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A. H. H. H.

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, FEBRUARY, 1854.

No. 4.

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LINES BY MILTON IN HIS OLD AGE.

Lately discovered and first Published in the Recent Oxford Edition of the Poet's Works.

I am old and blind!
Men point at me as smitten by God's frown,
Afflicted and deserted of my mind,—
Yet I am not cast down.

I am weak yet strong—
I murmur not that I no longer see;
Poor, old, and helpless, I the more belong,
Father Supreme, to Thee!

O merciful One!
When men are farthest then Thou art most near;
When friends pass by—my weakness shun—
Thy chariot I hear.

Thy glorious face
Is leaping toward me, and its holy light
Shines in upon my lonely dwelling-place,
And there is no more night.

On my bonded knee
I recognize thy purpose, clearly shown—
My vision thou hast dimmed that I may see
Thyself, Thyself alone.

I have naught to fear:
This darkness is the shadow of thy wing,—
Beneath it I am almost sacred—here
Can come no evil thing.

Oh, I seem to stand
Trembling where foot of mortal ne'er hath been,
Wrapped in the radiance of thy sinless laud,
Which eye hath never seen.

Visions come and go,
Shapes of resplendent beauty round me throng,
From angel lips I seem to hear the flow
Of soft and holy song.

It is nothing now,
When heaven is opening on my sightless eyes,
When airs from Paradise refresh my brow,
The earth in darkness lies.

In a purer clime
My being fills with rapture—waves of thought
Roll in upon my spirit—trains sublime
Break over me unsought.

Give me now my lyre!
I feel the stirrings of a gift divine,
Within this bosom glows unceasing fire
Lit by no skill of mine.

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 Jan'y
1. For the Ministers' Widows' and Orphans' Fund, on the 3rd Sabbath of April.

PRESBYTERY OF TORONTO.

The next ordinary meeting will take place in Toronto, on Wednesday, 22nd February, at 11 o'clock, A. M.

T. WIGHTMAN, Pres. Clerk.

PRESBYTERY OF BROCKVILLE.

The Presbytery of Brockville will hold its next ordinary, in Prescott, on the first Tuesday of February, 1854, at 11 o'clock, A. M.

JOHN McMURRAY, Pres. Clerk.

PRESBYTERY OF COBOURG.

The next meeting of Presbytery is appointed to be held at Cobourg, on the first Tuesday of February, at 11 o'clock, A. M.

J. W. SMITH, Pres. Clerk.

The following Missionary Meetings will be held during the month of February:—

Cobourg, Monday.....	6th February.
Cold Springs, Tuesday.....	7th "
Baltimore, Wednesday.....	8th "
Grafton and Colborne, Thursday.....	9th "
Bowmanville, Monday.....	13th "
Enniskillen, Tuesday.....	14th "
Cartwright, Wednesday.....	15th "
Manvers, Thursday.....	16th "

SCHEME OF MISSIONARY MEETINGS IN THE PRESBYTERY OF TORONTO, FEBRUARY, 1854.

1ST DIVISION.

Knox's Church Toronto, Monday, 6th February.
Second congregation, do., Tuesday, 7th February.
Fisherville and York Mills, Wednesday, 8th February.
Bradford and W. Gwillimbury Monday 13th Feb.
Innisfil and Barrie, Tuesday, 14th February.
Oro and Orillia, Wednesday, 15th February.
Vaughan and King, Monday, 20th February.
Committee—Dr. Burns, Dr. Willis, Mr. Irvine, Mr. Reid, Mr. Wightman and Mr. Lowrie. Mr. Reid, Convener.

2ND DIVISION.

Oakville, Monday, 6th February
Acton and Boston, Tuesday, 7th February.
Norval and Union, Wednesday, 8th February.
Chingacousy, Thursday, 9th February.
Streetsville, Friday, 10th February.
Caledon and Erin, Tuesday, 14th February.
Committee—Messrs. Uro, Holmes, Alexander, Nisbet, and McLachlan. Mr. Uro, Convener.

3RD DIVISION.

Markham, Monday 6th February.
Brock, Tuesday, 7th February.
Reach, Wednesday, 8th February.
Thorah, Thursday, 9th February.
Eldon, Friday, 10th February.
Whitby, Tuesday, 14th February.
Committee—Messrs. Boyd, Mitchell, and Gray, along with Mr. Meldrum. Mr. Boyd Convener.

The Minister in charge of each particular Congregation will be expected to make the necessary arrangements, as to the hour, the mode of conducting the meeting, &c., and communicate, in due time, with the convener of Committee.

N.B.—Attention is specially called to the changes which it has been found necessary to adopt in the scheme.

PRESBYTERY OF HAMILTON.

This Presbytery met on the 10th ult. The following matters occupied the attention of the Presbytery. The Rev. Mr. Lindsey, of Ayr, tendered his resignation of the pastoral charge of the congregation at Ayr. The Presbytery appointed a Deputation to visit the Congregation, and to adopt such measures for promoting edification as they might find suitable.

The Presbytery sustained a call from Nassagaweya, in favour of the Rev. A. J. McAuley, and appointed his induction to take place on the 8th February.

The Presbytery appointed a meeting at Brantford, on the 25th ult., for the purpose of organizing the congregation, and moderating in a call to a minister.

The Rev. Mr. McKay was received as a Preacher, and was appointed to labour for a time in the Queen's Bush.

Mr. Nicholson was appointed to labour in the meantime in Puslinch. Several earnest calls for missionary service were before the Presbytery, which could not be complied with in consequence of the lack of labourers.

The Presbytery conferred with a young man who desired to study for the ministry, and expressed their full satisfaction with him.

Several matters were deferred until the next ordinary meeting, which is to take place at Hamilton on the second Tuesday of April, at 3 o'clock, P. M.

PRESBYTERY OF LONDON.

The Presbytery of London met on the second Wednesday of January. The following is a short account of the more important parts of the business transacted by the court:—

Several deputations having been appointed at a previous meeting, to visit certain congregations, and confer with their sessions and deacons' courts, relative to a deficiency in their ministers' salaries, these deputations, with one exception, reported the success of their visits, and stated that they had good ground for believing, that the delinquency which had occasioned their appointment, would be guarded against in the future.

The regular quarterly financial returns were given in, and read, from all the congregations within the bounds, with the exception of St. Thomas, Sarnia, Chatham, and Amherstburgh.

At the request of Mr. W. Blain, student of Divinity, his trials for licensure were transferred from the Presbytery of London to the Presbytery of Cobourg.

Notice was given of the arrival of the Rev. James H. McNaughton, preacher, from the Free Church of Scotland, and the extract minute containing his appointment by the Colonial Committee, to the Canadian field, and to the Presbytery of London, was laid on the table. It was also stated, that Mr. McNaughton had, from the date of his arrival to the present time, been supplying the vacant congregation of Sarnia.

The note with reference to certain clauses of the Confession of Faith, sent down by the Synod for the consideration of Presbyteries, was taken up, and after lengthened consideration, approved of. The Presbytery agreed to recommend to the Synod, that a reference to the said note be inserted in the Formula.

The Presbytery agreed to remind their respective congregations, of the duty of contributing for the support of the College, and to urge those congregations that may not yet have sent in their annual contribution for the present year, to do so before the close of the session.

The following arrangements were made for the supply of vacant congregations and mission stations:—

Of the three missionaries at the disposal of the Presbytery, Mr. McNaughton was appointed for two weeks to Bosanquet, and afterward to Saugeen. Mr. Kedeay to Tilbury, and other stations in the Chatham district, and Mr. Brown to Dunwich.

The great number of stations, and the limited supply of missionaries, rendered it necessary to draw a large amount of missionary service from members of Presbytery.

Thamesford was thus provided for—to be supplied by Mr. Graham, on the third Sabbath of January; by Mr. Allan, on the second Sabbath of February; by Mr. McKenzie, on the second

Sabbath of March; by Mr. Tolmie, on the second Sabbath of April; by Mr. McDiarmid, on the fourth Sabbath of April, and by Mr. Ball, on the first Sabbath of May.

Mr. Wallace was appointed to preach at Dorchester, on the 22nd of January, and Mr. Scott to give two Sabbath afternoon services, at times to be fixed by himself.

Mr. McKenzie, Mr. McMillan, and Mr. Sutherland, were appointed to give each a Sabbath to Fingal, before the next ordinary meeting of Presbytery.

Mr. Graham was appointed to give three weeks to Sarnia, and Mr. Ross to give two weeks to Kincardine and Ashfield.

Mr. McMillan and Mr. Sutherland were appointed to organize the congregation, and ordain elders, at Danwich; and Mr. King, with the assistance of some of his western brethren, to perform the same duties at Howard.

Arrangements were made for missionary meetings being held in all the congregations within the bounds of the Presbytery, and at all the mission stations, excepting those that could not conveniently be reached; and collections were appointed to be taken up at all these meetings, in behalf of the Home Mission Fund.

Mr. L. McPherson and Mr. Scott were appointed to dispense the ordinance of the Lord's Supper at Bosanquet, on the third Sabbath (the 19th) of February.

JOHN SCOTT, Pres. Cler.

THE FEAR OF THE LORD.

"Be thou in the fear of the Lord all the day long."—Prov. xxiii. 17.

Fear, in its usual acceptation, is a feeling common to man and the lower animals, which disposes them to avoid evil or danger, either real or imaginary; but the fear of the Lord is peculiar to the rational creation, and is of two kinds, *slavish* and *filial*. *Slavish* fear arises from an inward sense of guilt, and of a desert of punishment because of sin. It was this fear which made Felix tremble while Paul was preaching. It is a fear that is necessarily accompanied with "torment," because it is associated with inadequate or mistaken views of the character of God—with an apprehension of His justice, without a corresponding view of His mercy through the one Mediator Christ Jesus—with the idea of God as ready to punish, and not as ready to pardon; and thus it is incompatible with true love to God, for "perfect love casteth out this fear." *Filial* fear is of a different nature. It is a holy affection imparted by the Spirit of God, and includes profound reverence for the character of God—solemn awe under His authority—delight and satisfaction in the contemplation of His perfections—devout sense of obligation to submit to His will in all things, and a disposition to walk so as to please Him. It is that state of heart towards God, which His children entertain when they are adopted into His family, and taught to cry "Abba, Father!"—when his love is shed abroad in their hearts by the Holy Spirit being given to them—when supreme regard to God's authority and law takes possession of their hearts, and submission to the one, and conformity to the other, become the desire of their lives. But there is yet another consideration that enters into our idea of what is included in the fear of the Lord. It is a consciousness of being always under the watchful eye of God as the searcher of hearts, the witness of our actions, and our righteous Judge; and hence its existence in the heart affords the strongest of all inducements to walk before God in holiness and righteousness.

When we consider what is implied in the injunction, "Be thou in the fear of the Lord," it seems to be this:—that we are to cultivate the habit of contemplating God's excellencies, prerogatives, and claims upon us; and our relations, obligations, and accountability to Him—and also

the habit of feeling all these in our hearts. It does not imply that we are to dread Him as a hard and tyrannical master, to tremble before him as an angry and inexorable judge, or to regard Him with terror as an enemy; but it implies that we are to seek the attainment of that state of mind and heart in which we shall be satisfied with God and with His claims, as set before us in his word—be at peace with Him through our Lord Jesus Christ—love Him as our reconciled Father, and serve Him with the spirit of obedient children. "Be thou in the fear of the Lord."

But this habit of mind and heart, when once attained, must never be lost—"Be thou in the fear of the Lord all the day long." Cultivate it in the morning, at noon, at night; yea, "fear God and sin not, commune with your own heart upon your bed." Listen to the Psalmist, "I remember thee upon my bed, and meditate on thee in the night watches." "All the day long"—in every piece of business, employment or labor—in buying or selling, planting or building, sowing or reaping—at no time and in no circumstances seek to escape from this fear of God, or to banish it from your heart. God's eye is ever upon you, and you must study to bear this ever in mind. But methinks, I hear some one, unused to the Saviour's yoke, expressing dissatisfaction with the terms of this injunction and saying, "What! is there to be no interruption to this ceaseless remembrance of God—no respite to the mind from a consciousness of this strict surveillance—no hours of release from that watchfulness and circumspection of conduct which the cultivation of this fear implies?"

"May I not, during hours of business or recreation, sink the remembrance of these sacred responsibilities—take a little liberty to strike a good bargain, though to the disadvantage of another, or to indulge myself in a little worldly pleasure, though contrary to the views of the precise?" Most assuredly no! "be thou in the fear of the Lord all the day long." The person who looks upon it as a task, a grievance, an irksome thing, to be daily and hourly under the influence of this fear, gives evidence of possessing a heart *not right* with God. The commands of God are not grievous to a right-hearted man. Christ's yoke is easy, and his burden light to all his true disciples; and every desire to cast off the fear of God, or to escape from its influence, for a short time, or under any circumstances, is a symptom of a state of heart altogether unsuitable for the children of God. It is the absence of this from the heart, and the consequent want of its influence upon the conduct, that stamps the character of the enemies of God; while it is by the existence of this fear in the heart, and its influence every day and "all the day long," that the people of God advance from one degree of grace unto another, and become conformed to the image of Jesus Christ. O! let us beware of casting off the fear of the Lord, even for a single hour! Let us rather pray God to put it more and more into our hearts, that we may become partakers of the blessings and privileges promised to those that fear Him!

ZAZA.

THE BIBLE.

NO. II.

From looking at the characteristics of the Bible, which so clearly attest it to have been of "the operation of God," let us turn to look at the benefits it hath conferred.

Having considered what God has "wrought" in the Bible, let us advance to a consideration of what God hath wrought by it:—

1. The Bible is the *strengtheners of the human intellect*. Man has a deathless spirit encased within the earthly house of his tabernacle. The inspiration of the Almighty hath given him understanding. The faculties of that understand-

ing the Bible develops. It supplies subjects fitted in the highest degree to increase their vigor and to widen their range. It lifts from earth and the insignificant objects that crowd it, confinement to which tends to dwarf and shrivel up the mind—and bears it forward to an eternity where everything is vast and lofty. It presents objects the most glorious—subjects the most interesting—events the most exciting—objects, subjects, and events, in all of which we are personally involved. There is food for all the powers of the mind—argument for the reason—poetry for the imagination—and, facts for the memory. The character and government of the Divine Being—the present position and future destiny of the human soul—the nature and awards of the unseen state—a book containing information on such matters as these, is surely well fitted to stimulate our dormant faculties, and furnish for them the most nutritious aliment. And has it not, in point of fact, been found to hold true, that where the Bible is circulated and read, mind is active; whereas, on the other hand, where the Bible is absent, mind has lain in a stagnant state? Contemplate the *ancient heathen*. Left to the light of nature the eyes of their understanding were darkened.

With the exception of a few eminent philosophers, who, like stray meteors shot athwart the gloom, darkness covered the earth, and gross darkness the people. And amongst *modern heathen*, does the picture differ? There is every thing in the gods they worship, and the services in which they engage, to produce mental stagnation. Is lying prostrate before a senseless quadruped, a loathsome reptile, or a shapeless block, calculated to elevate and expand the mind? Will the going through a tedious round of meaningless ceremonies have this effect? Point to any great literary character in India, China, Burhna, or Japan, or to any works of great literary merit that have issued from their presses. The attempt is fruitless. Throughout the realms of Heathenism mind is eclipsed. And what of those periods and places in which the candle of the Lord has been hid beneath a bushel? We wend our way up the stream of time to the *middle ages*. The word of God is bound. Instead of having free course, it is immured within monasteries. The precious parchments are removed far from the public eye; and what is the result? An arrest is laid on the wheels of human progress. Intellectual effort is unknown. Men's minds are at a stand. If withdrawn at all from the dissipating pleasure of the tournament and the chase, or the brainless enthusiasm of the crusades, it was only to listen to idle tales, or to be occupied in discussing the most trivial questions. In so far as the achievement of any important discovery is concerned, or the adding anything worth speaking of to the sum of human knowledge, these thousand years are a blank, as well as a blot on the page of history. And why so? Just because the Bible was a spring shut up, a fountain sealed. Soon as the water of life began to flow, the wheels on which the rust of centuries had gathered, began to revolve. The world was in motion. We turn to those centuries where that system, which prevailed during the dark ages, is still rampant, and what do we meet with? The same mental stagnation.—Glimpse at Spain, Mexico, Italy, the South and West of Ireland, and the lower section of our Province. Is it in such a soil that genius flourishes—that intellectual giants are produced—that science, literature, and the Arts, make progress? Is it from such sources that the prominent authors of the day come forth, and those works with whose fame the world rings? Behold me, my friends, the men of loftiest intellect have been invariably *Bible men*. Witness, for example, Isaac Newton, Francis Bacon, Robert Boyle, and, to come down to our own day, Thomas Chalmers. And when we contemplate the triumphs of mental effort with which the age we live in is crowned; and consider that all these

are traceable directly or indirectly to the impetus imparted to the human mind by the best of books, we are constrained to exclaim, "what hath God wrought!"

2. The Bible is the *refiner of the human feelings*. Wherever the Bible is not, we look in vain for that tender sensibility—that exquisite delicacy—that beaming benevolence which lend such a charm to the character of their possessor. The victims of Paganism, of Mahometanism, or of false forms of Christianity, have their feelings as well as their faculties benumbed. Their ideas being sensual, their feelings are almost necessarily selfish. In most instances they are past feeling, and given over to lasciviousness, to work all uncleanness with greediness. Those social relations in which such scope is supplied for the play of the finer feelings of our nature, are, to a large extent, unknown. In none, save "the lands of the Bible," is the marriage tie respected, and woman assigned her rightful position in the social scale. The relation of *husband and wife* is unrecognised wherever idols are worshipped, and the ersect waves. If there be any thing wearing the semblance of marriage, it is based on martial conquest, or mere mercenary exchange. The woman is made in life the menial of the man, and at death suffers martyrdom for his sake. Her duty is to serve at his table; her destiny is, to expire on his pile. In no regions unless by the Bible, do we discover woman promoted to higher privileges than in Greece and Rome, during the days of their ancient glory. And yet we in vain look for that refinement of feeling, and those social graces which mark the Christian wife. Her charms were prostituted to the basest purposes. Instead of the ornament of a meek and quiet spirit, there was too much of the character of her whose feet go down to death, and whose steps take hold on hell. The Bible is the grand elevator of the female sex. None, therefore, should be more hearty in the work of Bible circulation, than those represented by the faithful few, who were "last at the cross and first at the sepulchre." "The Bible has an appropriate place for woman: a place for which she is fitted, and in which she shines. It does indeed exclude her from the corruption of the camp and the debates of the forum. It does not invite her to the professor's chair, nor conduct her to the bar, nor make her welcome to the pulpit, nor admit her to the place of magistracy. It bids her beware how she overleaps the delicacy of her sex, and listens to the doctrines of effeminate debaters, or becomes the dupe of modern reformers and fashionable Journalists. It claims not for her the right of suffrage, nor any immunity by which she may usurp authority over the man. And yet it gives her her throne, for she is the queen of the domestic circle. It is the bosom of her family. It is the heart of her husband and children. It is the supremacy in all that interesting domain where love, and tenderness, and refinement of thought and feeling preside"—(*G. Spring*.) What holds good in regard to the relation of husband and wife, holds equally good in regard to the relation of *parent and child*. The Bible legislates for the one as well as the other. *Home*, that sweet word around which cluster so many hallowed associations, finds no place in the vocabularies of those people who know not the joyful sound. The delights of the domestic circle—those nameless sources of gratification which spring out of the bosom of filial and parental love, to them are unknown. The first of Romans contains a faithful picture of their state. "Disobedient to parents—without natural affection—implacable—unmerciful." Visit the banks of the Tiber, we see a Roman Emperor poisoning his own mother, and Seneca, one of the strictest of ancient moralists, acting as his abettor and advocate. Visit the banks of the Ganges, we see parents plunging their healthy children beneath its sacred waters, and children abandoning their superannuated parents, to be

devoured by crocodiles, or scorched by the sun. The Bible gives laws to the fireside—draws out, refines and ennobles those feelings which centre there. It says to children, "Obey your parents in the Lord, for this is right." It says to parents, "Provoke not your children to wrath, but bring them up," &c. And what are those hospitals for the sick which dot the surface of Christian lands—those asylums for the insane, the blind, the deaf and dumb—those churches and schools for the benefit of the destitute—those philanthropic schemes which are being carried out for the social and spiritual amelioration of the human family. What are these but so many practical proofs of the tendency of the Bible, to stir the emotions of the human heart—to refine and intensify those benevolent feelings which find harbourage there—and surely the contemplation of such practical results is well fitted to *inspire the language before us, "what hath God wrought!"*

R. F. B.

ON PRIVATE JUDGMENT.

No. I.

Being Notes of the introductory Lecture delivered before the Montreal Young Men's Christian Association, by the Rev. D. Fraser, A. M., December, 1853.

Whatever may be the fault of our treatment, no thoughtful mind will deny, that the theme announced is reasonable. Many questions in literature, many problems in science, many disputes in politics and history, may remain unsolved for scores of years, without detriment to the essential interests of mankind. But the liberty of the individual human spirit to think and to decide, on its own responsibility; cannot remain a matter of indifference, and must not be questioned in our enlightened community, without eliciting a prompt and resolute vindication. It is well, and very needful, to assert the right of free discussion, for without this, our civil liberties are not worth a ten years' purchase. But free discussion itself is a thing of naught, or a thing of mockery, without the associated liberty of individual thought and judgment, in regard to all truths presented by reason or by revelation to the mind.

The term "private judgment" is perhaps hackneyed. But the subject is not often fairly discussed, or justly understood. I altogether mistake the character of the epoch in which we live, and the circumstances in which Protestant Christians are placed, if we are not summoned by the events of the time, and the course of its vehement controversies, gravely to review the whole subject of individual right and responsibility in regard to truth, to sweep away mis-statements and misapprehensions, and satisfy our minds respecting the solid grounds on which the principle of private judgment claims to be maintained. Are we in so serious a matter as the reception of truth, blindly to follow a dictation—or may every one demand to be fully persuaded in his own mind?

Such is the question, and the latter alternative expresses, in a manner, what is commonly termed "private judgment." It is right that we afford some explicit definition before we proceed further—and therefore we say—that *negatively*, the principle of private judgment denies the right of any man or men to dictate what you shall believe, simply because of such dictation.—Then viewed *positively*, it imports your duty and privilege, to be fully persuaded in your mind, and to believe nothing until you are satisfied that it is true.

Starting from this definition or explanation, I ask your attention to three views of this important principle, which I seek to develop and defend, to wit—the *necessity of private judgment*—the *right of private judgment*—and the *responsibility of private judgment*. And in course of

this discussion, any objections which we know to be urged against our views, we shall endeavour honestly to meet.

1. *The necessity of private judgment.* Every healthy human mind must exercise its own power of discrimination, estimate, decision, on whatever subject comes, through any channel of information, within its ken. And no authority whatever can overbear the conclusions of the mind. You may coerce—you may either persuade or terrify a man to say after you as you dictate, but his true belief must follow the conclusion, or indeed must be the conclusion of his own mind. Mark, that here we do not take into account at all the sufficiency or insufficiency of the grounds on which the individual judgment proceeds. But that, in whatever way men arrive at their convictions, these convictions must be their own—either growing up within them, or accepted by them, not forced upon them from without.

The dogma that bears most severely on private judgment, is the papist one of the Church's infallibility. But even this cannot annul it.—There remains one leading question, which the individual judgment must decide—namely, *whether one may safely shut the eyes of his soul and trust himself blindfold to the guidance of the church; in other words, he must judge that the church of Rome is the church of Christ—that this church of Rome is infallible in her teaching—and that any and every one of her priests infallibly expresses the church's infallibility.* For, alas! if the individual priest should not be duly consecrated according to the doctrine of "Intention," or if he delivers merely his own private judgment of what is the church's belief, you are thrown back on this question—why, should you, in a matter of infinite moment, surrender your own private judgment—to the private judgment of another man!

Thus does the necessity of individual decision cling to man every where. So that if he gives himself up to the dictation of another, it must be because he judges that other to be as trustworthy as he claims, or as infallible as he arrogates to himself to be.

II. From these brief observations on the necessity, I advance to speak of the right of private judgment. And it is incumbent on all who love the interests of truth, the rights of conscience, and the liberties of man, to affirm and vindicate the exercise of individual judgment against all who impugn it; or to express all under two comprehensive categories, against all civil coercion, and ecclesiastical dictation.

1. *Against the coercion of civil governments.* There exists no right in the state, represented by the Sovereign, or the Parliament, or the vote of the people, to impose a belief on the individual subject or citizen. And in especial, the application of any force, or any other argument indeed, save logic and persuasion, in order to produce conformity, is at once unjust, inexpedient, and even absurd. Governments are no more likely than individuals to ascertain and hold the very truth. And when it is said that it is the duty of the magistrates to constrain subjects only to the truth, the question returns, who is the judge of truth? and as each ruler will judge his own system to be the true, this is but a circuitous path to the same assumption, that the ruler or government may dictate belief, and enforce it by pains and penalties.

Now apart from the gross injustice, it is abundantly evident that such coercion is utterly inexpedient, and has never accomplished its designs. History demonstrates, that the uniformity sought cannot thus be obtained—that men are only rendered more positive in their own convictions, and that when pains and penalties are resorted to, the fortitude of individuals will always be found prepared to endure whatever the bigotry of governments may please to inflict. Besides which, the whole attempt so to win the assent of human minds, is a palpable absurdity.

Coercion can never make a man believe the dogma, and system of dogmas in support of which it is applied. And if it makes him say that he believes it—when he does not, all that the coercion effects is, to make him a liar and hypocrite, in order to preserve him from being a heretic—in other words, it debauches his conscience, under the pretext of saving his soul. We protest therefore, in the name of truth and conscience, against all invocation of civil power, to enforce on individual minds any system of belief whatever, be it true or false. We will have as much argument, as much demonstration or persuasion as you please, but no invasion of our mental liberty.

2. But the great enemy of private judgment has been not so much civil coercion, as overbearing ecclesiastical dictation. And indeed, Governments in their attacks on this right, have been most commonly incited by the zeal of a priesthood, who find it easier to persecute heretics, than to refute their heresy.

It must be understood, that we do not plead against all ecclesiastical authority. But we deny that authority and dictation which crushes the sacred principle of individuality. Church despotism merges the individual in the mass, and prescribes accordingly.

Legitimate church authority affirms and enforces the claims of truth, but maintains for the individual man the unabridged and unpunished exercise of his own mind and conscience.—Church despotism requires, that each man shall bind himself blindfold to follow the teachings of a visible church or rather Priesthood. Scripture on the contrary demands that each man shall examine for himself, the teachings delivered to him—and try the spirits, whether they be of God.

The proposition, that we must take our beliefs on trust from the dictation of others, is, to say the least, not self-evident. It must be proved to us. It must be submitted to that very private judgment, which it hates, and must adduce for support those very Scriptures which it tell us, we are incompetent to understand. And if it be proved, it remains still to be shown, who is to us the proper spokesman of such high authority, and how we shall be sure that he, the individual, is a faithful spokesman, and that we, as individuals, rightly and fully apprehend what he speaks.

It has been said indeed, with great confidence, that this is just the liberty which man has—to choose the teacher he will follow—but not to sift the doctrine he is to believe. We are diligently told by certain insidious writers, to enquire, not *what* has God revealed, but *whom* has God commissioned to teach. One would think, the instance of the Bereans might suffice to rebuke this theory. A commissioned Apostle came to them, but the noble Bereans took care to examine his doctrines, by the pre-existing Scriptures. "They searched the Scriptures daily, whether these things were so; therefore many of them believed." But apart from this—the question—who is the right Teacher, is just as difficult of solution by private judgment, as the question—which is the true doctrine? If a man be incompetent for the latter he is equally incompetent for the former. "The reasoning," as an excellent living author has remarked, "is about as good as that of a father who should say to his child—'Though it is true you are not competent to say what is fit for you to learn, and therefore cannot select for yourself a school, yet you are perfectly welcome to choose your schoolmaster.'" If this is to be a *bona fide* exercise of judgment at all, the search for a teacher will be quite as arduous as the search for truth. There is no celestial stamp upon the Teacher's forehead, or any voice from heaven to authenticate his claims. We must examine his pretensions either by the tenor of his doctrines, or by a lengthened historical investigation into the ro-

ality and value of that apostolic descent on which he rests his immenso authority.

Moreover, in the present state of christendom, which, it may be asked, is the more hopeful inquiry for a private individual—What saith the Scripture?—or which, of all the religious teachers who claim my attention, makes the most rightful pretensions to instruct me in the truth?—I at the same time neither inquiring, nor being permitted to inquire, *what* that truth is!

Sometimes, the ecclesiastical claim is presented in another form. You are told, that the Bible indeed may be a book of excellent statutes, but the Church must be a judge upon the bench to decide cases, to expound or lay down the law. But this analogy, from the imperfection of human statutes and tribunals, we refuse to receive as bearing at all on the question—how a divine revelation may be interpreted. In regard to the tribunal, the analogy is at fault. The judges on the bench do not claim to be infallible—their judgments vary—and it is almost amusing to hear an argument for the certainty of the Church's decisions, brought from the proverbial uncertainty of human law. Farther, the judges on the bench can produce their commission from the Queen, and all faithful subjects at once recognize their authority. But the gentlemen of the robe and tonsure produce to us nothing but their own pretensions, which will not bear the light of historical inquiry. The chief fallacy, however, in this entire allegation, lies in arguing from the confused laws of man, to the perfect Word of God. The former undergo frequent change. One statute is enacted, and another repealed. And as they stand in the statute book, they are too often false in expression, and ambiguous in sense.—But no change and no imperfection can be predicated of the divine revelation. It requires study, caution, prayer—but it is a calumny, to represent it as unintelligible, or dangerous to the people at large. The law of man is imperfect; but "the law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple."

From no quarter then, and under no argument, do we admit any legitimate invasion of that which we call the right of private judgment, the right of every human being to examine and decide for himself, on his own responsibility to the God of truth. We do not say that the State has nothing to do with religion (quite the reverse); but, that the State has no right to impose on an individual subject or citizen, any belief which does not commend itself to his own mind and conscience. We do not say that the Church has no authority to teach, or that there does not exist a regular and apostolic ministry (quite the reverse); but the Church has no right to arrogate infallibility, or to overbear with her dictations the sacred independence of the individual Christian mind.

(To be continued.)

NOTES ON SABBATH-SCHOOL LESSONS

First Quarter—Second Month.

No. 5. Gen. xix. 15—29. *Sodom and Gomorrah destroyed.* These cities doomed to ruin because of sin. In the midst of Judgment God remembers mercy.—Ministry of angels Heb. 1. 14. Notice the power as well as goodness of God in delivering his people—No time to be lost in seeking salvation—weakness of Lot in begging a refuge in Zoar—Condescension of God—Sodom spared till Lot leaves.—Good men like electric rods, preserve even wicked cities from God's anger. Destruction of Sodom and Gomorrah a warning to the impenitent. Ps. 11. 6—Lot's wife turned into a pillar of salt—Danger of apostasy—Relationship to good men ensures not salvation—Deliverance of Lot in answer to Abraham's prayer—Friends and relations should pray for one another.

No. 6. Gen. xxii. 1, 14. *Isaac presented in So-*

crifice—Temptation abraham's trial—Many things rendered the trial of Abraham's faith exceedingly painful—a son, the only son of his mother, a beloved son, the child of promise, to be sacrificed by his own father—Abraham is willing to obey—Proof of his faith and love—God's love in giving Christ his only and beloved son—Mount Moriah, afterwards site of temple—Issac's question, where is the lamb, shews that he had been taught the necessity of atonement—Parents should teach their children this—Substitute provided—So God has provided a substitute for us—Christ has been wounded for our transgressions—Mercy of God commemorated by name, "Jehovah Jireh," the Lord will provide—all should likewise retain memory of Divine goodness.

No. 7. Gen. xxv. 27, 34. *Esau selling his birthright.* Esau and Jacob given in answer to prayer, v. 21—Esau apparently of a strong and Jacob of a weak constitution, but God makes the weak to confound the mighty, 1 Cor. i. 26. The name Esau, signifies "finished;" Jacob a "supplanter."—Esau the favorite of his father, and Jacob of his mother.—Danger of undue partiality on the part of parents.—Esau faint, probably from hard toil.—Few toil earnestly for spiritual things.—Esau, at the point of death, sells his birthright for a mess of pottage.—So sinners forfeit eternal inheritance for short-lived, sensual gratification.—The birthright included spiritual as well as temporal blessings. Jacob, therefore, seeks a valuable object, but by unjustifiable means.—Esau found no place for repentance.—In like manner, sinners who die in their sins perish without hope. Spiritual blessings ought not to be trifled with.

No. 8. Gen. xxviii. 10, 22.—*Jacob at Bethel.* Beersheba signifies the well of the oath, Gen. xxvi.—about forty miles north, of Jerusalem.—Haran in Mesopotamia.—Jacob flees from Esau, with the blessing of his parents.—Hard lodging contrasted with his former comforts.—Vision of ladder with angels.—Christ, the way of communication between heaven and earth, John i. 51. Covenant renewed.—Promise of temporal inheritance, numerous posterity.—The incarnation of Christ, and calling of the Gentiles.—Memorial erected.—Bethel, signifies house of God—Jacob's vow.—Duty of contributing of our substance to the service of God.

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

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

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, FEBRUARY, 1854.

THE RECORD.—In looking over our publishing book, we find not a few who are several years in arrears. We trust such parties will remit as soon as possible. Accounts will be sent to some who are in arrears, and subscribers in the city of Toronto will probably be called upon in the course of next month.

FALSE VIEWS OF CHRISTIAN LIBERALITY.

There are few professing Christians who will not admit that it is their duty to give of their worldly substance to the cause of Christ. But very many have altogether inadequate views of their obligations in this respect, and of the scriptural standard, according to which they should regulate their conduct. This is most painfully felt by all who are called upon to bring before their brethren the various claims connected with the advancement of the Redeemer's kingdom, and to solicit their contributions and free-will offerings. Some give, not at all from principle, or a sense of duty, but merely to please the collector, or to escape his solicitations. Some give, just because it is customary or fashionable, and the standard which regulates their contributions, is not the importance or magnitude of the object presented to them, nor their own individual ability, but simply what others have contributed. They do not take a serious view of the magnitude and real importance of the claim which is brought before them; they do not endeavour to find out their duty from the word of God; they do not ask how much they can bestow; they simply cast their eye over the names and contributions previously put down, and think that they have done all that can be required of them, if they do not fall below the ordinary rate of contribution. Now this is altogether a wrong mode of procedure. We ought to bear in mind that we are God's stewards, that the substance in our possession is not our own, but God's, entrusted to our keeping, and to be used for the advancement of his cause, and the promotion of his glory. We ought to remember, that if we are what we profess to be, the true followers of the Lord Jesus Christ, we owe even our ourselves unto the Lord. And having freely received, we should freely give. If no exact rule is laid down in the New Testament, there are at least principles set forth, which may guide us in this, and in every other part of duty; and there are also examples for our imitation. We have an example of principle and practice in Zaccheus the publican. We find him, not with a view to obtain the notice and applause of his fellow creatures, but under the solemn consciousness that he had to do with God, saying, "behold, Lord, the half of my goods I give to the poor." We have an example in the churches of Macedonia. They were not opulent or prosperous in a worldly point of view, but involved in poverty, and exposed to great trials. But we find them giving according to their power, "yea, and beyond their power," and doing this, not by constraint, but willingly; not from solicitation, but of their own accord, or rather, from the constraining influence of the love of Christ, to whom they had first given themselves. We need a like spirit to prevail amongst us. We need to feel more deeply our obligations to the Saviour, who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich. We need a revival in our own hearts, and in our congregations. Then, as in the case of the Macedonian churches, would men, having first given them-

selves to the Lord, give freely, according to their ability, for the furtherance of the Redeemer's cause and kingdom.

Unquestionably, Christians in general have much to learn in regard to the grace of liberality. They appropriate a part of their substance to their own personal or domestic expenses, but leave the cause of God to mere accident. And sometimes they may have nothing to give, when some most important object urgently requires their aid. Systematic benevolence we regard as not only in various respects the best, but really as a positive duty. We should set apart a portion for the Lord—a portion according to our ability—a portion not as small as we can decently make it, but as large as our circumstances will allow. And undoubtedly, such a portion laid out for God, and bestowed in the exercise of a wise discrimination on the various objects connected with the advancement of the Redeemer's kingdom, would prove the best of all investments, and yield the best return. For the things of the world on which many lavish their wealth, all perish with the using. Children, for whom others lay up wealth, are more frequently injured than benefited by what they inherit from their parents. Accumulated property may be lost in a thousand ways. But what we devote to the cause of Christ, in the exercise of faith and love, may be made instrumental in communicating the true riches to many poor helpless sons of Adam, and may bring a large, yea an everlasting revenue of glory to our God and Saviour.

ARRIVAL OF A MISSIONARY.—Rev. Mr. Milne, sent out by the Colonial Committee, has lately arrived, and is now in the Presbytery of Montreal. We understand there is a probability of several missionaries in the spring.

THE MARRIAGE LAW.

We have received from the Clerk of the Peace of the County of Perth, a copy of a letter addressed by him, to the editor of the *Perth County News*. In this letter the writer refers to the present state of the Law in regard to the celebration of marriages, and suggests several questions in regard to the consequences of non-compliance with the present law. We have little anxiety as to many of the points referred to by the author of this letter. Indeed, if we remember rightly, a deputation of our Church waited, some years ago, on a gentleman not only eminent as a counsel, but occupying a high place in the government at that time, to obtain information in regard to the marriage law, and the result of the interview was quite satisfactory. But still we are of opinion that the marriage law, and the law in regard to the registration of baptisms, marriages and funerals, cannot be too soon altered. Indeed we never knew a more bungling piece of legislation than the act of 1849. It speaks of ministers being "authorized by law to baptize, marry, or perform the funeral service in Upper Canada"—authority which many evan-

gollal churches would not be disposed to recognize. In another part of the act it is provided, that if no minister of any particular denomination be resident within a *reasonable* distance of any settlement, then the duty of registration shall devolve on the Township Clerk. Now, what is a *reasonable* distance? or who is to decide whether the distance be reasonable or not? So far as statistical information is concerned, the act would be of very little use. The subject, however, is a most important one, to which we trust the attention of Parliament will soon be directed, with the view of having a proper system of registration established. Until a new marriage act is passed, marriages celebrated by ministers should be registered with the Clerk of the Peace in each county. We trust, however, that the whole matter will soon be put on a better and more satisfactory footing, and that without discountenancing the religious solemnities, connected with the celebration of marriage, the invidious distinctions at present existing between ministers of different churches, will be removed.

REV. DR. DUFF'S VISIT TO CANADA.

Although no direct intelligence has been received by the Committee appointed to transmit the Synod's invitation to Dr. Duff, we have lately learned, on good authority, that Dr. Duff, who, it appears, is to visit the United States this winter, may be expected in Canada about the beginning of summer. When authentic information is received, we shall communicate it to our readers, together with the arrangements that may be made by the Synod's Committee for making the visit of this distinguished missionary as useful as possible to the Church at large. Not only has Dr. Duff been highly honored as a missionary in India, he has also been instrumental in exciting throughout Scotland, and indeed in some measure throughout England and Ireland also, an active interest in the cause of Missions. If permitted, in the providence of God, to visit us, may he be the means of reviving and arousing our Church, and stirring up an ardent zeal for the progress of the Redeemer's kingdom.

REV. JOHN BLACK.—We have great pleasure in announcing that Mr. Black arrived safely at the Red River Settlement, on the 14th November. His journey was difficult and tedious. On the last day of his journey, he walked on foot the greater part of forty miles. Things had gone on prosperously on the whole during his absence. There had been, however, a good deal of sickness, and five deaths had occurred in his little flock. We hope to be able, in our next number, to lay before our readers a brief account of Mr. Black's journey, which he promises to send. May God who has conducted him through difficulties and dangers, countenance and bless him in his work.

CALL.—The united congregations of Barrie, Ianisfil, and Essa, have joined in a harmonious call to the Rev. R. McKenzie, who lately arrived from Ireland.

INAUGURATION OF THE PRESBYTERIAN COLLEGE, BELFAST, IRELAND, BY THE REV. MERLE D'AUBIGNE, D.D., OF GENEVA.

The result of much unpleasant discussion and legal litigation, in the matter of the Magee Bequest, has been the erection of a Theological Seminary at Belfast, and arrangements are in progress for the erection of another at Londonderry. The erection of the latter is deemed by the brethren of the Free Church in Scotland, as essential to the prosperity of the Irish Assembly.

The Belfast College, now completed, is a most beautiful structure, finished in the handsomest architectural style, with beautifully executed specimens of sculpture in front. The busts of several of the venerable and distinguished Fathers of the Presbyterian Church in Ireland—such as those of Drs. Cooke, Morgan, and Edgar, are among the ornaments which decorate and embellish the front of the noble fabric.

It is situated in immediate proximity to the Queen's College, and is spacious enough to accommodate the whole faculty when lecturing simultaneously, with one large Common Hall, capable of holding at least 1500 to 2000 persons.

The building is an ornament to Belfast—indeed to Ulster.

The opening and inauguration of this Theological Institute, took place on Monday the 5th of December. The event forms an epoch in the history of the Presbyterian Church of Ireland, and is replete with interest to many of our Canadian readers. We regret that we are unable to give Dr. D'Aubigne's brilliant address on the auspicious occasion. It has appeared in several of the Irish papers, and has been copied pretty fully into some of the Scottish journals also.—The inaugural address was delivered in the Fishwick Place Church, (Dr. Morgan's). The immense building was literally crowded to the door, and a great number of the nobility, gentry, and clergy of Ulster, were in attendance.

The services were commenced by the Moderator of the Irish Assembly singing the 100th Psalm, and reading the 2nd chapter of Paul's second epistle to Timothy, and offering up prayer. Dr. Cooke, the Dean of Residence, Q. C., then introduced the distinguished D'Aubigne, who delivered a most beautiful and eloquent address, full of evangelical power and holy fervour.

Of the distinguished noblemen and gentlemen who collected on the occasion, we notice the Earl of Roden, Lord Viscount Masarene and Ferrard, the Mayor of Belfast, General Thomas, Richard Davidson, M. P., William Kirk, M. P., &c. &c., and the collection, including sale of tickets, amounted to a *thousand pounds*, sterling.

It is worthy of gratitude on the part of the Irish Assembly, that the Lord has been smiling on her educational as well as her missionary efforts in the Redeemer's cause, both at home and abroad, and we congratulate that church on the possession of so many large-hearted members, resident in Belfast, who have, on this and on other occasions, given such signal proof of their Christian liberality.

NOTICE TO PRESBYTERIES.—We would remind Presbyteries that they will be expected to report to the Synod, at its next meeting, on the proposed note, with reference to certain passages in the Confession of Faith, bearing on the duty of the civil magistrate. The following are the terms of the proposed note:—

"The Synod, in declaring their adherence, as they now again do to the Confession of Faith, as approved by the General Assembly of the Church of Scotland, in the year 1647, hereby declare, that they do not understand the passages relating to the duty of the civil magistrate, as teaching or sanctioning an Erastian control of the Church by the civil magistrate, or the persecution of individuals for conscience sake—principles which the Synod heartily disclaim, as inconsistent with the liberty wherewith Christ hath made his people free, opposed to the spirit and terms of the said Confession, and repudiated by the Church in her purest and best times."

INDUCTION.—The induction of the Rev. William Meldrum took place at Vaughan, on Wednesday, 11th ult. The Rev. W. Reid preached and presided, and Dr. Burns addressed the minister and people.

SOIREE—BRADFORD.—A Soiree was held at Bradford on the evening of Wednesday the 18th ult. The chief object was to obtain a Library for the Sabbath School connected with Rev. Mr. Lowry's congregation. Addresses were delivered by T. McConkey, Esq., Chairman, Rev. T. Lowry, Rev. Dr. Burns, A. McMaster, Esq., and Rev. W. Reid. The attendance was very large, and the meeting was pervaded by a harmonious, social, and christian spirit.

We call the attention of readers to the advertisement of "The Rev. Doctor Reid's History of the Presbyterian Church of Ireland." The late Dr. Reid was well known as a scholar and a historian. The work before us cost him his life. Though Her Majesty the Queen has graciously endowed his widow with a pension of £100 per annum, for life, still the executors of her late lamented husband felt it due to her and the family, to republish the work in its present form, and especially as the Dr. had made large pecuniary sacrifices in procuring the material of which his history is composed. Dr. Reid was a most laborious student, and worked almost till the last moment of his life. He had occasion to visit Edinburgh, for the purpose of consulting some manuscript in the Advocate's Library.—While there, he was taken ill of bilious fever, to which he was subject, in consequence of intense application to study. He was induced to visit his friend and admirer, Lord Mackenzie, under whose hospitable roof he died, leaving a volume, a sentence, a word, half finished!

Dr. Killen is his successor in Belfast College, and is one of the able champions, who, in 1839, conducted, with such triumphant success, the controversy between Prelacy and Presbytery in the city of Londonderry. A limited number of copies will be forwarded in spring to subscribers, through Rev. R. Irvine, or T. Maclear, of this city.

TOKENS OF ESTEEM.

REV. G. SMELLIE.—The members and adherents of the Presbyterian Church of Canada, in Elora, lately presented the Rev. George Smellie of Fergus, with a sum of money amounting to upwards of £15, in addition to their stated support of the ministry, "as an acknowledgment of his attention to them, in making arrangements to preach regularly in their Village every alternate Sabbath afternoon."

REV. JOHN SCOTT.—The Rev. J. Scott was presented with a Horse, by that part of his congregation residing in the Township of Westminster, and those of his congregation residing in London, presented him with a very handsome Buggy, as a new year's gift; both being tokens of esteem, for his unwearied labors and pastoral visitations amongst them.

OTONABEE.—The Rev. F. Andrews was lately presented by his people with a Horse, while the young men connected with the congregation, gave him a substantial gift as a token of their attachment to him as their Pastor, and of their appreciation of his pastoral services.

The people of Otonabee, we may mention, have decided that there shall be no Tavern for the sale of intoxicating drinks in the Township—a decision which, we have reason to believe is, in no small degree, owing to the lectures and efforts of Mr. Andrews.

ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

OPENING OF THE VAUDOIS CHURCH AT TURIN.—The new Church at Turin was lately opened for divine service, according to the ritual of the Waldenses. Many were present at the services, which were conducted in Italian in the morning, and in French in the afternoon. The adherents of the Evangelical Faith are now numerous in Turin.

DEATH OF THE REV. DR. WARDLAW.—This venerable and highly esteemed minister died in Glasgow on the 17th December, within five days of seventy-five years of age. He was brought up in connexion with the Secession Church, but on the eve of being licensed, he avowed his preference for congregationalism, and in 1803 was ordained in North Albion street, chapel where he laboured for about twenty years, when he and his congregation removed to the splendid chapel which they had built in West George street. Dr. Wardlaw's ministry was useful and honored.—And he was highly esteemed not only by his own people but by all who knew him, while his writings made him well known and highly respected throughout the entire christian world.

CHRISTIAN LIBERALITY.—Mr. Peto, M. P. has placed £2000 annually at the disposal of the Baptist Missionary Society for the next seven years.

TRANSLATION OF DR. MCGILVEAY.—The Presbytery of Glasgow have agreed to translate Dr. McGilveay to Gilcolmston, Aberdeen. His congregation opposed the translation, which was also opposed by several members of Presbytery.

PROTESTANT MEETINGS.—The Scottish Reformation Society, and also the Glasgow Protestant Laymen's Association, lately held their annual meetings, which were numerously attended. Several ministers of the gospel delivered able and rousing addresses on the subject of Popery. During the past year Dr. Dill has visited 85 different Towns in Scotland, in about 50 of which Protestant Associations have been formed.

ARRIVAL OF DR. CAIRNS AND THE OTHER MINISTERS IN AUSTRALIA.—Dr. Cairns, his family, and the ministers who accompanied him arrived safely in Melbourne on the 19th September.—Although they made their voyage in the *Hurricane*, it was on the whole a pleasant and agreeable one. Addresses were presented to Dr. Cairns and the other ministers by the crew and passengers on their arrival at Melbourne. During the voyage worship was regularly conducted, and various means used for promoting the social comfort, as well as the moral and spiritual improvement of those on board. A cast iron church is to be sent out from Glasgow for Dr. Cairns and his congregation in Melbourne. May these devoted missionaries enjoy the presence and blessing of the Great Head of the church.

NATIONAL EDUCATION.—The subject of National Education continues to occupy public attention. There is the prospect of ultimate agreement between the Free and United Presbyterian Churches as to the mode of reforming and extending the parish schools.

SCOTTISH RIGHTS.—The second great meeting in connection with the association for the vindication of Scottish Rights was lately held in the city of Glasgow. The Earl of Eglinton, Sir Archibald Alison, Mr. Campbell of Tillichewan and a number of other leading men were present.

MEDICAL MISSIONARY SOCIETY.—At a late meeting of the Edinburgh Medical Missionary Society, an eloquent and closely reasoned address was delivered by Professor Miller on "the Physiology of the Sabbath." Prof. Miller, showed that the appropriate rest of the Sabbath was not the rest of sleep, or of total inaction, but the better rest which is enjoyed in seeking God and holding communion with him.

ROMISH PRESBYTERIANISM.—The Romanists in their Almanac for 1851, while they give full titles to the Romish Prelates, call the Bishops of the Established Church of England "utular" Bishops.

LORD PALMERSTON.—Lord Palmerston who lately withdrew from Lord Aberdeen's cabinet, has again assumed his office of Home Secretary.

RUSSIA AND TURKEY.—Several conflicts have recently taken place between these powers, which have turned out rather unfavourably to the Turks, who lost a number of their ships in the engagement at Sinope. Active preparations are being made both by the Russians and Turks. The latter are organizing a regiment of Christians (Cossacks). Attempts are still being made to avert a general war, which, however, is expected.

RUSSIA AND PERSIA.—A treaty has been ratified between Russia and Persia. Persia was expected to attack Bagdad.

REFORMATION OF JUVENILE CRIMINALS.—A conference was lately held at Birmingham, to consider the measures necessary to be adopted for the establishment of preventive and reformatory schools for young criminals. Among those present were the Earl of Shaftesbury, the Earl of Harrowby, Lord Calthrope, the Baron de Bode, Hon. Arthur Kinnaird, M. P., &c. &c. Resolutions were unanimously adopted for the creation of powers for sending children convicted of crime or habitual vagrancy to reformatory establishments, for sufficient time for their reformation or industrial training. A public meeting was held after the conference, attended by 3000 persons.

REV. MR. MILNE, OF CALCUTTA.—It is reported that Mr. Milne, in consequence of the urgent advice of his medical advisers is, to return from Calcutta.

DEATH OF REV. MR. JAY.—The death of this well-known and highly esteemed minister took place lately at Bath. He was in his 85th year. His "Morning and Evening Exercises" are well-known, and deservedly prized by the christian community. May God raise up useful and honored ministers in the room of these whom he is removing.

REV. S. WARD.—The Rev. Mr. Ward, the colored minister from Toronto, preached an able and eloquent discourse in Free St. John's church, on the forenoon of Sabbath last. At the close of the services, Dr. Roxburgh intimated that a collection would be made on behalf of the destitute negroes escaping into Canada from the slave states of America. Although one of the General Assembly's collections had been made on the preceding Sabbath, the congregation shewed their interest in the cause advocated by Mr. Ward, by a collection amounting to £50.—*Scottish Guardian*.

EDUCATION.—It is stated that throughout Canada West, the Free School system has made great progress by the late elections.

POPERY AND EDUCATION.—In Kingston, as in some other places, the Papists have used all their influence to strengthen their hold of the common schools, not scrupling to have recourse to violence. It is to be feared, that, from the supineness of Protestants and the want of union, they have in several instances been successful.

YOUNG MEN'S CHRISTIAN ASSOCIATIONS.—These most useful associations are increasing in Canada. They are well fitted to promote the intellectual as well as the moral and spiritual improvement of a most interesting class, who, especially in large towns, are exposed to temptations and dangers of various kinds.

THE MAINE LIQUOR LAW.—A friend to Temperance, who does not allow his name to be published, offers to be one of five to give £100, or one of ten to give £50, or one of twenty to give £25, in order to raise £500 to secure the employment of suitable Lecturers. E. F. Whittemore, Esq., of Toronto, has offered to be one of ten to give £50, or one of twenty to give £25 for the same object.

REVIVAL OF RELIGION.—From a letter in the *Montreal Witness*, written by the Rev. Mr. Fenwick of Kingston, we learn that there has been a revival of religion for some time going on in Lanark and Ramsay, C.W., the result of which has been the turning of many from darkness to light, and from the power of Satan to the living and true God. The work extended to individuals of various denominations, and appeared to draw them closer to their common head, and to each other. May the work extend to every congregation.

RIOTS IN CINCINNATI.—There have been serious riots in Cincinnati, occasioned by the visit of Bedini the Pope's nuncio. Bedini is extremely obnoxious to the Italians and Germans on account of cruelties alleged to have been committed by his order on a priest who had become an apostle of liberty.

NOTICES OF RECENT PUBLICATIONS.

THE SUFFERINGS AND GLORIES OF THE MESSIAH. An exposition of Psalm xviii. and Isaiah lii. 13—liii. 12. By John Brown, D. D. New York: R. Carter & Brothers. For Sale by D. McLellan, Hamilton.

The revered author of this volume has already laid the Church under deep obligations to him, by his labours as an expounder of the word of God, and by the publication of the present work he has conferred a new obligation. We admire the judicious, sound, and practical exposition which he gives of the interesting and sublime portions of scripture opened up in this volume, portions peculiarly interesting and precious to true believers in Christ. Dr. Brown's various lectures have the rare merit of combining luminous exposition with solemn and searching application, so that they are equally interesting and useful to the professional student of scrip-

ture, and the humble believer who is hungering and thirsting after righteousness.

THE CHRISTIAN FATHER'S PRESENT TO HIS CHILDREN. By Rev. J. A. James. New York: Carter & Brothers. For sale by D. McLellan, Hamilton.

We greatly fear that amidst the bustle and excitement of the present day, the family relation and the several duties arising out of it, are too much overlooked. Hence we regard it as one of the special objects of the Christian ministry to seek to turn the hearts of the parents to the children, and the hearts of the children to the parents. James's work, entitled "The Christian Father's Present," we look upon as one of great utility. It contains, as an introduction, a solemn exhortation to Christian parents, and afterwards addresses itself to the young, on the nature, the importance and benefits of true religion, pointing out at the same time the dangers to which the young are exposed. We should rejoice to see this volume in every family library.

THE POWERS OF THE WORLD TO COME. By Geo. B. Cheever, D. D. New York: R. Carter & Brothers. For sale by D. McLellan, Hamilton.

The subjects treated by Dr. Cheever in this volume, are of infinite importance to each individual, and they are exhibited with great power, and brought to bear on the heart and conscience with remarkable force and point. Several of the chapters are written in a very solemn and rousing style, such as those on the "disclosures of the judgment," "the power of an endless life," and "the power of an endless death." On some of these subjects we have much of the holy earnestness and solemn eloquence of Alleine and Baxter.

1. **THE HEAVENLY RECOGNITION; or an Earnest and Scriptural Discussion of the question, Will we know our Friends in Heaven?** By Rev. H. Harbaugh, A. M. Fifth edition. Philadelphia: Lindsay & Blackiston. 1853.
2. **HEAVEN, OR THE SAINTED DEAD; an earnest and scriptural enquiry into the abode of the Sainted Dead.** By Rev. H. Harbaugh, A. M. Philadelphia: Lindsay & Blackiston. Fifth edition.
3. **THE HEAVENLY HOME; or Employments and Enjoyments of the Saints in Heaven.** By Rev. H. Harbaugh, A. M. Second edition. Philadelphia: Lindsay & Blackiston. 1853.

"Those who have been called on to part with Christian friends, will here find a rich solace for their smitten hearts."—*Christian Chronicle*.

The topics discussed in each of the above mentioned volumes, are of the most sublime and engrossing character. The *abode and employment of departed believers*, and the *recognition of such believers in a futuro state*, are themes on which the Christian mind delights to linger. At all times, and in all ages, such lofty subjects have most deservedly occupied a very prominent place in the musings of God's people, but there never was a time when the subject herein treated demands such serious attention as the present—a time when Spiritualism and Demonism, or "Spiritual Vampirism," as it has been appropriately called in a recent work caricaturing it, is become so prevalent especially in this country.

The doctrine of Recognition in a futuro state, is one of the most comforting in the whole compass of our Christian Theology, and the subject is handled by the author of these volumes, in the most fascinating style. Indeed the topics discussed in each of these three works, are treated in a manner which proves at once the grasp of thought possessed by the author to be great, and his mind to be highly sanctified and seasoned by Divine grace.

We commend these volumes to the perusal of every Christian, in the fullest assurance, that he will reap great spiritual benefit by musing on the lofty themes on which they treat. For the domestic library of a Christian man, we know no better works; and our opinion is endorsed by all the evangelical press of the United States.

JACQUELINE PASCAL; OR A GLIMPSE OF CONVENT LIFE AT PORT ROYAL. New York: R. Carter & Brothers. For sale by D. McLellan, Hamilton.

The history of the Jansenists, and of Port Royal, their chief centre of influence in France, is full of interest, and of instruction also to evangelical Christians generally. And whatever adds to our acquaintance with these subjects is to be received with welcome. The volume, whose title we now give, gives us an interesting view not only of the character of Jacqueline, the favourite sister of the celebrated Blaise Pascal, but also of the system of Port Royal. It will, we doubt not, be read by many with deep interest, and with pleasing feelings, not unmixed with pain, at the thought of the self-imposed austerities practiced by the sincere though but partially enlightened inmates of that establishment.

THE WALDENSES: SKETCHES OF THE EVANGELICAL CHRISTIANS OF THE VALLEYS OF PIEDMONT. Philadelphia: Presbyterian Board of Publication, 265 Chesnut Street.

In the history of the Waldenses we see the truth of the Saviour's declaration, that the gates of hell shall not prevail against his Church. Exposed to frequent and severe persecutions, they were sustained by the grace and power of Him, whom they faithfully followed, and amidst surrounding darkness, they held forth the lamp of gospel truth. It would be difficult to over-estimate the obligations of Protestants to the Waldensian Church. For, doubtless, it was through their influence that evangelical religion was kept alive, and that so many were prepared to welcome the glorious Reformation. In the volume before us we have a most interesting account of the Waldenses—an account remarkable for its fulness and accuracy. It contains a number of most admirably executed wood-cuts, and is got up altogether in a most handsome style. We have read the volume with interest, and cordially recommend it to others.

THE YOUTH'S VISITOR; OR SELECTIONS IN PROSE AND VERSE FROM THE PRESBYTERIAN SABBATH SCHOOL VISITOR. Philadelphia: Presbyterian Board of Publication, 265 Chesnut Street.

In this small but attractive volume we have a number of admirable selections for the young. They are short and simple, and are well adapted not only to arrest the attention, but to promote

the intellectual and religious improvement of the young.

LOTTERIES.

We are glad to observe several of the Provincial papers, especially the *Montreal Witness* and *Port Hope Echo*, speaking out decidedly on the subject of lotteries. These are too common throughout the province, and many, we fear, without thought, countenance them. We were under the impression, that lotteries were unlawful, and that it was even unlawful to advertise them. If they are illegal, the law is allowed to remain a dead letter. If they are not at present illegal, they ought, unquestionably, to be declared so, for they tend to foster gambling, and fraud, and vice of various kinds. Buying a ticket at a lottery, is often the first step in the gambler's course, which, alas! too frequently terminates in utter and irremediable ruin. Professing Christians should firmly discountenance such things, and, with affectionate earnestness, warn the young against them. In several of the United States decided means are adopted, and not only adopted, but put in force, for suppressing such nuisances. The law, in the State of New York, provides that "any person setting up money or goods to be raffled for, or distributed by lot or chance, shall, besides a fine, forfeit three times the sum of money or the value of things to this amount, to be recovered in the name of the Overseers of the Poor of the Town." Any one who has taken a chance or ticket, can recover the value of the same from the person selling it; and any person advertising or publishing an account of such lottery or raffle, may be fined one hundred and fifty dollars, and imprisoned three months. This law is being enforced with strictness. We need such a law here. And what is a more serious want, we want high-toned moral sentiment, and sound public opinion to frown down this and other forms of vice, which are becoming too common amongst us.

THE APPROACHING SESSION OF PARLIAMENT.

In the course of a short time, Parliament, in all probability, will be called together, and the approaching session will be regarded with deep interest by many. Important matters will come before our Legislators. May they have wisdom to view them aright, and to seek not merely the temporal, but the moral progress of our beloved land. While it is our duty as Christians to pray for the guidance and direction of our rulers and legislators, it is our right as members of the community to express our minds, and, to call their attention to those matters which appear to us essential to the real prosperity of the country. We regret to see, from letters written by several members of the government, that it is not their intention to proceed at present to a final settlement of the question of the Clergy Reserves. Looking forward to a settlement of this question, as essential to the best interests of the community, we regret delay, because, the longer the matter remains

unsettled, the more injurious it is likely to prove, and the more difficult will a settlement become. This is one point on which the voice of the community should not be stifled, but be freely uttered.

In regard to the Sabbath question, we trust all our congregations, in common with other ecclesiastical and civil Bodies, will be ready to pour in their petitions. There is, we firmly believe, from what we have seen in some of our larger cities, more Sabbath profanation in connexion with the post office, than is generally supposed. As a Province, we should surely recognise God, so far as not to *compel* our public servants to violate His holy day. We are doing this at present; and thereby we are robbing both God and man, and are sanctioning, or rather directly committing sin, which is a reproach to any people. If a distinct and decided appeal be made to the Legislature by the Christian community, we sincerely trust that a stop may be put to Sabbath desecration, in connexion with the post-office arrangements.

We hope no reaction has taken place since last year, in regard to a law to prohibit the manufacture and sale of intoxicating drink as a beverage, but that from every locality numerous signed petitions will be sent forward. Of two things we feel more and more convinced every year—in the first place, of the unspeakable evils arising, we do not say from intemperance, but from the use of intoxicating drinks as a beverage, and, in the second place, of the difficulty, or rather the impossibility, of controlling and regulating the sale of liquor. In the use of moral suasion, we would seek to urge all to abstain from the tempting cup, and at the same time we would appeal to the legislature for the entire suppression of the traffic in intoxicating drinks as a beverage. We trust both means will be diligently plied, and that we may see the day when the foul blot of intemperance shall be wiped away, and when pure morality and scriptural piety shall prevail.

Other important questions will be brought forward. In the view of the momentous matters which may engage attention, while we avail ourselves of the rights which we enjoy under a free government, and bring our sentiments and views under the notice of our representatives and rulers, let us not forget that true patriotism should make us frequent at a throne of grace, offering up our petitions unto Him who is the Governor among the nations, and by whom kings reign and princes decree justice.

REV. MR. ONCKEN.—This devoted minister, whose name may be known to some of our readers, in connexion with the progress of religion at Hamburg, was lately in Toronto, and addressed a meeting in Knox's Church, giving much interesting information in regard to the state of religion in Hamburg and throughout Germany. He gave a very deplorable account of the Lutheran Church in Germany, in which there appears to be much coldness, formality, and intolerance. Mr. Oncken, who is a Baptist, has been labouring for upwards of thirty years in Hamburg, and has been highly honoured in the ministry of the word, and the circulation of the

Scriptures, and has been instrumental in turning many from darkness to light. He has also been called to suffer for the sake of Christ, but from all his sufferings God delivered him. Evangelical Religion has now gained a footing in Hamburg and other places, and Mr. Oncken is collecting money for the erection of Chapels in that city and in other places. We trust he will be successful in his mission.

MISSIONARY INTELLIGENCE.

MISSIONS OF THE FREE CHURCH OF SCOTLAND.

INDIA.

The accounts from India are still cheering.—At Calcutta another interesting convert was lately baptized, Rajendra Chandra Chandra, who had been for many years a student in the Institution and lately left it to enter the Medical College. He is a young man of intelligence and decision, from whom great things are expected.

At Madras five individuals were baptized, one of them being a Mohammedan. This is the first fruit from among the followers of the false prophet. May it be the earnest of a large ingathering. We give, from the *Home and Foreign Record*, the following letter, which was addressed by the convert, Abdool Khader, to the Rev. Mr. Anderson:—

Reverend Father.—With an honest and sincere heart, and with due humility, I beg permission to inform you, that I have an earnest desire to embrace Christianity: to spurn away from me the fatal delusion that has so long shackled me as a slave, and which (if God by his grace had not rescued me from its deadly grasp) would have assuredly carried me to a region of sorrow, where peace and rest can never dwell, and where the worm dieth not, and the fire is not quenched, and to testify my faith in the Son of God by professing him openly before all, and by being baptized in his holy name. For a long period, Mohammedanism, and its soul-destroying dogmas, have had no place or root in my heart.—For many a year I have held in ridicule and disdain its sensual rites and its expensive ceremonies, and am fully convinced that it is a false religion—a masterpiece of the comprehensive genius and subtlety of a daring and wily impostor, and a pernicious thing that will ruin the soul. It is a religion that, beyond all doubt, contains some weighty truths about God and man, borrowed from the Bible and from the Jews, but alas! they are corrupted, they are made subservient to the progress and aggrandizement of a false and imposing religion.

I am a great and an undone sinner, born in sin and shapen in iniquity; every one of my actions is tainted by sin, and, consequently, all my righteous works are as filthy rags in the sight of that God who abhors sin. Having broken God's most holy law, day by day, hour after hour, and having so long unfurled the banner of rebellion and open war against his Majesty, I am under the curse and condemnation of his law, and am an object of his wrath and righteous judgment.—What has Mohammedanism done for the rescue and salvation of such a great sinner? It has made no proper and effectual provision for my appalling and wretched condition. How could Mohammed himself, who was not so much as a man of unsullied morality, render a perfect obedience to that law which I have transgressed?—How could he redeem me from the curse of the law, since he himself is under its condemnation? And how could he save a sinner from the wrath

of God, since he has made no atonement for sin, and since he also must stand before God's awful bar to answer for himself? Prayers, fastings, pilgrimages, and alms, will never sanctify a sinner's polluted heart; will never take away his sins, and will never make him acceptable in the sight of God. God will not always show his mercy to a sinner, at the risk of his other attributes, such as justice, truth, and holiness. Such considerations as these led me to think that Mohammedanism is a lie, and a religion that can never save its votaries; but fear, shame, and the love of relatives, which stand as insurmountable barriers in the way of many a poor and Saviour-seeking Mohammedan or Hindu, till God gives him strength to overcome, stood also in my way, and forced me against my will to conform to it outwardly. Despising Mohammedanism with all my heart, and not having a proper and full belief in Christianity, I was thrown into a wide gulf of infidelity, not knowing what to believe; throwing myself neither at the feet of Mohammed, nor in the outstretched arms of Immanuel, who laid down his life on the cross, and now calls every sinner to quench his thirst in the fountain of life that flows from his side. So that I was tossed about to and fro by every wave in that gusty sea, as a dry and sapless reed. I lived without God and without hope in the world, an alien to the commonwealth of Israel, and a stranger to the covenants of promise, and was treasuring up wrath against the day of wrath. I lived like a brute that knows only to eat and to die.

Oh, how it will pain a servant of God, to find that such is the case with many a Mohammedan youth, that has for some time sat under the benign shadow of the Word of God! His faith in Mohammed and in his religion is overturned from its roots, though, a hypocrite, and as a slave of fear and shame, he feigns himself a bigoted Mussulman. While I was in this state, with a soul full of despair and overshadowed with gloom, God stretched out his arm, and in the twinkling of an eye carried away successively my grandmother and my aunt to the grave, with their sins on their heads, stretched me low on the brink of the grave, and brought me, as it were, to the verge of eternity. Then it was that I awoke from my insanity and insensibility. Your question, my dear father, at my bedside, where you came to see me, viz., "Abdool Khader are you prepared to die?" pierced my heart like a sharp arrow and aroused me. From that instant I was a new man. I began to think seriously about the salvation of my soul—about reconciling myself to my God through Jesus Christ.

MISSIONS OF THE LONDON MISSIONARY SOCIETY.

MADAGASCAR.

A Deputation consisting of the Rev. W. Ellis and Mr James Cameron, lately visited Madagascar, and obtained much authentic information in regard to that important Island. It is pleasing to know that the Christians there remain steadfast under all their trials, and manifest a great desire to obtain the word of God and other religious books. In a letter from Mr. Ellis, the following interesting statements are made:—

Although, it is not easy to form anything like a correct estimate of the number of Christians, yet we are assured, by testimony fully entitled to confidence, that there are certainly, in the capital and its immediate vicinity, ONE THOUSAND PERSONS known to each other and mutually recognized as the disciples of Christ. These meet regularly on the Sabbath and at other times, by night or by day, for the worship of God and the celebration of Christian ordinances. Besides these, there are known to be considerable numbers in other places. The Christians

comprise among them some of the most intelligent and respectable men in the community;—many of them hold offices of great responsibility, chiefly if not solely, in consequence of their ability, integrity, and known worth. It is even supposed that the suspected, if not known Christianity of some of them, is coveted at, on account of the value of their services.

When the lengthened duration of the present persecution is considered, in connection with the extreme severity with which its maledictions have fallen on such numbers; when it is known that not fewer than one hundred thousand persons have been put to death, besides the far greater number that are still suffering exile, bonds, and degradation, that the number should at the present time include so many, is a matter of astonishment and gratitude. But that, under circumstances so adverse, their number should continue to increase, which, according to the testimony of many witnesses, is the case, and that men and women, by birth and rank much above the inferior classes, though now in bonds, and wearing rudely fabricated heavy irons on their persons, night and day, as a penalty of their attachment to Christ, should be among the most active and the most successful in bringing others to the Saviour, presents a state of things which the Church and the world have but rarely been privileged to witness. It must be ascribed to a higher than any human influence, and is a demonstration that God is with them of a truth.

Some of the Christians are those who now hold the highest offices in the kingdom, and those who may at no distant period exercise the sovereign power. But opposed to them there is a numerous, active, and influential party, at present possessing great power, and all its advantages. These are the patrons and supporters of the idols and their keepers; of the slavery and the tawagna, of slavery and coerced labour, and all else included in what are termed the ancient customs of the country. At the head of this party is one of the most active and able members of the present government. He is a nephew of the Queen's, consequently cousin to the Prince, as well as own brother to Ranjoo, another member of the government, who is said to be in great favour with the Queen, and an attached and faithful Christian friend of the Prince. The leader of the anti-Christian party is represented as a shrewd, ambitious, daring man, with considerable business talent and large property. It is said that no efforts are spared, by this chief and his party, to prevent the accession of the Prince to the throne. They are said to represent him to the Queen as totally unacquainted with the business of government, and bewitched by the Christians, and that to place the sovereignty in his hands would be to promote dissatisfaction, and to sacrifice the good of the kingdom. This is probably the Queen's own opinion, for we were more than once told, that the fact of the Christians having, as she deems it, taken advantage of the Prince's inexperience and amiable disposition to draw him over to their party, has, more than all besides, excited her extreme indignation. Still the Prince is firm; he and his wife are both members of the Church, and true and constant friends to the most afflicted and suffering of the persecuted flock.

PROGRESS OF TEMPERANCE.

Subjoined will be found the Annual Report of Knox's College Total Abstinence Society. When we think of the influence that is exerted by ministers of the gospel, with reference to important questions, such as the Temperance cause, we rejoice greatly at seeing the prosperous state of this Association, which embraces almost all the students at present at this Institution. If spared to be pastors, they will find nothing proving such

a barrier in the way of the gospel as intemperance; and it is well that they have taken such a position, and have been led to cast off the responsibility of countenance in any degree the drinking usages of society. May the time soon come when, without exception, ministers, elders, and members of the church shall be found faithfully witnessing against this crying evil.

ANNUAL REPORT OF KNOX'S COLLEGE TOTAL ABSTINENCE SOCIETY, FOR SESSION 1852-53.

Your Committee, in presenting to you their Annual Report, have much pleasure in being able to state that the Temperance cause is in a flourishing condition among us. A period of almost three years has now elapsed since this Society was formed, and since that time it has been progressing in an encouraging manner. Many of those who took a part in its formation, have since been spread abroad into different sections of our country; but still the work goes on with continued interest. During the past session, as formerly, there were two meetings held, when the interest of this great cause were warmly sustained, and many names were added to the roll. We trust, ye, we firmly believe, that these proceedings were not without a good effect upon those concerned; so that we have an additional argument furnished by the experience of every unprejudiced mind, for the utility of such an Association being kept up among ourselves. These meetings are well fitted to keep alive the flame in the hearts of the friends of total abstinence, and to remove any difficulties that may yet distress the mind of any one, who may not see his way clear to become one of our number.

It is gratifying to your Committee to be able to mention, that almost every student connected with the College, since the formation of this Society, has seen it to be his duty to become a member of it; yea more, that the greater number of those who, while at College, did not join with us, have since become enlisted in the cause, in those localities where they have been settled. The names now on the roll are over fifty; and when we consider the numbers that have become connected with our College this session, we have no reason to doubt but that many more will be added to the list this evening, and thus the cause will gradually advance. (Before the close of the meeting, twelve more names were added to the roll.) We are fully aware of the fact, that much coldness and indifference have prevailed among the ministers of the gospel respecting this reformation in public morals, and it is with no small degree of pleasure that we observe, that in almost every quarter of our beloved Canada, they are now taking a bold and decided stand in regard to this great question; yea, more, that the ministers of that Church to which we belong, are holding a prominent position in this respect. And although their views concerning it may be totally different in kind; yet they practically amount to the same thing, and conduce to the bringing about of the self-same result. We trust that such a state of things will, ere long, become more prevalent, and that the poor inebriate will be speedily delivered from the enticing and enslaving power of his corrupt propensities. This diversity of opinion among the various advocates of the Temperance cause, whether they look upon it as directly sanctioned by the word of God, or as merely warranted by the principle of expediency, referred to by the Apostle Paul, in 1 Cor. vi. 12. x. 23: this diversity, we say, should not tend to produce disunion among them; but should rather operate as an incentive to combine their various plans, in order that the long desired and much prayed for period may soon arrive, when this injurious poison shall be entirely put beyond the reach of the much-to-be-dreaded captive of this monster, "Alcohol." No

earthly monarch sways his scepter with such despotic power over those beneath his rule, as does this foul destroyer of human happiness, and to a great extent, of spiritual joy. We would therefore strongly press the necessity of decided and united efforts to effect this mighty change.

Your Committee are highly gratified in being able to state, that the attachment of some of your number to this advancing cause, has been manifested in their attempts to diffuse the benefits of this system, by the holding of public meetings in those particular sections, where they have been laboring during the past summer. A number of meetings were held by some of your number, and the beneficial consequences that have resulted, we trust, have not been few or trifling. Favorable reports have been given of the interest apparently taken in this great cause. One of the principal ends contemplated by this Society, is to prepare us for the better advocating the interests of this important reformation, when called, it may be, to take an active part in endeavors to ameliorate the temporal, as well as spiritual condition of those among whom we may be placed, and in as far as any lawful means contribute to this end, they should not be highly esteemed. This by no means tends to supplant the gospel in any of its operations, but should rather be considered as a handmaid to religion, or merely its subsidiary. No one in this enlightened state of society will venture to assert that temperance constitutes religion, but only that it so far prepares the drunkard for waiting upon the ordinances of religion.

Your Committee, moreover, must not omit to mention, that one of your number, Mr. John Murray, appeared as representative of this Society at the "World's Temperance Convention," held in New York, where hundreds of distinguished individuals met together from various quarters of the world, to consider matters closely connected with the present position of this important reformation, at which meeting fifteen resolutions were drawn up, in which the views of the Delegates concerning this question of universal interest, were fully embodied. Being thus united in respect of operation and end, we need not fear but that this mighty evil will, ere long, be caused to disappear, and thus we may be encouraged to persevere in the good cause in which we are engaged.

Your Committee, in resigning into your hands that trust which you have committed to them, would desire to express their earnest wish, that those whom you may appoint to succeed them, may be permitted to witness a great change on Society for the better, in respect of this too prevalent evil, before the term of their office shall expire, and that they may receive every assistance requisite from the members of this Association.

JOHN ANDERSON, *President.*

THOMAS S. CHAMBERS, *Secretary.*

KNOX'S COLLEGE,
TORONTO, Dec. 20, 1853.

HINTS TO SABBATH-SCHOOL TEACHERS.

THE IMPORTANCE OF PREPARATION.—The appointed lesson should be thoroughly studied by the teacher during the week. Our success will depend greatly on proper attention to the means God has put within our reach for acquiring knowledge.

Every teacher should use an interleaved question book. By making notes during the explanation of the lesson, he will be more ready in the class, and will be able to make memoranda of suitable remarks, illustrations, references, anecdotes, &c., which would not be so apt to occur to his memory whilst engaged in teaching. A great variety of information may thus be collected in the departments of geography, natural history, astronomy, &c.

With a judicious selection of such helps as have before described, a diligent teacher, though possessed of limited capacity and intelligence, will soon find the field of knowledge enlarged and enriched at every step. The words, phrases, doctrines, and historical incidents of a lesson, will each afford subjects for investigation; and the use of marginal references will open fresh channels for thought and feeling. Self-confidence will be found to be a poor substitute for this kind of preparation, for we may venture to say that there are none who have such a fund of biblical learning, or such a peculiar faculty for imparting knowledge, as not to require previous study.

A judicious teacher once observed, "I never knew an instance of a teacher's failing to interest and instruct his class when he had studied his lesson, with the necessary helps, until he had become deeply interested himself." Hence it is that we attach so great importance to a thorough preparation of the mind and heart, aside from rules, as a guide to the best mode of instruction.

Another teacher says, "I use an interleaved question book, and prepare myself from a reference Bible, which I find by experience to be the best human help in this blessed employment; one which is recommended by others, and which, by causing the scholar to find and repeat the references, is admirably adapted to interest them and give them pure Bible instruction. But the best preparation is that which is bestowed by the Holy Spirit, and which is obtained by prayer; nay, without divine illumination we cannot understand, and without divine teaching we cannot explain the word of God. The great Teacher who came from God, and who spake as never man spake, says, 'Without me ye can do nothing.'"

"In my question book I note any references, illustrations, and such dispensations of Providence as may occur during the week, and come within my notice. Thus I have always a fresh stock to bring to my class every week. It appears to me that the instruction which teachers give to their children without study, must be the same one Sabbath after another; and may be compared to the extra quantity of manna gathered by the Israelites through the week, producing, probably, about the same effect on the minds of children as the manna produced on the sons of Jacob—they loath it."—*Teacher Taught.*

SELECTIONS FOR THE YOUNG.

PHILIP DODDRIDGE.—About one hundred and fifty years ago, there lived in a stifled street in London, a tradesman and his wife, who watched with many misgivings the slender form and pale cheek of a little boy, their only son, and, with one exception, the sole survivor of twenty children. The utmost that they dared to hope for, as the result of parental faithfulness, was, that "poor little Philip" might, by the grace of God, be prepared for an early death. For this they laboured and prayed and wept together. The chimney of the family-room, where they usually sat after their evening meal, was ornamented according to a fashion which had been imported from Holland, with a series of painted tiles. On those tiles were pictured with rude taste, scenes and events recorded in the Scriptures. There, in deep blue on a ground of glistening white, were Adam and Eve and the serpent. Next in order were Elihu's bears devouring the irreverent children. Then followed Joseph and the pit into which his brethren cast him.—And here, at the end of the series, we may suppose, stood the stern man who frowned on the little children as they came to Christ. These pictured tiles were to poor little Philip's unlettered mother more precious than the gold of Ophir. They were her pictorial Bible. In her homely way, she expounded them to her son as he was seated by her side in the old arm-chair. She poured into his curious ear her rude

but truthful conceptions of man's lost condition, of God's wonderful providence, and of his more wonderful grace. She found a willing pupil. God's truth, extracted by maternal diligence from that painted wall, sunk deep into the pale boy's heart. His delicate sensibilities grew around it and became rooted in its embrace. The distinguishing feature of his youthful piety was a love of the Bible. It grew with his growth and strengthened with his strength. It fashioned itself in the depths of his soul into the germ of a hidden purpose, which the providence of God at length developed. Thirty years afterwards, when the Rev. Dr. Philip Doddridge was engaged in the work of composing the Family Expositor, he traced back the impulse, which by the grace of God had moved him to that work, to those old Dutch tiles which had been the text book of his early lessons in his mother's arm-chair. It was the remembrance of them, which quickened and sustained his zeal in the protracted labour of that which he considered his life's work. That remembrance it was, which lighted up his study-lamp for his labors upon the Family Expositor, at four o'clock of the winter mornings through a period of twenty years. That it was which forbade him to turn aside from the exposition of the Bible, for any inferior service. Only in obedience to the earnest and oft-repeated solicitation of his friend, Dr. Isaac Watts, did he consent to the digression of composing the Rise and Progress. And when at last he lay down to die, in a strange land, it was his strong consolation that he had been permitted to see three volumes of the Expositor given to the world. Since that time a hundred years have come and gone, but the work of Doddridge lives. Considered as one of the earliest and the most successful of popular English commentaries on the Bible, and as a link in the chain of causes which have created a biblical literature for the people, it is destined to live forever. The earthquake of Lisbon, which occurred soon after his death, rocked the ground where his bones reposed. It was a fit emblem of the commotion with which every benighted land shall one day be roused by the dissemination of the Sacred Scriptures, to which he had contributed the labors of a life.—*Amer. Paper.*

DANGERS OF YOUNG MEN.—A danger to which young men will find themselves exposed, is dishonesty in transaction of business.

It is truly alarming to see the methods on which trade and business are conducted, by many business men. In manufactured articles, you frequently find bad material and poor workmanship. Groceries, and medicines, even, are extensively, and not infrequently dangerously adulterated. Weight and measure are short. The defects of articles are concealed, and their excellencies extolled far above the truth. The poor and the sick are cheated of their scanty and hard earned pittance, by the quack and the charlatan. The buyer and the seller meet too oft, as a couple of arrant knaves, intent on cheating each other. Not seldom the first thing the merchant teaches his young clerk, is the adroit use of "certain commodious falsehoods."—"certain gainful evasions."

A country gentleman placed his son with a merchant in ——— street; and for a season all went well. But, at length, the young man sold a dress to a lady, and as he was folding it up, he observed a flaw in the silk, and remarked; "Madam, I deem it my duty to tell you there is a fracture in the silk." This spoiled the bargain. But the merchant overheard the remark; and had he reflected a moment, he might have reasoned thus with himself: "Now I am safe, while my affairs are committed to the care of an honest clerk." But he was not pleased; so he wrote immediately to the father to come and take him home; for, said he, "he will never make a merchant."

"The father, who had brought up his son with the strictest care, was not a little surprised and

grieved, and hastened to the city, to ascertain wherein his son had been deficient. Said the anxious father:

"And why will he not make a merchant?"

"Merchant. Because he has no tact. Only a day or two since he voluntarily told a lady who was buying silk, that the goods were damaged,—and so I lost the bargain. Purchasers must look out for themselves. If they cannot discover flaws, it will be foolishness in me to tell them of their existence.

"Father. And is this all the fault?"

"Merchant. Yes: he is very well in other respects.

"Father. Then I love my son better than ever; and I thank you for telling me of the matter. I would not have him another day in your store for the world."

Again: you will be told by those who justify these "tricks of trade," that you will never be able to do business in any other way: but it is all false. There is no way half so likely to insure you ultimate success, as plain, straightforward honesty. A young man has finished his trade, and wants business. Suppose the first house he builds, or the first manufactured article he turns off, he puts in bad material and poor workmanship—who will trust him next time? A merchant sets up a store in the village. I call and make a bill; but find he has designedly overreached me, and told me falsehoods. I will go there no more. My trade shall go over to his honest neighbour across the way. My tailor, or shoemaker, begin to play off upon me "the tricks of trade."—I leave them, and seek the shops of honest men.

"Sir," said a watchmaker, "I served my apprenticeship with a man who did not fear God, and who consequently was not very scrupulous in the charges which he made to his customers. He used frequently to call me a fool, and tell me I should die in a workhouse, when, in his absence, I used to make such charges as appeared to me fair and honest. In course of time I set up in business for myself, and have been so successful as never to have wanted a shilling—whilst my master, who used to reproach me for my honesty, became so reduced in circumstances as to apply to me for a couple of guineas—and did, at length, himself actually die in a workhouse."—*Lectures to Young Men.*

MINISTER'S TREASURY.

The apostles further resolved to 'give themselves continually to the ministry of the word.'—The prayers they contemplated were no selfish devotions, prolonged to feed a spiritual indolence, or gratify a refined spiritual pride. They were prayers in order to the more zealous and wise, energetic and successful discharge of their whole ministry. And here, dearly beloved brethren, suffer us to call up to remembrance, first, the unspeakable importance of fixing the mind down, and keeping it steadily fixed, on the great ends of the ministry.—"I send thee to the Gentiles, to open their eyes, and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." (Acts xxvi. 17, 18.) "Whom we preach, warning every man and teaching every man, in all wisdom; that we may present every man perfect in Christ Jesus." (Col. i. 28.) How very prone are we, even though we may have been far from entering the priest's office for a piece of bread; yet gradually to rest satisfied with a somewhat conscientious discharge of duty, while the great ends of it all, the winning and saving and sanctifying of immortal souls, to the glory of God, are to a mournful extent lost sight of! How hard through the corruption of the heart, yet how necessary, to have those ends in view in our entire ministry, in the selection of our themes, in the study and meditation of them, in the delivering of our message, in our whole private pastoral work!

"But, *secondly*, how necessary to be borne in mind, that the Holy Ghost accomplishes these ends, as by the appointed means of the ministered and preached Word, so not indifferently by any and every kind of ministering and preaching of it, but ordinarily by such ministering and preaching only as is suited to the character of that Word, on the one hand, and to the state and condition of the hearers on the other—even as Paul and Barnabas are said to have entered into the synagogue at Iconium, and *'spoken that a great multitude believed'* (Acts xv. 1.) How necessary, as we would be 'pure from the blood of all men,' that we shun not to declare to our hearers all the counsel of God,—that 'we determine not to know any thing among them, save Jesus Christ, and him crucified,'—that we preach among them 'repentance toward God,—and faith towards our Lord Jesus Christ,' tell them alike of *grace*, and of the high and imperative *duty* of both faith and repentance,—that we proclaim to them God's entire sovereignty on the one hand, and man's full responsibility upon the other, that the law and the gospel, sin and Christ, man's ruin and God's remedy, have each its appropriate place in our ministry,—that doctrine be taught in its fullness, and duty enforced in its details,—that the spring of all holy living, in the sinner's 'passing from death unto life,' be opened up along with the holy living which issues from that spring,—that our preaching, like the Word itself which we preach, be at once tender and true,—tender, yet faithful, searching, and discriminative,—that shunning the sin and the doom of those prophets of old, who 'built up a wall, and daubed it with untempered mortar,' (Ezek. xii. *passim*), we 'study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the Word of truth.' (2 Tim. ii. 15.)

"And thus, *thirdly*, what assiduous and unwearied diligence and pains care are not to be taken (in profound prayerful dependence on the Divine goodness and blessing) at once in the selecting of our themes and subjects, and in the whole meditating and preparing of those messages which we shall carry to our hearers in connexion with them in the name of the Lord! We deem it fitting to draw the attention more especially of our younger ministers to a fact, which has come out in the course of some private communings held during our present sittings on the state of religion, that there are pastors among us who find themselves constrained, after having been more than twenty years in the ministry, to dedicate an additional day of every week to their preparations for the pulpit—a day additional to those last two days of the week which they had been wont to set apart and deem nearly sufficient for them.—What language too strong here to express the intense study of the sacred volume, the careful 'comparing of spiritual things with spiritual,' the gathering together of all materials suitable for illustration and enforcement, the diligent and laborious use of all the helps of a sanctified human learning within our reach, which are indispensable in our work! 'Till I come, give attendance to reading, to exhortation, to doctrine. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.'—(1 Tim. iv. 13—15.)

"Nor, *fourthly*, suffer us to remind you, can too much care and pains be taken (our dependence being always, not on them, but on the living God,) in respect to the *spirit* and *manner* of the delivering of our messages, that it be palpably upright and true, humble and unostentatious, affectionate and zealous, grave and becoming,—evincing a due regard to one as well as another of those objects specified by the Holy Ghost in Ecclesiastes. 'The preacher sought to find out *acceptable words*; and that which was written was *upright, even words of truth*.' (xii. 10.)

"And, *fifthly*, how vitally important that,—from Sabbath to Sabbath, the *devotional exercises* of the sanctuary be conducted with that pro-

found and solemn care which befits their high and central place in public worship,—that they be deeply marked by the spirit of the inspired direction, (Leet. v. 2.) 'Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth; therefore let thy words be few,'—that they neither be slight and superficial on the one side, nor yet unduly prolonged upon the other,—that coming out of hearts prepared by serious and devout meditation beforehand, they be characterized by definiteness of aim, by reverential earnestness, by Scriptural simplicity, and by lowly dependence on 'the Spirit of grace and of supplications!'—*Brotherly Exhortation.*

JEWISH MISSIONS.

The following extract from a late statement of the Committee will give a good idea of the present position and aspect of these Missions:—

The present aspect of the Mission at all the stations furnishes the hope of a sufficient harvest, *if only the Church will supply the means of sending forth a sufficiency of reapers.* In *Pesth*, it seems as if the angels, holding the four winds of the earth, were ever receiving a renewed command to restrain their outburst, till the mission shall have accomplished all its work, and the servants of God have been sealed in their foreheads. The in-gatherers of Israel there are still subjected to constant and varied troubles for righteousness' sake; watched, threatened, searched, summoned to the bar of hostile tribunals, and otherwise severely tried. Yet, by the Lord's providence not cast out, and by his grace not cast down, they have not ceased to teach and to preach Jesus Christ to the families of the city at their own houses, to strangers at their frequent fairs, and three hundred of the youth in their flourishing schools—in which the greatly increased proportion of boys marks a corresponding increase of interest and confidence on the part of the parents, with whom daughters are of much less account. Meanwhile, the exiled missionaries still receive cheering evidence of the fruit of their own labours in Hungary; and one of them, in transmitting the account of an interesting case of conversion, remarks that, "the truth of God had winged its way through the land, and found a resting-place in the sympathies of many hearts; and now, as there is reason to believe, it is springing up in many a far village of Hungary, unheeded and unknown, except by the eye of Him who watches over the tender plant, and will cause it to bring forth fruit in its season." These details in the history of an individual exhibit a process which is taking place in *many hearts.*"

In *Constantinople* there still exists the same ample liberty for carrying the gospel to Israel. Amidst rumours of wars between the nations, the Jews are little interested or excited, and the missionaries pursue their peaceful calling without anxiety or interruption—closing and opening the schools at the usual seasons, and with the usual attendance, distributing Bibles and tracts, and preaching the everlasting gospel to congregations, families, and individuals. The visitation from house to house is but of recent date, but the reception has usually been courteous and respectful, and sometimes followed by patient, though sadly ignorant, attention to the Word of life. While access is thus obtained to the females, the spontaneous visits of men, amongst whom have been two rabbis, are bringing daily to light an under-current in favour of Christianity, which, though not professed, is often respected, and even believed. Amongst the young, though baptism except along with their parents, has never been administered, there are occasional indications of religious impression and desire, such as most Christian parents would be

thankful to obtain regarding their children.—The following sentences, by one of the elder girls, lift the veil from the inner circle of a wealthy Hebrew family, and exhibit the mournful, yet singularly interesting spectacle, of one of Abraham's daughters seated at the passover table, and there struggling with conviction, and partaking with trembling, because she knows that in Christ God has abolished that shadow of better things to come:—"My parents had for a time observed my great aversion to all the Jewish ceremonies, and especially they have seen it during the passover. They saw me seated at the table with melancholy. I felt it impossible, after so many clear proofs from the Bible, to sit down and celebrate the passover, which truly I believe to be fulfilled in the death of Christ. In consequence of these reflections, I retired from the room, and prayed to God that he would forgive me the sins which I had committed that evening. I prayed that he would have mercy on my poor parents, who are ready to be lost. O that he would send the Holy Spirit to convince us truly of our sins, to renew our hearts, and enlighten and guide us in the knowledge of Christ, and to persuade us to embrace him as he is freely offered in the gospel! Yes, then would we well celebrate the passover, not ceremonially, but spiritually, giving praise, honour, and glory to the Father for having invented salvation, to the Son for having purchased it, and to the Holy Ghost for having applied it." Schools with such pupils cannot be unfruitful in the Lord's vineyard. Pressing applications are sent for permission to open other schools in distant parts of the city, with an assurance of welcome by Jewish parents, *but the funds are inadequate to the efficient maintenance of existing institutions, much more to their extension.*

In *Amsterdam* there has always been progress made in individual conversion; in gathering attentive Jewish audiences; in the formation of a church of mingled Jews and Gentiles; in a large distribution of tracts; and in the maintenance of a Christian weekly periodical. There are at present seven adult Jews, forming one family, who continue to hear the Word on both Jewish and Christian Sabbaths, and enquire the way of salvation by private intercourse with the missionaries, in the midst of promises by the rich, persecution by the poor, and tempting offers and angry threats by the synagogue. The whole family is soon to be received into the Church by baptism. The seminary has finished its first year as favourably as could be expected at the beginning of such an undertaking; and the prospects for the second year, now commenced, are such as to enable the missionaries to write that "a great and manifest blessing has been resting on it." "It is now attended by fourteen students, amongst whom are three Roman Catholics, one Jansenist, and a Jewish proselyte. Of the three Roman Catholics, two have been Roman priests—one a Capuchin monk till April, the other a priest till the 10th of last October. On the 10th October 1853, he read for the last time a mass in a Belgian church. We have got the services of two very highly situated friends; for, besides Mr. Berkhout, another gentleman, Mr. Van Loon, teaches now in our seminary the history of the Gentile nations as affecting the history of Israel. The young men go on steadily, and promise very well indeed." The chief want of the mission in its outward agency has at last been supplied, by the institution of a regular and efficient school under a qualified Christian schoolmaster. This is so essential to the prosperity of the *whole mission*, that the Committee, though much straitened, have sanctioned an allowance for the teacher in the *confidence that the Church will not withhold the means.*

The last letters from *Breslau* are full of encouragement regarding the work itself, but with earnest entreaty for assistance, which can only be granted through a liberal response to the present appeal.

NEW POSTAGE RATES.—According to the New Regulations which have been lately published, monthly periodicals, weighing not more than one ounce, will be charged only 4d. per annum, but this will have to be paid quarterly in advance; otherwise they will be charged 3d. per oz. as formerly. Publications exclusively devoted to Science, Education, Temperance, and Agriculture, pass postage free. Our Record is not exclusively devoted to any one of the objects specified, but seeks the promotion of several of them in connexion with the advancement of Religion.—We have written to the Post Master General to inquire whether such Publications shall be exempted from Postage, but have not as yet received his reply.

INDICATIONS OF INCREASING ZEAL AND LIBERALITY.—We are glad to learn that in several Presbyteries, the missionary meetings which have been held this season, have been interesting and successful, and the contributions more than usually liberal. We trust this will be the case generally. Our receipts this month show also symptoms of growing liberality in the support of the Schemes of the Church. Assuredly if all the members of our congregations did their duty, our various missionary and benevolent schemes, would not languish as they have sometimes done.

ECCLESIASTICAL STATISTICS OF CANADA.

CANADA EAST.

<i>Roman Catholic Church</i> —Three Dioceses, Quebec, Montreal, and St. Hyacinthe. Not including several orders of clergy in seminaries, Colleges, &c., the Officiating Priests in Churches are	420
<i>Church of England</i> —Two Dioceses, Quebec and Montreal. Officiating Clergy	98
<i>Church of Scotland</i> —One Presbytery, Montreal	16
<i>Free Church</i> —One Presbytery, Montreal	10
<i>United Presbyterian Church</i> —One Presbytery, Canada East	4
<i>Wesleyan Methodists</i>	20
<i>Congregationalists</i>	11
<i>Baptists</i>	12

Total..... 591

According to the census for 1852, there is a minister for every 1506 of the population; but deduct the Roman Catholic priesthood, and there is only a Protestant minister to every 5253.

CANADA WEST.

<i>Roman Catholic Church</i> —Three Dioceses, Toronto, Bytown, Kingston. Exclusive of priests in seminaries, there are, ministers	94
<i>Church of England</i> —One Diocese, Toronto	138
<i>Church of Scotland</i> —Five Presbyteries	57
<i>Free Church</i> —Seven Presbyteries	79
<i>United Presbyterian Church</i> —Seven Presbyteries	42
<i>Wesleyan Methodists</i>	204
<i>Baptists</i>	120
<i>Congregationalists</i>	36
<i>New Connexion Methodists</i>	50
<i>Episcopal Methodists</i>	48
<i>Primitive Methodists</i>	29
<i>Say to several small denominations</i>	50

Total Ministers..... 947

By the census of 1852, this gives a minister to every 1006 of the population of Canada West.—Deduct the Roman Catholic priests, and there is a Protestant minister to every 1117.

Including both sections of the province, there

are 1538 ministers, which is a minister to every 1198.

In the City of Hamilton there is a church to every 1008 of the inhabitants. Deduct the Roman Catholics, and there is a church to every 923.

In the City of Toronto there is a church to every 1231 of the inhabitants. Deduct the Roman Catholics, and there is a church to every 903.

In the City of Kingston, there is a church to every 1053 of the inhabitants. Deduct the Roman Catholics, and there is a church to every 858.

In the United counties of York, Ontario and Peel, there was, by the census of 1852, a Presbyterian minister to every 480 Presbyterian inhabitants.

Thus, whether we take the province as a whole, or especially Canada West, it will be found that there are as many ministers, in proportion to the population, as in England, Ireland, Scotland, or New England States.

In regard to the appropriation of the Clergy Reserves, we find the statistics thus:—

IN CANADA EAST—	
Number of ministers receiving from Reserves—Churches of England and Scotland—ministers	114
Number of Protestant ministers who do not receive	57
IN CANADA WEST—	
Number of ministers receiving from Reserves—Churches of England, Scotland, Roman Catholics, and Wesleyan Methodists, ministers	493
Number of ministers who do not and will not receive	404

But as the Wesleyan Methodists plead that they do not receive from the Reserve Fund, only that about £700 are paid annually to Indian Missions; then, if we subtract them from the recipients, and add them to the non-recipients, it will stand thus—

Ministers receiving	289
Ministers not receiving	608

—Pres. Mag.

ORIGINAL LETTER OF REV. JOHN NEWTON.

The New Year, as we lately called it, is already near a month old. Time is incessantly numbering off our trials, and lessening the distance between us and our heavenly home. In this view the faster it flies the better. A sense of what I feel within, and the sight of what the world is filled with when I look abroad, almost tempt me to wish it away. For who can prize a life like this, for its own sake, if he has any well grounded hope of being with the Saviour in glory. O if my soul did not cleave to the dust, how should I count the hours and minutes, and continually anticipate the last minute as the best of all! I remember how I used to feel when I was a little boy at school, when the holidays were coming, and I expected to be sent for home. If any of my school-fellows were fetched home before me, it increased my impatience and eagerness, and every time the bell rang at the door, my heart jumped in hopes the messenger was come for me. I am ashamed to say I have not this desire to go home now, not so earnest, not so habitual.—Because I have little to distress me but sin, I seem very well content with the possibility that very many of my fellow Christians may be taken home before me. How can I believe that there is a heavenly mansion prepared for me, and not long to see and possess it?

Indeed if my willingness to stay proceeded from spiritual motives, I should not blame myself; for life, considered in another view, is truly valuable and desirable. Who would be in haste to die, though heaven itself were the immediate consequence, if by living here, though in the midst of many trials and inconveniences, he might be any way instrumental in promoting the Redeemer's glory, and the good of the flock which he has

purchased with his own blood? This is the chief reason why his children must suffer and sojourn a while below. He is pleased to continue them, that they may have opportunity of manifesting the power of his grace before the world, and may be useful to each other. This is all the little return we can make for his great goodness, to be willing to bear his cross, to follow his example, and to let our light shine before men to his praise. And a due sense of our obligations, should make us willing to wait patiently for our dismissal, though it were a time equal to the life of Methuselah; for eternity will not afford us another opportunity of this kind.

The apostle, who connected these different views of life, was in a strait between two, and at a loss which to choose, if the choice had been left to him. His soul burnt with desire to see Jesus, and to be like him, and he knew enough of his own heat, and of the world, to be weary of both. But the love of Christ and of the church made it appear no less desirable to be useful in the church; and if this might be the case, he was very willing to wait longer for heaven. I hope you are of his mind, and feel a happy indifference about living or dying, and only solicitous that Jesus may be glorified, whether by your life or death. I wish it was more so with me. Indeed it is high time for me to begin to think seriously that the time of my departure cannot be far off. For though my health and strength are yet firm, I am going down hill apace. It is high time for me to make the most of every day and every hour, and to work while I have light. For old age, if not death, is even at the door.

If you have been lately exercised with the vanity and uncertainty of life, this subject may not be unseasonable. I have often been led insensibly to something that has suited the thoughts of the friend to whom I was writing, though I knew it not at the time. He to whom all our hearts are open, does sometimes direct us to drop a word in season. You have the peculiar privilege of knowing the Lord in your youth. I hope he has much goodness to show you, before he calls you hence and that every added year, will add to your light, comfort and usefulness. &c. &c.

AMERICAN SLAVERY—A VOICE FROM THE EAST.

We extract the following from the *New York Independent*, and are glad to know that there are missionaries in connexion with the American Board, who can view without prejudice "the peculiar institution," and can freely express their sentiments on the subject:—

We publish with the consent of the writer, the views of one of the most intelligent, judicious, and amiable missionaries of the American Board in the East, upon American slavery, as observed from his present stand-point. When in this country the writer of the letter was far from being classed with Abolitionists. He only gives utterance to the feelings of every intelligent and conscientious American abroad, who finds the moral influence of his country for freedom and religion almost nullified by the stigma.

"I thank God that Christians at the North are feeling more responsibility on the subject of slavery, and begin to blush at this their country's sin and shame. We dare not tell these Nestorians that such an institution exists in free, happy America. If we should, they would not fail to chargin us, as Mar Yohanna did, when visiting America, with the grossest inconsistency. 'You come here,' I seem to hear them say, 'to labour for our social and moral elevation. It is well. We thank you for your labours of love. May God reward you for all your self-denials! But while feeling compassion for us, why do you harden your hearts against whole millions, who languish in your own land in unrighteous bond-

ago? You give us the Bible? why do you deny it to the slave? You multiply schools among us; why do you forbid the African to learn to read? You feel indignation at our Moslem oppressors; why are you unwilling to disturb, even with a whisper, the American slaveholder? You tell us of the sanctity of marriage; why do you endure a system, which, hardly less than Mahometanism, tends to concubinage? You hold up before us the family relation as of the most sacred and delightful character; how then can you sanction the violent sundering of these ties, and the scattering of father, mother, brother, sister, son, and daughter, to the winds of heaven? You assure us that man is not a brute, that he is made in the image of God, that he is to live for ever; why then do you, in America, buy and sell men, and reduce them nearly to the level of the horse or the ox? Is this consistency? Is this Christianity? Is this the land of freedom; this the land of philanthropy, of pure and devoted piety, of which you boast?

What should we say to such questions? What could we do but hang our heads? Now, my dear brother, I do not believe in denunciation on this subject; there has been too much already. We should love the slaveholder as well as the slave. Had we been accustomed to the "peculiar institution" from our childhood; had you and I received a southern training, we should probably now have a slaveholder's feelings. It is God only who makes us to differ. What we need, is simply this, that the gigantic evil be understood and appreciated by people of all classes; and then that each one set himself, calmly and seriously, to look for the remedy. When all our thinking men and true-hearted patriots take this attitude, slavery will soon die; nor will the flimsy excuse longer be heard, 'Slavery is a great evil, but our hands are tied, and we know not what to do.'

THE CATHOLICITY OF PRESBYTERIANISM.

Though Presbyterians do not recognise the Divine origin of what is called "the Apostles' Creed," they are prepared cordially to express their belief in "the holy Catholic Church." The word *catholic* simply means *general* or *universal*, and the Presbyterian doctrine upon this subject is thus set forth in the Westminster Confession of Faith:—"The visible Church, which is also catholic or universal under the Gospel—not confined to one nation as before under the law—consists of all those throughout the world that profess the true religion, together with their children, and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation. The Catholic Church hath been sometimes more, sometimes less visible; and particular churches, which are members thereof, are more or less pure, according as the doctrine of the Gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them."—(*Westminster Confession of Faith*, ch. p. xxv. 2-4.)

It must be apparent from these statements that Presbyterianism is pre-eminently a *catholic* system. There is here nothing of that narrow, Judaical spirit which would limit the true Church to any particular sect or denomination, for Presbyterians acknowledge as members of this holy brotherhood all who profess the doctrine of the Gospel, and adhere more or less strictly to its ordinances. That our readers may clearly perceive our meaning, it may be well to enter somewhat into detail, and thus more distinctly explain what we understand by the catholicity of Presbyterianism.

We observe, then, in the first place, that *Presbyterianism is catholic in its spirit*. It can afford freely to admit that the ministers of different churches are true ministers, and that the mem-

bers of various communions are true Christians. The contrast which it here exhibits to Popery or Puseyism, cannot fail to commend it to every devout and intelligent reader of the Scriptures. Popery asserts that its own votaries are exclusively "the holy Catholic Church," and Puseyism is barely willing to divide the title between Prelacy and Romanism; but Presbyterianism breathes a more generous spirit, as it extends the name to all who love the Lord Jesus Christ in sincerity; and though it abhors Popery as "the mystery of iniquity," yet, like the true mother who appeared before Solomon for judgment, (1 Kings in 26,) that it may not consign any of the living children of God to perdition, it is willing to admit that some of them may be found lying in the bosom of "the mother of harlots." So far from shutting out of the pale of salvation all, save those who have been baptised by a minister, claiming to be a link of the pretended chain of the apostolic succession, it is prepared to admit that even an evangelical Quaker, who has never received water baptism at all, is a living member of Christ's mystical body; and it has thus no reason to be jealous of the spiritual prosperity of other denominations, as it teaches that a revival of religion in any quarter is a step of advancement for the holy Catholic. Whilst it holds that its own ordinances are Scriptural, and its own constitution apostolic, it has no idea of affirming that other regiments under the command of the great Captain of salvation, who do not wear its uniform, and who do not observe its discipline, do not belong to the army of the Church militant. "The purest churches under heaven," says its Confession, "are subject both to mixture and error," (*Westminster Confession of Faith*, chap. xxv. 5,) and, therefore, on behalf of itself, it puts forth no claim to the exclusive enjoyment of the Divine favour.

We observe, in the second place, that *Presbyterianism is catholic in its creed*. It adheres tenaciously to those cardinal truths which, in all ages, have been justly ranked among the fundamentals of Christianity. Such is the principle that the Bible is the Word of God. Such also are the doctrines of the Fall and of the Trinity, of the Incarnation and the Atonement, of Justification by Faith, and of Regeneration by the Spirit. But there are other tenets which, in the spirit of an enlightened catholicism, orthodox Presbyterianism utterly repudiates. It denies, for instance, that the Romish Church is the holy Catholic Church, that baptism is regeneration, and that every ungodly ignorant who has been ordained by a bishop, is a true successor of the apostles. Instead of recognising such dogmas as catholic, it denounces them as false, self-righteous, and sectarian. And it is very remarkable, that as often as heresy has attained the ascendancy, it has never continued long to tolerate the ecclesiastical arrangements of Presbyterianism.

We observe, in the third place, that *Presbyterianism is catholic in its diffusion*. In all ages, and in all parts of Christendom, we may discover some traces of its existence. What were the twelve apostles, when they engaged in the ordination of the seven deacons (Acts vi. 2, 6,) but the members of the primitive Presbytery of Jerusalem? And what were the apostles and elders, when they assembled in the Jewish metropolis, and ordained decrees which were to regulate the procedure of the Church, (Acts xii. 4, 5,) but the General Synod of early Christianity. Timothy was ordained "with the laying on of the hands of the Presbytery," (1 Tim. iv. 14,) and Paul himself was separated to the work to which the Lord had called him by the Presbytery of Antioch. (Acts xiii. 1, 3.)

It is notorious that, in the second and third centuries, the Church was governed by presbyteries and synods; and even long after the Man of Sin had established himself in the house of God, the councils, which continued occasionally

to assemble, were so many remnants of primitive Presbyterianism.

The Vaudois of the Valleys of Piedmont are, beyond all comparison, the most ancient body of Protestants in Christendom as their history can be traced with considerable distinctness for nearly a thousand years. They reject the designation of *reformed*, for they say that these were never connected with Popery. The account which they give of themselves is, that they separated from the degenerated Christian communities around them in the early part of the fourth century, and that they have ever since maintained the position of witnesses for the truth. It is supposed by some of our most valued interpreters of prophecy, that they are mentioned in the Book of Revelation (Rev. xi. 3, 4), and that they are there represented as under the special protection of the Almighty. It is an interesting fact that these ancient Protestants are Presbyterians.

We might suppose, from the style in which some express themselves, that Presbyterians are a paltry sect, confined to a very narrow sphere of influence; but those who speak thus only betray their own limited information. Presbyterians are more widely diffused than any other class of Protestants, and, ever since the period of the Reformation, they have occupied a prominent position in Christendom. In Ireland, the communicants connected with the Presbyterian Church greatly outnumbered those of any other Protestant denomination. In Scotland, Presbyterians constitute almost the whole of the inhabitants of the country. In Wales, the Calvinistic Methodists, who are substantially Presbyterians, form a large proportion of the population; and in England, though Presbyterians are not, comparatively, numerous, they are to be found in all principal towns. Whilst Presbyterianism is extensively diffused on the continent of Europe, it appears there in connection with the most healthy and thriving sections of the Protestant community. Of late, the Presbyterians of Piedmont, under the protection of the State, have been rapidly extending themselves in the territories of the King of Sardinia. In Presbyterian Switzerland, the Evangelical Society of Geneva has recently done much to advance the interests of Scriptural Protestantism. The French Protestants are almost all Presbyterians, and their ministers, even at the present time, receive an annual allowance out of the national treasury. A species of Presbyterianism is established in several of the Protestant States of Germany; and not long since, the King of Prussia proposed to organise a system of strict Presbyterianism throughout his Protestant dominions. Since the time of the Reformation, Presbyterianism has prevailed in Holland. It has been often said by coxcombs, that Presbyterianism is not a religion for a gentleman, but in the country we have just named it is a religion for a king. "The members" of a Dutch congregation, says a minister long connected with Holland, "sit down promiscuously" at the Lord's table, "without distinction of age or rank, the king being seated, perhaps, next to the poorest of his subjects."

Presbyterianism is not confined to the British Isles and the Continent of Europe. The sun never sets upon its territories. It is to be found in East and West Indies, in Africa, and in Australia; but nowhere has it made more rapid and extensive progress than on the Continent of North America. About the beginning of the eighteenth century, only one little presbytery existed in the New World, now the Presbyterians of the United States are counted by millions, and constitute a leading section of the population of the great Republic. Throughout the various parts of the Confederation, they may be found occupying the highest civil offices, and the presidential chair has been not unfrequently filled by an individual connected with their communion.

Thus, whether we consider the spirit, or the

crood, or the extension of Presbyterianism, it is obvious that it may legitimately lay claim to the designation of *catholic*; and, we may add, that the catholicism of Presbyterianism is very different from the catholicism of Popery. Presbyterianism may be found in all parts of the globe, and it is everywhere at home, for it speaks in vernacular tongue, and uses language which to every one is intelligible. Popery, too, may be found everywhere; but it is everywhere a stranger, for it uses an unknown tongue, and everything about it is suspicious and perplexing. Wherever Presbyterianism appears, it carries with it an open Bible, and, in the spirit of a true Catholic, it invites all to read the Word of God's own communication;—wherever Popery exists, it treats the Bible worse than would a Turk or a Heathen, and when it has the power, it consigns to the prisons of the Inquisition those who seek to be acquainted with the catholic doctrine of the holy oracles. Wherever Presbyterianism prevails, it is found connected with the catholic blessings of civilization, social comfort, and civil liberty; whereas Popery has established its dominion, it appears connected with the catholic curses of ignorance, beggary, and despotism. We leave our readers to decide the catholicity of Popery and the catholicity of Presbyterianism.—*Irish Presbyterian.*

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Receipts from Bazaar.....	30 0 4
	£38 7 9½
Cr.	
Home Mission.....	£7 0 0
Red River.....	5 0 0
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HISTORY OF THE PRESBYTERIAN CHURCH OF IRELAND. BY THE REV. JAMES SEATON REID, D. D., LATE PROFESSOR OF ECCLESIASTICAL HISTORY, IN THE UNIVERSITY OF GLASGOW.—IN THREE VOLS.

THE above work is one which cost its distinguished author a life-time's labour, and his life besides. During his Professorship in the Royal College at Belfast, he had issued the first volume, and prepared part of the second. After his translation to the University of Glasgow, he completed the second volume, and was engaged in the third when he died.

The Rev. Dr. Killen, of Assembly College, has completed the third volume, and the following extract from a circular issued by that gentleman, will furnish an idea of its contents:—

"The third volume embraces the history of the Irish Presbyterian Church from the Revolution to the year 1840. It will, consequently, treat of the persecution of Irish Presbyterians prior to the accession of George I.; of the Subscription Controversy, which issued in the separation of the Presbytery of Antrim from the Synod of Ulster; of the origin and progress of the secession in Ireland; of the several grants of Royal Bounty from the time of William III. to the present reign; of the African controversy; and of the various steps which led to the union between the Synod of Ulster and the Secession Synod.

As the first volume of this History had been long out of print, Dr. REID had made arrangements for the publication of a new edition. He had, accordingly, carefully reviewed the whole, and the revised copy, which he left ready for the press, contains a considerable amount of new and valuable matter. His executors propose to publish it contemporaneously with the third volume. But, under the existing circumstances of his family, they do not feel themselves warranted in adventuring upon so extensive an undertaking without endeavouring to ascertain how far they may calculate upon public encouragement."

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