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*D. Kennedy*

ECCLESIASTICAL AND MISSIONARY RECORD

For the Presbyterian Church of Canada.

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

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WHERE REST MAY BE FOUND.

Tell me, ye winged winds,
That round my pathway roar,
Do you not know some spot,
Where mortals weep no more?
Some lone and pleasant dell,
Some valley in the West,
Where, free from toil and pain,
The weary soul may rest?
The loud winds softened in a whisper low
And sighed for pity, as they answered—" No "

Tell me, my secret soul,
O! tell me, Hope and Faith,
Is there no resting place
From sorrow, sin, and death?
Is there no happy spot,
Where mortals may be bless'd,
Where grief may find a balm,
And weariness a rest?
Faith, Hope, and Love, best boons to mortals given,
Waved their bright wings, and whispered—" Yes, in Heaven!" —Presbyterian.

COMMITTEE ON FOREIGN MISSIONS.

This Committee will meet in the Vestry of the Free Church, Cote Street, Montreal, on Tuesday, 26th September, at 10 o'clock, a. m. Members unable to attend are requested to communicate their suggestions by letter.
The following constitute the committee:—Dr. Burns, Dr. Bayne, Messrs. W. B. Clark, Young, Reid, Inghs, Scott, and Fraser, Ministers. Messrs. Redpath, Court, Richardson, McMurrich, and Shaw, Elders.
D. FRASER, Convener.

SYNODICAL COLLECTIONS FOR THE YEAR,

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

PRESBYTERY OF TORONTO.

The next ordinary meeting of this Presbytery will be held in Toronto, on the first Wednesday of September, at 11 o'clock, a. m.
T. WIGHTMAN, Pres. Clerk.

PRESBYTERY OF KINGSTON.

The next ordinary meeting of Presbytery is appointed to be held at Belleville, on the last Wednesday of September, at 9 o'clock, a. m.
W. GREGG, Pres. Clerk.

PRESBYTERY OF PERTH.

The next ordinary meeting of Presbytery will be held at Bytown, on the evening of the second Tuesday in September.
S. C. FRASER, Pres. Clerk

PRESBYTERY OF HAMILTON.

The next ordinary meeting of this Presbytery will be held at Hamilton, on the second Tuesday of October, at 3 o'clock, p. m.
M. Y. STARK, Pres. Clerk.

PRESBYTERY OF BROCKVILLE.

The Presbytery of Brockville will hold its next ordinary meeting in Spencerville, on the first Tuesday of November next, at 10 o'clock, a. m.
JOHN McMURRAY, Pres. Clerk.

PRESBYTERY OF MONTREAL.

This Presbytery met at Vankleek Hill on the 2nd August—Mr. Henry, of Lachute, Moderator pro tem.

The morning sederunt was entirely occupied in hearing and deciding a reference from the Kirk Session at Vankleek Hill. It appeared that a spirit of strife had been kindled by the circulation of printed papers, containing an unfortunate and unbecoming correspondence between two ministers who had formerly labored in the District. The Presbytery, in their deliverance, strongly condemned the correspondence, and exhorted those who have such papers in possession to destroy them—found that the charges alleged against the Kirk Session are not proven—and earnestly counselled the disuse of hard language, and the cultivation of Christian love.

The investigation and decision of the Presbytery appeared to be attended with a happy result. At the close of the sederunt Mr. Frazer of Montreal was appointed to preach. The church was speedily filled. Mr. Gordon of Indian Lands conducted the devotional exercises—after which Mr. Frazer preached from Eph. ii. 5. "By grace ye are saved."

At the evening sederunt, a variety of important business was transacted.

A call from the congregation at Cornwall to Mr. Hugh Campbell, probationer, was sustained, and accepted. Trials for ordination were prescribed. It was agreed to meet at Cornwall in the month of September, and, if satisfied with the trials, and also with the financial arrangements of the congregation, to proceed with the ordination—Mr. Clarke of Quebec to preach and preside.

The Presbytery took into consideration the condition of the four vacant congregations in the county of Beauharnois. English River proposes to call Mr. John Milne, probationer. Durham and St. Louis de Gonzague propose to call Mr. Robert McArthur, probationer. North Georgetown seems to be dissatisfied with the recent arrangements, by which it has been disjoined from Durham and combined with English River. It was unanimously agreed to appoint Mr. Fraser of Montreal to visit those localities before next ordinary meeting—granting him full and entire powers to make whatever arrangements he may find most conducive to the general good, and, if he see fit, to moderate in two calls, so as to secure the permanent services to those congregations of both the probationers named.

In compliance with a petition from the inhabitants of Port Neuf, Mr. Clark of Quebec was appointed to organize them as a congregation, and to dispense the Lord's Supper.

Mr. John Anderson, student, passed his trials for license, with satisfaction. Having answered the questions of the formula, Mr. Anderson was—after solemn prayer, and an appropriate address by the Moderator—July licensed to preach the Gospel within the bounds.

A deputation from the congregations of Lancaster and Dalhousie Mills immediately applied

for moderation in a call to Mr. Anderson. Mr. Cameron of Vankleok Hill was appointed to attend to this duty, and to lay the call on the table, when the Presbytery meets at Cornwall.

A petition from the office bearers at Lochiel was read, praying also for moderation in a call to Mr. Anderson. Consideration of this petition was postponed; Mr. Anderson, however, being instructed to continue for the present his labors at Lochiel.

Mr. Fraser having stated his inability to visit (as formerly requested) the stations in Grenville and Harrington, Mr. Gordon of Indian Lands was appointed to this duty, with Mr. Cattanach, Elder.

D. FRASER, P. C.

### PRESBYTERY OF LONDON.

The Presbytery of London met on the ninth of August. The following is an abstract of the business transacted by it.

The consideration of a new division of the Rev. Lachlan McPherson's services, as desired by the people of the Lobo branch of his charge, was, at the request of the people belonging to the Williams portion, deferred till the next ordinary meeting.

The Rev. Donald McKenzie, of Zorra, and Mr. William Clarke, elder, of London, gave a very interesting account of their missionary tour to the newly settled townships north and north-east of Goderich, representing that district of country as presenting the most extensive, important, and promising mission field within the bounds of the Presbytery. They recommended that the Presbytery should, in a very earnest manner enter upon the work that called for their attention there.

The commission of the Rev. William Doak, preacher from the Free Church of Scotland, sent out by the Colonial Committee, was read; and Mr. Doak being present, was cordially welcomed by the Presbytery.

At the request of the members and adherents of our church at Port Stanley, a committee was appointed to moderate in a call there, in favour of the Rev. William Doak, on Monday, the 21st day of August.

At the request of the congregation at Thamesford, a special meeting of Presbytery was appointed to be held there on Wednesday the 15th of August, for the purpose of moderating in a call in favour of the Rev. John Anderson.

Samuel Stephens, Esq., of Port Burwell, appeared as a Commissioner from the Presbyterians residing in that place and the adjacent country, and presented a petition signed by seventy-eight heads of families, requesting a supply of preaching from the Presbytery of London. Mr. Stephens, on presenting the petition, made some interesting remarks, in which he showed the destitute condition of the part of the country in which he resided, and the prospect of a large congregation being formed there. The Presbytery agreed to meet the prayer and the petition as far as their limited number of labourers would permit, and appointed the Rev. A. Tolmie to preach at Port Burwell, on Sabbath the 27th of August, and during the following week, together with the Rev. R. Wallace, to organize a congregation there, and obtain the election of office-bearers.

A deputation appeared from the congregation of St. Thomas, requesting a regular supply of missionary service, upon which the Presbytery made the following appointment:—Mr. Scott to preach at St. Thomas, on Sabbath the 20th of August; Mr. Wallace, on Sabbath the 27th of the same month; Mr. McColl, on Sabbath the 3rd of September, and Mr. Doak, on Sabbath the 10th and 17th of September.

The following additional appointments were given to members of Presbytery:—Mr. Porterfield was appointed to visit the station of Bear Creek; Mr. Graham to give a Sabbath each

month to Mitchell; Mr. Allan to preach at Thamesford on the first Sabbath of September; Mr. T. McPherson to preach at the same place on third Sabbath of September; Mr. T. McPherson, to give one, if possible, in two weeks, to Queen's Bush; and Mr. McLaren to give one Sabbath to Sarnia.

Arrangements were made for the dispensation of the holy ordinance of the Lord's Supper at the following stations:—at Dunwich, on the last Sabbath of September, by the Rev. D. McMillan; at Yarmouth, on the first Sabbath of October, by the Rev. W. R. Sutherland; at Saugeen, on the second Sabbath of September, by the Rev. W. S. Ball; and at Ashfield, on the fourth Sabbath of October, by the Rev. D. McDiarmid. Mr. McDiarmid was also appointed, together with Mr. Clarke, elder, to spend three weeks, in the month of October, in visiting the newly-settled townships northeast of Goderich.

Mr. Allan was appointed to preach one Sabbath to the Gaelic congregation at Woodstock, during Mr. McDiarmid's absence.

JOHN SCOTT, Pres. Clerk.

### PRESBYTERY OF BROCKVILLE.

The following are some of the items of business before the Presbytery at its last two meetings. At the ordinary meeting in May, Mr. McMullen, student of Knox's College, was duly received as Catechist for the summer six months. He was assigned to the group of stations at Nowboro', Westport, &c. Several reports were given in to the Presbytery, with regard to fulfilment of appointments, collections for schemes, &c. This Presbytery is happy to be able to state that the same realized this year from collections in the settled congregations and mission stations for the Presbytery's Mission, amounted to £70 9s. 9d.—being four times the amount raised two years ago for the same object. A sub-committee was appointed at this meeting to draw up and publish an address to the people in and about Kemptville, who had, in a very disorderly and unpresbyterian manner, attached themselves to a Mr. Hugh Brown, a deposed minister, lately of the "Associate Synod of North America."

At the last meeting of the Presbytery, held in Prescott, on the first August, inst., the committee appointed to arrange the manner of supplying another group of the stations within the bounds, reported that Mr. Sinclair had been assigned to Charlston, Farmersville, and Beverley, for the three months now ended. Mr. Sinclair gave a report of his labours, and the state of matters in these stations, which spoke favourably of the attendance on the preaching of the word, &c. Reports were given of the collection for the French Canadian Mission, by the several ministers of the Presbytery. It may be proper to state that this Presbytery requires a quarterly report of the several collections authorized to be taken throughout the Church, by the Synod. The case of Mr. Sinclair was taken up, as required by the decision of Synod. Mr. Sinclair, on his being informed of the course recommended by the Synod, considered it to be his duty, under the circumstances, to decline prosecuting his application for admission into the Church; at the same time he expressed his strong desire that the Church, for its own satisfaction, should make any inquiry into the history of his appointment "to America," and his conduct since that time, that might be deemed of importance. The Presbytery regretted that Mr. Sinclair should see it to be his duty to retire; but, at the same time, they cheerfully agreed to furnish him with testimonials as to his moral integrity and ministerial character during the time that he acted as a missionary in the Presbytery. His certificates, on the ground of which he had been received by the Presbytery, were also returned, and the Treas-

urer authorised to pay him in full the amount of his salary now due. Instructions were given to the Clerk to write to the stations connected with the Newboro' group, requesting that steps be taken to have the subscriptions due to the Presbytery for missionary labour, handed in as soon as convenient. Appointments were made for Bellamyville for the next three months.

JOHN McMURRAY, Clerk.

### PRESBYTERY OF HAMILTON.

This Presbytery met on the 8th ult. The principal part of the business consisted in making Missionary arrangements. A call was laid on the table from Brantford in favor of the Rev. John Alexander of Niagara. The same was sustained, and the 29th inst was appointed for hearing parties before appointing the translation. A request from the congregation of Ayr to have a call moderated in was agreed to and Mr. Cheyne and Mr. Black were appointed to discharge that duty on Wednesday 23rd. The Presbytery in conformity with the recommendation of the Committee appointed to consider and report in the matter agreed to organize the Second Congregation at Hamilton on the 29th. Mr. Alexander to preach on the occasion.

After a satisfactory examination, Mr. Chambers was licensed to preach the Gospel of Jesus Christ.

M. Y. STARK, Pres. Clerk.

### VISIT TO GLENGARRY.

BY DR. BURNS.

MR. EDITOR,—

My late visit to Glengarry occupied me two weeks, or rather more, and embraced the third and fourth Sabbaths in July. On the former of these we had the communion at Indian Lands, one of three stations occupied by the Rev. Daniel Gordon, who has lately been translated from Lingwick to Glengarry. It was Saturday morning before I got forward, and thus I lost both the fast day and the day for "speaking to the question." The loss of these I particularly regretted to lose, as I had often heard of such meetings, and as I have learned that, on this occasion, the remarks made by the pious men of the congregation, were profound and richly experimental. On Saturday we had at least 1200 hearers, and on Sabbath the number would exceed 3000. On Monday, there might have been from 1500 to 2000. Most of the services, on all the days, were conducted in a beautiful grove adjoining the Church, and in which a suitable "tent" had been erected some considerable time ago. The communion service, however, was conducted in the church, while services in Gaelic went on in the grove. I found Mr. Gordon supported by the active aid of twenty elders and deacons, men of mark and of character in the congregation. A very considerable addition had been made to the communion roll, and every thing that met my view satisfied me that there is spiritual life here; a people called of the Lord, and in a field which the Lord has blessed.

The worthy minister and his family I found lodged in a log erection in the midst of a beautiful wood, on a field of twenty-seven acres, which had been lately given as a glebe; and three weeks or so completed the house, from the felling of the first tree, and a good commodious house it is. No thanks to the residuaries who, Presbyterially, had tried to oust Mr. Gordon from the old manse occupied by Mr. Daniel Clark, the former minister, on the charge of "housebreaking," which charge, however, recoiled themselves with heavy expenses, which a portion of the "Clergy Reserves" will no doubt help to pay. And these are the people with whom it is expected we shall fraternise, and mayhap form an union!

My second Sabbath was spent at Lochiel,

where we had large congregations, both in church and at the tent; from Friday, the fast-day, on to Monday, and varying from 1500 to probably 2500. Here, as at Indian Lands, the various services were conducted in Gaelic by our excellent friend, Mr. Gordon of Indian Lands, and Mr. Duncan Cameron of Vankleekhill, with Mr. Anderson, the pious and efficient Catechist.—Here also, as at the other place, a staff of at least twenty elders and deacons, formed a fine nucleus of a flourishing church. The work of God goes on prosperously. The number of actual members in communion may not be very large, and the ordinary attendance may not crowd the large and fine edifice; but the field is large and encouraging; “yea, white to the harvest,” and nothing is required, save a well-qualified and energetic preacher in English and Gaelic. Of the absolute necessity of this last in all Glengarry, I have no doubt, whatever. The language has been entrenched there for eighty years, and it holds its ground as firmly as ever. Oh, what would I have given for even a few mouthfuls of very ordinary Celtic.

Of the many excellent fellow-labourers among our lay brethren, whom I met every where in Glengarry, it may be difficult, and perhaps somewhat invidious, to particularise any; and yet the name of Mr. D. Cattanaeh is associated richly in my mind with energetic labours as an office-bearer, and successful explorations of remote territories in his capacity of an honorary catechist.

I spent days, more or less, at Vankleekhill, Martintown, and Cornwall, preaching at each, and trying to encourage our worthy friends at all the places. Lancaster and Dalhousie Mills I did not visit, but I saw some of the leading office-bearers, and learned from them the prospect they had of the services of Mr. Anderson among them at no distant period. With the friends of the Church and of the Temperance cause, at Cornwall, I had very agreeable intercourse, and they were happy in the near prospect of the settlement of the Rev. Hugh Campbell, formerly assistant at Montreal, as their pastor.

Mr. Macmillan, one of our pious and promising students, is in Glengarry, usefully employed as a catechist, and with a special commission to the Roman Catholics in the district. But I must leave it to himself, if he sees meet to favor us with some missionary sketches.

Glengarry is a stronghold of evangelical truth, and a noble section of our Church. Already we have two excellent laborers, and there is the near prospect of other two. Let a fifth and sixth be obtained, and both *having Gaelic*, and the field is ours.

R. B.

TORONTO, Aug. 10, 1854.

#### MINISTERIAL SUPPORT.

To the Office-Bearers and Members of the Presbyterian Church in Canada:—

DEAR BRETHREN,—

During the late meeting of Synod at Toronto, an overture on the subject of increased liberality in the payment of Ministers' Salaries, was presented by the Elders in attendance, and, after considerable discussion, the following resolution was adopted:—

“That the Synod approve of the spirit of the Overture, and acknowledge the kind consideration which has prompted this movement on the part of the Elders, declare that the altered circumstances of the country plainly call for an increase in the stipends of Ministers of the Gospel, appoint a Committee to issue an affectionate and urgent appeal to Deacons-Courts, Managers or Trustees, to consider their duty in regard to the support of Ministers in an adequate manner, and remit to Presbyteries, to adopt such measures by visitation or otherwise as may tend to bring this

matter fully before the notice of congregations: the Committee to consist of Messrs. Shaw, Conventer, McMurrich, Henning, McLellan and Andrew Smith.”

In seeking to carry out the wishes of the Synod expressed in this resolution, we scarcely know how to proceed. That our Ministers generally are inadequately supported is admitted by all. That it is the duty of congregations liberally to reward those who minister in holy things will be denied by none. The duty and obligation being admitted, what remains to be said? In addressing Christians, we can only urge that *liberality is an indispensable evidence of grace*. The motives to liberality are manifold: *Philanthropy* is one of these; *love to the souls of men*, or *philanthropy sanctified* is another. But we would remind you of a third and still higher motive—*regard to the glory of God*. The very fact of your being a Christian implies that you have consecrated yourself—your soul, body and substance to Christ—to his cause. If you are real, *living* Christians, you will be ready and willing to devote your time, your talents, your wealth upon the altar of consecration to His cause. The individual, therefore, that is in earnest, will be characterized by working zealously, perseveringly and prayerfully; and what is true of the individual, will be equally true of each congregation and of the Church at large.

We fear, then, that it is a sign of a low state of religion amongst us, when we see so little of this zeal, so little of this enlarged liberality. Everywhere, indeed, we witness alacrity and diligence manifested by professing Christians to take advantage of the favorable change in the market for disposing of their merchandize and the produce of their farms to advantage, but where do we discern the same eager anxiety on the part of church members, while perceiving that with prices ranging from 50 to 100 per cent higher than formerly, the same old ministerial support is wholly inadequate, to meet the altered circumstances of the country and contribute accordingly? We know and rejoice in the knowledge that there are noble exceptions to this, both in the case of individuals and churches, but still we fear, that in our churches generally, but low and inadequate views prevail as to the duty of supporting in a suitable manner the Christian Ministry. Our views on this point, are so fully and so well expressed in the following extract from an able article in a late number of the *Scottish Guardian*, that we commend it to your most attentive consideration:—

“It is not considered that the same talents which can produce two creditable discourses a week, and overtake the multifarious avocations of a congregational charge, would have been in the great majority of cases more profitably devoted to some other profession, or might have ensured success and fortune in many of the walks of mercantile life. To qualify a man for the office of the ministry requires years of labour and outlay. Not less costly, indeed, is the preparation of the lawyer and the physician; but men seldom think of requiting the service of their minister as they do those of the doctor or legal adviser, or even at the rate which they are content to pay for the lighter educational accomplishments of their children. Our shrewd merchants know right well that if they would have their work done

efficiently, they must pay for it adequately; and there are few head-clerks in our principal commercial houses, who do not carry it in point of emolument over the best paid clergymen in Scotland, endowed or unendowed. “The labourer is worthy of his hire.” Why should clergymen be made an exception to this equitable and universal rule? Are his earnest and thoughtful lessons from the pulpit—his tender attentions to the sick and the dying—his wisdom in winning souls, and his vigilance in watching for them as one who must give account—his affectionate interest in the young, his ready counsels, his constant prayers, and his godly example,—less valuable to Christian families and Christian men, than the skill of the physician, the sagacity of the lawyer, or the ingenuity of the mechanic? Are they less profitable, even in a pecuniary sense? On the contrary, how much of the individual comfort and respectability of our citizens, of the wealth and enterprise of our merchants and manufacturers, is to be traced to the integrity, self-denial, and industry, which received their spur and stimulus from the lessons of that *godliness which is profitable unto all things—having promise of the life that now is, and of that which is to come!*”

Ministers are expected to maintain a respectable status in society. They are enjoined by their Divine commissions to be “given to hospitality.” They are naturally desirous to bestow upon their families the patrimony of a good education. If they would enrich the services of the pulpit with “things new and old,” selected from the sacred treasury, they must “give themselves to reading.” They have their theological stores to replenish; and their innocent literary tastes to gratify. The minister's cabinet of jewels is his book-case. To stint him in books is to deprive him of his intellectual resources, and “freeze the genial current of the soul.” And parsimonious congregations will be the first to learn the truth of the remark, that empty book-shelves make meagre sermons. In a word, the spiritual prosperity of the Church, present and future, depends, under the blessing of her great Head, on her ministers being supported upon a scale adequate to their social position. Nothing, manifestly, can be more adverse to the efficient discharge of ministerial duty than the constant intrusion of depressing and embarrassing worldly cares. And it will be well for the members of all our Churches seriously to consider, what prospects there are of a learned, accomplished, and devout ministry in our land, when every description of labour is commanding an ample recompense save that of the pulpit.

We would, therefore, affectionately remind you that the degree of responsibility under any obligation is in proportion to the ability to discharge it. “Unto whom much is given, of him shall much be required,” and the apostle saith, “it is accepted according to that a man hath, and not according to that he hath not.” At the present time, there is unparalleled prosperity both as regards the agricultural productions and commerce of our country—let it then be deeply pondered by every professing Christian, that there is at present, a *Scriptural demand for an unparalleled increase in his contributions to Christian objects.*

The Committee cannot conclude without expressing the belief that the indifference to this important subject on the part of some congregations, is partly attributable to the reluctance and neglect of their Teachers to “expound faithfully and frequently the law of Christ's Kingdom in relation to this obvious and explicit duty, explaining the Scriptural method of obeying it and the Scriptural motives to obedience.” But we add that in addition to this, organization, system and regularity and harmony of action are re-

quired in order to success. Before this can be attained, however, it must be seen and felt by every Christian, that the end in view is worth the thought and the action needed. We commend the whole subject to your serious and prayerful consideration. The Christian is encouraged in the Divine Word to "sow bountifully," by the promise that he shall "reap also bountifully." He is assured that "God loveth a cheerful giver," and in conformity with this intimation, the ministers of Christ are commissioned to "charge those that are rich in this world that they be ready to distribute, willing to communicate." "To do good and to communicate, forget not," is the common rule for high and low. Let Christians of every denomination try their liberality by this test, and then ask their conscience if it is "with such sacrifices that God is well pleased!"

In name of the Committee,

JAMES SHAW, *Coureur*.

#### GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN IRELAND.

The annual meeting of this Court took place at Belfast on the 4th inst. Dr. Molyneux, of Larne, the retiring Moderator, preached a sermon from Deut. vi. 4. The Rev. David Hamilton, of Belfast, was elected Moderator. We shall briefly notice the leading subjects in the order in which they were taken up by the Assembly.

**National Education Question.**—This subject occupied the attention of the Assembly, in connection with rumours of certain contemplated changes in the administration of the scheme. It was understood that paid commissioners were to be proposed, in place of the present, and the Assembly resolved to use every effort to have one or more of the commissioners to represent the Presbyterian body. Several members of the Assembly spoke strongly against another rumoured change, viz., giving grants to separate religious denominations. Dr. Brown and others spoke strongly in favour of the present plan.

**Correspondence with Foreign Churches.**—The Committee on this subject reported that they had held friendly correspondence with various foreign Churches in America and the Continent. A sum of £700 had been bequeathed, by a member of the Church, in support of Evangelical Protestantism on the continent. The report dwelt much on the present state of the Waldensian Church, and Mr. Bleckly, Dr. Kirkpatrick, and Dr. Houston, who spoke, directed their remarks chiefly to that most interesting community. It was strongly urged that a representative should be sent over to communicate their friendly and Christian regards to that Church.

**State of Religion.**—A full and interesting report on this subject was given in. It set forth that—

"The reports transmitted by the Synods to the Committee state that the way of salvation to perishing sinners is clearly taught from all our pulpits; that there does not appear amongst us any defection from the truth of the gospel; that the holy Scriptures are abundantly supplied to our people; that attendance on the public ordinances of religion is rather increasing; that Sabbath-school instruction is systematically and vigorously pursued over the whole church; that Congregational Sabbath-school libraries have been very generally established; and that, by means of popular lectures and addresses, delivered by our ministers, or occasionally by the private members of our church, scriptural subjects have been elucidated, and the bearings of the Word of God on many of our important se-

cular and social interests have been illustrated to large and attentive audiences. The minds of our people seem to be awake; a spirit of intelligent inquiry is abroad; and there appears to be a prevailing disposition to estimate opinions and practices, not by their antiquity, nor by the amount of human authority that supports them, but by their agreement or disagreement with the infallible standard of divine truth. The tone of popular sentiment on many of our great public questions is evidently improving; a deeper interest is evinced, from year to year, in all that concerns both the temporal and spiritual well-being of our fellow-men; a considerable number of our students, at the close of every collegiate session, offer themselves to be employed in the service of the Home Mission; and whilst unusual efforts are made by our own, as well as by every other section of the Protestant Church, for the evangelization of our native land, there is also manifested a growing desire to diffuse the knowledge of God to the ends of the earth."

In regard to saving results, the report stated that—

"On this subject our ministers report sparingly and cautiously. They often express themselves disappointed, and not a little discouraged, that their labours seem so ineffective in accomplishing the great end of the gospel ministry; they complain that they do not discern in the members of the Church that fervour of spirit, that desire and delight in devotional exercises, that converse and communion on spiritual subjects, that consistency of conduct and character, that zeal for the conversion of souls, which the Word of God, and the history of the Church in its best days, and of our own Presbyterian forefathers in this land warrant us to expect. They are not satisfied with the present state of things in the Church, and they long for the outpouring of the Spirit of God.

"Still, however, in the midst of many anxieties and perplexities, our ministers are sustained and comforted by observing, from time to time, among their flocks, some unquestionable tokens of the presence and power of divine grace."

The report further dwelt on the encouraging results of open-air preaching in various places; and in regard to hindrances to vital religion, after enlarging on Sabbath desecration, want of family religion, and intemperance, it added:

"The grand obstacle to the progress of vital religion in our own, as in all other sections of the Protestant Church, in the present day, is a besetting worldliness. Notwithstanding all the appliances and facilities provided by modern art and science for the despatch of business, men seem to have little time to look into the condition and prospects of their own souls, and still less to investigate and provide for the spiritual wants of others. Every one is running the full career of worldly business, or pleasure, or ambition; and, amidst the engrossing urgencies of time, is in danger of forgetting or neglecting the incomparably higher interests of eternity.

"One alarming form in which the power of the world appears in these times is, in diminishing our supplies of candidates for the office of the holy ministry."

The report concluded with the expression of earnest aspirations for a revival, and the outpouring of the Spirit of God.

**Sabbath Observance.**—The report mentioned some gratifying changes that had occurred on canals and railways in the better observance of the Sabbath, and referred to various measures that ought to be zealously advocated and encouraged.

**Home Mission.**—Dr. Edgar read the report of this Scheme. It entered into full details regarding both branches of the Scheme, the extension of divine ordinances to Presbyterians, and the conversion of Romanists. Both branches are in a prosperous state—particularly the latter. There are twenty-five missionary stations in dif-

ferent parts of Ireland. The report adverted very specially to the Birm Mission, and to the devoted labours there of the late distinguished Dr. Christie. The missions in Connaught occupied the largest share of the report. We subjoin one or two brief extracts—

"The Presbyterian mission-field, extending over 400 square miles of four counties in Connaught, where the Roman Catholic and Protestant population are as twenty to one, is occupied by eighteen ministers, officiating in thirty-two preaching stations, nine Scripture-readers, and thirty-five teachers; the average attendance on public worship being 1300, of whom 350 are Romanists; 1440 being in attendance on the schools, 870 of whom are Romanists, and the whole number who, in a few years, have passed through these schools being not less than 4480. What a change has been effected in Connaught since our missionaries commenced their labours! In the last two or three years, what an unexampled change! The old landlords displaced by others and hundreds of thousands of acres in new and better hands; the old hut, without window or chimney, gone, and its pauper tenant dead or hunted away; the old wages of sixpence a-day displaced by double the sum; the idleness that used to hurrow in ashes, or dance at the pattern, or play ball at the illicit shebeen, banished in disgrace by the spade, the needle, and the loom. But the great change on Connaught is not seen in its new landlords or newly-imported settlers, in its myriads of black cattle and sheep, or its enormous cultivated farms. The great reformation, the invaluable change, is in the habits and morals of the people, and in changing the habits and morals of the people God has graciously permitted our missionaries to take a large and prosperous share. They see, with delight, day by day, industry, and cleanliness, and sobriety, and peace, and order; increasing among those around them; the Sabbath is sanctified, the house of God frequented, the household hearth made a sanctuary of God, and, amidst increasing light, and inquiry, and liberty, a goodly number have seen the errors, and deserted the altars, of the Church of Rome."

The following is the concluding sentence of the report:—

"Ireland is thus the battle field against Popery for Britain, and America, and all the world. Ireland has been too long more Roman than Rome. Romanism dying in the Pontine marshes—Romanism, stupid and torpid in Spain, is alive and active in Ireland, and very full of ill. Its evil influences are on every wind; its Maynooth priests are travelling pests on the road. If Great Britain and America would not be invaded by pestilence in the shape of Irish Popery, by every thing foul and destructive in the shape of Irish slaves of Rome, then, in Ireland, let them help the work of reformation. The stream is poisoned at the fountain-head. Let us go to it, like Elisha to the wells of Jericho, and, casting in the salt of truth, cry, in the name of the Lord God of Elijah—"Let there be no more death or barren land."

**Colonial Mission.**—The report of this Committee gave details of the labours of the various ministers and others who occupy spheres of labour in the colonies, chiefly North America and Australia. A considerable number have already been sent out, but the destitution is still very great, and very urgent appeals are made for additional labourers.

**Foreign Mission.**—The following tabular statement shows the state of the work at the different stations in India:—

#### RAJPOTE.

One Missionary—The Rev. A. D. Glasgow.  
One Native Assistant—Keshawar.  
A daily vernacular service at the mission-house.  
Two vernacular services on the Sabbath.  
One English service on the Sabbath.  
A weekly prayer-meeting.

Two vernacular schools for boys.  
One vernacular school for girls.  
One English school.  
Average number of scholars, 150

0000.

One Missionary—The Rev James Wallace.  
Two vernacular services on the Sabbath.  
An English service on the Sabbath  
A weekly prayer-meeting  
Two vernacular schools for boys.  
Average number of scholars, 200.

SURAT.

One Missionary—The Rev James M'Kee  
One Native Assistant—Abdul Rahman.  
A daily vernacular service at the mission-house  
A prayer-meeting every Wednesday evening—vernacular.

Missionary prayer-meeting first Monday of every month  
Three vernacular services on the Sabbath  
An English prayer-meeting every Thursday evening.

Average attendance of young and old on Sabbath, 230.  
Average number of scholars, 200

FORBUNDER.

One Native labourer—Abdul Salam.

In regard to the progress of the work of grace in the mission, the following passage is given:—  
"As to the more immediate design of this mission—the gathering of souls—let the following from a letter just received be taken as a specimen:—'The inquirer of whom I wrote is proving more and more hopeful. He is a very intelligent man, and seems never to lose an idea conveyed in connection with Scripture-reading. Dhanj and the Mun-hi are much pleased with him. A Dhed teacher and several boys have been in training for baptism for some time. We purpose, please the Lord, to admit them next Lord's-day (by baptism), and we think it right to admit the Mussulman convert at the same time; so, in all, we expect four to be added to the Church. Oh! may the Lord add them to his own invisible Church!' These baptisms are thus referred to in the communication which has been received from Mr. James Glasgow:—'I am able to refer to good tidings from Dr. Wilson and the brethren at Rajkote and Surat. Some baptisms have taken place. I acknowledge, with thankfulness to God, the sign of good that these tidings should have been the first to reach me when I landed again in this country.'"

The Assembly was addressed on this mission by the Rev. Mr. Macnaughton and others, and also by the Rev. Mr. Montgomery, one of the missionaries at present in this country.

**Church and Manse Building Fund.**—The eminent success of this Fund is a most gratifying proof of the liberal spirit prevailing in the Church. In August last, it was proposed to raise a fund of £25,000, to be paid in five yearly instalments of £5000 each; and the committee had the pleasure of reporting that the sum subscribed was already nearly £30,000, and that 156 congregations had not yet given in their returns.—The report concluded:—

"Finally, the Committee trust that the success which has attended this movement will be an encouragement to the Assembly to attempt far greater things than they have hitherto done; and they doubt not that, ere long, this, which has been regarded as the greatest effort of the Church, will be very small beside those yet to be made. Generosity has been raised above its ordinary standard. Let it never be brought down. Let the Scripture precept be the rule by which all the members of the church will be guided, 'Every one of you lay by him in store as God hath prospered him,' for the work of God, and it will be known that 'there is that scattered and yet increaseth,' while 'there is that withholdeth more

than is meet, and it withholdeth poverty;' and that 'the liberal soul shall be made full, and he who watereth others shall be watered also himself.'"

**Jewish Missions.**—The report of this Committee contained details of the work at Hamburg, Bonn, and Damascus, the stations occupied by the Committee. We regret that our limits prevent us going into details.

**Popery.**—Mr. Macnaughton read a report on the subject of Popery, recommending the appointment of a Committee, with special instructions to watch over the subject, and take various practical steps. Dr. Dill of Edinburgh addressed the Assembly at another district at great length on the same subject.

**Deputations from other Churches.**—Deputations from the Free Church of Scotland, and the English Presbyterian Church, attended the Assembly, and delivered addresses.

A considerable portion of the time of the Assembly was occupied with a discussion regarding the admission of the Presbytery of Münster into the Church. A technical difficulty prevented the brethren forming this Presbytery from subscribing the Confession of Faith, though they were able to declare their assent to it. It was ultimately agreed, by a majority of 116 to 65, to receive them.

The Assembly concluded its sittings on the 12th instant.—*News of the Churches.*

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

TO CORRESPONDENTS.

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

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

Several communications came too late.

## The Record.

TORONTO, SEPTEMBER, 1851.

### THE SUPPORT OF OUR THEOLOGICAL INSTITUTE

It will be remembered that the Synod at its late meeting in Toronto, unanimously adopted a resolution to sustain our College without calling for any continued aid from the Free Church. The Synod felt justified, or rather called upon to adopt this course, from a consideration of our own increased and increasing resources, as well as from a regard to the funds of the Colonial Committee, on which so many claims more urgent than our own are continually pressing. To a communication conveying the thanks of the Church in Canada for the liberal grant now enjoyed for a number of years, and making known the purpose of the Synod to dispense with this grant in future, an encouraging reply has been received from the Convener of the Colonial Committee, together with an extract minute of the Colonial Committee in the following terms:—

At Edinburgh, the 18th day of July, eighteen hundred and fifty-four years—which day the Colonial Committee of the Free Church of Scotland being met and duly constituted.

*Inter alia.*

A letter was read from the Rev William Reid, Clerk to the Synod of the Presbyterian Church of Canada, conveying the thanks of the Synod for the aid heretofore given to Knox's College, intimating that they would not require the continuance of the annual grant from this Committee, although, as they intended erecting suitable College Buildings, they might require assistance from this country before they were completed, and requesting the Committee to continue the annual allowance for Gaelic Bursaries. The Committee agree to record the gratification with which they have received this information, request the Convener to answer the letter, to congratulate the Synod on the efforts of the Canadian Church to be self-sustaining, and on the flourishing state which their College Fund has reached, to intimate the willingness of the Committee to continue the Gaelic Bursary grant, and to assure the Synod that the Committee will be ready to promote and recommend any application to the Church in this country for aid in accomplishing so desirable an object as the erection of a suitable College.

Extracted from the Records of the Colonial Committee of the Free Church of Scotland, by

ROBERT YOUNG,  
Clerk to Col Com.

We feel warranted in cherishing the confident belief that the reliance of the Synod, under God, on the Christian liberality of our people will be found to be amply justified. When the time comes for the annual effort (and it will soon be the time) we trust that no blanks will be found, but that every congregation will do its duty to the College, an institution essential to the progress of the Church in our rapidly advancing country. Last year witnessed some noble examples of liberality in the support of this institution. We had contributions of £100 and upwards from Quebec, Hamilton, and Galt, and £10 from perhaps the smallest congregation in the church. We allude to St. Therese de Beauville. Let a like spirit pervade our congregations generally, and we need entertain no fear for the efficient support of our college.

### THE FOREIGN FIELD.

Our readers are of course aware that at the recent meeting of Synod, a Committee on Foreign Missions was appointed, whose duty is to look out for one or two labourers, who may be willing and qualified to go abroad and take part with those devoted men who are seeking, in dependence on the blessing and help of the Lord, to evangelize the heathen world. This we regard as a most important step, and one likely not only to be attended with happy and beneficial results in regard to the instruction of the ignorant, and the conversion of those who are living without God and without Christ, but also to tell most favorably on our own spiritual prosperity, by awakening a deeper interest in the prosperity of the Redeemer's kingdom, by calling forth the fervent prayers of our people, by fostering a spirit of liberality and self-denial, and thus proving the truth of the declaration of God's word, that those who water others shall be watered themselves. For some years we have given an annual collection in aid of the Jewish and Foreign Missions of the Free Church. This collection was

intended not merely to be a token of our interest in the work of Christ in the Foreign field, but at the same time to be an expression of our gratitude and attachment to the Free Church of Scotland. If, through the goodness of the Great Head of the Church, we are enabled to send forth labourers of our own, our contributions will be required for their support. But we are most happy to state that the Foreign Mission Committee of the Free Church, so far from manifesting any reluctance to see us taking a position of our own in the missionary field, are ready to congratulate us and to encourage us in the work. The Rev. Dr. Tweedie, Convener of the Foreign Missions Committee of the Free Church, in writing to the Convener of our own Committee on Foreign Missions, thus expresses the mind of his brethren and of himself, "I am instructed by the Foreign Missions Committee to express to you and through you, if you think fit, to the Synod of the Presbyterian Church of Canada, the great pleasure which it gives us to hear of the purpose of that church to enter on the missionary field in India. We rejoice in your movement for many reasons. The interests of spiritual religion among yourselves,—the well-being of the Redeemer's heritage,—the heathen,—and other high ends, are likely to be promoted by your enterprise; and our prayer is that He with whom is the residue of the Spirit, may abundantly bless your work of faith—to His own great glory, and your spiritual good." Dr. Tweedie also gives it as his opinion that we should look forward to independent action, as soon as circumstances will admit. "Inter-course, advice, brotherly kindness in all possible forms, would," he says, "not be wanting; but both with a view to influence at home and free action among the heathen, your own mission should be formed, one in spirit with all others, but distinct in sphere." Dr. Duff's opinion and advice have not yet been received, his physicians having forbidden him for a time even to write; but we are perfectly assured that his sentiments would correspond with those of Dr. Tweedie and the Committee in Scotland. Thus far we have reason to thank God and take courage. The undertaking is, no doubt, a great and responsible one, and every step that we take must be earnestly and prayerfully considered. But we trust that God will direct us and bless us, and countenance our efforts to be instrumental in gathering into the Redeemer's fold some of the precious souls that are now ready to perish for lack of knowledge.

#### THE EASTERN WAR.

Comparative inaction has hitherto characterised the belligerent parties, and no decided engagement has yet taken place. We are not, however, to suppose that the immense preparations have been useless, or that no real good has been accomplished. We observe from the tone of some of the English papers, that there is a feeling of impatience and disappointment among some of the people, as if nothing were being done, and no progress being made. We believe, however, that much is being accomplished. Not

merely has the progress of the Russians been checked, but, by the firmness and earnest determination of England and France, Austria and Prussia have been led to assume a decided position and to associate themselves with the Allies. For sometime the action of these two powers appeared to be doubtful, but there is now reason to believe that they will heartily co-operate with Britain and France. But we believe something more has been done by the presence in Turkey of the Anglo-French army. It is scarcely possible for the Turks, who have been so long stationary in every thing, to be associated with the Westerns, without being led to see their own inferiority in all the arts and sciences. If once they are led to recognize the superiority of others, their attachment to their own customs, and their faith in their own maxims and principles will gradually give way; their prejudices will be broken down; and not merely improvement in the arts and sciences, but a favourable disposition to christianity may be the result. We believe that one end, which God may purpose by the present war, may be the setting aside of Islamism and the introduction of Christianity in its room. And it may be, that even at present, although there be not the din of battle, and garments rolled in blood, *God's work* may be going on quietly and silently, old and deep-rooted prejudices may be in process of being removed, and thus the way be prepared for the more extensive reception of christianity by the Turks. We look for much from this war besides the humbling of the power of Russia, and the checking of herself aggrandizing career. We believe God will make it subserve His own great purposes in the establishment of His Son's kingdom, that kingdom which is "righteousness, and peace, and joy of the Holy Ghost." The British now in Turkey may even be made of use for recommending christianity to those who have been heretofore prejudiced against it. In this view it is interesting to know that in that army there are not a few men of prayer,—men of God who are earnestly seeking the advancement of the Redeemer's kingdom. At the annual meeting of the Church Missionary Society, the Rev. Canon Stowell made the following statement: "I am privileged to tell you the blessed fact that there are 305 military officers in our Eastern expedition, and 310 naval officers, who are bound together in solemn concert and communion, that they will remember each other in prayer; that they will pray for each other on the eve of battle, and, if possible, in the very raging of the battle; that they will lift up their hearts in peace and love to God." We feel assured that such men must exert a most powerful influence wherever they go. The following extract from the letter of a non-commissioned officer to a christian gentleman in Scotland, will show that there are soldiers who are going to Turkey with higher and more worthy views and sentiments than they sometimes get credit for. He says: "how harshly they judge us who imagine that we are all careless hardened men, who wish for nothing but blood, rapine, and gain. I can assure you it is not so. Many there are among us who look

at this struggle in a far different light. It cannot be permitted unless God sanction it, and we as a nation, from the great amount of civil and religious liberty which we enjoy under God's blessing, seem to be called upon to make sacrifices in this cause. In my humble opinion, this will be the wedge which will open up Turkey to the blessings of christianity. It is to be hoped that the God of battles will bless our arms with victory, and that whatever danger and trials await us, we may be enabled to feel that we have done our duty in defence of the weak against the strong, and that the nation may require guarantees from Turkey for proper religious toleration to christians. Then our purpose is gained, and another nation of the earth has the blessed light of the gospel preached to it."

We have cause of gratitude that while the British Empire is engaged in a mighty struggle with one of the most powerful nations of the earth, the calamities and dangers and trials of war are at a distance from us. We sit under our vine and under our fig tree with none to make us afraid. Let us not be careless and unconcerned onlookers. The struggle in the East is merely a skirmish in the great battle-field—an engagement in that contest which is going on between God and his enemies. In this mighty spiritual conflict we have all a part to act. We dare not, we cannot be neutral. Let us in our closets hold up the hands of those who are in the high places of the field. Let us earnestly pray that the present struggle may end in winning another province for Christ, and bringing another nation to the enjoyment of the great and precious blessings of the Gospel.

#### THE QUARTERLY COLLECTIONS.

It was pleasing to notice the improvement brought out in the financial statements for the past year in regard to the quarterly collections. In some Presbyteries, there was not one defaulting congregation. We trust the improvement will still continue, and that the result next year will be still more satisfactory. Comparatively few collections for the French Canadian Missionary Society have yet been received. We trust, however, that every minister will afford his people an opportunity of contributing for this important object. Presbyteries will bear in mind that it is their duty to deal with congregations neglecting to give attention to these collections appointed by the Synod, and that at the first meeting after any of these collections, an account should be required of the diligence of each minister in carrying out the requirements of the Synod.

#### THE RECORD.

Next number will be the last of the present volume. According to the resolution of Synod, the *Record* will be continued on its present footing, and published monthly as usual. Every effort will be used to make it interesting and useful, as a vehicle of Ecclesiastical, Missionary, and General Religious Information. We earnestly urge subscribers in arrears, to remit for the

present and former volumes, as soon as possible, and would suggest to congregations to make arrangements for collecting and remitting the subscriptions with regularity. We again state that, if all the subscribers were to pay regularly, the *Record* would not only be self-sustaining, but be a source of profit to the general schemes of the Church. The terms for the eleventh volume will be stated in the next number.

**INCREASE OF MINISTERS' STIPENDS.**—We rejoice to hear that several congregations in the Presbytery of Cobourg, including South Cavan and Milbrook, Baltimore and Colde Springs, and Darlington, have already taken steps for increasing the stipends of their ministers. The congregation of Grafton, in the same Presbytery, have built a manse for the minister. We trust that, throughout all the Presbyteries, immediate steps will be taken with reference to this matter. It is absolutely necessary that a vigorous effort be made by every congregation. We direct attention to the address of the Committee on this subject which appears in another column.

#### GALLS, &c.

The Congregation at Brantford have joined in a harmonious call to the Rev. John Alexander of Niagara.

The Rev. D. McRuar, of Paris and Blenheim, has received a call from the congregation at Ayr.

The Rev. Mr. Tait has received a call from the congregation at Picton.

The Congregation of Cooke's Church, Toronto, have united in a cordial and unanimous call to the Rev. Mr. Gregg of Belleville.

**INDUCTION OF THE REV. JOHN M'TAVISH.**—The induction of Mr. M'Tavish took place on the 27th July, the Rev. W. Meldrum and the Rev. J. Gray conducting the services. Mr. M'Tavish enters on his labours with the prospect, through the blessing of the Head of the Church, of abundant success in the large field around him.

#### KNOX'S COLLEGE BUILDING COMMITTEE.

The Committee on College Buildings met on Wednesday 23rd ult. Eight members were in attendance, viz: John McMurrich, Esq., Convener; Dr. Willis; Rev. Mr. Reid; John Shaw, Esq.; S. Spreull, Esq.; A. D. Ferrier, Esq.; Jas. Paterson, Esq., and Jas. Shaw, Esq. Letters were read from various members of the Committee necessarily detained, and who generally wrote in favor of going on to take subscriptions. The Committee having deliberated on the whole matter, were of opinion that a final decision on the property question was so important, previous to going forth for subscriptions, as to make it expedient to request of the Moderator to convene a special meeting of Synod, if he shall so approve at the usual time of the commission meeting; the committee being on the one hand desirous to lose as little time as possible in giving effect to the desire so generally expressed to take steps towards providing the College with permanent accommodation, and on the other hand, being

convinced that the attempt to collect funds while the question as to the property deed was unsettled would result unsatisfactorily.

The Members of the Committee present were unanimously of opinion that the property should not be held by the Ecclesiastical Courts, but in trust for the Church at large. The committee added to their number the Rev. Thomas Lowry, and James Shaw, Esq.

**DR. KALLEY AND THE PORTUGUESE REFUGEES IN ILLINOIS.**—Dr. Kalley, whose name, and character, and efforts in behalf of the Portuguese in Madeira, are well known was lately in Toronto, and met a few friends in Knox's Church, to whom he gave much interesting and valuable information in regard to the work which he was instrumental in accomplishing in the Island of Madeira, and in regard to the present condition of the Refugees whom he has been visiting.—About nine hundred Refugees from Madeira are now happily settled near Springfield and Jacksonville in Illinois. In a worldly point of view they are likely to succeed, being sober, upright, and industrious. They have now liberty of conscience, and have a Pastor to watch over them, and feed them with the sincere milk of the word. They are, however, surrounded by many dangers and temptations, to which their simplicity of mind renders them peculiarly exposed. Let them have a place in the prayers of the people of Christ.

Some converts still continue in various localities in Madeira. These will prove we trust, as a leaven to leaven in God's own time the whole mass.

Dr. and Mrs. Kalley are on their way to Scotland, whence they proceed to Beyrout, where there is a great field of usefulness for a man of Dr. Kalley's professional skill and christian devotedness.

**PREACHERS FROM SCOTLAND.**—We are glad to state that, from letters received from the Rev. John Bonar, convener of the Colonial Committee of the Free Church, there is reason to hope that several ministers and preachers may be ere long expected.

**ADDRESS TO HER MAJESTY.**—A communication has been received by the Synod Clerk, stating that the Honourable the Secretary of state for the Colonies, had presented to the Queen the loyal and dutiful address of the Synod of the Presbyterian Church of Canada, and that Her Majesty had been pleased to receive the same very graciously.

**THE PRESBYTERIAN CHURCH IN NEW BRUNSWICK.**—“The Presbytery of New Brunswick adhering to the Westminster Standards,” resolved itself into a Synod under the name of “the Synod of the Presbyterian Church of New Brunswick.” The Synod embraces three Presbyteries viz, the Presbytery of St. John; the Presbytery of St. Stephens; and the Presbytery of Miramichi. After constituting itself into a Synod, the Court had various matters before it connected with the progress of the Presbyterian

Church in the Province, and appointed the next meeting of Synod to take place at St. John, on the third Sabbath of June, next year. The Education of Candidates for the ministry, and the management of the College at Halifax, were some of the most important matters before the Court.

#### PROGRESS OF THE CHURCH AT RED RIVER.

A letter from Alexander Ross, Esq., of date July 10th, gives the following account of the progress of the Church in that interesting colony:

“Our church was finished a few days ago, and is a neat and commodious building, comfortably seated for 510 persons. It has cost us £1050, sterling, with some gratuitous labors. What is no less pleasing is the fact, that the day it was finished, it was not in debt one shilling. But the manse is not yet exactly what we could wish it, but it soon will, and then our devoted and beloved minister will be quite comfortable, and, I trust, happy in the midst of a happy people; and good reason have we after all to rejoice, and praise God for what we now enjoy. After the strenuous efforts we have made, are all our available means exhausted, or are we poor, very poor, compared with what we were before we began? No; for in proportion as our zeal increased, Providence blessed the work of our hands, so that now when the struggle is over, we look to our homes, our children's clothes, our barns, our fields, and our flocks, and we can scarcely perceive that any thing has diminished. Surely a blessing has greatly aided all our efforts far beyond our most sanguine expectations: so that you must not be surprised, if you find us soon applying to the good people of Canada for an additional minister. Sir George Simpson, on his arrival this year, visited Mr. Black, examined our church, and approved of every thing he saw.”

**EXPOSITIONS OF SCRIPTURE AND MISCELLANEOUS DISCOURSES BY THE REV. G. P. YOUNG, ONE OF THE PROFESSORS OF DIVINITY IN KNOX'S COLLEGE.**—This work, published by Messrs. Johnston and Hunter, of Edinburgh, may, in the course of a few days, be obtained from Mr. McLellan, Hamilton. Price 6s. 3d. An early application is necessary. We shall notice this work more fully in our next.

**CENSUS OF THE CANADAS, 1851-2, VOL. I.**—We have received a copy of this volume. It must have cost very great labour to prepare such a work. No doubt much valuable information is embodied in it, but it is exceedingly incorrect so far as the religious census is concerned. For example the whole county of Waterloo is put down as containing no Free Churchmen. In like manner the city of Hamilton is represented as having no members of the Free Church. These are mere samples of inaccuracies which abound. We trust some means may be devised for avoiding such glaring errors when the census is next taken.

#### ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

**SUSTENTATION FUND OF THE FREE CHURCH.**—A meeting of the Elders of the Free Church was lately held for the purpose of considering the position of the Sustentation Fund, and devising means of raising the stipend of every minister to at least £150.



**OPEN-AIR PREACHING IN SCOTLAND.**—Arrangements have been made in several Presbyteries of the Free Church, for carrying out the desires of the General Assembly, in regard to open-air preaching. A sermon was to be preached each evening in the Green during the Glasgow-Fair holidays.

**RELIGIOUS INTOLERANCE IN SWEDEN.**—The number of convictions on religious grounds in Sweden, within a short time, has amounted to 261, and the fines imposed to about £461.—Several of these who have been subjected to these penalties, are suffering great hardships. Evangelical christianity is, however, still advancing.

**DIPLOMATIC RELATIONS WITH ROME.**—A rumour is in circulation that Lord Normanby is to succeed Sir H. Bulwer, as English minister for Tuscany, and that eventually he will be accredited as the British Representative at Rome.

**DECLINE OF MAHOMETAN PREJUDICE AT CONSTANTINOPLE.**—At a recent meeting of the Western Asia Missions-And Society, the Earl of Shaftesbury stated, that within a short time there was a remarkable abatement of prejudice against christians on the part of the Mahometans. It is said that the Sultan gave a sum of money for the repair of the Protestant Cemetery, and that he had signified his intention to give a large space of ground for the erection of a Protestant Church in Constantinople.

**THE EASTERN WAR.**—An additional appropriation of £3,000,000 has been made by Parliament for the purpose of carrying on the war.

**REVOLUTION IN SPAIN.**—A fresh revolution has just taken place in Spain. The wretched system of government, and the shameless licentiousness and profligacy of the Court, have produced a deep and growing feeling of discontent. It appears not to be the intention of England or France to interfere in these dissensions.

**BURNING OF GREYTOWN.**—An apparently wanton act of cruelty, has recently been committed by a Captain Collins, of the U. S. Navy, in the destruction of Greytown, a defenceless and unresisting village in the Moquito Territory. Certain charges were alleged against the inhabitants, but the punishment inflicted was altogether out of proportion to the faults, even if true.

**RECIPROcity BETWEEN THE BRITISH PROVINCES AND UNITED STATES.**—There is the prospect of reciprocity, which has so long been sought, being at length established between the British Provinces and the United States. This, it is believed, will not only tend to promote the temporal prosperity of the country, but be an additional guarantee for peace and friendly feeling between us and our neighbours.

**MEETING OF THE PROVINCIAL LEGISLATURE.**—The Provincial Parliament will assemble at Quebec, on the 5th current. The meeting will be an important one. Questions of great moment have to be considered and disposed of, the chief of these being that of the Clergy Reserves. It is believed that the recent elections have demonstrated that the great majority of the people are in favour of the secularization of the Reserves.

**PRAYER IN CONNEXION WITH THE CHOLERA.**—We rejoice to observe, that in several places there have been observed days for humiliation and prayer with reference to the visitation of Cholera. At Hamilton, Dundas and other places, such days were appointed, and were well observed. In Brockville also, there was a thanksgiving day for merciful exemption from the scourge. It is pleasing to see such recognitions of the hand of God in the recent visitation.

**MALTA.**—The Rev. George Wisely who was lately appointed to the Free Church Congregation at Malta, was ordained at Leghorn by the Presbytery of the bounds, consisting of Dr. Stewart of Leghorn, Mr. Hanna of Florence Mr. McKay of Genoa, and Mr. Samuel Rae elder. Mr. Wisely proceeded, a few days thereafter, to the interesting field of labour to which he has been appointed.

**DEATH OF A MISSIONARY.**—Intelligence has recently been received of the death of Mr. Cerf of Breslau, a devoted labourer in the Jewish Mission Field. He was highly esteemed by all who knew him, and wherever he laboured had seals of his faithfulness both amongst Jews and christians.

**A MAINE LAW FOR SCOTLAND.**—A Maine Law Petition has been signed by upwards of seven thousand of the citizens of Glasgow.

**ANTI-SLAVERY CONFERENCE.**—An Anti-slavery conference was lately held at Manchester, when slavery resolutions were adopted for the immediate and total abolition of slavery. Mr. George Thompson was a prominent speaker.

**DEATH OF REV. JOS. THORBURN.**—The Free Church of Scotland has suffered a severe loss in the death of the Rev. Joseph Thorburn of Inverness. We have given a short account of this faithful minister in another column.

#### NOTICES OF RECENT PUBLICATIONS.

**HISTORY OF THE PROTESTANT CHURCH IN HUNGARY,** from the beginning of the Reformation to 1830— with special reference to Transylvania. Translated by the Rev. J. Craig, D. D., Hamburg, with an introduction by J. H. Merle D'Aubigne, D. D., Boston: Phillips, Sampson & Co. New York: J. C. Derby.

Hungary is a noble country, and the associations connected with it are full of interest. General readers, however, are not so well acquainted as they should be with the history either of Hungary itself, or of its church. We are peculiarly glad to see the volume before us, believing it to be well fitted to awaken growing interest in the History of Hungary, and in the past trials and present position of the Protestant Church there, and to impart a large amount of important information not easily to be obtained elsewhere. The documents from which this volume has been compiled were, at first, put into the hands of the celebrated D'Aubigne, with the view of his writing a History of the Reformation in Hungary. This eminent historian having been obliged to decline the task, it was subsequently undertaken by another, who has done his part most creditably. It has a recommendatory introduction from the pen of D'Aubigne. It is altogether a most useful

and interesting volume, and we earnestly recommend it to the attention of our readers.

**THE WOOD-CUTTER OF LEBANON, AND THE EXILES OF LUCCERNA.** By the Author of "The Morning and Night Watches."

**CHARLES ROUSSEL, OR INDUSTRY AND HONESTY.** By the Rev. T. P. Havefield, D. D., Rector of Goddington, Oxfordshire.

**MABEL GRANT.** By R. H. Ballantyne. New York: R. Carter and Brother. Sold by D. McLellan, Hamilton.

The three publications named above are republished by Carter & Brothers of New York, and form part of the interesting and useful works issued by these spirited and benevolent publishers. They will be appreciated by our young friends, who, we are assured, will derive from their perusal both entertainment and profit.

**LEILA ADA, THE JEWISH CONVERT,** an authentic memoir. By Osborn W. T. Hoighway. Philadelphia: Presbyterian Board of Publication, 265 Chesnut street.

This is one of the most interesting and delightful memoirs that we have seen for a long time. Leila Ada, the subject of it, was brought up in the Jewish faith, but was led to see the truth of the Gospel, and to embrace Jesus as her all in all. Her character appears to have been exceedingly amiable, and the various christian graces were rapidly matured and admirably blended in her. Her earnestness of soul, her attachment to the truth, her meekness in submitting to trials, her reverence for her father, united with most hearty and fervent anxiety for his spiritual good, all combine in showing the power of divine grace in this youthful convert. This memoir will, we trust, be extensively read.

**WITNESSES FOR CHRIST; OR THE POET, THE HERO, THE STATESMAN, AND THE PHILOSOPHER.**

J. H. AND HIS NURSE, AND THE CHILD'S PRAYER. Philadelphia: Presbyterian Board of Publication, 265 Chesnut street.

The first of the above named little volumes contains brief notices adapted to the young, of Cowper, James and Robert Haldane, Wilberforce, and Chalmers. The second contains an account of a child who was brought under the influence of divine grace through the instrumentality of his nurse. They are both calculated to subserve a most important end in instructing the minds, and influencing the characters of the young. With this view we cordially recommend them.

**HOME EVANGELIZATION:** A view of the wants and prospects of our country, based on the facts and relations of Colportage. By one of the Secretaries of the American Tract Society, Published by the American Tract Society, 150 Nassau street, New York.

We have read this little work with deep interest, and would earnestly recommend it to the perusal of all who feel an interest in the moral and spiritual improvement of our country. Its statements have special reference to the United States, but still much in it will be found applicable to Canada. In the States, and even in our own country to some small extent, beneficial results have resulted from colportage, and we are persuaded that the most happy result would arise

from a more extensive prosecution of the work. The colporteur, in his self-denying but most useful labours, is sowing good seed, which, watered as we may believe it will be by the dew of Heaven, will bring forth fruit to the praise and glory of God. The christian community must, we are persuaded, do more than has been done in disseminating a wholesome literature amongst the homes of our people. Let such works as those of Flavel and Bunyan, and other authors of the same spirit, be freely circulated, and the happiest results may confidently be looked for.

THE CANADIAN INDEPENDENT. London, C.W., Edited by the Rev. W. F. Clarke.

This is a new semi-monthly publication, issued under the sanction of the Congregational Union of Canada. Its editor is the Rev. Mr. Clarke, who is well known and highly respected. It promises to be a well conducted and useful periodical. While specially devoted to the interests of Congregationalism, it exhibits a spirit of charity and liberality.

LECTURES ON THE BOOK OF DANIEL, by Rev. J. Cumming, D. D., London. Philadelphia: Lindsay & Blackiston. Toronto: Henry Rowsell.

LECTURES ON THE MIRACLES OF CHRIST, by Rev. J. Cumming, D. D., London. Philadelphia: Lindsay & Blackiston. Toronto: Henry Rowsell.

LECTURES ON THE PARABLES OF OUR LORD, by Rev. J. Cumming, D. D., London. Philadelphia: Lindsay & Blackiston. Toronto: Henry Rowsell.

The Rev. Dr. Cumming has attained in an incredibly short space of time an amazing popularity, as a preacher, an author, and a platform speaker. Not the least astonishing feature of his popularity is the fact, that he seems to throw off volumes in the time that other preachers would occupy in making as many sermons. Several of our American publishers have recently undertaken the publication of his works, either in whole or in part. The edition now under issue by Lindsay & Blackiston, is very neatly got up and handsomely executed. The paper and letter-press are excellent, and as a library edition it cannot be surpassed. Dr. Cumming's Lectures on the Miracles and Parables were preached from notes, and taken by a short-hand reporter, which strips his style of the rigidity that often attaches to a study manuscript, whilst it gives an air of freedom and ease by no means unacceptable to the common reader. Dr. Cumming, both as a preacher and a divine, partakes more of the popular than the profound style.—His writings have much to attract and interest the ordinary reader. He is now the Edward Irving, the great Scotch orator of London.

STRUGGLES FOR LIFE; OR, THE AUTO-BIOGRAPHY OF A DISSENTING MINISTER. Philadelphia: Lindsay & Blackiston, 1854. Toronto: H. Rowsell.

This is one of the most interesting matter of fact volumes we have met for a long time. The pictures of Shady-side were drawn to the life, no more exquisitely, however, than those in the

volume before us. The spirit of the author is admirable—the submission with which he encounters the poverty and hardship of his lot—the wisdom he manifests in managing a class to be found in every congregation—and the charitable feelings with which he treats his subjects, shew him to be at once a high-minded man and an eminent christian.

THE TURKISH EMPIRE: ITS HISTORY, POLITICAL AND RELIGIOUS CONDITION, &c &c Edward Joy Manners. Philadelphia. Lindsay and Blackiston, 1854. Toronto: H. Rowsell.

This half dollar volume contains a vast amount of truly valuable and interesting information. The newspaper press has recently brought before the public eye, names and facts connected with the Eastern war which create an appetite to know something more about them; hence it is that European literature has latterly been of a warlike character. "The Knout and the Russian"—with kindred volumes—and now the present work, afford a most valuable species of intelligence to all who are desirous of being acquainted with the past and present of the belligerent powers in the East.

MISSIONS OF THE FREE CHURCH OF SCOTLAND—INDIA.

We subjoin the following extracts from a most interesting letter, from the Rev. Mr. McKay, of Calcutta, which appeared in the July number of the *Home and Foreign Record*. Our readers cannot fail to perceive the peculiarly interesting position of the work in India. We hope that throughout the Church of Christ generally, there will be more earnest pleading with the Lord, for India and the heathen at large, and more vigorous efforts for sending the torch of truth to enlighten the dark places of the earth.—

#### PARALYSIS OF HINDUISM.

I cannot remember any time in the history of the Mission when I felt so much discouragement and depression, as I do at present. We have not done "great things;" but within the last thirty years, by the good hand of our God upon us, work has been done, of which the future effects can hardly be over-estimated. We have sent forth many thousands of young men, rescued from the bondage of ignorance and a base and cruel superstition, and intellectually and morally elevated far above their countrymen. Hinduism falls powerless and speechless before education; and it has been our care and our delight, not to destroy it merely, but to replace it with truth as it is in Jesus. It is true that hundreds are convinced for one that is converted; but I may say that the great bulk of our pupils go out into the world with a Christian conscience, which they may harden or disregard, but which will lift up its voice while they live, and plead for Christ, even when they turn away from his word and his servants.

Power and influence are fast passing from the Brahmans into the hands of those who have been brought up in the government and missionary schools and colleges. Intellectually, I look upon them all, or at least upon all the best and most thoughtful among them, as ours—if God makes us faithful to our duty, and obedient to his commands and the plain call of his providence.

Hinduism has not the very slightest hold upon their convictions, and the deism and new-fangled pedantism, in which many of them now take refuge, are not only without evidence, sanction, or notice, but are in themselves so cold,

dark, and cheerless, in the presence of the warmth, the lustre and the winning power of the gospel, that surely never was a fairer or more hopeful prospect spread out before the Christian's eye.

#### WHAT THE MISSION HAS DONE.

When I turn to the more direct fruits of our own missions alone, I find more than a hundred converts—men, women, and children—whom the Lord has added to his Church, walking consistently in his ways, not indeed without sins and imperfections, yet such on the whole that we rejoice over them, and thank God on their behalf. Nor is this all; all that was originally purposed God has enabled us to fulfil.

One object of the missions was, if a blessing followed the labours of its agents, to raise up a godly and highly educated native ministry, who could preach to their fellow-countrymen with facilities and advantages of every kind which foreigners could never hope to attain. This also has been granted to us. Beside the two beloved ones who have entered into their rest, three of our converts have been licensed to preach the gospel, and seven more are in various stages of progress, in preparation for the same blessed work.

Do I boast of such things? God knows that I feel humbled and heart-stricken, not only at the poverty of the actual results, but far more by the consciousness how much my own sins and unfaithfulness have been a stumbling-block and a hindrance in the way of the gospel.

But the discouragement which oppresses me and all my brethren in the missions, is this. Our success in direct results has been small—so small, as in the eye of the world to be contemptible, yet small as it is, and contemptible as it may seem, it has already overtopped our resources.

#### WHAT THE MISSION MIGHT DO.

With our 3000 scholars, our little native church, and our ten native preachers, notwithstanding the large additional vote of your committee, our expenditure already exceeds our income; and, when after so many years of labour, we were rejoicing in the prospects of sending forth our native missionaries, of erecting preaching huts, of establishing new stations in the villages, to be the nuclei, with God's blessing, of adult and self-supporting congregations, we find ourselves at a stand-still for want of funds, and we are led to fear that the liberality of the Free Church of Scotland has, for years to come, reached its highest limit. If we look to man only, what remains for us? If more converts are added, we see no means of providing for them, it more offer themselves for the ministry, we have no salary to pay them; and into the fields before us stretching out far and wide, and white unto the harvest, so far from sending forth more labourers, we cannot even send those who are ready and willing and anxious to be employed.

If the Church prepared to stop here, or to abandon in despair the great work which God has committed to it? The hundred and thirty millions of India are now under British rule; they may acknowledge Christ. There is no great or insuperable difficulty in the way. With longer time, with like agency, what has been done here may be done elsewhere—everywhere—in every town and village of Hindustan; and, with God's promises and our past experience—small in amount, but clear and explicit in promise—the least sanguine mind may look forward hopefully to the Christianization of India. I ask if there is any object in the whole world more important, more promising, or more for the Redeemer's glory, than this?

O that God's people would lay it to heart, and, if it be necessary, rather submit to personal privations, than hold back their hands from God's work!

All our institutions and schools are far less than ever I knew them before; and all within is quiet and peaceful!

## VISIT OF MAHARAJAH DHULEP SING.

Yesterday we had a most interesting visit from the youthful Sikh, Maharaja Dhulep Sing, and the prince, his nephew. You are aware that the Maharaja is a Christian; and I believe our institution is the only place he has visited publicly. He came with his guardian, Dr Logan, and seemed to enjoy his visit. He looked over the instruments and apparatus, especially the geological specimens, with intelligent curiosity, and was particularly attracted by a framed skeleton, formerly presented by Dr. Mearns to the museum. He seemed to be much struck with the mechanism, handling it eagerly, and asking many pertinent questions.

We then conducted him over the institution, so as to see most of the younger classes at work; after which the college classes, being called into the hall, were examined at some length on history, mechanics, astronomy, and the evidences and truths of Christianity.

He listened with great attention, and appeared to be gratified and surprised by their intelligence and progress. The impression left on our minds by his conversation and manners was very favourable.

How wonderful are the ways of God! I could not help gazing on him with no common interest; for, but a few years ago, it seemed to me but the turning of a die, whether he or we were to be the masters of the future destiny of India; and now this once great and formidable heathen prince is sitting quietly in a mission-school, himself a Christian! My heart, and I believe all our hearts, were lifted up involuntarily in prayer, that instead of that earthly crown, which has been taken away, his God and our God may bestow upon him a crown that no man shall take from him—a crown richer and far more glorious.

## ANOTHER PICTURE OF HINDU SCEPTICISM.

Our present Session opened with great promise. We have had very large numbers attending up to the present time; but the coming heat may thin our class rooms a little. The average daily attendance at Calcutta has been between 1090 and 1100, and at Chinsurah about 700. Banberia and Culna have had their usual complement, and everything proceeds smoothly, and without any outward manifestation of opposition. But there is a great deal of secret infidelity skulking about in the coteries of the half-educated and the most highly educated of the Hindus. This is occasionally brought to light, and walks abroad in the borrowed plumage of Paine, and Theodore Parker, and Strauss, and others of less note. There are many who are placed in a position of great awkwardness, on account of their avowed liberal principles. They readily admit the folly and senselessness of idolatry. They openly, on convenient occasions, deride the popular superstitious; but not seeing their way to embrace the blessed remedy provided for fallen man in the gospel of the grace of God, or fearing the consequences of even an apparent leaning towards the doctrines of the Cross, they beat about for some refuge to which they may betake themselves, diffident from the true refuge held forth in Him who is as a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land. They fall back upon an eclectic system, amalgamated from the metaphysical abstractions of Hindu Pantheism, and the inconsistencies of modern Deism itself, or avow an utter disregard of all religion, and live as they list, without God in the world, not feeling how fearful a thing it is to fall into the hands of the living God. Amid the snares of a debasing idolatry on the one hand, consecrated as it is by ancient customs and ancestral sanction, and a literature of unknown antiquity; and amid the sensualities and seemingly honest, but prevailing licentiousness, and God-defying bravadoes of modern infidelity and scepticism, what wonder is it if many careless

and inexperienced person are buffeted about of Satan and his emissaries, and ultimately become followers of Baal, or at least halters between two opinions!

## THE INSTITUTION AND ITS YOUTH.

We have at present many very interesting and promising youths under our tuition,—many who listen with eagerness to the truth, both in the daily class prolection and at the Sabbath evening lectures; but of none of them can we say anything further at present. God knoweth their hearts: he can dispose them to hear with the understanding and with the whole heart. To him we desire continually to offer our prayers, that grace may be vouchsafed, and strength and wisdom and decision may be imparted to each according to his need.

Hitherto, we have had no candidates this year from among the youths of our Institution for admission into the Church, but there have been two from among Mr Fordyce's girls. One of these, Pyari, is the orphan daughter of a middle-aged convert, who died nearly three years ago.

She has since found an asylum in the orphanage, and was an applicant for baptism some considerable time before Miss Laing's departure. At that time we agreed as to the propriety of postponing her baptism for a time, on account of her youth. The other girl, who has been lately admitted into the orphanage, is also a very well behaved girl, and gave satisfactory proofs of sound knowledge. Both seemed very deeply impressed. They were baptized by Mr Milne on the 5th day of March, at the weekly service on Wednesday evening. May the gracious Lord take these Lambs of the flock under his own keeping, and rear them up, and nourish them to maturity, as heirs of the kingdom of righteousness, and peace, and eternal joy.

## CAFFRARIA—LOVEDALE SEMINARY.

For a lengthened period, the labours of the missionaries in Africa, were frequently interrupted by wars and rumours of war. Peace has now been restored, and matters are in a fair way of being arranged. The seminary at Lovedale, the object of which is to educate the natives, and especially to train those who may be usefully employed as Teachers and Preachers among their fellow-countrymen, has been reopened.—

The Rev. William Govan gives the following account of this interesting institution:—

The seminary was not re-opened till July 1849, when Mr. Laing, in the prospect of my return, opened it with seven native pupils, and eight or ten of European descent. I arrived in the beginning of February 1850, and in the course of that month resumed my charge. But before the end of the year war again rudely interrupted my work. For upwards of six months it was of necessity entirely discontinued; but in July 1851, though it was still impracticable to receive boarders,—the Seminary buildings being fully occupied by mission families and others whom war had driven from their places,—I opened classes for such as could attend as day scholars. This was now the third, or, I should rather say, the fourth, and, in some respects, the least promising commencement. The native pupils were almost wholly beginners, those in attendance before the war being mostly removed to a distance.

In July 1852, the Seminary buildings being now partially evacuated by their temporary occupants, I again began to receive boarders. Owing to the continuance of the war, it was about two months before all the pupils who had applied for admission were able to remove hither. But since that time the number has not varied greatly. At present, the number of native pupils in regular attendance amounts to thirty, of whom twenty-seven are boarders. This is necessary, because

a considerable proportion of them reside at a distance, and because, even in the case of those living near, regular attendance, which is manifestly indispensable to anything like satisfactory progress, could not otherwise be secured. The ages of the pupils range from between eight and nine, to eighteen or nineteen. The youngest are of European descent. None of the natives, I think, are much, if any, under

Little selection has as yet been made in the admission even of boarders. Almost all who have applied have been admitted. The only thing insisted on in the form of qualification is that they should be able to read their own language; and some, at the time of their admission, could do this only imperfectly. Of course any known vicious habit is held to be a disqualification, but we do not in any case require evidences of piety as a qualification for admission.

## CLASSES.

The regular pupils now in the seminary are divided into five classes. The first contains five boys, all of European descent; three of them about eleven years of age, and the other two a little older. The second class contains nine,—four natives, and five of European descent; of the former, three are of the age of about eighteen or nineteen, and one about fifteen. The third class contains eleven boys, of whom four are of European descent, and seven natives. The fourth class contains eleven, all natives; just beginning "Rudiments of Knowledge." The fifth class contains ten,—all with two exceptions, natives.

## LATEST MISSIONARY INTELLIGENCE.

The August number of the *Home and Foreign Record*, contains much interesting and cheering missionary intelligence. At Madras eleven converts had been baptized in one evening.—These had been gathered from different parts of India, and had belonged to different creeds, some having been Mahometans, and others idolaters. At Surat two converts were baptized by the Rev. Dhanjibhai Nowroji, and one by the Rev. Mr. McKie of the Irish mission at that station. May these prove the earnest of a rich and plentiful harvest.

## A PROTESTANT INDEX TO THE NEW TESTAMENT.

The following was prepared by the Rev. Mr. Rousset for circulation in France. In addition to this mere index, the passages are underlined in red ink in the actual Testaments. This is surely a good hint to our Bible publishers. Meantime our readers had better cut out this and insert it at the end of their Bibles for facility of reference.

1. Against the Prohibition to read the Scriptures.—Luke xvi. 29, 31; John v. 39, 47; xii. 48; Acts xvii. 11; Ephesians vi. 17; Colossians iv. 16; 1 Thessalonians v. 27; 2 Timothy iii. 15, 16; Hebrews iv. 12; Revelation i. 3; xiv. 6; xxii. 18.
2. Against Tradition and the Doctrines of Men.—Matthew xv. 3, 9; Mark vii. 7-9; Colossians ii. 8; Revelation xxii. 18.
3. Against Buying and Selling Sacred Things.—Matthew x. 8; xxi. 12, 13; Mark xi. 15, 17; Luke xix. 45, 46; John ii. 14-16; Acts viii. 18-29; Titus i. 11; Revelation xxi. 6; xxii. 17.
4. Against Abstinence from Annual Fasts on Certain Days.—Matthew xv. 11; Mark vii. 15; Acts xi. 9; Romans vii. 17; 1 Corinthians x. 25, 26; Colossians ii. 16, 20-23; 1 Timothy iv. 3.
5. Against the Rosary.—Matthew vi. 7.
6. Against depriving the People of the Cup in the Lord's Supper.—Matthew xxv. 27; 1 Corinthians xi. 25, 26, 28.

7. Against the Mass:—Against the Personal Presence in the Sacramental Elements.—John vi. 35, 63; Acts iii. 21. Against the use of a Foreign Language in the Church.—1 Corinthians xiv. 6-19.
- Against the Renewing of the Sacrifice.—Romans vi. 3, 9, 10; Hebrews vii. 26, 27; ix. 22, 25-28; x. 10, 12, 14, 18; 1 Peter iii. 18.
8. Against the Celibacy of the Priests.—Matt. viii. 14; 1 Corinthians vii. 9; ix. 5; 1 Tim. iii. 2-4, 11, 12; iv. 1-3; Titus i. 5, 6; Hebrews xiii. 4.
9. Against the Pretensions of the Pope and the Clergy.—Matthew xxiii. 9; John xviii. 36; 1 Corinthians iii. 11; Galatians ii. 11; 2 The-salonians ii. 3, 8-10; 1 Peter v. 1-3.
10. Against Rome.—Revelation xii. 3, 9; xiii. 1, 2; xiv. 8; xii. 1, 3, 9, 15, 18; xviii. 2, 11, 13, 21.
11. Against Confession to Priests and Absolu-tion.—James v. 16.
12. Against the Worship of Saints and Angels.—Acts x. 25, 26; xiv. 14, 15; Colossians ii. 18; Revelation xix. 10; xxii. 8, 9.
13. Against any other Intercessor than Jesus Christ.—1 Timothy ii. 5; 1 John ii. 1.
14. Against Purgatory.—Matthew xxv. 46; Luke xvi. 22; xxiii. 43.
15. Against the Perpetual Virginity of Mary.—Matthew i. 25; xii. 47; xiii. 55, 56; Mark iii. 32; vi. 3; Luke ii. 7; viii. 20; John ii. 12; vii. 5, 10; Acts i. 14; Galatians i. 1.
16. Against the Immaculate Conception of the Virgin in her Mother's Womb.—Luke i. 28, 30, 47, 48; ii. 50; viii. 20; xi. 27, 28; John ii. 4.
17. Of Salvation:—Against Salvation by Works.—Matthew xix. 25, 26; Luke xvii. 10; John vi. 28, 29; Romans iii. 10-28; Galatians ii. 16; iii. 10, 11; v. 4; Ephesians ii. 2, 8, 9.
- Salvation gratuitous by Faith.—John iii. 16; Acts xvi. 31; Romans iii. 23, 28; v. 1, 20-21; viii. 38, 39; xi. 5, 6; Galatians ii. 16; Ephesians ii. 8, 9; Hebrews xi.
- Faith the Source of Good Works.—Romans vi. 1, 2; Galatians v. 6; Ephesians ii. 10; Titus 13, 14; Hebrews xi; James ii. 14, 17, 20, 22, 26.
- The Holy Spirit offered to all Men.—Luke xi. 13; Acts ii. 17, 38, 39; Romans viii. 15, 16.—*The Balcony.*

POPERY "THE MAN OF SIN."

FIRST PROOF—CLAIM OF DIVINE POWER OR AUTHORITY.

If Popery is really Satan's master-piece, which some of the ablest writers on Romanism main-tain it to be, then the Ruler and Representative of Popery can be no other than the "Man of Sin," and no other can deserve that infamous title.

In predicting his future appearance in the church, St. Paul declares, that he should "oppose and exalt himself above all that is called God, or that is worshipped, so that he as God should sit in temple of God, and shew himself that he is God." No form of words could more accurately describe the Papal pretensions. In the first place, the Pope claims divine power. He puts forward this claim as the Vicar of Christ and the successors of St. Peter, whom they make Bishop of Rome, though they cannot prove that he was ever at Rome. Jesus Christ possessed and exercised divine power or authority in its fullest degree, and therefore the same supernatural endowment must belong to the Pope. It is as useful and necessary for him as it was to his Master. If the interests of the Church in his first age re-quired its exercise, they equally require it in every succeeding age. Such is the reasoning by all good Roman Catholics, especially those of the ultramontane school. And hence the bulls or

laws of the Pope are held by Romanists to be of equal authority with Scripture, and to be as much entitled to our respect and obedience. The Pa-pacy enjoins, for example, a great number of fast and feast days; and these observed with equal or rather greater strictness than the Sabbath or Lord's day. It enjoins celibacy upon the clergy, and should they live in an irregular or licentious manner, it would never be held so great a sin, or rather it would be accounted a more venial tres-pass than if they should contract "honourable" marriage. But, secondly, there is evidently ex-pressed or implied in the passage quoted above, a claim to more than divine power; and it would be idle to deny that this monstrous pretension has actually advanced by the defenders of the Papacy. When the Pope is hard pressed for money, which is not unfrequently the case, in a country where there are so many idle days and idle monks, and where, of course, there must be a great want of industry and wealth, he grants or issues out in-dulgences for sin, and presumes to forgive it;—and should any of the rules or canons enjoined by the Papacy come into collision with those contained in Scripture, which in a system so grossly antichristian must often happen, the latter are put into the second place, and compelled to give away to the former. The laws proceeding from Papal authority must, in every case, take precedence of those that have only the impress of divine authority; or, in the words, the power claimed by the Pope is greater than that belong-ing to Almighty God. But the most wonderful example of this super-divine claim is that fur-nished by *Transubstantiation*, a word of great length, but not nearly so singular as the power it is used to express. The Pope and his priests declare, and the foolish Romanists lend implicit credit to the declaration, that they can turn by their act of consecration a wafer of wheat bread into the body and blood, soul and divinity of Jesus Christ: or, in other words, they main-tain that they can create the great and omnipotent Being who created them and all things that exist. What system of superstition in any age or country, whether ancient or modern, ever con-tained so profane a dogma, or laid claim to so presumptuous an exercise of power? Nothing can more decidedly manifest the Pope to be the Man of Sin, and Popery to be the system of An-tichrist.

But, in the third place, the Pope is said by St. Paul to sit in the temple of God "as God." And so he actually does. At his enthronization in St. Peter's, after his election to the Tiara, he is shewn to his subjects as God, and is adored by them as God. Nor is even this all. There is yet a higher climax still. Not only the worship, but the very title of God is bestowed upon him. He is called "our Lord God the Pope;" and no doubt the adoration paid to him, by his bigoted and ad-miring votaries, is, like that paid to the Virgin, warmer and more intense than that which they offer to the one living and true God. And as his idolatry and blasphemy have been unparalleled—so, as Scott admires in his admirable commen-tary, "his condemnation will be proportionally dreadful; for the judgment shall sit, and the Lord will destroy him with the breath of his mouth and the brightness of his coming. Other tyrants and persecutors may be spared for a sea-son, even when destroyed; but this enemy shall be wholly destroyed and cast into the fire. Then all idolatry and false worship shall cease, and our Redeemer shall exercise dominion and glory, and a kingdom over all people, nations, and lang-uages which shall never pass away nor be de-stroyed."

SECOND PROOF—THE LAW OF CELIBACY.

In predicting the apostasy, St. Paul expressly declares that "forbidding to marry" would be one of its characteristic marks, one of its distin-guishing signs. Nor is this so wonderful as it seems at first sight. It suited the unscriptural policy of the Romish Church to establish the law

of celibacy, and it cannot be denied that she has gained the immediate purpose she had in view but at an immense moral expense. To gratify her ambition or thirst for power, she has sacrificed the exercise of natural affection, domestic charity, and purity of manners. For the sake of her spiritual sway, she has crushed the softest feel-ings of the heart, and given up the hope and love of family and children. Who can wonder at her intolerant and cruel disposition, her despotic and persecuting policy, when one thinks of the vio-lence she has done to nature, and of the austere and solitary discipline under which she has doomed her agents to live? No training could have better fitted her for lifting up her sword against the martyrs, and making herself drunk with the blood of the saints. Had she refined and softened herself by the sweet exercise of the domestic virtues, she never could have imbibed the spirit of Antichrist, nor have filled the Church and the world with those torrents of blood which have rendered her name for ever infamous, and can never be wiped away or avenged, but by her utter ruin and entire destruction.

There is too much impurity of manners in every part of Christendom, but there is far less in Pro-tes-tant than in Romanist countries. And this remarkable difference is mainly owing to the un-natural law of celibacy. It may be said to be a perennial source of vice. It is always operating, and always to the disadvantage of the public morals. Perhaps there is no city in the world so impure in morals as the capital of Popery. Rome may compete with any city in Pagan or Mahomedan countries in this point, and it is sure to compete with success. It is more impure than Constantinople or Grand Cairo, than Cal-cutta or Peking. Were Popery true, the Roman States would be the purest and most refined in the world; but as they are notoriously the very opposite, Popery must be as false as the Gospel is true. It is to this phase of Popery that St. John alludes, when he styles Rome the "Mother of harlots and abominations;" for all sorts of im-purity, both natural and unnatural, abound in every corner of the metropolis of Antichrist.—Nor is this all. For in order to conceal this im-purity in his holy and priestly quarters, great crimes are too often committed. Murder is the frequent remedy to which a corrupt priesthood has recourse, in order to throw a veil over their profligacy, and to hide some of its grosser man-ifestations from the prying eyes of a curious and censorious world.

The remarkable prediction of St. Paul has been so completely verified in the Church of Rome, that if all other proof were wanting, this alone would mark her out to be the great Apostacy. All the clergy of that Church, from the highest dignitary to the humblest curate, are strictly "forbidden to marry." Many of the subordinate servants of the Church are placed under the same prohibition. And those of the laity, whether male or female, who are ambi-tious of imitating their holy (?) example, are en-couraged to enter upon this so-called religious life, and to waste their days in useless idleness, under the false and profane pretext that the single is necessarily more virtuous than the married life, and that by immuring themselves in convents and monasteries, and doing nothing in their day and generation, they have a better chance of getting into heaven, and of standing higher in that kingdom, than those who have en-gaged in the laborious cares of life, and endow-ed with fidelity to discharge their duties. Monks and nuns are sometimes termed the "drones" of the Romish hive, but we do honour the humble bee by the comparison. The latter are useful to the insect community; but the former are curse, or at the best nuisances to society. Their "houses are centres of false doctrine, and they corrupt all around them by their idolatry and superstition. They also destroy personal liberty, and are prisons of the worst description. There are few dungeons, even in the despotic

countries, where there is a larger amount of un-governed and untold misery. If our Protestant Government permit numeraries to be established in this country without civil control and inspection, it is supremely foolish. They are art and part with the "Man of Sin," they partake of his guilt; and if they do not change their policy, will deserve to share in his plagues. Nor will our Protestant inhabitants be without blame, if they allow the Government to betray the interests of Protestants-in. They have, or ought to have, the representation of the nation in their hands; they can control the legislature and the executive if they please; and if injury is done to the Reformed faith, the chief part of the antichristian guilt will lie at their door.

We cannot conclude this chapter without remarking, that it is partly owing to the law of celibacy that constitutional government is so difficult a work in Romanist countries. A powerful middle class, numerous and enlightened, seems necessary to the success of that species of government, and it cannot be found in any Popish country. The law of celibacy chiefly strikes at the middle classes, and in Protestant States the offspring of the clergy form the strongest and best informed branch of these classes. What a blow would be given to the industry, and wealth, and power of Great Britain, were she to be suddenly denuded of the posterity of the clergy, or were she to be deprived of that accession to her strength for the future! And how much comfort and domestic enjoyment would be banished for ever from the land! Many thousands of useful and happy mothers would, but for our Protestantism, have been doomed to drag out a dreary and useless life in conventual prisons without the solace of family endearment, and shorn of the precious privilege of personal liberty. Our British hatred of the "Man of Sin" is happily great; but it is not so great as it ought to be; and we hope it will be made every year greater by the combined and vigorous exertions of the pulpit and the press.—*The Bulwark.*

#### CATHERINE FERGUSON.

The following brief but interesting memoir we take from the *American Missionary*, chiefly for the purpose of showing that true piety and devotedness will find, even in the most obscure and retired situations, opportunities of advancing the glory of God, and the spiritual good of mankind. Surely such individuals, whatever be their outward circumstances, may well be recognised as among the honorable of the earth:—

Died, on Tuesday, 11th instant, at her house, 71 Thompson street, Widow Catharine Ferguson after a brief illness, aged about 80 years.

The departure of this remarkable woman should be commemorated by an obituary notice worthy of such a mother in Israel, and such an active, life-long, Christian philanthropist. It is hoped that a memoir will be presented to the public. Thousands in this community have heard or known *Katy Ferguson*, the aged colored woman, who, in more vigorous life, was the celebrated cake-maker for weddings and other social parties. But many who have eaten her unalloyed cake, and been edified by sensible chat or pious discourse, may be ignorant of the eminent virtues and extraordinary good deeds which crowned her life. It is due, therefore, to the cause of Christ, of philanthropy, and the people of color especially, that her distinguished services should be recorded. The facts contained in this notice were chiefly taken from Mrs. Ferguson's own lips, March 25, 1850.

Katy was born a slave. Her mother gave birth to her on her passage from Virginia to this city. *Katy Williams*—for that was her name—was "owned" by R. B., who lived on Water street, and was an elder in one of the New-York City Pres-

byterian churches. "R. B.," said Katy, "sold my mother away, but I remember that before we were torn asunder, she knelt down, laid her hand on my head, and gave me to God."

Katy never saw her mother again. Her mistress told her that if she was as good as her mother, she would do well. Katy felt keenly the loss of her mother. The recollection of her own anguish when separated from her, made her, she said, feel compassion for children. When ten years old, she told her master, R. B., that if he would give her her liberty, she would serve the Lord for ever. But he did not do it.

Katy was never taught to read. "My mistress," she said, "would not let me learn; and once she said to me, 'You know more now than my daughters.'" One of her mistress' sons asked Katy to teach him geography, &c. She exclaimed, "I can't!" He replied, "Yes, you can; if I don't read right in the Bible, or if I don't say my catechism right, you tell quick enough."

At fourteen years of age, she was converted to God. When under conviction of sin, she determined to go and see Rev. J. M. Mason, whose church she then attended. She was afraid to go, was unwilling it should be known in the family that she went, and was tremblingly apprehensive that she could not get access to Dr. Mason, or that he would not pay attention to her. She, however, summoned resolution enough to go. "While I stood at the door ringing the bell," said she, "I can not describe my feelings; and when the door opened, and Dr. Mason himself stood before me, I trembled from head to foot. If he had spoken harshly to me, or had repulsed me, I should have almost died of grief, and perhaps have lost my soul." But the good man did not speak harshly to her, nor repulse her. Stern and apparently haughty as he was on some occasions, yet he possessed kind and tender feelings, as the writer well remembers. He united two qualities that are never found united, except in truly great men, high intellectual power and strong emotional feelings. Without waiting for the little trembling colored girl to say any thing, Dr. Mason said, "Have you come here to talk to me about your soul?" This greatly encouraged her. She went in and disclosed to the venerable man the secrets of her heart.

When Katy was sixteen or seventeen years old, a lady in the city purchased her freedom for \$200, giving her six years to reimburse her; but she afterwards agreed to allow her one half of the sum for eleven months' work, and the late excellent Divio Bethune raised the other hundred dollars.

At 18, she was married. She had two children, but lost them both. "They are dead," said Katy, "and I have no relations now, and most of my old friends are gone."

During her life, she had taken 48 children—twenty of them white children—some from the alms-house, and others from their parents, and brought them up, or kept them till she could find places for them. She expended much money on their behalf, and followed them with affectionate interest with her prayers. To my inquiry, "Have you laid up any property?" she quickly replied, "How could I, when I gave away all I earned?"

When she lived at 51 Warren street, (the house has since been taken down,) she regularly collected the children in the neighborhood, who were accustomed to run in the street on the Lord's day, into her house, and got suitable persons to come and hear them say their catechism.

The sainted Isabella Graham used to invite Katy's scholars to her house, to say their catechism, and receive religious instruction. This was about the time Dr. Mason's church in Murray street was built. The doctor heard of her school, and on Sunday visited it. "What are you about here, Katy," said he, "keeping school on the Sabbath? We must not leave you to do all this." So he spoke to his elders, had the

lecturo-room opened, and the children transferred to it. This was the origin of the Sunday-school in the Murray-street church, and it is believed that Katy Ferguson's was the first Sunday-school in the city.

For more than forty years, up to the last of her life, she has had a prayer-meeting at her house every Friday evening, and for some five year past, another every Sabbath afternoon, into which she gathered the poor neglected children of the neighborhood, and those adults also who did not attend church anywhere. She always secured the aid of some good man to conduct these meetings. The results of these efforts were most happy. Tract distributors, city missionaries, and others, remarked that where Katy lived, the whole aspect of the neighborhood was changed. So much for the exertions of a poor colored woman, who could not read! "The liberal heart deviseth liberal things."

The secret of Katy's usefulness was her fervent, uniform, and consistent piety. No one could be with her, even for a little while, without feeling its influence. The love of God was shed abroad in her heart, and it found expression in acts of benevolence to his children.

The cause of missions was very dear to her. Three years and a half ago a company of missionaries were about to embark for West-Africa, under the directions of the American Missionary Association. One of the missionaries was invited to attend the little meetings held at Katy's house, and did so once or twice, before leaving the country. Katy's sympathies were at once strongly enlisted in behalf of this young missionary and all his associates. A few months since, the writer met her in the street, and she eagerly inquired about the Mendoc Mission. "For these three years," said she, "I have never missed a day but I have prayed for those dear missionaries."

Katy mourned over the condition of the poor people in the city, who were suffering on account of their vices as well as their poverty. She said: "The ruination of both white and colored people, in this city, is gambling. I told one of them, that I would never do it; that I had rather live on bread and water."

On Tuesday morning, having been for several days somewhat indisposed, she went out to see a physician. She soon returned to her house, and lay down, but grew rapidly worse. In a few hours, it became apparent that her disease was cholera, and she was sensible that the hour of dissolution was at hand. Notwithstanding the suddenness of the summons, she was ready. Her mind was calm and clear. "Oh!" said she to a friend who stood near, "what a good thing it is to have a hope in Jesus!" Her last words were: "All is well." Yes, sainted spirit, "all is well."

#### THE BLIND GIRL AND HER BIBLE.

Many years ago, said the Rev. Monsieur V., when a student in the Academy of Genoa, I was accustomed to spend the long summer vacations, traveling from village to village, in my native France, preaching in the open squares the kingdom of God, distributing His holy Word to those who would accept it, and teaching from house to house the blessed Gospel of Jesus my Master. On such an excursion in the summer of 183—, I entered a little vine-hung cabin in the environs of Dijon. In its low, wide kitchen I saw a middle-aged woman busily ironing, a boy yet too young to labour, and a girl some seventeen or eighteen years, of a sweet serious aspect, plaiting straw. She did not raise her eyes as I entered, and, on a nearer approach, I perceived that she was blind.

Saying that I was one sent to bring glad tidings of good things, I began to tell them the story of Christ, His love, His sufferings, His death. They listened attentively, and tears rolled slowly from the sightless eyes of the young girl. I was

indeed tidings, now and wonderful unto them; for like others of the simple peasantry of France, they were accustomed to sing sweet hymns, and murmur devout orisons to "blessed Mary, mother mild," while Christ and his salvation were hidden from their hearts. The next day and the next I visited the widow's poor cottage, and Jesus the good Shepherd, gave me new cause for thankfulness, in permitting me to guide both mother and daughter to the fold of peace.

Poor sightless Marie! how was she affected when I told her of Him who opened the eyes of the blind, and read to her how blind Bartimeus sat by the wayside begging, when he cried unto Jesus of Nazareth passing by, and received sight. Then an irrepresible longing, such as she had never known before, a longing for God's blessed gift of vision, seized upon the poor blind girl; not that she sighed to behold the blue heaven, or the golden light, or to look upon her mother's smile, or gaze in her young brother's laughing eyes. No, not these; but she longed to read the blessed words of Jesus, when He said, "Come unto me, and I will give you rest."

There dwelt then in Dijon a man of God, who had gathered around him a few blind, whom he had taught to read and work. I sought him out, told him of Marie, interested him in her, arranged that she should come an hour every morning to learn to read, and procured for her a Bible with raised letters for the blind.

You should have seen her delight as she started off next morning—a warm, bright August morning—one hand locked in her brother's, and the other fondly clasping the precious Bible, to take her first lesson. Alas, poor Marie! it requires a delicate touch to distinguish the slightly raised surface and nice outline of the letters, and her fingers were hard and callous with the constant plaiting of straw. Again and again was the effort made, but to no purpose. But one day as she sat alone, sorrowfully chipping with her little knife the rough edges of the straw, a happy thought occurred to her. Could she not cut away the thick, hard skin from her fingers, and then it would grow anew, smooth and soft, like the rosy fingers of a child? And so she whittled the skin from the poor fingers, heeding not the pain; was it not that she might read the Word of God? But the straw work could not cease; it brought bread, and the wounded fingers were slow to heal. When the reading lesson was tried again, warm drops trickled from the bleeding fingers along the sacred line. It was all in vain.

After the first bitterness of her disappointment, Marie strove hard to be cheerful. "God had opened the eyes of her soul," she said, "and ought not she to praise Him?" And the new Bible! Ah, surely she must carry it back; some happier blind girl might pluck the fruit from this tree of life, and find healing in its blessed leaves. And holding the dear volume near to the beating of her heart, she knelt by her white cot to pray: "Dear and blessed Jesus, who lovest the poor, and openest the eyes of the blind, I thank Thee that thou hast not hidden Thyself from a poor blind girl. And since I cannot read Thy heavenly words, I pray that Thou wilt whisper them into my soul, that my spirit may not be dark like my poor eyes. I can see Thee with my ears, dear Jesus, and Thou knowest that I love Thee, and love Thy holy book." And she touched the open Bible with her lips. O joy! To the soft lips, the slight indentations of the raised surface are clearly perceptible; they trace the sharp outline of the letters with unerring accuracy. With a low cry of joy, she passes line after line across her eager lips, she turns the leaf, the lips lose not their power. It is all clear, all easy now. The lips could do what the toil-hardened fingers could not—they could read.

A twelve-month after I visited Dijon. The low kitchen wore its old look, but what a beaming, happy face was Marie's, as she sat in her rude

chair, her basket of straw at her feet, reading her beloved Bible. Blind, it was full of light. "N'est il pas heureux," she murmured in her rich, musical tones, "n'est il pas heureux de baiser ainsi les douces paroles pendant que je les lis!" "Is it not blessed to kiss the sweet words as I read!"

Dear eloquent lips, which the cold clay kisses now, told me this little tale, and I listened with starting tears, thinking how the poor blind girl would rise up in the judgment to condemn the many, who "having eyes, see not."

Reader, do you love the blessed words of Jesus, with a love,—heart-deep, heart-warm,—as did the poor blind girl of Burgundy!—*Am. and For. Christian Union.*

### THE CONTRAST.

We have one striking exhibition of an infidel's brightest thoughts, in some lines written in his dying moments by a man, gifted with great genius, capable of prodigious intellectual prowess, but of worthless principles, and yet more worthless practice—I mean the celebrated Lord Byron. He says—

"Though gay companions o'er the bowl  
Dispel awhile the sense of ill,  
Though pleasure fills the maddening soul,  
The heart—the heart is lonely still.

"Aye, but to die, and go alas!  
Where all have gone, and all must go;  
To be the *Nothing* that I was,  
Ere born to life and living woe!"

"Count o'er the joys thine hours have seen,  
Count o'er thy days from anguish free;  
And know, whatever thou hast been,  
'Tis something better not to be.

"Nay, for myself, so dark my fate  
Through every turn of life hath been,  
Miserable and the world so much I hate,  
I care not when I quit the scene."

Is this the fruit of infidelity? Is it all a dying infidel's rest and hope? Contrast it with the language of St. Paul—"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." How great the contrast! This last is worthy of man; this requiem ennobles even dying man; this looks like the creed of veracity, of virtue, and of God.—*Cumming.*

### UNANSWERED PRAYERS.

[FOR THE RECORD.]

God answers prayer! To a man who knows this truth from conscious experience, few thoughts can be more solemn or impressive than this—"Many of my prayers are unanswered." Let us look at this matter directly; it may do us good, and if God shall send the searching, revealing spirit, it shall! There is something very pleasing in the idea that God hears prayer—even those that have no tongue—that are offered without words—in sighs—unutterable thoughts and groanings. Another thought will add to this pleasure—God's willingness to hear! and another shall raise it to ecstasy—the pleasure and delight, the infinite satisfaction of the "Father of Mercies" in hearing his children when they cry! The Holy Spirit has taken care that this shall be set forth strongly, and that the impression shall be indelible, the consolation strong! The fond regard of the feathered tribe for their young, the instinctive affection of the brute, the undying pity of a father, and the tender compassion of a mother, that can hardly for-

get the son of her womb; and, then, last and best—"If ye then being evil, know how to give good things to your children, how much more," &c.—are all intended to show things as they are—God's infinite love to and delight in his own! We can scarcely think over this precious, glorious truth, and then turn to think of "unanswered prayers," without being humbled.

It may be a profitable reflection, earnestly and honestly to think of the probable number of unanswered prayers. A father in Israel (like the writer of this meditation) may have been praying for thirty years—four times each day—in private and in his family, besides numerous public engagements. What a number of prayers! And though, like the Psalmist, we may be able, with grateful emotion to say, "Verily God hath heard me; blessed be God who hath not turned away my prayer from him, nor yet his mercy from me!" Yet let us reflect, how many of these prayers, during ten, twenty, thirty, or more years, remain unanswered! How many in each day! How many petitions in each prayer! Now, although it is surely impossible to ascertain the precise number, yet we judge it of the highest importance to have a deep and lasting impression of the fact, that many prayers are unanswered. It is but a slender and very partial consolation to think, that some prayers may have been for things not agreeable to God's will—not profitable—or likely to prove injurious, and for these reasons wisely denied us. Or, that the answer to many prayers agreeable to His will may have been withheld for a season, to try our faith and patience—still the fact remains, there are many "prayers unanswered"—prayers for such things as we know to be always needful, and such as we know God is always ready to impart—as light, holy influence, spiritual strength, pardon, peace, purity, and as ministers, parents, and Sabbath School teachers, *fruit of our labours!* Why are these not answered? Is there not a cause? May not our prayers have "been hindered," in a variety of ways, which involve *guilt*, as, want of fixedness of thought—failing, in the act of petitioning to realize, just then, the presence of God. May there not have been wanting a deep sense of need—immediate need? May we not have offered up prayers in words, not duly considered—not felt? May we not have asked for things we were not prepared duly to appreciate? Or, may we not have failed to wait and listen and watch for an answer? How many of God's servants may feel reproved by the quaint saying of an old divine—"who rap at Mercy's door and run away?" Let us think of the pride, the secret sins of our hearts, self-confidence, unbelief, want of patience and charity, and more especially, in failing to look and wait for the spirit to suggest, and then to answer our prayers? We are too apt to think, as ministers, when the prayer is offered that the work is done. How very far we come short of the experience of the primitive church, who could say—"This is the confidence we have in him, that if we ask anything according to his will, he heareth us!" And what might we not anticipate, as the result if every minister in our church—every professor, every student, elder, deacon, and parent, and all our members were to set themselves to seek out the reasons why there are so many "unanswered prayers," would not the discoveries made of inconsistency, unwatchfulness, undue haste, irregularity—of pride and unbelief—humble us before God, and produce, through the Good Spirit, a broken and contrite heart, bowed down with a sense of utter unworthiness, and lead us to cry, "Enter not into judgment with thy servant, O Lord." Then the time to favor Zion would be near—her provision would be blessed—her ministers clothed with salvation—her converts multiplied—and her saints would shout for joy—rejoicing especially in the knowledge of this truth—that "God is the hearer and answerer of prayer." M. P.

## THE MINISTER'S TREASURY.

## ILL-SUCCESS IN THE WORK OF THE MINISTRY.

There have always been times when the Lord's ministers have had reason to cry, "Who hath believed our report? and to whom is the arm of the Lord revealed?" Their word has seemingly returned unto them void. The good seed has all fallen upon the beaten path, or on stony ground, or among thorns. There is, therefore, great temptation for them to say, as did Jeremiah, "I will not make mention of the Lord, nor speak any more in his name." Yet there are considerations amply sufficient to rebut such a suggestion of the Evil One, and nerve the toiling but discouraged ministers with new zeal.

1. One is, that *no minister can ever know how much good he is made the instrument of accomplishing.* The physician knows whether or not he cures his patient, and the lawyer whether he gains his client's cause; but he that has the care of souls must be content to remain in the dark as to his measure of success. The gospel works like leaven, silently and insensibly, or like the seed, which, after long lying in the ground, at length shoots up while men sleep. It is not perhaps fit that a minister should always know the extent to which his labours are prospered. It will be all in good time to learn what fish are enclosed in the net when it is brought to shore. For the present it is enough to be assured that *the Lord knows them that are his*, whether men do or not.

2. *If there really be ill-success, perhaps it is the laborer's fault.* Defects in his ordinary deportment may have defeated the ends of his ministrations however faithful and earnest. Sometimes personal infirmities, such as pride, contentious spirit, undue regard for worldly things, looseness of speech, levity, may cause a man to pull down with one hand what he builds with the other. Although he may be deeply serious in his public performances, men argue from his life that he is but acting a part, and talks movingly only because it is his trade. Unfruitfulness, therefore, should lead a minister to take heed to himself, lest his life prove to be the hindrance of his doctrine. When Levi of old walked with God in peace and equity, then he turned many away from iniquity.

3. But supposing that a pastor every way faithful has a barren ministry, his labours are not therefore in vain, even in respect to those who reject the counsel of the Lord against themselves. The faithful ambassadors of Christ may fail to gain their point with men, but they do not lose their reward with God. The question at last is not as to the measure of success, but as to the measure of fidelity. The good and faithful servant, whether with many or with few human seals to his devotedness, shall have the plaudit, *WELL DONE!* and enter into the joy of his Lord. If men do not hear him, God will; and will crown his humble, honest labours with comfort and glory hereafter, although they may not be crowned with any remarkable success here. The gospel is a testimony, and is to be preached as such. If men receive it, they set to their seals that God is true; but if they reject it, the testimony has none the less been given, and God is none the less honoured. His warnings have been delivered, and the hearers are left without excuse. Their guilt and the justness of their doom is made more apparent. And God glorifies his justice in their destruction, just as he glorifies his mercy in the salvation of them that believe. Yet how awful a thought is this! Oh to be faithful!—*Christian Treasury.*

Fear God for his power; trust him for his wisdom; love him for his goodness; praise him for his greatness; believe in him for his faithfulness, and adore him for his holiness.—*Mason.*

## HINTS TO SABBATH SCHOOL TEACHERS.

## IMPORTANCE OF REGULAR ATTENDANCE.

One of the most important school habits to be cultivated by the teacher, is that of uniform, punctual, self-denying attendance in his place. We are persuaded that it is a very prevalent fault among teachers to feel at liberty to attend school or not, as their convenience or inclination may decide.

The teller of a bank, the captain of a steam-boat, the watchman of a city, would be excused if illness or other providential causes should prevent their attendance at their respective posts. How often do these men go to their employments with headaches, and bearing up against weariness and incipient sickness, under the strong sense of their responsibility, and under the consciousness that their failures may endanger their hold upon their offices! How constantly do we observe men who have no such consequences as these to apprehend, breaking off from the strongest inducements and persuasions to remain at home, on the plea that their business is too imperative to be neglected. They *must* be at the counting house: if they cannot walk, they will ride. Or if their vote is wanted at the polls, or in the legislature, they will rather be carried on their beds than let the cause suffer in which their hearts are so deeply interested. This spirit is wanted in our Christian duties; and though we would not encourage the risk of health or life to meet Sunday-school engagements, we would have teachers feel as strongly bound to them as salary, gain, or ambition can bind the man of the world to the objects of his pursuit.

A deficiency in this point on the part of the teacher is seen at once in the state of his class; late attendance, frequent absence, by-and-by vacancy upon vacancy tell the reproachful tale. And not the one class only, but the whole school, in all its order and discipline, feels the disastrous influence of a single example like this.—*Teacher Taught.*

## IMPORTANCE OF EARLY PIETY.

## FOR THE YOUNG.

It is commanded by God "Remember thy Creator in the days of thy youth." Whose ordinance is this? It is God's. The eternal and omnipotent interposes with his authority, and enjoins the practice of piety upon every young person. And he is a rebel against heaven, and setting out in life a traitor to the Most High, who is not giving his heart to love God, and his life to glorify him. Religion is not only your duty at some time, it is your duty now. It never will, or can be more binding upon your conscience than it is at this moment.

Youth is the only season of which you can be certain. You may die as millions have done, in the morning of your life. Your sun may go down ere it is yet noon, and in that case, should you neglect religion, no other opportunity of attending to its momentous concerns will ever be afforded you. There may be but a step between you and death, and from death to the bottomless pit is but one step more for all who die without God.

If you live, and live to be old, the great probability is, that if you neglect religion now, you would neglect it forever. The mind is never likely to be at more leisure, nor more inclined to religion than is at this moment, on the contrary its impediments are sure to increase. Moreover, nothing short of the grace of God can convert the soul and is he likely to bestow that grace hereafter which is refused and despised now?—By far the greater part of those who ever became pious are made so in youth. If therefore you decide to put off this concern now, you will put it off in all probability for ever. You ought to feel

as if this were the only accepted time as if all eternity depended on the present hour, for it probably does.

Youth is the most favorable time and that on every account. Cares, anxieties, and perplexities, are unknown, the faculties of the soul are vigorous, the senses and energies of the body are lively, the heart susceptible, the conscience tender, the habits flexible:—

'Tis granted and no plainer truth appears,  
Our most important are our earliest years,  
The mind improvable and soft: with ease  
Imbibes and copies what she hears and sees,  
And through life's labyrinth holds fast the clue  
That education gives her false or true.—*COWPER.*

Piety is the most happy life, and can you be happy too soon? Its ways are ways of pleasantness and all its paths are peace. Its privileges and its duties, its present influence and its future prospects, all lead to happiness. If it could enable thousands to turn from the altar to the tomb, to accept with tranquillity the shroud instead of the bridal attire, and to quit with un murmuring acquiescence the most brilliant prospects for dark valley of the shadow of death: if its capacity to bless, could not be destroyed even by these circumstances; if it can make the soul joyous under the uplifted dart of the King Terrors, can it be otherwise than a never-failing spring of delight amidst the scenes, the trials, the comforts, and the activities of life.

It is the most honorable life, and can you be invested with its rich and valuable distinctions too early? The pious are honorable in their birth for they are from above, born of God and are sons and daughters by regeneration. They are honorable by their titles and relations for they are citizens of Zion, the servants of Christ, the wards of angels, the children of God. They are honorable by their characters for they are the possessors of truth, conquerors of Satan, the competitors for the Crown of Glory, and imitators of God. They are honorable in their destiny for they are going on to sit down with Christ on his throne even as he overcame and is set down with his Father on his throne. They are honorable now; their glory shall shine forth at the last day when the honors of earth and time shall set amidst the smoke of a burning world, and their honors shall flourish upon their brow with unfading beauty and freshness through eternity.

Piety is the most useful life, and can you too speedily begin to be a blessing to others? Religion will keep you from doing harm, by the poison of bad principles or the silent pestilence of an evil example. It will keep you as you pass along the path of life from seducing others into the bye-paths of immorality and infidelity, from increasing the groans and multiplying the tears of humanity, from blasting the temporal interests and ruining the immortal souls of your fellow creatures. G. H.

## SELECTIONS FOR THE YOUNG.

## ACTING LIES.

"Jane, go into the store room closet, and fetch me the large blue jar," said a mother to her little girl. Jane put down her books, for she was going to school, and ran into the closet, where the first thing she saw was a basket of large red apples. "I should like one of these to carry to school," she thought, but she did not know whether her mother would think it best for her to have one; so, instead of asking, she slipped the biggest she saw into her pocket, and covered her pocket over with her shawl, lest her mother should see it. Jane then took the jar to her mother, and went to school with the apple, which proved to be a hard winter apple, unfit to be eaten. By and by Jane's class in history was called up to recite, and Jane was quite particular about getting her seat behind the stove, rather

out of the way of the teacher's eye. Jane had her history in her hand with her pencil between the pages of the lesson, and every now and then, watching her chance, she peeped into the book, but when the teacher glanced that way, she looked up as innocently as could be. School was dismissed a little earlier than usual, and Helen Brewster went home with her to get a book which Jane promised to lend her; but she did not want to let her mother know that school was done, lest her mother might want her to play with baby, or to help her in some way. So she opened the door very softly, and crept up stairs on tip-toe. A call came from the sitting-room, "Jane, is that you?" It was her mother's voice, but Jane made believe she did not hear. She crept down, and out again, and did not get back for some time. "I thought I heard you come in some time ago," said her mother; "I wish it had been you, for I have needed you very much. Willie has been very sick." Jane said nothing, and how she felt you can perhaps imagine.

We have followed Jane through a part of a day, and seen her just as she was, not as she seemed to be to her mother and teacher; and what do you think of her? There are many children like Jane, and, perhaps, they will see themselves in her. Jane, you see, was not a truthful child. "But she did not tell any lie," some one will say. No, but she acted lies, and you see in how many things she deceived in half a day's time. "Little things," perhaps you will say. But it is little things which show what we really are, and which make up the character. There is no habit more dangerous than a habit of deceiving in little things, because so easily fallen into. Let every child who reads this examine her conduct, and see if she is in danger of sliding into it. All deceit is displeasing to God. He desires "truth in the inward parts." He is a "God of truth, and without iniquity." The "paths of the Lord are mercy and truth;" and his paths should be our paths, for he has told us to follow him. Let your prayer be the prayer of good David, "Remove from me the way of lying. I have chosen the way of truth; I have stuck unto thy testimonies. O Lord, put me not to shame." —*Child's Paper.*

ACCOUNT OF THE LIFE AND CHARACTER OF THE REV. MR. THORBURN OF INVERNESS.

We have compiled the following notices from the Inverness Advertiser, and our personal acquaintance with Mr. Thorburn enables us to add our unqualified attestation to the truth of all the statements.

Mr. Thorburn was born in October 1799. He studied at the High School of Edinburgh and the University—there distinguishing himself in the course of his curriculum, and taking the highest prize for Hebrew during his year. In 1829 he was ordained a minister of Union Chapel, Aberdeen, and discharged the duties of the pastoral office among the very large congregation attending that place of worship with much acceptance for a period of two years. In this sphere he counted no labour too arduous, no sacrifice too painful, that he might advance the best interests of those entrusted to his oversight. Weighed down by an anxious care as to the right discharge of his duty, and an overwhelming sense of the paramount obligations he had contracted, his health gave away, and it became necessary that he should be released for a season from the task to which he was devoted. Without solicitation by him, or by any of his friends, he was at this time offered a presentation to the church of Forglen,—a comparatively small parish, beautifully situated on the confines of Banffshire,—the only ascertainable clue to the motives for this offer being that he had journeyed some six months before from Aberdeen to Edinburgh in company

with the patron's son, the present Sir Robert Abercromby of Birkenbog and Forglen. A proposal which came in so gratifying and opportune a way, he saw it right to accept; and, accordingly, with the full approbation of the parishioners he was settled at Forglen in 1831.

From the very outset he began a new system in the parish. Week-day lectures were established, prayer-meetings were held, household visitations begun, and all the agencies of an evangelic ministry set on foot, greatly to the wonderment of the people. He speedily won the attachment of a considerable number among them,—for they found that his week-days were but a sequel to his Sabbaths, that his demeanour was a living exhibition of the doctrines he taught, and that what he appeared in the pulpit, that he was in his study, among his friends, by the wayside, and in their own homes.

At the time when he entered his Presbytery the larger portion of its members were vehemently hostile to the Evangelical party in the Church. By dint of patient perseverance and friendly conversation he wrought a change in the sentiments of some who faithfully stood by him throughout all the contentions which then arose, and are now honoured and assiduous ministers of the Free Church. In the Aberdeen Synod, of which he was a member, he was also accustomed to take part in the debates on Church policy, always with distinction and effect.

He never sacrificed his convictions, and, at the Disruption, he followed them out fearlessly. Few men in Lowland parishes made greater sacrifices than he. A more beautiful spot than Forglen Manse we have seldom seen; and when he quitted it he could find neither house nor church-site within the parish. He was obliged to repair with his family to the adjoining village of Turriff, four miles off, where he organised the nucleus of the present flourishing congregation there, preaching at Turriff in the forenoon, and in a barn, granted by a farmer in his old parish, in the afternoon. Other duties connected with the recommendation of Free Church principles and the establishment of Free Church congregations in the neighborhood, were also devolved upon him at this period—all of which he fulfilled with singular zeal and success.

In 1844, he was called to Inverness, and, after his case had run the gauntlet of the inferior courts, the General Assembly, contrary to the expression which he gave of the dictates suggested by his own judgment and conscience, sanctioned his translation. How he lived and how he labored in this quarter, it were superfluous to attempt describing; there are hundreds who have had longer and closer opportunities for knowing.—Suffice it to say, that, alike in his pulpit exercises and in his daily conduct, he approved himself a faithful minister of the New Testament. His scriptural expositions, if not always replete with profound and able argument to catch the intellect, or decked with fine illustrations of admitted truths, such as arrest the fancy and charm the affections, were ever distinguished by an earnest spirituality and decided purpose. It was not his aim to furnish his auditors with a theme for speculation, or to captivate them by the spell of rhetoric; for he knew that powerful excitement, however useful in its place and measure, should not be the object of a religious instructor; and, therefore, he gave himself with unaffected plainness of speech to the work of counselling the ignorant, persuading the listless, and conciliating the opposed, looking aye for the growth of the fruits of righteousness as the production of the truth distinctly set forth, and often pressed upon their notice.

Three weeks prior to his death, Mr. Thorburn presided at the celebration of the Lord's Supper by his attached flock. His closing address was remarked upon at the time as being more than usually earnest and impressive. He never entered the pulpit since, save to lecture on the Thursday following—the day when he was

seized with his last illness. Diligently engaged in the prosecution of pastoral and beneficent duties till that day, he attended then a meeting of the Infirmary visitors, whence he went home to be stretched on a bed of sickness from which there was no recovery. His disease speedily developed into a virulent typhus fever, to counteract which baffled the skill of his medical attendants; and he died early on Saturday morning. Up till a short time before his decease, it was not generally understood that a fatal issue was to be apprehended; and the announcement of the result, coming abruptly on the public ear, intensified very much the general feeling of poignant sorrow.

Moneys received up to 22nd August.

FRENCH CANADIAN MISSION.

York Mills, £2 3s 9d; Fisherville, £2 13s 3d.....	£4 17 0
Orillia £2 0d 9d; Oro, 19s. 2d; Mr. F. Hamilton, £1 7s 6d; Mr. G. Wilson, Medonte, 5s.....	4 12 6
Pembroke.....	1 10 0
Scarboro, £3 3s 9d; Highland Creek, 16s 11d.....	4 0 8
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Bobo.....	1 10 0
Port Sarvis.....	3 2 6
Prescott.....	2 0 0
Dundas.....	3 0 0
Wakefield.....	3 15 0
Blenheim and Paris.....	3 17 9
Binbrook and Saltfleet.....	2 5 0
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McNab and Horton.....	2 15 7
Amherstburgh.....	0 16 3
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Knox's Church, Toronto.....	11 0 0
Streetsville.....	3 13 3

JEWISH AND FOREIGN MISSIONS.

Anonymous per Rev. J. B. Duncan, Perth.....	£10 0 0
Zorra.....	9 12 6
J. Currie, Sunnidsalo.....	0 2 6

KNOX'S COLLEGE.

Friends in Martintown, viz: D. Ross, £1 0 0; A. McGregor, 5s; Donald Munro, £1 0s 0d; J. Urquhart, 10s; John McArthur, 2s 6d; P. McMartin, 10s.....	£3 7 6
J. J. Kellie Vankleekhill, 5s A. Smith do. 2s 6d.....	0 7 6

PRESBYTERY OF HAMILTON'S HOME MISSION FUND.

Jan. 14, Female Association, Galt.....	£10 0 0
" 25, Do. Do. Ayr.....	3 0 0
Mar. 1, Blenheim.....	2 0 0
" 6, Ladies' Asso' Dundas.....	4 5 0
" 9, Do. Do. Hamilton.....	50 0 0
" 20, Jas. Wardrobo.....	1 0 0
Apr. 10, Woolwich.....	2 10 0
May 9, Port Dover.....	11 10 0
" " Glencolm.....	5 5 0
" " Wellington Square.....	1 3 10
June 1, Ladies' Asso' Dundas.....	5 0 0
" " Ayr.....	10 0 0
" " Saltfleet and Binbrook.....	1 15 0
July 17 Ancaster.....	1 3 6
" 24 Doon Mills.....	3 15 0



## PRESBYTERY OF TORONTO'S HOME MISSION FUND.

J. Currie, <i>Sundale</i> , per Rev J. Nesbit .....	£0	2	6
A McAdman, <i>Nottawasaga</i> , per do .....	0	5	0
J McDiarmid, per do .....	0	5	0
Mono, per do .....	2	0	0

## WIDOWS' FUND.

Zorra, for 1853-4 .....	£7	12	0
Owen Sound, addl. ....	0	15	0

## DONATIONS TO THE MUSEUM OF KNOX'S COLLEGE.

From A Kerr, Esq., Hamilton, per Rev Dr Wilks—  
Two Petrifications.  
From Dr Killey, formerly of Madeira—  
An Ear of Barley, and various other specimens from Palestine.

## RECEIPTS FOR THE RECORD.

*VOL. VI.*—E. Halliday, Grafton; Jas. Ranton, Kingston.

*VOL. VII.*—E. Halliday, Grafton; Jas. Ranton, Mrs Scott, J Stewart, Kingston.

*VOL. VIII.*—N McKay, Thamosford; E Halliday, Grafton; J Honeyman, J Ranton, J J McKay, A Cameron, R Baker, Mrs Scott, J Stewart, Kingston.

*VOL. IX.*—N McKay Thamosford; E Halliday, Grafton; T McJanet, Bristol; Jas. Miller Esq., Picton, in full to end of vol; J Honeyman, J Ranton, J McKay, A Mann, A Cameron, R Baker, R Robertson, Mrs Scott, Mrs Wrath, A Campbell, J Gray, W Blacklock, J Stewart, Kingston.

*VOL. X.*—Mr. Heuchan, Scarboro; A Taylor, Joseph Little, W King, Esq., Bristol; Mr Irvine, Mr McDonald, Scarboro; Jos McAuley, Toronto; A Frazer, Esq., Cobourg, in full to end of vol; Mrs McNider, Edinburgh; Miss J Kirkwood, Toronto; G Bullock, Esq., Sandwich; K McKenzie, J Carruthers, D McIntosh, G W Fenwick, A D Shaw, H Hay, James McNee, James Waddell, G Manson, N McNeil, J Honeyman, A Smith, D Nicholson, D Dickson, R M Rose, A McAlister, R Baker, R Robertson, John Miller, D Maur, Solomon Milne, Miss Spence £1 7s 6d, J Grey, W Blacklock, M Strachan, Kingston; W Watson, York Mills.

*VOL. XI.*—Dr Grant, Martintown; I Fulton, Pre-cut; A Stewart, White-lake; Mrs Farringer, Morrisburgh; J Gray, Kingston.

The above includes £12 10s 0d acknowledged in last as transmitted by Mr. J. Stewart Kingston.

## INFANT BAPTISM.

THE SUBJECT and MODE of Baptism, by the Rev Robert Wilson, D D., of the Presbyterian College, Belfast, is for sale at T. Maclear & Co's, Toronto

## REID'S HISTORY OF THE PRESBYTERIAN CHURCH OF IRELAND, IN THREE VOLUMES.

THE above work is for sale at T. Maclear & Co's, of Toronto.

Orders forwarded to the Rev R Irvine, of Hamilton, to T. Maclear & Co., or Thomas Sampson, of Toronto, will be promptly attended to, and the Book duly delivered.

## TO KIRK-SESSIONS.

THE Subscriber is receiving by the Steamer Ottawa a choice Assortment of COMMUNION VESSELS and TOKENS, direct from Birmingham, also a fresh supply of Kirk-Session Minute-Books.

D. McLELLAN,  
Bookseller.

Hamilton, May 20, 1854.

## KNOX'S COLLEGE—BURSARIES FOR SESSION 1854-5.

BURSARIES will be awarded at the opening of the next Session of Knox's College, according to the following Scheme:—

- 1.—For the best examination in the Grammar of the English Language, open to all entrants, £2 10s.
  - 2.—For the best examination in the Grammar of the Latin Language, open to all entrants, £2 10s.
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  - 5.—The George Buchanan Bursary of £10, (founded by Isaac Buchanan, Esq.,) for eminence in Latin and Greek, as proved by examination in the Grammars of both Languages—Sallust's Jugurthine War; Virgil, Aeneid, Lib. I.; Demosthenes' first Olynthiac Oration; Xenophon, Anab., Lib. 1.; Roman Antiquities; with an exercise in Latin Composition.
  - 6.—For the best examination in Hebrew, of the first fifty Psalms, and first twenty-five chapters of Genesis, £5.
- The Gaelic Bursaries of the Colonial Committee of the Free Church of Scotland.
- 7.—For the best examination on the Grammar of the Gaelic Language, with Readings and Shorter Catechism, £1.
  - 8.—For the best written exposition, in Gaelic, of the Lord's Prayer, £6.
  - 9.—For the best examination papers on Dr. Thomas Brown's first fifty-one Lectures, Sir William Hamilton's Dissertations, appended to his edition of Reid, and Sir J. McIntosh's History of Ethical Philosophy, £7 10s.
  - 10.—For the best essay on Bishop Butler's Contributions to Metaphysical, Moral, and Theological Science, £7 10s.
  - 11.—For the best essay on the Internal Evidences of Christianity, £7 10s.
- Nos. 9, 10, open to all who attended either of the classes of Philosophy last year; 11, open to all students in Theology, £7 10.
- 12.—The John Knox Bursary of £10, (founded by Isaac Buchanan, Esq.,) for the best view of the doctrine of the Atonement—its necessity, nature, and efficacy.
  - 13.—For the best account of the versions, a ancient and modern, of the Old and New Testaments, £5.
  - 14.—For the best historical account of the Waldenses of Europe, and of the Armenians, Paulicians and Nestorians of Asia, £7 10s.

## 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.
6. Should the same student be successful in competing for more than one Bursary, his name will be mentioned first in the public statements, but not more than one Bursary will be assigned to him.

By order of Professors' Court.  
August 1, 1854.

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Elora, June 20, 1854.

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Daniel a model for Young Men, 7s 6d.  
Weiss' French Protestant Sefugees, 2 volumes, 13s. 9d.  
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