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# THE ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

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

VOL. VIII.

TORONTO, JUNE, 1852.

No. 8.

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## PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton will meet in Knox's Church, Hamilton, on Monday, 7th June, at three o'clock, p. m., when a full and punctual attendance of members is desired, and it is enjoined that the Session Records not sent in at last meeting, be forwarded without fail.

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

## KNOX'S COLLEGE.

The members of the College Committee are requested to meet at Kingston on the evening of Wednesday, 9th June, between the sederunts of Synod.

M. WILLIS, *Convener.*

## SLAVERY.

The members of the Committee appointed to promote the abolition of Slavery, are requested to meet at Kingston, on Friday, 11th June, at 9 o'clock, a. m.

M. WILLIS, *Convener.*

## MEETING OF SYNOD—NOTICE TO PRESBYTERY CLERKS.

The Synod of the Presbyterian Church of Canada will meet (D. V.) at Kingston, on Wednesday, 9th June, and will be opened with sermon by the Moderator, in Chalmers Church, at 11 o'clock, a. m.

Presbytery Clerks are earnestly requested to transmit, in due time, properly attested copies of their Presbytery rolls, containing not only the names of Ministers, but also the names of Elders entitled to sit in Synod as the representatives of Kirk Sessions. If Presbytery Clerks do not expect to be present at the opening of the Synod,

they will please to transmit copies of their Presbytery rolls to either of the Synod Clerks,

Rev. W. REID, at *Pictou,*  
JOHN BURNS, Esq. at *Toronto.*

Presbyteries are reminded that they will be expected to report on the subjects sent down to Presbyteries by last Synod, viz.: The Declaratory Act, with reference to certain chapters of the Confession of Faith, and the 8th clause of the proposed Act of Incorporation of Knox's College.

The business of the Synod would be greatly expedited by the early transmission to the Committee of Bills and Overtures, and of all papers intended to be laid before the Synod, as it sometimes happens that important papers are not brought forward until a late period of the Synod's session.

Sessions may be represented in the Synod by elders of other congregations. The following is the Act of Synod authorising it.—

"That it shall be lawful for any Session legally convened, and after due notice given, to elect and appoint as their representative to the Synod, any Elder in good and regular standing in any other Session of this Church, and that the following form of commission shall be followed in such a case:—

"At ———, the ——— day of ———, one thousand, &c years, which day the Session of ——— having met and being constituted, (*inter alia*)—The Session proceeded to elect a representative to the ensuing meeting of Synod, when Mr. A. B., an Elder in the Session of C., was nominated and chosen; wherefore the Session did, and hereby do appoint the said A. B. to be their representative, willing him to have in view in all his actings, the best interests of the Church and the glory of God, and they authorise the Moderator or Clerk to subscribe this as his commission as their representative Elder"

(Signed) D. E., *Moderator (or Clerk)* as the case may be.

Any Session choosing an elder, out of another congregation should transmit a minute of the election of such elder to the Presbytery Clerk, that his name may be entered in the authenticated roll of the Presbytery.

WM. REID, } *Synod Clerks.*  
JOHN BURNS, }

April 12, 1852.

ACCOMMODATION FOR MEMBERS OF SYNOD.—Ministers and Elders attending the Synod, are requested to call, on their arrival, at the *Vestry of Chalmers' Church*, where persons will be in attendance between the hours of seven and nine in the morning, and three and four in the afternoon of Wednesday, the 9th, to direct them to those who will accommodate them.

Those who may arrive at a later date, will please give in their names to the Rev. R. F. BURNS, or the Rev. R. REID.

The boats belonging to the Royal Mail Line will give passages to members going to and returning from Synod, at a reduced rate, viz.—From Toronto, 15s., and from the other ports at a similar rate. The *Princess Royal*, Capt. Jas. Dick, goes down on the 8th

## PRESBYTERY OF MONTREAL.

The Presbytery of Montreal, in connexion with the Presbyterian Church of Canada, met in the Session House of Cote Street Church, on Wednesday, 5th instant, and was constituted.

There was a full attendance of Members, and a large amount of business transacted. The following are some of the items of more general interest:—

A call to Mr. William Scott, Probationer, from the Congregations of Leeds and St. Sylvester, was produced and sustained. Mr. Scott expressed himself unprepared at present either to accept or decline, and at his request the call was left in his hands till next ordinary meeting. Meantime, Mr. John Murray, Student, was sent to supply at Leeds and St. Sylvester.

A call to Rev. John Fraser, of St. Thomas, C. W., from the Congregation of Inverness, was laid on the table and sustained. Steps were taken to prosecute this call before the Presbytery of London, C. W., with a view to Mr. Fraser's translation.

In compliance with an application from the Congregation of Martintown, the Rev. Mr. Cameron was appointed to preach there, and moderate in a call to the Rev. James Drummond, late of the Free Church Mission, Madras. Meantime, Mr. John Anderson, Student, was appointed to labor at Martintown.

The Rev. Mr. Fraser laid on the table a call from the Congregation at Quebec, to the Rev. John Walker, Free Church, Newton Stewart, Scotland. The call was cordially sustained, and Commissioners appointed to prosecute it before the Presbytery of Wigtown, and, if need be, before the higher Courts.

In compliance with an application from St. Gabriel Street Church, Montreal, it was resolved to moderate in a call from the Congregation of said Church to the Rev. David Inglis, Minister of the American Presbyterian Church, (Old School), at Bedford, West Chester County, N. Y. The Meeting for this purpose to be held in St. Gabriel Street Church, on Tuesday, 11th May, at 7 P.M.; the Rev. Mr. Fraser to preach and preside.

Mr. Wm. Scott was appointed to labor at St. Eustache and Grande Filémère.

A brief tribute to the memory of the late J. R. Orr, Esq., a Member of this Court, as Representative Elder from Cote Street Church, was prepared and ordered to be engrossed in the Records.

The Presbytery took into consideration the Synod's Draft of a Declaratory Enactment, bearing on certain expressions in the 20th, 23rd, and 31st chapters of the Confession of Faith. After hearing the views of Messrs. Henry and Fraser, and Dr. MacLellan, the committee on this question appointed at last ordinary meeting, the Presbytery unanimously agreed to report to the Synod as follows:—

That in their opinion, no such declaration is needed, but that, if the Synod otherwise ordain, nothing further should be attempted, than a brief note to the effect, that this Church acknowledges nothing in her standards, to sanction an erastian

control of the Church by the State, or any coercion of individual conscience in matters of belief.

The proposed 8th clause of Knox's College Charter, sent down by the Synod, was then considered, and it was agreed to approve the clause, so far as the words "union in fellowship," and to recommend that the remainder be entirely omitted.

The case of the congregation at Indian Lands, which had repeatedly engaged the attention of the Presbytery, was referred for advice to the Synod.

The Rev. James Allan, Probationer, at present supplying St. John's Church, Quebec, presented his credentials from the Colonial Committee of the Free Church of Scotland.

The Presbytery adjourned, to meet in the same place on Wednesday, 19th May, at noon.

At the adjourned meeting, on the 19th May, the unanimous call from St. Gabriel Street Church to the Rev. David Inglis, was laid on the table. On motion made and seconded, it was sustained, and ordered to be transmitted to the Clerk of the Presbytery of Bedford, N. Y.

### THE PRESBYTERY OF PERTH.

The Presbytery of Perth held its regular tri-annual meeting on Tuesday and Wednesday, 11th and 12th May instant, at Carleton-Place, Beckwith. The meeting was not so well attended as usual—none of the ministers from the Eastern Section, and but few elders having been present. A considerable amount of business of a varied nature was transacted.

Messrs. Melville, Gourlay, Gray, Duncan and Fraser, severally reported that they had visited and preached as appointed at North Gower and Richmond, and that they considered the prospects such as to warrant the continuance of their efforts to supply that interesting and necessitous locality.

A deputation from North Gower compared—requesting the services of a resident Catechist;—and manifested the sincerity and willingness of the people, by the production of a well-filled and very creditable subscription-list. The Presbytery resolved to appoint Mr. David Wardrope—the only Catechist or Missionary at their disposal—to labor there during the term allowed by the Home Missionary Committee.

Notwithstanding the distressing destitution within our bounds—greater in many respects I believe than in any other Presbytery,—notwithstanding the unvarnished statement that was presented, and the very moderate demand that was made upon the Home Missionary Committee, not for supply, but only for aid in our work, two Catechists only were assigned to us—one at the time and since suffering from indisposition—the other for a term of three months! In consequence, the vacant Congregations of Ramsay, Dalhousie, and Bristol, besides all the Mission Stations but one, are left with no prospect of enjoying the ministrations of the Sanctuary, except what services the brethren may be enabled to spare from their own Congregations, whose good nature in this respect has been already severely tested.

It was resolved that the Editor of the Record be requested to give publicity in that paper to the notice which is hereby given:—That hereafter this Presbytery will not undertake to find employment for, nor be responsible for the expenses or remuneration of Missionaries who may come of their own accord, or may be sent into the bounds, without their previous knowledge and request. Nor will they recognize Catechists as having any claim upon them, until they have reported themselves to the Presbytery or Mission Committee, and received directions as to their procedure.

The proposed Declaratory Act ament certain passages in the Confession of Faith, &c., &c., which had been the subject of conversation on previous occasions, was read clause by clause, and attentively considered. The Presbytery arrived at a very harmonious conclusion respecting

it, and a small Committee was appointed to frame a decision accordingly—to receive, if agreeable, the sanction of the whole Presbytery at an early meeting in Kingston. In the meantime, while this decision is withheld—I think I may take the liberty of stating three objections which we have to the proposed Act—First, This Declaratory Act would probably require before long, if not immediately, another Declaratory Act or two to explain it. Secondly,—Instead of framing a long act to explain what should be a plain statement of our views of Scripture—i. e. "The Confession"—we think it would be a simpler thing and wiser by far, to have a Confession written in plain intelligible language—or simply to erase from "The Confession" the passages which have wounded the conscience of men, not only as sincere, but quite as intelligent as their opponents. Thirdly,—In the event of such a suggestion not finding favour with the Synod, we would rather take "The Confession" just as it is, than saddled with this Declaratory Act.

The following overture ament the standing of ministers of this Church and of the sister Churches in Scotland and Ireland in these Churches respectively, was introduced, sustained, and ordered to be transmitted to the Synod—

"Whereas, by a recent deliverance of this Synod, a certain Status has been assigned to Ministers and others coming from the Free Church of Scotland and the Presbyterian Church of Ireland respectively; And whereas the Status of Ministers of this Church in these Churches has not been officially or regularly declared; Be it humbly averted to the Synod of the Presbyterian Church of Canada by the Presbytery of Perth, that means be taken to ascertain the position of Ministers going to Scotland or Ireland, with the view of maintaining a perfect reciprocity."

Mr. Peter Duncan, Student of Knox's College, and Mr. John McEwen, intending Student, compared and were examined—the former in reference to his studies, &c., during the past Session, the latter upon his views, attainments, &c. Both of these young men receive and deserve the esteem and approbation of every member of the Presbytery.

Some appointments for preaching, &c., were given, and routine business transacted, after which the Presbytery closed, to meet at Kingston during the Session of Synod.

P. GRAY, Clerk.

### PRESBYTERY OF LONDON.

The ordinary meeting of the Presbytery of London was held at London on the 12th day of May. The following statement contains a notice of the most important matters which engaged the attention of the Court.

The minutes of two *pro re nata* meetings were read and sustained. The one meeting was held at St. Thomas' on the 11th of February, at which the pastoral tie between the Rev. J. Fraser and the Congregation of Fingal was dissolved, and his charge confined to St. Thomas'; the other meeting at Woodstock on the 25th of February, at which a Call was moderated in from the Gaelic Congregation there in favour of the Rev. D. McDiarmid, and Mr. McDiarmid's acceptance of the same given in.

A communication was laid on the table from the Presbytery of Montreal, by John Fraser, Esq., who acted as Commissioner, containing a Call from the Congregation of Inverness, Canada East, in favour of the Rev. John Fraser, minister of the gospel at St. Thomas', accompanied with an engagement to pay a yearly stipend of £100, and to provide besides a manse and 50 acres of land. The Presbytery agreed to sustain the Call, and instructed the Clerk to transmit the same to Mr. Fraser, requesting an early reply for the guidance of the Presbytery in the matter.

The Rev. D. McDiarmid's trials for ordination were heard and sustained, and his ordination appointed to take place on Wednesday the 26th of

May. Mr. McKenzie to preach and preside, Mr. Ball to address the minister, and Mr. Ross to address the people.

A Petition was presented by the Rev. D. McRuar, from the Session of Wills' Church, Blenheim, praying for transference to the Presbytery of Hamilton, and embodying reasons for the same. The Presbytery agreed to receive the Petition, and resolved to request permission from the Synod to make the desired transference.

A Petition was also laid on the table from the inhabitants of Melrose, East Zorra, requesting that they might be recognised as a station in connexion with the Presbyterian Church of Canada, with a view to their being joined to Blandford, which Petition the Presbytery agreed to grant.

On a request having been made from the Congregation of St. Andrew's, for the dispensation of the holy ordinance of the Lord's Supper, Mr. McKenzie, Mr. Ross, and Mr. McDiarmid were appointed to dispense that ordinance there as early as possible.

The Missionaries and Catechists under the direction of the Presbytery received the following appointments. Mr. McDiarmid, to Dochester and St. Andrew's till his ordination; Mr. Tolmie, to Wallaceburgh; Mr. Crawford, to Sauguen, Mr. Nicholson to Fingal and Aldborough, and Mr. Peter Currie, to Carradoc for two months, and to Kincardine for the rest of the season. The Presbytery also agreed to send Mr. Archibald Currie, should his health permit, to the new settlement of Bosanquet, for a few months. A Petition was sent by the Presbyterian inhabitants of this Township, requesting a supply of divine service, but by some mistake it did not arrive in time to be laid before the Presbytery.

The Presbytery having been disappointed in the meantime in a Missionary for Amherstburgh, appointed Mr. McColl and Mr. Macalister to visit it until Mr. McLaren, Student of Divinity, can be sent.

In consequence of increased deficiency in the Mission Fund, the Presbytery resolved that each member should make a special effort, either by subscription or collection, before the next ordinary meeting to supply this deficiency.

Quarterly Financial Reports were read by the Clerk, from all the Congregations belonging to the Presbytery, with the exception of the Congregations of St. Thomas', Stratford, and Chatham.

The next ordinary meeting was appointed to take place on the second Wednesday of August.

J. SCORRY, P. Clerk.

### [FOR THE RECORD]

### VIEWS OF LONDON, CANADA WEST.

"Look upon Zion, the city of our solemnities, thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." Isaiah, xxxiii. chap. and 20th verse.

"Zion, the city of our God,  
How glorious is the place,  
The Saviour there, has his abode,  
And sinners see his face."

Some may think on reading the portion which we have given from the Evangelical Prophet, that it is badly timed for present circumstances, as our Church property has been lost in the township of Williams, and our property in London thrown into the Court of Chancery. But we think not so. So far as Christ has a cause to sustain in London or elsewhere, he will do it, and even in troublous days the eye of faith can see Jerusalem, to be a quiet habitation, and a tabernacle that shall not be taken down, whatever may betide some of her outward arrangements.

Leaving preliminary remarks, we would now take some additional views of this town—Approaching London from the northern or Gode-

rich line of road, three public edifices arrest the vision, on account of their magnitude and proximity. You see the barracks on your left, the home of the soldier, if home he can be said to have; beyond that the massive Romish temple, with its crouching tower and narrow windows, fit emblem of the system to which it points; reminding one of the priest in the picture, on one side of the pillar, in the dark confessional, with his jealous countenance, and the broken-down penitent on the other, with covered face and weary heart, unfolding past errors.

There is but little light in Rome, and no wonder, though the Pope years ago, because of his profusion of candles, objected to the introduction of gas into the Italian city enthroned on the seven hills. Onward still and you behold the Church of England; holding her head erect, surmounted with the flag-staff, with her chime of bells, and long-tried liturgy. Other places of worship may be found in London, but at this point of vision, you only notice St. Andrews, which was wont to make a considerable figure in town architecture, but which is now eclipsed by the mighty shadows of England and Rome.

In the Baptist Church, York-street, we heard last week several Temperance addresses, by a celebrated champion of the cause. After solemn prayer by the Rev. John Scott, on the evening of the 13th May, our orator proceeded, and gave a powerful analysis of some celebrated characters as also of their writings. Scotia's favourite bard was well handled, and a few master-strokes given of Thomas Moore, of the Emerald Isle, who lately departed this life. The subject for the evening was the effects of intoxicating drinks on men of high literary and intellectual standing, and nobly did John Campbell, as he loves to call himself, redeem the pledge which had been given in the advertisement. It is sad to think that the London town-council, have already disannulled the excellent resolution on this point, to which we referred in a former number of the *Record*. States and nations, if you desire prosperity, arise in your corporate majesty, and work manfully the Maine Engine! and you ministers, and members of the Church of the living God!! throw the weight of your whole influence into the scale. We noticed our friend Mr. Boyd, of this Church, taking notes; and we hope that he will continue to enlighten the town on this important matter.

This is a remarkable age; there is but a step, as one might say, between the Temperance meeting and the Presbytery room, and from the Presbytery room back to the Temperance meeting again. We will now take our reader by the hand, and introduce him to St. Andrew's Session-room; it is but reasonable that he should see something of the interior, as well as of the exterior of London.

We notice some new faces, and as we do, we thank God, and take courage; we see one for examination that he may be recommended to the Synod, as a proper candidate for license to preach. We see another undergoing trials for ordination. There was much business to be done at the meeting of the Presbytery. One could heartily wish that some paltry case had got fewer details, for at a late or rather at an early hour, flesh and blood threaten to break down, even in the midst of good work and sensible talk. One of our most perplexing cases, was to understand from what quarter or quarters, we were to expect a favourable breeze, for waiting something good to our empty treasury, for Home Missions. A word to the wise will be sufficient. Those who have done something this year already, will need to do something still, during the current year; and those who have done nothing, what shall we say to you? nothing but just this, It is now high time to awake out of sleep. Let all our congregations and mission-stations seriously consider this matter; let the latter do so especially, as they receive the immediate benefit. We have read of a female in humble life, who devised and executed nobly toward the support of a Christian Mission in one

of the sections of the visible Church. It was her occupation to wash clothes for others, and she accumulated rain-water to such an extent, that she could sell pailfuls of it to her companions, engaged in the same occupation, till she secured several dollars, and handed them over to one of the Directors of the Mission. The name was asked, she did not give it, but she said "If you will have a name, call it Rain from Heaven." God has lately been giving rain for renewing the face of the natural world, and lovely is the verdure which has already succeeded the sterility of winter. But this disciple had rain from heaven in her soul, there is reason to believe, as well as rain from heaven in her pail, and the disciple of Christ, should still give a cup of cold water to forward the noblest of causes.

"O God, thou to thine heritage,  
Didst send a plenteous rain,  
Whereby thou, when it weary was,  
Didst it refresh again."

Shall 400,000,000 of dollars, according to computation, be expended in heathen China yearly, on their Church-buildings and worship of the dead, and will we be backward in giving a far less sum for a Christian Mission?

Mr. Editor, you appeared in this part of the country with a tartan-plaid on, in the course of last January, giving as a reason, that it might be accepted by the Gaelic people for your want of their language. If you would republish "The Young Pedlar of Covrivoilin" which may be found in a volume entitled "Principles and Practice, or Stories for Young People," printed by Oliphant & Son, Edinburgh, or in Volume X. of the Church of England Magazine, it would please us English-speaking people, it would be like putting on the tartan-plaid to the Gaelic people, and perhaps would induce some to support more liberally our Home Mission. W.

[FOR THE RECORD.]

#### THE LATE COLONEL FORDYCE.

In the April number of the *Record*, there is an obituary notice, of the late Colonel Fordyce, who has fallen a victim in that protracted and sanguinary war in Kaffirland. In it, the late lamented Colonel is represented, and truly we believe, as a Christian, and a gentleman, of no ordinary kind. We rejoice, that there are some such men, who, by their redeeming influence, rescue in some degree, the British army from the charge of utter ungodliness. But it appears to us, that the gallant colonel, entirely mistook his profession in choosing that of arms. Not, that we suppose, he was unfitted for leading on the armies of England's sons, to battle and to victory, but that we believe he must have felt a sad and sickening sensation on account of the inconsistency of his course, as an humble disciple of the Prince of Peace, amidst rioting and revelling in scenes of carnage, blood, and death. Oh, how the shrieks of the wounded, and the groans of the dying must have sunk into his soul; for the Christian contemplating with complacency the din of battle and all the other horrors of war, is an anomaly no where to be found in all the wide universe of God. Deceived by the false glow of National honor, which time and custom have rendered attractive, and grand, such men are led to engage in war, to consecrate those bright and brilliant talents to the work of destruction, to hurl millions of impenitent, unpardoned sinners into eternity, which ought to have been exclusively employed in leading them to the foot of the cross, that they might stand at last at the bar of God, not guilty, and condemned, but sanctified and saved; their hands not reeking with the blood of brethren slain, but washed in the blood of the Lamb. The opinion of the world, even the Christian world, seems to us to be woefully perverted in this matter. We bring no charge against Colonel Fordyce, other than we bring against all who engage in, or by their con-

duct either positively or negatively approve of war. Were we inclined to be censorious, we should rather bring a charge of great unfaithfulness, and of gross perversion of talent, and of influence, against those men who, clothed in the insignia of peace, and having the gospel, the glad tidings of peace to proclaim, the messengers of Him whose advent to earth to die for sin, was ushered in with the proclamation of "Glory to God in the highest, and on earth peace, and good-will towards men," yet use their influence on the side of destruction and death, by throwing a halo of glory around the ravages sin has made, and employing the magic of their pen to write the praise of those "who in gory battle fell."

It is right that the virtues of the noble dead should be recorded, but it is wrong to speak of them alone and pass on, without a single reflection, or the expression of one feeling of regret, that such sublime traits of character, such splendid qualities of mind, should ever have been employed in the fell work of destroying the handiwork of God.

We are aware much has been said, and can be said in the advocacy of war. Nor are we among those who repudiate it, under every circumstance. We believe there are occasions, when not only are we authorized by the law of Christ to take up arms, but when dastardly to decline it would be sin. To refuse to defend our altars, and our homes, recklessly to permit ourselves to be butchered by the ruthless invading foe, unresistingly to stand by and contemplate the violation and murder of our defenceless wives and children, would be to stamp craven on our brows, and deny that we are men. But the case is different far, when, instead of merely acting on the defensive and fighting for our religion, our liberty and lives, we become the aggressors, and carry the war into other lands. Paley, if we recollect aright, divides all wars into two classes, defensive and offensive; the former he says is just, the latter unjust; with this view we are inclined to coincide, and therefore affirm that all aggressive wars are unjust, and consequently sinful. It becomes then a serious question. Can the Christian man be so conformed to the world, that he can engage in an unjust war? Can he proceed with clean hands, and a pure heart, to the land of the death-doomed, carrying along the appliances of war, to exterminate its inhabitants, devastate its fair fields, and lay waste its busy marts? And even though victory crown his brow with the laurel wreath, can he go exultingly and happily away, after contemplating the homes of his victims laid low; their towns smoking and smouldering in ashes, their bodies lying putrid in the sun, and their blood crying to heaven for vengeance? Many long years have gone by since England was called upon to wage a defensive war, and yet she has been, and is warring still. No wonder that God in his hot displeasure should tell her of his wrath, in delivering up to death on African and Indian battle-fields, the bravest and noblest of her sons. That war has been made instrumental in extending our dominions, in increasing our commerce, and even in opening up and preparing the way for the preaching of the gospel, we freely grant, for God can make, as he often has done, the wrath of men to praise Him, but to make that an apology for war, is to advocate doing evil that good may come—it is the Jesuit doctrine that "the end sanctifies the means." Jesus Christ never commissioned his followers to preach the gospel by means of cannon-balls and grape-shot—never told them that in order to humanize and civilize and christianize a barbarous people, it was necessary to exterminate them—never taught them that to advance his cause, and kingdom, they must become slayers of men, and steel their hearts against all such appeals as the groans and cries, the streaming blood, and the ebbing life of the unbelievers. No, the religion of Christ, is a religion of love, yea, He Himself is love, most assuredly he has no delight in either the temporal or eternal death of sinners. But so infatuated,

and blinded by pomp and pride are men, that they are prone to overlook the sufferings and the deaths occasioned by war, while the fame of the victory survives, and frequently too do the shouts of exultation effectually prevent the groans of the dying from reaching their ears. And yet, it is an indelible stigma on humanity, that the world's history should have been so filled with the fame of those heroes, those mighty captains, and colonels, and generals, and kings, who have shone in fields of martial conflict, and whose glory, as it has been falsely called, has generally been the only reason for drenching the earth with human gore. The heart sickens at the thought of those innumerable hecatombs of human beings, that have been offered up for no other purpose than to gratify the moloch of human ambition, or the demon of royal pride. We ask, then, emphatically, can the christian man, the man possessing the spirit of Jesus the Prince of Peace, whose kingdom is not of this world, and whose servants, therefore, do not fight, consistently and conscientiously assist in offering up this bloody sacrifice? The word of God answers as emphatically, *No*.

But, it is delightful to learn, from that blessed word of God, that it is the design of the great Creator of all, to rescue our earth from its present state of degradation, wickedness and misery, and to make it again the theatre of holiness, harmony, happiness and peace. The peaceful promulgation of the Gospel of Peace is the instrumentality for the effecting this Glorious Revolution—it is the Sword of the Spirit, and not the sword of steel, that must pierce men's hearts,—the cords of love that must draw and bind men's souls, and not the clanking chains of the conqueror. The Prophet Isaiah was by the Spirit of God enabled to contemplate the coming of those happy times, and to describe in beautiful and glorious language, the blissful characteristics by which they are to be distinguished, thus "The word that Isaiah the son of Amos said concerning Judah and Jerusalem:—And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it: And many nations shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem. And he shall judge among the nations and shall rebuke many people; and they shall beat their swords into plough-shares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Let us all then look and labor long, and pray for those pleasant, peaceful times, when "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fating together, and a little child shall lead them." When "they shall not hurt nor annoy in all God's holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea," when

"No longer hosts encountering hosts  
Shall crowds of slain deplore,  
They hang the trumpet in the hall  
And study war no more."

CARTWRIGHT, April 28th, 1852.

#### NEW COLLEGE, EDINBURGH.

The following letter from the students attending the New College, Edinburgh, has been received by the Secretary of the Students' Missionary Society, Knox's College. The letter was accompanied by a printed copy of the Report for the year terminating Nov. 1851, with a statement of the Treasurer's Account,—the resolutions passed at the General Meeting held Nov. 15th, 1851, the laws of the Association, and a list of the subjects of the essays read weekly before the Association during Session 1851-'52. The in-

teresting information contained in the communication will speak for itself. J. L.

NEW COLLEGE, EDIN., April 7, 1852.

We duly received your kind letter of 6th Feb., 1851. We read with much pleasure the expressions of your affection towards us, as well as the prayers for our welfare which it contains. We feel cheered by the thought which your letters keep alive, that the members of Christ's invisible church, however widely separated, are yet united by a mutual sympathy which seeks vent in supplications for each other at the Throne of Grace, and in endeavours to stir one another up in the work of the Lord. Such mutual support is the more needful, and the benefits of it the more sensibly felt at the present time, when larger efforts in the work of Christ are called for, and when His enemies are displaying a more united and determined hostility. We need scarcely tell you how fervently we desire that the grace of God may enrich your souls, that His light and truth may always guide you, and that His Spirit may prepare you for the work which He may have appointed for you.

It was with much satisfaction that we heard of the continued prosperity of your College, which will, we trust, by God's blessing, send forth not only ministers strong in Divine power, and sufficient in number to supply the wants of Canada, but also missionaries throughout the world.—There was one part of your account of your labours which we read with especial interest: that which refers to the missionary work which you undertake in Toronto. We did so because since we last wrote, we have been pursuing the same plan; and in the knowledge that you are taking part in similar labours, we feel that there is an additional bond of union between us.

A large number (above a hundred) of the Students attending our College, are engaged in mission work throughout this city. Our efforts, therefore, are not confined to the West-port mission, of which you speak so kindly, but extend over a number of similar fields. Some are connected with the Irish mission, begun a year or two ago amongst the Roman Catholics here, some visit the Royal Infirmary, &c., each Student taking the department of labour,—tract distribution, visitation of the sick, conducting of prayer-meetings, and so forth—to which he feels most called. Of the result of these efforts we cannot say much, but we trust that in some cases at least they have not been unavailing. We commend them to Him who we felt required them at our hands. There can be no doubt of the justness of your remark, that this is an important part of the training of Students for the work of the ministry. To meet the poor, the profligate, the profane and to learn how to adapt gospel truth to their cases—to visit the sick and the dying, and to learn how to exhort or comfort them, are lessons which are taught by experience. In labours such as these too, when sometimes we meet with opposition, but too often see wickedness and crime as prevalent at each returning visit, and only here and there observe any even outward effect produced, the helplessness of human aid without the Spirit, is vividly realized: and they are fitted to teach those engaging in them, to rely more exclusively on Him, who alone can make any work—evangelistic or ministerial—effectual. We have thus advantages which those who have gone before us into the Vineyard of the Lord, did not so largely possess, and have consequently increased responsibilities. We would join in your earnest prayer that the Holy Spirit may accompany all our labours, and may at the same time prepare us by them, for entering on any other work to which He may call us.

In connection with this subject, it is pleasing to be able to state, that greater interest has been taken of late in the condition of our large towns; and that practical measures are being taken for more extensively sending the gospel into those districts, densely crowded, where multitudes live

hearing the sound of the Sabbath bells, but seldom of Sabbath instruction. These, if vigorously carried out, may, by God's blessing, deliver our country from a burden which is felt more and more every day, and save the souls of thousands who are perishing in ignorance and sin. The movements of Popery are still occupying the attention of all to whom the cause of Christ is dear. The activity of papists both to maintain their own territory and to gain that of Protestants, is not only unabated, but daily increases. From the experience of your French Canadian mission, you are well aware of the difficulty of a mission amongst Roman Catholics. But we rejoice to say, that amid all difficulties, the efforts lately begun here have been, in many cases signally successful.

The exertions of Dr. Duff, during the last two years, to place the duty of christians to the missionary cause in its proper light, have produced great effect. You have probably been made acquainted, through other channels, with many particulars of the success, both in Scotland and England, of his heart-stirring appeals. He lately visited our Association, and the result of the fervent address which he delivered was, that several of the advanced Students offered themselves as missionaries to India, two of whom, we expect, will shortly proceed there, where their presence is urgently needed. We hope, that more of a missionary spirit is beginning to pervade our Hall.—Surely, it is now time to realize that to be candidates for the ministry, is to place ourselves at the disposal of the Lord, to express our willingness to go at His bidding wherever He may call us.

The attendance at our College this year is still considerable, though not quite equal to former years. Its arrangements are much more fully and efficiently carried out since we obtained possession of our new commodious building. It is a matter of thankfulness that though still not unincumbered with difficulties, our College scheme has prospered so well, as that the arrangements contemplated by Dr. Chalmers, may be said to be now matured and carried out.

In concluding this letter, we would again commend you to the Lord. Great are the studies in which you are engaged; great the work which is before you, but great is the Master who calleth you, and great the grace which He has in store for them that love Him.

That you may know this by experience, more and more each year—that you may find the power of His Spirit manifest among, and may feel the forthgoing of His love toward you, is the prayer of every member of our Association.

In name of the New Coll. Miss. Association,  
A. MACCALLUM, *President*.  
JAMES H. WILSON, *Secretary*.

#### SYNOD OF THE PRESBYTERIAN CHURCH IN ENGLAND.

The Synod met on the 27th April, in Whitehaven, and was opened with sermon by the Rev. Professor Lorimer, from John xiv. 6.

The Rev. J. R. McKenzie of Birmingham was appointed Moderator.

Deputations were present from the Missionary Church in Belgium, the Free Church of Scotland, and the Presbyterian Church in Ireland.—The Rev. Messrs. Wingate and Smith, two of the recently expelled Missionaries from Hungary, formed part of the Scottish Deputation, and in addressing the Synod, set forth the struggles in which they had been engaged. The Rev. Dr. Duff, Moderator General of the Assembly of the Free Church of Scotland, addressed the Court. After the tempest of applause at his appearing had subsided—

The Rev. Doctor, expressed his wish to see a suitable history of Presbyterianism in England given to the world. He trusted the Synod would

not separate without putting forth its earnest and solemn protest against the Maynooth abomination. It was scandalous to find how Protestants in this country spoke respecting the endowment of the college. He referred, of course, to those weather-cock Protestants who boxed the religious and political compass, and veered and turned with every wind that blew, instead of pointing steadily in the direction to which principle tended. He had heard a couple of members of Parliament lately speaking of the results of their canvass amongst their constituencies. They seemed quite ready to act the weather-cock part, yet they appeared somewhat crest-fallen at discovering that a man had no chance of success now unless he hoisted the anti-Maynooth flag. The people must not only compel them to hoist that flag, but bind them to sustain it also. They needed a revival of the old spirit of Protestantism among them. He trusted the Synod would prove eminently instrumental in bringing back among them the spirit of the "great cloud of witnesses," "the noble army of martyrs," who had in former days borne their glorious testimony for Christ and His gospel. The Rev. Doctor proceeded at considerable length to illustrate the great principles involved in the missionary enterprise, particularly in its relation to India.

The Rev. Alexander Knox, one of the Irish deputation, addressed the Synod.

The Rev. Wm. Chalmers of London, read a report on the progress of the proposed Hymn Book. It was moved by the Rev. Mr. Spiers, "to receive and adopt the report, and appoint a Committee to carry out its suggestions."

Mr. Barbour, an elder from Manchester, said, that the hymn-book, the result of some five or six years' labour, seemed to him designed to supersede the Psalms of David. He looked upon them as the selection of sacred music which, with some verbal modification, had been sung by the Church in all ages, and he revered and loved them accordingly. He thought it their wisest course to pause, and moved, in amendment, "to postpone the further consideration of the subject, and relieve the Committee from their labours."

The Rev. Mr. Trail seconded the amendment.

The committee had been appointed for a certain work, and had they confined themselves to the work assigned them, and done it well, they would have deserved the thanks of the Synod. They had been appointed to purge the present collection of paraphrases; and had they revised them and recommended some for rejection, and others for retention, they would have done good service to the cause of Christ in their Church, and have assisted in opening the way to a similar procedure in the Church in Scotland. But instead of doing so they gave them a new Hymn book, in which a few of their paraphrases were interspersed here and there. He did not think that any person looking at the actual contents of the Hymn book, could call it an addition to their paraphrases at all. It was entirely a new production, with a few of their paraphrases—the best of them, he would admit—introduced in different places, and forming the only passable portion of the book. (Hear.) He had spoken to intelligent Episcopalians, and Wesleyans, as well as Presbyterians; and they had said it was the most miserable collection that had appeared in their time. After having carefully examined the Hymn book, he must say that he felt it would not tend to good to adopt it.

It was then moved by the Rev. Thomas Duncan, to submit the hymn-book to a Committee, to be reviewed, and the report to be submitted to next Synod. After discussion, the vote stood for Mr. Barbour's motion, (Mr. Spiers' having been

withdrawn) 30 votes; for Mr. Duncan's amendment, 40.

A petition to parliament, submitted by Professor Campbell, respecting the expulsion of the Free Church Missionaries from Hungary, was adopted.

The state of the funds was reported as follows, viz.: Receipts for the Synod fund during the year, £232 19s. 9d., making, with balance on hand at last audit, £293 13s. 11d. Expenditure, £163 18s. 10d. Balance on hand, £129 15s. 1d.

College fund receipts, £866 17s. 11d. Balance from previous year, £266 14s. 3d. Total, £1133 12s. 2d. Expenditure, £815 6s. 4d.—Balance on hand, £318 5s. 10d.

Home Mission fund, income, £714 14s. 7d.—Balance from previous year, £174 11s. 6d. Total, £889 6s. 1d. Expenditure, £808 2s. 6d. Balance on hand, £81 3s. 7d.

A petition for the repeal of the Maynooth Grant was adopted, and it was agreed to request the Earl of Lonsdale to present the same to the House of Lords, and R. C. Hillyard, Esq., to the Commons.

The next meeting of Synod to be held in Manchester, on the third Tuesday of April, 1853.

#### DISRUPTION OF THE ORIGINAL SECESSION CHURCH.

The Annual Meeting of the Synod of Original Seceders took place on Monday, the 26th April, in East Campbell Street Church, (Rev. Mr. Paxton's,) Glasgow.

On the following day, an overture, for Union with the Free Church, was brought forward and discussed. The Rev. Dr. McCrie opened the discussion with an able address, from which we give the following paragraph:—

He never could view the Secession Church in any other light than as a colony of the Church of Scotland. We never looked upon ourselves even as a Church. Our fathers would not allow themselves to be called the Secession Church, because this would involve the idea that we were a party by ourselves. They called themselves "The Synod of Seceders," and would never allow themselves to be called a Church. They looked upon the Church of Scotland as their Church, the Church to which they were to return, and to which all their hopes and desires pointed. It is this feeling, this old hereditary feeling to the Church of my native land, which makes me so anxious on this subject; and when I consider the circumstances in which we are placed at the present moment, when I consider the enemies that are now threatening us, when I consider the divided state of the Church and the friends of Christ at the present time, I must say that I feel that Providence is calling us loudly and impressively, to come forward and unite with all the friends of Protestantism, and the Protestant Reformation, in these lands to uphold the cause of God, the cause of the Lord against the mighty. Is this a day when we are to stand aloof from one another, when Antichrist is coming in as a flood? We know he is united, we know the influence he has in consequence of the union which there is among all the despotic Powers of Europe; and if he finds us in this divided, distracted state, fighting against one another, how can we expect to be able to withstand his assaults? I must say that I feel on this subject sometimes disposed to speak with too much earnestness and apparent feeling, but I must beg leave to say that such are my feelings on this point that I cannot think of

living in communion and co-operation with any men or party of men actuated by sentiments opposed to those which I have now expressed. It is needless for us to think that we are to carry on the work of Christ, or be blessed for any usefulness in the Church in these lands, if we are so divided in sentiment from one another, that we cannot meet in Synod for any other purpose than finding fault and quarrelling with one another, and, therefore, I think the time has come, when, in all likelihood, we must part company. I trust that, if it is so, our parting will be like the parting of Abraham and Lot—not a hostile, but a friendly and brotherly separation—let there be no strife between me and thee, for we are brethren, and the Canaanite and Perizzite are in the land. It may come to this, and if it does, I trust that we can show that we can separate as brethren, though we cannot live together as brethren. On our side of the question we just feel as conscientiously, that we are following the path of duty, and the ends of our ordination vows to the covenants, as any of our brethren on the other side, and I trust, therefore, that no reflections of this kind will be thrown out, and that we shall obtain that credit for consistency, which we are willing and ready to grant to our brethren.

Mr. Anderson submitted a series of resolutions in opposition to the overture.

On the evening of Wednesday, (28th,) the vote was taken, when there appeared for the overture 32, against it 31. The Moderator, Mr. Burn, of Thurso, remains with the Synod, and several of the absent members will adhere.

The minority protested against the decision, and claimed for themselves and those adhering to them, to be the Constitutional Synod of Original Seceders.

On Thursday, the Synod took into consideration the protest laid on their table, and adopted resolutions to the effect—that it is totally inept and unfounded; that the protesting brethren might have entered their dissent against the motion proposing union with the Free Church, but until some step be taken in prosecution of that motion, the Secession is premature and uncalled for; that the Synod occupies the same ground which it has always done, and is entitled to the name, rights, property and prerogatives of said Synod; that the Synod holding the Protest null and void, proceed to business as if it had not been made, regretting that, by an unconstitutional step, the seceding brethren have deprived the Synod of their counsel and fellowship; and that the Synod, considering that the money collected for the Mutual Sustentation Fund of the Synod, was partly contributed by, or for the use of those who have seceded, agree, *ex gratia*, to propose an amicable arrangement with them, in regard to these funds, and appoint a committee to correspond with the protesting brethren on the subject, reserving the consideration of the disposal of the other funds to another meeting of Synod.

The new or protesting Synod met in Main Street Church, and appointed Mr. Aitken of Aberdeen, Moderator, and Mr. Roger, of Auchinleck, Clerk.

A committee was appointed to treat with the committee of the Original Synod, for the purpose of coming to an amicable arrangement, in regard to the temporalities.

The following are the remarks of the *Scottish Guardian* on this important event:—

We have reported as fully as our limits would

permit the very important discussion in this Synod on the overture for union with the Free Church. By a majority of one, that overture has been carried, and of course the proposal embodied in it will be laid on the table of the next General Assembly. This decision of the Synod will give rise to important questions both in the Free Church and among the remanent members of the Original Secession Synod, some of which it may be difficult enough to settle, and on which we do not presume to offer any opinion. Meanwhile a disruption has taken place in the Synod. The minority have met as constituting the true Synod of Seceders, and by that act have finally separated themselves from their brethren.

It is somewhat curious that the main question raised in the overture was, whether the Free Church or the Established Church is to be held as the Church of Scotland—the Church from which the Seceders originally separated, and on the table of whose Assembly their protest and appeal is still lying. It was impossible to avoid raising this question, and the minority in determining it in favour of the Establishment, are shut up to the unhappy position of affirming that the fact of its establishment is the true test whereby a Church can be recognised, and so by implication, of acknowledging the Church of Charles II. as having been the Church of Scotland.

We hail with unfeigned thankfulness the movement of the majority. The Original Seceders never took a step more in harmony with the spirit of the fathers of the Second Reformation—whose declared object was to effect a union and conformity of all the Churches in Britain. For a brief period this union was effected on the basis of the Westminster Standard. On the same basis the union with the Free Church is now proposed. We are very sure that the Free Church will receive the proposal in no narrow and captious spirit—that she will be prepared to consider it with the earnest desire to promote the object of those who have made it—and we can scarcely entertain a doubt that the union sought for will be speedily effected, and on such a footing that the ends which the fathers of the Reformation so earnestly contemplated, will be more fully and effectually carried out than in the state of separation. It is quite refreshing to us to contemplate the completion of such a union, and we would live in the hope that it will be the harbinger of others equally honourable, and equally conducive to the strengthening and extension of the cause and kingdom of Christ in this and in other lands. This union will add but little to the physical strength of the Free Church, but we do not on that account esteem it lightly. It is not in fact in physical strength that the glory and power of a Church lies. And this union is fitted both in the discussion of the questions to which it will give rise, and in the expansion of the spirit of Christian love, to give a fresh impulse to the cause of vital godliness, and to lead the Church more earnestly to consider her position and true vocation in this land.

## JERUSALEM, PALESTINE, AND SYRIA.

BY DR. J. V. C. SMITH.

Jerusalem is tolerably clean from its location on a steep hill-side, and not because its inhabitants are disposed to keep it in good condition. Filth appertains to Arabs wherever they are. Deep cisterns abound, cut into the solid rock, in which rain water is carefully collected, which is used for all domestic purposes. Water-carriers bring some in skins on donkeys from the pool of Siloam, but few only are able or desirous to have a supply without the walls. A fine stream is conducted to the city from Bethlehem, winding about the mountains, which is exclusively devoted to the purposes of the celebrated mosque of Omar, on the very spot once occupied by the temple of Solomon.

Wood for fuel is always dear, being sold by the

weight, and is principally roots of olive trees, brought from a distance on camels. If trees were planted as suggested in this communication, fuel would be abundant and reasonable. No house has a fire-place or chimney. A little charcoal in a copper dish, placed in the centre of the room, is the extent of an attempt at a social fire. At Bishop Gobat's and one other house, stoves were noticed. At Dr. Spaulding's missionary-room at Damascus, a regular Boston stove diffused a comfort that could no where else be found in the town.

Old as Palestine is as the residence of civilised man, there is not one decent road, five rods long, in the whole territory. Paths are struck out where there are the fewest stones or the least mud, over any one's field, and through any premises the rider chooses to go. If Herod the Great, whose passion for building magnificent cities was equal to Abba Pasha's in Egypt for creating palaces, had made five miles of good road from Jerusalem toward Jaffa, he would have conferred a blessing on his abused and degraded country. I have roamed over the stupendous ruins which mark the ambition of that energetic but wicked wretch, with feelings that were never called into activity in stepping from one fallen column to another in any province. With all his determined ambition to leave enduring monuments in granite, that would withstand the assaults of the elements or the destructive agencies of conquerors in after years, the besom of destruction has swept them all, all away, and Cæsarea, the magnificent capital of Judea, has not one human being within its boundaries.

The only living thing in sight, where there were the finest specimens of architecture—palaces beyond palaces, and marble, and an exhibition of wealth and refinement, while he was in the meridian of his glory—was one solitary horse, feeding among crushed fragments of sculptured stone, as I passed over the lonely site of a once grand and beautiful residence or splendid court.

From the days of the Jebusites, whose capital was the present rock on which Jerusalem stands, every successive people who have had possession of Palestine have fixed their habitations on the very pinnacles of the mountains. Every town and village, therefore, is up some where. No one resides in a valley. From some hill tops the spectator has an admirable view of many distant places that appear quite near; but to reach any of them, he must descend a mile or so, and cross a horrible ravine or yawning gorge, and subsequently wind up and onward like the gyrations of a cork-screw, for ten or twenty hours to get at the proposed settlement. Miles are unheard-of-things in Palestine. Every body speaks of hours who designs a movement. It is seven hours to one place, for example, two to somewhere else, and forty to another.

The making of a jaunt through the Holy Land to Syria, is an expensive affair indeed. There must be pack-mules for carrying beds, food, and all that may be required from day to day. Three persons could not do well without two; and there must be a cook, a mulateer, a dragoman, who does all the talking, and answers all your questions; for the Arabic is difficult to acquire, and without an interpreter, it is impossible to know where you are, or what you see. Finally, each rider is mounted on a horse, who is followed by a groom, and he must have a mule to carry the provender. All this makes a kind of caravan, a long string of animals, slowly winding up and down the horrible trails of the land, single file, at the rate of two or three miles only an hour.

In the course of the day, many places of peculiar interest, mentioned in the Old Testament, are distinctly seen which are not approached.—When I stood at Bethel, Ramah was in full sight, and the mosque over the tomb of Samuel the prophet; both Horan the Upper, and Gideon also, where Joshua took a position when he said, "Sun, stand thou still upon Gideon, and thou Moon in the valley of Ajalon," and other localities

of immense interest to the biblical scholar and sacred geographer. At night it is necessary to seek a stopping place in a village for security.—Beyond a town or hamlet, there is not a single habitation.

All lodge in the same apartment on the ground, on your own beds, surrounded by armies of insects eager for your blood. Poor things! if it were not for strangers, fleas would soon be extinct, for they seem to despise an Arab, who sleeps soundly in defiance of their nippers. Horses, cows, camels, goats, dogs, and the family, are not unfrequently congregated in one room. The night before reaching Damascus, we suffered exceedingly on account of the multitude of lodgers in one room, for the landlord had, in addition to all the beasts and creeping things of Noah's ark, three wives with their restless children.

The reason for taking hill-tops for towns has reference, in the first place, to security; they can discover the approach of visitors, and if they don't like them, keep them at bay with the balls always at hand, (great stones) which, when once put in motion, would sweep through all opposition.—Secondly, when the winter rain sets in, the gorges are filled with angry torrents that gorge out of the side-hills, so that not a resting place for a house could be found. An air of desolation reigns every where, and every person you meet is armed to the teeth with pistols, blunderbusses, long guns, dirks, spears, down to a simple club.

Although an advocate for peace, and almost a non-resident in sentiment, I have been lugging a stout horse-pistol all over the country, knowing not what might happen. Had an attack been made upon our train, I am quite sure I should have run, for I have a mortal antipathy to powder.

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

## The Record.

TORONTO, JUNE, 1852.

### THE APPROACHING SYNOD.

It will be seen by the advertisement in our first page, that the next meeting of the Synod of the Presbyterian Church of Canada, will be held in Chalmers' Church, Kingston, on the second Wednesday (9th day) of June. The place of meeting is quite accessible to the most of the members, and this will tend to secure a full attendance. It is much to be desired that none who are entitled to seats in the Synod should be absent without some valid reason. Office-bearers in the Church cannot, for slight causes, throw off this responsibility. As the supreme Court of the Church meets only once a year, business requiring mature deliberation, and, as far as it can be obtained, the united voice of the Church, will come up. It is one of the distinguishing excellencies of our Church polity, that questions affecting the interests of religion, and our distinctive organization, are not left to the wisdom, much less to the caprice of one man, but to the deliberate decision of the whole Church, through the representatives of the several congregations.—Our Episcopal neighbors are struggling to obtain Synods in which the voice of the people may be, to some extent, expressed. We enjoy the fullest freedom in this respect—every member having the power of bringing his suggestions or com-

plaints before the Church courts. In many instances congregations have failed to avail themselves of their representation in Synod, and very often also in Presbytery.

One encouraging feature in our last Synod was, the increased attendance of ruling elders. Mixing, as they necessarily do, with the people, they are better able to enter into and express their views. And it is certainly right that the Church take advantage of the business habits and experience of Christian men in promoting the cause of truth. At no period has our Church stood more in need of the counsels and assistance of such men, than at the present time. The sphere of our operations is rapidly extending—The schemes of the Church require to be kept upon a footing commensurate with this extension, and the Widows' fund scheme, especially, demands the practical wisdom and calm deliberation of our most experienced men, in order to its establishment upon a benevolent, safe, and permanent basis. The great principles are pretty clearly understood and defined, but the details are not settled. Upon these the success of the scheme is now suspended. It is under the Divine blessing from men that "have understanding of the times, to know what Israel ought to do," that measures of practical good are to be expected. Every congregation ought to be represented in Synod, and in order that one obstacle to such a desirable end may be removed, provision should be made for meeting the necessary outlay for travelling expenses of both minister and elder.—It is quite enough that they give their valuable time gratuitously—those whom they serve should at least defray their expenses.

It is evident that not a few of the ministers, from their scanty stipends, can ill afford the expense of attending Synod. Congregations should see to this. The faithful pastor will return to his flock invigorated and encouraged by intercourse with his brethren, and stimulated to take a deeper interest in the affairs of the Church, whilst, at the same time, he may be instrumental in promoting the interests of the Church by his prayers and counsels.

It is needless to say that the approaching Synod will be an important one. Every meeting of our Supreme judicatory is important. It will be profitable and refreshing, just in proportion to the measure of light and of love, of wisdom and discretion, that may animate its members. Every well-wisher of our Zion should be earnest at the mercy seat in imploring the Divine presence and blessing to be with the assembled elders.

**MANSE BUILDING.**—It is of great importance to the stability of our Church, and the respectable maintenance of her ministers, that every congregation have a suitable manse, and, if possible, a small piece of land attached. In most of the new congregations there is little difficulty in procuring the site and a few acres of land. As the value of property increases, the difficulty of obtaining these convenient appendages to every congregation also increases. The minimum salary allowed to ministers is confessedly too little for the comfortable and respectable maintenance of them-

selves and families, even although it were promptly and faithfully paid; but in how many instances, as our statistical tables but too sadly show, does the actual income of faithful ministers fall short of even that sum, and in some cases that scanty stipend is further reduced by the deduction of house rent, and the price of the pasture for a cow or horse. The attention of the Church has been already called, through the *Record*, to this subject, and we know that, in some cases, steps have been taken to procure a manse and glebe. The addition which this provision will make to the comfort of a pastor, and the confidence which, under God, he may indulge that by the fund for the support of ministers' widows and orphans, those who are dependent upon him, will not, in case of his death, be left destitute, will greatly relieve their minds, and leave them more at ease to engage with vigor in their appropriate work.

#### RED RIVER—REV. JOHN BLACK.

We have seen a private letter from the Rev. John Black, dated March 22, by which we learn that he is in good health, and prosecuting his work among his interesting people. Mr. B., at the time of writing, was anxiously looking for letters from Canada. We know that at least two from Dr. Burns, and several from other friends, were then upon the way, and would reach him in a few days.

Mr. Black mentions the arrival at Fort Gary, of a young gentleman with whom he had been acquainted at Toronto. Probably this will be the only person Mr. Black will meet, whom he had ever seen before.

Our Missionary is cheered in his work by the attendance at Church being well kept up, and the increase of the Sabbath School. There is one very interesting fact mentioned in the letter, viz: that Mr. Black has the prospect of bringing with him, as a student, a very promising youth, sixteen years of age, son of Mr. Ross of Red River. We fondly hope that this student, who is represented as a good scholar, and pupil in the Bishop's school, will one day be honored to proclaim the gospel to his countrymen and kindred in the land of his nativity.

#### BERMUDA—PRESBYTERIAN CHURCH—REV. MR. ADAM, AND REV. MR. ALEXANDER FORRESTER.

We have received the *Bermudian* up to the 14th April. From the file thus kindly furnished, we learn that the Rev. Mr. Adam, who has labored more than two years in the island, has left that sphere of labor to return to Scotland. The departure of Mr. Adam is deeply regretted by the people to whom he has so acceptably ministered. Previous to his embarkation, the congregation among whom he labored at Hamilton, presented to Mr. Adam a very affectionate and complimentary address, in which they expressed their gratitude for his ministerial services among them—esteem for himself personally—admiration of his gifts—thankfulness for his restoration to perfect health in their salubrious climate, and their best wishes for his welfare. Other addresses were also pre-

sented to Mr. Adam, all breathing the same spirit.

The steamer *Levantine*, which brought Mr. Adam to Halifax, had carried the Rev. Alexander Forrester, of Chalmers' Church in that city, to Bermuda, as temporary supply. We infer from Mr. Adam's reply to the addresses presented to him, that a missionary is expected from the Free Church of Scotland. Mr. Forrester is engaged in pastoral duty, and, like his predecessor, giving lectures in science. Mr. Adam gave a course of philosophical lectures. Mr. Forrester is delivering a course on Botany. Mr. F. writes a very interesting account of the Somers Islands, or Bermuda. He left Halifax on the 26th March, and after four days pleasant sailing, reached his destination.

The following is an extract from Mr. F's letter, dated Warwick Parish, Bermuda, 16th April:—

For more than a day before we reached Bermuda, the change in the temperature was very marked, and gave unequivocal indications that we were nearing a much more genial climate—indications which, in my delightful experience, have been resolved into actual and substantial proof. At Hamilton, the vessel had scarcely reached the quay, when I was surrounded by a group of staunch Presbyterians, whose names were no sooner announced, than I felt myself in the midst of familiar friends. Here, as elsewhere, I believe that persecution has done good service to the cause of Presbyterianism. It has, at all events, proved beneficial, in cementing her true friends together, and in satisfying them that Presbyterianism is really worth contending for. I have already adverted to the climate, and again must speak of it in boundless terms. The contrast between it and Halifax, at the time I left, is scarcely credible, particularly when one takes into account the shortness of the time that intervened. To leave the shores of Nova Scotia, and in four days to be in a temperature unsurpassed by the finest June weather I ever saw in England, is, I again repeat, all but incredible, and produced in me an elevation and buoyancy of spirits that I could but imperfectly describe. Bermuda is in longitude 63° 28' West, and in latitude 32° 24' North, and, with the exception of St. Helena, there is not, I believe, a spot on the globe so remote from any land—the nearest point on the American Continent being distant about 580 miles. The group of islands is in number somewhere between 300 and 400, but many of these are little more than rocks. The principal islands are Ireland, Somerset, Bermuda Proper, St. David, and St. George; Bermuda Proper being much larger than all the rest put together. The length of the group is 25 miles, and the breadth between one and three miles. The whole of these Isles are all but encompassed with Coral reefs, this being about the most northern latitude where the Coral Zoophytes have yet been discovered erecting their monumental pillars, in testimony of the strength and glory of union and perseverance. These reefs are circular in their formation, and, if Darwin's opinion is sound, they are to be regarded as evidences of subsidence, are, in fact, built upon the summits of the mountain chains of some submerged Continent. According to this view, the numerous Islands of which Bermuda is composed, are the remaining mountain summits of that Continent, with their encircling Coral reefs, like a picture in its frame; and from all I have seen of the internal arrangement of these Islands, I am satisfied that the theories of this great Naturalist on the matter of Coral formations, are founded upon the most satisfactory data. I hope to get specimens of the several varieties of Coral found in these localities. The few that I have seen are exceedingly rich



and beautiful. The study of ichthyology, in connection with these formations, must be interesting. There are about sixty varieties of fish found around these shores, some of which are as excellent in their edible qualities, as they are beautiful in external appearance. Their characters and habits seem pretty much akin to the fishes inhabiting other Coral regions. But the objects of the vegetable kingdom have engaged much more of my spare moments since I came here. The fact is, I have been quite enchanted with the whole aspect of the plants, whether indigenous to Bermuda, or introduced from the West Indies, and now thoroughly naturalized. The splendid Plantations of Musas, and specially of Bananas, the beautiful orange groves, and, above all, the nobly branching Palmyrae, convey more deeply than anything else, the impression that one is sojourning in a tropical clime. To see, in the shape of tall and gigantic trees, those little stunted and dwarfish plants that I have been accustomed to see in green-houses and conservatories, must, you may well perceive, be objects of deepest interest to me, or to any one who has any appreciation of the beauties of the vegetable kingdom. Every thing seems willing to grow here, with the exception of a few of the plants indigenous to the most northerly latitudes; and yet, it is sad to see how little the benefit is taken of the immense capabilities of Bermuda by the owners of the soil. Time, and proper stimuli, will, however, be required, before a right state of things is brought about.—Other implements of cultivating the ground must be introduced, besides the manual labor of the spade. A more extensive knowledge of scientific Agriculture must be imparted. The notion too, must become current, that the employment of cultivating the soil is just as honorable and dignified as any profession, or any kind of merchandise. In one word, I am thoroughly satisfied that it is by Horticulture and Agriculture, Bermuda is to be elevated, and rendered one of the most lucrative spots on the face of the earth.

**THE REV. DR. KING.**—This eminent missionary at Athens has been seized, and after undergoing a mock trial, fined, imprisoned, and finally banished from Greece. This outrage upon an American citizen and missionary has been perpetrated by the Greek Government under most atrocious circumstances. The United States contributed largely to rescue Greece from Mohammedan oppression; now, the Rev. Jonas King, D. D., has to seek an asylum in Turkey.

Plans of social or national amelioration, not based upon the Bible and pervaded by the spirit of the Gospel, are rarely worth what they cost. Much blood and treasure was spent to better the condition of the Greeks, but they were only released from the grasp of the false prophet, to be delivered over to the more deadly influence of a spurious christianity. The United States Government have ordered the frigate *Cumberland*, to proceed to Greece to demand satisfaction from King Otho.

**DR. KING.**—This venerable missionary, who has been banished by the Greek government for preaching the Gospel, when last heard from, was on his way to Constantinople. This is the second time he has suffered in this way.—*Pres. of the West.*

**THE DUKE OF NORFOLK**, a recent convert to Protestantism, has contributed the munificent sum of two hundred and fifty pounds to the Society for Church Missions among the Roman Catholics of Ireland.

#### PRESENTATION.

On the evening of Friday, the 7th of May, the Non-commissioned Officers and men of the 71st Regiment, who have for some months past attended Divine service in Knox's Church, Toronto, presented a very handsome Gold Watch to the Rev. Dr. Burns, pastor of the congregation. The conduct of this orderly corps, now removed from us, has been very exemplary, and their attention to the services of the sanctuary has been worthy of imitation. From the time of their arrival, some of them were pretty regularly with us, but it was only recently, and after leave had been asked and obtained, that the most of the Battalion came to Knox's Church. Dr. Burns' services were cheerfully and gratuitously given, not only publicly on the Lord's Day, but at prayer meetings on week day evenings, at the men's quarters. His recompense was the consciousness of discharging a duty to a very interesting, and often much neglected, class of men, and the hope of being the instrument of good to them; but this very gratifying token of their regard is an additional reward, enhanced in value by its being alike spontaneously and unexpectedly given.

The presentation was made in the lecture room of the church, which was well filled with the soldiers. Such members of the congregation as had intimation, were also present.

Sergeant Major Mackay, on behalf of the donors, presented the Watch, upon which is the following inscription:—

*Presented to the REV. ROBERT BURNS, D.D., by the Non-commissioned Officers and Privates of the Reserve Battalion of the 71st Highland Light Infantry, in token of esteem and admiration of the zealous manner in which he expounded to them the word of his Divine Master. TORONTO, May, 1852.*

Sergeant Mackay also read the following address:—

REV. SIR—

I have the honor of being deputed by the Non-commissioned Officers and Privates of the Reserve Battalion, 71st Regiment, to present you with this Watch, as a trifling Testimonial of their gratitude for, and admiration of, the very kind and zealous manner in which you have performed your duties as a pastor towards them; and also to express their united and sincere wish, that He whose minister you are, may pour upon you and yours His best and choicest blessings—that He may watch over and prolong your days of usefulness upon the earth, and crown your efforts in His holy cause with abounding success.

I am also desired to tender their heartfelt thanks to your congregation, for the kindness displayed by them in granting every accommodation which could be required, and to assure them that the remembrance of their kindness will prove a pleasant subject of thought to those who benefited by it, when, perhaps, they are far separated from the shores of Canada.

The Rev. Dr. made a suitable reply, inculcating punctual attendance upon the means of grace, as at once the duty and the privilege both of soldier and civilian. He congratulated the military upon the recognition of their rights of conscience, and expressed the hope, that as they valued they would improve their privileges. At no distant day, he trusted, a British soldier would be spared the degradation of taking a part in any public

idolatrous ceremonial, as he regretted to say was still, in some instances, the case.

The Regiment, in removing to Kingston, will not be deprived of the privileges which they have enjoyed in Toronto; and, we feel confident, that every effort will be made to provide for their spiritual superintendance, and also to furnish necessary accommodation. Our best wishes go with them. Amid the many adverse influences to which they are exposed, we trust they will not forget their testimony to principle, their attachment to the Church of their fathers, and their allegiance to the King of Zion.

**PRESENTATION OF A GOLD WATCH.**—The ladies connected with the Presbyterian Church, Streetsville, have presented James Paterson, Esq., with a Gold Watch, bearing a suitable inscription, as a token of their esteem for his character, and appreciation of the service he has rendered in conducting the congregational singing. Mr. Paterson has, in this way, given his services to the church for a number of years gratuitously, and the above token, viewed, as it is intended to be, merely as a grateful recognition of these services, is highly creditable both to donors and recipient.

#### THE PORT HOPE ECHO.

This excellent evangelical paper maintains its well-merited character, as the advocate of the truth of God, in opposition to the Romanising teaching of the Tractarians. The *Echo*, while maintaining Episcopal Church Government, assumes no arrogant exclusive tone—recognises the Church of God under different denominational organizations, and seems more desirous "to keep the unity of the Spirit in the bond of peace," than to secure external conformity to the dogmas of any sect.

We heartily wish for our cotemporary such measure of support and encouragement, as will enable him to enlarge his sheet, and extend the sphere of his usefulness.

With much pleasure we transfer to our columns the following editorial article, breathing the spirit of genuine catholicity:—

The honor of Christ, and the salvation of our souls depends on our having right views of the Gospel, for if we are not right in our belief, we cannot be right in our practice. This is a proposition almost self-evident. True faith in the Gospel doctrines invariably worketh by the love to God and man, and without this faith it is impossible to please God. We cannot therefore too earnestly insist on the great evangelical doctrines of justification by faith in Christ, and sanctification by the Holy Spirit; and the sad fruits of religious error, which shew themselves so lamentably in churches or individuals, whose views on these points are obscure or erroneous, demonstrate to all who are not blinded by the god of this world, that there can be no vital union with Christ, without a cordial reception of these doctrines. We hear much, in the present day, of unity; and the prayer of Christ "that they all may be one," as an evidence to the world of his divine mission, is strongly pressed upon our notice. It is certainly a mark of the disciples of Christ that they "endeavour to keep the unity of the spirit in the bond of peace," convinced as they are that "there is one body and one spirit, one Lord, one faith, one baptism." But this is not the unity of which Rome proudly boasts, and which, as a first and foremost "church principle,"

is urged with a zeal worthy of a better cause, by many who are more Romanist than they think they are. Union with Christ does not, of necessity, imply unity of outward organisation. Who is not aware that there may be denominational unity, where there is no unity of the Spirit? Jesus speaks of a spiritual union subsisting between himself and his people, as real and abiding as that which exists between the vine and its branches, and none can be spiritual in union with each other, unless they are united to Christ by living faith. The mere outward union of those who are joined in the same organisation, but who are seen and known by all to have no real unity of sentiment, or affection, or belief, can be no evidence to the world of the divine mission of Jesus; but on the contrary, it causes Christianity to be evil spoken of. "By their fruits ye shall know them." Any speculations whose natural and invariable tendency is to disunite and keep asunder the true disciples of Christ, must be inconsistent with the law of Christian love.

It is the defect of all organizations on earth that they tie the wheat and the tares in the same bundle, and this is a defect incidental to our earthly state, and inseparable from it. Denominational organisations, or churches, are needful in the present state of things, and experience shews that without external organisation, the Gospel is neither maintained in its integrity, nor extended in its range. Each bound to unite with that organisation which he believes in his conscience, to be most scriptural. Still, of none of these can it be said that Christ is exclusively in this one or that one; and his true disciples will recognise in each other the evidences of a spiritual unity which is not tied nor bound, to name, or sect, or division.

We are permitted to publish the following portion of a private letter from Italy:—You are, I doubt not, struck in your country as much as we are, with the very eventful times in which we are living. It is remarkable how men of characters, and from all parts, are impressed with the conviction that we may speedily expect some grand developments. Never, perhaps, was there a period when more vigorous efforts were making both for good and evil. Looking at England, one would imagine that Popery was fearfully reviving. Yet, on the other hand, there are clear indications of its decay; and that through the agency of its body. Witness the very remarkable work lately published at Lima, by that converted Priest. See also the course pursued by Professor Nugon, at Turin.

From Turin, as well as Genoa, and Florence, I have lately the most cheering accounts. The work of conversion spreads surely and rapidly, in spite of all the persecutions at Florence. It took the Vaudois Minister three days to administer the Lord's supper. It is supposed that there are not much short of 4000 converts in and near Florence. In fact Popery has lost its hold on the continent. In France it is only a name. It is succoured by its ruling powers from political motives, and not from any predilection.

Oh, if the Lord would only be pleased to make bare his arm, and pour out his spirit in large measures, what should we not see. Pray we that his poor exiled church may soon be brought out of her wilderness condition, and Antichrist cease to triumph.

All eyes are naturally turned to Italy. I cannot but think that Sardinia is destined to be the outlet of truth on the rest of that benighted country. And I am much impressed with the duty of working there "while it is called to-day," and entering in, by every effort, while the door is open.

May we all be ready for all that awaits us! Nothing but a personal interest in Christ, and the oil of his spirit filling our lamps, will avail us when the midnight cometh. But all in him are safe. He will not fail us. His word of promise is as firm as the everlasting hills. He will love his own, even unto the end, and they shall never perish.

"LE SEMEUR CANADIEN," OR THE CANADIAN SOWER.—Such is the title of a paper published in Lower Canada, in the French language. It was established at Napierville, in February, 1851, and was issued twice a month. In January last it was transferred to Montreal, where it is published weekly, at 5s. per annum. It is edited by the Rev. Narcisse Cyr, whose avowed aim is to keep the truth as it is in Jesus, before the French Canadian people. It is gratifying to learn that so benevolent an enterprise has met with encouragement, and that the *Sower* is read among the educated classes of Lower Canada. "*Le Semeur* is entirely free from sectarian spirit; the *christianity* which it aims at diffusing is that upon which all true believers are agreed." Any instrumentality calculated to send a ray of light into the thick darkness in which Popery has enshrouded Lower Canada, is worthy of support.—Although not denominational, it is a Protestant paper, and conducted upon the same Catholic principles that characterise the French Canadian Missionary Society, to which we think it is fitted to be an able coadjutor.

THE FUGITIVES FROM AMERICAN SLAVERY.—Mrs. Willis, on behalf of the Ladies' Society in Toronto, for their relief, thankfully acknowledges the following donations, in aid of the philanthropic objects of the Society, viz:

From Friends in Dublin.	£23 sterling.
" " Edinburgh,	10 "
" " Glasgow,	10 "

Mr. Burns acknowledges the following additional receipts, which came to hand too late for insertion in the proper place, viz: for

*Widows' Fund*—From Knox's Church, Toronto, per Rev. Dr. Burns, from Ross, Mitchell & Co., £30; John McMurrich, Esq., £12 10s.; James Shaw, Esq., £5; from Picton, per Rev. W. Reid, £5.

*Knox's College*—From Prescott, per Rev. R. Boyd, £6; from Whitby, per Rev. James Finlay, £2 1s.; Coté Street Congregation, Montreal, 1st payment, per P. Redpath, Esq., £39 9s. 8d.

#### REVIEW.

DAILY BIBLE ILLUSTRATIONS, being *Original Readings for a year, on subjects of Sacred History, Biography, Geography, Antiquities, and Theology, especially designed for the family circle*, By John Kitto, D. D., F. S. A., Editor of the Pictorial Bible, Cyclopædia of Biblical Literature, &c., &c. New York: Robert Carter & Brothers. Hamilton: D. McLellan.

These illustrations are comprised in four volumes of about 130 pages each, embracing the historical books of the Old Testament. The first is devoted to the history of the Antediluvians and patriarchs; the second, Moses and the Judges; the third, Saul and David; and the fourth, Solomon and the Kings.

The object of the Author has been not to produce a history, nor a commentary, nor a book of antiquarian research, nor of popular illustration, nor of practical reflection, but something of all these. And well has he succeeded. The chain of events is regularly followed, and yet every day's reading forms a chapter complete in itself.

The varied and extensive learning of the accomplished author, and his intimate acquaintance with Oriental customs and scenery, enable him to throw a flood of light upon sacred history.—Few books are equal to this for explaining ancient customs, and making intelligible, to the unlearned reader, the frequent allusions to them which occur in the scriptures. The work is interesting and valuable; abounding, as it does, with curious information and solid practical reflections. It cannot fail to be attractive and profitable to the young, who are thirsting for knowledge, and who, to gratify their desires, too often betake the themselves to the vilest fictions.—Such works as Dr. Kitto's are an admirable antidote to the demoralizing cheap reading of the day.

DAILY BIBLE ILLUSTRATIONS, &c., *Evening Series*. This is a new series by the same author. Published by Carter & Brothers, New York, and for sale by D. McLellan, Hamilton.

We have received the first of the four volumes which will form the "evening series." It relates to the Book of Job, the Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. The Book of Job occupies more than half of the volume. Some idea of the nature of the work may be formed from the titles of the chapters. The first week's readings are on the following subjects, viz.: The design of the Book of Job—The Book of Job not a parable.—The Book of Job historical.—Author of the Book of Job—Where Job lived.—The Land of Uz, and Job's greatness. The readings upon the other books are more brief. This volume is, in many respects, like those which constitute the other series, although it possesses more of literary character, and less of historical narrative. The idioms of the East and the peculiarities of Hebrew poetry, are explained in such a way as to be understood by ordinary readers. We commend the complete series as, of itself, a library of Biblical knowledge.

There is a strange story current about town of a Jesuit who effected his escape from the Collège of that order in this City, and has since been subjected to every species of threat, cajolery, and deception to get him back again into their power. At last he was entrapped and taken back, but escaped again, and is now in dread of stirring out even into the streets; or, of being attacked in the house where he stays, and either murdered or taken to the cells of the new *Holy Office*. This is a sad state of things for Canada and the nineteenth century. One reason why he is so threatened and persecuted by the Jesuits and their tools, is, we understand, that he has made some strange revelations.—*Montreal Witness*.

ROMANIST TOLERATION.—A young lady, a native of Lewes (whose name has in confidence been given to us), this week returned from Italy, where she has been staying some time. She states, that when she arrived there, the Custom-house officers, in searching her trunk, took away her Bible—the parting present of her father—and during the whole of her stay there she was unable to obtain another copy, or even the loan of one, so that she was wholly precluded the use and consolation of the sacred volume! This is Papal toleration; and it is for the education of priests in such a creed as this that public money is to be granted year after year.—*Sussex Express*

### DRUNKENNESS AND ITS REMEDY— A MOTHER'S PETITION.

Much has already been done to stay the progress of the fell-destroyer which is the curse of our country. And we would not shut our eyes to the benefits which have resulted from the efforts of those who have laboured in the Temperance cause. Not a few have been reclaimed, and probably many more prevented from becoming drunkards, while all the appliances for drawing men into the fatal snare have been in use around them. How much more effectual would the benevolent labours of the friends of humanity prove, were the temptations to vicious indulgence removed. The Maine law is the most effectual preventative of the desolating evil, striking as it does at its root. It has been tested in very unfavourable circumstances, and has exceeded the expectations of its projectors. It has triumphed. State after State in the neighbouring Union is adopting it. Will Canada be behind the age in the march of social amelioration? The sanity of the man would be doubted who would deny that the legalized manufacture and sale of intoxicating drinks is the main source of crime in our land. While the traffic is tolerated the evil will not disappear. Like the theatre, that school of vice, and the vestibule of hell, it cannot be regulated but it may be abolished, and with it much of the crime and consequent misery that always follow it. We shall not attempt to depict the horrors of drunkenness and the insidious steps by which the father, the son, the brother bring disgrace and ruin upon themselves, and shame and sorrow upon their friends. Real cases, without any effort of imagination, will but too readily occur to every reader.

There lately appeared in the *Ohio State Journal*, the following very emphatic appeal to the Legislature. It is well worthy a careful perusal as a faithful delineation of an affecting case:—

GENTLEMEN: I am about to address you through the medium of the public press, because I well know your multiplied calls prevent you from giving due heed to all the requests that cumber your tables; and because I am about to detail to you matters of truthful history which are known only to myself and to Him who is omniscient and knoweth all things; and yet true as these things are, respect for the feelings of the living, and for the memory of the dead, prevents me from subscribing my own name thereto. My heart bleeds when I think how many thousands and hundreds of thousands of similar cases of accursed wrong, caused by an accursed system of vending poison and death, lie buried in the grave, or in hearts deeper than the grave, and which will never be told till that day when God shall judge both quick and dead, and the secrets of all hearts shall be revealed.

I am one of those whose name is already upon your tables, petitioning for the passage of a law prohibiting the manufacture and sale of intoxicating liquors as a beverage. I have done more than this; I have laid aside for a time a woman's instinctive dread of encountering the gaze, the ridicule, and the rebuffs of those who appreciate not her motives, and I have traversed weary distances, and entered dark abodes of sin, entreating for names to that humble petition which prays for your aid in accomplishing a work which would cause more joy on earth, and in Heaven also, than any other event, save one, that the glorious sun ever shone upon. In these walks, I have found the sick and destitute wives and widows of

those who are daily sinking, or have already sunk, into the drunkard's grave. I have seen the tear of joy leap from haggard eyes because their owners had the poor privilege of subscribing their names to such a petition; and I have departed, bearing with me blessings of those ready to perish, and followed by the prayers of those who have audience in Heaven, if not on earth.

Oh! could you, ye honorable legislators of this great and glorious State—could you behold, with unclouded vision, how many from the mansions of the rich; how many from pallets of straw and couches of down are sending up petitions to Heaven's high throne, for blessings upon your deliberations, and invoking for you the guidance of infinite wisdom; and could you know with what trembling anxiety these praying mothers, sisters, daughters watch your movements, and wait with excited hopes the tidings of your doings in their behalf, you would not—you could not turn an indifferent ear to our supplications.

I know it is said by some that women have no right to petition, or, at least, ought not to be heard on so grave a question as this. They say that we are not fit to judge of the consequences and relative bearings of such a law; that we are swayed by feeling and sympathy, and hence that our views should have little weight in the decision of legislators, when interests of such magnitude are at stake. It may be so; but hear my tale, and judge if it be true.

In early life I married a man who moved in the first circles of no mean city. He was a descendant of Puritan stock, and his venerable father's silvery locks yet commanded wide respect amid those who linger on Pilgrim ground. He was a worthy son of a worthy sire—a man among men. In the commercial world he stood fair among the fairest. Abundance blessed our board. If we had not wealth in hoarded profusion, we had enough for all our wants, and even the rich might have envied us our happiness. But when I dreamed of no danger, the foe, with a serpentine dissembling, wound his coil around my loved and cherished one, and blighted my every earthly hope. Oh, never! never shall I forget the agony of that hour, when first the full conviction flashed upon my mind that the father of my children—my own loved and cherished husband—was a drunkard! Oh, ye who revel in the wealth wrung from widow's tears, and hoard up gold coined from orphan's groans, were I a demon damned, and wished to heap upon your devoted heads the coals of unquenchable fire, I could not wish you worse than that you might drink of that bitter cup, which then you forced to my unwilling lips, and compelled me to drink, even to the deepest dregs.

But even then I knew not the power of my deadly foe. Hope, that angel of mercy, sprang up from the depths of despair, and with the frantic energy of the fire-surrounded victim of the prairie flames, I strove to release him from the grasp of the fell destroyer. I strove, oh, God, thou knowest how hard I strove, to conceal from myself and others the truth. With my husband the struggle was equally severe, if not as ardent. He saw not at first the danger, but for my sake and his children's sake, he resolved that he would be free. Like Sampson, he rose in all the conscious strength of manhood's prime; but like him, who dallied with an enemy, he too soon found out that he was shorn of his strength, and yielded in abject submission to his deadliest foe. He was in the anaconda's folds, and as well might the lamb escape from the paw of the lion, as he from his eternal tormentor. Thrice before God and man, he took the solemn pledge that he would no more yield to the tempter, and thrice he fell but to taste in all his renewed horrors a drunkard's hell. Oh yes, many, many times, when no eye but God's and my own witnessed his struggle, and when he knew not of my vigils, I have seen him prostrate and weeping as though his once manly heart would break, as he reviewed the past and looked forward to the future. 'Twas then

he realized his hopeless irretrievable bondage! Yet he was not a gutter drunkard. He seldom reeled in the street; he was not a public degraded sot. But he was in a demon's power, and demon-like, he would in the ten thousand ways which shall forever remain nameless, harrow up my very soul, and render life a burden. Property vanished; friends grew cold; the proud despised us, and tongues of malice were dipped in gall. All this he saw with blurred vision, and sometimes keenly felt that he had brought it all upon those he loved dearer than life. Day and night I toiled; night and day I watched and prayed; weeks and months and years I struggled, and by the free use of hands not ashamed to work, but heretofore all unused to toil, I, unaided by mortal arm, fed, clothed and sheltered my little ones, and by main force held up my degraded husband also. And while thus I gave up to sacred duty my choicest years of life, he who would have been, but for accursed drink, my protector and supporter, was driving deeper and deeper the barbed arrows into my life-springs, till at last, maniac-like, his cruel blows, of which no one knew or heard, drove me, and those whom God had given me, to seek shelter and protection where rum could not invade my sanctuary.

Need I tell you the anguish of that fatal hour? Need I tell you how it brought me to the very gates of death, whence, after many days, I barely escaped? Need I tell you how, thus forsaken, like Esau, he in vain sought space for repentance and found it not, though he sought it carefully with tears? No—I need not tell you this. Nay, it is a tale that cannot be told—let it sleep. But I will tell you, that for the last time, he renewed, as with a dying struggle, the terrible conflict with his enemy. In vain, he looked on this and on that for help. Help there was none, but on every corner stood the tempter in bright array. All around him were men—men in the image of their God—men whom the law called good moral men, licensed by law to send his soul to hell and his body to the worms! Ah, too sure was their work, for as he had lived, so he died. In an instant, and when he looked not for it, death claimed his victim and he was no more! No sympathizing hand smoothed his dying pillow! No daughter's kiss assuaged his last death-throes! No son was there to hear his last commands! His body fills a drunkard's grave. His murderers may meet his soul in a world to come.

And now tell me, ye honorable men, ye whom God has commissioned with power to avert from others the doom which awaited my once loved husband—tell me, have I no voice in this matter of life and death? I have not told you a tithe of that which till now has remained all untold—and I am but one of tens of thousands of those whose griefs are untold on earth, but are daily poured into the ears of the Almighty.

Of wrongs and outrages—of cruel and barbarous murders—of suicides and homicides, you have a full surfeit day by day; but of the deeper, darker sufferings of the unprotected, helpless females, you have little. Almost within sound of your legislative halls, within the week last past, a poor lost victim, hopeless of the relief for which we pray, madly rushed into the presence of his God, declaring as his last words that he did so rather than longer bear the tormentor's sting on earth. You can hear the explosion of the death-dealing weapon, but the groans of the widow and orphan you cannot hear. You cannot bring the dead to life! You cannot restore to one, nor the tens of thousands whom like me rum has deprived of our husbands, our loved ones, again! But you can, yes, you can hurl this demon from his high places! You can put the brand of Cain upon the man who engages in this accursed traffic. You can take away this temptation from those who would, if they could, avoid its snares! You can save the lives of tens of thousands of precious husbands, brothers, and sons—and 'tis for this we most humbly pray. Will you turn to us a deaf ear and spurn us from your doors? We trust not—

we hope not—we believe not; and in this faith we will wait. Meantime our prayers shall go up to Him who is a Father to the fatherless, that He will guide you in His own way to accomplish this great work.  
A MOTHER.

**MINNESOTA FOR EVER!**—The Legislature of this young Territory recently passed the Maine Law and submitted it to the People for approval or rejection at a Special Election on the 5th inst., and they have voted to ratify and sustain the Law. The vote was very heavy, and the majority quite decided. The Law will take effect on the 1st of May. The Election was a very excited one. *The Minnesota Democrat* (opposed to the Law) says: "On Monday morning the polls opened. It was a delightful sunny day. The saloon-keepers shut up their shops; the temperance folks prepared for the occasion and served up at their hall a sumptuous banquet of good things, among which the *old-fashioned* mince pies were pronounced by all who partook as of excellent flavor. It was altogether a magnificent entertainment, and highly creditable to the ladies who prepared it, and so gracefully presided over the feast. But the polls! The leading temperance men and the saloon keepers were very active. The election ground was crowded all day. The anti-law men rallied all their forces and heartily contested every inch of ground.—There were mutterings, cursings, denunciations and *markings* on both sides, yet with the exception of one or two fights by mistake, all was peaceable; the election was conducted with great propriety, and its decorum was highly creditable to St. Paul. There were polled at St. Paul 647 votes; at St. Anthony 306; at Cottage Grove 42—all but one for the Law. *The Democrat* gives up that the Law is passed, and exhorts all good citizens to respect and enforce it.—*N. Y. Tribune.*

The Maine papers are now as full of the praises of Mayor Parris as they formerly were of Neal Dow. *The Mirror* states that the declared friends of the law have been increased since the election; that the new mayor has "proceeded to exercise it with a tact which should prove a caution to transgressors, who order their casks to come from Boston marked with false labels." He has also informed the friends of Temperance that, if they will only inform him of suspected places, he will save them the trouble of formal complaints. The imagined triumph of the Rum party has been of short duration. The Maine people are too well satisfied with the workings of the law to wish a return of the old system.—*Montreal Witness.*

### THE BIBLE IN SCHOOLS.

The Bible is beyond all controversy the best book of education in the world. It is the best book for the formation of children's minds; the best book for their acquisition and preservation of a pure idiomatic style in their native language; the best book to promote and secure the purposes of family government; the best book to make our children enlightened and good citizens; the best book, in fine, to preserve them from all evil, and train them up in all good.

A powerful volume might be written on its excellence as a school book, and on the importance of still keeping it, where our forefathers laid it, as the *corner stone* of our invaluable system of public education. If you take it away, the system not only becomes worthless, but absolutely pernicious. Imbue a single rising generation with the various knowledges of our day, and leave out the knowledge and the fear of God in his word, and you have already made broad provision for your country's ruin. You have gathered fuel of ambition and irreligion, which any bold mind may set fire to. If Lord Bacon could talk of knowledge alone, without the mingling of God's truth and love in it, as being a pernicious and

dangerous aliment to older minds, much more is it dangerous and hurtful to the minds of children.

Our education needs a religious element; for it is not education alone, that will save us, but will merely train a skillful race of gladiators for the arena of political strife. The only source of that element of safety is the Word of God. And if you take the Word of God from your common schools, you are teaching infidelity and practical atheism to the whole nation. You are filling the mind with elements, that, without the safeguard of divine truth, are sure to become fiery, bitter and poisonous.

In its general influence over the minds of our children and the whole business of education, the Bible in our schools is invaluable. It is a constant habitual nourishment, an uninterrupted, systematic influence over tender minds at the most susceptible age,—as steady, as cheerful, as healthful, as the light of the sun. In this way a great many children are blessed with the privilege of listening daily to the word of God, who, alas, would never hear it read in the family; and this is one highly important reason for maintaining it. It brings the children even of the abandoned, the vicious, the worthless,—of families where no family altar was ever dreamed of,—to the daily recognition of a heavenly Father, and the daily table of that bread, which he has provided for the soul. This seems acting somewhat in the spirit of the Bible itself. This is writing the characters of Heaven upon the soul deeper than all succeeding impressions. How beneficent, how salutary in all its enlightening and elevating influence is the daily and appropriate use of the Bible in schools!—*Rev. Dr. Cheever.*

### THE INFLUENCE OF CALVINISM.

The influence of Calvinism on the human mind, is thus eloquently described in Bancroft's new volume of the History of the United States: "On the banks of the lake of Geneva, Calvin stood forth the boldest reformer of his day; not personally engaging in political intrigues, yet, by promulgating great ideas, forming the seedplot of revolution; bowing only to the Invisible; acknowledging no sacrament of ordination but the choice of the laity, no patent of nobility but that of the elect of God, with its seals of eternity.

Luther's was still a Catholic religion; it sought to instruct all, to confirm all, to sanctify all; and so, under the shelter of Principalities, it gave established forms to Protestant Germany and Sweden, and Denmark, and England. But Calvin taught an exclusive doctrine, which though it addressed itself to all, rested only on the chosen. Lutheranism was therefore, not a political party; it included prince, and noble, and peasant. Calvinism was revolutionary; wherever it came, it created divisions; its symbols as set upon the "Institutes" of its teacher, was a flaming sword. By the side of the eternal mountains, and perennial snows, and the arrowy rivers of Switzerland, it established a religion without a king. Fortified by its faith in fixed decrees, it kept possession of its homes among the Alps. It grew powerful in France, and invigorated between the feudal nobility and the crown, the long contest, which did not end till the subjection of the nobility, through the central despotism, prepared the ruin of that despotism, by promoting the equality of the commons. It entered Holland, inspiring an industrious nation with heroic enthusiasm; enfranchising and uniting provinces; and making burghers, and weavers, and artizans, victors over the highest order of Spanish chivalry, over the power of the Inquisition, and the pretended majesty of kings. It penetrated Scotland, and while its whirlwind bore along persuasion among the glens and mountains, it shrunk from no danger, hesitated at no ambition; it nerved its rugged but hearty envoy to resist the flatteries of the beautiful Queen Mary: it assumed the education of her only son; it divided the nobility; it penetrated the masses, overturned the ancient

ecclesiastical establishment, planted the free parochial school, and gave a living energy to the principle of liberty in a people. It infused itself into England, and placed its plebeian sympathies in daring resistance to the courtly hierarchy; dissenting from dissent; longing to introduce the reign of righteousness, it invited every man to read the Bible, and made itself dear to the common mind, by teaching, as a divine revelation, the unity of the race, and the natural equality of man; it claimed for itself freedom of utterance, and with the authoritative words of prophets and apostles, spoke to the whole congregation; it sought new truth, denying the sanctity of the continuity of tradition: it stood up against the Middle Ages and its forms in Church and State, hating them with a fierce and unquenchable hatred.

Imprisoned, maimed, oppressed at home, its independent converts in Great Britain looked beyond the Atlantic for a better world. Their energetic passion was nurtured by trust in the divine protection, their power of will was safely entrenched in their own vigorous creed; and under the banner of the Gospel, with the fervid and enduring love of the myriads who in Europe adopted the stern simplicity of the discipline of Calvin, they sailed for the wilderness, far away from "popery and prelacy," from the traditions of the Church and from hereditary power, from the sovereignty of an earthly king—from all dominion but the Bible, and 'what arose from natural reason and the principles of equity.'

### BE STILL.

It is often easier to do than to suffer the will of God. There is a pleasurable excitement in the employment of one's active powers in the service of Christ, a satisfaction in the consciousness of doing good.—A little grace, with favoring Providence, may make a Christian hero; while abounding grace alone will suffice to make a Christian martyr.

*Be still when persecuted or slandered.*—If unjustly accused, you may regard every epithet of abuse as a badge of discipleship. Your divine Master and his apostles and witnesses were marked in the same way. Then, too, every lie has the seeds of death within it. Let it alone, it will die of itself. Opposition may look very formidable; it may seem as "though the mountains were carried into the midst of the sea; the waters thereof roar, and are troubled; the mountains shake with the swelling thereof;" but the voice of wisdom cries, "Be still, and know that I am God."

*Be still when thwarted in your plans and disappointed in your hopes.*—You are not responsible for results. If you have sought trust-worthy ends by lawful means, and have done your utmost to attain them, the issue is of Divine ordering, and should be no more the subject of murmuring or repining than the changes of the seasons or the rolling of the spheres. The purpose of God in your loss or disappointment may not be obvious. You may have to content yourself with the thought—"These are but parts of his ways." But the fact that they are his ways, must hush the soul in quietude under the most trying and mysterious crosses of life. Faith will take Cowper's song:

"Behind a frowning providence  
He hides a smiling face."

*Be still under sore affliction.* They are all deserved. They are all ordered of God. They are embraced among the "all things" that shall work together for good to them who love God. Murmuring does not lessen, but rather increases the burden of griefs. Submitted to—acquiesced in—sanctified—every sorrow may distil new joys; every affliction may work out "a far more exceeding and eternal weight of glory."—Many a saint has never experienced the infinite preciousness of the gospel, until the rod of God is upon him. It

is when in the vale, with eyes uplifted and mouth closed—"I was dumb"—that the stars of promise glisten on the spiritual vision, and the Sun of righteousness darts his rays of comfort and holy joy on the stricken soul.—*Heber.*

#### QUESTIONS FOR SELF-EXAMINATION FOR SABBATH SCHOOL TEACHERS.

*Pray.*—Psalms xxvi. 2.  
*Test.*—Isaiah viii. 20.

##### I. MOTIVES.

1. Have I engaged in this work, from a simple desire to glorify God? 1 Cor. x. 31. And from love to Christ? 2 Cor. v. 14. Matt. xxv. 40.
2. Do I consider myself as responsible to God for the faithful and diligent discharge of my office? 1 Cor. iv. 2.
3. Is my heart in the work? Col. iii. 22, 23. Eph. vi. 7.
4. Do I appreciate its importance? Prov. xxii. 6. James v. 20. Matt. xix. 14.
5. Do I realize its privilege? 1 Cor. iii. 9. 2 Cor. vi. 1. Eph. iii. 8.
6. Do I understand its difficulties? Prov. xxii. 15. Jer. xvii. 9.
7. Am I impressed with its solemnity? 1 Cor. iii. 13. 2 Cor. v. 20.
8. Am I sensible of my own utter insufficiency for the work, and do I constantly seek to Him who giveth more grace? 2 Cor. iii. 5. 1 Kings iii. 7.
9. Do I look for success, only and entirely to God? 1 Cor. iii. 7. Matt. xxviii. 20.

##### II. TEMPER.

1. Do I constantly seek to mortify all self-preference? Phil. ii. 3. Rom. xii. 10. 1 Peter v. 5. Eph. v. 21.
2. Do I ever let anything like petty jealousy, or private pique, interfere with the cheerful discharge of my office? Rom. xii. 16. Gal. v. 26.
3. Am I sufficiently careful to conform to all known arrangements of the school, however seemingly minute in their character? Matt. xxiii. 23. 1 Peter v. 5.
4. Am I sincerely thankful for any suggestion or correction, and candid in acknowledging any mistake or irregularity? James v. 16.
5. Do I ever indulge in censorious or disparaging remarks on the conduct of any connected with me in the work? 1 Cor. xiii. 5. Eph. iv. 31, 32. James iv. 11.
6. Am I willing to make every necessary sacrifice of personal convenience and comfort?—Matt. xvi. 24.

##### III. DILIGENCE, ORDER, &C.

1. Do I make as earnest efforts after regular and punctual attendance, as I should do if I were seeking my own pleasure? Rom. xii. 11.
2. Do I ever relax in my exertions, or ever indulge the idea of withdrawing from the work?—Rom. xii. 7-11. Luke ix. 62. Gal. vi. 9.
3. Am I diligent, during the week, to provide such instruction for my class, as is best calculated to engage their attention, to interest their feelings, and to edify their souls? Matt. xiii. 52.—Luke xii. 42.
4. Am I careful to set an example of order, punctuality, and conformity to discipline? 1 Cor. xiv. 40. 1 Peter ii. 13.
5. Am I prepared to persevere through every discouragement, satisfied that duty is mine, and results are God's; and confident that His word shall not return unto Him void? 1 Cor. xv. 58. Eccles. i. 6.
6. Do I make use of every assistance to qualify myself? Mal. ii. 7. Heb. x. 25.
7. Do I bear in mind the uncertainty of life, and seek accordingly to redeem the time? Ec. ix. 10. Gal. vi. 10.

##### IV. PERSONAL RELIGION AND PRAYER.

1. Is my own heart right with God? Am I a disciple indeed, in whom is no guile? Rom. ii. 21.

2. Called by the grace of God to teach others, have I myself learned of Jesus? Matt. xi. 29. Phil. ii. 5. 1 John ii. 6.

3. Do I daily make the school a subject of prayer, that God would be pleased to pour out His Holy Spirit on all the teachers and children? 1 Sam. xii. 23. 2 Thess. iii. 1.

4. Do I in my prayers make request for each individual of my own class? 1 Thess. i. 2.

5. Have I the children in my heart, and a lively zeal and love for their souls? Phil. i. 7, 8.

6. Do I constantly call to mind the manifold graces necessary for the work, and do I daily seek them? James i. 5. John xiv. 26.

#### NEVER DID A LONG THING.

A distinguished preacher being complimented on one occasion for the brevity and interest of his public services, replied, "I suppose, I have done some wicked things in my life, and I know I have done many foolish things, but I never *did a long thing*."

O that they who write for the public press, O that they who make public speeches on great occasions, O that they who preach sermons and lead the prayers of the people, would think of this, and take a lesson therefrom. One of the most extraordinary phenomena that we know of in the operations of the human mind, is this invincible determination of sensible men to weary the patience of their readers and hearers, when striving to please or profit them. We will not say that this tendency to length is usually in proportion to the want of depth; or in other words that men are disposed to be long, as they fail to be able to write or speak to edification.

#### "THE DIFFICULTY OF LEAVING OFF."

"I am a member of a congregation where I have the privilege of listening to a truly good and able man, who from Sunday to Sunday gives forth, to a considerable, though, I fear, diminishing audience, the lessons of wisdom and truth. There is scarcely a single sermon which, for scriptural accuracy, good reasoning, and correctness of expression, might not be put into a hot pressed volume. But I am grieved to say that our venerable teacher labors to a trying and sometimes heartbreaking extent under the "difficulty of leaving off." Forgetting, or unable to discern, the "proportion of things," and acting upon this broad, but, I think, erroneous maxim, that "it is impossible to have too much of a good thing," he does not hesitate, in his addresses from the pulpit, to lay upon the weak backs of his congregation whole mountains of instruction, which they are unable to bear. May I, sir, venture, through the medium of your columns, of which he is, I doubt not, as he ought to be, a diligent reader, to suggest to our venerable friend that he should give a little careful consideration to the duty of "leaving off;" and see whether, in occupying such an unusual length of time in his discourses, he is not violating those proportions to which the above writer would have him give heed? Allow me to refer to a few of these violations.—Can a man, then, be said to have a due regard for *bodily infirmity*, when he sends half the members of the family home with a head ache—or to *mental infirmity*, when he calls for long-sustained and deep attention to what ought to awaken the strongest emotions of our nature—or to the *weakness* of the delicate, the fidgetiness of the young, or the drowsiness of the old—or to that peculiarity of our mental constitution through which every impression loses something of its force by repetition—when he nails us to a seat from which we are longing to escape.

I have read that Mr. Wesley thought a single hour, supposing the mind to be earnestly occupied, to be long enough for any religious service. I should certainly consider this as what is called somewhat "short commons." But I do think that all the brevity which is consistent with the solemnity of the subject—the various duties of

the sanctuary—with prayer, praise, and the reading the word of God—with the ministrations of the pulpit and communication at the table of the Lord—is a debt fairly due by a minister, both to his congregation and to the great truths of which he is the apostle. For how can truth find an entrance into the heart of a man who is fast asleep?—*N. Y. Observer.*

#### THEATRES AND SOME OF THEIR EVILS

No Christian in this day can conscientiously advocate the play-house, or play-going. A fair view of some of the many evils which legitimately cluster around these misnamed "schools of reform," will satisfy every candid observer that they are open gateways to destruction.

See, as you stand on the thoroughfare leading into one of these "Nationals," "Apollos," or "Parks," who compose this motley throng. The young of both sexes, men and women in middle life, some even of the aged, pass hurriedly and enter. If one could know the avocations of all, he might discern merchants, their clerks and salesmen; strangers, mechanics, artisans; rivermen, coffee-house keepers, gamblers, idlers about the city, pick-pockets, abandoned women in crowds, boys, &c., &c., black and white, now stowing themselves as they enter, from gallery to pit, and the whole in charge of a sufficient posse of police-officers to keep the "school" in order.

But look around you! What need of this score of coffee-houses under various high-sounding names, (they all seem ashamed to deal out ruin under their own names,) which almost monopolize the square on each side and opposite the play-house, and all now so brilliantly illuminated, and displaying so temptingly their villainous liquids? There is no mystery in this; even before the play begins, crowds of men and boys are seen standing around their doors, and entering; some smoking, others drinking—all awaiting the play hour.

Take a glance within. The house is filled from gallery to pit with such as we have named. The curtain rises, and the play begins. It is not necessary to our purpose to depict the scenic characters and acting of the men and women players. To excite the feelings and imagination, by unnatural representations of life, to cater to the lower feelings of our nature, seems to be chiefly their aim, because most popular with their patrons. Under such influences, sanguine youths are highly wrought upon, and during the blanks of time, between the several acts and plays, as their feelings droop, they must be stimulated; unnatural appetites and thirst call for some relief; and it requires but slight persuasion to induce them to sip the intoxicating draught, held by fascinating hands almost to their lips, and to taste the poisoned sweets when lured by the tempter's charm.

In these intervals, then, it will be seen, lurk the greatest dangers; for then a general rush is made from the house—some to breathe a purer atmosphere, others to indulge their craving appetites at these outside appendages. But as almost every "well-regulated" play-house is provided with drink and the *et cetera* in the top tiers of the house, many now resort there to talk and drink with the motley mixture of men and lewd women, the latter of whom are always found in crowds in the upper stories of these "schools of reform." Such are ever vigilant to entice the young and unwary, and their successful assaults upon virtue and life, were they exposed to the light, would send a chill through the heart of the community.

A strange infatuation possesses the young who are thus tempted to visit the play-house, witness the performances, and taste its cankered pleasures. The passion for the play, the society, the excitement, and the concomitant indulgences, are speedily acquired, and must, at the cost of money, loss of morals, reputation, health, friends, and whatever else would bar their way, be gratified.

Alas! how many young men can refer their departures from virtue, rectitude, and sobriety, to

their first attendance at the theatre. They were not then its advocates; no, by no means; on the contrary, from all they knew of it, they were honestly and heartily opposed to it. But then they were curious to see and know for themselves; and they went, once and again; and many have fallen victims to their fatal curiosity.

We do not charge upon theatres all the evils which flow from intemperance, nor say that they are the parents of all the vices and crimes we have referred to. But we say what we know and believe in expressing the opinion, that all the evils we have noticed are begotten and fostered there under the sanction of law, and the guardian care of municipal officers, on a larger scale than in any other places of amusement or pleasure of which we have any knowledge; and being sanctioned by law, we consider them the more dangerous.

These open gates are in our midst. No young man who visits them is safe. If he has begun, let him break off at once while he may; before passion and habit become inveterate. "Let him avoid them, pass not by them, turn from them, and pass away."

We hope the day is not distant when the secular press will everywhere cease to sell its columns for their lengthy advertisements, their fulsome puffs and critiques.

If proprietors of theatres and players do much evil to society, may not those be equally involved who give them daily notoriety?—*Presbyterian of the West.*

**THE SUPPORTS OF THE THEATRE.**—At the Temperance lecture on Tuesday evening of last week, Mr. Gough, with great fearlessness, stated that when lewd women and liquor-selling were denied a Theatre, then the institution went down. No Theatre can exist without the concomitants of intemperance and licentiousness; and it is gratifying to see a public man, now and then, who has the courage to speak the truth outright and unvarnished. It will surprise some of our readers, perhaps mahy, to know that a bar for whiskey selling, usually is connected with every Theatre, and that, notwithstanding pretended regulations to the contrary, abandoned females, almost without number, are nightly congregated to witness the "divine comedy and the classic drama."—*Cong. Chris. Herald.*

#### THE SCOT'S KEY TO THE HEART.

A Presbyterian minister, an American by birth, but of Scottish parentage, once happened to be in New Orleans, was asked to visit an old Scottish soldier who had wandered to the city, sickened, and was conveyed to the hospital.

On his entrance, and on announcing his errand, the Scotchman told him, in a surly tone, that he desired none of his visits—that he knew how to die without the aid of a priest. In vain he informed him that he was no priest, but a Presbyterian minister, come to read him a portion of the word of God, and to speak to him of eternity. The Scotchman doggedly refused to hold any conversation with him, and he was obliged to take his leave.

Next day, however, he called again, thinking that the reflection of the man on his own rudeness, would prepare the way for a better reception. But his tone and manner were equally rude and repulsive; and at length he turned himself in bed, with his face to the wall, as if determined to hear nothing, and relent nothing.

The minister bethought himself, as a last resource, of the hymn, well known in Scotland, the composition of David Dickson, minister of Irvine, beginning, "O mother dear, Jerusalem, when shall I come to thee?" which his Scottish mother had taught him to sing to the tune of Dundee. He began to sing his mother's hymn.

The soldier listened for a few moments in silence, but gradually turning himself round, with a relaxed countenance, and the tear in his eye, inquired, "Who taught you that?" "My mo-

ther," replied the minister. "And so did mine," rejoined the now softened soldier, whose heart was opened by the recollections of infancy and of country; and he now gave a willing ear to the man that had found the Scottish key to his heart.—*Pres. of the West.*

#### ROMANISM IN ROME.

Letters from Rome tell us of a recent instance of religious child-stealing. The *New York Observer's* correspondent states the facts as follows:

"A day or two since, a lad, the son of an American artist—the well-known *illustrator* of Harper's Illustrated Bible—was missing. The domestic, a most devout Catholic, protested her innocence of his whereabouts. The lad's little brother was called, and, in his innocence, remarked that he guessed that he was at the convent.—This was the first intimation the parents had that their children had ever visited a convent. They then sent for the Hon. Mr. Cass, who took the boy with him, and went, in his ordinary dress, to the convent. The manner in which the inmates gathered round and welcomed the boy, convinced Mr. Cass that the boy had often been there, and him to believe that the brother would be found there. He inquired for him, but the Superior stoutly affirmed that he was not in the convent. Mr. Cass requested to be shown through the establishment. His request was granted, but no boy was found. Mr. C. then noticed a passage leading to another building, or another part of the building. He insisted on being conducted thither. Hearing a noise in a room as he passed along, he opened a door, and found a priest or two at a table, and a seat just vacated. He insisted that it was the seat of the lost boy. The priest denied it. Mr. Cass then made himself known as the representative of the United States, and pretty distinctly intimated that some of Jonathan's thunder would be put in requisition if the boy was not forthcoming immediately. The boy was then brought forth from an adjoining room, and restored by Mr. Cass to the anxious parents."

The woman's excuse was that if she could save the souls of the children, all her sins would be pardoned. Probably the lying Superior and priest had similar views of the proceeding.—*Pres. of the West.*

**ROMISH PRAYER FOR THE CONVERSION OF ENGLAND.**—The following prayer was copied by a correspondent from the original, in the Church of St. Gregory, in Rome. It was placed in a frame near the chancel; besides the English copy now given, was another in Italian. It will be observed that the name of God is not once mentioned: "Oh adorable defender and propagator of the Catholic faith, St. Gregory, from thy seat of glory in heaven, behold how great a portion of the noblest British Empire is without the pale of that holy faith, which, through thy zeal, it received from the sons of St. Benedict, sent thither by thee, and how other regions of this miserable world, are in danger of losing the most precious of Divine gifts. Through that most ardent charity which, during life animated thee, obtain for that kingdom, from the Most High, the increase and diffusion of Catholic faith, and for us the grace that we may never waver in the true faith, which would be the most severe chastisement that could befall us in punishment of our sins. Amen."—*Christian Times.*

**DEFEAT OF POPERY IN NEW ZEALAND.**—Extract of a letter from the Rev. John Warren, dated "Waimea, New Zealand, September 14th, 1851." "I understand the Papists have quite abandoned this district, though not, I believe, before all the natives had abandoned them. Thanks to the British and Foreign Bible Society, the New Zealanders are too well supplied with Testaments, and too much addicted to reading them, to make good Papists. Popery has never

made any impression here. Several priests have been stationed in Hokianga during the last twelve years, but all have left in despair."

**CONVERTS FROM ROME.**—The *Tablet*, the organ of the British Papists says:—"The apostacies in London alone, exceed all the conversions." There is a falling off, from Rome at both ends of society. Among the masses, in one parish of Southwark, more than three-score Catholics, one of whom had been a priest, have within the last six weeks, publicly read their recantation in the district church of St. Paul. This movement has resulted from the blessing of God on the devoted labors of Dr. Armstrong, an Irish Clergyman, who has set apart a week-night service for the benefit of his poor Roman Catholic countrymen, whom he addresses with simplicity and affection in their native tongue, which has a powerful influence upon them.

**IMPORTANT BIBLICAL EXPLORATIONS.**—We observe with pleasure that our learned countryman, Dr. Edward Robinson, is engaged in a new survey of Biblical localities in Palestine and parts adjacent. In the new tour he proposes to go more fully into the trans-Jordanic country, as well as to corroborate those judgments concerning the "holy places," which have offended the superstitious predilections of Papists and Puseyites. Dr. Robinson is to be accompanied not only by his former associate, the Rev. Eli Smith, but by William Dickson, Esq., of Edinburgh, a ruling elder in the Free New North Church, (Mr. Charles Brown's,) and editor of a valuable Presbyterian journal for children. Mr. Dickson's name will be familiar to the readers of *Hewitson's Life*; as a zealous and active Christian labourer of the school of McCheyne and the Bonars: one of the Bonars being his brother-in-law.—*Phil. Pres.*

**FREE CHURCH COLLEGE, HALIFAX.**—Another Session of the College has been brought to a close. In the progress of it, 22 students were in regular attendance. Two of the students were in attendance in the Divinity Hall for the third, and seven for the first Session. The remaining thirteen, with the junior Theological students, were engaged in the branches taught in the preliminary classes; in which, besides the classics, they were carried over a course of Logic, Mental Philosophy, and Ethics.—*Missionary Record of the Free Church of Nova Scotia.*

**WHY PEOPLE DRINK.**—Mr. A. drinks because his doctor has recommended him to take a little; Mr. B. because his doctor ordered him not, and he hates quackery; Mr. C. takes a drop because he's wet; Mr. D. because he's dry; Mr. E. because he feels something rising in his stomach; Mr. F. because he feels a kind of sinking in his stomach; Mr. G. because he's going to see a friend off to Oregon; Mr. H. because he's got a friend come home from California; Mr. I. because he's so hot; Mr. K. because he's so cold; Mr. L. because he's got a pain in the head; Mr. M. because he's got a pain in his side; Mr. N. because he's got a pain in his back; Mr. O. because he's got a pain in his chest; Mr. P. because he's got a pain all over him; Mr. Q. because he feels light and happy; Mr. R. because he's feels heavy and miserable; Mr. S. because he's married; Mr. T. because he isn't; Mr. V. because he likes to see his friends around him; Mr. W. because he's got no friends, and enjoys a glass by himself; Mr. X. because his uncle left him a legacy; Mr. Y. because his aunt cut him off without a shilling; Mr. Z.—we should be happy to inform our readers what Mr. Z.'s reasons are for drinking, but on putting the question to him, he was found to be too drunk to answer.—*Amer. Messenger.*

True piety makes old age contented, cheerful, and happy.

## A VERY PRECIOUS PROMISE.

To me it is one of the most precious in the precious word of God. It follows the assurance that we have a great High Priest, who is passed into the heavens: who can be touched with the feeling of our infirmities; and then we are invited to "come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need."

MERCY is the boon we need. Sinners doomed to die; sinners richly deserving death; no righteousness of ours to plead; no merits to commend us to the king in whose hand the sword is, and on whose nod our life depends; sinners whose existence is the most stupendous wonder since the death of him who purchased mercy for us; sinners *such as we are*, may draw nigh to God and obtain mercy. O matchless, O amazing love! Mercy for sinners!

And GRACE to help in time of need. We are not SINNERS only, we are poor, weak, sickly, ignorant, tempted, dying sinners, and the time of need will come to us, one and all. It came to our master. Though he was rich, for our sakes he became poor: Though he knew no sin, he was made sin for us: and though he was the brightness of the Father's glory, there came a great, black cloud between his face and his Father's, and he cried out in agony that shook the earth to its centre, "My God, my God, why hast thou forsaken me?"

And we are to drink of his cup, and to be baptized with his baptism. Our times of need; many of them and sore will come; if we are his friends; if we watch with him in the garden, we shall wrestle, and sweat, and bleed and die. Even if the Spirit were always willing, the flesh is often weak. Disease and pain and danger may make children or cowards of us all, and when the flesh and the heart fail, God is the strength of our heart, and our portion forever.

We may lose our *property, or reputation, or friends*; and in that time of need we may be ready to say that there is no help for us. But then the promise comes, O how precious, and we plead it, till we obtain grace to help. Great riches are in Him. There is no honor like that of being kings and priests to the Most High. And Jesus is a friend that sticketh closer than a brother.

And when these dark hours come on, such as Jesus encountered in Gethsemane and on the tree, such as Brainerd knew in the wilderness, and Payson, almost even while he was yet in the flesh, and such as saints in all ages have experienced in sympathy with the pious bard of Israel, who cried in his time of need, "deep answereth unto deep at the noise of thy water-spouts. All thy waves and thy billows have gone over me"; then comes the blessed word of promise, that he who was in all points tempted like as we are, will strengthen us, and carry us out in the light of his countenance, and give us the joy of his salvation. "I shall yet praise him, who is the health of my countenance and my God."

Even in the last great conflict, when death stands at our side, and with his icy fingers, feels for the heart-strings that he may snap them all; even then is the time of need, when he who once breathed out his soul in anguish, and was under the power of death for a time, will send grace to help the believer; nay, will come himself, and step down with him into the cold waters of the Jordan, lend his arm to lean on, his rod and staff to comfort him, and guide him safely through to Canaan's happy shore. It is a blessed promise: grace to help in time of need. IRENEUS.

THE LAND WITHOUT THE SABBATH.—Such may France be designated. A London Satirical Journal, speaking of French guests in that city, said that they would "observe many things new to them." Among the rest it was hoped they would "observe the Sabbath." Elections, reviews and general business go on. Lotteries are drawn, and theatres are open on the Lord's Day.

## Statement of the Receipts and Disbursements of the Dundas Ladies' Association in connection with Knox's Church.

1851. RECEIPTS.	
Dec. 29.—Cash in Bank.....	£20 0 0
Cash in Treasurer's hand.....	3 10 0
Realized at Sale.....	35 15 0
May 19.—Realized since Sale.....	10 0 0
	£69 5 0

1851. DISBURSEMENTS.	
Dec. 29.—Expenses.....	£19 5 0
Presbytery's Home Mission Fund.....	10 0 0
Bursary Fund.....	5 0 0
Widows' Fund.....	10 0 0
Payment on Church Lot.....	25 0 0
	£69 5 0

A. G. STARK, Sec'y.

## The Presbytery of London Home Mission Fund in account current with JOHN FRASER, Treasurer.

1851. DR.	
Paid Rev. John Ross.....	£10 0 0
" Rev. James Cairncross.....	2 10 0
" Rev. John Ross.....	4 0 0
" ".....	20 0 0
" Rev. George Jamieson.....	10 0 0
" Rev. James Cairncross.....	3 0 0
" Rev. Duncan McRuar.....	20 15 0

1852.	
Paid Rev. George Jamieson.....	5 0 0
" Rev. Geo. Jamieson, Amherst- burgh.....	10 0 0
" Rev. David Greer.....	25 0 0
" Mr. Archibald Currie.....	10 10 0
Balance carried forward to the credit of new account.....	33 11 1
	£154 6 1

1851. CR.	
Balance brought forward.....	£12 9 11
Williams, per Rev. L. McPherson.....	7 17 2
Chatham, per Rev. Mr. McColl.....	2 0 0
Ladies' Sewing Society, St. Andrew's Church, London.....	1 1 11
Zorra, per Rev. D. Mackenzie.....	5 0 0
St. Andrew's Church, London, com- collections.....	11 5 11
St. Thomas congregation, per Rev. J. Fraser.....	4 10 0
Zorra, per Rev. D. McKenzie.....	5 0 0
North Dorchester, per Rev Mr Greer	2 10 0
Ingersoll, per Rev. Mr Wallace.....	1 0 0
Aldboro', per Mr H Paterson.....	15 15 0
Ekfrid and Mosa, per Rev. Mr Su- therland.....	9 8 0
Woodstock, per Rev Mr Bail.....	3 0 0
Blandford.....	9 0 0
Blenheim.....	6 15 0
Paris.....	5 0 0
St. Andrew's Church Sabb. School, London.....	5 0 0
Woodstock Gaelic congregation.....	8 0 0
St. Andrew's congregation, per J. McKay.....	10 13 9
Female Association, Free St. An- drew's, London.....	1 10 0
St. Andrew's Church, London, com- munion collections.....	8 17 8
Aldboro', per Mr H Paterson.....	2 5 6
Egmondville congregation, per Rev. William Graham.....	1 10 0
North Dorchester.....	10 2 6
Kincardine.....	2 0 0
Ashfield.....	2 13 9
	£154 6 1

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	£154 6 1

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Zorra, per Rev. D. Mackenzie.....	5 0 0
St. Andrew's Church, London, com- collections.....	11 5 11
St. Thomas congregation, per Rev. J. Fraser.....	4 10 0
Zorra, per Rev. D. McKenzie.....	5 0 0
North Dorchester, per Rev Mr Greer	2 10 0
Ingersoll, per Rev. Mr Wallace.....	1 0 0
Aldboro', per Mr H Paterson.....	15 15 0
Ekfrid and Mosa, per Rev. Mr Su- therland.....	9 8 0
Woodstock, per Rev Mr Bail.....	3 0 0
Blandford.....	9 0 0
Blenheim.....	6 15 0
Paris.....	5 0 0
St. Andrew's Church Sabb. School, London.....	5 0 0
Woodstock Gaelic congregation.....	8 0 0
St. Andrew's congregation, per J. McKay.....	10 13 9
Female Association, Free St. An- drew's, London.....	1 10 0
St. Andrew's Church, London, com- munion collections.....	8 17 8
Aldboro', per Mr H Paterson.....	2 5 6
Egmondville congregation, per Rev. William Graham.....	1 10 0
North Dorchester.....	10 2 6
Kincardine.....	2 0 0
Ashfield.....	2 13 9
	£154 6 1

We, a Committee of the Presbytery of London, appointed by them to audit the Treasurer's account till 1st May, inst., having examined the same, with the vouchers, find the same correct, and that there is a balance of £33 11s. 1d. cur.

at the credit of the Presbytery's Home Mission Fund, to be carried forward to new account.

LACHLAN McPHERSON.  
DUNCAN McRUAR.

London, C. W.,  
May 12, 1852.

The Presbytery of London, in account current with JOHN FRASER, Treasurer.

1852. DR.	
Paid Rev. Duncan McDAirmid.....	£12 0 0
" Rev. John Ross.....	12 0 0
" ".....	6 5 0

1852. CR.	
Balance brought forward.....	£33 11 1
St. Andrew's, Nissouri.....	3 5 0
Blandford.....	1 10 0
Brucefield Congregation.....	6 5 0

Statement of Sums received by the Treasurer of the Home Mission of the Presbytery of Hamilton, from Jan. 8, 1851, to Jan. 29, 1852.

1851.	
Ladies' Association, Galt.....	£10 0 0
Woolwich.....	7 5 0
Ladies' Association, Ayr.....	15 0 0
Decoesville Station.....	5 15 0
Walpole Station.....	14 0 0
Mount H-lely Station.....	6 5 0
Ayr, per Mr. Lindsay.....	1 15 0
Oncida.....	6 12 6
Caledonia.....	5 7 6
Ladies' Association, Hamilton.....	10 0 0
Galt Congregation.....	15 6 1
Caledonia.....	6 0 0
Allan Settlement.....	2 10 0
Ancaster.....	2 0 0
Waterdown.....	0 15 6

1852.	
Ladies' Association, Hamilton.....	30 0 0
Caledonia, per Mr. Black.....	25 0 0
Ladies' Association, Dundas.....	10 0 0
Niagara Congregation.....	2 10 0
Ladies' Association, Galt.....	12 10 0

The Treasurer of the Presbytery of Cobourg acknowledges the receipt of £5 10s. from S. Cavan and Millbrook.

## BURSARY FUND.

April 10.—Ladies' Association, Knox's Church, Hamilton, per Mr Walker.....	£20 0 0
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SAMUEL SPREULL, Treasurer.

## KNOX'S COLLEGE FUND.

Free Temple Church, Chinguacousy, per Rev A T Holmes.....	£1 3 9
East Toronto Township.....	1 5 0
Knox's Church, Galt, per M C Lutz, Esq.....	50 0 0
Donald McKay, Corrunna.....	0 2 6
Brock and Reach, per Rev John Mit- chell.....	2 0 0
Streetsville, per A Simpson, Esq.....	7 3 0
Martintown, per Rev A Cameron ...	9 3 7½
Williamstown.....do.....	3 8 9
Lancaster Village.....do.....	2 16 3
Lancaster.....do.....	3 11 3
Roebuck's Mills.....do.....	9 11 3
Alexandria.....do.....	0 12 10½
Lochiel.....do.....	8 11 9
Vankleekhill.....do.....	9 2 3
Knox's Church, Hamilton, 1st instal- ment, per D McLellan.....	40 8 9
S. Cavan and Millbrook.....	1 17 7
Scarboro', per Wm Clark, Esq.....	2 6 7½
London, Road, per Rev. John Ross.	4 10 0
Wellington Square, per Rev A Mc- Lean.....	6 5 0
Cornwall, per Rev J C Quin.....	2 1 10½
Osnabruck, do.....	1 0 0
Indian Lands, Kenyon and Roxbor- ough, per Rev D Clarke	

SYNOD FUND.

Brock and Reach, per Rev John Mitchell.....	£1 11 3
Ekfrid and Mosa, per Rev W R Sutherland.....	1 5 0
Cornwall, per Rev J C Quin.....	1 2 6
Indian Lands, Kenyon and Roxborough, per Rev D Clarke.....	0 12 6
<b>MINISTERS' WIDOWS' AND ORPHANS' FUND.</b>	
Mrs Fergusson, Woodhill.....	£10 0 0
Bayfield Church, Tuckersmith, per P Ramsay.....	1 0 0
Woodstock (Gaelic) per Mr Angus Campbell.....	6 10 0
Dundas, pr Rev M Y Stark.....	£6 4 4½
Dundas Ladies' Association.....	10 0 0
	16 4 4½
Rev M Y Stark (rate).....	2 0 0
Cornwall, per Rev J C Quin.....	2 18 9
Rev J C Quin (rate).....	2 0 6
Indian Lands, Kenyon and Roxborough, per Rev. D Clarke.....	2 17 10

JEWISH AND FOREIGN MISSIONS OF THE FREE CHURCH OF SCOTLAND.

Wakefield, per Rev J Corbett.....	£1 0 0
Acton, per Rev John McLachlan.....	1 15 0
St. Andrew's Church, London, per W Begg.....	7 7 9
London Road, per Rev John Ross.....	2 13 9
Niagara, per Rev Dr Willis.....	£1 16 3
Niagara Juv. Miss. Assoc'n.....	1 3 9
	3 0 0
York Mills, additional, per A McGlashan, Esq.....	0 5 0
Dunnville, per Rev Mr Porterfield.....	1 5 0
Darlington, per R Fairbairn, Esq.....	2 15 7½
Prescott, per Rev R Boyd.....	1 15 0
Osgoode, per Rev Mr Lothead.....	1 3 1½
Pictou, per Rev Mr Reid.....	£1 8 4
Pictou Sabbath School.....	0 11 8—
Ekfrid and Mosa, per Rev W R Sutherland.....	3 15 0
Dundas, per Rev M Y Stark.....	2 0 9
Knox's Ch., Toronto, per J Leask, Esq.....	12 0 0
Goulbourne and Nepean, per Rev J Gourlay.....	2 15 0
Pembroke, per Rev A Melville.....	1 5 0

FRENCH CANADIAN MISSION.

Niagara Juvenile Missionary Association, per Rev Dr Willis.....	1 1 10½
Niagara, from a Friend.....	0 5 0
Melrose, Tyendinga, per Rev Andrew Hudson.....	2 0 0
Pictou, per Rev W Reid.....	1 10 0
S. Cavan and Millbrook, per C H Morgan, Esq.....	1 17 7
Scarboro', per Wm Clark, Esq.....	1 16 1

KNOX'S COLLEGE.

Subscriptions by Knox's Church, Toronto.

Bryce, McMurrich & Co.....	£10 0 0
James and John Shaw.....	5 0 0
John Kay.....	2 10 0
James Leask.....	2 10 0
Walter Macfarlane.....	2 10 0
Hugh Miller.....	2 10 0
Scott & Laidlaw.....	2 0 0
John Burns.....	2 0 0
James Fiske.....	1 5 0
Samuel Spreull.....	1 10 0
Wm Polley.....	1 0 0
J S Howard.....	1 0 0
Joseph C Morrison.....	2 10 0
Donald Mathieson.....	1 0 0
Rev Dr Willis.....	25 0 0
Alex Mason.....	0 2 6
J & W McDonald.....	0 5 0
James Cleland.....	0 5 0
Thomas Henning.....	1 5 0
Miss Brown, Church Street.....	1 0 0
George Brown.....	2 10 0

CONTRIBUTIONS FROM INDIAN LANDS.

Kenyon and Roxborough.

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Erratum in last Record.—For Mrs Leitch, Guelph, 1s 3d, read 5s.

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All persons having claims against the Presbytery of Toronto, for Missionary services or otherwise, are requested to send in their respective accounts in detail, to enable the Treasurer to make up the statement required.

**JOHN BURNS,**

*Treasurer.*

April 16, 1852.

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Any communications on the subject to be addressed, *post paid*, to **JOHN FISHER, Esq.** Convener of the Widows' Fund Committee, Hamilton, or to **JOHN BURNS, Treasurer, Knox's College, Toronto.**

April 20, 1852.

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