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L. Kennedy

ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

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

VOL. X.

TORONTO, OCTOBER, 1854.

No. 12.

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POETRY.

"Whom have I in heaven but thee? And there is none upon earth that I desire besides thee."

I love, and have some cause to love, the earth,
She is my Maker's creature, therefore good;
She is my mother, for she gave me birth;
She is my tender nurse, she gives me food;
But what's a creature, Lord, compared with thee?
Or what's my mother or my nurse to me!

Without thy presence, earth gives no reflection;
Without thy presence, sea affords no treasure;
Without thy presence air's a rank infection;
Without thy presence, heaven itself's no pleasure;

If not possessed, if not enjoyed in thee
What's earth, or sea, or air, or Heaven to me!

Without thy presence wealth's a load of cares;
Wisdom but folly; joy, disquiet, sadness;
Friendship is treason, and delights are snares;
Pleasure's but pain, and mirth but pleasing madness;

Without thee, Lord, things be not what they be,
Nor have their being, when compared with thee.

In having all things and not thee, what have I?
Not having thee, what have my labours got?
Let me enjoy but thee, what further crave I?
And having thee above what have I not?
I wish nor sea, nor land; nor would I be
Possessed of heaven, heaven unpossessed of thee.

QUARLES

PRESBYTERY OF MONTREAL.

Next ordinary meeting is appointed to be held within the Session House of the Free Church, *Coit Street, Montreal*, on *Wednesday, the 1st November*, at ten o'clock, A. M.

D. FRASER, *Pres. Clerk*

SYNODICAL COLLECTIONS FOR THE YEAR,

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

PRESBYTERY OF LONDON.

The next ordinary meeting of the Presbytery of London, will be held at London, on the second Wednesday of October, at 10 o'clock, A. M.

JOHN SCOTT, *Pres. Clerk*.

PRESBYTERY OF TORONTO.

A special meeting of this Presbytery will be held in the Church at King, on Wednesday 11th October, at 11 o'clock, A. M.

Members travelling by Railway will leave the cars at King Station.

The next ordinary meeting of the Presbytery of Toronto will be held in Toronto, in the usual place on Monday the 30th October, at 10 o'clock A. M.

T. WRIGHTMAN, *Pres. Clerk*.

PRESBYTERY OF HAMILTON.

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

At this meeting there will be a conference on the state of Religion, to which elders and office-bearers are earnestly invited.

M. Y. STARK, *Pres. Clerk*.

PRESBYTERY OF BROCKVILLE.

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

JOHN McMURRAY, *Pres. Clerk*.

PRESBYTERY OF COBOURG.

Financial Reports for the last six months are required to be in the Clerk's hands by the 20th October. The attention of office-bearers in the various congregations is requested to this notice.

J. W. SMITH, *Pres. Clerk*.

COMMISSION OF SYNOD.

The Commission of Synod will meet according to appointment of Synod within Knox's College in Toronto, on Tuesday, 31st October, at 3 o'clock P. M.

SPECIAL MEETING OF SYNOD.

A special meeting of Synod will be held within Knox's College in Toronto, on Wednesday 1st November, at 11 o'clock, A. M.

The circular of the Moderator will be found in another column.

OPENING OF KNOX'S COLLEGE.

The opening exercises of Knox's College will take place on Wednesday, 1st November, at 12 o'clock, noon. The attention of Students and others interested, is hereby called to a notice that will be found in another column.

KNOX'S COLLEGE COMMITTEE.

The Committee of Knox's College will meet in the College, on Tuesday, 31st of October, at 6 o'clock, P. M. The names of the Committee are subjoined:

The Moderator, Dr. Bayne, Messrs. D. McKenzie, Scott, Lowry, Ure, Reid, McLeod, W. J. McKenzie, Gregg, R. Boyd, Goggin, Wardrope, Duncan, Henry D. Fraser, Clark, Irvine and Burns, ministers; and Messrs. Mair, McMurrich, Shaw, Henning, Jeffrey, Hall, Stewart, Kennedy, Redpath and Richardson, elders; together with the Professors of Knox's College, and Messrs. John Shaw, S. Spreull, and Alex. McGlashan of Toronto.

M. WILLIS, *Convener*.

HOME MISSION COMMITTEE.

The Home Mission Committee will meet in the College, on Tuesday, 31st of October, at 7 o'clock.

R. URE, *Convener*.

The following are the names of members of Committee:—The Moderator, Dr. Burns, Dr. Willis, Messrs. Lowry, Ure, Young, Reid, J. M. Roger, McLeod, John Smith, Gregg, Burns, R. Boyd, McMurray, Duncan, Wardrope, D. Fraser, Inglis, Clark, Quin, D. McKenzie, Scott, Thomas McPherson, Sutherland, King, Irvine, Stark, McKuar, and Dr. Bayne, ministers; and Messrs. McMurrich, Shaw, Henning, Jeffrey, McLaughlin, Stewart, (Kingston), Redpath, Court, Kennedy, (of Bytown), Begg, McMillan, McLehlan, and Mair, elders. Rev. R. Ure, (Streetsville), Convener.

COMMITTEE ON UNION.

The Committee on Union will meet in Knox's College, on Tuesday, 31st October, at 10 o'clock, A. M.

R. URE, *Convener*.

The following are the names of members of Committee, viz: Dr. Bayne, Dr. Burns, Dr. Willis, Prof. Young, Messrs. D. McKenzie, M. Y. Stark, R. Ure, W. Gregg, R. Boyd, J. M. Roger, J. B. Duncan, D. Fraser, J. Scott, W. McLehlan, ministers; and Messrs. Shaw, Begg, Hall, Court, A. Smith, Heton, McMillan and Kennedy, elders. Mr. Ure, Convener.

PRESBYTERY OF PERTH

The Presbytery of Perth met at Bytown, on the 12th and 13th of September.

There were present nine Ministers and three Elders. It is a matter of regret that so few of the lay Brethren attend the meetings of our ecclesiastical courts.

The Presbytery took into consideration a memorial from N. Gower, one of our mission stations, applying for the organization of a church. A substantial stone church has for some time been completed, and the average attendance on preaching is calculated to be about 200. Mr. Fraser and Mr. R. Kennedy, elders, were appointed to attend to this business. Mr. Fraser is to preach there on the 15th and 22nd of October, his pulpit being supplied by Mr. W. Forrest, Catechist.

It was found that the collection for the F. C. Mission had been taken up in all the congregations.

Mr. G. Cuthbertson and Mr. W. Forrest, gave interesting reports of their labors during the summer, which met with the approbation of the Presbytery.

The Presbytery made arrangements for missionary meetings during winter.

The students within the bounds—four in number—underwent the usual examination preparatory to their return to Knox's College.

The Presbytery had a long conversation on the matter of certificates to students. It was reported, and there is every reason to believe the reports, that the College authorities do not call for such certificates, although the Synod has made regulations *there anent*. Hence, it was thought by some, that the examination was but a mere form, for students not possessing certificates were at once admitted. It is likely that this matter may come up again either by an overture or complaint.

[We are not aware that the College Committee neglect to call for Presbyterian certificates.]—EDITOR.

The following supplies were appointed:

DALHOUSIE.

Nov. 12th,.....Mr. Smith.
Dec. 17th,.....Mr. Duncan.
Jan. 7th,.....Mr. Melville.

BRISTOL.

Nov. 12th,.....Mr. Wardrope.
Dec. 17th,.....Mr. Gourlay.
Jan. 7th,.....Mr. Fraser.

N. GOWER.

Oct. 8th,.....Mr. Lochhead.
" 15th and 22nd,.....Mr. Fraser.
Dec. 17th,.....Mr. Corbett.

Mr. J. McEwen's services were again assigned to an interesting mission field, embracing Cumberland, Clarence and Lochaber. Mr. McEwen gave a very encouraging view of the state of matters in these townships; and Messrs. Wardrope and Gourlay were appointed a Committee to visit them and to counsel Mr. McEwen in his arduous work.

Mr. Smith brought under the notice of Presbytery the remit of Synod *anent* the sustentation of the Ministry. The following deputations were appointed to visit the churches with the view of urging on the people the propriety of increasing the minister's stipends *pari passu* with the increased expenses.

To visit Perth, Rockwith and Ramsay—Mr. Wardrope and Mr. Hay, elder; McNab, Pembroke, Wakefield—Mr. Smith and Mr. Irving, elder; Bytown, Osgoode, Aylmer and Napain—Mr. Duncan, and Mr. Durie, elder.

The Presbytery meets on Tuesday, 9th Jan.

S. C. FRASER, Pres. Clerk.

PRESBYTERY OF COBOURG.

The Presbytery met at Westwood on the 23rd August. The minutes of the last meeting were read and sustained. The Ministers appointed at the last meeting to preach in the vacant congregations and mission stations severally reported that they had fulfilled their appointments.

The Presbytery agreed that the several students residing within their bounds should appear at the next meeting for examination before proceeding to College.

The Presbytery agreed to take up the matter of Mr. McAleese's resignation of the congregation of Norwood. Mr. McAleese expressed his earnest desire to be released from the pastoral charge of Norwood. Commissioners from the congregation were heard, who stated that the people were all anxious to retain the services of Mr. McAleese, and that they were willing, to the utmost of their power, to contribute for his support. Mr. Roger engaged in prayer.

The Presbytery seriously considered the various points for and against Mr. McAleese's leaving; when it was moved and agreed to unanimously, "That upon a conjunct view of the whole circumstances of the case, especially Mr. McAleese's explicit declaration of his strong desire to leave his present charge, it would not tend to the edification of the people among whom he labours or to his own usefulness to remain with them. The Presbytery therefore resolve to release him and hereby do release him from his pastoral relation to the people and congregation of Norwood."

Mr. Blain was appointed to preach at Norwood on the second Sabbath, of September and declare the congregation vacant.

Mr. Hoag was appointed to preach at Norwood and Warsaw on the 1st Sabbath of October, and Mr. Andrews at Norwood on the 4th Sabbath of October, and at Warsaw during the following week.

The next meeting of Presbytery was appointed to be held at Cobourg, on Monday, 30th October, at 6 o'clock, P. M., and the following day, if business requires it.

J. W. SVIRTU, Pres. Clerk.

PRESBYTERY OF TORONTO.

This Presbytery met at Toronto on the 6th ult. Most of the Ministers were present, but very few Elders. The Rev. S. Young of Guelph, and the Rev. W. King of Buxton, being present, were invited to sit with the Presbytery.

Professor Young having signified that it would be inconvenient for him to attend the Presbytery of Kingston, as a Commissioner from this Presbytery in the matter of the translation of the Rev. Wm. Gregg, the Rev. John Laing was appointed in Prof. Young's place.

The report of the Rev. James Nisbet's missionary visit to St. Vincent and vicinity, was given in and read, whereupon it was resolved, That the Presbytery receive Mr. Nisbet's excellent report, and thank him for his diligence in fulfilling the appointment of the Presbytery.

The Presbytery having considered the circumstances of the district in the north-western part of the bounds of this Presbytery, and also of Mono, appointed the members of the Presbytery residing in Toronto a Committee, (Dr. Burns, Convener,) to use their best endeavor to obtain the services of Mr. Meldrum, or Mr. Alexander, or other Ministers to visit the region referred to.

A report was given by a Committee appointed to consider a case referred to the Presbytery by the session of Orillia. The diligence of the Committee in this matter was approved of, and the report received.

According to injunction of Synod the Ministers present were asked as to the collection for the French Canadian Missionary Society having been made in their several congregations. It appeared that in most instances the collection had been attended to. The Presbytery Clerk was instructed to communicate with the congregations that have neglected the collection.

A communication was read from the Rev. John Mitchell of Brock and Reach, signifying his desire to resign his charge. It was agreed that the communication should lie on the table until the next meeting, when Mr. Mitchell is expected to be present. The Clerk was instructed to cite the Congregations of Brock and Reach to appear for their interests.

The Presbytery then proceeded to take up a complaint and appeal from a sentence of the Session of Knox's Church, Toronto, in regard to the *ordination to the office of the Eldership* of Mr. George A. Pyper and Mr. John M. Campbell, who along with others had been elected by the Congregation. The minutes of the session bearing on the case were read. Parties appeared and were heard, viz. Dr. Burns, complainant; Mr. Donald Fraser, and Mr. Thomas McKay for appellants; Mr. J. McMurrich and Mr. James Shaw for the Session, and Messrs. Pyper and Campbell for themselves. Parties having been removed the Presbytery having fully deliberated on the case, it was moved by Mr. Ure and duly seconded, "That having heard with painful feelings the reasonings and pleadings in the case, the Presbytery dismiss the complaint and appeal, and find in substantial harmony with the decision of the Session, that the evidence before the court exhibits no tangible objections against the christian character and church standing of Messrs. Pyper and Campbell, nor any valid reason to show why these parties should not be admitted to the office of the Eldership; and they instruct the session to proceed in taking the usual steps as directed by the laws of the Church in such cases."

It was moved in amendment by Mr. McTavish, and duly seconded, "That the Presbytery having heard with very painful feelings the statements of the parties in this case, after reasoning, agree to dismiss the complaint and the appeal, and affirm the judgment of the session in so far as to find the charges not proven; yet find that considering the strong feelings which have been excited on both sides, it is inexpedient that Messrs. Pyper and Campbell be ordained meanwhile as Elders in the Congregation of Knox's church."

The Roll was called and the votes marked when there voted for the first motion 4, and for the second 3, several members not voting for either. Parties having been called, and the sentence of Presbytery announced, Messrs. Shaw and McMurrich acquiesced in the finding. Dr. Burns protested for leave to appeal to the Synod, took instruments and craved extracts. Messrs. Fraser and McKay also protested for leave to appeal to the Synod, took instruments, craved extracts, which were granted. Messrs. McTavish, Holmes and D. Elder dissented and protested for leave to complain to the Synod.

The deliverance of the Synod in the King case having been read, it was agreed that a special meeting of the Presbytery be held at King, within the church there on Wednesday, 11th October, at 11 o'clock, A. M., for the purpose of carrying out the instructions contained in the Synod's remit.

The subject of the support of the ministry was then taken up, when the deliverance of Synod in the matter was read, and also the statistical table of this Presbytery so far as it bears on the matter of stipends. From this table it appeared that the stipends of the greater number of the ministers of Presbytery were under £150. After deliberation the Presbytery appointed a Committee consisting of Messrs. James Shaw, (Convener,) J. McMurrich, J. Henning, Rev. Mr. Reid, Rev. R. Ure, and Rev. Mr. McTavish, to communicate personally, or by letter, with the Managers or Deacons of each congregation giving at present less than £150 as stipend, with the view of having the stipends raised to that sum, so as to meet the altered state of prices in the country.

The Rev. James Boyd, of Markham, made a statement in regard to the condition of pecuniary matters in the congregation, and tendered the resignation of his charge, with the view of taking charge for a time at least of a Grammar School at Richmond Hill. It was agreed that Mr. Boyd's resignation lie on the table until next meeting of Presbytery, and that the congregation under his charge be summoned to appear there for their interests.

Thereafter it was moved and seconded that a Presbyterian visitation of Knox's Church, Toronto, be appointed. It was moved in amendment and seconded, "That this matter be delayed until next meeting." The amendment was agreed to.

The Rev. Samuel G. McCaughey, an ordained Missionary from Ireland, had his testimonials before the Presbytery. These documents having been found satisfactory, Mr. McCaughey was received as an ordained Missionary within the bounds. He was accordingly reported to Mr. Ure, Convener of the Home Mission Committee with the request that he be allowed to remain for a few weeks within the bounds of this Presbytery.

The Presbytery appointed its next ordinary meeting to take place in Toronto, on the 30th October, at 10 o'clock, A. M.

THOMAS WIGHTMAN,
Pres. Clerk.

INDUCTION SERVICES—BRANTFORD.

On Wednesday, the 13th Sept., the Presbytery of Hamilton met in the town of Brantford for the purpose of inducting the Rev. John Alexander, recently of Niagara, into the pastoral charge of the congregation in this place in connection with our church.

The Rev. Robt. Irvine, of Hamilton, preached an excellent and appropriate sermon from Ez. xxxvii: 9, the design of which was to show that, though through the labours of the Christian minister and those assisting him, an outward organization could be formed or increased, the spirit of God alone could give life and energy to the Church.

After the usual questions were put and answered the pastor elect was solemnly set apart by prayer to the pastoral oversight of this congregation, and afterwards received the right hand of fellowship from the members of the Presbytery.

In the evening a social meeting was held in the Town Hall, which spacious edifice was crowded to excess. The exercises of the evening were opened by prayer and singing the 100th Psalm.

There were present on the platform ministers of nearly all the evangelical bodies in town. The chair was ably filled by A. I. Mackenzie, Esq., who has all along taken a deep and active interest in the newly formed congregation. After an excellent address, the Chairman in the name of the meeting, and of the community in general as well as the congregation, gave to Mr. A. a very hearty welcome.

Refreshments, consisting of cake and fruit were served up. Several very fine anthems were sung by the choir, and addresses delivered on subjects of general and local religious interest by the Revd. Messrs. Alexander, Wood, of the Congregational Church, Irvine of Hamilton, and Jos. McKay, Esq., of Montreal, to whom, in the character of Missionary importer, the Church is under such deep obligations. After an extremely pleasant evening, the meeting was dismissed by the pronouncing of the blessing.

Mr. Alexander enters upon a comparatively new, but very large and encouraging sphere of usefulness, in one of the most rapidly increasing towns in the Province. Our people of Brantford have long been in a very unsettled state, scattered throughout the churches, and now feel very grateful in their present circumstances. While the prospects as regards the field are peculiarly encouraging, the zeal and warm energy of the people are very cheering to the new pastor. We have little doubt that with the blessing of God upon the means of grace, and with prudent management, we shall before long have a large and influential congregation in this place. May the Lord bless the pastor and people, and through their united efforts, "may the wilderness be made glad, and the desert made to rejoice and blossom as the rose."—*Com.*

NOTES OF A MISSIONARY TOUR.

Mr. Editor,—

According to promise, I send you a few notes of my recent visits to the Churches; though I have not yet completed my intended round, having still to fulfil some preaching engagements at Montreal and Kingston. I had an opportunity of making a very full survey of an interesting Mission field, in or near the Cornwall district. Having, on a former visit to my esteemed friends, Mr. and Mrs. Quin, gained some acquaintance with the localities included in the extensive range of Mr. Quin's labours, I had longed for an opportunity of exploring it more minutely, and after assisting him on the first Sabbath of August, in dispensing the communion in Osnabruk, to a very considerable congregation, chiefly of Dutch descent, I accompanied him to the extreme point of his field of labour, in the townships of Finch and Winchester. After a journey of some twenty-five miles over a road, not much indebted, in its latter portions, to the art of man, I arrived at the *back station*, where I was pleased to see a house-full of decent country people assembled on a Friday evening, to hear the word. They occupied the upper part of a large barn-looking building, and the earnestness indicated by the full concert of voices, as they poured forth in their loud and hearty strains the sacred song, made me revert, in thought, to the olden times of martyr history—specially as I saw before me mothers with children in their arms, hanging on the lips of the speaker—a feature in the picture of the early congregations not the least interesting, and telling so impressively of the value which persons attach to the bread of life, when first awakened to a concern about salvation, or enjoying the means of grace but rarely and uncertainly. These people had no one to care for them till sought out by Mr. Quin, who, though not able, of course, to preach to them at this distant spot, but occasionally, has however, kept up for some time, his six-weekly visit to them, and that in winter as well as summer.—The Winchester station proper, is eight miles nearer to the Front. This is accessible only to some of these more landward settlers; and it is itself seventeen miles from the Front—nearly in a direct line behind Williamsburg. Winchester is supplied on alternate Sabbaths with Osnabruk; and the congregation there, including such as come from the remotest district above referred to, mustered about three hundred, when I preached on the Friday before mentioned. Williamsburg itself presents a very important field for missionary exertion. It is a considerable and rising town, containing not a few Presbyterians or persons who would gladly rally under a Presbyterian Pastor. In the meantime no church or Presbytery charges itself specially with the care of them; and the only religious service enjoyed with any regularity by the two towns of Williamsburg and Mariatown, a mile distant, is a sermon at 3 o'clock, at the latter station, by a Methodist Preacher, who, includes it with some other places in his Sabbath circuit. Mr. Quin is turning his attention to this very necessitous locality, and encouraged by the invitation of Capt. and Mrs. Farlinger, and others, I preached two Sabbaths in the church at Mariaburg, usually unoccupied, except at the 3 o'clock hour. I had large audiences both days, forenoon and evening—on the second day quite a crowd. From the success of this attempt, and also from the cordial reception given to Mr. Quin and myself, in our round of domiciliary visits which we made—and on the parochial plan too—offering our visits nearly indiscriminately from door to door, I am convinced that Williamsburg and Mariatown alone could soon furnish a sufficient sphere of labour, and means of support for a devoted evangelistic labourer. It is affecting to think that places so important as these (and Dickenson's Landing is nearly in a similar position) should be comparatively destitute of ordinances. Dickenson's Landing has a population of several hundreds, but is too distant even from the *kirk* nearest it, to enable any but a few to avail themselves of the service of the minister there; whose labors, however, were well spoken of. I have preached in that village one week evening—but though near to the residence of Mr. Quin, it is utterly impossible for him with a charge so laborious and extensive, to do in it what should be done.

I had the pleasure of making a short visit to Portland, after my perambulation of the above-named districts, and had the pleasure of ministering to more than one congregation of New England christians. I was glad to find the son of the eminent Dr. Dwight, doing much good work in the State of Maine; and our Countryman, Dr. Carruthers, formerly of Liverpool, England, and more recently of Montreal. These are not only diligent ministers of the Word, but among the faithful assertors of the rights of men, of every color, to the privileges of equal law. Dr. Dwight was the writer and mover of the noble resolutions against the Nebraska infamy; to which many New England christians appended their names.

I have only room to mention my very delightful visit, not yet completed, to Quebec.—The communion was dispensed on the Sabbath, by my friend, Mr. Clark, to a large congregation. A considerable portion of the 71st Regiment attend on his ministry, and some communicated. The same corps met on the Saturday evening previous, and presented Mr. Clark with a valuable testimony of their sense of his labors for their spiritual good. It was quite a treat for me to be present, and to take part in that meeting, with so large a portion of a Glasgow Regiment, one of the most gallant in the service. Their pastor bore testimony to their good conduct while in Quebec, and they have already earned golden opinions elsewhere; and I hope they will long remember, whether in garrison or field, the good counsels of my reverend friend, so suitably and affectionately tendered.

Yours, etc.,

M. WILLIS.

CELEBRATION OF THE FIRST OF AUG. 1854, BY THE NEW YORK ANTI-SLAVERY SOCIETY.

To the Editor of the Record.

DEAR SIR,—

The First of August is the Anniversary of one of the most glorious events in the annals of Britain. It was on that day, 1834, that the West India Emancipation Bill came into operation, when the boon of freedom was conferred on 800,000 human beings, and the foul stain of slavery was affected from the British flag. That was an act, Britannia! which has shed a brighter halo around thy brow, than the greatest victory ever thine arm won! Instead of the shout of warriors and the groans of the wounded and the dying, there ascended to heaven the song of gratitude from a disenthralled people,—instead of the tears of the widow and the fatherless, there flowed tears of joy, the outgoings of hearts too full for utterance!

But to my subject. I understand that the 1st of August was observed this year in different parts of the Province. It gives me pleasure to state that the New York Anti-Slavery Society, laying aside national prejudice, did honour to the day by a picnic excursion to St. Ronan's Well, near Flushing. As I had the pleasure of forming one of the party, I take the liberty of sending you an account of the day's proceedings.

A dull, wet morning, apparently the forerunner of a similar day, gave poor encouragement to the would-be excursionists. However, about 8 o'clock the rain ceased, the sun burst forth in all his splendour, and disappointment gave place to hope. When I went down to the wharf I found a large party of ladies and gentlemen

waiting for the steamers which were to convey us to the appointed place. Our coloured friends were of course in the majority. They had donned their holiday attire, and were apparently resolved to enjoy themselves. At length the objects of our expectation arrived,—the *Enoch Deau* which sails direct to Flushing, and the *Island City* which sails in connection with the railroad to the same place. The former of these vessels was in a short time completely crowded, so I determined to go by the latter. A few minutes sail brought us to "Hunter's Point," where we found the cars in readiness. We took our seats—the whistle sounded, and away we flew—After passing through Winfield, Newton &c., we arrived at our halting-place. We dismounted, and having walked a short distance, found ourselves at the rendezvous—a beautiful grove on the summit of an eminence which overlooks the river. It is a favourite resort of pleasure parties for whose accommodation every arrangement has been made. One of the attractions is St. Ronan's Well, which is of considerable depth, and surmounted by a beautiful rustic canopy. "From the old oaken bucket that hangs in the well," the thirsty visitor can obtain a draught of delicious water. The disconsolate lover in the old ballad says,

"St. Ronan's well shall be my drink,
Sin' my true love's forsaken me."

If the waters of the Scottish well were like those of its Yankee namesake, I do not think that epid lover was much to be pitied. I wish that all admirers of Alcohol would forsake their true love, and take a similar vow. This however by the way. About 11 o'clock the chair was taken; an Anti-slavery hymn was then sung, after which a coloured gentleman engaged in prayer. The Hon. Horace Greely, editor of the *Tribune*, next addressed the meeting. The substance of his remarks (I speak from memory) was, the injustice of slavery, the evils which it inflicts on these countries in which it exists (the Southern States in particular)—a retrospect of the Anti-Slavery movement; and an appeal to the coloured persons present to conduct themselves in a becoming manner, and thereby in some measure to stop the mouths of their adversaries. In the course of his address, referring to the Emancipation of the West India slaves, he said "whether Britain remain our friend, or become our foe, I will ever venerate her for that act."

* There is a sketch of Mr. C. from recollection. About medium height—hair of a "sandy" color—forehead rather bald, not unlike that of Shakespeare—countenance of a mild cast, and apparently that of one in the prime of life. With the title "Honourable" we are apt to associate "the best of black," and an aristocratic air. That however will not apply to Horace. He seems to have too much self-esteem to make himself a tailor's lay-figure. As is the man, so is his style of speaking; easy off-hand—plain common sense, with no pretensions to eloquence.

At the conclusion of Mr. Greely's address, the meeting adjourned till 2½ p. m. The interval was spent in refreshments, and such amusements as fancy suggested. At the appointed hour the chair was resumed. Another Anti-slavery hymn was sung, after which the meeting was addressed by the Rev. S. J. May of Syracuse, N. Y., who visited Toronto some years ago in company with the celebrated George Thompson. He contrasted the 4th of July with the 1st of August, to the advantage of the latter. He stated several facts which would show that the "Revolutionary Fathers" were (to speak mildly), but men. Although a warm lover of his native land, Mr. May is not blind to her faults, or the virtues of the mother country. The terms of high respect, nay, affection, in which he spoke of Britain, displayed a more noble spirit than that exhibited in certain New York journals, which I understood to be edited by renegade Britons. What a pity, thought I, that such a warm and talented friend

of the slave, should be engaged in disseminating the Christ dishonouring, soul-destroying errors of Socinianism.

As a public speaker, Mr. May's style is majestic, sometimes approaching to stiffness. This arises in a great measure from his "using the paper," (as the Scotch term it.) He has very little gesture, expressing his feelings by the modulations of his voice.

The meeting was next addressed by Mr. Johnson and others, whose names have escaped my memory. Some of the speakers had in former days, writhed under the driver's lash. This imparted to their language, a warmth which to many more highly favored might appear extreme. It is one thing, however, to be a listener—a very different thing to be a sufferer.

The exercises were enlivened by the singing of Anti-slavery hymns in which our coloured friends joined with heart as well as art. The effect was very pleasant. At length the setting sun reminded us of home. About 7 o'clock, the meeting broke up. For the sake of variety, I returned by a different route. We had a most delightful sail down the river. Twilight had spread her gray mantle over the scenery. Here and there, from a ship or cottage window, streamed a light which was reflected far down in the trembling waters beneath. From several of our colored friends arose "the choral hymn of praise:—the shrill voices of the females, blending harmoniously with those of the "sterner sex," while the dashing of the waves which was heard at intervals, formed a not unpleasing accompaniment. On our way, we passed the wreck of a British Man-of-war; also Blackwell's Island, on which are erected the Penitentiary and Lunatic Asylum. At length we arrived at our landing-place, when "each took off his several way" well pleased with the day's proceedings. So ended the celebration of the first of August, 1851, by the New York Anti-slavery Society. God of the nations of the earth, hasten that happy day, when the Babylon of American Slavery shall be thrown down, never to return!

THURSDAY.

MEMOIR OF THE LATE MRS. INGLIS.

[FOR THE RECORD.]

Mrs. INGLIS, of Montreal, died suddenly on the 8th of June, 1854.

The dying experience of every child of God, who has left a testimony of the truth of the promise, "I am with thee," is like another stone added to the pillars of memorial which assure the faithful, that the river of death is a divided stream over which they shall pass dry shod. This stone of memorial we would raise to the glory of the faithful and true Witness—and that others, even timid and fainting believers, may be encouraged to venture in the full assurance of faith.

Jano Meldrum was the daughter of pious parents; her father, who still survives, is a valued elder in the Presbyterian Church of Penrith, England. Under the pastoral instruction of Dr. Thompson, and the parental instructions of her godly parents, she grew up in the fear of the Lord; and at an early age, after much exercise of mind and heart, she united with the church of her fathers. At this period her discovery of her own lost and helpless condition as a sinner was clear and humbling, and she was then brought to Christ by the power of the Holy Ghost—though this was followed by manifold doubts and perplexities, and hence the frequent interruptions of aer joy and comfort in the Lord.

She entered heartily into the work of the Lord as a Sabbath School teacher and a Missionary collector, and was wont in after years to recall with much tenderness her connection with the venerable pastor and the church of her youth. Nearly nine years ago she was separated from

country, kindred and father's house, and united in marriage to the Rev. David Inglis.

As a minister's wife, she discharged her duties with devoted and untiring faithfulness; her responsibilities she met timely, yet unshrinkingly, her trials and disappointments she bore with increasing patience and gentleness of spirit. Called to pass through many changes and much suffering in body, she was enabled to tread the rough and weary paths of the desert with an increasing faith and brightening hope, and she came out of each new trial, with a glowing likeness to the Lord Jesus Christ.

Impressing even the stranger with her gentleness of manner, those who knew her longest and most intimately, loved and valued her the most. When parting from the congregation to which her husband ministered, before his removal to Montreal, many of the pious women of that congregation clung to her with tears, while she with a strong effort controlled her emotion till she had lost sight of the man that had become endeared to her, the scene of many joys and sorrows, when she covered her face and wept. And when a few weeks ago, her death was announced to that congregation, they mourned as though the bereavement had been that of one of their own households.

A year ago she returned to the home of her youth, and there amid the caresses of her first home, her impaired health was greatly restored. She returned to Montreal with new strength and vigour—and yet with a strong impression that she was drawing near the close of her pilgrimage.

One week after the birth of a son, she was laid upon the bed of death. "So swift trode sorrow on the heels of joy!" After an illness of about thirty hours she fell asleep. On the evening before her death, her husband had read to her the fourth and fifth chapters of First John. She spoke of the love of the Father in the gift of his Son—and of the privileges of the sons of God. She quoted the Saviour's promise, "He that loveth me shall be loved of my Father; and I will love him and will manifest myself to him;" and added, "I know now what that word 'manifest' means. Jesus has manifested himself to me, I have seen his glory." It was just after sunset, and the sunlit clouds rested on the mountain, behind which the sun had gone down. She raised herself in bed, and said, "I see him now, beyond yon clouds, and the tribes, the glorious tribes are following him. O, if you could only see him!" It may be that her mind wandered for a moment. Or may it not be, that heaven opens to the eye of the dying saint, in a way in which we cannot conceive?

A little while later, she told her husband that she was dying, and wished to speak to him. Of herself she said that in the morning she had feared to die, and had been in great distress and conflict; but now all fear of death was taken away. She saw the glory and simplicity of salvation by Christ Jesus, as she had never seen it before. "Jesus is the Saviour of sinners, and he is my Saviour. I can only trust, but I have no fear. All is peace."

Although one of the most devoted of mothers, yet the grace of God enabled her to give up her children without a murmur. After expressing all her wishes regarding them, she only added, "And don't let them forget their mamma." Of her friends she spoke with unabated affection and interest, expressing her sorrow for her parents in their grief for her death. From this time she was scarcely able to speak, until just before her death, when she commended her spirit to her Father and Saviour, and bid a sad but hopeful farewell to those around her. She died,

"As sets the morning star, which goes
Not down behind the darkened west, nor hides
Obscured among the tempests of the sky,
But melts away into the light of heaven."

Of the four children whom she left, three were

carried away by the same disease, in the course of a few days, and are already with her—*asleep in Jesus.* D. I.

HENRIANA.

[FOR THE RECORD.]

Much true worth lies hid in this world; obscurity is often the lot of real excellency. Our combats with Satan shall keep us close to the communion of Saints; two are better than one.

Whatever God is pleased to take from us, if he take away our sins, we have no reason to complain.

Those who have said the most honorable things of Christ will never see cause to unsay them.

God's children are made manifest by their graces; their glories are reserved for their future state.

The prudent study how to *improve* conversation rather than how to *decline* it.

Prayer is the messenger that sends for Christ from heaven; and he will come.

Those who follow Christ shall feast with him.

In our own and our friends' straits, it is wisdom and duty to apply to Christ.

The delays of mercy are not the denials of prayer.

It is best not to deserve reproof from Christ, and *next best* to be meek and quiet under it, and to count it a kindness.

Those who expect Christ's *favours*, must, with an implicit obedience, obey his *orders*.

The way of duty is the way of mercy, and Christ's methods must not be objected against.

Christ is often better than his word, but never worse.

Christ's works are all for us, he gives no man a talent to be buried.

Even the faith that is true is at first but weak. The strongest men were once babes as were the strongest Christians.

Delays of promised mercies are ordained to exercise our patience, and ought not to weaken our confidence in the divine promises. God's time for performing his promise usually is, when it labors under the greatest improbabilities.

Men ought not to be upbraided with the scandals of their ancestors. It is what they cannot help, and has been the lot of the best, even of Christ himself. Neither grace nor reigning sin runs in the blood—God's grace being his own, He gives or withholds it as he pleases. The child of an Abraham, may be a Judas, and the son of a Cain may be a Paul.

Deliberation and not haste should characterize our entrance into the married state. Better take time to consider before hand, than find time to repent afterwards.

Those in whom Christ is formed, will show it.

After much advancement, we may expect something to humble us, lest we be puffed up. Exaltation to the third heavens calls for a *thorn in the flesh*.

Those, who keep a good conscience may entrust God, with the keeping of their good names.

Had our censures and judgments more of deliberation, there would be more of mercy and moderation in them.

It becomes us in many cases, to be gentle toward to such as are suspected of wrong.

The rigor of law is not unfrequently the height of injustice.

Necessary censures should be managed without noise; for the "words of the wise are heard in quiet."

Those who expect direction from God must themselves exercise prayerful deliberation—God will guide the thoughtful but not the inconsiderate.

God's most usual time for instructing his people is when they are at a stand and non-plussed.

When we are most composed, we are in the

best frame for receiving the motives of the divine will. The spirit moves on the calm waters.

Those who seek not their own glory, obtain honor from God, for "before honor is humility."

Like cold water to a thirsty soul, so is deliverance from dreaded fears to the mind.

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

TO CORRESPONDENTS.

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

THE RECORD.—All possible care is taken in addressing and mailing the *Record*. Should any irregularity occur in any quarter, in the receipt of the *Record*, intimation should be sent at once to this office, in order that the irregularity may be remedied.

The Record.

TORONTO, OCTOBER, 1854.

COLLECTION FOR BUXTON MISSION AND SYNOD FUND.

We beg to remind all ministers, missionaries, and sessions, that the second quarterly collection for the year, as appointed by the Synod, should be taken up on the third Sabbath of this month. It is to be hoped that it will be universally responded to. There is perhaps not any collection which it is more obligatory on every congregation to attend to. The Synod Fund is charged with all the expenses connected with our Synod, with such as clerk's salary, printing, and various incidental expenses. In the payment of these necessary expenses every congregation on the roll of the Synod should bear a part.

The larger proportion of the collection, however, is required for carrying on the Synod's Mission among the coloured population at Buxton. This mission, under the judicious and zealous direction of the Rev. W. King, who is most favourably known to most of our congregations, has been in operation for several years, and has, by the blessing of God, attained a position of no small importance and success. About 150 colored families reside in the settlement, which extends over a tract of country six miles long and three miles wide. The day school is attended by 147 scholars, and the Sabbath school by about 120. The church is well attended.—The Sabbath is observed in a most exemplary way, and nothing that intoxicates is manufactured or sold in the settlement. The settlers are gradually improving in worldly circumstances, and no doubt will, by and by, be in a position to sustain among them the means of grace.—They are not in this position yet; and the Synod having begun a good work among them, is bound to carry it on with vigour and efficiency. For some years the mission was crippled by debt, and a want of adequate pecuniary support. At the meeting of Synod, however, in June, it was reported that, for the first time, it might be pro-

nounced to be out of debt. This gratifying result was mainly owing to the persevering efforts of Mr. King, who, in the summer and autumn of 1853, visited, in behalf of the mission, several of the Presbyteries in the East. It will be to our shame, if we do not keep it out of debt now.—

Two circumstances may be mentioned with the view of pressing on our congregations the importance of a liberal collection on this occasion. In the first place, in consequence of the great rise in prices, it is but equitable that our excellent missionary, Mr. King, who has made great sacrifices in carrying out the object to which he has devoted himself, should receive a higher salary than he has hitherto received. In the second place, from the growth of the settlement, it is necessary to have, if possible, an additional school, one for females. We trust that the liberality of our people will justify such measures.—God has again crowned the year with his bounty. His mercies and goodness have been abundant. His hand, which was stretched out to smite, has again been withdrawn. Surely then it becomes us to say, "what shall we render unto the Lord for all his benefits." Surely it becomes us to honour him with our substance and with the first fruits of our increase.

We trust prompt returns will be made from all our congregations. If special circumstances should prevent the collection being made on the day appointed, let it be made on the first convenient Sabbath thereafter.

THE PRAYER-MEETING—ONE OF THE MEANS OF GRACE.

Prayer meetings may be regarded both as means of grace, and as tests of the real state of spiritual religion. Their importance it is difficult to over-estimate. Their influence on the progress of religion is very great, and every faithful pastor will encourage the formation of them—will rejoice when many of his people attend them, and mourn when such meetings are deserted or thinly attended. Prayer meetings will generally be found to have a most important bearing on the revival of religion. Very often a revival has been preceded by a multiplication of prayer meetings, and by growing earnestness and fervency on the part of those who have attended them. We lately read of a prayer meeting, which had been kept up for forty years. For fourteen years of that period, coldness and worldliness generally prevailed in the neighborhood, and few were enquiring the way to Zion, with their faces thitherward. The prayer meeting was but thinly attended, but it was never given up. Those who feared God still met together from week to week, to plead his faithful promises and to remember those who were living forgetful of God, and of their own souls. At last their hopes were revived. The meeting became more full and solemn. Impressions became more and more deep, and many were led one after another, to humble themselves before God and seek pardon and peace, at the foot of the cross. The results were most interesting and blessed. From amongst the families attending the prayer meeting, not less than ten were raised up to preach

the glorious gospel, while they all became warmly interested in every good work, which had for its object the glory of God, and the good of their fellow-creatures. This is not a solitary instance of the beneficial results flowing from prayer meetings. Indeed we may say, none have faithfully kept up a prayer meeting without being able to bear testimony to the benefits flowing from such meetings.

Notwithstanding the benefits of prayer meetings, it is to be lamented, that there are so few in our congregations, and that those that are kept up, are attended by so few of those professing to be the followers of Christ. Many professing Christians systematically absent themselves. You may find them at social parties, and at meetings for secular purposes, but you look for them in vain at the prayer meeting. Such conduct is to be deplored. It is discouraging to the pastor, and to the pious elders, and members,—it is injurious to their own souls, for they are depriving themselves of precious means of grace,—it is injurious to religion, and tends to confirm the careless in their apathy, and the neglect of spiritual things. We know excuses are not wanting in the case of such individuals as we have referred to, but the excuses which are given, cannot in general, be regarded as valid. Do they say that their worldly business is so pressing that they have not time nor strength to repair to the evening prayer meeting? If this is their excuse, we would just ask whether it is right to be so deeply engaged in worldly business,—whether such a life as theirs is really obeying the injunction of the Saviour, "Seek ye first the kingdom of God, and his righteousness." Do they say that the meeting is dull and uninteresting? If they feel that this is the case, let them seek to have it made more interesting? Those who take charge of a prayer meeting, will, in general, willingly listen to any suggestion that be made with a view to make the exercises more interesting and profitable. Do they feel that they can get on without joining in the prayer-meeting? This would prove that they must be in a great measure ignorant of the real nature of spiritual religion, and have a name to live while they are dead. No doubt the circumstances of some will preclude them from the social prayer meeting, but we believe that every lively Christian will deplore such circumstances, and regard it as alike his duty and his privilege, to repair to the place where prayer is wont to be made, and to join himself with those who fear God, and speak often one to another of divine things.

We would therefore with earnestness and affection press the matter on the mind of every member of the Church to attend the prayer meeting, if such a prayer meeting is accessible. If he goes in a right frame and spirit, he will obtain good to his own soul. He may, in connexion with Christian brethren, obtain blessings for others, for God is still to be rejoiced at the hearer and answerer of prayer, and the Saviour hath left it on record, "if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my father who is in heaven."

Are there any who take an interest in a pray-

ing meeting, but feel discouraged on account of the small attendance, and are inclined to give it up entirely? To such we would say: Brethren, persevere, give not way to despondency. If few attend, still the blessing may be yours. Your own souls may be benefited; and better days may be at hand. Present discouragements may be for the trial of your faith and patience, and for stimulating your hearts to greater earnestness, and calling forth more fervent and importunate prayers. Did the Christians, who for fourteen years kept up the prayer meeting amidst discouragements and difficulties, regret that they did not give it up when the season of spiritual coldness prevailed? Their regret rather was that they had not done more for God. Imitate them in their faith and holy perseverance. Be steadfast and unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor shall not be in vain in the Lord.

THE PRESENT POSITION OF THE SABBATH QUESTION.

The present position of the Sabbath question is one which the Christian cannot contemplate without deep interest and anxiety, not unmingled however with hope in regard to the future. Most strenuous and persevering attempts have been made both in the Imperial Parliament and out of it, to have the Sabbath stripped of its sanctity, and to have it converted into a day of amusement and sight-seeing. The Directors of the Crystal Palace at Sydenham, together with Mr. Hume, and those of like stamp, have done every thing in their power to remove the fences which the laws of the country have still left to guard the Christian Sabbath; and although they have not yet succeeded to the extent which they would wish, we are not to imagine that their efforts will not be renewed. Indeed we have every reason to believe that their efforts will be perseveringly applied, so that it is necessary for the friends of the Sabbath to watch the movements of the enemy, and to put forth equally vigorous and persevering efforts for the protection of the sanctity of the Sabbath. The arguments adopted by many of those who are aiding in the present movement, may appear to some to be specious, and to be based on a kind and considerate regard for the comfort and improvement of the lower classes; but still they are perfectly unsound and deceptive. The individuals referred to profess (and they may truly feel) deep sympathy and compassion for the lower classes, who, hurried in the streets and lanes of the large cities, and incessantly occupied in hard toil, by which they can with difficulty earn a scanty subsistence for themselves and their families, are in a great measure shut out from all enjoyment either intellectual or physical, and have but few opportunities of even refreshing their sight and gladdening their hearts with a view of the beauties of nature, so profusely displayed amidst the fields and the varied scenery of the country. These professed philanthropists propose, that, for the purpose of adding to the enjoyment and promoting the comfort and improvement of the classes referred to, all facilities shall be afforded to them for having

Sabbath excursions to the country, and that exhibitions of works of art shall be thrown open on the Lord's day. It is alleged that such means would tend to promote their physical, intellectual and moral welfare, and to create an æsthetic taste, and qualify them for appreciating the beautiful in nature and art. Now it is to be admitted that all these things are desirable. It would be well if there could be some relaxation afforded to the hard-wrought sons of toil; if they and their families could have opportunities of leaving for a time the dark and smoky atmosphere of the city, and enjoying the fresh air and delightful scenery of the country. It would be well to encourage a taste for the beautiful in nature and art, for we believe a reflex influence of a moral kind might be thus produced. But we are convinced that the end would not be attained by the means proposed. If they try to make the Sabbath a day of relaxation and amusement to some, it is evident that to others it must be a day of hard toil and labour. If Sabbath trains are to be run on railways, if exhibitions are to be kept open, it is evident that the numerous classes connected with the railways and the places referred to, will have a day of incessant toil. Farther, we are satisfied, that if once the barriers that separate the Sabbath from other days of the week are removed, if once the Sabbath is made a day, not of holy rest, but of amusement and relaxation, the cupidity of employers will be led to take advantage of the change, and to claim from those in their employment, seven days work, instead of six. The manufacturer may reason thus, if the Sabbath is not a day different in character from the other days of the week; if those who provide for the amusement of the idle, can carry on their varied occupations, why may not I do so as well? Thus we feel satisfied that to make the Sabbath a day of amusement and relaxation, so far from being a boon to the working classes, would be to bind a galling yoke about their necks, and sink them still lower and lower in every respect. In point of fact this has been proved. Some railway companies, professing a desire to promote the comfort and welfare of the masses who are congregated in the cities and large towns, have established Sabbath trains. What has been the result? Have the people been improved? Have they acquired a taste for rural scenery and for the beauties of nature? Have they become more sober, and orderly, and refined? The very reverse has been the case, and scenes of disorder, and drunkenness, and wickedness, have been of constant recurrence. The truth is, the Sabbath is an institution ordained by God, and cannot be touched with impunity. It has been "made for man;" for man's best interests, physical, moral, and intellectual; and if foolish men who look upon themselves as wiser than God, seek to set it aside, and dispense with the season of sacred rest, nothing but disorder, and confusion, and evil can be expected to arise.

We believe the only true way to elevate and improve the large classes who are sunk in ignorance, and degradation, is to afford them the means of Christian education, to bring them under the influence of the Bible, to promote habits of temperance, and to relieve them in some mea-

sure from the pressure under which they groan by affording them a season of relaxation, and innocent enjoyment during the week, and not on the Sabbath. All admit that they need some leisure for relaxation. But why should this be taken from the Lord's day, rather than from the six days which God hath given us, that in them we may "labour and do all our works?" If certain classes are too incessantly engaged in toil, and deprived even of the means of physical enjoyment, would it not be the most natural way, to try to heal this morbid state of things, and to ease the pressure of secular work, so that all might be enabled to have necessary relaxation, and yet be able to "remember the Sabbath day, to keep it holy."

We rejoice to observe the considerable progress that has already been made in the movement which has been originated for the purpose of giving to the various classes of the employed, a holiday, or a half-holiday, on Saturday. Not a few extensive works, both in Scotland and England have adopted this system, and so far as experience goes, the result has been most beneficial. We hope it will be, in course of time, universally acted on, convinced as we are that the practice would tend very much to promote the observance of the Sabbath, and the real good of all parties concerned, employers and employed alike.

Several other grounds of thankfulness and of hope in reference to the Sabbath might be mentioned; especially the vigorous attempts lately made to check the sale of intoxicating drinks on the Sabbath day; and the efforts to reach the masses who do not repair to the house of God, by out-door preaching. Much good, we believe, has already resulted to the cause of Sabbath observance from these movements.

The preceding observations have of course reference to the state of the Sabbath on the other side of the Atlantic. We are, however, deeply interested in the state of the matter there; for assuredly there will be a sympathy between us and the old country in regard to a question like this. If the barriers that protect the sanctity of the Sabbath in Britain are broken down, we shall soon feel the force of the tide of ungodliness and immorality. If, on the other hand, there is an improved state of feeling and of practice in regard to the Sabbath, we may hope that the improvement will reach us. Amongst ourselves there is much which should engage the prayers and hearty co-operation of the friends of the Sabbath. If happily we have few if any Sabbath trains, still steamboats in many cases run on the Sabbath, Post-office labour is still continued, and both in town and country there is a large amount of Sabbath desecration. Let all who love the Sabbath, strive together by their prayers and efforts to lessen the amount of this crying evil, and to promote throughout the community, the observance of the day which God had set apart for himself.

We would invite special attention to the advertisement (in our present issue) of Dr. Reid's History of the Presbyterian Church in Ireland. It embraces the progress of the Reformation in Ireland, and the settlement and consolidation of

Presbytery from the accession of James First. The work of Dr. Reid has acquired the highest reputation as a work of literary merit.

We would also invite attention to Dr. Wilson's book on the Baptist Controversy. He has settled the question of Infant Baptism most triumphantly—having followed Dr. Carson through all his arguments, as well as over his boasted territory of unexplored hermeneutics, and has shown that Dr. Carson is not in every case the most ingenious of controversialists. The press has spoken in the highest terms of Dr. Wilson's work.

THE RECORD.

This number concludes the 10th volume. The publisher returns thanks to the numerous friends in various parts of the country, who have taken a kind interest in this periodical, and have acted as agents in their respective neighborhoods. He seeks a continuance of such disinterested and zealous services, and would urge on ministers and sessions the duty of adopting systematical measures to promote the circulation of the Record, believing that its increased circulation would tend to deepen the interest felt by our people in the progress of the Gospel, both at home and abroad. It would be exceedingly desirable to have an active and zealous agent in each congregation. The Synod has from time to time recommended Presbyteries and Sessions to adopt means to increase the circulation of the Record among our people. But we apprehend that, like some other recommendations, it has not been by any means so generally attended to as might have been expected. With a view to promote the circulation, and to facilitate the transmission of subscriptions, the Record will be supplied during the ensuing year of its publication on the following terms, viz:

Single Numbers sent by mail or delivered from the office.....	3s. 9d. per Vol.
Parcels containing 10 Numbers, sent to one Post Office,.....	3s. 6d. per Vol.
" " 21 " 3 1 "	
" " 50 or more 3 0 "	

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

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

TOKENS OF ESTEEM.

Rev. R. IRVINE.—On Wednesday evening, 23rd August, a deputation of teachers from George Street Church Sabbath School, Toronto, waited on the Rev. R. Irvine, late pastor of that congregation, and President of the Sabbath School, at Alderman Carr's, and presented him with a handsome edition of Fullerton's Illustrations Englishmen, in sixteen vols.

A number of the ladies of the congregation, also presented him with a handsome piece of Silver Plate, with an appropriate inscription.

Rev. JOHN McLACHLAN OF ACTON AND BOSTON.—We understand that the congregation of Boston

church, have recently presented their Pastor, the Rev John McLachlan, with the sum of £18 5s. in consideration of the present high prices. This small congregation, consisting of only thirty families, in addition to this handsome donation, make up one half of the Minister's stipend with the greatest punctuality, and contribute liberally to all the missionary schemes of the Church. Such Christian liberality is worthy of imitation.

Rev. G. CHEYNE OF SALTLEET AND BINBROOK.—The congregation of Saltleet and Binbrook, considering the feeble state of health under which their esteemed Pastor, the Rev. George Cheyne, has been labouring for some time, presented him with the sum of £20, with the view of his being enabled to repair for a short time to the sea coast, for the purpose of recruiting his health and strength. It is to be hoped that this worthy minister will return, by the blessing of God, benefited and invigorated for his usual labours.

Rev. JOSEPH ALEXANDER, OF NORVAL.—A deputation from the congregations of Union and Norval lately waited on their Pastor, the Rev. Joseph Alexander, and presented him with a neat and substantial carriage and harness. The ladies of the congregation at the same time presented him with a purse of £10, for the purpose of purchasing Buffalo robes, &c. These tokens of attachment cannot but be encouraging to a faithful minister.

UNITED PRESBYTERIAN AND FREE CHURCHES.

We understand that the United Presbyterian Synod's Committee on Union met at Toronto on the 30th August, and adopted the following motion, viz:

"That the Committee having read the Deed of the Synod of the Presbyterian Church of Canada, relative to the union with the United Presbyterian Church in Canada, dated 17th June last, and having conversed some time thereon,

Resolved, I.—That the committee express their continued cordial approval of the Resolutions of the United Presbyterian Synod in Canada respecting union with the Presbyterian Church of Canada under date 8th June last; and in particular their approval of the second of said Resolutions, in which it is set forth,—That there are in the judgment of the Synod no sufficient reasons for this Church and the Presbyterian Church of Canada continuing in a state of separation; and that many great and obvious advantages might be expected, under the Divine blessing, to result from their uniting on sound and scriptural principles.

II. That the Committee deeply regret, to find themselves precluded, by the terms and purport of the above cited Deed of the Synod of the Presbyterian Church of Canada, from taking any steps, at present, towards the accomplishment of the Union in question.

III. That the Committee adjourn *sine die*; and that a copy of these Resolutions, together with a respectful letter from the Chairman, be transmitted to the Convener of the Committee named in the aforesaid Deed of the Synod of the Presbyterian Church of Canada."

Without presuming to sit in judgment on the decision of our friends, we regret that no meeting of the two Committees is to take place. We are of opinion that good might have resulted from such a meeting. The members of the Com-

minutes of the Synods would have become better acquainted with each other, and with each other's views and sentiments, and thus mutual misunderstandings might have been in some measure removed. We are fully alive to the benefits which might be expected to flow from a well considered union, and trust that in the providence of God the way may be prepared for effecting such a union. In the meantime we trust nothing will be done either by individuals, or ecclesiastical courts, to widen the distance that separates the two churches, or increase the difficulties in the way of union.

COLBORNE.—A sale of Ladies' work lately took place in the village of Colborne for local purposes connected with the Presbyterian Church. The sale was held on the grounds of Joseph A. Keeler, Esq. The proceeds realized amounted to about £10. This was the first sale at Colborne, and the inhabitants generally, belonging to the various sections of the Christian Church, manifested a warm and friendly interest in the cause.

ARRIVAL OF MISSIONARIES.—We have pleasure in stating that two Missionaries have lately arrived, viz:—Rev. Mr. Thomson, from Scotland, who has been sent out as Missionary to the Presbytery of Cobourg, and Rev. Mr. McCaughey from Ireland, who is for the time in the bounds of the Presbytery of Toronto.

DISCONTINUANCE OF THE CANADIAN PRESBYTERIAN MAGAZINE.—We have learned with regret that the *Canadian Presbyterian Magazine*, edited by the Rev. John Jennings, has been discontinued. During its continuance it was ably conducted, and we doubt not many will miss it as a vehicle of useful religious and missionary intelligence.

Two men have lately been condemned to ten months' imprisonment for reading the Bible in Tuscany.

OPENING OF KNOX'S COLLEGE.

The College session will open on Wednesday, the 1st November, at 12 o'clock, noon, when the Introductory Lecture will be delivered in the Divinity Hall. Students of all classes, preliminary as well as theological, are expected to be present.

Those entering College for the first time, will appear with their Presbyterian and other certificates, before the Professors' Court, Thursday, the 2nd November, at 9 o'clock, A. M.

Students of all classes will be examined in Latin, on Friday, at 9 o'clock, A. M., and in Greek, at 2 o'clock, P. M.

The examination in Philosophy will take place on Saturday, the 17th, at 9, A. M.; Church History, at 10; in Hebrew, at 11; and in Theology, on Monday, at 10, A. M.

Entrants will be examined in the English Branches, on Monday, at 9, A. M.; and in Mathematics, on Tuesday, at 9 A. M.

If it is particularly requested that attention be paid to the above instructions; and that any coming forward will make a point, at whatever inconvenience, of being present on the day and at the time specified.

SPECIAL MEETING OF SYNOD.

At a meeting of Knox's College Building Committee, held at Toronto, on the 23rd day of August last, the manner in which the property to be acquired for the purpose of erecting College buildings shall be decided, was among other matters, deliberately considered.

It was the mind of all the Committee that before proceeding to take subscriptions it would be desirable that the property in question should be put on such a footing as to prevent all misunderstanding and to secure the confidence of the subscribers; and that therefore the Moderator of the Synod should be requested to call a special meeting of the Synod at the time of the meeting of Commission of Synod. And the Moderator has accordingly been formally applied to, to call this special meeting of Synod. The Moderator would sensitively avoid doing anything that might put the Brethren to unnecessary inconvenience, or that might even seem to be unequalled for. Considering, however, the earnestness and unanimity of the recommendation of a Committee so well entitled to the respect and confidence of the Church, and who, in the discharge of their official duties have had the best means of judging of the course, best fitted to promote the important objects committed to their care, the Moderator has not felt himself at liberty to refuse the Committee's request.

In compliance with their application therefore the Moderator hereby calls a special meeting of the Synod of the Presbyterian Church of Canada, to be held in Knox's Church, Toronto, on Wednesday, the 1st November, 1854, at 10 o'clock, A. M., when a full attendance of the Brethren is expected.

It has been suggested that other business of a kind not affecting the interests of parties absent, may be disposed of on the same occasion; such as interim Reports of Committees or Resolutions and Appeals admitting of early decision, with consent of parties concerned.

HENRY GORDON, MODER.

ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

AN EVANGELICAL THEOLOGICAL COLLEGE IN ENGLAND.—The Rev. J. C. Ryle whose name is well known to the Christian world, and several other Evangelical ministers of the Church of England, have spoken of the crying necessity for an Evangelical College. Owing to the influence of the Tractarians, the Universities are not looked on as trustworthy.

THE WESLEYAN METHODIST CHURCH IN ENGLAND.—At the late Conference in England, a decrease in the membership was reported to the extent of 6737. The war had occasioned a decrease in some quarters, as in the Kent and Portsmouth districts. Emigration was also mentioned as one of the causes of the falling off. The finances were reported as being in a good state.

COMMISSION OF ASSEMBLY OF FREE CHURCH.—At the meeting of Commission in August, the subject of the sustentation fund was under consideration. It was agreed that an appeal should be made to the whole Church, with the view of raising the stipend of each minister to £150.—With this view it is proposed to adopt measures to add one-fourth to the present income of the fund.

EVANGELIZATION OF THE WYND IN GLASGOW.—A Minister has lately been inducted as Pastor of the Wynd Church, Glasgow. The first of

the Chalmers' endowments, amounting to over £60, has been given to the Wynd Church.

FREE CHURCH THEOLOGICAL HALL, ABERDEEN.—The Rev. George Smeaton, formerly of Auchterarder, has been released from his former charge, for the purpose of taking part with Professor Fairbairn in the Divinity Hall at Aberdeen.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.—The fifty-fifth annual meeting of this Board took place lately at Hartford, Conn. From the Treasurer's report it appeared that the expenditure of the year amounted to \$322,000 and the receipts to \$310,000.

THE RUSSIAN WAR.—Since the capture of Bomarsund, which was effected with little loss of life, comparatively little has been heard from the Baltic. Admiral Napier is no doubt watching his opportunities. From the East we may soon expect to hear of movements of importance in the Crimea, to which a powerful force has just been sent. The armies in the East have suffered severely from the cholera.

PUBLIC AFFAIRS IN CANADA.—During the present month some remarkable and surprising changes have taken place in our Province. Soon after the assembling of Parliament, the Administration of Mr. Hincks sustained a defeat, which led to the resignation of those comprising it. Sir Allan McNab having been sent for by the Governor General, undertook the formation of a Ministry, which he succeeded in forming, by effecting a coalition between the leaders of the Conservative party and the Lower Canadian Reformers, who held office with Mr. Hincks. The Ministry thus joined would appear at present to have a majority in the Legislative Assembly. They have professed their desire to bring about an "adjustment" of the Clergy Reserves. We trust that the voice of the Province will be lifted up to declare in unmistakable accents, that the only adjustment that can be thought of is Secularization. The measures that may now be adopted, may have a most important bearing on the future prosperity and peace of the Province, and the progress of religion amongst us.

THE AMERICAN BOARD AND SLAVERY.—The American Board of Commissioners at their recent meetings, almost unanimously adopted resolutions, asserting the principle that all shall be instructed, without regard to colour or condition. This may be regarded as a great step in advance on the subject of slavery.

MAINE LAW.—Mr. McKenzie has given notice in the House of Assembly of his purpose to introduce a bill with provisions analogous to the Maine Law for the suppression of intemperance. We trust numerous signed petitions will be transmitted on this subject.

INDEPENDENCE OF THE SYNOD OF AUSTRALIA.—The Presbyterian Church, in the Colony of Victoria, has withdrawn from the Synod of Australia, and from all connexion with the establishment at home. An act has been passed by the Governor and Legislative Council of New South Wales securing to it, in its independent position, all the privileges it formerly possessed in connexion with the established church of Scotland.

NOTICES OF RECENT PUBLICATIONS.

THE NORTH BRITISH REVIEW. August, 1851

The contents of this number are, as usual, varied and interesting. It opens with a valuable article on "Vinet and his writings." The Reviewer does justice to the Christian character, the intellectual and theological ability and refined and poetic imagination of this distinguished writer. Then follows an article, which many will read with delight, on Hugh Miller, one of the most remarkable men of the day. Several articles of a historical, literary and scientific character follow. The number is closed with an able article on the "Past and Present Political Morality of British Statesmen." The writer reviews the leading statesmen from the time of Walpole downwards. He finds cause of congratulation on the marked improvement that has taken place in our day in the public morality of our statesmen. Contrasting the past with the present, he says, "from low pecuniary sins our age is entirely free." While acknowledging with pleasure, a higher standard of public morality, a nicer sense of honour and greater civility of manners, he makes one exception, referring to the brief administration of Lord Derby, and D'Israeli. Speaking of the public career of these individuals he says, "They entered office without other principles or a policy. They asked votes from one part of the community because they were going to maintain Free Trade, and from another because they were going to reverse it. They canvassed the towns on one set of opinions and the country on another. They suffered one of their colleagues to give one account of their plans and principles, and another to give a precisely opposite account. Looking back upon their conduct at the distance of two years, we are seriously of opinion that, in this country at least, political ambition never stooped to lower language, and public profligacy never raised a more unblushing front." His views in regard to the future are thus summed up,—“though some prophets may imagine that our greatest days are over, that our British spirit has grown tame and feeble, that material interests are 'too much with us,' that a low calculating and commercial temper has become perilously prevalent, that wealth and luxury are sapping our energies, and lowering the tone of national sentiment, and that all these things are indications of our proximate Decline and Fall; yet so long as the standard of political morality is growing more elevated, and the statesmen who conform to it, more numerous with each successive generation, we can point to a feature in our condition which never yet, since history began, belonged to a decaying Empire." We must say that we have read the article with great pleasure, and rejoice to think that there are such grounds of hope in regard to the future.—But we cannot help feeling that the picture is too flattering for this portion of the British Empire at least. Some of our public men, whom we shall not name, would, we think, profit by having their attention directed to the truths brought forth in the article in question. They would learn that among high-minded and honourable men

there is such a thing recognised as public and political morality, and that to a statesman worthy of the name, there should be something of greater importance than political power, party aggrandizement or pecuniary interest.

GRATITUDE. An Exposition of the 103rd Psalm. By the Rev. John Stevenson, author of "The Lord our Shepherd," "Christ on the Cross," &c. New York: R. Carter & Brothers; for sale by D. McLellan, Hamilton.

The author of this volume is well known to the Christian public as the writer of excellent expositions of the 22nd and 23rd Psalms. The present volume, we feel assured, will be equally popular. The portion of scripture which he undertakes to expound, besides being one of the most sublime in point of sentiment and language, is peculiarly endeared to the affections of Christians as the subject of their meditations and the frequently used vehicle of their grateful acknowledgments to God. The exposition is well fitted to bring home still more both to the understanding and the heart, the sublime and comforting truths which are presented in this Psalm. It is clear, evangelical, and devotional, and will, we doubt not, be relished by many, who under a sense of their obligations to the Lord, are seeking to have their souls and all within them stirred up to bless and magnify the Lord.

CHRISTIAN WITNESS-BEARING against the sin of Intemperance. By the Rev. Horatius Bonar, Kelso. New York: R. Carter and Brothers. For sale by D. McLellan, Hamilton.

This is the first of a series of Tracts originally published at Edinburgh, on the subject of Temperance. The Tract before us is well fitted to be eminently useful in removing prejudice, and presenting the subject of total abstinence in a correct light to professing Christians. No subject has been less fairly dealt with than the subject of total abstinence. Many condemn it for the indiscreet zeal with which it has been sometimes advocated, and some have not patience even to give it a hearing. We heartily wish that this Tract may have an extensive circulation, convinced as we are that it will do good service to the Temperance cause.

EVIL IN A CITY; A sermon delivered to his congregation (and published by special request) by the Rev. Robt. Irvine, minister of Knox's Church, Hamilton, on Wednesday, August 2nd, 1854, which was observed as a day of Humiliation and Fasting, during the prevalence of cholera.

The above title explains the circumstances connected with the preaching and publication of the discourse before us. In the sermon there are two points considered and illustrated; first, the truth that all the social evils of which we complain are sent and controlled by Christ; secondly, that though sent and controlled by Christ they are provoked by our sins. These two points are well and fully discussed and illustrated. The fact that a second edition was called for within a few days after the first impression was thrown off, is an evidence of the estimate which has been generally formed of the discourse.

The late visitation, we trust, will not pass away and be forgotten, and leave survivors as they were before. May all have grace to recognize God in the visitation, and to humble themselves under his mighty hand.

MISSIONARY INTELLIGENCE—FREE CHURCH OF SCOTLAND.

We have just received the September number of the *Record*, from which we extract the following items:—

CALCUTTA.—At Calcutta there have been several applications for baptism, which are under the consideration of the missionaries. From a brief statement and appeal which has been published at Calcutta, in behalf of the mission, it appears that the number of Hindu youths at present in training at Calcutta and the several branch schools connected with it, amounts to at least 2,600.

MADRAS.—SYRROWS OF PROGRESS.—The Presbytery, at its meeting at Madras, on the 9th June, resolved to ask the sanction of the Foreign Mission Committee, for taking on trials for license, as preachers of the gospel, four of the young men who have been for some time students of Divinity, and already been employed as probationary missionaries. At the same meeting, other six young men have been admitted as students of Divinity, with a view to the ministry.

PANA.—At Pana, Wesor Bog, a convert from Mahomedanism, who was lately formally licensed as a preacher of the gospel, has, in addition to his other duties, entered on a new field of usefulness, viz: the direct instruction of the Mahomedans through their own language, the Hindustani. Taking advantage of the fondness for poetry, generally exhibited by the Mahomedans, he has composed several Christian hymns for their use, with which they seem much pleased.

CAFFRARIA—LOVEDALE.—The Rev. Mr. Laing of Lovedale, writes that, on the 26th March, no fewer than twelve converts—eight men and four women—were received by baptism into the Church; of these one was a Caffre, the rest were Fingoes. At Lovedale, the number of native church members is now 160, a considerable accession having been lately received from the mission station at Birklands.

JEWISH MISSION—CONSTANTINOPLE.—In the girl's school at Constantinople, conducted by Miss Whittet, there are several very interesting cases, showing the power of the Word of God when applied by the Spirit, to remove prejudice and ignorance. Young female converts, however, have very great and peculiar difficulties to encounter in publicly taking up the yoke of Christ. Miss Whittet, in writing of one who has been convinced of the truth of Christianity, says, "her mother has threatened her in every possible way, if she will persevere in conversing on our holy doctrines to the other members of the family. One who saw her told me that Ve. gina heard all in silence, and received the reproofs with meekness, and added, that some time

previous to that, who had found her sitting weeping, from the strokes her brother had inflicted upon her." The school, at present, numbers forty-one, and five have lately written letters to Miss Whittet, expressing fully their views, and their anxious desire for an interest in Christ.

PROTESTANT MOVEMENTS AMONG MUSSELMAINS.
—In several places there are symptoms of inquiry among the Mussulmans. A Koorish chief, not far from Arabkir, has lately abjured Mohammedanism, and embraced and professed Christianity. This, we trust, will be the precursor of more extensive changes.

JEWISH MISSIONS OF THE PRESBYTERIAN CHURCH IN IRELAND.—HAMBURGII.

The following extract from the Annual Report of the Assembly's Jewish Mission, will show the nature of the work in which Dr. Craig, the zealous Missionary at Hamburg is employed, and the success, which, by the blessing of the Head of the Church, is attending his efforts:

"The past year has been one of severe trial by sickness and death. In the *Herald* for October notice was taken of the removal of six persons by death, four being members of the Church, and two children, of whom we entertain a good hope that they are with the Lord. Since then, two other church members have been called home, and died in peace. One was far advanced in years, and had been very self-righteous when we first made her acquaintance, but, when she had already passed her eightieth year, became a partaker of Divine grace, and for the last three or four years of her life led a close and constant walk with God in Christ Jesus. She preserved all her faculties to the last; and during the eighteen months or more that she was chiefly confined to bed, her views of Christ and of eternity became so clear, that it was a precious privilege to sit beside that sufferer, and learn from her. Another young woman, who had been very active and very useful, was taken away, after about eight days illness. During the greater part of that time her judgment was impaired, so that we can say little of her death-bed experience. At one time she seemed to feel the terrors of the grim king, and to tremble, but before she expired she had again recovered her assurance of the love of Jesus. What gave us more comfort, however, than aught a death-bed could reveal, was the fact that, perhaps, the half of those who stood weeping around the coffin, before it was consigned to its last resting-place, felt that it was primarily to her instrumentality they had been indebted for the first impulse heavenward. In hours of darkness she had been their friend, and their spiritual joys had been all shared with her. Others have died, over whose graves we sorrow without hope, and some of whose state before God we could obtain no certain evidence.

"One Jewish proselyte was called away by death. For years he had suffered severe torment, being unable to turn in his bed, or to take with his own hand a morsel of food. He had once been a wealthy bookseller and publisher in London and Edinburgh. He was useful in his day in contributing to the breaking down of the Bible monopoly in Scotland. Many will recollect how the publishing of *Scobie's Bible*, with notes, materially contributed to open the eyes of those who wished to see the monopoly continued. The publisher of that, and of many other editions of the Bible, has lain for five years here in an hospital, helpless and friendless, having been unsuccessful in business, and his constitution quite broken down. It afforded me much gratification, and to witte anxiety and expense, to comfort him

in his last years, when no other friend was near. When free from pain, he seemed to have much spiritual comfort, and his only consolation was in reading the Scriptures and prayer. Whether it was his disease, or whether there was some other cause, I cannot say, but the last months of his life did not manifest the spiritual progress we might have wished. It does not belong to us to pass any sentence, but it affords subject of serious examination, why the Lord seemed to withdraw the evidence of His presence, which He usually bestows.

"As usual, several members of our Church have gone to reside elsewhere, and it affords us pleasure that their usefulness does not cease with their connection with us. A superintendent of one of our Sabbath-schools has become a minister, and is gone to take charge of a congregation in Bremen. A Sabbath-school teacher has left us to become a missionary to the heathen in Africa. Another has left us, with his family, to become editor of a Christian periodical. Others have left for other reasons, but we have great cause to be thankful that the great Master seems to acknowledge our labours.

"The new members joining our Church numbered thirty-four—exactly the same number as in the previous year.

"The Sunday-school have not decreased in number or in efficiency. One of them is ably superintended by a Danish nobleman, who had served in the Danish army as captain of the cavalry, and who is also an elder in our church. This British and Foreign Bible Society very kindly furnished us with a grant from the Jubilee Fund, for the benefit of our schools, which we desire here gratefully to acknowledge.

"The number of Bibles and Testaments sold during the year amounts to 3130. Were I to recount the difficulties we have experienced in these last two branches of our mission work, you scarcely believe it possible in a Christian land bearing the Protestant name. As the recording of these trials would, however, for the present, produce no good effect, and might irritate, I refrain from their recital. We prefer spreading our case before Him who will in due time deliver those who cry to Him against the oppressor.

"A considerable number of Jewish proselytes reside at all times in Hamburg, and connects themselves with our mission-church. We feel it to be as much our duty to watch over and instruct them after baptism as before. We have been able to find work and Christian society for some proselytes who came to stop for a time, and for others we have not been so successful. One widow, who had been baptised upwards of thirty years, has lately been admitted as a communicant, and seems to have fairly entered on the narrow road."

AMERICAN MISSIONS.

CONSTANTINOPLE.

No essential change has taken place during the year in the routine of labor at this station. Mr. Ladden removed with his family to Smyrna soon after the last annual meeting, and Mr. and Mrs. Goodell returned from America in September. Of the eight missionaries laboring here, one is devoted to the Jews, two in part to the Greeks and to the Armenians. Messrs Benjamin and Schaufler are employed in preparing and publishing books; about a third of Mr. Dwight's time is taken up in the same department; Mr. Goodell is almost wholly occupied in the revision of the Bible in Armeno-Turkish for a new edition; Mr. Van Lennep has given a large share of his time for several months to the revision of the Psalm and Hymn Book in Armenian, and to the preparation of a book of music adapted to it; Mr. Riggs has brought a Greek Hymn Book, and assisted in the Armenian, and is now preparing a Church Members

Manual. Messrs. Hamlin and Riggs have their principal sphere of labor in connection with the seminary, and Mr. Everett superintends the female boarding school, the book depot and the department of colportage, employing regularly twelve colporters in the city, and in the villages and cities around.

At the same time, each missionary has his stated weekly service or services, "there being an average of *nine sermons* and *two thirds*, preached every week in the native languages." There are also three weekly prayer meetings, four catechetical exercises, four expositions and one doctrinal lecture every week, besides English and German preaching in Pera and Bebek every Sabbath, and an English expository service in each of these places and in Hass-keny, on a week-day evening. Nine or ten hours in the aggregate are spent weekly in visiting the families of the native brethren and friendly Armenians, besides what is given to visitors.

The average attendance at each of the five places of worship for the Armenians, is not far from fifty. A change from Armenian to Turkish, made by Mr. Goodell in the forenoon service at Koomkapoo, which had been thinly attended, resulted in an increase to upwards of fifty, most of whom are new comers. An adult bible class in the same language, conducted by brethren of the church, and having from twenty-five to thirty attendants, promises to be very useful. Mr. Goodell is always present to make remarks at the close. The congregation at Hass-keny is large and interesting; Sabbath afternoons the place is crowded. At the Thursday evening lecture, Armenians not connected with the Protestant community are usually present, and sometimes from the first families in the place. Much discussion of religious truth has prevailed,—especially among this class, and the evangelical system has gained the intellects if not the hearts of many individuals. The Patriarch, in view of this, has issued the most stringent orders for his people not to have any intercourse with the Protestants, a measure which has given great offence to some leading men of the village, and which can hardly fail of promoting the cause of truth. The theological students have been conducting the service in Samata in turn, and apparently with profit. The average attendance on preaching in Greek in Pera, by Messrs. Benjamin and Constantines, has been about eighteen. Mr. Riggs also preaches in Greek to the pupils of the seminary and a few others.

Twelve new members, five of them Greeks, have been received into the churches in the city during the year; the number of communicants in these two churches is one hundred and twenty-one. Twenty males, several of them with families, have joined the Protestant community at the capital.

AMTARB.

Notwithstanding several trying reverses which have been experienced at Amtarb during the year, there has been cheering advancement. At one time there was a falling off, both in numbers and interest, at public worship, but for several months past the house has been full, and the truth evidently taking effect on the mind. The additions to the church have been twenty-one; three members have been excommunicated and one has died, making the present number one hundred and seventeen. The Sabbath school has been very full and efficient. The average attendance since the first of January has been one hundred and five. Besides this, Mr. Nutting has a Bible class of some forty young men. In the high school are thirty-seven pupils, in the boys' elementary school one hundred, and in the girls', eighty. A private school taught gratuitously by a member of the church, has sixty girls, about two-thirds of them are from Armenian families. There has also been progress in teaching adult females, one hundred and fifty, at least, are now

regularly taught, not a few of whom attend the old church. For six months Mr. Nutting has had a select school of twenty girls. The station has been too weak, most of the time, to give much attention to training native helpers, but a plan has been devised for entering efficiently into this department. The contributions of the church have been \$137 94, of which \$30 were for foreign missions, and \$87 30 from females.

There is more than usual religious inquiry among the old Armenians. The native brethren are welcomed to their houses, are invited to call again, and listened to with much interest. During Lent they attended meetings in great numbers, and more than one hundred of the tracts on repentance and holiness were sold to them by one man. This awakened state of feeling is still more remarkable among the women. Besides the usual prayer meeting, four others are now held weekly in private houses by the ladies of the mission, mainly with reference to old Armenians; and not unfrequently, of twenty or twenty-five present, fifteen or even more are of this class.

ARABKIR.

Mr. Clark arrived in Arabkir, with his family, the first of October, 1853. Shortly after, and when he had studied the language only six months, he commenced a service in a private house, with the assistance of his teacher. Eight or ten were only present. A room, which was fitted up for a place of worship, was opened December 18, with a congregation of thirty-two. In a month this number doubled, and the place having become too strait, a larger room was with some difficulty obtained; and now the hearers have increased to more than one hundred, which fills the place, the largest that can be obtained. It is the general feeling that a place of meeting is needed that will accommodate three hundred. A service is held during the week, besides the two on the Sabbath. A school with twenty pupils has been commenced. An earnest desire for instruction exists among many lads and young men who, from their age, are obliged to work for their daily bread. "Many have come to me," says Mr. Clark, "with tears in their eyes, and expressed an earnest desire to attend school." One young man belonging to a very intelligent class after having pursued a kind of preparatory course in Mr. Clark's family for three or four months, is now laboring as a colporter in Khar-poot and vicinity. Another who has been a priest, is giving attention to the doctrines of the gospel, that he may enter on active labors in book-distribution and preaching in the neighboring villages. He is a man of a lovely spirit, and his heart yearns for the salvation of the people. He has already preached some excellent sermons in the place of worship.

The preliminary measures have been taken for the organization of a community, in which every desirable aid has been received from the Turkish authorities. Indeed such has been the course pursued by the Pasha and others under him, that Mr. Clark says: "Many a time have we been afforded to tears in thinking of the good hand of God that has so wonderfully provided for our personal comfort and protection, as well as for the success of the cause of our dear Redeemer." More than three-fourths of the Armenians of the city, it is believed, are enlightened in respect to the errors of their church, and yet they cling to them. "There is a strange mixture of intelligence, independence and maturity of opinion, with an inconsistent practice." Progress, however, has been very rapid. A year ago Protestant books could not be circulated. Not a Bible or a Testament from the Protestant press would be read. But now very many copies of the Bible have been sold, even to leading Armenians of the old church, and the demand continues. Tracts are scattered through the

whole city, and not a day passes without a call for them and other books. Prominent men in the Armenian church are making efforts in various ways in behalf of the truth. Some of great influence are advising their friends to join the Protestants saying, 'We will wait a little. Now we have access to all. We will persuade as many as possible, and then bring up the rear.' This class often visit the missionary, but never come to the public services. They appear deeply interested in the work.

CHINA—AMOY.

By the urgent importunity of Chieng-Choon, one of our native Christians, who delights in a tour for preaching, Mr. Burns was induced to start with him and another brother, Tick-Choon, on such a tour. They left this place on the 9th of January. Their only definite plan was, to go with the gospel to some region where it had not been heard. They went, by boat, to a market town on the main land about fifteen miles distant, called Peh-chüi-jä, (White water fort,) which is a commercial centre for an extensive region full of agricultural villages. Here they intended to begin work, expecting after a few days at longest, to go forward, making known the gospel message as they might have opportunity, and just where the Master might providentially lead them. But for two months continuously the brethren were shut up to this one place and the nearest villages, in holding forth day and night the word of life. Almost at the very first declaration of the truth, some persons were interested and became earnest inquirers. From that time to the present, the work has been gradually gaining in importance. Mr. Burns has rented a small building, the upper floor for his dwelling, while the lower is a preaching place. This is visited by many persons who come in on market days from all the surrounding region, for the purposes of trade. There are twelve such days in each month. Public worship is held on the Sabbath and every evening, and is attended by a goodly number of apparently interested listeners. Of a few, hope is indulged that they have really passed from death unto life. Numbers have renounced their idols. Some have burnt and destroyed them.—Others have given them to the brethren to be thus dealt with. Two of our native brethren are constantly employed in connection with Mr. Burns.

In March, Mr. Burns and two brethren made a tour of some weeks further in the interior, visiting some places to which they had been earnestly invited by persons who had visited them at Peh-chüi-jä. While they were absent, two other native brethren continued the labors at the first place. At this time it was my privilege to make a short visit there. I found such an awakened interest and spirit of inquiry as I had never before met with among Chinese. It did seem as if the Holy Spirit was at work.—The most marked cases are of young men of some education, and endowed with considerable zeal and energy. These are very active in efforts to awaken the attention of others. From the first there have been opposers to the movement, and recently there has been manifested a disposition to annoy and disturb the public worship. There are firm idolaters there, and the spirit of persecution is not wanting.

Mr. Burns thinks the time is near, when it will be an incumbent duty to gather those who give evidences of regeneration into the church.—One of these has already been with us at Amoy, and was examined as to his Christian experience and knowledge. Never, in any instance, have we met with a case among the Chinese indicating more clearly the work of the Holy Spirit upon the heart. He was not however then received to church fellowship, it being thought more prudent that there should be some delay.

For the administration of the ordinances and the pastoral oversight of the disciples there, Mr.

Burns looks to us during the whole course of his ministry; he has ever acted as an evangelist, and is unwilling to do otherwise. It is this feature of the case, and the intimate connection of our native brethren with the work, which brings us, as a mission, into so close a relation with this wonderful visitation of God's mercy.—With our hearts and hands full as they are here in Amoy, we scarcely know what we are to do. Although those converts might be gathered into the church here perhaps, yet for their own spiritual interest and usefulness, the proper place is doubtless their native town. In this case, pastoral oversight will be needful. This would be exercised by Mr. Burns so long as he remains in the place. But his desire and purpose are not to be tied down to any locality longer than he feels he has evidence of a special call. While this is the case, the most we could do would be only an occasional short visit. The burden of the work would devolve of necessity on native brethren.—*Missionary Herald.*

HOME MISSIONS OF THE PRESBYTERIAN CHURCH IN IRELAND—BIRR.

The year that has just closed has taken Dr. Carlile from the Birr Mission. Last annual report, after recording the death of his beloved partner, noticed that he was himself obliged, by his sinking health, to leave Parsonstown for a season. It soon became apparent that his separation from the active conduct of the mission was final, and in September last he formally resigned its charge. The work at Birr continued to engage his sympathies, and frequently to employ his pen, until, on the 31st March, after an illness so gradual as to leave him busy at his Master's work almost to the last hour, the lamented superintendent of the mission fell asleep. It illustrates the care with which the Lord provides for the carrying on of His work, that the ministers who followed the remains of Dr. Carlile to their chosen resting-place amongst his flock at Birr, should immediately afterwards unite in solemnly setting apart a successor to him in the labours and responsibilities of a mission-field. This providence has a voice. It reminds us that our prayers and efforts ought not to be intermitted, and it promises that God's continued blessing will not be wanting.

In November, the charge of supplying the mission-station with ordinances for a few Sabbaths was incidentally committed to Mr. Horner, then minister of Saltersland, in the Presbytery of Magherafelt. At once there was a unanimous and strong expression of desire, on the part of the mission-agents and congregation, that he should become their pastor, and take the superintendence of the mission; and, after much careful inquiring for the mind of God, an application was forwarded to the Directors, to take the necessary steps for his appointment. To this the Directors acceded, and Mr. Horner having been loosed from his congregation on the 17th January, entered at once on the charge of the mission.

During the year, the usual agencies have been, with very slight exception, in uninterrupted operation; and on the whole, in the face of much very determined opposition, the work remains uninjured, and progressing.

THE CONGREGATION.

The unsettled prospects of the mission for some time past afforded a useful opportunity for testing the sincerity of our adherents, and we have reason to be thankful that few in whom we had placed confidence have disappointed our hopes. Notwithstanding the unceasing drain on our numbers by removal to other places, we have preserved an average of five-and-twenty families, once Romanist, readily maintaining a connexion with us. Three families were added to the congregation during the year. The history of one of these is interesting. It includes the husband of a deceased member of our communion, to

whom Dr. Carlile's last report refers as leaving hope in her death. Till within the last year, this man continued very much opposed to the influences of the mission, at one time even separating from his wife when he could not induce her to relinquish attendance on our worship. The persevering efforts of the Scripture-readers have at last melted his enmity to the truth, and now he, and his remaining son and daughter, on whom apparently, for a considerable time, separately, God's Word has been operating, are to be found, Sabbath after Sabbath, both in Church and in the Sabbath-school, earnestly receiving instruction, and diligently searching out the passages of Scripture to which reference is made; and we have some hopes that there is more than a mere intellectual reception of saving truth.

Two members of the congregation have died during the year—a mother and her youngest child, a boy of ten years. The mother suffered a long and most painful illness with a patience, a cheerfulness, and a hope in Christ that excited the admiration even of her Roman Catholic acquaintances. Some time ago this woman was dark, ignorant, and bigoted to an extreme, and her case forcibly illustrates the power of the Holy Spirit in elevating and quickening the intellectual nature. The conversation and Christian experience of this poor woman were of a cast far above ordinary; and those who visited her sick-bed often acknowledged that they received rather than imparted instruction and consolation. Her little boy was also a remarkably patient sufferer, and had an intelligence of the Gospel truth beyond his years. We regard these as tokens that the blessing of the Lord continues to rest upon the missions, and that the seed already sown may be expected to yield further fruit.

Our regular Sabbath attendance, including the agents of the mission and their families, as well as several Presbyterians from the town and neighbourhood, has maintained its usual average of about eighty at the mid-day service.

In December last, when the subject of a call to their present pastor was under consideration, it was resolved to make a special effort to contribute for the support of the ministry, and £23 annually was at once subscribed—a very large sum, considering the numbers and resources of the congregation. Besides this, within the year, £3, 9s. have been obtained for missions, and £8, 5s. 10½d. for the support of the poor.

SABBATH-SCHOOLS.

The Sabbath-schools have been attended by from seventy to eighty persons. The schools are well furnished with teachers. There are large and interesting classes of adults, male and female.

THE DAY-SCHOOLS.

The school at Riverstown, which was always small, has for the present been discontinued.

At the William Street school, (Birr,) the number of pupils in attendance during the last six months was eighty-five, of which number forty-five are of Roman Catholic parentage.

The boys' school is most efficiently conducted by Mr. Robertson, a zealous and able teacher from Edinburgh.

The girls' school, after being for some time vacant, was placed under the care of a well-qualified literary teacher, but it was found essentially necessary to pay increased attention to the industrial department. This teacher was therefore dismissed, and the committee obtained the services of Miss Gibson, from the congregation of Ballygilbert, under whose management the school is flourishing.

The Barrack school, Crinkhill, taught by Mr. and Mrs. Flaudy, continues to have an average attendance of 40.

This is a National School, and the Scriptures are daily taught, in perfect conformity with the regulations of the Board. Another National School was established in the village, under the patronage of the priest, one of whose curates, a

very energetic man has used his best exertions on its behalf. Notwithstanding this, 31 Romanist children have received instruction in the school during the last twelve months, the parents of some of whom maintained with great firmness their right to send their children where they could procure the best education.

Two Scripture-readers have been employed throughout the last year, Archibald Lamont and John Douglass, both from the congregation of Lecumpher. These men have acquired experience under the careful superintendance of Dr. Carlile. They continue to have a very wide access to Romanist families, the respect in which they are held, on account of their prudence and consistency, securing them a welcome and a hearing when other modes of approach are ineffectual. Great efforts were this year made, and from time to time renewed, to prevent the access of the Scripture-readers to the houses of Romanists. Imperious demands for their immediate expulsion issued from the altar; parties who received their visits, or in any way countenanced the mission, were denounced by name, and Roman Catholic employers were required to withdraw their work from all who should prove rebellious. In many instances these convulsive efforts to regain lost ground awakened to an unusual degree the opposition of the ignorant and prejudiced, yet the number of families refusing the visits of the readers has not been sensibly increased. On the contrary, there is very evidently an advance in the degree in which controversial questions are entertained. In some cases the readers have reported that they were asked by persons not previously visited by them to enter their houses, when long and interesting conversations have been held, in which difficulties were freely stated, and their solution eagerly canvassed. There is, too, a readiness to listen to conversational discussions, showing an interest in the questions at issue, much more general and earnest than was ever previously observed.

The number of families visited this year is 361.

COLPORTEUR.

The sales of scriptures, at very reduced prices, have amounted last year to £6, 15s. 10½d., and of Tract Society's books, to £34, 18s., being in both cases, an increase on the amount of sales last year. The colporteur, in all possible cases, reads the Scriptures, and endeavours to recommend their lessons where he visits a family. His twofold vocation of Scripture-reader and salesman brings him into wider contact with the people. He is able often to approach parties for the purpose of offering his books for sale where he could have no access as a Scripture-reader, and, on the other hand, the reading of the sacred page often first excites the desire to become owner of a copy. He is repeatedly asked for the Douay Scriptures by those who have already purchased the authorized version, evidently for the purpose of comparing the translations. Reference Bibles also are in great demand.

Our colporteur has visited, during the year, in about one thousand places including police and soldiers' barracks. He is an enterprising and intelligent salesman, and traverses a great extent of country. Though often threatened, he has hitherto been preserved from violence.

Thus our God has carried His cause through the changes of another year, to the praise of His unfailling care.

WILLIAM H HORNER.

PARSONSTOWN, June 17, 1854.

EXTRAORDINARY SUCCESS OF MISSIONARY OPERATIONS IN NEW ZEALAND.

The triumphs of the gospel in New Zealand are among the most remarkable of modern times. The following extracts from one of our London

papers, contains a correct and a very interesting narrative of the progress of the mission:

By the abounding grace and compassion of our God, the people of New Zealand have been almost entirely converted to Christianity. Of the entire population, the late Governor estimates that there may not be more than a thousand professedly heathen natives remaining. From being one of the most ferocious, warlike, and revengeful of the heathen tribes, they have been changed into a quiet, industrious, friendly, and even devout people.

The useful arts of life—agriculture and commerce—have made considerable progress among them; and property, once valued by the measure of a few hatchets, has become as well understood, and as capable of ready conversion, as in many countries whose civilization dates from a remote period.

And these marvellous changes in the character and condition of this nation have been wrought within the period of a single generation. The first convert to Christianity was baptized in the year 1825. The translation of the Holy Scripture was commenced in 1828. A printing-press and water-mill were introduced in 1830. These changes have been accomplished by agencies employed by England, under the guiding hand of its heavenly Father; and "first and foremost" among those agencies, according to the testimony of the late Governor of the Island, and of Bishop Selwyn, is that of the Church Missionary Society.

As further results of this mighty work, the islands of New Zealand, which no foreigner could once approach in safety, have become, according to the remark of Sir George Grey, by the benign influence of Christian missionaries, without the aid of arms, or any other of the usual means by which all barbarous countries have been acquired, a valuable dependency of Great Britain.

"Christianity," said Governor Hobson, in the year 1840, "has rendered New Zealand a safe residence for Europeans, which it was not formerly, and it will ere long be peopled by white men."

That prediction has been verified. The European settlements are already divided into six distinct provinces, inhabited by a population of 35,000 souls, and comprising numerous detached farms and factories, for various purposes of commerce, where Europeans dwell in safety, without protection, surrounded by an athletic race, their competitors in the pursuit of wealth—once an irascible, revengeful nation of cannibals.

The conversion of the natives to Christianity being now almost wholly accomplished, the time has arrived when the transition from a missionary to a permanent ecclesiastical state must commence.—*Presbyterian*.

PROGRESS OF THE GOSPEL IN FRANCE.

From the letter of a special correspondent published in the August Number of the *News of the Churches*, we rejoice to learn that notwithstanding many vexatious acts of annoyance on the part of officials, evangelical religion continues to make progress in France. The correspondent to whose letter we refer says:—

Progress bears full proportion to opportunity,—progress, not noisy and sudden, but silent and steady like the summer-tide. Within the last few years whole villages have renounced Popery. In Auvergne a number of English miners from Cornwall have of late been engaged to conduct a profitable mining enterprise. They belonged, for the most part, to the Wesleyan church, and in the exercise of that missionary spirit, for which the denomination to which they belong has from the

beginning, en distinguished, these Christian miners soon began to converse with their French fellow-labourers about the gospel. The consequence has been that forty families have bidden farewell to Romanism, and the whole mining village is enjoying at this hour a revival from heaven. I myself have remarked that congregations which I saw only five years since, have within that short period considerably more than doubled their numbers.

I have been delighted to find one feature of a reviving religion noticeable in other countries beginning to display itself in this country; I refer to the promotion of young men's Christian associations. There are already twenty-five of these scattered over France, and maintaining a regular correspondence with each other. They are increasing every month, and promise to be productive of incalculable benefit. The Sabbath-school system is also beginning to be appreciated. Thirty-two years ago the first Sabbath-school in Paris was opened by Mr. Frederick Monod; not long since his eloquent brother Adolphe addressed 4000 Sabbath-school children in the Oratoire; and, indeed, one of the numerous band of ministers connected with the Oratoire—Mentandon—has his entire time occupied with the care of the young.

In the important French city from which I now write, we have a remarkable instance of the steady progress of the gospel. There are about 9000 Germans in Lyons. An evangelical minister has lately been obtained to labour among them. He began with eight hearers; he has now 200 in regular attendance on his ministry. But the labours of Mr. Tysch are the most remarkable. He is about to build a new church that will accommodate 1000 or 1200 persons; his present place of worship having become inconveniently small, though it so happens that architectural improvements have been decreed by the authorities that require it to be pulled down. Around this place of worship, at a greater or less distance, there are eight missionary chapels, which are the centre of evangelistic efforts for the districts in which they respectively stand. Along with two beloved Christian friends from Scotland, I visited one of these last night, with the view of witnessing a work-evening service; we were conducted into a back court, then up lofty stairs and along winding passages, when of a sudden, to our agreeable surprise, there opened before us a large hall, very plain, but clean, and well lighted with oil-lamps, and with a neat little pulpit at the extremity. The hall was excellently filled with working men in blouses, soldiers, women tastefully but humbly dressed, perhaps amounting in all to seventy. The meeting not many months since began with four persons, and I learned that with one exception, all of them had not long before been Romanists. After the usual services were ended, I addressed the people for nearly twenty minutes in English, Mr. Tysch interpreting, and never, I am sure, did I speak to a more attentive people. After the beautiful French hymn had been sung, with that pathos which is so characteristic of Protestant worship in France, many of the people came up, and taking me warmly by the hand, thanked me for what I had spoken. I liked to be thus received by the tough soldier and bloused *ouvrier*. O that the message may have received an equal welcome! This message is what France needs; and when the gospel has once revolutionised France, she will need no other revolution. How often did I feel this as, passing in a journey of several hundred miles amid vine-covered mountains, acacia hedges, blooming pomegranates and ocalanders and all other beauties of an August in the south of France, the thought constantly arose to damp the enjoyment that this great and beautiful land was so under the triple curse of Romanism, infidelity, and indifference! The only way by which France is to find true liberty, is by taking back the true religion which she cast away from her on the fatal St Bartholomew's eve.

STATE OF THE CHURCH IN HOLLAND.

The following extract from a letter in the *News of the Churches*, will no doubt, tend to awaken a prayerful interest in the present position and future prospects of the once famous church in Holland:—

The rationalist party is evidently increasing in courage and boldness as it progresses. Already has the Provincial Synod of North Holland removed all the ancient landmarks, and virtually proclaimed that there exists no test or standard by which to prove the orthodoxy of candidates for the holy ministry. Whilst this leaves the decision in every case in the hands of the candidate himself, provision is made in the newly-proposed formula, which has been signed previous to ordination, for advancing one step further, and thus completing the circle of defection from the faith once held so dear and maintained so steadfastly by the church of Holland. As stated in my last, it vests the power taken from the confessions in the church courts. Whilst professing to give unlimited freedom from the tyranny of law, it covertly hands over the aspirant for office to the tender mercies of a judge who is bound by nothing but his own inspirations of truth and duty. Should this proposal be adopted, and there is every likelihood that it will, unless events interfere, the impossibility of excluding unfaithful ministers will be followed by the possibility of excluding faithful ones. The power taken from the dead confession, being transferred to the living Synod, would undoubtedly be used by that body, as at present constituted, first to protect error, then to discourage truth, and ultimately to cast it out.

Hitherto, it must be confessed, the policy of the rationalists has triumphed. It has been bold, unscrupulous, and daring. Whilst damaging itself, no doubt, by wounding the sensibilities of some, it possesses, on the other hand, the force derived from unity of object, and unity of mind internally among those who prosecute it. It is the policy of men who know what they wish, and avow it openly. Its boldness is in fact both its weakness and its strength,—its weakness, by shocking and alienating those who sympathise indeed with its principle, but shrink from accepting its fruits; and its strength, in giving concentration and unity to those who are neither scared by a full inward consciousness, or by a full public avowal both of its principle and its fruits. Whether its weakness or strength shall prove the predominating element depends of course on the yet unknown and unspoken mind of the community. It evidently, however, bears the character of a policy which is either hastening on to victory, or preparing for a signal and unexpected overthrow.

I wish I could say that the evangelical or orthodox party presented the same united front and uncompromising attitude as their opponents. But it is not so. The two principles of cure, the medical and the judicial, of which I spoke in a former letter, remain as yet unreconciled, and the two parties representing them remain at the same distance from each other, as before. The harmonious union of these two principles and these two parties might, humanly speaking, effect the salvation of the Church of Holland. But notwithstanding all that has been spoken and written on either side, I cannot see that an approach to reconciliation has yet been made. It is true that those who advocate the medical method and expect deliverance from the unfaithful preaching of the gospel by each in his own sphere, do not propose that the confessions should be set aside and all discipline abolished. Nor have those who take the opposite side the courage to maintain that the confession should be used as a strict code of law on which to judge and cast out all who differ from it in subordinate doctrines. But then, if slighter deviations are permitted, who is to adjudicate on the more and less which is to form the

basis of such opposite conclusions as the rejection or admission of a minister? It seems to me if the two parties, instead of dwelling on the great benefits and blessings to be derived from the application of their respective principles, would address themselves simply to the resolution of the above problem, and show how they could be practically harmonized, they would take a mighty step in advance towards the attainment of their common object. As it is, however, they stand aloof from each other—at least any attempted advances on the side of the party of discipline, have been respectfully rejected by the other, who are afraid that, if they were once involved in the exercise of judicial procedure, they would be hurried along by a necessary consequence to acts implying an entire sacrifice of favourite principle. I have spoken to individuals belonging to both these parties on the unspeakable importance of their fusion, and have asked if they did not think that such a thing was possible, at least if an attempt were made to come to mutual understanding, there being nothing really antagonistic in the contrasted principles, which are both founded on truth, and the only difficulty lying in their joint and harmonious application. The invariable answer I got from both sides was, that such a fusion was impossible. I believe that some obstacles exist in the position and antecedents of the parties themselves, but I cannot but think if the principles they represent were reconciled, the parties would dissolve and melt into one, whilst the history of their separate existence would be speedily forgotten.

The case as it now stands presents a problem of great interest to Christendom in general; and whatsoever should be found able to provide for it a satisfactory solution, founded on broad principles of universal application, would confer a great benefit not only on the Church of Holland, but on the church at large throughout the world. How, for example, discipline is to be restored to a congregation fallen away in whole or in part from the faith and practice of the gospel, so as neither to give ground for the charge of unfaithfulness on the one hand, nor of useless severity on the other. The process has been often gone through practically, with success, under judicious guidance. But what are the principles on which it ought to be conducted? Preaching, and at least incipient discipline, are both necessary; the creative power of love, and the repressing hand of justice, must both come into play. But where is the point of junction? On what reflective principle does an instructive sound sense combine them? Time may furnish the answer, and perhaps, through the Church of Holland, to the other churches.

THE MARTYRDOM OF ARCHBISHOP CRANMER.

The following morning was dark and cheerless, and the rain fell heavily. Cranmer's time was come, and he was led forth to St. Mary's Church. Clothed in coarse and squalid garments, and walking between two friars, the Primate of all England passed through the streets on his way to that spot where his two beloved friends, Ridley and Latimer, had been burnt as martyrs to the faith not many months before.

But first, probably according to the arrangement of that morning, to shelter his persecutors from the inclemency of the weather, the sermon was to be preached, and his expected recantation to be made in St. Mary's Church. Notwithstanding the meanness of his apparel, the mild gravity of that sorrowful countenance, and the long white beard of the venerable Archbishop, touched the hearts of the spectators with sincere commiseration, as he was led to a lofty platform which had been raised opposite the pulpit, that he might be seen by every one. There he knelt down and continued for a short time in silent

prayer, while the tears fell fast from his eyes.—Dr. Cole preached the sermon, and spoke of the prisoner as the chief leader in that heresy which had infected the religion of the whole country.—But we cannot dwell on the sermon, and the false and cruel accusations it contained, and the heartless address to the victim of that wicked and savage creed which is typified in Scripture as an abandoned woman, drunken with the blood of the saints, and with the blood of the martyrs of Jesus. During the whole of that sermon, Cranmer stood the very image of sorrow, the ears streaming down his venerable face; but he stood in meek and patient quietness, only at the times he raised his eyes towards Heaven, then, as if overcome by shame, fixed them on the ground. When the preacher called upon the congregation to pray for the prisoner, every one knelt down and prayed for him, even as they had all wept with him when they saw him weeping.

Cranmer knelt down with them and prayed in silence. When he rose up from his knees, after thanking the people for their prayers, he said, 'I will now pray for myself, as I could best choose for my own comfort, and say the prayer word for word as I have written it.' When that affecting prayer was ended, he knelt down again and repeated the Lord's Prayer, and the people kneeling with him and uniting their voices with his in that solemn prayer. And now all listened in breathless attention to the address, which they had been anxiously waiting to hear. 'Every man, good people,' he began by saying, 'at the time of his death, is desirous of giving some good exhortation, that others may remember it after he is gone, and be the better thereby. So I beseech God to grant me grace, that I may speak something at this my departing, whereby God may be glorified and you edified;' for some time he continued to speak, but still the public recantation, which the Romanists expected to hear from his lips, had not been spoken. He had carefully and wisely reserved for the close of his address the recantation, not of that pure scriptural faith, which he had so long held, and so long laboured to advance and to preach, but the full, plain, and explicit renunciation of that recantation which he had written and signed; and he added, 'forasmuch as my hand offended in writing contrary to my heart, therefore my hand shall first be punished; for if I may come to the fire it shall first be burned; and as for the Pope, I refuse him as Christ's enemy and Antichrist, with all his false doctrine.'

We may easily picture to ourselves the general effect produced by these words, on that large and mixed assembly; the brief pause of mute astonishment, the murmured expression of satisfaction and thankfulness in some, and the loud and savage taunts and reproaches of those who were now utterly disconcerted and baffled. At the very climax of their success, as they thought, their triumph had suddenly received its death-blow. In answer to the angry reproaches of Lord Williams, who, with several other persons of note, had attended by order of the Queen, to preside at the execution, Cranmer said, 'Alas! my Lord, I have been a man that all my life loved plainness, and never dissented till now against the truth, which I am most sorry for, and I cannot better play the Christian man than by speaking the truth, as I now do. I say, therefore, that I believe concerning the sacrament, as I have taught in my book against the late Bishop of Winchester.' The violent clamour of the Romish party was here outrageous, and Cranmer was hurried away to the spot where he was to die. As he went along he was assailed unceasingly by the bitter taunts and the insulting remonstrances of the Romish priests, especially of De Villa Garcia. But nothing could disturb or trouble him now. His agony of grief was at an end; calmly and even cheerfully he gazed around him, with looks of kindness on his mild expressive countenance; calmly and with unshrinking fortitude he endured the dreadful

flames. True to his word, he held his right hand over the raging fire; there he steadily kept it, except when once, for a moment, he raised it to wipe his face. His left hand was constantly pointed upwards, and his eyes raised towards Heaven, while he cried, 'Lord Jesus, receive my spirit.' At times, indeed, he fixed them on his burning right hand, exclaiming, 'Oh this unworthy hand!' Thus he stood motionless, enabled, doubtless, by divine strength, to master the strong agonies of bodily pain, and to possess that wonderful power of self-command which he manifested to the end. The fire burnt rapidly and furiously, and his happy spirit was soon set free from its mortal prison-house. His heart was found afterwards among the ashes unconsumed."—*Taylor's Memorials of English Martyrs.*

INFLUENCE OF MOTHERS.

We are accustomed to speak of the achievements of such men as Bacon, Hall, Newton, Dwight, Edwards, and a host of like renown, without duly appreciating the world's indebtedness to their gifted and faithful mothers. That maternal influence had much to do in preparing them for spheres of extensive usefulness, is evident from such facts as the following:

Bishop Hall acknowledged maternal agency in the formation of his own character, and on one occasion wrote of his mother, "How often have I blessed the memory of those divine passages of experimental divinity which I have heard from her mouth! What day did she pass without a large task of private devotion, whence she would still come forth with a countenance of undissembled mortification? Never any lips have read to me such feeling lectures of piety, neither have I known any soul that more accurately practiced them than her own."

John Quincy Adams once paid the following tribute to his mother:—"It is due to gratitude and nature that I should acknowledge and avow that, such as I have been, whatever it is, and such as I hope to be in all futurity, must be ascribed, under Providence, to the precepts and example of my mother."

The following very interesting testimony of the Rev. Richard Knill is quoted at length:—"I have a vivid recollection of the effect of maternal influence. My honoured mother was a religious woman, and she watched over and instructed me as pious mothers are accustomed to do. Alas! I often forgot her admonitions; but in my most thoughtless days I never lost the impression which her holy example has made on my mind. After spending a large portion of my life in foreign lands, I returned again to visit my native village. Both my parents died while I was in Russia, and their house is now occupied by my brother. The furniture remains just the same as when I was a boy; and at night I was accommodated with the same bed on which I had often slept before, but my busy thoughts would not let me sleep. I was thinking how God had led me through the journey of life. At last the light of the morning darted through the little window, and then my eye caught a sight of the spot where my sainted mother, forty years before, took me by the hand and said, 'Come, my dear, kneel down with me, and I will go to prayer.' This completely overcame me. I seemed to hear the very tones of her voice; I recollected some of her expressions; and I burst into tears, and arose from my bed and fell upon my knees just on the spot where my mother knelt, and thanked God that I had once a praying mother. And, O! every parent could feel what I felt then, I am sure they would pray with their children, as well as pray for them."

Equally to the point and touching is the following incident in the life of Dr. Todd, as related by himself. His mother was deprived of her reason when he was a child; and referring to this he says:—"I can recollect that when a

child I was standing at the open window, at the close of a lovely summer's day. The large, red sun was just sinking away behind the western hills; the sky was gold and purple commingled, the winds were sleeping, and a soft, solemn stillness seemed to hang over the earth. I was watching the sun as he sent his yellow rays through the trees, and felt a kind of awe, though I knew not wherefore. Just then my mother came to me. She was raving with frenzy; for reason had long since left its throne, and her a victim of madness. She came up to me wild with insanity. I pointed to the glorious sun in the west, and in a moment she was calm. She took my little hands within hers and told me that 'the great God made the sun, the stars, the world—everything; that he it was who made her little boy, and gave him an immortal spirit; that yonder sun, and the green fields, and the world itself will one day be burned up; but that the spirit of her child will then be alive, for he must live when heaven and earth are gone; that he must pray to the great God, and love him, and serve him for ever.' She let go my hands—madness returned—she hurried away. I stood with my eyes filled with tears, and my little bosom heaving with emotions which I could not have described; but I can never forget the impressions which that conversation of my poor mother left upon me. O! what a blessing it would have been, had the inscrutable providence of God given me a mother who would have repeated these instructions, accompanied by her prayers, through all the days of my childhood! But, 'even so Father; for so it seemeth good in thy sight.'"

The influence of Cowper's mother upon his character may be learned from the following expression of filial affection which he wrote to Lady Hasketh on the receipt of his mother's picture:—"I had rather possess my mother's picture than the richest jewel in the British crown; for I loved her with an affection that her death, fifty years since, has not the least abated." And he penned the following lines on that occasion:

"My mother! when I learned that thou wast dead,

Say, wast thou conscious of the tears I shed?
Hovered thy spirit o'er thy sorrowing son,
Wretch even then, life's journey just begun?
Perhaps though gav'st me, though unfelt, a kiss,
Perhaps a tear, if souls can weep in bliss,
Ah, that maternal smile! it answers, 'Yea!'"
—*Exchange Paper.*

A THOUGHT FOR SABBATH SCHOOL TEACHERS.

Upon the advantages of studying botany for the farmer, the speaker said that the wild growth of all lands indicate the quality and value of the soil and sub-soil."

This sentence is from the report of an address at a late agricultural meeting. It strikes us as suggestive of a thought that teachers may ponder with advantage. In many of our Sunday-schools, children of both sexes are found, the "wild growth" of whose nature is by no means a pleasant spectacle to the moral cultivator. But suppose he should study it with a view to shape the method of his husbandry by it? It may then become an interesting and profitable subject of investigation.

There is, for example, a strong natural passion in one of his class for adventure and bold enterprise. Suppose we contrive to set before him the real greatness and glory of a struggle for truth and right. There is real heroism in this "good fight of faith." There is stirring adventure in the path of him who "counts all things but loss for the excellency of the knowledge of Christ Jesus our Lord." No truer bravery was ever seen or sung than that of apostles and martyrs. No more brilliant victory was ever achieved than that of the man who rules his own spirit.

Suppose, on the other hand, a meek and quiet spirit is indicated as the natural growth of the soil,—and there are such spirits which, even before the work of regeneration, seem to have “less of earth in them than heaven.” It may not be needful to stimulate such a soil to secure a more rank vegetation, but it may be quite important to encourage the growth of active and energetic virtues, which are quite consistent with that meekness and gentleness, which might otherwise degenerate unto indolence and pusillanimity.

There may be indications of a bad and intractable soil, in which to attempt to sow good seed seems almost a waste of time. Perhaps a peculiar implement is needed to grub up the fallow-ground, and the wise husbandman will not spare time or pains till he finds or makes it, and by its skilful use, prepares the ground for casting in the seed. An extra hour of instruction, or reproof, or admonition; a timely visit, or other exhibition of human kindness or Christian love, may have a softening influence upon a very hard heart and open furrows into which the incorruptible seed may be cast with every promise of germinating.

We could easily pursue these analogies, but a thoughtful teacher can do it without help from us, and probably much better than with it.—*Exchange Paper.*

SELECTIONS FOR THE YOUNG.

I.—THE POWER OF A BAD HABIT.

A Sabbath-school teacher going one day to inquire after an absent scholar, went into a chandler's shop, where a man partly drunk was buying a piece of tobacco. The shopkeeper tore a leaf from an old Bible, and was about to wrap the tobacco in it. “Excuse me, sir,” said the man, “I should be glad if you would put the tobacco in another piece of paper for I cannot bear to see the Bible used so.”

Such a remark from such a man surprised the by-standers, and the Sabbath-school teacher asked how it was that he, who professed so much outward respect for the Word of God, was not trying to live according to its pure and holy precepts. “I know your meaning,” said the lover of rum and tobacco, “I am sensible of what I am doing, and where I am going; I know it as well as you can tell me; but,” he continued with terrible emphasis, and bouncing his fist upon the counter, “I love the drink, and the drink I will have.”

In spite of conscience, in spite of reason, in spite of the Bible, in spite of friends, in spite of every effort to save him, this man will go down to a drunkard's grave. The appetite for strong drink has got hold of him, and will drag him to ruin. Let the young men and the boys,—for I am sorry to say there are such,—who are just beginning to drink and to smoke, mark this well. Now you may save yourselves. Now you can take a stand, and resist these habits. Now you can conquer. Wait a little, delay a little, tamper with the glass and the cigar, and they will gain the mastery over you, and you are lost. The power of habit is stronger than the strongest chain. The Scripture says, “Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.” “Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright: at the last it biteth like a serpent, and stingeth like an adder.”—*Child's Paper.*

II.—“IT IS TRUE, AND IT MAKES ME GLAD.”

A rich Gentleman of Silesia imbibed a bitter hatred against Christianity. The conversation of bad men, the reading of infidel books, and the sinful pleasures which he loved, led him to believe that the Bible was untrue, and religion a delusion.

One day, when he was walking over his grounds, he heard the sweet voice of a child reading aloud. He followed the sound, and saw a little girl, with a book in her hand, sitting on a low stool at her cottage door. Her eyes were filled with tears.

“Why do you weep? are you not well, my dear?” asked the gentleman, in a kind tone, as he walked towards her.

“O yes,” she replied, smiling through her tears, “but I weep because I am happy, so happy!”

“How can you weep, if you are so happy?” said the gentleman, surprised.

“Because I have been reading about the Lord Jesus Christ, and I love him so much.”

“Why do you love him so much? He has been dead a long time; he can do you no good.”

“No, sir, he is not dead; he lives in heaven.”

“And even if this were true, what benefit is it to you? If he could help you, he would give money to your mother that she might buy you better clothes.” It was easy to perceive by the little girl's dress that she belonged to a very poor family.

“I do not wish for money, sir; but the Lord Jesus Christ will take me one day to himself in heaven.”

“It is your mother, or some such person, who makes you believe this?”

“No, no,” said the child, earnestly, “it is true, and I am glad!” These simple replies, and this happiness in poverty, struck forcibly the gentleman's mind. He gave the child some money for her mother, and went away. But he could not forget what she had said to him. It seemed very strange to him, that such a little girl should love the Saviour, and that the thought of his love should make her so happy; for he felt that she had spoken as she felt. He tried to account for it, but he could not.

On his return home, he was serious and thoughtful. He began to imagine that there was, perhaps, after all, a reality in religion. About a week afterwards, he heard the church bells ring; and learnt that it was for the children's festival. There was to be a sermon preached to them. He thought he would go and hear it. The minister delivered a touching discourse on the text—

“Have ye never read, Out of the mouth of babes and sucklings thou has perfected praise?”—(Matt. xxi. 16.) That discourse deeply affected and convinced the gentleman. He could no longer doubt and disbelieve. He felt then, as he had never felt before. The question which the persecutor Saul addressed to Jesus on the way to Damascus, “Lord, what wilt thou have me to do?” arose in his heart; and from that time the name of the Saviour—a name which he could not hear formerly without contempt, became to him infinitely dear and precious.

That gentleman marches now faithfully under the holy banner of Jesus Christ. He can echo now the saying of the little girl, “It is true, and it makes me glad.”—*Ch. of Eng. Sab. Scholar's Magazine.*

SOLUTION OF DOCTRINAL DIFFICULTIES.

A world of difficulty and of theological controversy might be saved, if the mind, instead of employing itself upon particular points, could be conducted at once to the grand source of the solution of all difficulties. Many have difficulties about the doctrine of election; or the sovereignty of God; or the terms of reconciliation to God. Those difficulties seem to inhere only in the intellect; and it is natural to think that verbal explanations may remove them. But, as they result from the blindness that is in the heart, the only effectual way to remove them is to secure the removal of that blindness. This remark may have illumination in the recorded experience of Dr. Merle D'Aubigne, historian of the Reformation. When a student in Germany, he was

perplexed with doubts, and applied to an old and experienced teacher with a detail of the difficulties of which he wished a solution. The teacher refused to touch them, saying, “Were I to rid you of these, others would come. There is a shorter way of annihilating them. Let Christ be really to you the Son of God, the Saviour, and the Author of eternal life, and the light of Christ will disperse your darkness, and the Spirit of Christ will lead you into all truth.” The inquirer says:—

“He had shown me the way, I saw it to be right. But it was hard to follow it. But afterwards, when studying the Epistle to the Ephesians with two others, we came to that passage—‘Now unto him that is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us,’ &c; the expression, ‘exceeding abundantly,’ he says fell upon his spirit like a new revelation. They all knelt in prayer, and their supplication, deep and thrilling, penetrated the heavens. ‘When I arose in the room,’ he says, ‘I felt as if my wings were renewed like the eagles.’ From that time, I comprehended that my own syllogisms and efforts were of no avail; and that Christ was able to do all by the power that worketh in us. The habitual attitude of my soul was to lie at the foot of the cross.” The experience of D'Aubigne in this case has been the experience of thousands.

For the solution of all our difficulties, Christ offers himself through his spirit, as our effectual teacher, who shall lead us into all truth. He says: “I am the way, the truth, and the life.” He is the teacher of the truth in that he is the life. In giving us divine life, he opens a light upon the soul which dispels its darkness. His Spirit is the living soul of the whole system of Christian truth. Christianity is not simply a doctrine, or a theory, or a habit. It is a life; and its doctrine comes effectually to the mind, only as it comes along with the life. And life comes only from Christ's Spirit of life. It is the law of the Spirit of life in Christ, that sets us free from the law of sin and death. Life only can produce life, as it is fire that kindles fire. The transformation of the soul, and with it the true enlightening of the mind, is by “the power that worketh in us” The soul that receives Christ, receives him as a sun, throwing light over the new creation. The Spirit, in now-creating the soul, fixes its attention upon Christ, and sheds abroad the glory of Christ.—He first prepares the heart for the discovery of Christ, and then makes that discovery open upon the mind as a rising sun. The preparation consists in convincing the mind of its sin and misery. After this conviction comes the discovery of the work of Christ in its true glory.

The work, then, of solving difficulties of doctrine, is properly a work done upon the heart by the Spirit of God. It does not follow from this that ministers should never attempt the solution of doctrinal difficulties; but rather that they should attempt it in a way to direct the sinner to the true source of all effectual relief and satisfaction in such perplexities.—*Paritan Recorder.*

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