sure."

ZAZA.

SAMOA.

Extract Letter from Rev. Mr. Schmidt, dated Dec. 31st, 1851.

TRIUMPHS OF THE GOSPEL.

One of the most cheering indications amongst the people of our charge, is the conversion of the principal chiefs, and many other individuals of Faiaai, a village which had formerly been a den of evil spirits, and a nursery of abominable heathen practices and horrid cruelties; it being, at the same time, the principal seat of government in this division of our district. This happy change commenced with the most influential young chief, the ringleader in all sorts of wickedness, who was made to feel, by the power of the Word and Spirit of God, that he was a sinner, and thus exposed to everlasting condemnation. The question, "What shall I do to be saved?" became the great question of his life; and on learning that the way to salvation is the way of repentance and faith in Jesus, he parted with all wives but one, gave up many detestable heathen customs, and attended earnestly to the things that belong to the soul's eternal welfare. For some time he had to encounter, along with a faithful teacher, great opposition and enmity from his own father, and from all the chiefs of the village, who tried every scheme to draw him back into evil courses. We tried, however, to encourage and strengthen the new convert, who took refuge with us until the hatred of his father and the other chiefs had partly subsided. This interval was signally blessed to the good of his soul, so that he grew rapidly in knowledge and devotedness to the cause of Christ. He was in due time prepared, under the Divine blessing, for the holy rite of baptism, received into church-fellowship, and is now labouring as a teacher in another village. His friends, on observing his steadfastness and consistency, were silenced, and soon followed him, one after another, in setting their

affections on things above; so that at present twenty two inhabitants of Faiaai are sitting clothed, and in their right minds, at the feet of Jesus. Consequent upon these events a stop was put to the abominable night dances; the adult school became frequented; new Testaments, &c., were eagerly bought; and oil, native cloth, mats, and cinct were joyfully contributed for the spread of the gospel in general, and for the Mission to the New Hebrides in particular.

BY THEIR FRUITS YE SHALL KNOW THEM.

We are delighted, likewise, to be able to record, that not only here, but in almost all the villages of the district, pestilential night dances, which were reproduced by the cruel war in many a district, are entirely discontinued and forbidden by the respective authorities. Two chiefs, in different villages, destroyed some large houses used for the accommodation of strangers; several wicked travelling parties having, in disregard of their prohibition, practised this heathenish work.

Another indication of the growth of light and knowledge was the joy manifested on the reception of the neatly printed and bound New Testaments; and while some parties elsewhere were preparing oil for a war-boat, our people were purchasing the precious Word of God. The number of readers is fast increasing in every village. The Divine services are well frequented on Sabbath days, though with less regularity during the week. The Sabbath-schools are better attended on the whole by the adult population, than by the children. The attendance on the juvenile week-day school is fluctuating; but those children that attend with regularity make pleasing progress. It is very delightful to observe what a pleasure the children take in contributing for the spread of the gospel. Each child brings every Monday morning one cocoa-nut to the school. One-half of the cocoa-nuts thus collected goes to the support of the teachers, while the other half forms the annual contributions of the children towards the spread of the gospel, in which labour of love the teachers, church-members, and enquirers joyfully unite. The children's contributions for the past year amounted to more than 100 gallons of oil.

We hold annually three Missionary meetings at the three principal villages alternately,—one in the month of May, and the two others in other suitable months. They are very well attended, and rendered very interesting by the animating speeches of efficient teachers and church-members. By these means we endeavour both to stimulate the zeal of believers, and to gain over to the Lord's side those who are still enemies to the truth. The contributions afford pleasing evidence that the Divine blessing rests upon these our feeble efforts, for they have increased during the last two years more than two-fold. In 1849 they amounted to 150 gallons of oil; in 1850, they increased to 400; and this year, they amounted to 600 gallons.

HOPE FOR IRELAND.

We copy from the *Missionary Herald* of the Presbyterian Church in Ireland, the following interesting letter from Dr. Dill, on the progress and prospects of the Missions of the Presbyterian Church in the South and West of that kingdom. The very encouraging facts which the deputation, sent to visit the mission stations, have brought to light, leave no doubt that a great work is in progress. The friends of the truth are now loudly called upon to be up and doing, while a door so wide and effectual is opened to them:—

KILLORGLIN, Co. KERRY,

October 18, 1852.

DEAR SIR,—Your readers are, perhaps, aware that the Dublin Synod, at their last meeting, at-

pointed a Deputation, consisting of the Rev. James Glasgow, Mr. D. K. Clarke, and myself, to visit and hold Missionary meetings in the Churches and Stations within their bounds. We have just completed the task assigned to us, and, in compliance with your request, I now send you the following brief notice of our tour. Of course it is impossible, in a page of the *Herald*, to specify the services, or detail the occurrences, of a four weeks' tour—extending over the whole of Leinster, Munster, and Connaught, as well as a part of Ulster. It is obvious that you must be content with the merest abstract of our labours, and the most general survey of the state and prospects of the Mission field we have traversed.

From the 13th of last month, till the 10th of the present, we have visited almost every station within the Synod's bounds; having, in the performance of this task, travelled 1,900 miles, and addressed 40 meetings, congregations, &c; and, it is but justice to state, that, in almost every place, the attendance was excellent, the feeling most cordial, and, so far as we could judge, the result of our visit extremely gratifying.

Perhaps the best idea we can give your readers of the progress of these stations, is to state that, whereas, 30 years ago, we had not South of Ulster more than four or five congregations in all, we have now forty-two congregations, with numerous stations, out-stations, and schools. At a much later period many of these congregations exhibited all the weakness of infancy, numbering some dozen of members, meeting for worship in some small room, and dependent on such periodical supplies as the Directors could send them.—Most of these are now in a prosperous condition—presided over by devoted pastors—worshipping in neat and commodious Churches—contributing both to Stipend and Mission funds, at least five or six times more, in proportion to their strength, than the average of our Northern congregations—and numbering, in their ranks, not a few devoted followers of the Lamb. But a few years ago, our Roman Catholic Mission had not much more than a being, save on the mountains of Antrim and Tyrone; while now its schools and congregations, in Connaught, Kerry, Birr, &c., number thousands of inquirers, and converts; and its agents have free access to districts where, seven years ago, they durst not have appeared.

We think the bare recital of these facts is enough to prove our Home Mission's amazing success. Yet this is not all, for we must not overlook its indirect influence on surrounding communities. Each new congregation we form seems, in general, to produce the happiest effects on the parochial clergy of the district; increasing most wonderfully their zeal and diligence. While the influence of our Roman Catholic Missions has already been surprising in checking the violence and impostures of the priests, and diminishing the bondage and superstition of the people.

While we give the glory of all this success to Him to whom alone it is due, we feel that we would be guilty of a positive wrong did we omit a passing tribute to the men by whose instrumentality He has been pleased to effect it. We know of no Church whose out-posts present such a combination of talent, energy, and holy zeal, as ours. Exposed to privations, and contending single-handed with difficulties, which our Northern ministers scarce as much as know, it is the singular honour of the Irish Presbyterian Church to possess a band of Missionaries, who have commanded the respect of rival and even hostile communities; and whose wise, patient, prayerful toils, have made our Mission field the admiration of the Churches.

So much for the *progress*; and now one word on the *prospects* of our Home Mission. Much as it has been instrumental in effecting, we believe it has only commenced its career, and that the next few years will witness a progress of which its past success is little more than an earnest. Never did a country experience, in the same

brief time, a more wonderful change than has passed over Ireland during the last six years. Then, Irish Poetry could boast seven millions of slaves; now, it has not four and a half. Then its demons of agitation and murder stalked over the land; now they seem so completely laid that Tipperary itself is quiet. Then its ramparts seemed perfectly impregnable, and the efforts of our missionaries to come, as vain as seemed the blowing of the trumpets beneath the walls of Jericho; now its battlements seem everywhere crumbling into ruins. Famine is cutting off its supplies. Emigration is emptying its Chapels. Evangelisation is breaking its powers. While immigration is bringing hundreds of Scotch settlers to the districts which its persecuted veterans are vacating. Our new congregation of Athy is entirely composed of such settlers; and, during our recent tour, we met them wherever we came. Thus the potato failure, to which we looked with dismay as the ruin of our country, is, in the hands of a wonder-working Providence, about to prove its salvation. The agencies it has set on foot are certain, at no distant day, to effect, under God, the regeneration of Ireland. Indeed, let but the tides of emigration and immigration, alone continue flowing for some years, as they are now morally certain to do, and the result must be the destruction of Popery, and the triumph of Protestantism, in Ireland. This two-fold agency will itself empty Rome's Chapels, and fill, and multiply, our Mission Churches, with the arms of priests, and strengthen those of our missionaries; and thus, at the same moment, clear the country of its moral dreariness, and sow it with the seeds of a thousand blessings, as the showers and sunbeams of the vernal season, at the same time melt away the snows of winter, and cover the landscape with the flowers of spring.

HENRIANA.

Confession of sin must be accompanied with holy resolution not to return to it.

Many come to ordinances who feel not the power of them.

Those are not penitents who, while they say they are sorry for sin, still persist in it.

The word does no good when we do not take it ourselves.

Many hide the lie that ruins them in their right hand, and roll it under their tongue; they keep in the devil's interest by keeping the devil's counsel.

It is vain presumption to think that good relations will save us.

Sacraments derive no efficacy from those who administer them, they only apply the sign; it is Christ's prerogative to give the thing signified.

It is a great comfort to faithful ministers to think that Jesus Christ is mightier than they, and can do that for them and by them which they cannot do.

When Christ began to preach he preached humility; preached it by example; preached it to all, but especially to young ministers.

Those who would rise high, must begin low.

God has further honours for those who continue lowly, when their reputation rises.

Christ's condescensions are so great as to appear mysterious to the strongest believer.

The purest souls are most sensible of their own remaining impurity, and most earnestly desire cleansing.

No humility must make us decline our duty.

Secular honour and power seldom dispose men's minds to the reception of divine light.

Those speak best for Christ, that say least for themselves.

Temptations to pride ought to be resisted with great vigour and earnestness.

Those that will not deny themselves, do in effect deny Christ.

Ministers are but the *voice* by which God is pleased to communicate his blessing.

Ministers must preach as those who are in earnest, and are themselves affected with those things which they declare.

Those words are not likely to *thaw* the hearers' heart, that *freeze* between the speaker's lips.

Christ did not affect novelty, nor should his ministers.

Divine justice drowned the old world, but divine grace is cleansing the new.

It is better that men should take advantage of our low thoughts of ourselves to trample upon us, than the devil take advantage of our high thoughts to tempt us into his condemnation.

Ministers must not set up for masters.

Those who have welcomed Christ may welcome death.

As it is pleasant to think how many there are to whom Christ and his gospel are a savor of life unto life, so it is sad to think how many there are to whom it is a savour of death unto death.

In the midst of our greatest delights and advancements in this world, it is good for us to know and remember that bonds and afflictions abide us.

Devotion is a thing in which we ought to be constant; other duties are in season now and then, but we must *pray always*.

Those who are diligent and faithful in improving the light and means which they have, shall have further discoveries made to them.

Worldly business ought to give way to spiritual concerns.

Those children that are forward in other things, should be put forward in religion.

It is for the honour of Christ that children should attend public worship, and he is pleased with their hosannas.

It is good to see young people willing to dwell in the house of the Lord; they are then like Christ.

If we would find Christ, we must seek him *sorrowing*; sorrowing that we had provoked him to withdraw, and that we have not sought him sooner.

Young people as they grow in stature, should grow in wisdom, and then, as they grow in wisdom, they will grow in favour with God and man.

As the word of God is not bound in a prison, so it is not lost in a wilderness.

That which puts people upon considering and reasoning with themselves, prepares the way for Christ.

There is a great deal to be done to make way for Christ into a soul—to bow the heart for the reception of the Son of God.

Those who call others to repentance, should themselves lead a life of seriousness and mortification.

Frequently those have most real honour who least court the shadow of it.

Those who know spiritual pleasures cannot but look upon the delights of sense with a holy indifference.

They who truly desire the sincere milk of the word, if it be not brought to them, will seek it.

There may be many forward hearers, where there are but few true believers.

Prayers of faith are *filed* in heaven, and though not presently answered are not *forgotten*.

In God's gracious dealings with us we ought to observe his gracious regard to us.

Mercies long waited for, when they come at last are the more acceptable.

No distance or disadvantage of place shall prove a prejudice to those for whom God has favours in store.

Those who have found favour with God, should not give way to disquieting, distrustful fears.

Those who are by adoption the children of God, are divinely great and noble, and should therefore strive to be divinely good.

Such as are filled with the Holy Ghost have low thoughts of their own merits, and high thoughts of God's favours.

It is well for those who have the work of grace begun in the heart, to communicate experiences the one to the other, for they will find, that as in water face answers to face, so doth the heart of man to man—of christian to christian.

Those whom Christ graciously visits, may know it by their being filled with the Holy Ghost, for if any man have not the spirit of Christ, he is none of His.

The more honour God puts upon us, the more honour we must study to give Him.

God will only accept of our magnifying of Him when our souls and all that is within are united in doing so. Praising-work must be soul-work.

Those who are sunk under the burden of a broken covenant of innocency, may be helped up by the blessings of the new covenant of grace.

Those in whose hearts Christ is formed take great delight in sitting alone and holding silent meditation.

The greatest comfort we can take in our children is in giving them up to God, and in recognising their covenant relation to him. The baptism of our children should be more our joy than their birth.

We should guide our dears by the word of God, and ground our hopes upon it.

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

The Record.

TORONTO, JANUARY, 1853.

DEATH OF JOHN FRASER, Esq., OF LONDON.—It is with no ordinary feelings of sorrow that we announce the demise of this excellent gentleman and elder of our Church. The melancholy event was occasioned on the 21st Dec., by a waggon coming in contact with his carriage, and throwing him out upon the road. We shall give a more detailed account in our next.

REV. W. C. BURNS.—The last account which we have seen from the Chinese Mission to Amoy, is in the *English Presbyterian Messenger*, where it is stated, under date Sept. 15, 1852, that Mr Burns had been suffering from a low, nervous fever, with which he was seized on the 2th. On the 12th he was relieved, and continued convalescent at the date of the letter. The Rev James Johnson, recently licensed in London, is going out as a Missionary to China.

The Rev. Dr. Burns' "Notes of a Missionary Tour in Lower Canada," are too late for this number.

"Even in Canada, christians are imbibing the spirit of Jewish Missions." This is an extract from the December number of the *Jewish Chronicle*. Cherishing due gratitude for the complimentary notice, we take the liberty of informing our cotemporary, who is within some *thirty hours* of our city, that the spirit of evangelical christianity in Canada had manifested its interest in the people of the circumcision, long before the *Chronicle* had a being. Is it not known "even" in New York, that the Jewish and Foreign Missions of the Free Church of Scotland have been thought of sufficient importance to receive, from the Presbyterian Church of Canada, an annual collection? See notice on our first page.

RETROSPECTS AND PROSPECTS OF THE SEASON

The poet, Young, has said, "We take no note of time but by its loss." The clock strikes: it is the knell of the departing hour. So of years.—It is as one after another completes its circle, that we awake to the reflection of time's rapid flight, and of our nearer advance to the goal of our course, as stage after stage in life's race goes to the account of the past, and our opportunities for improvement or usefulness become abridged. The scriptures derive, from the nearer approach of the end of all things, motives to watchfulness, sobriety, and prayer:—to patience also, and hope. "The day of the Lord will come as a thief in the night. The Judge standeth before the door. He that shall come, will come, and will not tarry. Seeing all these things shall be dissolved, what manner of persons ought we to be, in all holy conversation and godliness: Looking for, and hastening unto the coming of the day of God."

Another year is gone—and if "lost" in the poet's sense—yet, not altogether lost, we hope. The world has passed through not a little of excitement and change during the "eighteen hundred and fifty-two;" and its events have influenced the fortunes of masses as well as individuals, in no common degree. It is the part of a christian observer, to mark these changes and their tendencies, and to study the aspects of Providence, especially with a reference to the spiritual interests of the human race, and the expected triumphs of the kingdom of God. Were we to suppose an unearthly visitant of our globe alighting on its highest pinnacle, or viewing, from some aerial post of observation, this our nether world—we could imagine how his eye would rest that vast aggregate of human beings who, early in the year, crowded the streets of the British metropolis, and did homage to the genius of commerce within the halls of the Crystal Palace—attracted to the great mart by various motives of curiosity, ambition, and emulation. Next to this, we fancy—the kindred sight of busy motion and emulous haste on the highway of the ocean, would engage the eye of the ethereal stranger; and the question—"What meaneth this?"—could not fail to be evoked, unless, indeed, from his airy altitude, the gold fields of the fifth continent were simultaneously within the range of his optical survey, with the ports of Europe and America, whence the migrating crowds were in succession taking their departure for the lands whose golden promise tempts on their adventure or flatters their cupidity. Then, whether Milton be right or not in his opinion, that angels eat as men do, we suppose that the sound of political earthquakes reaches their ears. France would fix the stranger's gaze, and from his cloudy eminence would he watch the issue of those dissolving views, which the year that has closed developed—the most surprising being the re-adjustment of the Empire, and the re-establishment of the Napoleon dynasty—a consummation big with results for weal or woe, that defy the calculations of our wisest political seers—and which will be anticipated with anxious interest by the children of

Zion. Nor, would scenes of a more quiet yet solemn and august interest fail to strike our high observer!

A nation is seen in mourning. A lament that the mighty has fallen, is heard from England's shores. Almost at the same moment the conqueror of Napoleon is consigned to his last resting-place, and the shouts of giddy France announce the last new shift in the desperate and uncertain game of their political players. The year that has closed, has closed too, a cycle, so to speak, of Europe's history, and its importance in that view has already, we learn, roused the historian from his repose; and the pen of Alison is already employed on the materials which have been supplied for a new volume on Revolutions—or the issue of half a century's alternations in the return of France, it might be almost said of Europe, to military government.

"Thy God, O Zion, reigns!" This is the Christian's anchor of hope, sure and steadfast.—While men think not so, neither do their hearts mean so, they are ministering to the fulfilment of His purposes, who, far above man or angel, sees the end from the beginning, and is adjusting every element and influence, whether in the physical or moral world, to His high purposes.

The Christian ought not to view with other feelings than those of complacency, whatever promises the amelioration of the human race, even in the social department. So far from grudging to see riches laid by a bountiful Providence into the lap of his country, he will rejoice in whatever augments the comforts of the mass of the community, contributing to the safety of the public, by diffusing content, or refining the manners, while it elevates the state of mankind—diminishing the load of pauperism and misery, and providing occupations for the minds and hands of all.

He knows that if wealth and luxury have contributed to the decline of nations, physical depression has, on the other hand, prepared the way of despots, or made nations an easy prey both to civil and ecclesiastical usurpation. We see not, therefore, why the religionist should look askance on the generous aspirations of the sons of commerce, or view with other sentiments than those of satisfaction—we had almost said of honest pride—the great world's "exchange"—the collected fruits of human industry—whether as displayed in the emporium of London or of New York; or on a humbler scale, and more topical, the exchange of our own home industry at the Annual Provincial Exhibitions. The Christian may be excused, however, if he would anxiously watch for himself, and guard others against the excess of earthly carefulness, and the secularising influences of a keen commercial ambition. We hail it as a good token that so many are protesting against the Sabbath desecration involved in the threatened reopening of the crystal palace on the sacred day, as we look with grief on the favor which such a proposal finds with some of the leaders of public opinion. And the protesters against such desecration, are no more inimical than the apologists, to the reasonable gratifications of their fellow-citizens: nor at all insensible to what concerns the outward and sanitary

state of society, as well as its moral and spiritual. With all that tends to improve the masses of our countrymen in the scale of social improvement and happiness, the Christian sympathises. "God speed the plough!" is his reverent aspiration, not his mere sentimental cheer. He invokes, though from other hands than those of Ceres, the full horn on the tillers of the land, and though he weaves no garland to Pomona, he can say, with one of the ancient advocates of Christianity, in replying to their groundless calumnies. "We, too, delight in flowers."

Nor can politics be out of the contemplation of the Christian. He is a man and a citizen;—and his religion is given him to put to use—not to be an abstract thing, dissociated from the transactions of life, but to purify the springs of conduct, and to benefit others as well as himself. He is enjoined to pray for rulers—why? because they are among the great agencies which Providence employs as well as controls. To be indifferent to the changes of civil society, in any other sense than with tranquility and reverence, to wait the issue of events that agitate others unduly, is to refuse to see the hand of God, or read His writing. He ought to ponder the signs of the times: and who can deny that the present ominous appearances in the political sky of Europe, call for special intercession at the throne, on the part of God's remembrancers and witnesses? We have said, an interesting chapter has been completed with the lapsed year. But what problems now wait solution, with the dawn of the new! Kingdoms and empires are readjusted; nations long thwarted, obtain their choice; but who can see, without alarm, that it is in no real sense the choice of freemen? And though we have long gloried in the free circulation of the word of God, we see in one country, Christians condemned to degrading punishments for aiding in this work of circulation, or for claiming to themselves and to others the privilege of reading the Holy Scriptures: from another country of "enlightened" Europe, missionaries of the gospel expelled; in a third their liberty threatened.—France, in the person of its emperor, promises protection to Protestants, but we may well doubt if not his sincerity, his power to fulfil his pledge,—bound as the incipient ruler is in the leading strings of Rome, and connected by ties of reciprocal service to the throne of the Pope, who can doubt that the second Napoleon owes his elevation, in a large measure, to the Jesuits? and who can doubt the large price which must still be paid to build up so uncertain a throne? or who can tell by what kind of concessions to Papal ambition and Jesuitical intolerance and oppression that price is to be paid?

But let us recall our thoughts from this wide field of speculation, to matters of nearer though not greater interest.

We hail every symptom of progress, whether it be in the community at large, or in the portion we are more conversant with. There is nothing we more desiderate for Canada, than a high-toned principle on the part of public men. This will be the sure effect of an elevated standard of moral sentiment among the constituency at large. We ought not to be uncharitably censorious of

Legislators. We should take their difficulties into account, but we hold it to be salutary, in proportion as temptations exist, to deviate from the plain path of duty, and to barter any valuable interest of the Province in propitiating Rome in Canada, that there should be a constant look out on public measures by the friends of our Protestant religion and of civil liberty. We recognise the stand made for the rights of the Sabbath, by one or more of our representatives, and are gratified to see a ready appreciation of the straightforward course of such as have honourably redeemed their pledges, and have not shrunk from opposing measures of time-saving expediency, full of danger to the liberty alike of Roman Catholic and of Protestant.

The past year is chiefly remarkable, as regards civil affairs, for the projects now well matured of railway communication through the Province. As regards the moral and educational provisions of the country, for the large and important addition to the number of schools, and the increased securities established for a higher kind of teaching.

All we feel called upon to say, on the first of these heads, may be expressed in the words of a good Scottish elder, who, at the first meeting of the proposal for similar facilities in Scotland, said thoughtfully, "Christ is heir of all things, may not railways serve him too?" We look with satisfaction on what shall open the Province to the messengers of truth and religion, as well as the exchangers of labour and wealth.

But specially do we augur well from the multiplication of Free Schools, and the proofs which the latest report of the Superintendent of Education contains of the disposition to take advantage of the greatly extended means of instruction. "Education," it was well said by Burke, "is the cheap defence of nations." It is true that the prevailing sentiment in favour of secular learning alone being imparted at the common schools, creates a natural anxiety in the minds of those who believe that not knowledge simply, but sanctified knowledge, is "power," i. e. any rate, no other is of decidedly good effect; but it is fair to those who advocate common in opposition to sectarian schools, to say that it is not as inensible to the value of religion, but as respecting liberty of conscience, that they have preferred in a choice of evils,—if they should be so esteemed,—not irreligious schools to religious, but public common school instruction, up to the point where all can agree, to such plans of adaptation to all varying creeds, as would either invest with undue political preference some denominations or sects, if not enable them to oppress others; or make the community at large responsible for errors which it disowns—it may be soul-destroying errors. We admit, however, that nothing can save our country but religious culture, and so our hope of effectual good resulting from our enlarged and liberal Provincial school system depends upon what we would fain assume, that Churches and heads of families shall ply the minds of youth with those scripture lessons, which the state leaves to them as the chief agency in present circumstances, by which it can discharge a responsibility of the most sacred kind. It is not

that it feels no responsibility for the godly upbringing of the youth of the state, but that amidst contending claims and rival jealousies, it prefers to do its work through less-suspected hands.

It is with no prejudice against our American neighbours, whose educational zeal in the cause of all, but persons of colour, provokes only to love and good works, that we record the gratifying fact, that while the population of the State of New York is more than four times that of Upper Canada, the amount raised for the support of teachers in Upper Canada for the year 1851, reached to about one-third of that raised in said State.

As citizens of Toronto, we may be allowed to refer to the Normal and Model Schools, lately completed and in use, and which are unrivalled by any like establishment on this continent.

As regards our own Church, and the College, which we have ever considered as essential, and now more so than ever, to its extension and stability, we can congratulate our readers on the continued prosperity of the one, and the real service which the other will likely render in the year now opening. Eight, if not ten students, have nearly finished their course of preparation, and an increase to that extent may be expected to the number of our spiritual labourers. We earnestly hope that not only in numbers will the supply of ministers become more proportioned to the necessity, but that the pulpits of our land will be efficiently filled. We have many worthy labourers in the Province, but we would see the standard of preaching elevated, rather than lowered. We protest against the injustice of sending from the old country other than well qualified men to seek employment among our congregations, though we hail the accession of any energetic, conscientious, and devoted laborers. We desire no drones. Souls in Canada are not less precious than in Britain; and if we do not flatter our own home-born youth by accepting every one who offers for the ministry, as a matter of course, neither must we hesitate to return as useless or spoiled goods, third or fifth rate men who look on Canada as a *dernier resort*, or are gifted to us with an inconsiderate liberality, for which we have no thanks to offer. In this connection let us speak a word to the *wise* among our Christian people. We suppose the candidates for the ministry to be actuated in a fair proportion by the higher motives; but ministers, like other men, must live. If congregations desire not to see the pulpit filled by all but very inferior talent—if they would not discourage gifted youths from offering themselves for the office and work of the ministry—let them provide more liberally for those who take the spiritual oversight, than has been generally done. In the United States much evil is resulting to the Church from the inadequate support of the ministers of religion, and from low views of the sacredness of the pastoral relation.

May our profiting in every view appear unto all! May the the righteousness which is a nation's strength, extend on every side! May civilisation, spiritual religion, and public morality, yield in happy union those fruits which are at once for the enlargement and the healing of the nation!

MISSIONARY MEETINGS

We are reminded by the season of the year, when the roads will soon be at the best in the rural districts, that the time has come round when the annual missionary meetings should be held in all the congregations of the Church.—Such meetings have been tried with excellent effect. Some of our Presbyteries have made regular systematic arrangements for carrying them out, and have reaped the benefit in the interest which has been awakened in the various schemes of the Church, and the additional means that have been furnished for carrying them out. We believe that no contribution is more cheerfully given than the free-will offering at such a meeting. Other denominations have availed themselves of such assemblies, and have been indebted to our ministers for assistance on these occasions, without having it in their power to return the service. It is both pleasant and seemly for brethren, holding the same faith and the same hope, to mingle in the missionary meeting.—Heart beats responsive to heart—the Christian feeling is excited, and where the love of God has a place, it flows out in love to mankind. An opportunity is afforded for becoming acquainted with the operations of the Church. The auditory are carried over the field, and are made acquainted with the progress and the prospects of the schemes of christian benevolence, for which their support has either been given, or will be solicited.

A public missionary meeting has the effect of bringing together professing members of different communions, making them better acquainted with each other, and with the measure of success that has crowned the labors of their respective churches, and so far, of diminishing the prejudices that will naturally arise.

There are congregational meetings of a more private nature which are productive of the happiest results, in bringing into closer contact and intimate acquaintance the members of the congregation. Much of the Christian sympathy which, if called forth, would bind a congregation firmly together, is left unemployed by the isolation that prevails in the Church. In the business of life, men are drawn together by the interests which they have at stake, and are often in each other's company, consulting how they may best promote them. It has been the distinguishing characteristic of them that fear God, to speak often one to another, on the things that intimately concern them; and kindred spirits will be attracted to each other. But what we desiderate is not so much the secret alliance of a few devoutly pious persons, nor the affinity of persons of the same grade and station in society, but the meeting upon common christian ground, of the members of the visible Church, where the believers of deepest experience in the divine life, may diffuse an influence among the younger christians and weaker brethren, and where the artificial, though necessary distinctions of social rank, shall not intrude to mar the fellowship of those who hope to dwell together in heaven. The members of each congregation should be knit together by a bond not less endearing, nor less strong than

the family tie. The family of the redeemed united to Christ, their living Head, are all one in Him. The solemn enquiry is suggested to the mind, can a congregation be in a prosperous condition, when the individual members are scarcely personally known to each other? Or can the oversight of a people, professedly united in Church fellowship, be either scriptural or salutary, where the members are not known to the office-bearers?

The social principle has been implanted by infinite wisdom in our natures. It seeks for gratification in every class of mankind, from the most degraded to the most pure and elevated characters. It is this principle which leads masses of mankind to meet for the indulgence of sinful appetites; from this proceed the balls, the vain and sinful assemblies, the midnight revels—riot and wantonness—but it is just the same principle under a gracious influence, that leads the reflecting and well-disposed to seek the society of the wise and the good, that they may profit thereby.—Christians are bound to love all men—to desire their welfare, but there is a love to the brotherhood—the household of faith—which cannot be extended to those which are without—a brotherly love, which only brethren, in this higher sense, can feel toward each other. The first, in the language of Dr. Brown, is the love of benevolence, the latter of complacency and esteem, a sentiment of which non-christians can be either the object or the subject. Acquaintance is at least necessary to the cherishing and maintaining this best of affections. In order to give it full scope and play, the brethren not only meet together in the public ministrations of the sanctuary, but should not forsake the assembling of themselves together in a more private manner. When the members of a Christian Church are isolated, they may be brethren, it is only when knit together in closer bonds, participating in each other's joys and sorrows, that they enjoy the privileges which the endearing relation confers.

PSALMODY.

Several sections of the visible Church use, in the worship of God, hymns of mere human authority, taking as their warrant, Eph. v 19, and Col iii 16, as if the Book of Psalms did not include hymns and spiritual songs, given by the pen of inspiration, and adapted to the circumstances of the people of God throughout all time. One of the first steps in the defection of those churches which have departed from the faith once delivered to the saints, has been the superseding of the words of the Holy Ghost and substituting the words of man in the worship of God. There is cause for alarm, for the purity and stability of the Church, that discards scriptural worship. We do not enter upon the inquiry, whether other portions of Scripture than the Book of Psalms, might not be rendered into verse and used in praise. We object chiefly to the use of Dr. Watts' imitation, or any other caricature of the songs of Zion. It is well known, that it was in the darkest days of the declension of the Kirk of Scotland, that the Paraphrases were

collected and prepared in order to be sung in churches; and it is perhaps an evidence of the return of the spirit of her better days, that she is now returning to her simple worship. We have the authority of Dr. McCrie of Edinburgh, that a very general preference is now given to the Psalms of David, in Scotland, and that there is still good reason to hope that the Presbyterian Church in England will re-consider their grounds before adopting a hymn book. We believe that the Presbyterian Church in Ireland has never allowed anything worse than the paraphrases to be introduced into her worship. We have heard it stated of one of her most distinguished living ministers, who never uses the Paraphrases, that he has caused that appendix to the Psalmody to be stitched fast to the board of his Pulpit Bible, to prevent less scrupulous and less experienced ministers from using them in his congregation. And we know that the Pulpit Bible used in his former colonial charge, by a minister of the Irish Presbyterian Church, now in this city, still bears the evidence of the like precaution. The Rev. Dr. McCrie, under date of September 17th, 1852, thus writes on the subject of Psalmody to the Rev. Dr. Cooper, editor of the *Evangelical Repository*, from which we quote:—

"With regard to psalmody, it is certain that though some ministers still use the paraphrases occasionally in public worship, they are gradually falling into desuetude, and the Psalms of David are generally preferred. Many congregations will not submit to the use of paraphrases. For my own part, though satisfied with the psalms, as sufficient for all the purposes of Christian worship, I must confess that I shall ever regret that our good fathers, in the time of the second reformation, did not find time for carrying out their design of preparing "other scripture songs," by which I am persuaded they meant, not paraphrases of scripture prose, but translations of other poetical pieces of scripture suitable for private or public devotion. Had this been accomplished at that time,—from 1647 to 1649,—when the church was in its palmiest state of purity, it is highly probable that the church in our land would never have been troubled by the introduction of hymns of human composition, which, in my opinion, are wholly unsuited for public worship, inasmuch as they cannot be sung to the praise and glory of God, or presented on the Christian altar as worthy of God to receive. Unfortunately, however, the committees appointed for the purpose failed to satisfy themselves with the fruits of their labours; and persecution coming in, the work was never finished, till the days of semi-Arminianism, when the poor, trashy, false affairs, called paraphrases, was brought forth, which has justly given everybody, possessed of true taste and of reverence for scripture, a disgust at all sorts of hymnology. I may add that many in the English Presbyterian Church feel in the same manner, and the question is far from being settled among them. One of their leading ministers wrote me lately,—I am an anti-hymnologist to the very top of your bent, and from the first have offered all opposition to the movement. The thing is not yet done, and I am in hopes we shall be able to defeat it yet."

WESTMINSTER REVIEW.

Written for our December Number.

The number for October has come to hand, and evinces considerable improvements. There are no articles such as the "Creed of Christendom," containing semi-infidel attacks on Christianity.

Still there are sly allusions, wearing an anti-Christian guise, which render it unsafe for the general reader, and only fit for those whose principles are well-grounded, or whose professional pursuits render it necessary for them to become acquainted with the infidelity of the age. It is not the old infidelity of Hume, but something far more subtle and dangerous. Its advocates indeed admit the divine character of Christianity, but while professing to believe its tenets they at the same time deny that the Scriptures are all inspired, or have come down to us uncorrupted. They proceed, with their slashing criticisms, to separate what is divine from what is human in the holy writings, until they reduce them to a few floating fragments. This they do with a considerable shew of candour, though in reality with much dogmatism. The foundations of Christianity, they maintain, are unsafe, and require to be re-constructed, and put upon a new and firmer basis; and attempt to shew the need of this, by producing a formidable collection of apparent errors and inconsistencies to be found in the Scriptures. This is accompanied with a kind of vague mystical piety, and German spiritualism, which attracts the sentimental and the imaginative. Their latest views are as follows:—"The books (of the Bible) differ extremely in moral value, as also in literary importance." If by "moral value" is meant a difference in the mode and degree in which the writers inculcate morality, we regard the view as correct. But this is no new discovery, it is known to any ordinary and unlettered reader of his Bible. If, however, it implies the existence of defective morality, in any book, we demur to the statement as unsound. The various books, too, it is said, possess a "unity" of their own; and "this unity mainly depends" on the belief of the *sympathy* of the Most High, with his devoted servants, and His desire of their moral perfection."

We would certainly recognise this "sympathy" as one of the truths tending to the unity of the Bible. It is not the end, but only a very subordinate one, when compared with many others. Is this pompous declaration a new discovery? The most careless student of the Bible would say that it is not; it lies plain upon its pages. We have quoted these brief statements on two grounds. To point out the insidious, and seemingly Christian guise under which the attacks on the truth are made; and, secondly, to shew that the pretended discoveries are old, effete truths, known to ordinary readers of the Bible, and only appearing original from the language in which they are clothed, and the relations which they are made to occupy.

There is, by the way, a disparaging criticism of Dr. Hanna's able *Memoirs of Dr. Chalmers*, which is concluded with the statement, that that divine, along with Arnold of Rugby, and Dr. Channing, "are among the fairest specimens of the clerical character which the world has ever witnessed."

The article on "The Philosophy of Style," is a most able production, and well worthy of the attention of our students and ministers. The review of "Whewell's Moral Philosophy," is also

deserving of consideration, as a most plausible exposition of the Utilitarian system of morality.

In the review of a Book of Travels, it is stated, on good authority, that the Papal Bull, which has given the people of Britain so much trouble, was not a religious, but a political movement—the joint work of Austria and Naples. This important fact places the matter in a new light, and renders those, who favour the popish measure, not only hostile to the best religious interests of their country, but also political traitors, and abettors of despotism.

ANTI-SLAVERY MEETING—On the 16th ult., the Anti-Slavery Association of Toronto, held a public meeting, Dr. Willis, the president, occupied the chair, and after some appropriate observations, introduced Mr. Seoble of London, a distinguished advocate of human freedom. Mr. S. gave many interesting details of the inhuman system of slavery. He stated that in America there are in bondage, in the United States 3,179,589, in Brazil, 34 millions, in the Spanish Colonies, 800,000, in the South American Republic, about 250,000, in the Dutch Colonies, 60,000, and in Cuba, 500,000.

Mr. Ward spoke of the condition of the Negro settlers, in Canada, and informed the meeting that they were peaceful and industrious citizens. He had visited the schools for their children, and had found them well kept. The scholars were proficient, he knew from personal examination, in geography, grammar, arithmetic, latin, &c.; and, in truth, in some places, white children were even sent to Negro schools. He asked no pity for his people, but only for their rights.

PRESENTATION.—The Minister of Saltfleet and Binbrook, in connection with the Presbyterian Church of Canada, was agreeably surprised on returning home one evening, recently, to find two young men, Mr. John Ramsay and Mr. George Watt, waiting for him with a handsome sleigh and harness. They said, "We have the honor in the name of the congregation of Binbrook, to present to you this sleigh and harness, as a token of their respect towards you as their pastor, and to which all have most cheerfully contributed."

A short time ago, an excellent overcoat was also presented by the young men of the Saltfleet congregation, and a handsome plaid by some of the ladies; all of which were duly acknowledged by suitable replies. These marks of kindness are not only grateful and encouraging to the heart of a pastor, but also valued from the feeling which they indicate, and from the interest which they manifest in the cause of the Gospel.—Com.

THE ECHO.—We should have noticed in the *Record* for December, the enlargement of this excellent paper. The second volume appears on a sheet about twice the size of the former. We hope that such liberal support may be given to our contemporary as to enable him to adopt a still broader sheet, and encourage him in the laudable but arduous enterprise upon which he has entered, of exhibiting the truth, and opposing error, whe-

ther without or within the Church to which he belongs. The *Echo* labours to maintain the Protestantism of the Episcopal Church, and is the organ of the Evangelical or Low Church section of it. This section of the Episcopal Church, in everything but Church Government, is more akin to the Presbyterian than to the Puseyite or High Church section. When the lay element shall have been introduced, as soon it must be,—when our friends have their representative Church Courts, it matters not whether they be called Convocations, Presbyteries or Synods,—when the voice and the vote of the representatives of the Christian people tell upon the decision of Ecclesiastical questions, the system will be stripped of its most objectionable features. The people will at least claim the right of choosing their spiritual guides, and when this is attained, the line that separates the Protestant Episcopal and the Presbyterian Churches will be immensely narrowed. The *Echo* has undertaken a great work, requiring much moral courage, and patient persevering labour. Our earnest wish is, that such a measure of countenance and support may be given by a discerning public, as will encourage the heart and sustain the hands of our contemporary. The low price, only five shillings per annum, in advance, for a weekly paper, makes the *Echo* one of the cheapest in the Province.

PRESBYTERY OF TORONTO.

The Presbytery of Toronto met on the 22nd December. In the absence of an official report from the Clerk, of the proceedings of the Court, we may mention, that a call was laid upon the table from the congregations of Bradford and West Gwillimbury, to the Rev. Thomas Lowry, of Barrie, to become their pastor. The call was sustained, and the congregations of Barrie and Innisfil notified to appear for their own interests at the meeting of Presbytery, to be held on the 5th January, in the Library of Knox's College.

The Presbytery instructed one of the members to draw up and submit at the next meeting a scheme of missionary meetings, to be held in all the congregations within their bounds, and in which all the ministers shall be required to take a part.

An important discussion arose out of the circumstance, that although there is a clamant call for ministers, and the Presbytery unable to meet the demand for supply, yet they they have been compelled to reject ministers coming highly recommended. Dr. Willis expressed, we think not too strongly, his surprise at the facility with which certificates are given, as if the conscience had nothing to do with the act.

If ministers in other churches give certificates, in ignorance of the qualifications of the persons receiving them, they do an injury to all concerned; if they knowingly certify what is incorrect, it is much worse; and if any suppose that a minister, who is either incompetent or unacceptable at home, will pass in Canada, they are most egregiously mistaken. It is not the inferior order of the Presbyterian people that emigrates from the British Isles, nor are those who remain better qualified to judge of the gifts of

their instructors. Neither are the natives of the country, nor the other immigrants less acute in judging of the character and ability of ministers. Besides, in Canada, especially among the latter class, one is respected not merely because he is a minister, but solely because he is a respectable minister. The progress of the age demands higher qualifications in the other learned professions. In the most honorable and important of all professions, there must be a corresponding standard, otherwise the cause of Christ will suffer, and our Church will sink into senility, if not contempt.

REVIEWS.

NORTH BRITISH REVIEW for November, 1852. New York: Leonard Scott & Co. Toronto: T. Maclear.

We have received from Mr. Maclear the last issue of our favorite Review, which contains *eight* articles. The leader is an extensive notice of the "Commission of the House of Commons" Report on the Universities of Oxford and Cambridge, one of the engrossing topics of the day—all the leading journals from the Quarterly to the daily sheet, are discussing the merits of this Blue Book of 700 pages. No. 5 is a very able and elaborate article on the different "Modern Theories of Inspiration,"—shewing the infallibility of the Bible, and the errors of many of our British and Continental Interpreters. A number of French and German authors are reviewed, and our orthodox system of interpretation nobly defended. No. 7. is devoted to American Slavery, and is introduced with a very flattering notice of Uncle Tom's Cabin. Our readers will form some idea of the estimate which British philanthropy has formed of Mrs. Stowe's work, by the following sentences which we copy from one of the great British Quarterlies: "The ordinary office of a Review is to introduce a Book to the notice of its readers, but no such task is ours in the present instance.—The question asked respecting *Uncle Tom's Cabin*, is not have you read it? but what do you think of it? It is already the book of two hemispheres; within a few months it has been more than twenty times printed. Ordinary criticisms have here, for the present, no place," &c. We hail it as a noble work of a noble woman, in a noble cause, &c.

The number closes with a most valuable article on the "Effect of the late Emigration on the British Isles."

This number is above the ordinary character in point of merit—there is not, in fact, a bad article in the whole. We have before us a literary luxury in the eight articles under our eye.

Our readers, we suppose, are generally aware, that Leonard Scott & Co. supply, *postage free*, any of the great leading Quarterlies, or Blackwood's Magazine, at the small charge of fifteen shillings, or three dollars per annum. The following are their terms: for The Edinburgh, London Quarterly, North British, Westminster, and Blackwood,—for one Review, \$3; for any two, \$5; for any three, \$7; for any four, \$9; and for the four and Blackwood, only \$10 per an-

num; so that any person in Canada, who wishes to be acquainted with the mental toils of the aristocratic literati of Britain, can have their labors for two dollars a year—while the enormous prices of the British editions restrict their circulation, and confine them to the shelves of the Professor's library or the desk of the talented Editor, with an occasional exception in the case of an M. P. or titled nobleman.

BIBLIA HEBRAICA, AND SALE'S KORAN.—For these two valuable works the people of this hemisphere are indebted to the press of J. W. Moore, 193 Chestnut Street, Philadelphia. The former is a recent edition from the original German of Vander Hooght, and is stereotyped by L. Johnson, Esq., Philadelphia, from the last Leipzig edition. The Plates are in the hands of the London, New York, and Philadelphia publishers. It is one of the finest editions of the Hebrew Bible—perhaps the finest extant.

The edition of THE KORAN which accompanies it, is the most recent, bearing date 1853, and being greatly improved by copious notes from "Savory's version." We are inclined to regard the Mohammedan controversy as one claiming a place in our Polemical Divinity. We think that if the Infidel, the Romish, and the Arian heresies require to be combated, so should the Mohammedan. This deficiency arises from the fact that the Reformed Churches of Europe have not been attempting to evangelize the followers of the False Prophet. We may resume this point in a future number.

Mr. Moore imports largely from Scottish and London publishers, and furnishes the most recent works on Continental literature—especially the works of German Divines of the evangelical school.

DAILY COMMENTARY, a Practical Exposition of Select Passages of Scripture for every Morning and Evening throughout the year. Being a companion to FAMILY WORSHIP; by one hundred and eighty Clergymen of the Church of Scotland. New York: Robert Carter & Brothers. D. McLellan, Bookseller, Hamilton.

This volume and FAMILY WORSHIP were printed together in Scotland. Although now issued separately for convenience, they should accompany each other as the same work in two volumes. In running over the list of contributors, which is prefixed to the volume, one recognises the familiar names of not a few of the distinguished ministers who now adorn the Free Church of Scotland, as well as of the peerless Chalmers, and others who have been removed to the Upper Sanctuary, and whose praise is in all the churches. We notice, also, among the names, Drs. Morgan and Cooke of Belfast, and several other ministers of the Presbyterian Church in Ireland, who have assisted in the undertaking. Many in this country will find sweet memorials, in these precious volumes, of the pastors who, in other days, led their devotions, and divided among them the word of truth.

The Daily Commentary is well adapted for private as well as family devotion, and we cannot do better than sum up our notice of this ad-

mirable work in the language of the American Publisher's advertisement, "It is believed, both on account of its variety and ability, to be unsurpassed, if not unequalled, by any previous work of daily devotional exercises."

HARPER BROTHERS have issued a large octavo, elegantly got up, and handsomely bound, being "A WOMAN'S BOOK BY A WOMAN," and containing the lives and sketches, with portraits and descriptions of many of the distinguished women that have lived since the beginning of the world. The volume comprises some 950 pages, with 223 profiles, (wood-cuts).

The distinguished and talented authoress, Sarah Josepha Hale, who edits "The Lady's own Book," &c. &c., has taken great pains to group and arrange, under "FOUR ERAS," the eminent Women of every age. The book contains an immense amount of information, shews great research, and lays the "AMERICAN MEN," to whom it is dedicated, under great obligations to the talents of its amiable and indefatigable authoress.

THE MISSIONARY AND SABBATH SCHOOL RECORD. Montreal: Printed and Published by John C. Becket.

This interesting monthly visitor has now reached its tenth volume, and has maintained its character as a useful auxiliary to Sabbath School instruction. The matter is well adapted to the capacity of young readers, and each number is illustrated with cuts. It is to be enlarged by the addition of four pages, without any increase of price. At only one *shilling a year*, the *Record* is within the reach of almost every Sabbath school scholar in Canada. The best way to order the *Record* is through some one connected with the Sabbath School, who could receive the whole in one package.

ANCIENT CHRISTIANITY EXEMPLIFIED IN THE PRIVATE, DOMESTIC, SOCIAL, AND CIVIL LIVES OF THE PRIMITIVE CHRISTIANS, AND IN THE ORIGINAL INSTITUTIONS, OFFICES, ORDINANCES, AND RITES OF THE CHURCH. By Lyman Coleman, 1852. Philadelphia: Lippincott, Grambo & Co. Toronto: T. Maclear.

The above is the designation of a very learned and admirable work, recently issued, which has been put into our hands by the publishers. The *Globe*, in its last notice of this work, has the following remarks, which we copy:—

In a former notice of this admirable volume, our space forbade us to devote the attention to it which we consider its excellencies fully merit. We have spent some time in examining the contents, style and structure of the volume, and in comparing and consulting some of the authorities to which the author appeals, on which account we feel ourselves at full liberty to introduce the work with the highest recommendation. The learned author published some years ago a work under the title of "Antiquities of the Christian Church," as a translation and compilation from Augusti and other sources. He appeared again before the world in another volume, which was highly spoken of by the New England press, and believe had a limited circulation in England, especially among those adhering to the principle of congregationalism in matters of government and discipline. His success as a writer induced him to prosecute his studies and pursue his en-

quiries in questions bearing on the subject of Ecclesiastical Archaeology, and with this view he has devoted himself to the study principally of the German school. The result of very elaborate investigations and very extensive reading we have now in the volume before us. It is to be regretted that our British Theologians have been so tardy in writing on those great questions which bear on the early history and practices of the Church of Christ. They have been left to such men as Geisler, Hagensbock, Neander, and a host of others of very modern times, not to speak of the long list of rigid and plodding students who have been contributing largely to this department of theological literature since the Reformation, but whose inestimable works have been locked up in the German language, and owing to international copy-right laws, duties on foreign books, taxes on paper, and many other anti-literary barriers which British law has reared, have been utterly inaccessible to almost any British student.

The American people possessed greater facilities, and hence it is that their theological schools have been in advance of the British in this department. Recently, efforts have been made in Britain, especially in Edinburgh, to remedy the evil. Clarke's Foreign Theological Library has supplied a great blank in British theology, and the rapidly increasing intercourse by exchanging deputations with the evangelical churches on the Continent will tend to intermix British and German talent, and create a reciprocity of theologians' literature. The historical and Hermeneutical theology of the Evangelical school of Germany stands high among the Congregational Churches in England, and the Presbyterian Churches of Scotland and Ireland; and the immense torrent of emigration from these countries to our Western shores will tend to create a free circulation for these great works on the Continent. Already the Americans are deeply indebted to Crocker & Brewer, of Boston, for their excellent editions of Neander, Hengstenberg, and others; as also to Harper and Brothers, for Geisler, while, through the press of Moore, and Lippincott & Grambo, of Philadelphia, our western theology is being greatly enriched. We have no hesitation in saying that the American people are under many obligations to the author and publishers of the work under notice, if for no other reason than that it fills a vacancy which was felt and lamented by the student of Church Archaeology. It presents at a glance what, without the book, would cost the student a vast amount of research, and that, too, among a class of authorities not accessible to the masses.

MEMOIRS OF THE LIVES OF ROBERT HALDANE OF AIRDREY, AND OF HIS BROTHER, JAMES ALEXANDER HALDANE. By Alexander Haldane, Esq., of the Inner Temple, Barrister at Law. New York: Robert Carter & Brothers. For sale by D. McLellan, Hamilton.

This interesting volume, containing the memoirs of the brothers Robert and James Haldane, is from the pen of the son of the latter.—He has executed his delicate task, in the biography of his near and distinguished relatives, in a manner creditable to himself, and calculated to impress and improve the reader.

Robert Haldane was born at London, in 1764, and his younger brother, James, at Dundee, in 1768. They were descended from an ancient family in Perthshire, for many centuries possessors of the Free Barony of Glencagles, a valley in the Ochill hills. Their father died a fortnight before the birth of the younger brother, and their mother, a godly lady, the sister of Admiral Duncan, when the elder was ten years of age and the younger brother scarcely six. Thus

bereft of their parents, the brothers, with an only sister, were taken in charge by Lady Duncan, their grandmother, and were affectionately directed in their education by their uncles, Col. Duncan and his brother Adam, afterwards Viscount Duncan. They were sent to the High School in Edinburgh in 1777. In his boyhood, Robert manifested a desire to fit himself for the ministry in the Church of Scotland. But in 1780 he abruptly left Edinburgh College, and joined his uncle's ship, the *Monarch*, at Portsmouth. James prosecuted his studies for three years, in the University, and in his seventeenth year entered the East India Company's service, as Midshipman. Having distinguished themselves for skill and decision in their profession, the brothers retired from their respective spheres, the elder in 1784, and the younger nine years after. Their early religious training had made so deep an impression upon the minds of the two brothers, that they abandoned posts which held out to them the prospect of great worldly honor and preferment, that they might devote their lives and their means to the cause of Christ.—Robert planned missions to the heathen in India, and designed to have gone out himself as a missionary, but abandoned the scheme. He then resolved on plans for building chapels in Scotland, and also for educating African children.

Mr. Haldane's attention was directed to the Continent of Europe, where, through his instrumentality, D'Aubigne, Gausen, Monod, Marzials, and others, were either converted or confirmed. He had a most Catholic spirit, and although himself a Baptist, rarely said anything on the subject. Robert Haldane was a man of deep piety, extensive knowledge, and an uncompromising advocate of the truth. His end was peace, and his memory is blessed.

James Haldane turned his attention to the ministry. In the year 1797 he began to preach at Gilmertown. Crowds attended upon his ministry, and the sea Captain was pronounced a Boanerges. He afterwards became minister to a congregation in Edinburgh, which assembled in a tabernacle, built by the liberality of his brother Robert. Here he continued his ministrations until the close of his life, with occasional missionary and evangelistic tours through the three kingdoms. After an eventful but useful life, Mr. James Haldane died on the 8th February, 1851, in the eighty-third year of his age. The funeral, which was intended to be strictly private, drew together an immense concourse of people of all denominations, anxious to pay their tribute of respect to one who had done so much to revive religion in their midst.

We commend the book to the attention of our readers.

THE WORKING MAN'S FAMILY BIBLE.—The Folio Bible, published by Mr. McPhun, stands unrivalled among all the improved editions that have been given to the public. The text is printed with large type, in double columns, having two narrow intermediate columns of references and short notes. Then, at the bottom of the page, there is a commentary, in smaller but clear type, comprising the substance of Henry and

Scott's large Commentaries. So far as we know, there is no Family Commentary comparable to McPhun's. The work is substantially and elegantly bound, with a flexible back, and gilt edges.

One peculiar feature of this edition is, the same quantity of text, and of notes and practical observations, are upon each page, viz., sixty-one lines in each column of the former, and thirty-six in each of the latter.

• This fits it admirably for use in the family, and for worship, when there is not time for an elaborate exposition.

Dr. Eadie, an accomplished theologian and scholar, wrote the preface, and Dr. McGilvray has supplied a mass of valuable notes. Dr. Beattie, and a large number of subscribers certify that "it is the cheapest, most beautiful, and best finished family Bible that is to be found." To all who are not supplied with a good Bible and Commentary, we commend McPhun's Portable Family Bible.

For sale by D. McLellan, Bookseller, Hamilton, at seven dollars.

To the Editor of the Record.

DEAR SIR,—

Allow me, through the *Record*, to acknowledge the receipt of three Boxes of work, in aid of the Bursary Fund of Knox's College, from many kind friends in Scotland, and two Boxes sent from Glasgow, by the Misses SPREULL, also one from Edinburgh, by Miss CAMPBELL. Our warmest thanks are due to all those, who, amidst the many pressing claims upon their time and sympathies, have continued their liberal contributions and even exceeded those of former years. The work received this season, it is hoped, will realize between £80 and £90, Cy—perhaps £90. About £40 worth has been disposed of in Toronto, and the remainder, with the exception of a small portion still on hand, has been sent to the Ladies' Societies at Hamilton, Galt, Streetsville, Fergus, Cobourg and Peterborough, and we trust the interest taken in the Bursary Fund by our friends in Scotland, will call forth a hearty response from those Societies which have already aided that very important object, and awaken an interest where it has not yet been felt.

We have also to thank our friends in Streetsville, for their very handsome donation in return for work sent; it has been acknowledged by the Treasurer.

Yours truly,
Toronto, Nov. 26th, 1852. E. ESSON.

HALIFAX.—OPENING OF THE COLLEGE SESSION.—The Free Church College was opened for the new session on the evening of the 2nd of Nov. The opening Address was delivered in Chalmers' Church by Professor Lyall, who gave a very beautiful and ingenious exposition of the philosophy of thought, and the developments resulting from the mutual action of the human mind, and the varied objects with which it may be brought into contact.—The views were illustrated by references to the use of language, the progress of the arts and sciences, and the contemplation of the Divine character in the various manifestations of it with which we are favoured. The attendance, as it has been hitherto, was small; but we have no doubt, that those who were present felt that they were enjoying a treat, which far more than repaid them for any inconvenience to which they might be exposed, from the unfavourable character of the weather. Some of the students who expected to attend the College this winter, have not yet been able to get forward; but eighteen are already enrolled. Of these, eleven are students in Divinity, and the rest are attending the preliminary classes.—*Ms. Record.*

BIBLE CLASS QUESTIONS.

(Continued from last Number.)

PSALM L. 5, CONSIDERED.

Will not God's redeemed be all finally gathered home to him? Prove it. Matt. xxiv. 31. Will not this event owe its very being to the merits of the one great sacrifice of the cross? And will not all God's children be found to have entered into covenant with Him? Does this passage encourage any other but such as have made covenant by sacrifice to be gathered to Him? Do we not find, that from the fall, God approved of worshipping him by sacrifice? See Gen. iv. 4. And was it not the custom in patriarchal times, to ratify the sacred covenant by sacrifice? See Gen. xv. 9-10. Can there be any doubt, then, that the words of the fiftieth Psalm, now under consideration, refer to the typical as well as to the antitypical sacrifice? So then sacrifice was a prominent part of ancient and patriarchal covenanting? Is not God himself the speaker in this fifth verse of the fiftieth Psalm? Does he not assert the final gathering to himself of all, who, in the true spirit and design of literal sacrificing, have entered into covenant with Him? Is it compatible with the character of God, to enstamp, with such importence and approbation, any institution of so sacred a nature, had it proceeded originally from the superstition or invention of fallen and degraded humanity? Does not the claim put forth by God in this verse harmonize with the claim asserted by Christ? John xvii. 24? Here, then, do we not find,

1st. That by the united testimony of these two passages, all the children of God shall be gathered home to him at last?

2d. That this gathering together of the people of God will be by the merits of the one great sacrifice of the cross?

3d. That those thus gathered recognised the nature and design of those merits, by literal sacrifice, down till the death of the antitype super-added the farther use of the sacrificial type?—And,

4th. That this typical reference to the merits of the antitypical sacrifice, to meet the divine approbation, must have been by divine appointment?

The distinguished parties to whom God gave the promise of Christ in Patriarchal times.

To whom was the promise of the Saviour first made? Was it not immediately after the fall that this promise was made to Adam? Did all the posterity of Adam, till its next renewal, make the proper use of this promise? By which of Adam's sons and his posterity was it abused? Did Cain and his posterity give away to the wicked one? See 1 John iii. 12. Did not wickedness spread and abound in the world, through the apostasy of Cain and his descendants? Did not the intermarriages of the sons of God, that is, the descendants of Seth, with the daughters of men, that is, the descendants of Cain, contribute much to the spread of wickedness? Gen. vi. 1, 2, 3, &c. Was God provoked to destroy the whole race of man with the exception of one family? By what did he destroy the world? In what age the world was this? Whom did he save?

Ans. Noah and his sons.

What became of the promise to Adam, when the world was destroyed? Prove that the promise was renewed to Noah. Gen. vi. 18. Who spake these words to Noah? But whether God the Father, Son or Holy Ghost? Was not Christ the contracting party for the elect, in the covenant, of grace? Could he not, therefore, with the utmost propriety, say of this covenant, It is my covenant? Was not Noah one of the sacred line? See Luke iii. 36. And to him did not God renew the promise given to Adam? Can you state the sacred line, that is the descent of the promised seed, from Adam till Noah?

Was Seth the next to Adam after the death of Abel? Was Enos next? Prove it. Gen. v. 9. Was Mahalaleel next? Ver. 12. Was Jared next? Ver. 15. Was Enoch next. Ver. 18. Was Methuselah next? Ver. 21. Was Lamech next? Ver. 25. And was not Noah the next? Ver. 29. Now who was Noah's father?—Lamech's father? Methuselah's father? Enoch's father? Jared's father? Mahalaleel's father? Cainan's father? Enos's father? Seth's father? Adam's father? How many heads of families have you named? And did these ten form the main links in the lineal chain of the promised seed from Adam till the flood? Is it not through these families that we are to trace the history of the church, and the development of the covenant of grace, during the first sixteen centuries of the world's existence? Did the destruction of the world by water, make any breach upon this descending line of the promise, given first to Adam? But was not such a universal calamity as the destruction of the world by water, well calculated to induce the fear of some such breach? Was not, therefore, the renewal of the promise to Noah, both necessary and reasonable? And for these reasons viz., the necessariness and seasonableness of the renewal of the promise, were not the wisdom, faithfulness and goodness of God, strikingly displayed in renewing the promise in the face of such discouragements? And thus, do we not find, that God condescends to accommodate the administrations of his grace to the present wants and circumstances of the church?

MATTHEW WILKES.

Matthew Wilkes belonged to the same school of preachers with Rowland Hill; and yet there were some striking points of difference between them. They were unlike in their origin and education: Hill was of noble descent, and was a graduate of St. John's College, Cambridge; whereas Wilkes was of an obscure family, and had the most common advantages of education. Hill's manners were the manners of the Court: there was no society in which he could have been placed, so high, or so polished, but that his presence would have befitted and graced it; but Wilkes was exceedingly plain, not to say clownish and vulgar in his habits, and you might easily have mistaken him for a day-labourer in the street. Hill's mind was more highly cultivated; but Wilkes' intellect was probably stronger—certainly he was more sagacious and far-seeing. They laboured side by side—the one in Surrey chapel, the other alternately in Tottenham Court chapel and in the Tabernacle, for about half a century. Both were eminently blessed in their labours; both were highly gifted and eccentric men; both enjoyed, through a long life, an unsullied reputation; and the memories of both are still deeply embalmed in the affection and gratitude of thousands.

I am satisfied, however, that I did not at all get to the bottom of his character. I should have judged that he was capable of being somewhat blunt and unceremonious; but I saw nothing to indicate that terrible power of sarcasm which constituted, perhaps, his most striking characteristic. I heard a number of well-authenticated anecdotes in respect to him, two or three of which I will relate, as giving a better idea of one part of his character than I can convey in any other way. One or two of them, it must be acknowledged, seem hardly consistent with due reverence for the word of God.

There was nothing for which he had a more cordial abhorrence than any exhibition of dandyism in young ministers; and nothing of this kind ever came in contact with him without meeting a rebuke. On one occasion, a young minister, of a good deal of flourish and pretension, went from the country to London, and carried Mr. Wilkes a letter, which was designed to procure for him an invitation to preach. "Well, young man," said Matthew, with a nasal twang

that is perfectly indescribable, but which nobody who has heard it can ever forget, "Well, young man, you want to preach—you want to preach in London, don't you?" "I am going to pass a few days here, sir, and if it should suit Mr. Wilkes' convenience, I should be very happy to give his people a sermon, while I am here." "Well," replied Matthew, "you can preach—you can preach—come along next Wednesday morning to the Tabernacle, and I'll meet you there, and you can take my lecture for that morning." The young man agreed to do so, and was on the spot at the appointed hour. Matthew met him at the door, disgusted, as he had been before, with dandy airs, and addressed him thus—"Go along into the pulpit, young man, and I shall sit below and look at you, and hear every word you say." The young preacher darted through the aisle into the pulpit in a manner that seemed better to befit a ball-room than a place of worship. He performed the introductory service with an air of insufferable self complacency, and in due time opened the Bible and read his text, which was the last verse of the first chapter of the gospel by John, "Hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man." He had written his sermon, and committed it all to memory, as he supposed, to a word; but unfortunately had left his manuscript behind him. When he had read his text, he found it impossible to recall the first sentence. He hesitated and hemmed, and began thus—You perceive, my brethren—you perceive—that the angels of God—aro hero represented—as ascending—and descending." He then set up a good stout cough, in the hope that his memory might get to work in the mean time; but the cough was as unproductive as it was artificial, and he could do nothing but go right over again, with the absurd sentence with which he had started. He coughed again and again, but his memory was in too profound a slumber to be awakened by it. After three or four minutes, during which he was a spectacle to the congregation, and especially to Matthew, who was all the time watching and listening, according to his promise—he shut up his Bible in perfect consternation, and abruptly closed the service. Of course, he came out of the pulpit with a very different air from that with which he entered it. But the worst was yet to come—he had to meet Matthew, and hear his scathing comments. "Well, well," said he, "young man, you've preached—you've preached in London—ha'n't you? I've heard you; I've heard every word you've said—and I've only just one comment to make—if you had ascended as you descended, then you might have descended as you ascended." It is needless to say, that the young man was, by this time, cured of his ambition for preaching in the Tabernacle.

Another young minister, of a similar character, paid him a visit, and Matthew observed that he sported what he thought a very indecent number of watch-seals. He eyed them for some time, as if he were scrutinizing the material of which they were made, and then said, with a terribly sarcastic air, "It seems to me that you've a good many seals to your ministry, considering how young you are."

He was once preaching on some public occasion, when there were not less than fifty persons in the congregation who were taking notes of his sermon. At length he stopped suddenly for a minute, and the stenographers having nothing to do, all looked up, and were gazing at him with astonishment. "Behold," said he, "how I have confounded the scribe!"

On one occasion, as he was on his way to a meeting of ministers, he got caught in a shower, near the place called Billingsgate, where there was a large number of women dealing in fish, who were using the most vulgar and profane language. As he had stopped under a shed in the midst of them, he felt himself called upon at least to leave with them his testimony against

their wickedness. "Don't you think," said he, speaking with the greatest deliberation and solemnity, "don't you think that I shall appear as a swift witness against you at the judgment?" "I presume so," said one, "for the greatest rogues always turn king's evidence!" Matthew, when he got to the meeting of ministers, related the incident. "And what did you say, Mr Wilkes, in reply?" said one of the ministers present. "What could I?" was the characteristic answer.—*Presbyterian.*

GROSS IDOLATRY OF THE CHURCH OF ROME.

In the little town of San Lorenzo in Campo, forty miles distant from Ancona, the following procession takes place on the Good-Friday of every year. The line of procession extends from the town, through an almost open country, for about a mile and a half, the whole way having been previously prepared for the purpose. On platforms, erected at certain distances, the different stages of our Saviour's passion are represented. On one of them you see the judgment-seat, and Pilate condemning Christ to death; on another, Christ crowned with thorns; on a third, Christ falling under the load of the cross on his way to Calvary, and so on. Next comes the crucifixion, represented in four different acts.—The first exhibits Christ with one of his hands nailed to the cross; the second, with both his hands nailed; the third, with both hands and feet; and in the fourth, our holy Redeemer is exhibited as expiring, and with his breast pierced by a spear. At the foot of the cross may be seen the three Maries. All these personages chosen to represent our Lord's passion are picked out from the very dregs of the people, and are paid more or less, according to the uneasiness of the posture which they are made to assume. He who personates our Saviour receives the greatest pay, a crown; while the respective representatives of Pilate and Mary obtain the smallest named, eightpence. All these sacrilegious pantomimers are at their post half an hour before the procession begins, and dressed suitable to the character impersonated by each. The miscreant who hangs upon the cross (we shudder to relate such abominations) has only a belt around his middle, the cross being so constructed as to lessen the difficulty of his posture. About an hour and a half after sun-set, the priests, in their pontifical robes, issue from the church, accompanied by all the civil authorities, and by a great concourse of citizens dressed in mourning, and carrying lighted torches in their hands. On their way they kneel down before every platform, offer up a prayer, and sing a part of some sacred hymn! This impious ceremony is performed with becoming gravity so soon as the priests and the bulk of the procession draw nigh to the respective platforms; but before their arrival, and after their departure, the scene presents a most revolting and disgusting spectacle. Many of the lazzaroni go round, laughing and shouting, and address those who impersonate our Saviour and the Virgin, in the most insulting and profane language. You may hear many saying, 'Ha, ha! thou art here. Theresa! Thou art the Virgin, art thou not? Ah! you—'(modesty forbids us to repeat the remainder of the sentence). 'Ah! Frances, thou art the Magdalen! By my troth, it is not long since thou repentedst—'or, 'Oh, Paul! Paul! there is some mistake. Thou oughtest to represent the impenitent robber, and not the Christ, thou arrant thief!' But we must draw a veil over the rest of that infernal scene. "So abhorrent is idolatry to the Court of Rome!"—*Nicolini's History of the Jesuits, pp. 131, 132.*

"God lives through all life"—the soul of man not excepted, which is no more self-sufficient than self-existent, but the most helpless of all beings, though it proudly challenges independence.

DISCOVERY OF DANIEL'S TOMB.

The following article copied from the *Boston Chronicle*, will be read with interest. The site of Daniel's tomb, although it has been long known that tradition had fixed it in that neighborhood, must rather be regarded as conjectural history. The correspondence of the marble pavement with the description in Esther, is striking and worthy of notice. We copy the account, with the especial view of noting that all recent discoveries, including the remarkable ones by Dr Lazard, by which the remains of ancient cities have been exhumed, after a burial of more than two thousand years, all unite in confirming the scriptural history, which infidel savans have attempted vainly to falsify. As the East is more and more opened to the access of literary travellers, we may expect still more remarkable discoveries. Buried treasures of chronology and art will be brought to light, which have been trampled under the feet of the unobservant and imbecile inhabitants, who care for none of these things. Before the close of the present century, many things will be brought to light in those countries read of faintly by scriptural notices, which will gladden the hearts of Christian archaeologists. The following is the notice we refer to:—

"We have had the pleasure of listening to a letter written in Persia, to a gentleman in this city, which gives an account of some recent and most interesting discoveries in that country.—The writer is a scientific gentleman of the highest standing, an American, and one whose position in Persia is a pledge of the correctness of his details.

"The line between Persia and Turkey has been defined with that exactness which peace and security demand, and soldiers have, by both Governments, been placed upon the disputed territory, to defend the rights of Turkey and Persia. And for many years the soldiers have been in the practice of coming into collision. To avoid this bloodshed and settle definitely the boundary line between the nations, England and Russia have induced Persia to consent to a mixed commission, which should embrace England, Russia, and Persia. That commission is now engaged in establishing the line between Persia and Turkey. Colonel Williams, well known to many Americans, and a man of character and talent, is the English Commissioner.

"In the prosecution of this work, the Commissioners have come upon the remains of the ancient palace Shushan, mentioned in the sacred books of Esther and Daniel, together with the tomb of Daniel, the prophet. The locality answers to the received tradition of its position, and the internal evidence, arising from its correspondence with the description of the palace recorded in the sacred history, amount almost to demonstration. The reader can turn to Esther, chap. i. v. 6, there he will read of a 'pavement of red and blue and white, and black marble' in that palace. That pavement still exists, and, as described by Colonel Williams, corresponds to the description given thus in the sacred history. And in the marble columns, dilapidated ruins, the sculpture and the remaining marks of greatness and glory that are scattered around, the Commissioners read the exact truth of the record made by the sacred penman.

"Not far from the palace stands a tomb; on it is sculptured the figure of a man bound hand and foot, with a huge lion in the act of springing up to devour him. No history could speak more graphically the story of Daniel in the Lion's Den. The Commissioners have with them an able corps of engineers and scientific men, and most interesting discoveries may be expected. The Persian arrow heads are found upon the palace and the tomb. Glass bottles, elegant as those placed upon the toilet table of the ladies of our day, have been discovered, with other indications of art and refinement, which bear out the state-

ments of the Bible. Thus, twenty five hundred years after the historians of Esther and Daniel made their records, their histories are verified by the peaceful movements of the nations of our day."—*Presbyterian.*

Since all of us must own that we are more favoured of God than we deserve, let us by no means be envious, if others are more highly favoured than we are.

The invaluable certainty of the promise is the undoubted felicity of those who build upon it, and expect their all from it.

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