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THE ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

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

VOL. IX.

TORONTO, JUNE, 1853.

No. 8.

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NOTICE TO MEMBERS OF SYNOD.

Ministers and Elders attending the approaching Synod, at Hamilton, are requested, on their arrival, to call at the Session Room of Knox's Church, where arrangements for their accommodation will be made known to them.

At such time as attendance may not be given in the Session Room, application to the following members of Committee, at their houses, will receive attention:—Messes. DONALD McLELLAN, King Street; JAMES WEBSTER, Main Street; JAMES WALKER, Main Street.

MEETING OF SYNOD.

The Annual Meeting of the Synod of the Presbyterian Church of Canada will be held (D. V.) in the City of Hamilton, and within Knox's Church, on Wednesday, the eighth day of June, 1853, at Three o'clock, p. m., and will be opened with Sermon by the Moderator.

TO PRESBYTERY CLERKS.

Presbytery Clerks are earnestly requested to forward to the Rev. Wm. Reid, Picton, C. W., the Clerk of the Synod, if possible, eight days before the meeting of Synod, Rolls of their respective Presbyteries, so that the Synod Roll may be made up at the commencement of the Session.

Presbytery Clerks are also requested to forward to the Synod the necessary certificates and extracts with reference to such Students of Divinity as may be proposed for being taken on trials for license.

It is desirable that all Overtures, References, Petitions, and other papers to be laid before the Synod, be forwarded as early as possible, so that the business of the Synod may be properly arranged.

Kirk Sessions are reminded that if one of their own number cannot attend the meeting of Synod, they may elect one connected with another congregation.

The following is the form of Commission appointed by the Synod to be followed in such a case:—

"At _____, the _____ day of _____, one thousand, &c., years, which day the Session of

_____—having met and been 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.

Wm. REID, Synod Clerk.

PRESBYTERY OF COBOURG.

The Presbytery will meet in Cobourg on the Monday previous to the meeting of Synod.

J. W. SMITH, Pres. Clerk.

KNOX'S COLLEGE LIBRARY.

Ministers and others who have out Books from the Library of Knox's College, will oblige, by sending, at their earliest opportunity, all Books that have been out for more than six months.

JOHN LAING, Librarian.

NOTICE TO STUDENTS.

The following students will have the kindness to send their address by some member of Synod, or otherwise to Mr. Laing, Knox's College:—Messrs. L. McMillan, J. Tait, T. Chambers, J. Ferguson, P. Currie, P. McDiarmid, J. Hanrae, G. Bremner, A. McKay, J. Bigham, H. McPhail, D. McVicar. Letters by mail to be pre-paid.

RECORD AND AGENCY COMMITTEES.

Toronto, May 4, 1853.

A meeting of the Agency Committee and of the Record Committee united, was held this day in the Library of the College Buildings, according to public intimation, made by Mr. Gale, Convener of both Committees.

Sederunt—Rev. Mr. Gale, Dr. Burns, Dr. Willis, Mr. Wightman, Mr. Young, Mr. Ure, and Messrs. Spreull, Shaw, Fisher, McMurrich, elders. Mr. Gale in the chair.

The chairman stated that he had summoned this meeting in consequence of the death of Mr. Burns, in order to take steps for having the Agency business arranged before the meeting of Synod, and also for the interim management of the Record. On motion of Dr. Willis, the conduct of the Convener in calling the meeting was approved of.

It was agreed to record the feelings of the meeting in regard to the heavy loss which the Church has sustained in the removal of Mr. Burns, and the following minute was accordingly adopted:—

"It is with much concern that the Committee regard the occasion of their present meeting, being the very sudden and affecting removal from this life, of Mr. John Burns, who has for some years fulfilled the duty of Agent and Treasurer to

the various schemes of the Church, and conducted, as Editor, the monthly *Missionary Record*.—The ability, judgment, and prudence, with which he executed the delicate and difficult duty have been universally acknowledged; and none knew better than the members of this Committee, of what value to the Church his services, in the other departments, have been; his business habits, accurate attention to details, and obliging disposition, having at once inspired and sustained unqualified confidence from all whose interests were entrusted to him, and tended to conciliate for each cause which he represented, enlarged and cordial sympathy from others. It is rarely, the Committee are persuaded, that one combining so many qualities can be found for a situation such as he filled, at once with so much tact and unpretending humility; and the Committee feel assured, that the Church with which they stand connected, regrets, with one common feeling, the loss sustained by the removal of so faithful a servant, no less exemplary in his walk as a christian and head of a household, than approved in his public acting in ecclesiastical and missionary affairs."

Mr. Gale, as Convener of the Record Committee, was requested to take charge of editing the Record for the next two months, which he consented to do.

Mr. Gale was likewise requested to take the interim superintendence of the Agency business, and arrange matters for the Synod, procuring such assistance from friends in Toronto, as he might find necessary. This he also agreed to do; and Mr. James Shaw, and Mr. S. Spreull, were appointed as auditors to examine Mr. Burns' accounts, before the books and documents should be transferred to Mr. Gale's hands.

After making these interim arrangements, the Committee had under consideration the ultimate and permanent provision to be made for the discharge of the various and important duties which had been devolved on the late Mr. Burns, and so efficiently fulfilled by him; and what suggestions the Committee should offer on this subject to the Synod. This matter was discussed at some length—some of the members suggesting that as it would be difficult to find a successor to Mr. Burns, as well qualified as he was for all departments of his work, it might be expedient to divide the offices, assigning, for instance, the charge of the Record and the Widows' Fund to one party, who might be a minister, and not necessarily resident in the same place with the individual to whom the financial and statistical business of the Church might be committed—who should be a layman, and ought to reside in Toronto. This view of the case was principally advocated by Dr. Burns, and to some extent approved of by others. On the other hand Mr. Young, of Hamilton, and others, expressed it as their opinion that great advantages would be secured by keeping the whole business, as formerly, under the superintendence of one agent; it being at the same time suggested that this agent might be furnished with the services of a competent clerk, so far as such assistance should appear necessary. In the course of this discussion the question of the place where the Agent should re-

reside, incidentally arose, in regard to which some difference of opinion also appeared—to this extent at least, that some seemed to hold that Toronto had a claim decidedly preferable to that of any other place; while others appeared to think it a matter of little consequence where the seat of the Agency was fixed, provided it were placed in some of the larger towns in the western section of the province. Several members declined for the present to express their judgment on any of these points, on the ground that they were, as yet, unprepared to do so; and it was clearly understood throughout, that the Committee should not come to any determination until a future meeting. The Convener, however, was instructed to prepare a brief statement of this discussion, and to circulate the same in a printed form, previously to the publication of the same in the *Record*, in order that the members of Synod might have the subject before them in the interim, to enable them to consider it deliberately.

ALEXANDER GALE, Convener.

PROGRESS OF THE CHURCH.

To the Editor of the Record.

Pembroke, April 8th, 1853.

DEAR SIR,—

It is always pleasing to hear of the prosperity of Zion, in any, or in every quarter of the world, but more especially within the bounds of our own Synod. The history of the rise and progress of many of our Churches in Canada, is not only interesting in itself, but encouraging to others. When we see a small population struggling against numerous difficulties, finally succeeding in raising a house for the God of Jacob, it plainly shows what may be done—what we may do. It is with the hope that this communication shall prove encouraging and reviving to the weakest congregations, that I send it for insertion in the columns of the *Record*.

It was in 1846 that Pembroke was first visited by the ministers and missionaries of this Presbytery. The Presbyterian population was small, and divided. Some were in favor of a Resiliary minister, some of a Free Church, and some cared not which. In 1847, more unanimity prevailed. The people of Pembroke owe a great debt of gratitude to our esteemed friend, the Rev. H. Gordon of Gananoque, whose labours among them, for three months in the fall of 1848, are not yet forgotten. On the occasion referred to, Mr. Gordon acted the missionary out and out—his labours were abundant, various, energetic and persevering. He explained the principles of our Church—preached and visited from house to house—dealing with the people in all plainness and all honesty—“warning every man, and teaching every man—in season, and out of season.” Mr. Gordon's main object was, to build up a spiritual church on a scriptural foundation, and to raise a high standard of qualification for church membership.

With great fidelity, yet with kindness and prudence, did he labour to show, that the sacraments of the Church, being instituted in the Church, can never, with propriety, be carried beyond it; and though, in the first instance, he met with a most determined opposition, yet, by dint of perseverance, christian charity, and kindness, before his departure, through God's blessing the matter was better understood and more highly prized, and he is still held in high reputation.

During his stay in this place, the site of the Church was selected, and the framing timber brought to the spot. Though we have been grieved with many delays and interruptions, the Church, which was begun in 1850, is now nearly finished. It is well plastered, handsomely pewed, and has a pulpit second to none in the Presbytery. The church will accommodate nearly 200 hearers.

Some weeks since the building committee resolved on selling the pews, with a view to make

up arrears of stipend, which resulted in raising upwards of ninety pounds, and which, when realized, will put us in comfortable circumstances.—Every pew in the church is taken up, and, considering the number of Presbyterian inhabitants, the attendance is generally good.

Among the friends and benefactors of the congregation, we return cordial thanks to the following.—A gentleman unknown, through Mrs. Dr. Burns, Dr. Burns, Dr. Willis, and several Members of Parliament, through the kindness of the Hon. Malcolm Cameron, who also contributed himself. Mr. Moffat, our worthy, J. P., gave three quarters of an acre of land for the site; and other friends have contributed liberally towards its erection. John Supple, Esq., one of our tried friends, at his own expense, erected a neat manse, which I have occupied since the beginning of 1850, and which he now offers to the congregation at cost price, and two building lots gratis, which generous offer the congregation will doubtless accept—(the value of the lots may be said to be about £50.) And Mrs. McKenzie, wife of Hector McKenzie, Esq., of the Hon. Hudson's Bay Company, at Fort William, has presented the congregation with a very handsome Communion Service; this token of good will is the more highly prized, on account of its coming from a lady who, on account of the distance, does not enjoy the means of grace among us. Mrs. Moffat, senior, another friend, presented the Pulpit Bible. At our first communion, in January last, we were favored with the assistance of the Rev. S. C. Fraser, A. M., of McNab; and though the number of communicants was very small, yet, upon the whole, it was a profitable season. At our second communion, in March last, some seven or eight additional members were received on examination. On the 10th of last month a missionary meeting was appointed for Pembroke, where we had the presence of Mr. Fraser, and Mr. Smith, recently settled in Ramsay. In consequence of another meeting of public interest on the same evening, very few were in attendance, and the meeting did not take place; but, Mr. Smith generously volunteered to visit us again, with Mr. Fraser. They were on the spot at the time appointed; their speeches were happy and appropriate—not unattended, I trust, with a good and reviving influence; the meeting was large for a week-day. A collection of ten dollars was raised for the Presbytery's Home Mission Fund. There are tokens of outward prosperity, and, I trust, gracious intimations of inward and spiritual life. Though the church, upon the whole, is far from being in that state of spirituality and devotion which I earnestly pray for, yet the great Head of the Church is smiling upon our efforts to please and serve him—awakening in the minds of both young and old, a deep anxiety and earnest concern about their spiritual interests. Some instances of this description we have marked, in which there are clear indication of a work of grace, which are very pleasing and very encouraging. With a grateful heart, I have to acknowledge the goodness of God, in affording in this out-post of our Church unequivocal demonstration, that the gospel is now what it was in apostolic times—“the power of God to salvation.” “The excellency of the power is of God, and not of us.”

Praying that the word of the Lord may everywhere have free course and be glorified,

Yours, in the love of truth,

ANDREW MELVILLE.

To the Editor of the Record.

DUNDAS, 11th May, 1853.

DEAR SIR,—

I request the favor of being allowed, through the columns of the *Record*, to acknowledge the gift of a purse containing £27, from my congregation at Dundas—a most liberal expression of their attachment, for which I should feel deeply

grateful at any time, but which, on the present occasion, when about to absent myself from them for a short period, on a visit to my native land, I feel to be peculiarly encouraging, as a token that they not only give their consent to my absence, but cordially sympathize with me in the objects for which the voyage is undertaken; and which, I hope, may be conducive to their benefit as well as mine. This is my sincere prayer, and will be also my earnest endeavour, and no less shall I seek to take every opportunity, and use every means which may be afforded me, of promoting the interests of our Church, and the bringing in to this portion of the Lord's vineyard additional labourers, who may aid in alleviating the lamentable destitution in regard to spiritual things which prevails among the scattered Presbyterian population of our adopted land.

Yours, very truly,

M. Y. STARK.

PASTORAL ADDRESS ON THE SABBATH,

Published by authority of the Synod, and addressed to the Members and Adherents of the Presbyterian Church of Canada.

In compliance with a Synodical appointment, we beg leave once more to direct your attention to the subject of the Sabbath. To some it may seem hackneyed, so much has been said and written about it; and yet the half of it has not been told us. Its character and claims—the beauties that adorn it—the blessings it confers—the fields on which it touches—the phases it presents—the relations in which it stands to personal and social prosperity—these all require us to give to it the more earnest heed, and invest it, as the last relic of Paradise lost, with the freshness and fragrance of its primeval source.

We think it right, at the outset, to stir up your minds by way of remembrance of the origin which the Sabbath claims—of the authority which belongs to it—and the consequent universality of obligation devoutly to observe it. Many of you may know these things and be established in the present truth. But, in an age like the present, when everything is subjected to the ordeal of a sifting scrutiny, and the most erroneous opinions are on the surface of society, it is of the utmost importance that no one be contented with a hereditary faith, or trust in the mere tradition of the elders, but, acting on the principle of the noble Bereans, each personally examine the evidence on which his belief is founded, and so be able to give to every one that asketh a reason of the hope that is in him.

The Sabbath has its source in Eden. It runs coeval with the creation, and derives its authority from the precept and example of the great Creator. He might have caused the earth itself, like the light which shines in it, to spring into existence in a moment of time; but he spread the work over six days, and rested with sublime satisfaction on the seventh, to supply a model week, to teach a lesson which was afterwards drawn out in a more systematic form.—“Six days shalt thou labour and do all thy work, but on the seventh, which is the Sabbath, thou shalt not do any work.”

During the patriarchal era we obtain glimpses of the Sabbath as frequent and distinct as, from the brevity of the history, could be expected.—That the Israelites were perfectly acquainted with the Sabbath prior to their arrival at Sinai, is evident from their behaviour in the matter of the manna, the approving testimony borne by their leader, and the miraculous preservation on the sixth day of a double supply. The terms, too, in which the fourth commandment was inscribed on the tablet of stone, plainly show that the subject matter of it was known before, and therefore that it was not intended to be confined to one period or people. The memento prefixed, “Remember,” implied a previous acquaintance. The reason

annexed points not to any event peculiar to the commonwealth of Israel, but to one early as the birth of our world, and universal as the family of man. Nor was it included amongst those meats and drinks and carnal ordinances, which were imposed on men till the time of the reformation. It is enshrined in the very heart of the decalogue, and is surrounded by commands which are looked upon as universally binding. No reason can be assigned for relaxation or suspension in regard to it, which would not hold equally good in regard to any of the others.

It is self-evident, too, that the purposes of the Sabbath's establishment are not local or limited in their range. Here, certainly, there is no difference betwixt the Jew and the Gentile. We require as much as did the "chosen race" a special season for reflecting on God and communing with him—for searching the Scriptures—and for contemplating our duty and destiny. Christ proclaims the Sabbath to have been made for man, and Himself to be Lord of the Sabbath. He would not have done so had the Sabbath been made solely for the Jew, and then designed to be excluded from that brighter dispensation which bears his name.

It is of importance to recollect that a marked distinction must be drawn between the institution proper and the period of its being kept. That a seventh portion of our time should be devoted to sacred purposes: this is the moral element, and was, therefore, unalterably fixed. But when this should be, whether at the commencement or the close of the week, was positive and purely circumstantial, and therefore susceptible of change. If an event occurred with which God saw fit to associate the Sabbath rather than the one of which it had been hitherto the memorial, he was at perfect liberty to select that event, and to transfer the Sabbath to the day of its occurrence. The resurrection of Christ was an event of this description; so glorious, that in comparison with it the work of creation had no glory. On the resurrection morn, Jehovah experienced a yet more exquisite satisfaction than when he viewed the fabric he had framed, and his word pronounced it good. He rested in his love, He was well pleased for his righteousness sake. For all time coming, therefore, this day was called by a new name, which the mouth of the Lord did name—"the Lord's day." No longer the seventh, but this is the day which the Lord hath made, in which we are expected to rejoice and be glad. Though there be no distinct announcement of this alteration having taken place, there is a stronger body of evidence in its favour than is favour of many institutions and events of which not a shadow of doubt is entertained. We know that it was the "custom" of Christ to attend the Jewish synagogue, and observe the Jewish Sabbath prior to his death and resurrection. We nowhere read of his doing so subsequently. On the contrary, we find him repeatedly countenancing the meetings of his few faithful friends, on the first day of the week. This was the day selected by the Spirit for his first special descent from heaven.—It was uniformly observed by the Apostles and primitive Christians. What is stated respecting one Apostle and a single section of the Church, held good in regard to all. "On the first day of the week, when the disciples came together to break bread, Paul preached to them." In short, all history, sacred and profane, unites in attesting that in the estimate and observance of the entire Christian Church, the seventh day was, on the best possible authority, supplanted by the first.—This cursory glance, dear friends, may be sufficient to shew that the Christian Sabbath is entrenched within an impregnable fortress of evidence, and founded on a rock, against which the gates of hell can never prevail.

We are thus supplied with a lofty and solid platform, on which to stand for pressing upon you, as we would now affectionately do, to count this day the "holy of the Lord, honourable," and in the observance of it to be followers of God as dear children.

Unquestionably, reverence for the Sabbath has not kept pace with the material and mental progress which our country has made. In taking an impartial view, many of you cannot fail to acknowledge that, in this respect, "the former times were better than these." And, although of late symptoms of improvement have appeared, we are very far, indeed, from having already attained to that obedience which the Law-giver requires, or to a satisfactory fulfilment of a law so beneficent in its design, so exceedingly broad in its application.

There are public abuses which darken the face of our rising Province, and provoke the wrath of heaven. Government is converted into a gigantic Sabbath desecrator, setting an example which, if followed by all classes of the community, would speedily annihilate the Sabbath.—Post Offices and Canals are open, Stages and Steamboats run, hundreds of public servants are regularly employed. Thousands of others indirectly are bound to the treadmill of labour in consequence. That day, the jubilee of the week, which is intended to undo the heavy burdens, and bid the oppressed go free, brings no relaxation to them. Be it yours, by the employment of every legitimate means, such as petitioning Parliament, organizing associations, getting lectures delivered and tracts circulated, to aim at the abolition of a system opposed to the dictates alike of humanity and religion. Let it not be said that, in a land which glories in being the asylum of liberty, any of our fellow-subjects should be systematically deprived of rights we profess to deem sacred, and be consigned to a slavery as unnatural as it is unnecessary.

We cannot here overlook the fact, that there is presented to us the prospect of an immediate introduction of railways, on an extensive scale.—The crisis is imminent. Realize the importance of instant action. If trains be allowed to run on Sabbath, the evils we at present deplore will be increased tenfold. Let each bring his personal influence to bear on all who have to do with the management, that at the very outset the fourth commandment be inserted in their code of regulations.

There are social abuses with some of which much that is pleasing is mixed up, and in whose behalf much that is plausible is urged. We refer not to buying and selling in general, and dealing in strong drink in particular, which secretly are carried on to a lamentable extent on Sabbath, in some of our cities. We refer not to those scenes of false delight, where Satan's seat is, whose end is bitter as wormwood, whose steps take hold on hell, and all whose delusive charms are spread out to entrap the unwary on this hallowed day. We take it for granted that you have no sympathy with those pursuits, so-called pleasures, which sear the conscience, blast the character, and peril the soul. We refer to other matters, which are not looked on in the same serious light, but whose indulgence is fitted to lead to results scarcely less disastrous. In the afternoon and evening of the Sabbath, visiting is by no means uncommon.—Let us not here be mistaken. There is visiting which is commendable. For example, visiting for devotional or benevolent purposes. To go to the house of mourning or the couch of sickness, in order to weep with those that weep, and perform offices of kindness, is entirely consistent with the mind of Him who hath said, "I was sick and ye visited me;" and with the genius of that religion, one of whose prominent features is to visit the fatherless and the widow in their affliction.

For Christians to collect in a social capacity in order to speak of the things that concern the king, is also praiseworthy. They that fear the Lord speak often one to another. The visiting to which we have reference is *convivial*. Friends and neighbours meet together in one another's houses to while away the tedious hours. They sit down to eat and drink, and even rise to play. The forenoon's sermon may be introduced, and criticism

indulged in; but this merely to give a gloss to the social gatherings. Conversation on purely spiritual themes is felt to be out of place. If introduced, it would throw a chilling damp over the entire circle. By a tacit understanding, it is interdicted. In discussing the current topics of the day, ranging over the exciting field of politics, depicting private character, dealing out the accumulated gossip of the week, the golden hours fly by. Thus, in many households, are Sabbaths committed to the sepulchre of the past, whence, on the great day and at the grand asseize, they will be summoned as swift witnesses against them. Can any good thing come out of this? The injury is twofold—to the parties *creating*, and to the parties *visited*. You drop in, perhaps incidentally, in passing to a friendly house. Others are there too. You wait on, meanwhile your family are allowed to do as they please. The reins of domestic discipline are relaxed. The public and private duties to which the Sabbath invites, are neglected. The domestic arrangements of your friend are broken in upon. He thinks it would not be polite to leave you, and therefore stays at home from Church. You give way to "foolish talking and jesting, which are not convenient."—You leave the house yourself, and the inmates, materially worse than when you entered.

Travelling, in all its varieties, is another exceedingly common and highly criminal mode of Sabbath desecration. In regard to this, we grieve to think, professing Christians are by no means guiltless. We leave altogether out of account *Pleasure Excursions* by land and water. These prove so injurious in their tendency, involve such an amount of labour to man and beast, and form to so many the first step in the downhill course to ruin, that we presume on your condemning them as readily as we. It is to *travelling on business* we principally allude. Here the conscience is apt to become exceedingly elastic, and the margin left on the side of "necessity and mercy" is exceedingly broad. There is too great a tendency to pronounce that proper, or at least pardonable, which, on a more close and conscientious inspection, cannot be vindicated. A party in some distant city is under deep obligations to you. The information reaches you on Saturday that he is on the eve of failing and absconding. If you be not there by Monday you will lose your chance. Is not Sabbath travelling in such circumstances quite allowable? This is just a repetition of the reasoning of Amaziah, the apostate monarch of Judah to the prophet of God, "What shall we do for the hundred talents of silver?" A pecuniary interest was at stake—His came into competition with a divine command. Was it deemed sufficient to relax its obligation? The very opposite. Are you to obey only when it suits your personal interests? Then "what do ye more than others?" Would you be faithful followers of the Lamb? You must *deny yourselves*. Is not this to serve Mammon rather than God? What is it to forfeit a portion of that which perisheth with the using, compared with the forfeiture of God's favour, durable riches and righteousness? What shall it profit a man, &c. &c. But depend upon it, even in an extreme case like this, you will not suffer by resting upon the Sabbath day according to the commandment. The answer of the prophet to the temporising king will prove true,—*The Lord is able to give thee much more than this*. Before Monday the cloud may be dispelled; the tide which seemed to be setting in against you may take a favourable turn; and even, although in this particular instance, you may suffer, you will have a satisfaction in your own mind you would not otherwise experience. You may yet "get much more than this" in the general run of your business afterwards. "Godliness is profitable to all things." Numerous well authenticated illustrations might be adduced in which the acting the part we recommend has been found advantageous in a worldly point of view. Hundreds of Christian merchants rise up to testify, that in the

"keeping of this commandment, there is great reward." "But I would not think of starting on Sabbath; still, when I am actually on the way, it cannot surely be improper to go on. I prefer the quiet of home to the turmoil of a tavern. I can easily be back in time to accompany my family to church." Exceedingly plausible, but when weighed in the balances it is found wanting. Let us unravel this well, and mark how flimsy it is. It is wrong to start, but not wrong to prosecute, a journey on Sabbath, when once started.—Wherein consists the difference. A day we generally consider to be twenty-four hours. *The Sabbath is a day of the same duration with the other days of the week.* It matters not which part you encroach upon. He that offends in one is guilty of all. You deem it not sinful to travel early in the morning or late in the evening—alter or before the public service. Another may entertain the same opinion respecting any other portion of the day, and with as great justice. All the parts, in point of sacredness and obligation, stand on a level. Let your principle be carried out to its legitimate length, the Sabbath might be devoted to constant travelling, and soon be annihilated.

You do not relish remaining over Sabbath in a noisy and uncomfortable tavern. But is God's will to yield to your ease and comfort? You should be willing to submit to a little inconvenience to obey Him who loadeth you with benefits. You may expect to meet with God in the use of the private means by the way, more than you would do in the public, supposing that in order to enjoy them you unnecessarily kept not your foot from the Sabbath. If you be fertile in expedients and sincerely anxious to do good and communicate, you may scatter seed by the way side, you may leave footprints behind you in the place where you stay. The example you give of preferring God's precept to your own pleasure, is fitted of itself to exert a salutary influence.

You wish to get back within the bosom of your family. Most praiseworthy in itself; but, remember, "he that loveth father and mother, wife and children, more than me, is not worthy of me." If you have reason to believe any member of your circle is dangerously ill, that alters the matter entirely. "Mercy is better than sacrifice." But if you have no such apprehension, be persuaded, by all means, to remain where you are, and allow not the joy of meeting to be embittered by the thought that it has been obtained at the sacrifice of principle. Professing Christians, your responsibility is great, your example is influential, "you are the light of the world." "But if the light that is in you be darkness, how great is that darkness." Let not your inconsistent practice form a pillow on which the worldling may repose—an opiate by which he may drug his conscience. If you be found visiting or travelling on Sabbath, he will be only too glad to take advantage of it. The malignant cry will be raised over you, "Art thou also become one of us?"

In some country districts it is by no means uncommon for harvest operations to be carried on to a certain extent upon the Lord's day. The grain is ripe, ready to be cut down and gathered in. A storm impends. It runs the risk of being destroyed. What harm in peaceably housing it? Why let a season's labour be lost? You cannot possibly count on the apprehended loss being sustained. There are many cases in which it has been quite the reverse—in which grain taken in has been destroyed by various causes, and that left out has been preserved. Besides, by taking the law into your own hands, you shew a want of confidence in Divine Providence. That gracious being who prepares corn when he has provided for it, who crowns the year with his goodness, and gives rain from heaven and fruitful seasons, will fill your mouth with food and gladness if he sees fit. "Trust in the Lord and do good, so shall thou dwell in the land, and verily thou shalt be fed." But you have no option in this matter. There has been special legislation from heaven

upon it. God anticipated the temptations to which your peculiar circumstances would expose you, and inserted this clause in the code of regulations, for your guidance—"in earing time and harvest shall thou rest."

Indulgence in light-reading is another crying evil on Sabbath. There are not a few who perusing over the polluting pages of some exciting novel, to perusing the book of God. Their minds are thus dissipated and their morals undermined. On them the Sabbath arises not with healing under its wings. There are others, who, if they do not feed on the adulterated intellectual food with which the press teems, run over, without scruple, the columns of a newspaper, and find their appropriate element in the book of travels, or history, or science. Thus are the faculties and feelings secularized—the moral sense blunted—and an unmistakable want of relish engendered and evinced for that best of books which, to the genuine christian's taste, is sweeter than honey. The man who breathes in such an atmosphere cannot but think his own thoughts. The perusal of even professedly religious newspapers, is exceptionable. It sets a bad example. You may read what is good, but then others take advantage of it to excuse themselves for reading what is bad. *The secular, too, is so often mixed up with the sacred, that in glancing at the latter the former will, almost insensibly, attract the notice.*—And even supposing you sustain no injury personally, better far confine yourself to works of a thoroughly unexceptionable kind, and act on the apostolic principle, "all things are lawful for me, but all things are not expedient."

The reading and writing of letters forms another most common mode of Sabbath desecration. How many, either before going to church or so soon as it is over, repair to the Post Office.—The letters they receive, like the fowls of the air, pluck up the good seed. Any favourable impressions are effaced, like the footprints in the sand, by the tide of worldliness which sets in. Nothing has a more deadening tendency than this. It withdraws the mind from its appropriate orbit, and forces it down on what is earthly, sensual, devilish. It brings all the other things into a direct competition with the one thing needful—the kingdom of God and the righteousness thereof.

"But may not a walk be taken into the country without the slightest detriment being sustained, or disobedience committed." It is good to breathe the air of heaven, to view the world of nature, to hold communion with nature's God. Undoubtedly. We can conceive of individuals going forth, like Isaac, to meditate at eventide, and finding in every insect that flutters in the breeze, or plant that opens its blossoms to the genial sun, fresh matter for wonder, love and praise. But for one going forth in this spirit, there will be ten going forth in a different, and these will be only too ready to take hold of the one as an apology for themselves. Let them see you traversing the field, instead of attending to personal and domestic duty, within the secrecy of your own closet or the bosom of your family, they will be only too happy to lay hold of it, and make capital out of it. And do you not find in the course of such a walk more to secularize than to solemnize you. Too often objects present themselves and incidents occur which tend to divert the mind, rather than waft it to the skies.—Besides, while by no means finding fault with the most fervent admiration of the beauties of nature, let us not forget that it is not to those merely or mainly the Sabbath invites our attention. We are called upon to contemplate the wonders of a work, before which creation sinks into the shade. The mystery of Godliness, the wonders of redemption—he solemn and sublime truths that cluster around Bethlehem's manger, and Calvary's cup—these are the "things" you are invited to turn aside and see—things forming a "great deep," into which the angels to desire look. Lapse the spirit of these exalted intelligences, and you will

have neither time nor taste for strolling about on a day when this forms the key-note in the song of angels and the redeemed, "the Lord is risen indeed."

"I have plenty of pious books; I can stay at home and read, and get as much good as if I went to church." This is a very common mode of speaking, but it is most dangerous and delusive. Attendance on public ordinances is a clearly commanded duty. In the Old and New Testament it is enforced by precept and example. It has been the test of piety in every age. God's express injunction is, "Forsoke not the assembling of yourselves together, as the manner of some is." If you do, you rush against the thick bosses of the Almighty's buckler, and cannot, of course, expect his blessing in the use of the private means. Nor is the performance of one duty an excuse for neglecting another. "To read religious books—that you ought to do—but then you ought not to leave the other undone. Let your principle be carried out and what would be the result? There would be no churches or ministers. The candlestick would be removed; a darkness that might be felt would prevail. The world would resemble France, when a similar experiment was tried. The genius of Robespierre would preside, and the reign of terror be established.

There are other forms of Sabbath desecration to which we would have wished to have adverted. Let these suffice for the present. We would have also liked to have considered the mode in which the Sabbath ought to be observed, and the advantages, physical, intellectual, social, and moral, and spiritual, connected with its observance. These points open up a field, to enter on which, would unduly extend this Address.

We would commend what has been said to your candid and serious consideration. "If there be any virtue, or any praise, think on these things."

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever, Amen."

Signed in name of Committee,

ROBERT F. BURNS, Convener.

KINGSTON, April 21, 1853.

N.B.—The following is the portion of last Synod's deliverance having a bearing on the above: "The Synod resolve to issue a Pastoral Address on the subject—devolving this duty on Mr. R. F. Burns, Mr. Reid, and Mr. Gregg; such Address to be published in the *Record*, and read from the pulpit by all Ministers and Missionaries, who are also recommended by the Synod, to preach, in connection therewith, a sermon on Sabbath Observance."

LETTER FROM THE STUDENTS OF THE PRESBYTERIAN COLLEGE, BELFAST.

To the Students of Knox's College,
Toronto, Canada West:

DEAR BRETHREN,—

We regret exceedingly that you should have reason to blame us for negligence, in not replying to your previous letter. On inquiry as to the cause, it appears that your letter did not reach our Association till late in the session, when the hurry of collegiate business prevented an immediate reply; and before our assembling again, the Secretary, for the time being, was called to other duties, and unable to resume his office. Your letter was thus mislaid, and when the Committee of the past year came into office, they were not aware of its existence. Our neglect then must be attributed to ignorance rather than to any other cause; and we have to thank you heartily for renewing a correspondence which

was thus unhappily interrupted; while we hope that in future we may not be chargeable with neglect, or an apparent want of courtesy. In the interesting position in which your country stands to ours, it is well to tighten the bonds of affection which bind together the members of the same great family, that by mutual intercourse our love to each other may be strengthened, and our zeal on behalf of Christ's kingdom be increased. Holding the same doctrines, living under the same form of government and discipline, candidates for the same office, and animated by a like fervent desire to advance our Master's cause, we have the strongest reasons for maintaining with each other the most friendly relations; and we are sorry that any inattention on our part should have led to a temporary discontinuance of our epistolary correspondence.

We rejoice to find, dear brethren, that at a time when the Papacy is making strenuous efforts to regain its lost ascendancy, you are faithfully endeavoring to sustain and extend the interests of Divine truth, and to make known to the blinded devotees of Romish superstition, the saving doctrines of our most holy religion. May a blessing from on high rest upon your labours, and may you in due season behold the gathering in of an abundant harvest.

Our own country has for centuries presented a frightful picture of the pernicious influences which Romanism exerts upon the moral, social, and religious condition of a people. It has been eating as a canker into our most sacred institutions; and the zealous hostility of its priests to the cause of true religion, has formed an almost impassable barrier to the propagation of the gospel of Christ. Long has the night of darkness and sorrow enveloped our land, but we have hope now that the Sun of Righteousness is returning to bless and gladden us.

The efforts of faithful missionaries in the South and West have not been unproductive; and we are confident that before long we may see Ireland evangelized, and the great bulk of our Roman Catholic brethren liberated from the thralldom of the Man of Sin. It is now eight years since we determined to establish and support a mission in Connaught. Our first missionary, Mr. Branigan, has labored with great acceptance and success, though it has pleased the Lord to try him with many severe afflictions. There was not a solitary Presbyterian family in Ballyglon when he first went to Connaught as our missionary; now he has a beautiful church and a large congregation in regular attendance upon his ministry. Two years ago we resolved to send out a second missionary, in consequence of having a considerable balance of funds in our favor. The Rev. John Barnett, who had just completed his collegiate career, was selected for this office, and since May, 1851, has been engaged in the duties of a mission station in Co. Mayo. A church and manse has been built for him, through the kind exertions of an Episcopal lady, resident in the neighborhood. He has since been ordained; an interesting congregation wait upon his public ministrations; he is received with kindness, and listened to with attention by the greater number of the Roman Catholic families in his district, and his schools are numerously attended. We have also, for several years, engaged the services of an excellent scripture reader, who is himself a convert from popery, and whose knowledge of the Irish tongue eminently qualifies him for introducing the truths to the Irish heart. The maintenance of these missionaries requires considerable exertion on our part; but we have reason for satisfaction, that hitherto our funds have been quite adequate to meet our liabilities. We have received every encouragement from the professors and ministers of our church, and we are gratified that we have been permitted to contribute a share towards effecting the regeneration of our unhappy country.

We pray, dear brethren, that the God of Israel may strengthen both your hands and ours, and

encourage our hearts in every good work to the glory of his own great name.

(Signed) ROBERT DUNLAP,
Secretary.

P.S.—We have to thank you for the *Record*, and beg to send you in return, the numbers of the *Irish Presbyterian*.

All communications connected with the *Record* and Agency of the Church, to be addressed to the "Rev. ALEXANDER GALE," Knox's College, Toronto.

The Record.

TORONTO, JUNE, 1853.

DEATH OF THE REV. PROFESSOR ESSON.

We little thought, when, in our last issue, we announced the death of Mr. Burns, that in this number it was to be our melancholy duty to make a similar intimation regarding one who was so eminently useful, and generally beloved, as Professor Esson; yet, so it is. Mr. Esson ceased from his labors, and entered into rest, on Wednesday, the 11th May, and his mortal remains were conveyed to the Necropolis on the Saturday following, attended by a large number of the city Clergy and other friends. The body has since been removed to Montreal, where he laboured for twenty-seven years, as minister in St. Gabriel Street Church.

We cannot give, just now, as full an account of the life and labors of Professor Esson as we could wish, but in the meantime subjoin the following testimonies to his worth and devoted zeal, from the Rev. Dr. Willis and Dr. Burns. These were parts of discourses delivered, with a reference to the sad event, in the two churches in this city, on Sabbath, the 15th ultimo. The Rev. gentlemen who offer this tribute to Professor Esson's memory, were associated for several years with him in his energetic labors in Knox's College; and we are sure, that what they say from personal acquaintance, and a high appreciation of his excellent qualities, will be readily concurred in by all who had the privilege of being admitted to share in his friendship, or who had the honor of sitting at his feet as he discharged his academical duties in the halls of learning.

Dr. Willis closed his discourse, from Romans v. 17, by saying—

"The latest event indeed was not so strikingly sudden; though the end of a long illness in the case of our departed friend, Professor Esson, came with somewhat of an unexpected rapidity, and so far we were taken, here also, by surprise I had the satisfaction to be present with the deceased at the solemn moment when the spirit was taking its departure, and joined with the near and dear relatives in commending him to the Saviour in whom he trusted. I had again and again offered prayer with him previously, not without the impression that he was a dying man. He is gone! and the cordial regret simultaneously uttered by a large circle of friends bears testimony to the void which his death is felt to have made in the community, and to the high esteem which his dispositions and virtues had secured for him in the hearts of his fellow-citizens. Mr. Esson was a man whom it was

impossible to know and not to love; for the noble simplicity and ingenuousness of his temper and manners, united with an ardour of spirit which he carried into his professional pursuits, rendering his congenial studies a source of constant enjoyment to himself, and enabling him to interest the hearts as well as minds of students in comparatively abstract speculations; but which never kindled into more fervent enthusiasm, than when his mind dwelt, in the course of his private conversation, or public lectures, on the practical tendencies and prospective issues of the labours of studious men and philanthropists. In accelerating the diffusion of universal happiness, and ameliorating the condition, physical or moral, of the human race.

"I have seldom, if ever, known a man more ingenuous; more superior to whatever is mean or sordid in intention; or sinister and intriguing in mode of action; or with whom it was more manifest that views of personal interest, ambition of power, and love of popularity, were not the principles that held sway with him in council or in conduct, in public affairs. Whether you agreed with him in sentiment, or whether you differed, you found in him, in the one case, a hearty and honest associate, or, in the other, a liberal and magnanimous opponent. Mr. Esson was long engaged in the ministry, in a church in Montreal. Some years ago, (nine now,) at the commencement of Knox's College, in this city, he threw himself with all his ardour, into the work assigned to him, in directing the studies of youths intending for the holy ministry, especially in the preliminary department of their training. And not more by his intellectual than by his moral influence, by his professional exertions than by his truly paternal interest in those committed to his charge, did he contribute to form the minds of a considerable proportion of our candidates, and attach to himself the confidence of one and all as to a familiar friend. I have had the best opportunity of witnessing the earnestness with which he sought to impress a reverence for the Word of God on his pupils, and to commend to them the dictates of his divine wisdom, as the ultimate rule and arbiter in all philosophic investigations. I believe he derived his chiefest enjoyment in the study of man—his favourite study—from the opportunity it gave him of admiring and commending the Divine Author of all his mental and moral adaptations. He lived in a region of lofty contemplation, in which, as he retired within himself, he not only might seem to withdraw himself from the excitements of passing events,—having no heart for the turmoils of petty strife, and his talents not lying in the capacity for details in business—but he might seem even in a degree unsocial; not because he was austere, but because his mind was prone to abstraction. But he was far from being without the social feeling, any more than indifferent to public interests. He loved his friends; he looked forth from his retirement with complacency and benevolence on all men; and when he allowed himself to relax in conversation, young and old alike listened delighted to the overflowing of his affectionate heart; the utterances which indicated, without ostentation, the richly furnished mind, trained to habits of observation, and sagacious reflection. His habits of abstraction, therefore, had nothing of the morose; and I think it was because his mind was possessed of the peace of the Gospel, and imbued with the love of God, as well as provided with the stores of philosophical and historical lore, that he was so uniformly happy, alone or with others, as the good man is said to be satisfied from himself!

"The latest hours of our departed friend were in harmony with the habits of his life. It was not simply the favour of God, but the likeness of God, that his soul aspired after; it was not merely the more selfish question of safety that exercised his spirit—though that is itself a great and important question—and he gave indications

In his expressions of a contrite and humble mind; conversant with godly sorrow; he loved to hear of the gracious covenant, and of the everlasting righteousness of the Mediator. But, with a mind at rest in the faith of Christ, he dwelt in love as one dwelling in God; and, I believe, that in his view of heaven itself, he looked not so much at the idea of being free from all the ills of life, or possessed of self-gratifying joys, as at the end to which salvation itself is the means, in a closer communion with the Father of Spirits, and a larger participation of a divine nature.

"How mysterious is the divine Providence!"—But a short while ago, his name was selected as among the likeliest candidates for a newly erected chair in our University. I can bear witness to the equanimity with which he received the notification and waited for the issue. It has pleased God to assign to him a translation of a different kind—but it is not without satisfaction that his many friends can reflect that a long life of educational service did not close without this testimony rendered, with very general concurrent suffrages, to Mr. Esson's learning and his merits as an instructor of youth.

There is reason to think that the rapid decay of his strength latterly, was the effect, to a large extent, of long-continued mental application.—Ungrudgingly these labours were given, but they are of a kind (and it is not always allowed for or understood) to wear out the frame, independently of any organic disease seizing on the vitals.—The intellectual anxieties which a keen imagination, and a tender texture of the nervous system produce, press formidably on both the mind and body. The sword may prove too sharp for the scabbard; and it is affecting to witness the prostration of the finest powers, yielding, not without resistance from their natural buoyancy, to the stern progress of the destroyer; overcome by the exhaustion which was induced by their very great vigour and activity.

"Truly all things are full of labour; man cannot utter it—the eye is not satisfied with seeing, nor the ear filled with hearing. Knowledge it giveth vanity away; yet not that knowledge which wrought love—charity never faileth.—Though all flesh is grass, and the goodness of man is as the flower of the field, the word of the Lord, in itself and in its subjective effects in the soul, endureth for ever. They who have known and loved spiritually, shall know and love yet more and more. Death is not the extinction of thought: it but enlarges the sphere of vision; and at the fountain, far more than at the streams, shall the happy spirit quaff unceasing draughts of intellectual gratification, and find ever increasing aliment for its ever enlarging desires. 'I shall behold thy face in righteousness, and be satisfied, when I awake with thy likeness. The Lamb in the midst of the Throne shall feed them, and lead them unto living fountains of waters, and God shall wipe away all tears from their eyes.'"

The allusion made to Professor Esson, by Dr. Burns, was as follows:—

"Mr. Esson was unquestionably a man of genius, and his classical attainments were eminent. He passed with great credit through the literary and philosophical classes at College, carrying off the highest prizes in the different departments, and securing, at the same time, the cordial attachment of his teachers, and of his fellow-students. His heart was warm; his affections were generous; his honesty was unsuspected.

"In regard to the literature of theology, his sentiments were formed in a school not at all favorable to evangelical truth; and I have often heard him confess, with a deep sigh, that the earlier part of his ministry was unprofitable, by reason of the poverty of his views and the erroneous system in which he had been trained. He was duly conscious of the decided change of sentiment which he underwent some fifteen years ago; a change which was seen in the style of his

preaching and the general bearings of his ministerial walk. The want of a systematic grasp of great scriptural principles, was painfully felt by him, even after he had experienced the power of the truth in his heart. Nevertheless, he sat at the feet of Jesus with child-like simplicity, and desired earnestly to know what was the mind of the Spirit.

"In the Ten years' conflict in which the Church of Scotland was engaged, he took a deep interest, and ever contended for those great principles which are confessedly incorporated with the constitution and proceedings of the Free Church. He was among the first to see his way clearly amid conflicting interests, and he laid before the public his views on the great questions at issue, with great clearness and power. The selection which the Church made of him as her instructor in elementary branches of education for the ministry, proves the confidence placed in the extent of his learning, the soundness of his principles, and the sincerity of his views.

"He was an enthusiast, but a rational and a scriptural one, in the cause of education. His ardent affections prompted to ceaseless efforts on behalf of youth, and nothing gratified him more than to witness the progress of young minds in intellectual training. Although he and I differed most essentially in regard to the principles of mental discipline, I never questioned the sincerity of his aims, or the benevolence of his heart.—The young men whom he taught, never failed to find a warm place in his heart; and I am persuaded that their recollections of college life will ever be mixed up with, and not a little sweetened by, the vivid remembrance of the blandness and the courtesy of their kind-hearted instructor.

"His labours in the department assigned to him were incessant and most disinterested. He grudged no toil. He was ready to make any sacrifice, which self-denial required of him—yea, his strength was worn out unconsciously and the fatigue and the pressure of his multifarious avocations.

"In his last illness, which lasted some weeks, his mind was clear and elastic; and I have heard from his lips, repeated testimonies to the mercy and grace of God, as his All in All. He is gone! and many pleasing recollections and hallowed associations are buried along with him.—His removal from the midst of us is another remembrance of the uncertainty of all earthly things. 'Your fathers, where are they? and the prophets, do they live forever?' O God, we are strangers with thee, and sojourners, as all our fathers were. 'Be not slothful, but followers of them, who through faith and patience now inherit the promises.'"

NASSAGAWOYA.—We have received a communication giving an encouraging account of matters in this place. We would be most happy to see an able and devoted minister settled in that interesting locality; at the same time, we know fields of even greater promise, which are sending forth their cry for servants of Christ to break the bread of life among them, but in vain. To Nassagawoya and other places in similar circumstances, we can only send back a call for young men who may be trained for the work of the ministry, and sent forth in due time—reminding them that they must look to the Lord of the harvest, for he only can send forth labourers; and feeling confident that the Presbytery to which they belong will not fail, as soon as it is in its power, to provide for them a regular supply of the means of grace.

TORONTO LADIES' ANTI-SLAVERY SOCIETY.—This Society, for aiding Refugees, continues to labour in its good work. A concert on the 29th April, the proceeds of which were devoted to its funds, went off very handsomely.

The subjoined letter is from Rev. Mr. Irvine, intimating the establishment of Bursary No. 16. (See last page.)

Toronto, 5th April, 1853.

REV. AND DEAR SIR,—

It is the wish of myself and a few members of my congregation, to form a Bursary for Science in Knox's College. The sum for the first year, we propose to offer, is only £5, but hope to increase it.

With this view, I have herewith enclosed a list of subjects for the inspection of "The Professors' Court." None of them embrace the higher branches of Science, as it is my desire that all the *under-graduates* should compete.

I am, Rev. and dear Sir,
Most respectfully yours,

ROBERT IRVINE

To the Rev. the Principal of
Knox's College.

BRITISH AND FOREIGN BIBLE SOCIETY —JUBILEE MEETINGS.

This being the Jubilee year of the British and Foreign Bible Society, has been commemorated by appropriate and spirited efforts on the part of that greatest of modern philanthropic institutions. In 1804 the Society held its first Anniversary, in a room of the London Tavern, Bishopsgate Street, and on the 7th of March, 1853, the first meeting in commemoration of that auspicious event, was held in the same room—the Hon. the Earl of Shaftesbury occupying the Chair. This meeting was succeeded by one of the largest ever convened in Exeter Hall—a meeting in which the leading aristocracy, talent, and piety of the British empire were represented—not only so, but there were present the representatives of almost all the civilized and Bible-reading countries of the globe. Speeches, characterised by eloquence, piety, and evangelical sentiment of the highest order, were delivered. Reports of the success of the Bible cause in all nations, were made, and a grand scheme for enlarged and increased effort was submitted and adopted at the meeting. A Jubilee Fund was founded, which has since swelled to an incredible magnitude.

Among the speakers were the Right Reverend the Bishop of Winchester, the Rev. J. A. James, the Duke of Argyle, the Rev. Dr. Duff, the Earl of Carlyle, the Rev. Hugh Stowell, and the Rev. Dr. Cumming. Never, perhaps, in the history of Exeter Hall, was such an array of diversified talent assembled at once within its walls; and never did its walls echo with such heart-stirring eloquence.

The speeches and proceedings of this great meeting are published in pamphlet form; and no document of modern times affords to the Bible-reader and the Bible advocate, such an amount of hearty satisfaction.

While Missionary schemes and philanthropic efforts for the spread of the gospel, are in active operation, under the guidance and control of the various Protestant denominations of our empire—here is one great cause which has been stripped of all sectarian qualities, and a Bible platform has been reared, on which they all meet.—The cause is felt to be one which belongs to every Bible reader—and just because it is so, God has blessed it, and given it a success unpre-

cedented in the annals of all modern religious enterprises.

An estimate may be formed of the success of this cause, when it is recollected that in half a century the British and Foreign Bible Society has issued forty-three millions of copies of the sacred scriptures—that the Bible has been translated into one hundred and forty-eight different languages and dialects—upwards of twenty of which had never been reduced either to an alphabet or to any grammatical rule, and that by this means the word of God has been rendered accessible to no less than *six hundred millions* of the human family!—there being scarcely a kingdom, a language, or a country on the earth, in which this greatest of modern institutions has not been doing its work of evangelization. The above facts and figures prove, that the organization has become one of no ordinary magnitude, and that the blessing of God has most signally followed its every effort, for the circulation of his own word.

If the gospel has not been "preached unto all nations for a witness against them," it is manifest that, at this moment, it is being read, in almost every nation under heaven; and if the British and Foreign Bible Society should continue its great work for another half century, it will have placed the word of life within the reach of every man on the face of the earth!—thus fulfilling the command of our Saviour, and leaving every man without excuse. Such is the object it proposes, and who does not bid it "God speed?" Is there any man deserving the name of Protestant, who would be daring enough, or base enough, to lift his testimony against, or to withhold his support, from an Institution so purely scriptural and so purely evangelical? The cause is the cause of God and the cause of man; and every man who loves God, and would save his fellow-man, must bid it "God speed."

We subjoin two of the many eloquent addresses delivered at the Jubilee Meeting of the Bible Society, in Exeter Hall.

THE REV. J. A. JAMES said, I have been invited to this Jubilee Feast as one of the earliest, and therefore one of the oldest, and I claim, also, to be one of the warmest, friends of the British and Foreign Bible Society. After a period of forty-seven years spent in promoting its interests, with something of the homage of a lover and the fidelity of a servant, it is no injustice on my part to claim the distinction, nor any usurpation to wear it. I can assure the assembly, that, among the highest objects of my desire, and what I consider to be one of the richest glories that can lie upon my humble brow, is to be regarded as one of the patriarchs of the British and Foreign Bible Society. Birmingham was once designated by that great philosophic statesman, Edmund Burke, "the toy-shop of Europe," and he might also have added, its armoury. But Birmingham has other things to boast of besides the manufacturing of jewels for the fair, or arms for the brave: it has the distinction of giving birth to John Rogers, the proto-martyr in the reign of Mary. It is therefore meet that Birmingham should erect perhaps the most appropriate monument to his memory, by being the first provincial town in the kingdom to perceive the advantages of this noble Institution, and to organize in its support. It may be permitted, perhaps, to one like myself, who has almost reached the period of senility, to be a little garrulous, perhaps a little egotistical, on the present occasion. It is one of the most precious, and therefore cher-

ished recollections of my humble history, that the very day after I was ordained to the pastoral office according to the rites of Protestant Dissenters, I attended the first Public Meeting in the town of Birmingham for the formation of an Association in support of the Bible Society. On the first day I bowed with reverence at the altar of truth, and pledged myself before God and many witnesses to preach the faith as I understood it; and on the next day, with no less reverence, I bowed before the altar of charity, and pledged myself before other witnesses to be a minister of love. It was the conviction of my youth, and which still cleaves to me in maturer age, that the chiefest homage that can be paid to truth is to offer it the sacrifice of love; and indeed he is but an imperfect minister of the one, who does not take care to enforce the other. On the first of these days, I went within the barrier of one particular section of the Church of Christ; and on the next, I soared above these barriers into the amplitude of the Church of the First-born, breathed its pure air, basked in its sunshine, and enjoyed the brotherhood and liberty of those whose names are written in heaven. On the first day, I stood before the witnesses I have alluded to, and said, "I believe in the principles of Congregational Independency;" on the second, with a mightier swell of the bosom, and a loftier utterance of the tongue, I said, "I believe in the Holy Catholic Church, and in the communion of Saints." Nearly half a century since that time has rolled over me, and I am here with the shades of evening gathering around me, not to speak of the good that I have done to the Society, but of the benefit I have received from it. Like most young men, I set out in life with a character compounded of principles and prejudices; but in the communion of such men as the Rev. Edward Burn—a name ever to be cherished by this Society—and subsequently in the communion of the Rev. Thomas Mosley, late Rector of St. Martin's, and then in the society of the venerable Dr. Marsh, now sitting at my side, and still in communion with my excellent friend, the Rev. John C. Miller, the present Rector of St. Martin's, I have dropped my prejudices, but retain my principles. I will take the liberty to allude to the first Bible Meeting it was my privilege to attend. Of course I was very young, and had all the ardour and rapture of youth in seeing what was novel. The Meeting was not held in Exeter Hall; we had not at that time emerged into so much publicity; but it was in the Freemasons' Tavern. Here, thought I, is a meeting of men of all creeds in religion, men of all parties in politics, and all grades in society, and it appears to have something about it of the solemnity of a funeral and the merriment of a wedding; in fact, there was something of both; and it struck me that we had met together at the burial of bigotry and, by a very strange conjunction of circumstances, at the marriage of truth and love.—There was one peculiarity in that Meeting which happily does not exist in the present. There were ample folds of broadcloth, but no costly folds of silk and satin; abundance of hats, but not one humble bonnet reared its form: no feathers waved, no ribbons strayed; for, with oriental delicacy and monkish prudery, that sex which is now the grace, ornament, and efficiency of our Meetings and our Society, were all excluded, except a few heroines, who, venturing into the gallery, threw furtive glances on the proceedings, and went forth animated with a desire that gallantry should take its place by the side of charity, and that our efforts should be shared and participated in by them. And since that illustrious friend of the Bible Society, now grown grey in its service, Charles Stokes Dudley, has marshalled the energies of the female friends of the Society, they have to be spoken of with gratitude and affection, as the most important agency connected with its operations. But to go up from the era to the platform—and what a platform! I am not going to look back on past times

with regret, considering whom we had, and whom we have lost, when I look around upon those who are occupying seats on this platform. When I see the nobleman who at present occupies the Chair, and presides over, not merely the business of this morning, but of the Society, had I tears I would wipe them away, and bless God that there have been found those who are willing to be "baptized for the dead," and worthy of them. But on that platform, as to-day, there were peers of the realm, dignitaries of the Church, and members of the Council. There was Vansittart, afterwards Lord Bexley, the warm and eloquent defender of the Society, and author of an able pamphlet, which floated over the land with that beautiful sentiment upon which the friends of the Society had ever acted, "If we cannot reconcile all opinions, let us endeavor to unite all hearts." There was Grant, who always lent his influence to the Society. There was Thornton, a name dear to every one with any feelings of philanthropy in his soul. There was Macauley—father of the most eloquent of our English historians. There also was Stephen, father of the present Professor of History at Cambridge. What galaxy then surrounded the chair of the noble President Lord Teignmouth! There was the eloquent and accomplished Owen, the charm of every assembly whom he addressed; there was the silver-tongued Hughes, the father, as we have been told, of the Society; and there was the venerable man who sits by my side on this platform, Dr. Steinkopf, and the only member of the original Committee present at this Meeting. It is most delightful for me to reflect upon those names, and to remember that I have been privileged to act with them. But there is one name I distinctly remember being announced from the Chair, the very sound of which in an instant brought up a thunder of applause that shook Free-masons' Tavern to its very foundation, and made even the pictures of the Royal personages that adorn its walls vibrate with sympathy—it was the name of Wilberforce. There he stood, with his laurels green upon him, which he had lately won as the liberator of Africa.—His diminutive, and, to all outward appearance, insignificant frame, seemed instinct in every muscle, as well as every limb, with life; and the intelligence with which he wielded the great cause of negro emancipation through twenty long years, beamed in his eye, and all the benevolence which he carried to the cause sat on his countenance, and it seemed as if a glory from heaven irradiated his brow. I remember, and shall remember to the latest period of my existence, one part of the speech which Mr. Wilberforce delivered on that occasion, so characteristic of the man, and of the Society which he rose to advocate. Alluding to the treaty of alliance which had been formed between the King of France and the King of Spain, the former rejoicing in the act, exclaimed, "The Pyrennees are no more!" So Wilberforce, at the top of his shrill, but musical voice, alluding to the fact of the formation of the Bible Society, and the sinking of our prejudices, exclaimed, "The Pyrennees are no more! the Pyrennees are no more!" Would that that illustrious man were present to-day, with all his catholicity of feeling, with all his philanthropy, with all his wisdom, and with all his eloquence. Perhaps, unseen by sense, he is present; and who would not say, "Enjoy thy repose, illustrious man! thy name is still fragrant, and thy example is animating the minds of multitudes, who are still endeavoring to break off the shackles of slavery from the body as well as from the mind." Just for a moment or two, let me refer to the Society. In the first place, it has solved the problem never proposed, perhaps never thought of, from the commencement of English history down to the formation of the British and Foreign Bible Society, whether it is possible to have unity without uniformity; co-operation without incorporation; practical working without heretical latitudinarianism: and this

has taught the bigots of all churches, all countries, all future ages, that there may be freedom of thought, expression, and action, but all combined with union, among those that differ, without subverting the throne of truth, relaxing the bonds of society, or disorganising any Church in existence. This is a great lesson for the world—a lesson for all time, and will go through all ages. We have been told that the principle upon which this Society is founded is calculated to disorganise society; that it is a vast quicksand; that it will crumble to pieces by its own weight. Now, has it? Where are the prophets? Where are their anticipations? The prophets are dead, and their predictions, like the leaves of Sybil, are scattered to the winds. But where is the society? Here, in all its integrity, and bearing full proof, not merely of its past success, but its present usefulness, and giving promise of yet much greater glory in the future. This Society has done much towards repelling the rising tide of Popery. I confess that I did not partake of the panic of many people on this subject. It was said by Sheridan, in relation to a corrupt ministry, "Give it the prerogative of the Crown, the keys of the Treasury, a venal house of Commons, but give me the liberty of the press, and I will explode it all." Now I will say something like this of Popery—Give it a triple crown, give it all its claims of keys and swords, give it the Inquisition, give it that detestable grant to Maynooth, give it a Cardinal Wiseman, canon law, and a hierarchy, and with that little instrument, the Bible, with freedom for its universal circulation, and, by the blessing of God, I will effect its complete destruction. With the Bible at the low price of tonpence, with education going out, as I hope it will go out, over the length and breadth of the country, on Bible principles, and that Bible in every man's hand, and every man taught to read it, to understand, and to practise it, I think we may allay some of our fears about the aggressions of Popery. But not to trespass more than another minute on the attention of the Meeting, I will just turn from the past to the future. I am full of hope, not, however, I must confess, unmixed with fear. In taking a retrospective view, we have more reason to feel humiliated that we have done so little, and not done it better, rather than elevated by the thought that we have done so much. The next generation—the present will soon be off the stage—will see greater things than have yet been witnessed. Let none of us, however, forget that a time of success is a time of danger. When an instrument becomes mighty, there is a tendency to repose upon itself: and it becomes all the more important, therefore, that we should not forget our sole dependence must ever be upon the Most High. Go on, then, I would say: go on, my country, to support this and kindred Institutions; go on to guard the sanctity of thy Sabbath from desecration; go on to circulate God's word, and exhibit it in all thy conduct: go on to consecrate thy power, thy commerce, thy wealth, thy science, thy art, to Him from whom all thy greatness proceeds, and then never will come the time when thou shalt be seen, like ancient Tyre, a dreary and barren rock for fishermen to dry their nets upon; but thou wilt be preserved in thy strength and thy majesty, and be foremost among the nations that shall bring their glory and their honour into the new Jerusalem, the most munificent contributor to the splendour of the millennium, and the largest and happiest sharer of its ineffable felicity.

Rev. Dr. DUFF said, what I desire at the outset to impress upon the Meeting is, a real, heartfelt conviction, as in the sight of God, with regard to the peculiar position occupied by this land as concerns the distribution of this glorious word throughout the world. At the beginning of last century this little island of the ocean could scarcely be said to have any connection with foreign lands, except, perhaps, North America. At this time, too, this land of ours had almost entirely

lost its living Christianity. But about the beginning of last century began a wonderful series of events in two directions. We recognise, according to our creed, Christ, not only as King and Head of His Church, but King and Governor of the nations, and we then behold Him as King and Governor among the nations, raising up this little island so that its power and dominion gradually spreads over the globe.—Then, at the same time, we find Him re-entering, as it were, the bosom of the Evangelical Church, re-kindling the lost light and the lost life, and that, too, by a series of events almost unprecedented in the history of the Christian Church; until, about the beginning of the present century, we find these parallel events meeting in one.—If there were a voice from heaven speaking to us, could it speak more emphatically in our ears than these events put together speak? It is Christ, the King and Governor among the nations, saying, Not for your sakes, but for the manifestation of my own glory, I have raised you up to this pre-eminence of power and dominion over the nations of the world; at the same time, I have given you a larger possession of pure evangelical knowledge and principle than to any other empire in Christendom, and therefore freely you have received, freely give, in order that this bread of life may be distributed over all the nations. And then there is the peculiarity in our empire. If it were one continuous whole, like Russia, Austria, China, or the United States, it were not fit to be the evangelist of the nations, as it is now. But He has given us power in North America, the West-India islands, South America, and onwards to the islands of the Southern Ocean, girdling that immense continent with our forces. He has given us the fortresses of the Mediterranean; sent us to West Africa, South Africa; sent us to Asia, throughout the whole of India, the Eastern Archipelago, down the Southern Ocean. And if, as a nation, we are apt sometimes to boast of our having these naval and military fortresses over the globe, are we not bound this day, as the British and Foreign Bible Society, to look upon these as centres of evangelisation for the whole globe, as depots for Bibles, where they may be stored up, and as training schools for our spiritual warriors to go forth upon the spiritual conquest of the surrounding nations? Let us look at our possessions in this respect as compared with what it would have been if Portugal and France had been the predominant power. Why, if Portugal or France, who promised at one time to possess the whole globe, if they were in possession of this force, where would be the Bible this day? Look at the case of the Madia, and tell me, if Portugal were, where Britain is, where would be the access to our Bible or to our Missionaries? Or if France were the predominant power over the world instead of Britain—look at the case of Tahiti, and tell me where, then, would have been our Bibles and our Christian Missionaries? We see in this the peculiarity which God hath stamped on this nation of ours, with reference to the out-spreading of His word and the evangelization of the globe. And so it is in other respects when we go to the far East. Allusion has been particularly made to-day to India, and my Resolution bears upon India as a land of promise.—At one time Portugal threatened to be the predominant power there: it introduced the Popish religion. But the conduct of the Papists only causes to show forth in brighter colours the proceedings of Protestants. Their first great Missionary to India had not seen a New Testament till just before he sailed to India. He thought it might be of some use to him there. Thus Portuguese power was put forth in the Inquisition, and massacres also, in order to propagate their faith.—Thousands were seized, and thousands, tens of thousands of children were caught, and, on the pretence of administering medicine to them, the sign of the cross was put upon their brow, and water sprinkled on their body. These were

now designated Christians: numbers of them knew nothing of what Christianity meant, except sprinkling the body with some water. And then they joined the heathen in all manner of proceedings, they set up their Popish cars alongside of the heathen cars; pulled them in the same manner as the heathen pulled them; but instead of heathen gods, they had the statues of the Virgin and the Saints; brought them out with horrid music, and dancers borrowed from the neighbouring pagodas, with fire-works, and all manner of extraordinary phenomena. In these ways they pretended to be advancing the cause of Christianity. But instead of that, what has been the result? I must say one word with reference to the contrast presented in India by means of this Society. At the beginning of the work of the British and Foreign Bible Society in India there was a hue and cry raised from the banks of the Ganges, which was reverberated from the banks of the Thames, that this was a most dangerous thing; yea, a plot against our empire in India. One speaker on that occasion—methinks he belonged to the extinct geological species called megatherium—comes forward and says, If Napoleon Buonaparte, with all his ingenuity, had contrived any plan more effective than another for destroying the British empire in India, he could not have devised one better suited to his purpose than this plan of the British and Foreign Bible Society. Now, what is the result? Since then the British and Foreign Bible Society have helped to translate the Bible into all the languages of India, and, from notice given to us this day, have circulated about 2,000,000 of copies of the Bible throughout India; and since then—so far from the British empire gradually diminishing, going to extinction—it has been adding kingdom to kingdom, principality to principality, until the whole of India has been consolidated into one mighty empire. And what an empire! Oh if there were only time to allude to it! but there is not. Methinks people in this country are still strangely ignorant of the amazing trust God has given them in that immense empire—such a trust!—an empire territorially nearly as large as all Europe, save large except Russia, containing about as many millions of human beings! In short, our Sovereign, Queen Victoria, at this moment wields a sceptre of absolute authority over one-fifth part of this world's inhabitants.—And yet when we think with what a handful of men all this was done; a few men landed on the shores of India, with a balance-rod in their hands: the balance-rod is turned, in spite of themselves, into a sword; and the sword, in spite of themselves, is turned into a universal sceptre, now wielded over that vast empire. What an empire! it is an epitome of the whole world. I mean this: that if you travel from Cape Comorin to the snowy summits of the Himalaya, you will find specimens of every soil, of every product, of every clime you can meet with, were you to traverse ninety degrees from the Equator to the North Pole. But I cannot enter further upon it. These 150,000,000, then, have they not a claim upon us—a peculiar claim? This great Society has entered in; the Bible has been translated into all their languages; depots are planted throughout every region; men are ready to go forth to distribute: and the Resolution which is in my hand is to the effect that this Society ought to institute a grand Jubilee Fund, in order that thereby it may be enabled to go forth more largely throughout those vast realms. And why should there not be got up immediately by this Jubilee effort, not £50,000, nor £100,000, but £500,000; for your Jubilee Fund, and do something worthy of this great Society—worthy of its Jubilee?—There is wealth among us to do this. It is not the want of means, but want of will. Create the will, and the means will flow like the Ganges. What I propose, therefore, is, that we have an enormous fund—something quite prodigious even for Great Britain. I am in earnest in this matter. I cannot help it. What I propose is,

that in the 149 languages in which the Bible is circulated by this great Society we will get such a fund as to enable the Society to strike out a grand Jubilee Edition in all these languages, and have them emblazoned with a suitable device and inscription; and resolve that not an emigrant shall go to Australia without a copy of the Bible—that Australia, so soon to become an empire; that Australia, a land so strange that an eminent naturalist, unable to account for its geological peculiarities, seemed to think it a small planet drawn by the attraction of the earth and fallen into the Southern Sea; so that the auriferous deposits of Australia, according to him, have come from the immeasurable vacancies of space. So let it be. *And then Ireland is included—Ireland, poor, unhappy Ireland!* Ah, was it not once a glorious land! What made it glorious! The Bible!—The Bible shone upon it with glorious illumination. Then was Ireland free. And Ireland was the sanctuary, not of scholarship only, but of sanctity itself; so that disciples went to it from all the nations of Europe to learn, and apostles went forth from it to propagate the Gospel among surrounding nations. But in an evil day the man of Rome put his iron hoof upon it, trod down its schools and colleges, and put the Bible either into the flames or the caverns, so that it could not be found. Then came darkness—a darkness that might be felt; until at last, according to the testimony of a modern writer, "It would seem the result has been to transmute the great masses of Ireland into rebels against the Government, conspirators against the landlord, and slaves of the priest." Now, then, what will make Ireland free? The Bible! Send it the Bible, the glorious liberator, and Ireland will rise up in renovated glory and strength; and will ere long vindicate the glorious title it once enjoyed, of being once more the "Isle of Saints." Then why should we not go through the whole world in like manner, and resolve that the Jubilee Bible in all tongues shall be sent to all nations; to all Mission families throughout the world; to all who can read; every pupil in the Mission Schools;

"From Greenland's icy mountains to India's coral strand," and throughout New Zealand too? And then if it were so, we should soon solve many problems. And then, truly, this is the greatest of all Defence Societies; because this is a Protestant country; it is pre-eminently Protestant; its strength, its beauty, its glory, its stability, consist in its Protestantism. And we therefore hold it for truth, that it is only when we maintain the Bible, circulate the Bible, and thereby uphold the Protestantism of this realm, that this realm can be gloriously free and gloriously strong. And now that we are blessed by heaven with a Queen, a truly British, a truly Protestant Queen—a Queen whose personal and social virtues, and domestic charities, have entwined her round the inmost heart of every one of her loving subjects—a Queen whose reverence for the Bible, and for the Protestant Institutions of the land have secured to her the homage and reverence of all the wise, intelligent, and good, of our land; under her auspices, then, let us arise and rally round this greatest of our Protestant Societies, and therefore, under the smile and approbation of God, we shall be safe. As in the eastern world one of our most terrible visitants is the circular storm, which moves forward with prodigious rapidity, and is at the same time whirling round and round in a cycle, and levels in its progress whole villages and forests, but in its centre, technically called the eye of a hurricane, is a spot of wondrous calm, where they who enter it can enjoy tranquillity and rest; and so now, when called to gaze upon a sky that is at this moment reddening with fearful omens around the confines of Papal apostate Christendom, and overhead the clouds gather, and the lurid masses seem about to break, let us arise and rally round this great Protestant Society; and in doing so let us be very sure that the tempest which now sleeps, and in those portentous moments will

burst forth, shall leave us still safe—ah! and safe we shall remain under the shadow of the Almighty—safe in the very eye of that hurricane that shall sweep over surrounding nations—tearing up the foundations of corrupt society, shattering all regal and imperial dynasties, and tossing the crowns and sceptres, and the thrones of evil and ecclesiastical despotism, like chaff that is driven of the whirlwind on the summer threshing-floor.

UPPER CANADA BIBLE SOCIETY.

The last anniversary of the Upper Canada Bible Society was held on the evening of Wednesday the 4th of May, in the Wesleyan Methodist Chapel, Richmond Street, Toronto.

The meeting was one of unusual interest. The large chapel was crowded, both on the ground floor and in the galleries. The Report read by J. S. Howard, Esq., Secretary, was of the most encouraging character—showing a great increase of interest during the past year. It appears from the Report that, through the devoted and indefatigable efforts of the Rev. Laclan Taylor, there have been twelve new auxiliaries formed—making 116 in all, in healthy and vigorous operation during the past year. There has also been a large increase of circulation, and a corresponding increase of revenue—thus proving that the Upper Canada Bible Society never was in a state of more efficiency than at present.

After the Report, several Resolutions were moved and seconded, in speeches which seemed to tell with great effect on the eager and attentive audience. The speakers of the evening were, the Rev. Mr. Sanson, Trinity Church, Toronto; the Rev. Robert Irvine, Second Congregation of the Presbyterian Church of Canada; the Rev. John McCaul, L. L. D., Principal of the University; the Rev. Mr. Jenkins, Wesleyan Minister, Montreal; the Rev. Egerton Ryerson, D. D., Chief Superintendent of Education; Rev. Laclan Taylor, Agent for the Society; and Jesse Ketchum, Esq.

The Chair was occupied by his worship the Mayor of Toronto, in the absence of the President, the Hon. Mr. Baldwin, which was caused by indisposition. The platform represented most of the Protestant denominations in Toronto, in both clerical and lay members thereof, and the collection, the largest ever received on a similar occasion, amounted to upwards of £32.

RECANTATION OF VOLUNTARYISM.

Some of the secular papers of the city of Hamilton, not usually giving much space to ecclesiastical matters, have recorded, at great length, the recent proceedings of the Presbytery, connected with the Scottish Establishment assembling at that place. So far, at least, as these bore on the reception into that body of a Rev. Doctor Skinner, who, it seems, has lately come into Canada, together with the various pre and post prandial developments which took place on the occasion—by far the most remarkable—and in the estimation of the parties immediately concerned, no doubt the most important and valuable of these was—the recantation, L. Dr. Skinner, of voluntary principles, made in full form, and with an apparent heartiness that seems to

have been felt as peculiarly gratifying to our Establishment friends. The Doctor appears indeed to have made what, in Scotland, is called "a clean breast"—casting his former idols to the winds and to the bats, without reserve. A great revolution, it appears, has been brought about in his sentiments on the Church and State question, and especially on the point of State endowments, by a somewhat protracted residence in the United States. This does not surprise us very greatly—for we think we have, in several instances, observed a powerfully mollifying effect wrought on other voluntary ministers by the same means.—The similarity, however, between other instances and the present one, is only in kind, not in degree; for, in former cases, coming under our observation, there was only apparent a pleasing mildness and moderation, superinduced without any formal abnegation of voluntaryism. But here the change is complete; and Dr. Skinner, some years ago a rampant anti-State Church man, to whom the ecclesiastical atmosphere of Scotland had become absolutely insufferable, stands forth before us, an Establishment man, out-and-out, *tutus, teres atque rotundus*. It is rather a singular coincidence, which, however, we hope, bodes no special harm, that almost at the same moment we were reading the account of the foregoing recantation, we got the intelligence that the Clergy Reserve Bill had been passed by the House of Peers. We stand in a position in which we feel ourselves happily free from any strong or disturbing bias in regard to the question which Dr. Skinner's biographer will have an opportunity of exhibiting in its most diverse aspects, but we are constrained to record our strong doubts whether the proceedings to which we have adverted, do at all tend to edification, or to the upholding of the character of the Christian ministry.

THE 71ST REGIMENT—PRESENTATION.—During the period of their sojourn in Kingston, upwards of 300 of the above excellent corps attended Chalmers' Church. As there was not room for them at the hours of regular service, a special service had to be kept up at nine o'clock every Sabbath morning. The attendance was uniformly good, and the attention evinced most exemplary. Besides the diet on Sabbath, there was one every alternate Thursday evening in the school-room at the barracks, attended by several of the men with their families.

On Sabbath, the 15th ult., the Rev. Mr. Burns preached his farewell sermon to the Regiment—selecting for his text, Psalm cvii. 7.—"He led them forth by the right way, that they might go to a city of habitation."

On Monday, the 16th, he was waited on by a deputation, and presented with eighty dollars, as a tribute of gratitude. The pocket-book containing the money, bore the following inscription:—

"Presented to the Rev. R. F. Burns, by the non-commissioned Officers and Privates of the 71st Regiment, with a sum of £20, as a mark of esteem for the zealous manner in which he has attended to their spiritual welfare.

George McKay,

Serjeant Major,

R. B. 71st Light Infantry.

Kingston, Canada West,
16th May, 1853." }

PRESENTATION.—At a Sabbath School Soiree, held in Cumminsville on the 25th April, the Rev. Alex. McLean was agreeably surprised by being presented unexpectedly with a valuable watch. Mr. Wilson, who was appointed to be the mouth of the congregation on the occasion, presented a suitable address, expressing the affection and high esteem of the flock for their pastor; and the Rev. gentleman replied in a short speech, intimating his sense of their kindness and attachment, and the great encouragement which such a token of regard gave in the midst of his spiritual labours.

SUNDAY LABOUR IN THE PUBLIC DEPARTMENTS.

In another place will be found a Pastoral Letter from the Convener of the Committee on Sabbath Observance, which we recommend to the attentive perusal of every reader. This interesting question meets us again in a more public manner, in the following Bill introduced into the House of Assembly:—

An Act to protect the Employés of the Government of this Province in certain Departments of the Public Service, from being compelled to labour on the Lord's Day.

Whereas it is the natural right of all men to refrain from ordinary labour on Sunday, and experience hath shewn that the habitual prosecution of such Sunday labour is injurious to the physical and moral well-being of man: And whereas the denial of this right to a large class of meritorious persons in the employment of the Government, is unjust to those persons and their families; And whereas the habitual despatching and running of the Boats and Stages with the Public Mails, and the opening of the Locks on the Canals, and transaction of business at all the Post Offices throughout the Country, on Sunday, is not only unjust to the servants of Government, but has a tendency to lower the public morality, and to encourage the open disregard of an observance which it is alike the duty and the interest of all carefully to uphold; Be it therefore enacted, &c., That no Post Office in this Province shall be opened for the transaction of business on Sunday; nor shall any letter, paper, packet or other mailed matter, be delivered from any Office on Sunday; That no Mails shall be made up at, or despatched from any Post Office on Sunday; That any Mail despatched from any point on Saturday, but which shall not have reached its destination by Sunday, shall be stopped and held over until Monday morning, at the first of the following places which it shall reach on Sunday, namely: Chatham, London, Hamilton, Toronto, Kingston, Montreal, Quebec and River du Loup en bas; That the Locks on all the Canals in this Province shall be closed from Saturday at midnight, until Sunday at midnight.

This Bill is the result of an earnest, extensive, and protracted investigation of the subject by the select Committee appointed for the purpose.

The Report is before us, from which we give the following extracts:

The Select Committee to whom were referred the several Petitions on the subject of Sabbath labour in the Post Office Department, and on the Canals, with power to Report by Bill or otherwise—Respectfully Report:

That they have given earnest and protracted consideration to the important subject committed to their care, and have used every exertion to ascertain the extent of the evil complained of by the Petitioners, and the probable effects of the remedy suggested by them.

The total number of petitions referred to Your

Committee was not less than 196—156 being from Upper Canada, and 40 from Lower Canada. Of these petitions 22 were from various Religious Bodies or Societies (20 in Upper and 3 in Lower Canada); and 9 from Town or Township Municipalities in Upper Canada. The aggregate number of signatures (exclusive of the above) was 20,484,—17,484 being from Upper, and 3,000 from Lower Canada. A List of the Petitions is appended hereto. The number of these petitions, and the parties from whom they proceed, most clearly show that a deep feeling prevails in the community, in all sections of the Country, on the subject of Sabbath observance.

It will be seen by the evidence, that the extent of Sunday labour in the Post Office Department is very great. One thousand and twenty-six Offices are open for the public transaction of business from one to two hours, and an additional space is required for distribution at all Offices where Sunday Mails are received. The number of persons thus compelled to labour on the Lord's Day is estimated by the Postmaster General at two thousand five hundred persons. To these must be added the stage-drivers and boatmen employed in carrying the Mails on Sunday, and the clerks and servants who are compelled to attend at the several offices for the letters of their employers. As regards the Canals, it has been found impossible to obtain an accurate statement of the number of persons who would be relieved from Sunday labour by their being closed on that day; but the number of lock-tenders, mariners, engineers and other persons habitually employed upon them, is unquestionably very large.

That it would be desirable to dispense with this vast amount of Sunday labour, no one denies; the only difference of opinion found by the Committee to exist is upon the point, whether it can be abolished without serious injury to the social and material interests of the community. Laying aside, therefore, for the moment, the consideration whether a habitual disregard of an admitted physical Law of Providence could be otherwise than hurtful to the interests of man—the Committee turned their attention to the inquiry, how far, and in what way, the mercantile and social interests of the Country could be supposed to suffer from the entire stoppage of the practice.

With this view, it was resolved to obtain the evidence of men in different positions of business and life throughout Canada, on the subject, accordingly a Circular was prepared and despatched to persons in the several sections of the Country, who from their standing and occupations were in a position to communicate reliable information. In reply to these questions nearly a hundred communications were obtained, from which much important information has been gathered.

Your Committee felt all the difficulty of legislating on such a subject. They were deeply sensible that to the Christian, the Commandment of Scripture for a strict observance of the Lord's Day, must always be a final and unerring rule for his personal guidance; but, they felt at the same time, that the Legislator has no right to interpret Scripture for the community, and that the moment he assumes that province and proceeds to enforce his view by the strong arm of the law, the door is opened to evils of the worst character, and the conscientious scruples of the subject on matters of religion are in danger of being set at naught.

But there is, it appears to Your Committee, safe ground on which the protection of the Law may be invoked in regard to Sabbath labour in the Public Departments. Abstinence from work during one day in seven, is a moral and physical necessity of man's nature—he has a natural right to a seventh day of rest—he cannot dispense with it, without injury to mind and body; the whole civilized world has been forced to recog-

nize this necessity, and to set apart the first day of the week to meet it. And not only has man a right to the full enjoyments of Sunday as a day of rest and abstinence from all ordinary labour—he has the right to be protected by the law in the decorous and quiet observance of the day.—The law forbids trading on Sunday, closes the banks and public resorts on Sunday, prohibits every thing that tends to a disturbance on Sunday—and in various ways secures to the subject the peaceful enjoyment of the day. It is a well recognized principle that to compel men to do ordinary labour on Sunday, except in cases of absolute necessity, is *wrong* and hurtful.

The Committee are respectfully of opinion that this rule can be applied with great force to the open and systematic disregard of the rights of individuals and of society by the Government of this Province, in its management of the Post Office Department and the Canals. It ought to be the high aim of every government to set an example to the people under its rule, by the careful avoidance of all that is unjust, unseemly, or conducive to immorality. But, it is to be feared, that the Government by compelling its servants to labour in these departments on the Lord's Day, under the penalty of dismissal, inflicts great injustice on a large number of meritorious individuals and their families, and encourages thoughtless persons in the open disregard of an observance which it should earnestly seek to uphold. With what consistency can the Government enforce the many existing laws for securing the quiet enjoyment of Sunday, when it compels its own servants openly and systematically to desecrate the day in every corner of the land? [Is not guilt contracted?—ED.]

Does any good reason exist for denying to the Government *Employés* in the Post Office and on the Canals, the same privilege of abstaining from labour on Sunday which is enjoyed by other public officers? Would the plea of public convenience, which is the sole argument for transacting business in these departments, not apply with equal force to many other relations of life? Doubtless it would be *convenient* to many persons were the Custom-houses opened on Sunday—were Parliament to continue its sittings—were the shops all opened on that day; but would not the mind revolt at any proposal to desecrate the Lord's Day in such a manner? Would not the injustice to individuals be declaimed against loudly and justly? Would not the injury to morality be felt painfully and admitted readily by all? Would not such a proposal be rejected with indignation? Assuredly it would. And yet what constitutes the difference between the Post Office and the Custom-house—between opening the canals and opening the shop? Habit may have hardened our minds to the impropriety and injustice of that which we have weekly witnessed, but unquestionably the moral argument is equally applicable in all these cases.

Whatever inconvenience therefore might ensue from the prohibition of Sunday labour in the Public Departments, the Committee respectfully submit, that justice to the officers of government, and a due regard to public morality, justify the demand made by the petitioners, and that their prayer ought to be acceded to. But the Committee are far from apprehending that the measure would entail any serious inconvenience.

As regards the despatching of Mails by steamboat or stage on Sunday, little doubt can exist. The fact that no mail leaves the City of London on that day, proves clearly that the business community of Canada could not suffer very seriously from the total cessation of this practice. And indeed, the limited number of Sunday mails despatched at present, proves the safety with which all might be dispensed with. No mail is despatched between Quebec and Montreal on Sunday, in summer; Why then should one be despatched in winter? No mail is despatched in summer between Kingston and Toronto; Why then should one be despatched between Kingston

and Montreal? Habit alone seems to sustain this abuse on the routes where it now exists.

The plea of public convenience for opening the Canals on the Lord's Day, is still less defensible; it is enough to say that the Welland and Lachine Canals have been closed for years, without one complaint reaching Government, to show the propriety of closing them all. It is very obvious that any inconvenience which could result to the mercantile interest from closing the St. Lawrence Canals on Sunday, must have been experienced with far greater force on the Welland; and it is equally clear that if any serious inconvenience had been felt, it would have been represented to Government long ere this.

Accompanying this report, besides the minutes, there are lists of petitions on the subject—a synopsis of the evidence taken by the committee, both in written communications from men of influence in different parts of the country, and in a *viva voce* examination of several individuals, including the Roman Catholic Curé of Cornwall, and the Honourable the Inspector General—a letter on the subject, from Rev. Justice Edwards, Maes., U. S.—and a statement by the Nova Scotia Sabbath Alliance, for suppressing Sunday labour in the Post Office Department—forming altogether a very satisfactory amount of evidence in favor of the proposed measure.

To every question, a majority of the answers are against Sabbath labour; and it is really gratifying to find that there is, in general, throughout the country, such an earnest desire externally to respect the Sabbath, and so decided a conviction of the propriety of doing so. The very opposition made—grounded as it is on fallacious arguments of expediency, convenience, &c., and coming as it does from what we consider the Roman Catholic portion of the witnesses, (or, as appears from some answers, from the infidel portion)—furnishes us with a solemn warning to guard against every attack made on this pillar of christianity and society, and with an earnest exhortation to strive more earnestly to instil into the rising generation a deep sense of the value and importance of the Lord's day, as well as the deep guilt which a nation incurs by authorising or even permitting its desecration.

We are happy, however, in allowing that the evidence of the curé of Cornwall may well put to the blush professing protestants who, in the bright light of scripture, would advocate the profanation of the day, "Holy to the Lord," while he, almost in opposition to the religious system which he professes, unites with protestant clergymen to uphold its authority.

The thanks of the community are due to the honorable members who have exerted themselves so worthily in this cause, and if their efforts be successful, they will have conferred a great blessing on the country; still we would have been more gratified had the Divine authority of the Sabbath been more explicitly declared. We consider a decided testimony as to the duty of every man individually, and every association of men collectively, to reverence the Fourth Commandment.

We regret if such an open declaration has been suppressed from considerations of worldly policy or expediency, while we see with satisfaction

some implied reference to the authority of God in the Sabbath, when the upholding of Sabbath observance is spoken of as a *duty*. A law enjoining Sabbath labour is called *wrong*, and frequent reference is made to the *moral* of the question. We are not a little struck, however, with the seemingly careless and indiscriminate use of the words "Lord's day," "Sabbath," and "Sunday." The two first are *scripture terms*, and in their very use suggest a reference to the Divine word, the latter is a *heathen* expression, borrowed in the middle-age darkness of Popery from Paganism, and is calculated to give the notion of a *holiday*, rather than a *holy day*. We regret, therefore, to see this word throughout the bill (excepting the title) substituted for *Lord's day*, where it occurs in the provisions.—We cannot refrain from quoting some of the noble answers given by private christians, as an offset to the undecided and compromising expressions in the Bill and Report:—

"All Governments should exist for the welfare of the people, and therefore have no right to require any in their employ to do that which is calculated to injure their bodies, far less their immortal souls, as Sabbath-breaking is, which God (who is the Head of all Governments) has forbidden."

"I think there should be no Post Office delivery on the Lord's Day, as attendance upon the office on that day prevents those who fear God from becoming Postmasters or assistants, thus keeping away the very class who would be most likely to discharge the duties faithfully."

"He who made the Sabbath law foresaw all the difficulties which could arise under it, and though peculiar instances of hardship might occur, it is far better that they should be submitted to than that Postmasters and their clerks should be compelled to work on the Sabbath. I would therefore say that all Post Offices should be shut. If London, containing more inhabitants than both the Canadas, can do without Sabbath deliveries, there can be no difficulty anywhere."

"When the 'Lord of the Sabbath' instituted that day as a 'day of rest,' He must have had a perfect understanding of all the circumstances in which man would be placed; and had it not been perfectly known to the Infinite Mind that the 'greatest good to the greatest number' would be secured by the faithful and universal observance of this command, as well as the other nine of the Decalogue. He never would have given the command that neither man, his servant, or cattle, should work on that day, as He never trifles with His creatures."

"No detriment would result from the entire rest of all public conveyances on the Lord's Day, but the contrary; there would be as much travelling and transportation in the 6 days as in 7, and men of a much more trustworthy character would manage them than can be found under the deteriorating influence of Sabbath labour."

"As no injury would result from the stoppage, and as, when it was generally known, no inconvenience would arise, I think it would be a manifest grievance to compel any to labour on the Sabbath; and I think it the *duty of a Government* at least to reverence the requirements of the moral law."

"I believe that the closing of the Canals, and the stoppage of Steamers and Stages, and all other acts of profanation of the Lord's Day, would be followed, not by injury, but by prosperity and comfort to all concerned. I do not know an instance of injury arising to any one by carefully abstaining from labour on the Lord's Day; while, on the other hand, I know numerous instances of permanent injury having arisen from the criminal neglect of that most solemn command, binding upon all

men, to remember the Sabbath Day to keep it holy."

"The highest evidence I have for the above answers, and the best authority possible is the Bible. It is written, 'Remember the Sabbath Day to keep it holy';—Again 'Righteousness exalteth a nation, but sin is a reproach to any people';—which is fully verified at this day among the nations of the earth. Compare England, the United States, and other countries, with France, Mexico, and the like. You have the good wishes of the *mass* of every sect in our country, in your commendable zeal in this cause, to stop Sunday travelling, and to prevent the profanation of the Lord's Day, by wise laws and wholesome enactments. Go on then! persevere! May success crown your efforts."

"None, but express my regret that Legislators generally do not see it to be their duty to discountenance Sabbath desecration with that harmony which might be expected from professing Christians; they apparently view it as a simple matter of *L. s. d.*, and not as a Divine obligation to 'Remember the Sabbath Day to keep it holy.'"

"It is, in truth, but the cant of ungodliness and profligacy that conjures up arguments from worldly interests and inveterate habits, against a law for the better observance of the Sabbath. But the consecration to Himself of the seventh day is an original institution of our great Parent, as necessary to our well-being as to our duty; and I am quite persuaded that by its own nature and influence, as well as by God's approbation and blessing, the present national recognition of this Divine institution will draw down upon us a course of commercial prosperity and moral improvement, that will shame and astonish the present dissentients."

We will only further advert to the document from Nova Scotia, which gives great encouragement, from the success with which the cessation of Sabbath labour has been crowned there. The following extract shows this:—

"As the result of the existing Government arrangement, viz. The closing of all Post Offices on the Lord's Day, and prohibition of Sabbath Mail Travelling; the undersigned state, that the Mails are as regularly despatched, and more frequently than heretofore; that, from inquiries made of some of the leading Merchants in this City, they find that the present system works well and satisfactorily, and meets their approval; that although, when this improvement was first spoken of, it was discountenanced by many, and even thought by the Post Office Department that the changes could not be effected without too great public inconvenience and dissatisfaction; it is now, after a trial of upwards of a year, highly prized by all; enables a large number of persons, Postmasters and their Clerks, Mail Carriers, Hostlers and Servants, to worship God and attend the public ordinances of religion, who, under former arrangements, were deprived of this privilege, and that it is hailed as a boon conferred upon our people which will bring honour to our country and a blessing from the Lord of the Sabbath."

We do not now enter into any discussion concerning the authority of the Sabbath. Believing as we do, that the first day of the week, which commemorates the resurrection of our Lord, is the christian Sabbath, we would be wanting in our duty were we to fail in entering our protest against so glaring a deficiency in a measure professing to have in view the better observance of the Lord's day. Yet we rejoice in what has been done, and will still cherish the hope, that the will of God, as revealed in His Word, will at length be a guide to the legislator, as well as the will of God, as revealed in the workings of Providence and the dictates of Reason.

BILL TO RESTRAIN THE SALE AND MANUFACTURE OF INTOXICATING LIQUORS.

Perhaps no bill before the Legislature possesses more interest for the greater part of our readers, than this. The public mind has been directed for a considerable period to the subject; and while one party are looking with confident expectation for the passing of such a bill, to crown, as they think, their efforts with success, others are regarding it with indifference, or exerting themselves against what they deem the impending evil. The bill has, in the meantime, been rejected by a majority of four. This circumstance, however, instead of discouraging, ought rather to embolden its supporters—the next, or at farthest, the third attempt may prove successful. And even now, although the bill has not passed, yet it has been gravely and ably discussed in the halls of legislation; its importance has been admitted, and the honorable members, with a rare exception, have disclaimed all intention or desire to ridicule it.

We would wish to remind our readers of the action taken by our Church, at the last Synod, in this matter, where the following deliverance was come to:—

“That the Synod adopt the overture of the Presbytery of Kingston, on the subject of Intemperance, and, in accordance with its recommendation, agree to petition the Legislature of the Province to enact a law for the total suppression of the importation, manufacture, and sale of intoxicating drinks as a beverage; and that the Moderator and Synod Clerks be empowered to prepare, sign, and forward a petition to this effect; that the Synod moreover recommend each congregation to adopt similar petitions, and appoint the following committee to take further measures for the suppression of Intemperance, viz:—Mr. William Reid, Convener, Messrs. Bayne, Gordon, Smith of Grafton, Gregg, ministers; and Hon. John McDonald, Messrs. James Breakenridge, George Robertson, D. Cattanaeh, elders.”

The consideration which most recommends this bill is, that it appears to be the only effectual means of suppressing intemperance. During the discussion in Parliament, the opponents of the bill declared that it would not accomplish this end. If a better means can be provided, let it be immediately adopted, but, to most persons, this bill recommends itself as the most likely instrument that can be used. Other means have been tried, and have effected much, and one of the effects has been a demand for the interference of the legislature. In this demand, the men who have laboured in the Temperance Societies, who have used moral suasion, and who advocate what others deem ultra views, are warmly supported by men who, from conscientious motives, withhold their countenance from Temperance Societies and pledges. Any enlightened opposition with which the bill meets, is not grounded on principles, but on circumstances, and when these circumstances are removed, the opposition will cease.

It may be profitable to review some of the objections made by the opponents of the bill, during the discussion in the House of Assembly:—

1. It was said, “that importation of intoxicating liquors could not be prevented—that smug-

gling, secret distilling, desperate banditti on the frontiers, riots and perhaps bloodshed, and other such evils, more demoralizing than the present state of things, would be the consequence; or the chewing of opium, which was represented as ten times worse.” Now, we do not doubt but, to some extent, this is true. But we cannot conceive how any of the things mentioned can be more demoralizing than the immoderate use of strong drink. If you wish to make a desperate bandit, give a man of bold mind and strong passions, a double quantity of spirits, and you have him. If you wish to see riots and bloodshed, supply sober men with spirits enough, and you have demons raging; and we do think, that if the balance were struck, the peace and order secured in cities and on public works, by withdrawing stimulating liquors altogether, would far outweigh all the smuggling and rioting which would occur on the frontiers. As regards opium, why could not its manufacture or importation be prohibited by legal enactment?

2. Another objection is, “that Intemperance injures only the drunkard, and therefore cannot be prevented by law.” The first part of this objection is too manifestly false to need an answer. Let the abused or murdered wife, let the homeless, starving children, let the victims of unbridled lust, for ever silence it. The second part is an unfair conclusion from the premises, for the law will confine the maniac who meditates suicide equally with him who meditates parricide, and all allow that to be just.

3. A third objection is, “that Christianity alone, and not acts of Parliament, can make a man sober.” If by this be meant sobriety in the sight of God—a genuine hatred of the sin of intemperance—the objection is true; and in this sense, no sane man would contemplate such an effect from any bill. But if the drunkard cannot get the inebriating cup—if the reckless murderer cannot get the stimulating draught—if the libertine cannot inflame his lust with the exciting liquor, they will be sober men and peaceable citizens; and thus the bill proposed, would tend to external sobriety—of which alone human law can take cognizance.

4. A fourth objection was, “that the country is not in a state to carry out the execution of the law.” This may be true; the objection, however, virtually concedes, that as soon as it can be done, it *should* be done; and it only remains, more thoroughly to enlist the intelligent and influential part of the community, so as to obtain their co-operation in carrying out the provisions of such a law, in order to secure the triumph of order and sobriety over every class of the population.

We were much struck with one fact brought out in the discussion, viz. that Intemperance is of much less frequent occurrence in the Lower province, than in the Upper. This is attributed mainly to the influence of the priests, and for this they deserve the thanks of all. But are protestants to submit to such a reproach, as to have it said, that the threat of a man, and the fear of a fictitious punishment, can accomplish more than the word of the Most High, and the fearful denunciations of the word of truth?

We conclude these remarks, however, with two extracts from the interesting speeches made in discussing the question:—

“Ah, but, persists some hon. gentleman, ‘this measure is so extreme!’ Very true, sir, but so is the evil. It is a vast moral evil. No man is utterly hopeless until he becomes a drunkard; when once that point is reached he loses self-respect, and all other virtues become readily familiar to him. As a physical vice its effects can hardly be estimated—the weakening of the mind—the enervation of the race. As a national and financial evil its ramifications can hardly be compassed. I devoted half an hour this afternoon to looking up the commercial statistics of the liquor trade of this Province, and I confess I was taken aback by the immenso extent of the results. I found from the latest returns that the annual quantity of wines and spirits imported is 637,652 gallons; of ale, beer, and cider 79,204 gallons; of wine for officers’ mess, 7139 gallons; that the quantity of ale brewed in the country is 1,629,000 gallons, and of whiskey 2,269,141 gallons. Making the grand total of intoxicating drinks consumed in Canada, [independent of home-made cider, wine and beer,] not less than 4,622,136 gallons—or three gallons for every man, woman and child. The wholesale cost of these liquors is £291,544, and the duty paid on them 99,579—or in all £391,123. Now, sir, this is but the wholesale cost price—and I am sure I am within the fact when I say that ere this liquor is consumed its price has been doubled. I think it is far under the mark if we hold that £782,246—or over three millions of dollars—is annually paid by the people of Canada for intoxicating drinks—is annually extracted from the industry of the country and profitably consumed. I do think this a very lamentable picture of our social condition—one that demands prompt and earnest attention. The magical effect which the stoppage of this drain on the resources of the country would produce on the social comforts and happiness of our people, who can estimate? And there is another view of the case. There are now licensed in Canada 931 whiskey-shops—58 steamboat bars—3,430 taverns—130 breweries—and 135 distilleries—showing not less than 5,214 adults directly living by the traffic. Then the countless number of unlicensed taverns and whiskey-shops—and the salesmen engaged in the wholesale vending of the article must be added to the throng whose labour is thus lost to the community. But these are only the vendors—if we add the time lost to the buyers in drinking, and from the effects of drinking—the loss of health which it entails—the pauperism and crime which it produces—the fires and shipwrecks and loss of property in every way, which are its consequences—we get lost in the vast field of evil which expands before us.”

“The evil, Mr. Speaker, is extraordinary in its character, and it should not be surprising that the remedy should be so too. The very fact that any legislation is required touching the traffic in spirituous liquors proves that incidents attach to them which are not common to other merchandize. You do not restrict the sale of tea, coffee, sugar, or other articles of like nature. You license persons to sell spirituous liquors. Why is this? You do not license men to sell beef, pork, flour, potatoes, or anything of that kind. In fact, the common sentiment of civilized countries, by their legislation, has branded this one species of merchandize with the mark of Cain.—If you may restrict the sale of spirits to taverns, you may on the same principle restrict it to apothecaries’ shops. It requires a good reason for placing any restrictions whatever upon the traffic. You conceive that the reason is good enough to justify you in imposing certain restrictions, and it only requires a stronger reason for imposing more stringent restrictions. The principle is precisely the same. The inducement is the interests of

public morality, political economy, and the safety and comfort of the domestic fireside. I am of opinion that the reasons for the enactment of a law prohibiting the traffic in intoxicating liquors are abundantly sufficient. You may forbid the traffic in bad meat, you may forbid the sale of ordinary poisons by the general trader, you may pass a law to abate a common nuisance, you may legislate for the prevention of epidemics, you may forbid the sale of liquors to the Indian, in fact you may trim and lop the minor evils of society, but this all-prevalent evil, this most powerfully pernicious agency you must not touch.—I cannot subscribe to this doctrine, Mr. Speaker."

THE CLERGY RESERVES.

Our readers will learn from the secular papers, that the Bill, which has been for some time before the Imperial Parliament, for investing the Colonial Legislature with the disposal and control of the Clergy Reserves, and all the funds derived from them, has recently been passed by the House of Lords, and would receive the Royal assent without delay. The only condition of any importance attached to this boon—if we may so call it—is, that the salaries of existing incumbents, paid from the funds, shall continue to be so paid during their incumbencies. In the Act of 1840, under which the Reserves and their proceeds have been administered and distributed of late, there is a claim, pledging the Imperial consolidated fund to make good to the established Churches of England and Scotland, the sums which they were at that time receiving, in the event of any deficiency occurring in the Reserves' fund. It seems to have been intended to repeal this claim by the present Bill, but the prelatial influence which compelled its insertion in 1840, has still proved sufficiently strong to preserve it in force. The law officers of the Crown, however, have given it as their opinion that this cause will give no claim on the consolidated fund, if the Reserves were secularized, as it is termed. If this opinion is well founded, the existence of the provision is of no consequence whatever: but were it otherwise, and were the British Government to find itself bound to continue in perpetuity an annual endowment of £7000 or £8000 to the Church of England, and of £3000 or £4000 to the Church of Scotland, trifling, comparatively, as these sums are, we have no doubt but that it would turn out that a most serious error had been committed, and that the roots of civil and ecclesiastical strife had thus been still left in our soil. But we do not entertain this view of the matter, and think we may safely give up such fears.

The stage at which this measure has arrived is, however, but the beginning of the end. The final adjustment of it remains, of course, with the Provincial Legislature, and as a new election will, no doubt, precede, the community will once more be agitated to its centre by this controversy, which has so long distracted it. But there is no small comfort in the thought, that this is the last struggle, and that when it is over, the country and the churches will have rest from the troubles arising out of the question of State endowment; for we cannot doubt but the issue will be the entire alienation of the Reserves from ecclesiastical purposes.

Some of the official promoters of the Bill in the House of Commons, we observe, argued, in opposition to its adversaries, that it was by no means certain that the secularisation of the Reserves would be the result of the measure. How far the doubt thus implied was founded on well considered and authentic information, we cannot tell—but this we will venture to say—that should there be any other issue than what we regard as certain, matters had far better been left as they were—for any other would inevitably entail on the Church and on the State, another period of strife, more bitter and hopeless than the past, to the unspeakable detriment of every interest amongst us. In the depth and earnestness of our convictions, and as lovers of the peace of Zion, and of our adopted country, temporal and spiritual, we say, God forbid, that the doubts of these gentlemen as to the final adjustment here, should be realised. With the theory and principles of what we understand as voluntarism, we have no more sympathy now than at any former period of our course; neither are we practically so enamoured with the charms of the voluntary support of the ministry, as to be blind to the difficulties with which it is attended in the existing state of the Church. But, on the other hand, when it is manifest that State endowments, as in our case, can only be enjoyed at the expense of civil peace and prosperity, and of charity and confidence and co-operation and hopeful prospects of union among the several sections of the evangelical Church, we find it difficult, without imputing very unworthy motives, to understand how any man, or number of men, can be induced to ask or take or retain such ill-omened advantages. There is moreover an element in the system of State endowments, as it is, and practically must be applied in this country, that renders it peculiarly offensive and injurious, viz., the indiscriminate support of truth and error, evangelical religion and anti-christian superstition. Surely these are considerations of much weight, which demand the most serious attention of all concerned, at this crisis. If Church rulers will disregard them, we trust the christian people will take the matter into their own hands, and rid us at once of this miserable bone of contention. We shall soon have to revert to this subject.

THE AUTHORESS OF "UNCLE TOM'S CABIN"—RECEPTION IN BRITAIN.

The latest newspapers announce the enthusiastic reception which was given to Mrs. Stowe in Liverpool and in Glasgow. At the former place an address was presented to her at a breakfast-party, by the Rev. Dr. McNeile, which was replied to in suitable terms by Professor Stowe.—At Glasgow, large soirees had been held in honor of her;—at one of those Dr. Wardlaw stated that he had just received a notification from London, that the sale of the Key to Uncle Tom's Cabin, was amazingly rapid. The publisher had scarcely got the work from the press, when he had sold 20,000 copies of it, without supplying a single copy to the trade.—(Tremendous cheers.)

We subjoin the speech of Professor Stowe, at

Liverpool, in reply to Dr. McNeile's congratulatory address—for the sake of some valuable and authentic information contained in it, as to the state of feeling in the American Union, on this subject, and the influence of the popularity of Mrs. Stowe's works in England—

"Professor Stowe rose and said—If we are silent, it is not because we do not feel, but because we feel more than we can express. When the book was written we had no hope except in God. We had no expectation of reward, save in prayers of the poor. The surprising enthusiasm which has been excited by that book all over Christendom is an indication that God has a work to be done in the cause of emancipation. The present aspect of things in the United States is discouraging. Every change in society, every financial revolution, every political and ecclesiastical movement, seems to pass and leave the African race without help. Our only resource is prayer—our only trust in God. God surely cannot will that the unhappy condition of this portion of his children should continue forever; and God, we know, does what he wills. There are some intimations of a movement in the southern mind. A leading southern paper lately declared editorially that slavery is either right or wrong. If it is wrong, it is to be abandoned. If it is right, it must be defended. The *Southern Press*, a paper established to defend the slavery interest at the seat of government, proposed that the worst features of the system, such as the separation of families, should be abandoned. But it is evident that with that restriction the system could not exist. For example, a man wants to buy a cook; but she has a husband and seven children. Now, is he to buy a man and seven children, for whom he has no use, for the sake of having a cook? Nothing on the present occasion has been so grateful to our feelings as the reference made by Dr. McNeile to the Christian character of the book. Incredible as it may seem to those who are without prejudice, it is nevertheless a fact that this book was condemned by the leading religious newspapers in the United States as antichristian, and its author associated with infidels and disorganisers. And had it not been for the decided expression of the mind of English Christians, and of Christendom itself on this point, there is reason to fear that the proslavery power of the United States would have succeeded in putting the book under foot. Therefore it is particularly gratifying that so full an endorsement has been given the work, in this respect, by eminent Christians of the highest character in Europe; for, however some in the United States may affect to despise what is said by the wise and good of this kingdom and the Christian world, they do feel, and feel it intensely."

RED RIVER MISSION, AND MR. BLACK.—Letters have been received from the Red River, up to the end of March. Of their contents a full account will be given in our next. In the meantime we thank our friends who have sent us some money for the churches at that station.—Mr. Black is in excellent health. All goes on well; and the materials for the erections are all collected, and the work pretty well on. Mr. Black has been discouraged by not hearing from Scotland and from Canada so frequently as might have been wished. We know of at least two letters on their way to him, and these may be in his hands by this time. We shall send Mr. B's letter to Scotland, that the Colonial Committee may see the importance of an immediate appointment to that interesting field. The letter is addressed to our lamented friend, Mr. Burns, whose death proves daily a severe blow.

REVIEWS.

THE UNIFORM EDITION OF THE WORKS OF THE LATE REV. ALEX. CARSON, I. L. D., of Tubbergen—in seven volumes. Vols. I. and II. New York. Hanna & Carson.

The friends and admirers of the late Dr. Carson, have resolved on publishing, for the American and Canadian people, a uniform edition of the works of that eminent Divine. Of the whole, in course of issue at present, two volumes have appeared; very beautifully and substantially got up, as regards letter-press, paper, and binding. There are few Presbyterians, and, it is supposed, no Baptists in Great Britain or America, who have not heard of the reputation of Dr. Carson, as a scholar and a divine. Though a man of the most powerful, logical and metaphysical cast of mind, yet he was one of the most amiable and lamb-like men that ever lived. Though a conscientious advocate of adult baptism, he possessed such a large mind, and such a large heart, that he could not afford to be a bigot. Hence it is that he lived in the affections of all the religious denominations (Roman Catholics excepted) around him, and died universally respected, and universally lamented. Oh! that the mantle of the amiable Dr. Carson would yet descend on many whom he has left behind him in all the churches.

As a controversialist, he had few competitors while he lived, and many of his writings, especially those on the question of Verbal Inspiration, Transubstantiation, &c., &c., have never been rivalled in point of power, and can never be refuted by any opponent.

Volume I. of the present issue, embodies his writings on the Romish Controversy. Volume II. contains a series of Miscellaneous Essays on such sublime subjects as, the General Resurrection—The Final Judgment—The Satisfaction of the Lord's Day, &c., &c., with "The Character of the Empire of Satan," &c., all of which are treated in the most masterly and powerful manner.

We are informed his volume on the subject of "Immersion," will not be issued uniformly with this edition, as the Baptist Association of the United States have published it separately, and in another form.

N. B.—Mr. Thomas Sampson is the Agent for this work in Canada, and we heartily recommend him and the undertaking in which he is engaged.

D'AUBIGNÉ'S HISTORY OF THE REFORMATION.—Vol. V., Reformation in Britain. Just issued; and D'AUBIGNÉ'S HISTORY OF THE REFORMATION—five volumes complete in one. New York, 1853: Carter & Brothers. Hamilton: D. McLellan. Toronto: T. Maclear.

Carter & Brothers have just issued a uniform edition, in five volumes, (the last volume very recently published in Europe,) of D'Aubigné's great and popular History of the Reformation.

The same publishers have also issued the entire work in one large octavo. The former edition sells for two dollars and a half, the latter for one and a half.

The Carters have placed American readers under a great obligation to them, by the recent

issue of these two editions of a work which has justly attained an unprecedented popularity throughout Reformed Christendom.

HINTS TO THE CLERGY ON THEIR VOICE.

"Relaxed throat is usually caused, not so much by exercising the organ, as by the kind of exercise, that is, not so much by long or loud speaking as by speaking in a feigned voice. Not one person in, I may say, ten thousand, who in addressing a body of people, does so in his natural voice, and this habit is more especially observable in the pulpit. I believe that the relaxation of the throat results from violent efforts in these affected tones, and that severe irritation, and often ulceration is the consequence."—*W. C. Macready.*

Where the mind is not engaged, reading becomes mechanical, and a habit is acquired of raising and sinking the voice without any reference to the sense. There are three rocks to be avoided, on which clergymen, especially young ones, are very apt to split, viz. a rapid utterance, a feigned unnatural key, and long sermons. Rapid utterance is a habit which is at once exhausting and injurious to the speaker, and also unprofitable to the hearers, especially to those of the unlettered class, as their minds can seldom take in ideas very rapidly, and whilst they are yet striving to catch the meaning of one sentence the speaker is gone off to another, leaving their comprehension far behind. Any one who will talk to the poor on this subject will often hear the complaint, "Mr. So and So is a very fine preacher, but he speaks so fast, I can hardly follow him." A deliberate and distinct utterance is a great help to persons of this class, and would certainly tend much to prevent over fatigue in the speaker.

The evil of speaking in a feigned or unnatural voice has already been touched on in the former part of this treatise, and the opinion of Mr. Macready on the point given. It is, unfortunately, rather difficult to convince persons that this is the case with themselves, whilst those who know them, and their natural tone in conversation, can easily detect the difference. This feigned tone is sometimes adopted under an idea of giving increased solemnity or impressiveness to the reading; but, as nothing that is unnatural is really impressive, it is a great mistake. If the feeling exists the tone will follow; if it do not, the remedy is to strive after it rather than its expression.

Examples are not wanting of those who, even with natural defects of voice, have, by judicious management, become good speakers, and been enabled to practise public speaking without detriment to themselves.

The exercise of the voice, under proper regulations, is so far from being injurious, that it is positively beneficial to health, expanding the chest and strengthening its muscles, and thus aiding the important function of respiration.—*Dysphonia Clericorum*, by Dr Mackness.

It has long been my habit, and in it, I conceive, a considerable part of my ministerial usefulness has consisted, to instruct young ministers how to read easily, naturally, distinctly, impressively. This is indeed a kind of instruction which no man gives, and no man desires: but is greatly needed, and of vast importance, as well as to the health of the ministers, as to the edification of their flocks. How often are the prayers of our Church spoiled, and good sermons rendered uninteresting, by bad delivery in ministers! I thank God I could specify many, some that were in a very hopeless state, who have been exceedingly benefited by my poor endeavours. But a remarkable case occurred last night. Mr.—, who once read extremely well, and delivered his sermons well, both read and preached in my church; and to my utter astonishment acquitted himself extremely ill in both. He had contracted very bad habits, reading with great rapidity, and with

his teeth closed, and with very bad cadences, and no pauses. In his sermon there was a flippancy and indistinctness that almost entirely destroyed its usefulness, except to those immediately close to him. After the service I pointed out to him his faults, and prevailed on him to stay till Thursday, and preach again for me. In the meantime he read to me, and I pointed out to him what I wished him to attend to:—

1. In Composition—Not to have a rhapsodical collection and continuous concatenation of Scriptures; but to make his text his subject, which he was to explain—confirm—enforce.

2. In Enunciation—Not to form his voice but with his lips and teeth; and to open his teeth as well as his lips; and at the same time to throw out his words, instead of mumbling.

3. In Delivery—Not to have any appearance of levity and flippancy, but to show sobriety—reverence—respect.

Well, last night he officiated again; and the difference exceeded my most sanguine expectations. In every part of the service he was admirable; and he himself was as much struck with the difference as I was. He saw an attention which might be felt; and he had in himself an ease, which rendered his exertion comparatively nothing.

Now I record this, because I think it much to be regretted that ministers do not get instruction on these points, and that there are none who qualify themselves to instruct others. I could write a book upon the subject; but I could not make any one understand it. I could say,—

1. Form your voice not in your chest, nor in your throat, nor in the roof of your mouth, but simply with your lips and teeth.

2. Deliver your sermons not pompously, but as a professor *ex cathedra*, and as a father in his family.

3. Let there be the same kind of pause, and of emphasis, as a man has in conversation when he is speaking upon some important subject.

What is to be guarded against? *Monotony and Isochrony*. A continual solemnity. It should be as music; and not like a funeral procession. Guard against speaking in an unnatural and artificial manner.

At the same time levity is even worse. The point for you to notice is this: see how all persons, when in earnest, converse: mark their intonations, their measure (sometimes slow, and sometimes rapid, even in the same sentence), their pauses. But especially mark these in good speakers. Delivery, whether of written or extemporaneous discourses, should accord with this, so far as a diversity of subjects will admit of it.

Too great a familiarity does not become the pulpit; but a monotonous, isochronous solemnity is still worse. The former will at least engage the attention; but the latter will set every one to sleep.

Seek particularly to speak always in your natural voice. If you have to address two thousand people you should not rise to a different key, but still preserve your customary pitch. You are generally told to speak up; I say rather speak down. The only difference you are to make is from the piano to the forte of the same note. It is by strength, and not by the elevation of your voice, that you are to be heard. You will remember that a whole discourse is to be delivered; and if you get into an unnatural key, you will both injure yourself and weary your audience.

As to the mode of delivering your sermons, speak exactly as if you were conversing with an aged and pious superior. This will keep you from undue formality on the one hand, and from improper familiarity on the other. [This idea would not be suitable for all sermons.]

And then as to the proper mode of conducting the devotional part of the service, do not read the prayers, but pray them; utter them precisely as if you would if you were addressing the Almighty in the same language in your secret chamber;

only, of course, you must strengthen your tones, as in the former case.

But the whole state of your own soul before God must be the first point to be considered, for if you yourself are not in a truly spiritual state of mind, and actually living upon the truths which you preach or read to others, you officiate to very little purpose.—*Rev. C. Simeon.*

To this may be added, that especially care should be taken—1. to give the consonants their full distinct sound; 2. to give the final words of sentences clearly and audibly; 3. in Prayers, &c., and in reading Psalms, Lessons, &c. to pronounce every syllable, and not to read words of two syllables as though they were only one syllable, words of three syllables as though they were words of two syllables, &c.; except in those very few cases where this rule would produce a strange and awkward effect, and would lessen, rather than add to the dignity and solemnity of the sentences; 4. not to have the cravat tight nor deep, nor the book or sermon placed so low as to require the neck and head to be bent down over it. (This remark applies also to members of choirs.) Persons with deep voices should be particularly careful to form their voice with the lips and not in the throat or chest, nor the roof of the mouth, else they will produce little more than "haw, waw, waw," especially if they intone, and in a large church, or where there is the slightest reverberation.

"How shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? . . . I thank God I speak with tongues more than you all. yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue."—1 Cor. xiv.—*Record.*

INDEX EXPURGATORIS.—A warm controversy is now going on among the Catholic Clergy of France upon the question whether the decisions of the Congregation of the Index are authoritative in that country. This congregation is the body at Rome, which pronounces upon the orthodoxy of books. In a decree issued on the 47th of September last, the ban was laid on a work on Canon Law by the Abbe Lequeux, the head of a seminary at Soissons, which had been published and in common use as a school manual, for above ten years, without the discovery on the part of the church that it contained dangerous ideas. As it had become not only a valuable property to its author, but a familiar guide to students, great astonishment was felt at the sudden interdict thus put upon its use. The ultramontane party at once called upon the author to submit patiently to the blow, and withdraw the book from circulation, although he has no idea on what point it is condemned. On the other hand, the old Gallican spirit so long asleep has arisen again to deny the binding force of the decrees of Rome, and to assert the independence of the French church. Most prominent on this side of the controversy, is the Abbe Delacouture of Paris, who has written a very sharp and able pamphlet, showing that the Index has never been respected in France, that it has often made blunders, and that there is no reason for admitting its authority at present. The Abbe takes occasion in the course of his disquisition, to bestow many hard blows upon the ultramontane school, and especially upon its great writer, Demaistre.—*Editorial Notes.—Putman, March.*

SUPPLY OF MISSIONARIES FOR INDIA.—In the British possessions in India, containing 94,500,000 inhabitants, are 337 missionaries; which is the same as if Massachusetts had only three ministers of the gospel, or New York city two only. In the states tributary to Great Britain are 40,500,000 inhabitants, with only two missionaries, which is the same as if there was only one minister of the gospel to the whole United States.

RECEIPTS FOR THE RECORD.

VOL. IV.—T Whan, St Catharines, W Easson, J L Linton, Stratford.

VOL. V.—H Harrison, Nelson; J Wyhe, Streetsville; T Whan, St Catharines; W Easson, J E Inatou, Stratford; W Templeton, Napanee, A Bell, Nottawasaga; J Campbell, Eldon.

VOL. VI.—T Whan, St Catharines; Hon J McDonald, J L McDonald, J W Parmenter, Gananoque; W B Scott, Humber, J Armour, Dunville, Mrs Manson, Nottawasaga, H McDermid, Wm Easson, J E Linton, A McGregor, Stratford; H Templeton, Napanee, G Williamson, Mariposa; Rev T Henry, Lachute; J Campbell, Eldon, J Hunter, Cheltenham.

VOL. VII.—Rev H Gordon, Hon J McDonald, J L McDonald, J W Parmenter, Dr Richmond, Gananoque; W B Scott, Humber; H Fleming, Jarvis; J Armour, Dunville, H McKay, Kincardine; P Crane, Carlton Place; A McKinnon, Siewartown; J Livingston, Mrs Manson, Nottawasaga, G Gibb, H McDermid, W Roxburgh, W Easson, A McGregor, Stratford; G Williamson, Mariposa; Rev T Henry, Lachute; A Ross, J Campbell, Is, Eldon, D Gibson, J Hunter, Cheltenham.

VOL. VIII.—D Hovey, Cartwright; W Byers, J Byers, J Harrison, J Finney, Manvers; J Fraser, Finch; L McMillan, Kenyon; J Kelso, Inverness, C E., Rev H Gordon, Hon J McDonald, J L McDonald, J W Parmenter, Dr Richmond, G M Lindsay, A Auchincvale, Gananoque, D McKirchen, Athol; M Thorburn, Seneca; P McIntyre, Otonabee; H Fleming, Jarvis, Rev Mr Bethune, Seneca, J Armour, Dunville, P Cram, Carlton Place; A Colquhoun, West Williamsburgh; Mrs McLean, Cheltenham; T G Chesnut, Oshawa; T McMillan, Delaware; J Fife, Sunnibale; J Livingston, Mrs Manson, P Ferguson, Nottawasaga; J McCallum, Montreal; G Gibb, H McDermid, W Roxburgh, W Easson, M Neilson, Stratford; W Templeton, R Easton, J Ballantyne, W McGillivray, Napanee; G Williamson, Mariposa; W Robertson, Cartwright; Rev T Henry, Lachute; R Johnston, Vaughan; J McKinlay, Orillia; A Gillis, Beaverton; A Ross, Eldon; J Hunter, Cheltenham.

VOL. IX.—E Evans, Waterdown; J McDonald, A McGregor, Miss M McPherson, W Gordon, J Sinclair, A Cameron, Mrs Leslie, La Guerre; R Mack, Huntingdon, C E.; J McAnally, D Coulter, J Kinnear, S Ferguson, J Ferguson, S T Ferguson, R Montgomery, S McElwain; E Gunn, G Robinson, J Malcolm, W Stewart, J Ferguson, H Parker, W Byers, D Gardiner, J Williamson, A Lethonege, A Mitchell, Rev. R Boag, Cartwright; J Fraser, Finch; S McMillan, Kenyon; J Ferguson, (student); J Kelso, Inverness, C E.; D McLaren, Fitzroy Harbour; G M Lindsay, Gananoque; A Wood, Otonabee; H Becker, Norwood; Mrs McNaughton, Milton; Rev Mr Bethune, Seneca; J Armour, Dunville; Rev G Smellie, on ac., £3; J Duncan, Carlton Place; Mrs Sinclair, Cobourg; G Cuthbertson, Ayr; J Robb, R Tully, Maryboro'; J Darling, J Kelso, Peterboro'; W Munro, D McDiarmid, J J Kelly, Martintown; J Howden, Scotland; J Cassy, M McPhadyen, Epsom; D Campbell, King; D McGillivray, Saugeen; D Kennedy, Acton; J McGeary, Penville; Dr Nelson, Morven; Rev W Meldrum, £1 13s. 9d.; W Sinclair, Whithy; Mrs Riddle, Mr England, Port Dover; Rev R Johnston, W Blain, Toronto; A Ogg, Dundas; T McMillan, Delaware; D Fraser, Toronto; A Boyd, H Campbell, C McRae, J McIntosh, D McRae, J McPherson, Alexandria; R Reid, G Leslie, Norval; R Lawson, Ashgrove; A Meldrum, England; R Turnbull, S Porter, R Puc, J Tart, R Waddell, A Bockham, J Dalziel, Monaghan; J Armstrong, Cavan, J Kennie, (student) W Roxburgh, W Easson, M Neilson, Stratford, A Templeton, R Easton, A Stevenson, Napanee, H Brown, Merrickville, D. Currie, Grenville; J Hovey, Cartwright; J McDermid, Manvers;

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DONATIONS TO THE LIBRARY OF KNOX'S COLLEGE.

Received per Dr. Burns, from Rev. J. Jaffray, Andrew Nelson, Esq., Glasgow; Mr. William Pearson, Depository of Edinburgh Bible Society, and Dr. Black, New College, Edinburgh: Scottish Missionary Register, 14 vols., bound. Do. do. 3 vols in pamphlet form. Exposition of Matt. v. 1, 10—by M. Mackay, LL.D., 2 vols. Sermons by Samuel Horsley, LL.D. 2 vols. Sermons by David Black. Moral Sentiments by Adam Smith. Designs of Christianity, by Daniel Dewar, LL.D. Sermons by Rev. W. F. Ireland, D. D. Brewster's Lectures on the Sermon on the Mount. Campbell on the Gospels, 3 vols. Hadriani Relandi, Palestine, 2 vols. Washmuth Hebraismus Restitutio. Spotswood's History of the Church and State of Scotland. S. Biblia, Polyglotta, Parisiensis, 10 vols. JONAS LAING, Librarian.
May 9, 1853.

DONATIONS TO THE MUSEUM OF
KNOX'S COLLEGE.

From Mr. Wm B. Nelson, of Glasgow—
Twenty-four specimens of Salt and Lush Minerals.

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 - 6.—For the best examination in the Hebrew and Septuagint of Proverbs, and Psalms 2, 16, 22, 21, 65, 72, 89, 110—£5.
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 - 13.—For the best account of the Manuscripts and Ancient Versions of the New Testament; with instances of Mistranslation from the Greek in the Latin Vulgate, (New Testament)—£5. Originality in instances quoted, will be deemed an additional excellence.
 - 14.—A Bursary of £5, (by Mrs Dr. Willis) for the best two specimens by the same Student, of a Morning Public Prayer—not exceeding fifteen minutes. The test of excellence to be in the happy combination of fulness of suitable matter, with minuteness or variety of reference to special objects; and of devotional sentiment, with appropriate and varied expression.
 - 15.—For the best Essay on the History of the Pelagian Heresy—£5.
 - 16.—Bursary (by the Second Presbyterian Congregation, Toronto,) of £5, for the best Examination in the first Six and the Eleventh Books of Euclid—in Algebra, embracing Simple and Quadratic Equations, Arithmetical, Geometrical and Harmonical Proportions, and Surds.

REMARKS.

1. The Essays to be given into the Secretary of the Professors' Court, on or before the first day of November.

2. The days of Examination to be specified at the opening of the College in October.

3. The Essays must be correctly and legibly written, with mottos on the title pages, instead of the names of the authors.

4. Brevity, when consistent with completeness in the particular treatise, perspicuity of style and appropriateness of illustration, will be esteemed an additional excellence. No Essay to occupy more than forty minutes in reading.

5. A Student who may have obtained Bursaries Nos. 5, 7, 12, in any former Session, cannot obtain the corresponding Bursary a second time; though he may compete for it, and if deserving of it, his merit will be noticed.

By order of Professors' Court.
May 16, 1853.

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WANTED IMMEDIATELY, a person to act as Colporteur to the Bible and Religious Tract Societies of Kingston.

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Inquiries and applications to be addressed, post-paid, to

NEIL McLEOD,
Kingston.

May 11, 1853.

TO KIRK SESSIONS, &c.

THE Subscriber has just received, direct from Birmingham, a choice assortment of Communion Vessels and Tokens at various prices; also from Robertson of Glasgow, a fresh supply of Kirk Session and Presbytery Minute Books, Communicants' Roll Book, and Baptismal Registers; likewise, a fresh supply of the Records of the Kirk of Scotland, containing the Acts and Proceedings of the General Assembly, with Notes and Historical Illustrations.

D. McLELLAN,

Hamilton, May 25, 1853. Bookseller.

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