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# THE ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

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

VOL. X.

TORONTO, JANUARY, 1854.

No. 3.

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**H E A V E N .**

That clime is not like this dull clime of ours—  
All, all is brightness there;  
A sweeter influence breathes around its flowers,  
And a far milder air.

No calm below is like that calm above;  
No region here is like that realm of love;  
Earth's softest spring ne'er shed so soft a light—  
Earth's brightest Summer never shone so bright.

That sky is not like this sad sky of ours,  
Tinged with earth's change and care;  
No shadow dims it, and no rain-cloud lowers—  
No broken sunshine there!

One everlasting stretch of azure pours  
Its stainless splendor o'er those sinless shores;  
For, there, Jehovah shines with Heavenly ray,  
There Jesus reigns, dispensing endless day.

Those dwellers there are not like those of earth!  
No mortal stain they bear;  
And yet they seem of kindred blood and birth—  
Whence and how came they there?

Earth was their native soil; from sin and shame,  
Through tribulation they to glory came;  
Bond-slaves, delivered from sin's crushing load,  
Brands plucked from burning by the hand of God.

Those robes of theirs are not like those below;  
No angel's half so bright!  
Whence came that beauty—whence that living  
glow—  
Whence came that radiant white?

Washed in the blood of the atoning Lamb,  
Fair as the light these robes of theirs became;  
And, now, all tears wiped off from every eye,  
They wander where the freshest pastures lie,  
Through all the nightless day of that unfading  
sky.

Rev. H. BONAR.

**FOREIGN AND JEWISH MISSIONS.**

The stated collection for Foreign and Jewish  
Missions, falls to be made on Sabbath, 15th inst.  
Ministers and Missionaries are reminded of the  
importance of giving due intimation of this col-  
lection.

**PRESBYTERY OF KINGSTON.**

The next ordinary meeting of Presbytery is  
appointed to be held at Demorestville, on  
Tuesday, 10th January, at 11 o'clock, a. m.

W. GREGG, *Pres. Clerk.*

**PRESBYTERY OF BROCKVILLE.**

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

JOHN McMURRAY, *Pres. Clerk.*

**PRESBYTERY OF HAMILTON.**

The Presbytery of Hamilton will meet at  
Hamilton, on the second Tuesday of January, at  
three o'clock, p. m.

M. Y. STARR, *Pres. Clerk.*

**PRESBYTERY OF MONTREAL.**

Next ordinary meeting is appointed to be held  
within the Session House of the Free Church,  
Coté Street, Montreal, on the last Wednesday  
(25th day) of January, at ten o'clock, a. m.

D. FRASER, *Pres. Clerk.*

**PRESBYTERY OF TORONTO.**

The Presbytery of Toronto will hold a special  
meeting at Vaughan, on Wednesday, 11th Janu-  
ary, at eleven o'clock, a. m., for the induction of  
Rev. W. Meldrum; and the next ordinary meet-  
ing will take place in Toronto, on Wednesday,  
22nd February, at eleven o'clock, a. m.

T. WIGHTMAN, *Pres. Clerk.*

**PRESBYTERY OF LONDON.**

The next ordinary meeting of the Presbytery  
of London, will be held at London, on the second  
Wednesday of January, at ten o'clock, a. m.

JOHN SCOTT, *Pics. Clerk.*

**PRESBYTERY OF PERTH.**

The next ordinary meeting of Presbytery will  
be held at Perth, on the 10th January next, at  
7 o'clock, p. m.

The following Missionary Meetings will be  
held, within the bounds of this Presbytery, dur-  
ing the month of January:—

North Gower.....	Dec. 27, at 3, p. m.
Goulbourn.....	29, at 7, p. m.
Beckwith.....	29, at 11, a. m.
Carleton Place.....	29, at 7, p. m.
Ransay.....	30, at 11, a. m.

Messrs. Wardrope, Gray, and Duncan.

Bristol.....	Jan. 2, at 2, p. m.
Pembroke.....	3, at 7, p. m.
Castelford.....	5, at 11, a. m.
Renfrew.....	5, at 6, p. m.
Burnstown.....	6, at 11, a. m.
White Lako.....	6, at 6, p. m.

Messrs. Fraser, Melville, and Smith.

Porth..... Jan. 11, at 7, p. m.  
The Presbytery.

Dalhousie, Ninth Line.....	Jan. 12, at 11, a. m.
Do. St. Andrews.....	12, at 7, p. m.

Messrs. Duncan, Gray and Smith.

S. C. FRASER, *Pres. Clerk.*

**PRESBYTERY OF COBOURG.**

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

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

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

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

**PRESBYTERY OF BROCKVILLE.**

The Presbytery met in Brockville, on the 1st.  
The principal business that came before the  
Court was of the ordinary routine character—  
Reports were given by the several Ministers,  
who were charged at last meeting with appoint-  
ments to Stations within the bounds. Mr. Mc-  
Murray reported very favourably of the Stations  
in and about Newboro' and Westport, where, by  
appointment of Presbytery, he had dispensed  
the Ordinance of the Lord's Supper, for the first  
time, to the members of the Church resident at  
those places.—Mr. Smart also reported that he  
had dispensed the Ordinance at Bellamyville, as  
appointed by the Presbytery—Mr. Boyd reported,  
that he had preached at Charleston and Farm-

oravillo, and found the people still warmly making enquiry after the services of a Missionary. Reports were given by the Ministers present, on the subject of the collections for the Schemes of the Church. These collections, as will be seen by the receipts in the *Record*, are regularly taken, and the amount in each congregation, is annually on the increase.

The Rev. James Sinclair, an ordained Missionary, who, in September made application to be received into the Presbytery, appeared and laid his Testimonials on the table. Mr. Sinclair had been supplying the Stations above-named for some weeks, by the sanction of a member of Presbytery. His Testimonials were carefully examined, and the Presbytery unanimously agreed to receive him, as an ordained Missionary, and appointed him to supply the Stations at which he had been labouring, with acceptability, until next meeting of Presbytery. The Clerk was requested to report him to the Home Mission Committee.

Messrs. Smart and McMurray, and Adiel Sherwood, Esq., Elder, were appointed a Committee to draw up a Plan for the "Presbytery's Mission" operations, and give due notice of the appointments to the several Congregations and Stations where the said meetings are to be held, and to remind the people, that collections will be taken at each place for the "Presbytery's Mission Fund."

Missionary Meetings were appointed to be held at the following times and places:—

1. Brockville, Monday, Jan. 9, 1854, 7, p.m.
2. Bellamyville, Tuesday, Jan. 10, 6, p.m.
3. Moore's School-house, Wednesday, January 11, 6, p.m.
4. Yonge-Stono Church, Thursday, January 12, 6, p.m.
5. Maitland, Friday, Jan. 13, 6, p. m.
6. Charleston, Monday, January 16th, 6, p.m.
7. Beverley, Tuesday, Jan. 17, 2, p.m.
8. Elgin, Tuesday, January 17, 6, p.m.
9. Newboro, Wednesday, Jan. 18, 6½, p.m.
10. Bedford, Thursday, January 19, 2, p.m.
11. Westport, Thursday, 19, 6½, p.m.
12. Prescott, Tuesday, February, 7, 6½, p.m.
13. Edwardsburgh (Front), Wednesday, Feb. 8, 2, p.m.
14. Spencerville, Wednesday, February 8, 6, p.m.
15. South Gower, Thursday, February 9, 2, p.m.
16. Kemptville, Thursday, Feb. 9, 6½, p.m.
17. Mountain, Friday, February 10, 11, p.m.

JOHN McMURRAY, Pres. Clerk.

#### PRESBYTERY OF MONTREAL.

The special-meeting of this Presbytery on the 16th Nov., was adjourned to the 30th, on which occasion, the Rev. Mr. Inglis, having returned from Britain, took his seat, and thanked the Presbytery for his election as moderator.

The Presbytery resumed consideration of the call from the congregation of Ardersier, Scotland, to the Rev. A. Cameron, Lochiel. In reply to the citation of the Presbytery, a memorial from the congregation of Lochiel was presented and read—expressing deep regret at the loss of Mr. Cameron's ministrations, but offering no opposition to his following out his own sense of duty. Mr. Cameron being called on, stated his willingness to accept the call from Ardersier; whereupon it was moved, seconded, and resolved—that Mr. Alexander Cameron be transferred to the Free Presbytery of Nairn, with a view to his settlement at Ardersier—and that an extract of this minute be sent to the Clerk of said Presbytery.

In compliance with an application from the office-bearers at Vankleokhill, it was agreed to moderate in a call from the congregation there

to Mr. Duncan Cameron, Probationer. The Rev. Mr. Gordon, of Indian Lands was appointed to attend to this duty.

A communication from the Rev. James Drummond was read, declining the call addressed to him by the congregations of Martintown and Williamstown, and apologising for his delay in making this intimation to the Presbytery.

D. FRASER, Pres. Clerk.

#### PRESBYTERY OF TORONTO.

##### CALL TO REV. R. IRVINE, FROM FIRST CONGREGATION, LONDONDERRY.

At a meeting of the Presbytery of Toronto, held on the 7th ult., there was laid on the table a call to the Rev. R. Irvine, from the First Congregation in Londonderry. Intimation having been previously given to the congregation, a Deputation appeared, and presented an able and earnest memorial, praying the Presbytery not to remove Mr. Irvine from his present charge in Toronto. The Presbytery, after hearing Mr. Irvine, who was willing to submit to the decision of the Court, with almost perfect unanimity were in favor of Mr. Irvine's continuing in his present charge, and accordingly decided that it was not expedient to translate him. A Committee of Presbytery was appointed to draw up a letter to be transmitted to Londonderry, explaining the grounds of the Presbytery's decision, and expressing their Christian sympathy with the congregation thus disappointed. We subjoin a copy of the letter that was transmitted. We cordially approve of the decision of Presbytery, believing Mr. Irvine to be too valuable a minister to be removed from the Canadian field. May the Great Head of the Church hallow the bond that unites his congregation and himself together, and abundantly own his labours in the important sphere which he is called to occupy:—

To the Rev. W. McLure, Londonderry.

Toronto, Dec 9, 1853.

MY DEAR SIR,—

Having been appointed, along with the Rev. Mr. Reid, to communicate with you by letter, in reference to the late decision of Presbytery, in the matter of the call to Mr. Irvine, from the first congregation in Derry, permit me, in all affection, to represent to you the grounds of the said decision, with the assurance of the Presbytery's fraternal consideration and sympathy for the parties necessarily disappointed in their wishes.

Our Rev. brother, Mr. Irvine, was but a little more than a year ago introduced to the pastoral charge of the second congregation here—a congregation recently organized, and which, previous to its settlement with our esteemed brother as its pastor, had been well nigh sickened by delay in obtaining its desire of finding a candidate, on whom its members could unite. Ground has been purchased for a building, and, of course, considerable responsibility incurred by the trustees, in the faith of the new settlement being undisturbed, at least until a fair trial has been made of its working, and the congregation consolidated. The success of Mr. Irvine's exertions has been very gratifying so far; though a wide field of usefulness opening to him has comparatively but begun to be taken advantage of; nor has either he or the congregation had yet the full advantages for operating on the rapidly increasing population of this city and province, which, under God, he will soon both possess and turn to the benefit of an interesting portion of your immediate countrymen in this distant land, as well as of the other citizens, who so generally appreciate Mr. Irvine's ministerial gifts.

It was a trial of the patience of a congregation so circumstanced, to be deprived so soon, for three months, of the presence of their pastor; but it would have occasioned double disappointment and vexation, if this inconvenience to

which they submitted, in just deference to their pastor's domestic call of duty, had been the means also of originating competing claims for his services, and depriving them of his presence when most of all required. We can understand how the circumstances of his family induced Mr. Irvine, when at home in Ireland, to lend a favourable ear to an invitation, naturally enough also tendered on your or your congregation's part, on the supposition of domestic affliction, forbidding the departure of our brother's family to this scene of his labours. But the Presbytery's hope is already happily verified in the improvement of their health; and we feel assured that you and your people will generously allow for the difficulty which Mr. Irvine felt in implementing any pledge, or approach to a pledge, given to you under the circumstances, which are already altered. You will feel with us, that his congregation has had reason to think that at least a virtual pledge already existed, in Mr. Irvine's undertaking the charge so lately, with the knowledge that a much longer time than has yet elapsed, was all but essential to a new congregation's establishment.

In Mr. Irvine's perplexity between his favourable pledges to you, and his sense of duty to the flock here, on the grounds they have so feelingly urged, he left the decision in our hands, and we could not hesitate as to our determination, as the unanimity of the Presbytery will have convinced you.

We feel for the injurious tendency of any such disappointment to whatever congregation it is allotted to suffer the infliction; but we are consoled by the thought that Derry congregation is not destitute, enjoying as it does the efficient services of a pastor yet in the vigor of life. And we do persuade ourselves, that you will not grudge us the advantage likely to accrue to the cause of religion, from the detention among us of a labourer we could ill afford to lose; and who, while ministering to many who have left your own loved Ireland; but never cease to look back to its pastors, and congregations, and Sabbaths and sanctuaries, with fond affection, is not without opportunity of serving your country and Church, in the care of its expatriated children—still beloved by you and longed for. Are we not members one of another? The Body is one.

With much respect, I am, in behalf of the Presbytery, (and with the concurrence of Mr. Reid,) your and your congregation's friend and well-wisher,

MICHAEL WILLIS, D. D., S. S. T. P.

#### PRESBYTERY OF TORONTO.

An adjourned meeting of the Presbytery took place on the 19th and 20th ult. We have no space for a full account of the proceedings, but merely note the following items.

The Presbytery, after mature consideration, agreed that Rev. J. Nisbet should not be translated.

The Sustentation Committee were appointed to meet as soon as possible, and to take steps for obtaining the Financial Statistics of the various congregations within the bounds.

The Presbytery spent some time in conference on the subject of Revival, and resolved to take the subject up again at next ordinary meeting.

The following scheme of Missionary meetings was approved of:—

##### 1st Division.

Highland Creek, Monday, 16th January, 12 o'clock, noon.

Knox's Church, Scarborough, Monday, 16th January, 11 o'clock, a.m.

Knox's Church, Toronto, Monday, 6th February.

Second Congregation, Tuesday, 7th February.

York Mills, Wednesday, 8th February.

Whitby, Thursday, 9th February.

Bradford and W. Gwillimbury, Monday, 13th February.

Barrie and Innisfil, Tuesday, 14th February.  
Vaughan and King (English), Wednesday, 15th February.

Vaughan (Gaelic), Wednesday, 11th January.

Committee—Dr. Burns, Dr. Witts, Mr. Irvine, Mr. Reid, Mr. Wightman and Mr. Lowrie. Mr. Reid, Convener.

2nd Division.

Oakville, Monday, 6th February.  
Acton and Boston, Tuesday, 7th February.  
Norval and Union, Wednesday, 8th February.  
Chingacousy, Thursday, 9th February.  
Streetsville, Friday, 10th February.  
Caledon and Erin, Tuesday, 14th February

Committee—Messrs Uro, Holmes, Alexander, Nisbet, and McLachlan. Mr. Uro, Convener

3rd Division.

Markham, Monday 6th February.  
Brock, Tuesday, 7th February.  
Roach, Wednesday, 8th February.  
Thorah, Thursday, 9th February.  
Eldon, Friday, 10th February.  
Orillia, Tuesday, 14th February.

Committee—Messrs. Boyd, Mitchell, and Gray, along with Mr. Meldram. Mr. Boyd, Convener.

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

THE MUSIC OF OUR CHURCH.

No. II.

To the Editor of the Record.

DEAR SIR,—

I promised that, in a second short article, I would suggest a remedy for the evils prevalent in our Church, in reference to the indifference exhibited by many in singing the praises of God. I will endeavor to be brief, contenting myself with simple suggestions rather than extended argument.

1. The pulpit, I think, might be used for stirring up our congregations to take a livelier interest in this subject. Occasional discourses, bearing on this essential part of public worship, might be profitably preached. In this way the subject would be kept prominently before the minds of all, and, as a consequence, more practical attention would be given to the matter—scriptural views of the nature and objects of public worship would necessarily stir up the whole Church to measure its music, by a higher standard than that which it is accustomed to use for the purposes to which we refer.

2. The cultivation of a higher-toned piety would operate as a silent but successful stimulus to rouse many from their drowsy indifference. It is sometimes difficult to say for what purpose many go to the sanctuary. The poet, who lived at a time and in a place where music, in the Church, was more grand and attractive to the ear than in many places in the present day, no doubt, wrote the truth, when he penned the familiar couplet—

“And not a few do to the Church repair,  
Not for the doctrine, but the music there.”

This may be the motive that draws many to the house of God; but until our congregations unite in fuller harmony than that which generally engages them, we would be charging rashly, if we accused in the language and spirit of the poet. Our music must have a more soul-entrancing effect, from the full swell of the voice, before we charge worshippers with such unworthy motives.

3. Classes for the young, in every congregation, should be constantly kept up, at stated seasons of the year, in which, instructions should

be imparted on the science, whilst the voice is trained to engage freely and pleasantly in the exercise. The old should not exclude themselves from such classes, if they are not already capable of joining, when God's praises are sung in the family and sanctuary.

4. A good precentor does much to encourage and assist in congregational praise. A full voice—a correct ear, and distinct, clear articulation, are specially desirable in his case, as these qualities are valuable auxiliaries for those who are timid, because less practised in the art. As the precentor has the sole direction of the music, he ought to be possessed of a sound judgment in the choice of the tune that is best adapted to the subject of the psalm or paraphrase; and also, he should be careful not to introduce tunes, new to the congregation, in rapid succession. Choirs may, but seldom do, produce that good effect in drawing out the musical talent of the congregation, that is so much desiderated; for, frequently, the performance of the choir is so far beyond the reach of the congregation, and so pleasing to the ear of others, that they prefer listening to singing; and unless, therefore, there is something more than a good precentor, a powerful choir, or a deep-toned organ, the precentor, or the choir, or the organ, may sing or play a solo.

5. The practice of singing at family worship, and the revival of this wholesome duty, would go far to revive congregational music. Parents and children, and the inmates of the family, would thus be accustomed to hear their own voices in this delightful exercise; and when young and old met for public worship, they would unite heartily with the congregation, and be less terrified by the fear of criticism, than influenced by the sacred awe that pervades the mind at such a time and in such a place. This good old practice is too much neglected now-a-days—the time and thoughts of parents and guardians of the young being, beyond measure, absorbed in the pursuits of the world. Let family worship be revived, and the psalm of praise be heard morning and evening, in the dwellings of our people, and it needs not the prophet's tongue to tell us what the happy attendant will be—it will be the precursor of the revival and general improvement of congregational music.

I may add, that I, for one, am not quite sanguine that all these things united, will produce the result so generally aimed at and looked for, while a barrier lies in the way, that ought to be, for the best interests of our Church, speedily removed. This I reserve for a third short article on this all-important subject.

I am, dear Sir, yours, &c.

J. McM.

THE NEW LAW WITH REGARD TO PUBLIC MEETINGS AND LECTURES.

MR. EDITOR,—

In the floods of light which have burst upon the nineteenth century, in the refinement which our “wonderful age” boasts, on the eminence which the discoveries in arts, science, &c. &c., have placed society, with the glorious sun of freedom gilding our horizon, and the gloomy shades of the night of despotism receding from our view, we were not a little surprised (we confess,) to hear that the Italian patriot, Gavazzi, was attacked, and a Protestant church broken up by a ruthless mob; and peaceable citizens mowed down by the very troops that should have protected them. We then thought that the wisdom of our rulers and the justice of our laws would have visited these crimes with corresponding punishments. It is needless to say that on this point the public has been deceived. A bill has even passed our Legislature, (if the public papers are to be believed,) relieving the corporation of Quebec from making good any property destroyed by the mob, in consequence of a lecture delivered on any controverted point, unless

the lecturer shall have received the use of the hall or lecture room by the Mayor's permission. Such a barbarous edict is really novel in a Protestant country! Is our government really free? Is religion tolerated any longer amongst us? Where is now our boasted freedom of speech, freedom of the press, since Protestants must lecture on any controversy at the risk of life and property? When Brownson came amongst us did we mob him? no not even in Montreal! But when an eloquent stranger, a patriot, a lover of freedom, paid us a friendly visit, the heart of the Papacy was moved, and her career as usual was marked by violence and physical force. It is not so strange, however, that the Romanists, kept in profound ignorance by their selfish priesthood, should rise at their instigation, as that men at the head of our Provincial affairs, men of education, intelligence, of liberal and enlightened minds,—men who wax eloquent on civil liberty and the rights of conscience, that such men should pass a law to gag the Protestant portion of the community and give free scope to the evil disposed to waste life and property with impunity. That such a measure should gain supporters in a Protestant country and receive the signature of a Protestant Governor is almost incredible!

It is not customary for the church of Rome to furnish a lecturer on any subject—“ignorance is bliss,” with her—nor to give the use of her halls and churches for popular lectures. Nor would the Church of England, with which many of our nominal Protestants in the Government are connected, suffer hers to be desecrated by a dissenter; what then had the Government in view by the above measure, but either to stop the mouths of Protestant lecturers, or to expose the churches of dissenters to the unbridled fury of the deluded Romanists? If the Protestants of Canada suffer this law to remain un repealed on our statute book, the consequence may prove pernicious. A yoke may be put upon the necks of our Protestant brethren in Canada East, which neither they nor their posterity shall be able to bear.

The Bill, as we understand it, prohibits lecturing entirely, unless at the risk of life and property; for what subject is there which has not excited violent controversies even in the bosom of the “Mother Church? Suppose a Newton or a Galileo, comes to Quebec, to lecture on the motions, revolutions &c., of the heavenly bodies, an Inquisitor General starts up and declares it a heresy, the priesthood without delay bring up their trainbands, demolish the church, and shed the blood of the citizens; then instead of the music of the spheres we have the crash of worlds! But to be serious, the Bill, a purely popish one, seems to aim at the overthrow of every scheme to enlighten the public mind on any point worth hearing discussed.

The Legislaturo of Canada, by the above Bill, have paved the way for riots and mobs, and opened a wide door to the lawless to plunder, burn and kill. We trust that they will reconsider this measure, and repeal it at their next sitting; and that a host of faithful men shall, ere long, be returned, who will preserve intact our civil and religious liberties; who will preserve inviolate what is excellent in the constitution, reform abuses, and save us the painful task of animadverting on their conduct in future.

I am,

Yours very truly,

J. L. G.

KNOX'S COLLEGE.

To the Editor of the Record.

Toronto, Dec. 20, 1853.

DEAR SIR,—

I have great pleasure in complying with a wish expressed recently that I should supply, through the Record, some information of the

work going on within Knox's College, which might be interesting to your readers. You have already correctly reported the number in attendance, which is highly encouraging. In all such Institutions, the numbers ebb and flow; and Colleges and Halls may be found in this city and elsewhere, not only stationary, but retrogressive, some one year, as compared with preceding years. It is gratifying to observe, that our average roll is rather exceeded than diminished during the present winter, while the Church has received so considerable an accession to its preachers, draughted off from us since last session. And during no winter have the professors and tutors worked more harmoniously, or the young men applied themselves to their studies more diligently; and though, as we are only in the first term of the session, we may not say more successfully, yet I augur well of the result, when the time comes. It will not be doubted that the primary Professor has enough of employment on his hands, in having three Professorships invested in his proper person—Theology, (systematic,) Biblical Criticism, Church History: but our esteemed friend, lately appointed as his associate, has a still larger encyclopædia of study and tuition, within which to walk his daily round; and I have had pleasure in witnessing the spirit and energy with which he cultivates his department. I have occasionally looked in upon him, and his classes, as also on the more elementary classes, under the charge of our excellent preparatory tutor, Rev. J. Laing; and I have seen, in both departments, all the signs of industry and enthusiasm on the part both of teachers and pupils.

The hours of Mr. Young's classes and my own are so arranged, that the students may avail themselves not only of the prolections of their immediate Professor, but of those of the other: accordingly, I have the younger Theologians attending along with the senior, in the Church History class, twice a week; and several of the senior students take advantage of Mr. Young's philosophy—their time admitting of their attendance only as hearers; but a few also attend his senior Hebrew as pupils out and out—especially some individual students, who had enjoyed fewer opportunities than others of perfecting themselves in this branch of knowledge, before joining our Seminary. Such intercommunion of the classes, at certain hours, is found to work happily. And, in addition to this sort of intercommunion, we have a monthly season of general rallying of all the classes of the College, on a certain Saturday, which we call the penultimate one; for exercises of devotion, and practical counsels pertaining to pastoral duty, or to the spirit and character becoming students. Some of the classes meet every day of the week, others on alternate days only—an arrangement by which a greater variety of studies can be embraced by the same students, than if we required a daily attendance at each. For instance, the Church History class meets twice a week: The Senior Theology four times: The Biblical Criticism twice: The Pastoral Theology twice. The ministers who have gone forth from our Hall, will know what I mean, when I say, that we keep up our fortnightly pulpit readings—a sort of Elocution Ex-

ercise—on Monday afternoons—the alternate Mondays being required for Pastoral Theology, to which, besides, we give the only Saturday hour. The senior students also meet with me twice a week for Latin Theological reading: our own Collectanea supplying us with most appropriate matter, from the profound pages of Augustine and Calvin. We have already, this season, perused the valuable treatise of the former—"do gratia," fitted so well to guard the student against Pelagian error—and are in course of perusing Calvin's masterly discussion of the Popish Confessional. Our Text-book, in the Senior Theology, I may say, is the Confession of Faith. That is, we refer to it day by day, and have a fortnightly exercise at one of the Theological hours, on its definitions and proofs of doctrine. Occasional reference is made to Hill's system and others. "Horne" is our Text-book in Biblical Criticism, in which department, and the kindred one of hermeneutics, I also give occasional lectures. Thursday is still our students' discourse day; and when a blank or spare hour occurs, we usefully exercise on methods—applying our powers of synthesis and analysis to scripture texts. This "logic of Theology" I have always found to interest the students exceedingly; and I was myself agreeably surprised to hear one of our preachers say, that the texts dissected during his three years' attendance, amounted to more than a hundred. This is a good stock to begin with—and it is an advantage which few were wont to carry forth from Colleges and Halls far older than ours.

It may gratify some of our ministers to know, that part of the Theological system has engaged in this season. After some review of last year's course, on the Nature of Redemption, we took up the benefits flowing from justification, adoption, &c., and proceeded to the decalogue, in which we have advanced as far as the Fifth Commandment. I propose, before the close of the Session, God enabling us, to overtake the whole of the remaining part of the system, including the topics of the Sacraments and Church Government. Under these heads, as well as in the Church History Course, we have frequent opportunities of setting forth the truth, and vindicating it, in contrast with Popish and other errors; piloting the students' way between the Scylla and Charybdis of Arminian and Hyper-Calvinistic, Erastian and Voluntary extremes. I should not forget, in this birds'-eye view of our Evangelistic laboratory, that the Greek and Hebrew Scriptures have a share of every week's study in the Senior Theology Class, besides the instructions in these languages, as such, given in the preparatory classes. Our arrangements are not perfect; yet I can hardly conceive an allotment of hours more thoroughly advantageous for all the ends of our Institution. But, it is time I should stop, ere I go into "the little folly" of boasting. I am, yours, truly,

M. WILLIS.

#### THE BIBLE.

##### No. I.

Without all controversy, the Bible is the most remarkable book in the world. It merits

the name of Him who is its Alpha and Omega—"Wonderful!" It is "Wonderful" in its Origin. It has "God for its Author." He is Light, and this sure word of prophecy is a "light shining in a dark place," reflecting the brightness of his glory. It is wonderful in its Matter. Truths the most sublime are expressed in language the most simple. God is manifest. The perfections of his character and the principles of his government shine forth. The way of reconciliation is marked out. Life and immortality are brought to light. Man is portrayed in his fourfold state:—The inmate of Paradise—an exile from it—a candidate for a better—and its actual occupant. The things unseen and eternal are unveiled—so that an intelligent child of six can speak with confidence on points respecting which Socrates or Plato could merely hazard a conjecture.

It is "wonderful" in its bulk. It stretches over a wider space of time, and embraces an infinitely more extensive range of topics than any human production. History, prophecy, poetry, philosophy—the very substance of all mysteries and all knowledge meet here. We have the history of the world for more than 4,000 years, and that history carried forward upon the prophetic page till the consummation of all things. We have *Biographies* (some of them very minute) of the most illustrious worthies who shone as stars in the upper firmament. In the shape of *doctrine* and *duty* we have line upon line and precept upon precept. As for *Poetry*, what devotee of the modern Muse can rival the scraphic strains of Isaiah—the magnificent effusions of Job, and some of the minor Prophets—the glowing imagery of Solomon—or the grave, sweet, melody of the Singer of Israel? Taking into account the stretch of time and the multiplicity of topics, we might have thought, that even the world itself could not have contained the books that would have been written. And yet the whole is compressed into a volume we can carry about with us without the slightest inconvenience. This "ocean of knowledge we can hold in the hollow of our hand."

It is "wonderful" in its agreement. Though embracing such a lengthened interval of time and catalogue of subjects—and coming from thirty human hands, moving at periods and places remote from each other—there is substantial harmony throughout all its parts. There are many members, and yet but one body. There are diversities of operations, but it is the same Spirit. There is unity in the midst of variety—a unity resembling the system of the universe, the smallest wheels of whose machinery never come into collision—resembling a musical instrument with every chord beating in unison, and every note in tune.

It is "wonderful" in its adaptation. The Bible is a book exactly suited to man's mental and moral nature—to every order of talent, rank of society, and description of temper and taste. There is no void it cannot fill—no sore it cannot bind—no sorrow it cannot alleviate—no disease it cannot cure. There is not a mind whose loftiest soarings it cannot gratify—a heart whose profoundest depths it cannot fathom—a soul whose burning thirst it cannot slake. It contains truths adapted to the meaneast capacity, and opens up fields over which the mightiest intellects may unceasingly expatiate—ways so plain that a fool may not err therein, and, at the same time, "great deeps" into which the angels desire to look.

It is "wonderful" in its preservation. Change is stamped on everything human. We all do fade as a leaf. Our fathers, where are they? Empires have risen, flourished and decayed. Multitudes of human writings have perished; and, those of any antiquity, which have descended to us, have done so in a mutilated form. But the Bible is complete, just as it came from the hand and lip of Him who is invisible. For its correctness we have the am-

plest guarantees. A cloud of witnesses rise to testify that not a fragment of Heaven's revelation has been lost—that not one jot or tittle of the law has failed—that "God's law is perfect;" It has been often exposed—like the infant Moses sent adrift upon the swelling deep in the bulrush ark—but protectors have been found sometimes where least expected—in the lowly cottage and the lordly hall—amid the excitement of the Court and the retirement of the cloister. These two testaments, like the tables of stone, have been kept safe as it were within the Ark of the Covenant, overshadowed by the guardian cherubims, and watched over by Him who is seated between them. *He and they shall never perish.* The heavens shall wax old as a garment—the elements shall meet with fervent heat. The sun shall be turned into darkness. The stars shall withdraw their shining. But the lamp of life, like that which illumined the Holiest in the Ancient Temple, shall never go out. This light, which shines in this dark place, will shine more and more unto the perfect day. "All flesh is grass, &c. The grass withereth, the flower fadeeth, but the Word of the Lord endureth forever." Think on these things, and say, is not a Book so distinguished, "Wonderful"—and may we not employ respecting it the language before us, "*what hath God wrought!*"

R. F. B.

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

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

## 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.

We have been obliged to defer several communications and articles, until next month.

## The Record.

TORONTO, JANUARY, 1854.

## THE NEW YEAR.

Before the lines we are tracing shall have come under the eye of our readers, the old year will have come to a close, and the new year commenced. We shall have passed another milestone, so to speak, on the road that leads to eternity, and it becomes us to pause, and ponder, and ask ourselves the important question "whether am I hastening?" "where are my affections and hopes fixed?" "what is the ONE THING that I am doing, and that engages the thoughts and energies of my mind?" Every successive day should remind us of our mortality, and of the shortness of our earthly sojourn; but especially when another year is gone, should we be led to number our days, and apply our hearts to heavenly wisdom. There are periods, when men of the world, who are wiser in their generation than

the children of light, regard it as necessary to institute a strict and searching examination of their worldly business, that they may know whether their affairs are really prospering or not. And surely we should have seasons too of special self-communion, and self-examination, that we may, through the assistance of the Word and Spirit of God, ascertain how it really fares with our souls, whether we are really profiting by our privileges and advantages, or are becoming more worldly and more careless. Let us take a time, while the knoll of the departing year is still sounding in our ears, for communing with God and with our own souls. And let us deal impartially with ourselves, and pray God to search us and know us, and to lead us in the way overlasting.

Apart from the loud call, which time as it wings its rapid flight, addresses to us, we have not been left without impressive warnings during the year now ended. Brethren and fellow-labourers have been summoned away from our side, and in their removal we may read the admonition "work while it is day, the night cometh when no man can work." Even at this present hour, God in his adorable providence is addressing to us loud and solemn warnings. Pestilence is, as it were, knocking at our door, admonishing us to prepare, lest in such an hour as we think not, we be called hence. And from beyond the Atlantic are borne to our ears the muffled sounds of war, the issues of which we cannot foretell, but which we cannot regard in any other light than as a judgment from heaven. For war, while in certain instances it may be justifiable, must ever be deplored as a calamity and a judgment. Let us not, like some, look on these things as merely accidental, let us view them as sent by God, who is ever present throughout his vast creation, who orders and controls all events, and without whom not even a sparrow can fall to the ground. Let us hear the rod, and him that hath appointed it. Let us turn unto God with our whole hearts, while the voice of admonition is addressed to us, and before the irrevocable sentence comes forth "cut them down, why cumber they the ground."

The review of the year that is gone may awaken mingled feelings of gladness and of sorrow. Our gratitude should surely be warmly called forth to him, who in His faithfulness hath crowned the year with his bounty, and who is loading us as a community with so many blessings both spiritual and temporal. While at the same time, we cannot but remember, with sorrow of heart, some of the events that have taken place in our Province during the year. We allude to the fatal and deplorable occurrences of last June. May we be taught to appreciate more highly, and to improve more diligently our spiritual privileges. And, may we strive more earnestly for the thorough evangelization of our land, praying for the hastening of the time when the galling yoke of Popery, which presses so heavily on the necks of thousands of our fellow-subjects, shall be broken; and the blessings of evangelical religion shall be freely experienced and enjoyed.

As to the future, we know not what is before us. Our country is in an interesting but most critical position. On the one hand, we bellow there is intellectual, and, we trust, also, spiritual progress. But, on the other hand, worldliness—deceit—unscrupulousness—are manifested by some, who from their position should act differently, if they had a spark of real patriotism, not to speak of religion. As a community we are still in a plastic state. And, if we would really advance the interests of our country, we are called upon to discountenance what is mean selfish, and dishonourable; and, to approve things that are pure, lovely, honest and of good report. The character of our country is, in a measure, to be formed by us. Let us feel our individual responsibility, and strive to exemplify, and to commend to others, those pure and lofty principles, which are set forth in the Word of God; and which alone can exalt either individual or national character.

Referring to the future, we might mention two or three matters of importance, to which, in common with many in the Province, we look with interest, and some of which, at least, we trust, may be accomplished in the course of the year now commencing. These are, a right and final settlement of the Clergy Reserves, so as to remove all jealousies and heartburnings for the time to come; the suppression of tipping-houses, the great curse of our cities, and the most fruitful source of poverty and crime; the prohibition of Sabbath labour in the Post-office and other departments of the Public Service—and a firm and decided opposition to the increasing demands of Popery. To these, and other important matters, the attention of our Legislators will soon be called. May He who has the hearts of all men in his hand direct them, and teach them to have a single eye to his own glory and the best interests of this important Province.

Let us all, under a deep sense of our responsibility, combine our energies and prayers, in order to remove the evils and vices which, alas, too extensively prevail amongst us, and to render our country moral—sober—religious. Then may we expect, that "God, even our own God, will bless us," and, that we, as individuals, as families, and, as a community, shall experience the blessedness of those "whose God is the Lord."

### THE INJURIOUS CONSEQUENCES OF INSUFFICIENT MINISTERIAL SUPPORT.

The following is an extract from an address to the Congregations under the care of the New York Synod of the Associate Reformed Presbyterian Church, on the subject of ministerial support. It will suit the latitude of Canada as well as that of New York, and we bespeak for it the earnest consideration of our congregations generally. We rejoice to believe that there has been of late years an improvement in this matter. But still there is room for farther improvement, especially when we take into consideration the great-

ly increased expense of living to which ministers are subject, and on the other hand, the enhanced price of almost every thing which our farmers have to dispose of. We could name some laborious and devoted ministers who are seriously impeded in their work by the pressure of pecuniary difficulties—difficulties occasioned solely by the scantiness of the stipend they receive from their people. Let congregations entering on a new year, make a determined effort to repair past shortcomings, and to do their duty to those whom they have called to take the oversight of their souls. We have frequently of late recorded gifts from congregations to their ministers, and we rejoice to see, and to record such tokens of Christian affection and regard. They help to cheer a minister, and to strengthen the bond which unites him and his flock together. But we do confess we should rejoice more to hear of congregations augmenting the stated stipends of their ministers. This would, after all, be the best way of testifying their esteem for them personally, and their appreciation of their services:—

“The injury to the minister himself is incalculable, as it necessarily diverts much of his time and energy from the work of the ministry, to which he ought to give himself wholly. The pressing wants of his family will demand of him that he should turn his attention, in a measure at least, to some other calling, either of a literary or secular kind, that he may draw therefrom part of his support. And what must be the result? The history of the church at large supplies the answer. Passing by those devoted pioneers who have subjected themselves to the necessities of a new country, without almost another exception, every minister who has taken the charge of a school, the management of a farm, or gone into some other business, to supplement his salary, and persevered therein for any considerable time, has so distracted and secularized his mind, as to render himself unfit both for the study and the pulpit, and in the end been forced to give up the active duties of the pastor, and often of the ministry itself. How could it be otherwise? “The Lord hath ordained that they which preach the gospel should live of the gospel;” and when man attempts to contravene this law of the kingdom, he must expect nothing but failure.

And even where the minister is too conscientious to embarrass his ministry with secular pursuits, the result of an insufficient support is almost as fatal from other influences. Perhaps he labours on in hope, as many do, promising himself that next year it will be different and better, when in reality he is involving himself deeper and deeper in debt, from which he never extricates himself, and gives to a scoffing world too much reason for charging him with dishonesty, to the utter ruin of his ministerial influence, and to the reproach of the religion of Jesus. Is it right that a minister's conscientiousness and trust in God and man should be thus converted into temptations to lead him unto evil? And when the wrong is done, who is the greater criminal, the temptor or the tempted? “Lead us not into temptation but deliver us from evil.” And even although by great effort and care these consequences may be avoided, still his mind must be distracted and his heart cast down. He cannot but feel discouraged in his work; for the suspicion will haunt his mind that his people do not feel right towards him, also that they would have more care for his comfort. He must struggle constantly to keep down hard thoughts of his people, and to avoid the feeling that he is an injured man. Under such a state of mind who can study, or preach, or pray?

A congregation, in denying their pastor a

proper remuneration for his services, are not injuring him only, but also themselves: for they are doing thus much, at least, to cherish a spirit of worldly-mindedness, to stifle all feelings of gratitude to God for his blessings, and to destroy a sense of dependence upon and accountability to him in worldly affairs. A people who love not the Gospel sufficiently to lead them to get it honestly by properly remunerating him who preaches it to them, cannot expect that it would come to them in all the fulness of its power and tenderness of its love. Neither can they, because of its very cheapness, properly appreciate or enjoy its excellencies; for here, even more than elsewhere, we use without care, and spend without profit, that which we receive without cost.

“Without a liberal maintenance, the ministry must depreciate both in public esteem and in real value. Young men of talent and worth, aware of its needless hardships, are discouraged from seeking it. Avenues to usefulness, with worldly competence and respectability, are open on every hand; wealth, honour, distinction, fame, tempt them to enter; while the ministry presents the gloomy prospect of poverty, want, embarrassment, care, crippled usefulness and suffering reputation. In these circumstances, the young man of talent and enterprise must have more than the spirit of martyrdom, to determine on giving himself to the ministry. Perils by sea and land, the martyr's block and stake, the heart of generous piety can face, but not the reputation of starveling poverty and insolvency. It is true that however stinted and starved the clergy may be left to become, there will still be ministers, and candidates for the ministry; but they will not be our men of talent and enterprise, but *drones* who can ‘crouch for a piece of silver and a morsel of bread.’”

In conclusion. When a people discharge their duties properly towards their pastor, they have a right to expect that he will be equally faithful in the performance of his duties toward them. But if he should fail so to do, let the sin rest with him, and retaliate not wrong for wrong by attempting to starve him out. The discipline of our church provides ample facilities for bringing unfaithful ministers to a strict account. Do your duty then to your pastor; and if you feel wronged because of his failure of duty to you, be just to yourselves, frank to him, and respectful to the church in reaching his faithlessness by lawful means.”

#### COLLECTION FOR JEWISH AND FOREIGN MISSIONS.

Our readers will observe, from the notice on the first page, that the Annual Collection for the Foreign and Jewish Missions of the Free Church of Scotland, is to be made on the third Sabbath of January. We trust that little needs to be said for the purpose of exciting the interest of our congregations, and calling forth a liberal response to this urgent call. We have, no doubt, much to do in our own Home Mission field. But while this most important object engages our attention and calls forth our energies, we are not to turn a deaf ear to the loud calls addressed to us, on behalf of those who are sitting in darkness, and who are perishing for lack of knowledge. And, in truth, we are fully persuaded, that the more we feel interested in the benighted heathens, and the more we strive to send them the blessed message of salvation, the more spirit and vigour will there be infused into our own domestic operations, the more shall we feel a reflex influence coming back upon ourselves, and be enabled to experience the truth of the declaration, “He that watereth shall be

watered also himself.” God in His providence is setting an open door before the church in our day. And He is, in a very manifest way, blessing the labours of those who have given themselves to Missionary work in foreign lands. The Missions of the Free Church, especially in India, have been signally blessed, and we may well look to them as most important and efficient means for the spiritual improvement of that extensive and populous country. Missions are in active operation at Calcutta, Bombay, Madras, Naggar and Puna. While the Gospel is preached at these places, in many instances by natives, who, after a regular training have been duly set apart to the work of the Ministry, vigorous and most effective means are at work for the education of the young. Some thousands of the young are in this way brought into contact with Bible truth. And while the seed is being sown, the dew of heaven is not withheld, for scarcely a month passes without some being admitted by baptism into the Christian Church. And, doubtless, in some other instances, which may never come under the notice of the Missionaries, the good seed is not suffered to perish, but brings forth fruit to the praise and glory of God. And, then, in regard to the various missions among the Jews, while in Hungary the missionaries have been expelled, through the intolerance of Popery, still the work is not allowed to fall to the ground, but is carried on by Bible readers, and teachers of the young, on whose self-denying labours the blessing of God manifestly rests. In other places, for instance in Constantinople, and in Amsterdam, the work is prosecuted amidst some difficulties, but still in humble dependence on the blessing of Him, who has not utterly cast off Jacob his people and Israel his inheritance.

May we be led to feel aright the responsibility that rests upon us, and to respond to the call that is addressed to us. Projects devised for the mere development of the physical resources of a country are not allowed to languish for want of funds. Men of the world go forward with their plans, in full confidence of success, notwithstanding the difficulties that may be in their way. Will it not be to the lasting shame of the church, if she does not carry out her Divine mission in the exercise of faith, and with a vigour and spirit corresponding to the importance of the object? Will it not be to our lasting disgrace if we do not catch a portion of that electric current, whose influence is felt throughout every department of the world around us?

We earnestly trust that liberal offerings will be presented in behalf of this important cause, and that earnest prayer will be daily put up to God for an abundant outpouring of the Holy Spirit's influence. Much has been done in Scotland, in the way of stirring up a Missionary spirit, by Dr. Duff, whose eloquence and energies have been unceasingly put forth in behalf of Christ's cause among the heathen. May we also be aroused, in dependence on the promised blessing, to do what in us lies for the extension of that kingdom which “is righteousness, and peace and joy in the Holy Ghost.”

**MISSIONARY MEETINGS.**—We are glad to observe, that several of the Presbyteries of the Church have made arrangements for holding Missionary Meetings, during the winter, in connexion with all the congregations within their bounds. We look upon these meetings as most important and beneficial, apart altogether from the mere consideration of funds. They bring ministers and people together in a pleasing way,—afford opportunities for bringing important matters, connected with the best interests of mankind, before the congregations, and give a decided impulse to the cause of Christ. We speak not from mere speculation, but from actual observation and experience of their tendency and results. Of course, in order to make Missionary Meetings really interesting and useful, some pains must be taken by the Minister in charge, as well as by the brethren who may be with him. Without this, indeed, they will assuredly prove failures. But if they are cordially entered into—and, if the arrangements are judiciously and carefully made, we are convinced they are calculated to produce the happiest results.

#### KNOX'S COLLEGE TOTAL ABSTINENCE SOCIETY.

—The Annual Meeting of this Society was lately held, in the Divinity Hall of Knox's College, when a Report was presented and new office-bearers appointed. We regret not having room for the Report in our present Number. It will, however, appear in our next. We rejoice to see our students and young ministers taking a decided stand against intemperance, and against the use of intoxicating drinks as a beverage.

**LADIES' FUGITIVE FRIEND SOCIETY.**—Mrs. Willis, as Treasurer for the above Society, acknowledges £5 sterling, received from Miss Wigham, Edinburgh, as a donation from the Edinburgh Ladies' Emancipation Society.

We are happy to hear that Mr. Ward has been very successful in appealing to the sympathies of the British public, in behalf of the refugees from slavery. He had not yet visited Edinburgh, at the date of the communication above referred to. He continues his sojourn in the old countries till spring—according to the direction of the Anti-Slavery Society of this province.

**NASSAGAWAYA.**—We understand the Presbyterian congregation of Nassagaweya have given a call to the Rev. Mr. McAulay.

#### MESSRS. CORNU AND AMI

[The following was too late for our last issue.]

Of the survivors of the unfortunate wreck of the *Annie Jane*, Messrs. Cornu and Ami, Missionaries, from Switzerland to the French Canadian Missionary Society, arrived at Boston, per steamer *America*. They were under the care of the Rev. Robert Irvine, of this city, who paid them all the attention in his power.

The Rev. Mr. Kirk, at Boston, being a passenger, also took a deep interest in these young gentlemen. Arriving at Boston on Sabbath morning, Mr. Kirk invited Mr. Irvine to give an

account of the "French Canadian Mission," at his Congregational Prayer Meeting, after which a few Christian Friends kindly handed Mr. I twenty-five dollars, to aid in forwarding them to Montreal. As an additional proof of the generosity of the good people of Boston, it deserves to be noted, that the Proprietors of "THE AMERICAN HOUSE," HANCOCK STREET, made no charge for the young men during their stay at that Hotel. These instances of Christian liberality deserve to be acknowledged in the Society's Annual Report, to the credit of the esteemed friends in Boston. The sum contributed by Mr. Kirk's people, being virtually a donation to the F. C. M. Society.

**KNOX'S COLLEGE FUNDS.**—We again remind congregations of the duty of contributing to the Funds of the College. Subscriptions are being taken up in Hamilton, Quebec, and several other places, with very encouraging prospects of success. The general prosperity of the country warrants our expectation of liberal contributions, for all the various objects of the Church.

#### ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

**LECTURES ON POPERY.**—Lectures are being delivered in Edinburgh and other cities, on the subject of Popery, by some of the most distinguished ministers in Scotland. Dr. Cunningham, Dr. Hetherington, Dr. Begg, Dr. Dill and others, have already delivered able and telling Lectures.

**MILLION TESTAMENTS FOR CHINA.**—This important enterprise is vigorously carried on. A meeting in aid of it was lately held in Edinburgh. The Tea Merchants of Edinburgh had subscribed 10,000 copies.

**DAY OF HUMILIATION.**—Tuesday, the 29th November, was appointed by the Commission of the Free Church, as a day of special humiliation and prayer, with reference to the visitation of Cholera, the threatening of war, and other indications of the righteous displeasure of God.

**CONVENERSHIP OF COLONIAL COMMITTEE.**—At the recent meeting of Commission, the committee appointed by the General Assembly, to make arrangements with reference to the Convenership of the Colonial Committee, gave in a report, recommending that the Rev. John Bonar should be separated from his pastoral charge, and that he should devote himself to the discharge of the duties of the Convenership alone. The recommendation was not adopted, and in the meantime, Mr. Bonar's resignation of the Convenership, which he had tendered at the meeting of Assembly, has been accepted, and Dr. McKellar appointed Convener in the meantime. The whole matter will be fully considered by the Assembly. Universal regret was expressed at losing the services of Mr. Bonar, who for several years has most efficiently discharged the duties of Convener of the Colonial Committee.

**DR. WISEMAN.**—Dr. Wiseman is at present at Rome, and it is considered probable that he will not return again to England.

**POPIST INTOLERANCE.**—A magistrate in Dublin, lately sentenced a Protestant to find bail, or submit to fourteen days imprisonment, for merely giving away a tract in the public streets. A memorial has been addressed to the Home Secretary by the Scottish Reformation Society.

**DEATH OF THE QUEEN OF PORTUGAL.**—A late mail brought the unexpected intelligence of the death of Donna Maria de Gloria, Queen of Portugal.

**NATIONAL EDUCATION IN SCOTLAND.**—Several meetings of the Edinburgh Committee of the National Association have taken place of late, and a final preliminary meeting was held on the 25th ultimo, in No. 6, York Place. There were present, Professor Fleming, Dr. Begg, Dr. Johnston, Linckhins, Professor McMichael, Dr. G. Lees, Dr. Gleason, Dr. Bell, Mr. Adam Black, Mr. Burton, Mr. W. Duncan, Mr. Richardson, Mr. Sibbald, &c., &c. Mr. Black was called to the chair. The draft Resolutions prepared at previous meetings, attended by, besides many of the above gentlemen, Drs. Guthrie, Harper, Alexander, and Schmitz, were gone over and finally adjusted, and a deputation, consisting of Mr. Black, Dr. Guthrie, Dr. Harper, and Dr. Begg, was appointed to proceed to Glasgow to submit them to the Glasgow section, and to report for final adoption at another committee meeting. It is also proposed to hold a great meeting in the end of November, formally to submit the resolutions to the community. To this great meeting members of both Houses of Parliament connected with Scotland will be invited. We believe the resolutions as adopted, affirm,—1. That measures should be taken to obtain such a general system as to embrace every child in the kingdom. 2. That a system which is sectarian, or which operates by public grants, can be neither acceptable nor efficient; and not only should the system be national, but the teachers should be eligible, without regard to sect or party. 3. That the present educational machinery is defective, and the status and remuneration of the teacher inadequate. 4. That an additional assessment must be provided to carry out the plan, the management and control of which should be vested in committees elected by heritors, ratepayers and parents, having children at the schools. And 5. That Scotland is ripe for this measure, and that the Government, by introducing such a comprehensive bill, would secure the support of the Association and of the country, and confer an inestimable boon upon the nation.—*Scottish Press.*

**TURKEY AND RUSSIA.**—There has been some fighting between the Russians and the Turks, in which the Turks would appear to have had on the whole the advantage. There is a rumour of a treaty of alliance between England and France, according to which, Russia will be required to evacuate the Danubian Principalities, or hazard a joint declaration of war by these two powers. May wisdom from on high be vouchsafed to our Rulers.

**UNWORTHY OF A PROFFESSEDLY CHRISTIAN COUNTRY.**—A Lady in Norfolk, Va., has been sentenced to imprisonment for six months, for teaching coloured children to read. This fully equals the intolerance exhibited in the most Popish parts of Ireland. Do our American Brethren petition against such monstrous laws? No consideration can justify acquiescence, or what amounts to the same thing, silence.

**PROPOSED BISHOPRIC OF KINGSTON.**—Several of the Evangelical ministers of the Church of England in this province, have come out most decidedly in opposition to the proposed appointment of Dr. Bethune. The appointment of a Tractarian Bishop would be a calamity to the church, and a barrier to the progress of evangelical religion.

**MCKENZIE'S MESSAGE.**—It is with deep regret that we have observed the sneering and scoffing character of some articles, which have lately appeared in this paper. His contemporary of the *Globe* has been applying the rod pretty freely, and in this respect we consider it well deserved. There is, however, sometimes a danger of writing such things into notoriety, and of drawing attention to them, when they would be best treated with silent contempt.

**YOUNG MEN'S CHRISTIAN ASSOCIATION, MONTREAL.**—The opening lecture of this Association



was delivered on Tuesday evening by the Rev. D. Fraser, on "Private Judgment." The basement of the American Church, in which the Meeting was to have been held, was found far too small for the assembling audience, consequently the church was obtained, and it was filled in all parts.

**LECTURES ON THE JESUITS.**—The Rev. R. F. Burns is delivering, in Kingston, a series of Lectures on the Jesuits. These lectures, we understand, are doing good, in the way of exciting inquiry, and imparting information on subjects so important in the present day. It is high time that ministers, generally, began to bring such topics more prominently before the public.

**SABBATH SCHOOL LESSONS.**—We call the attention of readers to the Scheme of Sabbath School Lessons published in this number.

#### NOTICES OF RECENT PUBLICATIONS.

**THE LAW AND THE TESTIMONY.** By the Author of "The Wide Wide World." New York: Carter & Brothers. For sale by D. McLellan, Hamilton.

We have in this volume a collection of texts, from the scriptures of the Old and New Testaments, bearing upon the various doctrines of the Christian system. We like both the plan and the execution of this work. It is too common for men to form their own religious system, and then to pick out from the word of God, passages to support their opinions, instead of really going to "the Law and the Testimony" for their doctrinal views. Doubtless, the opposition, which some manifest to certain great doctrines of Revelation, would be removed, did they but calmly review the testimony of God's word. We cordially recommend the work as presenting a faithful and impartial view of the testimony of scripture.

This book, we may mention, was the result of the searching of the scriptures by the author, while still a girl, in compliance with the request of her father; and this circumstance may show parents the very great importance of directing the minds of the young to the scriptures, which are able to make them wise unto salvation.

**SCOTIA'S BARDS.** New York: Carter & Brothers. For sale by D. McLellan, Hamilton.

Lovers of poetry in general, and Scotchmen in particular, must feel under deep obligations to the compiler of this handsome and most interesting volume. Its contents are not made up of mere excerpts, but of entire pieces, and these have been selected with great judgment and taste. Besides select pieces from poets, whose names have long been familiar to the public, the volume contains not a few gems from authors less known, at least on this side of the Atlantic, such as Nicoll, Thom, and Bethune. The brief notices prefixed to the several poems are judicious and interesting. Altogether, the volume is entitled to the highest praise, both on account of its literary merits, and the admirable manner in which it has been got up.

**CHRIST IN HISTORY; OR, THE CENTRAL POWER AMONG MEN.** By Robert Turnbull, D. D. Phillips, Sampson & Co., Boston, 1854.

A little volume, entitled "God in History," has been very popular for a number of years among all classes of Christian readers. Its merit consists in the fact, that it is an admirable

epitome of the doctrine of a particular providence.

The work before us is not only original in its plan and conception, but it is most admirably executed. The holy and amiable Jonathan Edwards, one of the greatest THINKERS that ever America, or indeed any other country produced, left a work in skeleton form, which, if he had lived to complete, would have been his masterpiece—we refer to his "History of Redemption." The volume before us is similar in its design, but constructed on a wider basis. Dr. Turnbull finds Christ in all history—Edwards only found him in inspired history. We admire this volume very much because of its perspicuity, conciseness, and high evangelical sentiment.

**EFFECTUAL FERVENT PRAYER.** By Edward N. Kirk. Tappan & Whitmore, Boston, 1853.

This is one of the most evangelical, clear and forcible discourses we have ever read. The Rev. author has long been known to us as a gentleman of high evangelical sentiment, and as occupying a leading place in the evangelical pulpit of Boston, which place he has maintained for many years.

Mr. Kirk has the superintendence of a choice church and congregation. He ministers to many of the leading men of Boston, and has been eminently blessed in that great city in the work of evangelization. One additional charm which the admirable discourse before us possesses is, that it was the last sermon Daniel Webster heard before his death. He sat with wrapped attention, whilst the Rev. author, in the fulness and faithfulness of a large, warm, and inspired soul, uttered the saving truths so clearly and forcibly put in this sermon; and in all charity we would cherish the hope that its savour was that of "life unto life," to one of the greatest statesmen of his day.

**SCOBIE'S CANADIAN ALMANAC AND REPOSITORY OF USEFUL KNOWLEDGE, FOR THE YEAR 1854.**

This publication is too well known to need any recommendation. The present Almanac fully sustains the character gained by the preceding numbers. In noticing the Almanac, we are reminded of the lamented death of the compiler and publisher. As a skillful man of business, and an enterprising publisher, Mr. Scobie will not soon be forgotten.

**THE PRESBYTERIAN FAMILY ALMANAC FOR 1854.** Philadelphia: Presbyterian Board of Publication.

This Almanac contains much valuable information, and no small amount of interesting and useful reading, with a number of well executed illustrations. It is beautifully printed, and, altogether, is got up in a very neat and superior style.

**THE ECHO—PORT HOPE.**—This paper, the organ of the evangelical party of the Church of England, is now established on a more permanent basis, and under the editorship of the Rev. J. Shortt, continues, we understand, to extend its circulation. The views it advocates are decidedly evangelical and liberal.

**THE MONTREAL WITNESS.**—This useful paper, we rejoice to hear, is obtaining a growing circulation. As a family newspaper, we regard it as occupying a very high place.

**THE TEMPERANCE ADVOCATE.** Montreal: J. C. Beckett.

This established Temperance periodical still stands its ground. The efforts of the enterprising publisher, to advance, through the medium of the press, the cause of Temperance, merit the warmest support of the community.

#### THE SABBATH—SIMULTANEOUS PREACHING.

We would earnestly call attention to the subjoined circular on the subject of simultaneous preaching on the subject of the Sabbath:—

Sir,—For three years past the *third Sabbath in January* has been devoted by ministers of various denominations throughout the Province to special simultaneous preaching on the subject of the Sabbath.

It was recently resolved by our Society to renew the recommendation, trusting that it may be at least as generally adopted as in preceding years.

In taking a retrospect of the Sabbath movement in Canada, there is much cause of gratitude. As much progress has been made as could reasonably have been anticipated. Taking all the circumstances of the case into account, the Parliamentary defeat was certainly tantamount to a victory. The above occasion will prove a very suitable one for expressing gratitude to the "Lord of the Sabbath," and for imparting a stimulus and a tone to any practical measure that may be subsequently adopted.—Parliament may be expected to meet in February or March. Let us gird on our armour afresh and prepare for the renewal of a contest, with whose successful issue the best interests of our Province are closely interwoven. If on **SABBATH, THE FIFTEENTH OF JANUARY**, every pulpit throughout Canada be devoted to the advocacy of this great question, it may (with the Divine blessing) exert a most salutary influence on our Rulers in particular and the community at large.

There are other measures our Executive Committee have in contemplation of which due notice will be given. Meanwhile, however, they were anxious to lose no time in giving publicity to the above recommendation, confident that, as hitherto, it would be taken in good part, and meet from not a few with a favourable response.

ROBERT F. BURNS,  
Cor. Sec. Sabbath Reformation Society.  
Kingston, Dec. 12, 1853.

NB—The attention of Ministers and Sessions, throughout the Church, is specially directed to the fact, that the following recommendation, on the above subject, was given forth by our Synod, at its last meeting, in Hamilton:—

"That the plan of preaching on the subject of the Sabbath be continued; and, that for uniformity sake, the *Third Sabbath in January* (15th), be selected." Those who may not as yet have read from their Pulpits (in conformity with the Synod's instructions) the Pastoral Address on the Sabbath, would find this a very favourable opportunity for doing so. It is to be found in the *June No.* of the *Record*.

ROBT. F. BURNS,  
Convener of Synod's Com. on Sab.

#### MISSIONARY INTELLIGENCE.

#### FREE CHURCH MISSION IN INDIA.

The following letter from Mr. Anderson, one of the missionaries at Madras, will be read with

deep interest. It may well deepen our sympathies for those who are labouring in the midst of such trials and difficulties, and call forth our prayers for a still richer blessing to accompany the means employed by his servants.—

FREE CHURCH MISSION-HOUSE,  
MADRAS, 25th Aug., 1853.

MY DEAR DR. TWEDDIE.—In the midst of weakness and a great work, I write a word or two to tell you how it fares with us.

1. Though sore tried by strong and inward fiery trials, which we desire to bear in silence, the schools at our several stations, and the institution at Madras, continue full of pupils, male and female; and to use one of Virgil's phrases, "the work burns,"—the work of filling souls with the quick and powerful Word of God.—When the heavenly fire descends we shall see the dead souls live. We wait for this "more than they that watch for the morning."

2. Messrs. Blyth and Campbell are follow-labourers of the right stamp, sincere, affectionate, and simple, and ready and willing to do or to be anything for the advancement of our great work. Spasm of the heart, about six or seven weeks ago, has somewhat disabled Mr. Campbell, but we have good reason to hope that he will soon be as fit for all his duties as ever. Mr. Blyth is a jewel of a missionary, and one of the most Nathanael-like persons, and a man of as sweet a temper as ever met with. A great thing this for a mission, when the man is self-denying and pious. Rajah, Venka, and Ettirage, at Madras, Triplicane, and Nellore, prosper in their Tamil and Telugu preachings. They address about eleven hundred of their idolatrous countrymen every Sabbath; and not in vain. The Spirit works through the Word preached, and testifies of Christ to the conscience.

3. Some of our former pupils came to us to inquire what they must do to be saved. A young man, Appasawny Pillay, from Ramned, on the south of Madura, who got impressions from the Bible five years ago, is staying with us for baptism. He is the son of a Tahsildar or native magistrate, now dead, and seems quite sincere and in earnest. Two young men, Parthasarasty and Cooposawmy, who had read four years in our institutions, have passed the fiery ordeal of parting with their mothers, in the mission-house, in a scene which baffles description, and are now with us for baptism, with peace and joy in their heart, and with the liberty of the gospel written in joy upon their countenances. Unamalee, one of the best girls of the first class in our native girls' day school, has also come in for baptism. She is thirteen, and has been more than four years in our school. She has had convictions for more than a year, and wished to be baptized, but we kept her back. Her grandmother, for her father and mother are both dead, kept her back from school, a few days ago, with the view of stopping her entirely; but the child made her escape, and came and cast herself on our protection, on Monday last. The grandmother pursued her to the mission-house, and behaved worse and more unreasonably than any relative I ever saw. She was quite like one possessed, a fury personified, and used the vilest language. Unamalee, though agitated, refused firmly to go home with her, and gave a noble testimony for Christ. She seems evidently taught of God, and pours out her soul in prayer in a most heart-affecting way. On Wednesday morning at ten, the grandmother came with a mob of ill-disposed persons, to rescue and carry her off. They tried to force our main door; but the police came to our aid, and they failed.

These are exciting scenes, but we are kept in perfect peace. We have lost few scholars as yet; but it will be as well, perhaps, not to cry, till we are fairly out of the wood.

A young Mahometan, by name Abdoor Khader, aged twenty-five, and who has read more than twelve years in our schools, and is one of

the most intelligent of our Triplicane monitors, seems also convinced in his heart of the truth of Christianity, and does not scruple to call Mahomet an impostor. He has brought his young wife with him to a house very near the mission, in order to bring her along with him. She fights hard for the prophet; but he has hopes of succeeding. Abdoor Khader is an Arab, and if he is baptized, it will create a great sensation among the fanatic Mahometans. There is another inquirer, Remugiah, a pupil of the boys' high school; but I have no strength remaining to tell you about him and the pandaram who still wants the heart conviction. All the seven converts I baptized prosper, except one who was enticed away by his relatives; but we have hopes of his returning somewhat wiser by the experience he has gotten.

When the steam is up, I write like a strong man, to sink down a paralysed invalid, but I will not enlarge on this. A man, for my faithful Robert Johnston now beholding the Lord in glory, ought to be sent without more delay. I am faint with waiting for him. My heart turns to you and all your dear household with tears and fervent affection.

Most affectionately yours,

JOHN ANDERSON.

#### MISSION TO THE JEWS.

AMSTERDAM—COLPORTEGE AMONG THE DUTCH JEWS.—In my last letter I made a few remarks about the state of the Jews in Belgium, where they are not very numerous, so that it would scarcely be advisable to fix there permanently a missionary, unless he be also permitted to labour amongst the Roman Catholics, where the field is ripe, and very large indeed. But the Belgian Jews should not be altogether neglected, as they are very accessible in a political and a moral point of view, whilst there are great difficulties on both sides at Amsterdam. In general it is quite true, that the principles of religious liberty have been maintained and defended since centuries in the Netherlands; since 1795, the State has almost become indifferent to all religion, as there exists no more an Established Church in the country, and every man, whatever his creed or unbelief be, may fill every office from the lowest to the highest. It is a much liked principle in Holland, anxiously to avoid all that can possibly disturb the quietness of the people, and the generally tranquil and peaceful state of things. The Jews enjoy the same political privileges with the Christians and have greatly preserved the spiritual independence of the synagogue on the State; they are peaceful and faithful subjects of the king, but very bigoted and unruily if attacked in their religious prejudices, or in the faith of their forefathers, as they would call it. As we wished very much to circulate the tract I lately wrote you about, wherein the tenets of Rome and Rabbinism are compared, amongst the Jews of Amsterdam, we put about an hundred copies in envelopes, and addressed them to different Jewish gentlemen, that are best known at Amsterdam. But the colporteur we employ had scarcely delivered two or three copies to the respective houses, when an uproar arose amongst the Jews in the neighbourhood; our colporteur, who is sixty-five years old, was severely beaten and thrown on the ground; his clothes were torn, and his books were taken from him. At last, taking refuge at the police office, he was thoroughly examined about all he had said and done. The officer happened to be an orthodox Jew, he was earnestly admonished, not any more to irritate the feelings of his Majesty's quiet subjects, and nothing further has been since heard of. We have, in the meantime, sent thirty copies of "Rome and Rabbinism" to the most influential Jews and Rabbis in Holland, by post. One answer we have received; it was a threatening to accuse us before the police.—*Extract Letter, Rev. W. Schuntz, 4th October.*

FAMILY OF INQUIRERS.—Amongst other inquirers that we have to deal with, there is especially one family of seven adult persons, several of whose members are beginning to feel the power of the gospel, that I would like to say a few words about. I have known the father of the family for the last three years, since which time he has almost regularly attended my preaching; in consequence of this, three of his children have, on the whole, very regularly attended our school from the beginning till this day. But the mother was rather hostile; she could not be prevailed upon to come to our church. A few months ago she came with her husband to my house. They labour very hard to gain their livelihood, and I said to her, "Well, I know you are busy all the day to provide for the necessities of your body, you have never thought of and taken pity over your soul." It seems that the simple word was blessed to her soul; since that evening she has been willing to listen; she gets regular instruction with her husband by Mr. Smith and myself; the whole family regularly attends our place of worship on Fridays and Sundays; both understand what they hear, and I may say a work of the Spirit has begun in their souls.—*Extract ut supra.*

#### AMERICAN MISSIONS.

*Recent Intelligences from Home and Foreign Record.*

INDIA.—Since our last letters have been received from the Rev. J. H. Orbison, August—, of the Lodiana Mission; from the Rev. John E. Freeman, 9th of July and the 19th of August; and from the Rev. A. H. Seely of 1st of July, of Furrakhabad Mission.

The country had been visited by a season of extraordinarily hot, oppressive weather, which was succeeded by cholera, which proved still more trying, both to the European and native population. Mr. Freeman had a severe attack of this disease, but was entirely restored at the date of his last letter.

Mr. Walsh mentions the conversion of two Mohammedans to the Christian faith. "One of them," he remarks, "is a middle-aged man, formerly a Mussulman from the Oudo district, and well acquainted with the doctrines of the Koran. He was passing through Futehburgh on a pilgrimage to Mecca, when he met our native preachers, who brought him to me for conversation. I advised him to stop and learn more of this good way, and offered him service as a chautkidar. He accepted and brought his wife and family with him. From that time, he has been diligent in studying the Bible and attending all the religious services. Frequently I have seen him at ten and eleven o'clock at night sitting at the gate, reading his Bible by the light of a small taper. Such was his love for the Bible, that he actually paid three rupees for a copy of the Old Testament, though his income is only three and a half rupees per month. This was unknown to me, or I would have presented him with one.—The other man is also a convert from Mohammedanism, though he was originally a Sikh of the highest class. He gave good satisfaction, and seemed to have a very clear view of the plan of salvation through a crucified Redeemer,—though not to the same degree as Khadin Massih. I trust they are both true men, and will encourage our hearts by a godly and holy conversation. One has taken the name of Khadin Massih, the servant of Christ; the other Abdullah Massih, the friend of Christ. May they both be found true servants and faithful friends, and at last find an entrance into his righteous kingdom!"

SIAM MISSION.—The latest intelligence from the brethren of the Siam Mission is a letter from Dr. S. R. House, of the 29th of June. He speaks of the good health of the missionary labourers.—They have formed the nucleus of an interesting

boarding-school, in twenty or more boys, whom they have received into their families.

Mrs. Mattoon still continues her visits to the ladies of the palace, and is sowing seed, which we hope will ere long produce an abundant harvest. Dr. House calls loudly for help, and we trust his appeal will not be without a response. "We are not a little anxious," he says, "to know whether we are to be reinforced this year or not."

• • • We trust we are not to be disappointed this year, as we were the last. Surely Siam has, among the other fields of missionary labour, claims that are neither few nor small upon the educated young men of our Church."

CHINA.—Letters have been received from Rev. A. P. Cooper, 21st July, and from Rev. John B. French, 20th August, of the Canton Mission; from Dr. D. B. McCarter, 5th July; from Rev. J. W. Quarterman, 25th June; from Rev. S. N. Martin, 16th July; and from Rev. Henry V. Rankin, 25th July, of the Nanyang Mission; from the Rev. J. K. Wight 6th August; and from Rev. M. S. Calhoun, 6th August, of the Shanghai Mission. The missionaries in this field, almost without exception, have been favoured with excellent health, and are prosecuting their ordinary labours without any interruption. Mr. Martin alludes to the zeal and Christian deportment of the three converts who had been received some time previously. He remarks also, in relation to the old convert, Mr. Wong, "He is not wholly inactive; he frequently speaks to audiences, with earnestness and effect, and though near the end of his days, he may yet be the means of good service to his Master. Some labourers were called at the eleventh hour.

Several of our brethren give valuable and interesting information in relation to the progress of the revolution in China, and we are sorry that we have not room in the present number of the *Record* to lay this information before our readers. The general opinion seems to be that the insurgents must ere long become masters of the country, and that this result will be favourable to the cause of Christian missions.

Some of the brethren, however, as at an earlier period of the movement, take a different view of the matter, and are not without apprehension that it may be attended with disastrous results. Whatever may be the ultimate result of this wonderful revolution, it is very certain it will not leave the Chinese population where it found them; and every friend of the Redeemer should therefore lift up earnest prayer to God, that it may be so overruled as to bring about the salvation of those millions, who have been immersed so long in heathen darkness.

#### CHINA.

Bayard Taylor, the corresponding editor of the *N. Y. Tribune*, writing from Shanghai, China, gives the following very interesting account of an interview with *Lo-ta-yun*, one of the insurgent chiefs:—

Before many minutes a man of middle stature, apparently about 45, came out from an adjoining room and took a seat near me.

He was stoutly built, had a well-formed head, and a piercing black eye that looked out from under a pair of prominent over-arching brows. One of the attendants who afterwards acted the part of interpreter for me, as he was a kind of secretary to the commandant, told me this was *Lo-ta-yun*. There was no appearance of an officer in his manner or dress. He had on a short blue silk jacket, and dark brown loose trousers. I had formed such an idea of the princely appearance of *Lo*, whose reputation for military sagacity and skill had spread his name widely abroad, that I did not believe this was the man, and frankly expressed my doubts, refusing at the same time to reply to his interrogatories, and requested again to see the highest officer in the city, for I was resolved not to be thwarted in my design to get an interview with *Lo* himself, if

it was in the power of perseverance to compass it.

I have since wondered at his forbearance with my pertinacity, when he knew I was so completely in his hands. He could have had my head taken off at a word, and never have been called to account for the act. I could scarcely credit his repeated assurances that he was the man whom I sought to see, and it was not until his attendants attired him in his official uniform and he took his seat in the large chair at the table in the middle of the hall, and began to issue his orders to his attendants, that my doubts were quite removed. I then informed him fully of myself, my occupation, and my object in visiting his camp. At the same time I opened my carpet-bag and laid its contents on the table.—The books were the four Gospels and the Acts, the book of Genesis, and many other tracts and books on the Christian religion. He appeared quite pleased in looking at them, and said the doctrines he believed were the same as ours. Notice of my arrival had been sent to the second officer in command, and he soon came in a large handsome sedan, borne by four coolies, and quite a train of soldiers and attendants going before and following. He came in, and a seat was placed for him at the right of *Lo*. The uniform of the two was nearly alike, being a yellow silk or satin cap covering the whole head and extending in a sort of cape hanging half way down the back, leaving only the face exposed. It had a binding of red satin all around the edge an inch-and-a-half wide, and looked in shape somewhat like the representations of the caps or helmets of Egyptian heroes, or of the human heads on the monsters of Layard's *Ninveh*. Next was a long richly figured satin gown, reaching to the ankles, and over this a red figured satin waist-coat, or jacket-like garment, with sleeves conveniently loose and short. You know they eschew shaving the head, that being one of the abominations introduced by the "fiendish Tartars." So they have long hair all twisted or braided up, and fastened on the top of the head by a piece of yellow silk, answering the purpose of a turban without being as full; the common soldiers wear red silk on the head. Breakfast was soon announced, and I was conducted into an adjoining room to a square table, with seats for two at each side. I was politely invited to sit down first, and then seven others, the secretaries and officers of *Lo*, also took their seats. I had heard the insurgents were in the habit of saying grace before eating, and I wanted to see how this would be done, but presently one of them took his chopsticks and requested me to do the same, for as a mark of civility, they would not eat till I had begun. I mentioned to them what information we foreigners had received about their practice of asking a blessing, and they immediately replied it was true, and that it had just been done in the room from which we came. I then recollected that after I had left that apartment I heard human voices chanting, with the usual Chinese musical instruments accompanying, and learned that this was a form of grace before meat. I thereupon informed them that it was our custom to ask a blessing at the table, and if they had no objections I would do so at this time. They very cheerfully assented, and after I had finished they seemed quite gratified, saying that the spirit and design of the thing was the same, though the manner of performing it was different.

At every meal after this during my stay, all at the table waited for me to ask a blessing. All the members and dependants on *Lo*'s household assembled in the large hall morning and evening, when he or one of his secretaries read a portion either from the book of Genesis, that being the only part of the Bible yet discovered among them—or from some of the religious tracts written by *Fai-ping-woong* himself. After reading, during which all present sat and listen attentively, they all join in chanting a hymn, always closing

with the doxology above translated.\* Then each one takes the cushion from his chair and putting it down before him on the brick or tile floor, kneels on it in a very solemn manner, with his eyes closed, while *Lo* himself, or the secretary prays audibly, the rest remaining perfectly silent. It was the most impressive scene I ever witnessed, from the reflections and associations to which it gave rise, and which I must leave for the imagination of your readers to supply. The only drawback to its solemnity, to my mind—but none in theirs—was the accompaniment to the chanting, consisting of all the discordant sounds of gongs, drums, cymbals, horns, and various other instruments, but ill-suited, in our estimation, to produce that devotional feeling so important in Christian worship. In the middle of the room in which we ate was a table, placed on which were twelve bowls—three each of rice, of meat, of vegetables, and of tea. On inquiring the meaning of this, I was told it was designed as an offering to the Supreme Ruler—one of each kind respectively for the Father, Son and Holy Spirit. After being allowed to remain thus for some time they were removed, but whether eaten or not by others I did not learn. The fact of their presenting offerings of this kind is proof presumptive that they have as yet no knowledge of the *New Testament*—a need which I supplied as far as practicable on that visit, with what effect time only can reveal.

#### PROGRESS OF TEMPERANCE.

We rejoice to observe from the Provincial papers, that the subject of Temperance is occupying such a prominent place, and is being so generally advocated. We trust arrangements will be made for getting up petitions in favour of a Prohibitory Law, in every locality, to be laid before Parliament when it meets. If the object is a good one, it is worth a struggle. We shall revert to this subject in our next.

Mr. Gough.—Mr. J. B. Gough, the great transatlantic Temperance Orator, delivered the second lecture of the course commenced by Sir James Stephen, last Tuesday evening. Exeter Hall was crowded with young men—from six to seven thousand persons found their way within its walls. *The British Banner*, in a long and powerful article upon the lecture, says:

"Never before we may safely affirm, did Mr. Gough address an audience that might in all points, be compared with it. Never did he make his appeal to such a mass of cultivated and Christian mind—mind thoroughly competent to deal with the subject, and form a proper estimate of the speaker. The conjunction of such a man with such an audience was an object of unusual interest to the moral philosopher. To say it was beautiful in a very high degree is saying little. It was transcendently grand. To witness the effect of one spirit operating, through such a lengthened period, upon the aggregate mass of spirits, was a felicity which belongs to 'the feast of reason and the flow of soul.' The effect of genuine talent, naturally and vigorously exercised, and under the influence of Christian principles, was never more remarkably exemplified. Asking nothing, he obtained everything. Making no invasion, but coming simply as a friend, he was allowed, by common consent, to make a complete conquest of the united heart of the mighty throng. The assembly had neither the time nor the disposition

\* The doxology alluded to is,  
"Praise the True God, who is the Imperial Supreme Ruler;  
Praise Jesus the Saviour of the world;  
Praise the Holy Divine Influence—the Holy Spirit—  
Praise these three who compose one true God."  
—*Amer. Paper.*

to discharge the functions of criticism. They had before them a man rich in the gifts of nature, who commenced his operations by divesting himself of all pretensions to praise or consideration on the score of scholastic culture, or literary acquirement. They heard the disclaimer, but thought no more about it; and, at once having their hearts open to the full power of the subduing influence that resides within him, they fell under the charms of his inspiration. Logic and criticism were both sent a-packing; they were deemed an impertinence on such an occasion. The speaker presented to the assembly a heart, and, in return, nothing but hearts were presented to the speaker. The success was complete; the triumph was perfect."

Mr. Gough has been delivering several other lectures, or rather orations, in the same Hall, and in the music Hall, during the week, and everywhere with like success. In nearly all the great towns, both of England and Scotland, he has also met with a right hearty reception, and has induced a large number to sign the Temperance pledge. He is intending to remain in England till the Spring or Summer.—*Chr. of Globe.*

#### ORIGIN OF SABBATH SCHOOLS.

In the 16th and 17th centuries, instruction was imparted on Sabbath afternoons, by certain Roman Catholic ecclesiastics on the continent of Europe, to the youth within their respective dioceses. Their instructions, however, differed very slightly from those which would be given in a week-day school, or were confined to an instilling of the peculiar dogmas of their Church. They were either secular or sectarian, in the worst sense. They never dreamed of teaching the story of the cross, and sowing the seed of the word.

In Scotland, in connexion with the admirable Parochial economy, established by Knox, the principles of the gospel were communicated to the young, to a greater or less extent, ever since the period of the reformation. But the Sabbath School proper, as it now exists, and as known amongst us, found its birth-place in England, and dates from the close of last century.

In the town of Gloucester, lived a man of sincere piety and ardent philanthropy. In the outskirts of the town stood a factory for the manufacture of pins. The neighborhood was most desolate—the youth especially being abandoned to every species of excess. This benevolent gentleman happened, in the course of an afternoon walk, to visit this quarter. He was deeply pained with what he saw and heard. Boys and girls playing in the streets—young in years, but old in crime. His heart bled; his sympathies were excited. A woman, whom he chanced to meet, told him that, if it was bad then, it was ten-fold worse on Sabbath. The appeal from that woman's lips gave additional force to the convictions produced by that which he had seen. His mind was set in a train from which nothing could divert it. He pondered deeply what could be done for the benefit of these "Arabs of the city," who, clad in rags and steeped in wretchedness, proved a public pest. The little word "try" forced itself upon him with resistless energy. *The Sabbath School Institution* was the offspring of this working in the mind of ROBERT RAIKES—a name which claims a niche in the Temple of Fame, alongside of John Howard and William Wilberforce, as the most illustrious patriots and philanthropists of any age or country. An humble apartment in the district is selected. The services of four intelligent and pious females are secured. Through their simple and self-denying labors a remarkable change is wrought on the entire aspect of the population. After an experience of three years, Raikes thus writes—"The numbers who have learned to read and to say their catechism, are so great, that I am astonished at it. I cannot express to you the pleasure I often receive in discovering

genius, and innate good disposition among this little multitude. It is astonishing in human nature."

It was towards the close of 1780 that this good work was begun. Within five years there were few parishes in the South of England without a Sabbath School, and upwards of a quarter of a million young immortals ranked as pupils. Testimonies flowed in to the benevolent founder from all quarters, as to the utility of his system. The highest in Church and state pronounced glowing eulogiums upon it. Even the cool, calculating, matter-of-fact, Adam Smith, declared it to be a plan than which none "promised to effect a change of manners with equal ease and simplicity, since the days of the Apostles."

For nearly twenty years it was customary to hire the teachers, and pay them. This, however, was found to be expensive, and did not work well. It laid the motives of those embarking in the work, open to suspicion; nor was the same affectionate interest excited amongst parents and children, when it was looked upon in the light of a mere mercenary transaction, rather than a labor of love. Since 1800, the tuition has been gratuitous. In process of time, schools multiplied so rapidly, that it was deemed expedient to unite them under one grand general organization.

"Sunday School Unions" date from 1803. They have been found useful in planting new schools in needy localities, in systematising the matter and mode of instruction—in helping the infirmities, and developing the gifts of junior teachers—in circulating suitable publications, and in securing that combination of effort, which is so essential to the healthful working of the entire machinery.

There is hardly a spot in the civilized world in which the Sabbath School is not. The religious temperature of that congregation would be considered low indeed, in which it found not a place. Even amid the wilds of heathenism, these unostentatious seminaries shed their benign radiance, like light-houses rising along an iron-bound coast. Eternity alone will fully disclose how many weary wanderers have been led by them into the haven of rest. Who, that has the welfare of his fellow- mortal at heart, does not survey, with sincere delight, the goodly sign of that splendid edifice—the corner stone of which was laid by Robert Raikes—whose foundations, broad and deep, were laid by other hands—whose walls have been reared with perseverance and care, till its lofty pinnacles have reached the clouds of heaven—the simple majesty of whose structure, and the sacred usefulness of whose destination are unsurpassed by any fabric of human creation—over whose massive and ample gateway may be read in letters of gold, the simple but teaching inscription—"Feed my lambs;" and within whose walls is heard the undying echo of that voice which, with mingled tones of tenderness and majesty, says, "Take heed, that ye despise not one of these little ones." R. F. B.

KINGSTON.

#### SABBATH-SCHOOL INSTRUCTION.

To the Editor of the Record.

Sir,—As Convener of the Synod's Sabbath-School Committee, I beg, through your columns to state, that although there has been no formal meeting of our committee, various conferences have been held, the result of which has been the proposal of a series of lessons. According to the contemplated plan, the series will be prepared for a period of three years. Assuming that the Shorter Catechism will be regularly taught in each school, and that in this way the doctrines and duties of religion will be presented in a systematic form, we propose to confine the lessons almost exclusively to the narratives of Scripture. Thus, the narrative portion of the Old Testament may be divided into six

parts, each containing twelve lessons. In like manner, the narrative portion of the New Testament may be divided into six parts, each containing twelve lessons. For the sake of variety, it is deemed expedient that the lessons for each quarter should alternately be selected from the Old and New Testament, according to the following outline:—

#### FIRST YEAR.

- 1st Quarter, Lessons from Book of Genesis.
- 2nd Quarter, Lessons from Life of Christ, Part I.
- 3rd Quarter, Lessons from Exodus, Leviticus, Numb. Deut. and Job.
- 4th Quarter, Lessons from Life of Christ, Part II.

#### SECOND YEAR.

- 1st Quarter, Lessons from Joshua, Judges, and Ruth.
- 2nd Quarter, Lessons from Life of Christ, Part III.
- 3rd Quarter, Lessons from I. & II. Samuel.
- 4th Quarter, Lessons from Parables of Christ.

#### THIRD YEAR.

- 1st Quarter, Lessons from I. & II. Kings.
- 2nd Quarter, Lessons from Miracles of Christ.
- 3rd Quarter, Lessons from Jonah, Daniel, Esther, Ezra and Nehemiah.
- 4th Quarter, Lessons from Acts of Apostles.

I trust you will be able to spare a corner in the *Record*, in which the lessons for each current quarter may be inserted. In this way, the schools, which may see proper to adopt our system of lessons, will find it always at hand. Perhaps notes, on the lessons for the month, will be furnished for each successive Number of the *Record*, if you think that half a column may be devoted profitably to this purpose.

I am, &c.,

WILLIAM GREGG.

Convener of Sabbath-School Committee.

Belleville, 14th Nov., 1853.

The following is the proposed series of Lessons for the First Quarter of 1854:—

1. Genesis iii., 1-7, The Fall.
2. Genesis iv., 1-2, Death of Abel.
3. Genesis viii., 1-13, The Flood.
4. Genesis xiii., 1-13, Separation between Abraham and Lot.
5. Genesis xix., 15-29, Sodom and Gomorrah destroyed.
6. Genesis xxii., 1-14, Isaac persecuted in Sacrifice.
7. Genesis xxv., 27-34, Esau's selling his Birthright.
8. Genesis xxviii., 10-22, Jacob at Bethel.
9. Genesis xxxvii., 23-36, Joseph sold by his Brethren.
10. Genesis xli., 37-49, Joseph appointed Governor of Egypt.
11. Genesis xlv., 1-15, Joseph reveals himself to his Brethren.
12. Genesis l., 14-26, Death and burial of Joseph.

#### NOTES ON SABBATH-SCHOOL LESSONS.

##### First Quarter—First Month.

No. 1. *The Fall*. Gen. iii., 1-7. The tempter, Satan, called a serpent here, as also Rev. xii., 9. His original state, present condition and future doom, Jude vi., and Rev. xx., 10. Temptation similar to that of Christ—to question the truth, distrust the goodness, and disown the supremacy of God—Satan's device, first to insinuate doubts, then to urge a bold denial—Transgression aggravated by simplicity of command, by its being committed against themselves, their posterity, and above all against God—by the favourable circumstances in which they were placed—Contrast with those of Christ in wilderness. Results of sin—sense of guilt—alienation of heart from God—Desire to avoid his presence, which is impossible. Sewing of fig-leaves for a co-

voring represents miserable efforts of self-righteousness.

No. 2. *Death of Abel.* Gen. iv., 1-2. Man's departure from God followed by mutual hatred. Cain signifies acquired, supposed to be the promised seed—Abel signifies vanity. Much expected from former, little from latter. Expectations crossed. In Cain's sacrifices no acknowledgment of sin or of Saviour. In Abel's of both. Cain like Pharisee, Abel like Publican. Acceptance of Abel probably shown by fire. See Kings, viii., 38. Progress of Cain's crime, first jealousy—then hatred—then murder—then lie to hide. Men are responsible for the safety of others to the utmost extent of their opportunities—God is the Avenger of blood—Be sure your sin will find you out—Beware of envy.

No. 3. *The Flood.* Gen. viii., 1-13. Review its cause, chap. vi. 5-7. Character of Noah, chap. vi., 9, and number of persons who entered the ark, chap. vii., 13. God remembers Noah—never forgets any of his people, Is. xlix., 15,—especially in their trials, Is. xliii., 2. God controuls winds and rains, Ps. cxxxv-7. Ark rests on Ararat, a mountain of Armenia—Raven and dove sent out—intervals of seven days shew calculations by weeks, and confirm our belief in early observance of Sabbath. In Christ an ark of safety amidst floods of Divine wrath—All who enter not therein must perish—Room enough for all who are willing to enter.

No. 4. *Abraham and Lot.* Gen. xiii., 1-13. Abraham, son of Terah, his wife Sarah, and Lot his nephew—Leave Egypt, scene of temptation. Abraham rich. Rich men may be saved, but those who trust in riches cannot. Re-visits Bethel, where he formerly sacrificed—where Jacob also. Chap. xxxv. 1. Abraham calls upon name of God. Prayer, a characteristic of saints. Lot also rich. Strife between herdsmen. Servants sometimes involve masters in disputes.—Abraham's friendly proposal. A soft answer turneth away wrath. Choice of Lot—pleasant land, but bad society—suffers afterwards. Keep far from the wicked.

**RED RIVER—REV. MR. BLACK.**—Although we have not heard of the safe arrival of the Rev. Mr. Black at the scene of his labours, letters, to November, have been received by different friends here, from the leading members of the Church there, from which it appears that the congregations have kept together in full force during Mr. B.'s absence; that one hundred pupils, at least, are attending the Sabbath-Schools and Bible Classes; that the church is nearly completed; and that the eyes of all are intent on the look-out for their beloved pastor.

We remind our readers, that the extra expenses of Mr. Black's journey overland, to Red River, are far from being as yet provided for. The smallest sums, sent to Dr. Burns, or to Mr. Reid, Treasurer to the Fund, Knox's College, will be thankfully acknowledged.

#### THE VALIDITY OF PRESBYTERIAN ORDINATION.

The right of Presbyters to ordain, and the validity of Presbyterian ordination, was never called in question, according to Planck, until the bishops began, about the middle of the third century, to assert the doctrine of Apostolic Succession. "With the name it seemed desirable also to inherit the authority of the Apostles. For this purpose, they availed themselves of the right of ordination. The right of ordination, of course, devolved exclusively upon the Bishops, as alone competent rightly to administer it. As

they had been duly constituted the successors of the Apostles, so also had they alone the right to communicate the same in part or fully, by the imposition of hands. From this time onward, to give the rite more effect, it was administered with more imposing solemnity." And, in all probability, it became customary, at this early period, to utter in the laying on of hands, those words of prelatial arrogance and shocking irreverence, "Receive the Holy Ghost," for the office and work of a Bishop.

Dr. Neander has assured the writer, that beyond a doubt, Presbyters were accustomed to ordain in the ages immediately succeeding the Apostles. The testimony of Firmilian, is, according to Neander, explicit in confirmation of this fact. If further evidence is needed on this point, it is given at length, and with great ability, by Blondell, who, after occupying one hundred quarto pages with the argument, sums up the result of the discussion in the following syllogism:

"To whom the usage of the church has assigned, in reality, the same functions, to them it has also, from the beginning, ascribed the same ministerial parity, and, of course, the same dignity.

"But the usage of the church has assigned to Bishops and Presbyters in reality, the same functions in the ordination of Presbyters, Deacons, &c.

"Therefore, it has, from the beginning declared, that Bishops and Presbyters are in all respects equal, and of necessity that they are the same in dignity and rank."

Even the decrees of councils, which restrict the right of ordination to the Bishops alone, distinctly imply, that from the beginning it was not so limited. Why deny to Presbyters the right to ordain, by a formal decree, if they had never enjoyed that right? The prohibition is an evident restriction of their early prerogative.

But we forbear; enough has been said to vindicate the rights of Presbyters to ordain and to perform all the functions of the ministerial office. Indeed we cannot but wonder that it should ever have been called in question. How extraordinary the hardihood with which, in the face of authorities a thousand times collated, we are still told, that "the idea of ordination by any but Bishops was an unheard-of thing in the primitive church." The burden of proof rests with overwhelming weight upon those who venture on such assertions.—*Coleman's Apostolic and Primitive Church.*

#### SELECTIONS FOR THE YOUNG.

##### DANGERS OF THE YOUNG—DANCING.

Little as some of you have been accustomed to look for danger, in the *promiscuous mingling of the sexes, in balls, cotillon parties, and dances of various names*, reflection and observation convince me, that the results of such amusements are never useful, and rarely fail to prove pernicious. The advocates of this class of amusements usually begin by telling us dancing is highly conducive to health, and almost indispensable to those who lead a sedentary life. I reply, that whatever it might be, we are to judge of it as it is, as it has been, and it is likely it always will be. Now whatever it might be, we may safely affirm that,

as it is, it kills or injures two, where it cures or benefits one. Its advocates are very cautious not to tell us of the late hours, the heated rooms, the thin dresses, the excessive fatigue, the excitement preceding and the languor succeeding, the coughs and pulmonary complaints, superinduced by passing out of heated rooms into the damp or frosty atmosphere of a winter's night.—We hear from them nothing of the incredible number of deaths following a winter of fashionable dissipation.

It is alleged that dancing is almost or quite essential, to impart ease or grace to the carriage, to give elasticity to the step, and teach what some are pleased to term "the poetry of motion." Now the idea that dancing should be essential to the formation of a genteel carriage, appears to me very much like positive nonsense. As though a young person could not learn to enter or leave a room, to walk gracefully across the floor, or to make a polite bow, without passing under the hands of that most contemptible of all bipeds, the dancing-master. Have the boys no fathers, or the girls no mothers—have they no powers of observation or imitation—and is a dancing-master the only person capable of teaching politeness?

True gentility is not a thing to be played off in measured steps, and whispered out in affected tones. It is the out-speaking of a benevolent heart, and the out-beaming of a gentle soul through a mild eye. The true way to refine the manners is to refine the feelings. How refining to gentlemanly feelings or maidenly delicacy must be the *lascivious whirlings of the waltz!* No, my young friends; you must not mistake a mincing step, or a simpering smile, or a refined bow, for refinement. "It is not in the dancing master's evolutions, or the sounds of the fiddle-strings, that you can find it. Wealth cannot buy it; it dwells not in jewelry and buckram. Power and place cannot bestow it. Lord Jeffreys, though seated on the highest tribunal in the realm, was a very vulgar man, and could pour forth torrents of brutal ribaldry; and a vulgar man was Chancellor Thurlow, sporting oaths and obscenity at the table of the Prince of Wales. But there was no vulgarity about James Ferguson, though herding sheep; while his eye watched Arcturus and the Pleiades, and his wistful spirit wandered through immensity. Though seated at a stocking-loom, there was no want of refinement in the youth who penned the "Star of Bethlehem;"—the weaver-boy, Henry Kirke White, was not a vulgar lad." The school of fine feeling is the school of good manners. Gentleness is the parent of gentility. One hour in a refined and virtuous social circle, is worth more than all the dancing parties of a whole season.

**CHILDREN SORRY FOR THEIR SINS.**—It is a hopeful sign when children have a tender conscience, and feel sorry for what they have done wrong.

I know of one little girl who was very unhappy about her sins. It often made her cry, to think how often she had grieved her Saviour.—Her mother bade her to go and pray. She went to the side of her little bed, and knelt down to ask God to help her to pray. She began with the verse of a little hymn she had learned, and which, I dare say, you know—"Lord, teach a little child to pray;" but she put in a word, and said—"Lord, teach a wicked little child to pray." We have no doubt that God heard her prayer, and answered it by putting thoughts of His love into her heart.

I heard of another little girl, whose name was Mary. She was very ill in bed, and a kind lady visited her, and talked to her. But the recollection of her sins made the tears fall very fast. She had been a wild and thoughtless child, and had no kind friend to tell her of Jesus; but now the Holy Spirit began to convince her of sin. (John xvi. 8.) And it grieved her very much to think how she had wounded Christ. For a long time

she could not be comforted. At last, one day the lady said to her, "Dear child, can you not believe on the Lord Jesus?" Then she replied, "I believe He died for sinners, and so, I hope, he died for me!"

She began to be more happy, and felt prayer to be a comfort; and she said the Lord was getting nearer to her.

Soon after this, little Mary died, but her spirit is gone, we doubt not, to that happy land where the Saviour lives, who "wipes all tears away;" and where she has joined that blessed company of redeemed children now

"Around the throne of God in Heaven,  
Singing, Glory, glory, glory!"

Will you try to think, my dear children, of what I have been telling you, and ask God to teach you, too, to feel true sorrow for your sins, as these little children did? and then pray earnestly to Him to forgive you, for we know he will hear you for the sake of Jesus Christ who died to save you.—*Ch. Pen. Mag.*

**DUTIES OF EDUCATED WOMEN.**—The education of women, like that of men, should tend to prepare them for their duties; the difference of their employments will of course render their studies different. It is the duty of woman to educate her children; the boys until a certain age, and girls until they are married. How much wisdom is requisite to manage the mind and disposition of each child, so as to guide their intellects, manage their humors, to anticipate the effects of their growing passions, and to rectify their errors. How much prudence should a mother have in order to maintain her power over them, without losing their friendship and their confidence. Surely the mother of a family ought to possess a religious, mature, firm mind, acquainted with the human heart. I shall not attempt to specify all she ought to know, in order to educate her children well. To do this, it would be necessary to enter into an entire detail of their studies; but we must not omit the subject of economy. Women in general are very apt to neglect it, and think it proper only for the lower classes; those women especially who are brought up in idleness and indolence, disdain the detail of domestic life. It is, nevertheless, from ignorance that the science of economy is despised.—The polished Greeks and Romans took care to instruct themselves in this art. That mind is of a low order that can only speak well, and cannot act well; we often meet with women who utter wise maxims, yet nevertheless, are very frivolous in their conduct.—*Ex. Paper.*

**CONSIDER ONE ANOTHER.**—Love is the very life, soul and genius of Christianity; it is that bond of perfectness without which the Church of God could not exist in the world. True Christians are the "body of Christ," and "members of one another." Now, in the human body, which is the Divine illustration of this mystery, every member serves its fellow. The eye sees, the ear hears, the mouth tastes, the hand handles, and the feet walk, *not for themselves but for the body.* Aim a blow at the eye, and the hand, with instinctive courtesy, is lifted up in an instant to shield it. Were it otherwise, were these members to live and act for themselves only, the human body could not continue to exist, for dissolution would necessarily ensue. And it is the same with the body of Christ—its very existence depends on its being thus bound together. Let Christ's people think of themselves only, and Christ's Church must cease. If they desire its continuance to the glory of his great name, they must drink in the exhortation of the Apostle—they must consider one another.

A poor sinner lies in his sins as Peter did in his chains, fast asleep, though a warrant was signed for his execution the next day; but the Spirit in the Word awakens him as the angel did Peter.

## MILTON'S DEATH-BED.

John Milton, the chief of Poets, held the post of Latin Secretary under Cromwell. At the restoration he was of course dismissed from his office. He was now poor and blind, and to these afflictions, Charles II. added political persecution; he fined him, and doomed his writings on liberty to be publicly burned. Nothing daunted by these fierce and multiplied trials, the great poet retired into private life, evoked his mighty genius, and produced "Paradise Lost." But after he had endured the ills of poverty several years, Charles, feeling the need of his matchless talents, invited him to resume his former post, and with all its honors, emoluments and court favors. But Milton knew that the price of this honor must be silence on the great question of human liberty. Therefore, he did not hesitate a moment. It was a strong temptation—the bribe was splendid. By merely keeping silence he could have honor, abundance, and high position, in exchange for poverty, persecution and neglect! But this could not be. The poet loved truth too well; his soul was too noble, too sincere, too firm in its allegiance to God and liberty, to barter away its right to condemn tyranny for place or gold. Hence, he spurned the royal offer, clung to his principles and his poverty, until death called his free soul to enter its congenial heaven. And so gentle was the summons; so sweetly calm was his unruffled spirit in the hour of dissolution, that his friends knew not the precise moment of his death.

How sublimely beautiful the grand old poet stands out before the mind in this fact! Harassed, tried, aged, and blind; having the power to turn the enmity of a royal despotism into favor by simply refraining to speak and write on the liberties of mankind, he grows majestic in his poverty, as he nobly spurns the bribe in obedience to the voice of duty. For the truth's sake he holds fast to poverty and obscurity. To maintain the right of free speech, he sacrifices himself, and defies the powers of the king. Noble Milton! As the author of *Paradise Lost*, seated in his study, surrounded by the sublime creations of his genius, he wears an aspect of sublimity; but in that act of fidelity to God and liberty, his attitude is far more grand, sublime, and beautiful.—As the first of poets, he shines resplendent with intellectual lustre; as the scorner of the royal bribe, he exhibits the moral grandeur of a faithful man—he fills our ideal of the man of faith, standing defiant and unawed by human power because upheld by an immovable trust, and by an unconquerable allegiance to the invisible God. Well did the ancient heathen exclaim of a good man, in similar circumstances: "See a sight worthy of God!"—*Zion's Herald.*

God suffers a Christian to be wronged, that he may exercise his patience, and commands a Christian to forgive the wrong, that he may exercise his charity; so that a wrong done him, may do him a double courtesy. Thus evil works for good.

God doth not at any time put off his people, because he is not in a capacity to give; but doth many times put them off, because they are not in a capacity to receive mercy.

It is good for us often to call to mind what our place and relations are.

If we exercise faith, God will encourage it, improve the promises, and God will ratify them.

Though it be a Christian's sorrow that he hath sin to bewail; yet 'tis his joy that he hath a heart to bewail his sin.

Those who are Christians, make the word of God their rule, and are ruled by it; and the glory of God their end, and aim at it.

This is the Christian's comfort, that though he have a faithless and unruly heart, yet he hath a faithful God, who hath the ruling of it.

God knows how to give his people graces and comforts, accommodated to the events that shall be as well as those that are.—*Ex. Paper.*

## THE MINISTER'S TREASURY.

The subjoined extract is from "the General Assembly's Brotherly Exhortation to the Ministers of the Free Church of Scotland, anent the discharge of Pastoral Duty," and is well worthy of the serious attention of all ministers of the Gospel:—

"Generally, the apostles set down prayer as a great business, co-ordinate in this respect with the ministry of the Word, as well as inseparably connected with it—'we will give ourselves continually to prayer, and to the ministry of Word.' Indeed, in common with all other members of the body of Christ, it is enjoined on ministers that they 'pray without ceasing'—that they 'continue in prayer and watch therein with thanksgiving'—'pray' always with all prayer and supplication in the Spirit, and watch thereunto with all perseverance.' But, then, we venture to put you in remembrance how, over and above the private members of the church—how, beyond and besides all the claim to prayers, arising from their own souls' case, and the glory and kingdom of the Lord Jesus, common to the ministers of the Word with other believers—there open to us, simply in virtue of our office, such great fields of prayer as the following:—*First*, that the Lord, anointing us with the Holy Ghost day by day, would 'make us able ministers of the New Testament'—that he would condescend to put his 'treasure' into these 'earthen vessels'—that he would say to us again and again, 'Come ye after me, and I will make you to become fishers of men';—*second*, that we might, from one week to another, and from one Sabbath to another, be directed to those portions of the Divine Word—to those themes and messages—to those wise and burning thoughts and words in connexion with them that should be most suitable to the varied states, cases, and necessities of the people among whom we minister—"Thou shalt go to all that I shall send thee; and whatsoever I shall command thee, thou shalt speak;" (Jer. i. 7:); *third*, that in the delivering of our messages we might be taught to forget ourselves, and to speak with all sincerity, humility, zeal, fidelity, plainness, and spiritual wisdom;" (Acts xx. 19—21, 26, 27; Col. i. 28, 29:); *fourth*—that God, by the Holy Ghost, would make the word effectual for its great and peculiar ends, even the quickening of the dead in sin, and the building up of believers in their most holy faith, to his own glory—in respect of which ends 'neither is he that planteth any thing, neither he that watereth, but God that giveth the increase'; *fifth*—that 'the hand of the Lord might be with us' in all other departments of our pastoral work—the care of the sick and dying, family visitation, instruction of the young, &c., (2 Tim. iv. 5; Acts xx. 31:); *sixth*—that He would pour out His Spirit on the different classes of souls under our care—the young, the old, the careless, the anxious, the tempted, the perplexed, the backsliding, the afflicted, the dying, (Ezek. xxxiv. 4:); *seventh*—that the Holy Ghost might be largely poured forth on that ministry of the universal church, of which we are honored to form a part, Ps. cxxxii. 8, 9; Habak. iii. 2.

"And here, beloved brethren, suffer us to use all plainness of speech. Doubtless, it were not wise to attempt laying down any express and specific rules respecting the time, ministers of the Word ought to occupy in prayer. Much here must needs depend on a variety of circumstances.—And yet, as the resolution of the apostles to 'give themselves continually to prayer,' manifestly pointed, not only to a spirit 'habitually prayerful,' but to some considerable portion of time to be given by them formally to that exercise, and as the apostle Paul could scarce even have named the numerous churches and individuals of whom he 'ceased not to make mention in his prayers,'

without having consecrated to prayer a good proportion of his time, amid all his manifold labours, so it seems well worthy of being considered by us all before the Lord, whether we may not be greatly wanting alike to ourselves and to our ministry, in respect even of the mere time spent by us in this exercise. At the same time, it is very clear that the apostolic purpose could only have found its adequate realization, and can only find it among ourselves at this day, in the spirit of a Peniel-like earnestness, and faith, and humble and holy resoluteness—in the spirit of him who 'went up to the top of Carmel, and cast himself down upon the earth, and put his face between his knees, and said to his servant, Go up now, look toward the sea; and he went up, and looked up, and said, 'There is nothing; and he said, Go again seven times,'—in the spirit of prayers which, like Paul's 'conflicts' and 'agonizings,' taking hold of the Divine Word and power and grace, should reverently refuse to take a denial—in the spirit of prayers answering in some measure to the deep necessities of the ministry on the one hand, and the fulness of the promise of the Holy Ghost upon the other—answering in some measure to those blessed words of the Lord Jesus, 'Which of you shall have a friend, and shall go to him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine, in his journey, is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, though he will not rise and give him, because he is his friend, yet because of his importunity, he will rise and give him as many as he needeth. \* \* \* \* \* If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him.' We will give ourselves continually to prayer.

**SALVATION EASY AND DIFFICULT.**

There are two classes of texts in Scripture apparently contradictory of each other. The one representing the ease, and the other the difficulty, of obtaining salvation. On the one hand we have presented to us the fullness of a Savior's love, the sufficiency of his atonement, the unqualified freeness of the Gospel offer, the readiness with which God pardons and accepts the sinner, without righteousness or merit of any kind; and, on the other, we are forewarned of terrible conflicts, of the straitness of the gate and the narrowness of the way by which heaven is to be entered, and of the difficulty with which even the righteous are saved. The solution of the seeming discrepancy is simply this: God, on the one hand, removes all difficulties in the way of a sinner's acceptance, and makes the terms of his reception the easiest possible; on the other, the native depravity of the human heart in a sense renews and multiplies the original difficulties. In this view the salvation of the sinner becomes a matter at once of the easiest and most difficult achievement. If the fullness of the Gospel provision be regarded, the sufficiency of Divine grace be relied on, then is salvation easy; but if the sinner retains an evil heart of unbelief, and clings to his beloved sins, obstructions of the most formidable kind spring up in his path. The gate of entrance is strait or contracted, just because it will admit no one who retains his sins. A camel can not go through the eye of a needle, and no more can a sinner pass this gate if he carries along with him the burden of his sins. Of this he must be divested, and this can not be done without sore conflicts and persevering struggles. God makes the way easy, sin makes it difficult. A man may be regenerate and not fully sanctified; and it is the effort to retain this sanctification that keeps the believer in a state of painful anxiety. Every step of his progress is resisted by the great adversary of souls, and what is still

more distressing, by the remaining depravity of his own heart. Sin tempts and entices him on all hands and at all times, and if he gives way for an instant to the influence, his progress is thus far arrested; nay, he retrogrades and his work is to be done over. At one time every thing appears propitious; his course is plainly marked out; his faith is unwavering; he leans upon Christ; heaven seems almost within his grasp; he walks without weariness; he runs without fainting; he mounts up with eagle's wings; then, again, clouds lower and obscure his prospect; his efforts are feeble; his determination weakened; he loses sight of his Almighty helper; his corruptions struggle for the ascendancy, and salvation seems next to impossible.—Now, indeed, the gate is strait, and the hill difficult seems insurmountable. 'The terms of the Gospel are still "take of the waters of life freely," the compassion of a promising God is still unchanged, the love of Christ is as inexhaustible as ever; but he fails to realize these blessed truths, and the unbelief of his heart unfits him for taking advantage of them, while at the same time it exposes him to the fiery darts of the enemy. Thus it is that there is not a single difficulty in his way except those of his own creation. Had his surrender to God been perfect; had he ever maintained a vigilant watch; had he clung to Christ with a tenacious grasp, as all his salvation and desires, he would have encountered no such grievous reverses.

Here, then, the Christian may learn some salutary lessons. He is straitened not in God, but in himself. As sin is the obstacle in his way of success, it can not be tampered with in its lightest form with impunity. One act of forgetfulness of God, one neglect of duty, one sinful indulgence in act or temper, may and will bring attendant difficulties which he will find it hard to overcome. If he wishes a comparatively easy course, he must hate sin unqualifiedly, under whatever aspect it is presented; he must crucify it in his heart and members. He must remember, too, and remember always, that his safety and comfort depend on his clinging closely to the side of Christ, so as always to realize his presence, and to be sure of his present help. His object must be definite and ever in sight, to lay hold of eternal life, and against every thing which tends to obscure and lessen the importance of this, he must vigilantly guard. In this way his striving will not be in vain. His Saviour will not withdraw from him while he confidently and affectionately trusts him, and no enemy shall defeat him while clothed with the armour of righteousness. The difficulties of salvation will be obviated, and he will go on his way rejoicing that a full salvation is prepared for him, and the most ample aids furnished for its final possession.—*Presbyterian*.

**STRENGTH IN WEAKNESS.**—God watched over his own work, and was pleased to listen it.—Zuinglius' defeat lay in his strength. Strong in body, strong in character, strong in talents, he was to see all these varieties of strength broken, that he might thereby become such an instrument as God loves to employ. He stood in need of a baptism, that of adversity, infirmity, feebleness, and pain. Such a baptism Luther had received at that period of agony when the cell and long passages of the convent of Erfurt resounded with his cries. Zuinglius was to receive it by being brought into contact with sickness and death.—The heroes of this world—the Charles twelfths and Napoleons, have a moment which is decisive of their career and their glory, and it is when they all at once become conscious of their strength. There is an analogous moment in the life of God's heroes, but it is in a contrary direction; it is when they recognize their impotence and nothingness; thenceforth they receive strength from on high. Such a work as that of which Zuinglius was to be the instrument, is never accomplished by man's natural strength; it would immediately wither away, like a tree transplanted after its full

growth and when in full leaf. A plant must be feeble in order to take root, and a grain of corn must die in the ground before it can yield a full return. God led Zuinglius, and with him the work of which he was the s'ay, to the gates of the grave. It was from among bones and darkness, and the dust of the dead, that God is pleased to take the instruments, by means of which he illumines, regenerates, and revives the earth.—*D'Aubigne*.

**A CURTAIN RARROOR.**—The Rev. Mr. T—of Virginia was in the B—Springs, and there was dancing in the ballroom every night. He was a faithful pastor; and one of his members, night after night conducted her little daughter to the room, and looked on with the greatest interest while she mingled in the dance; and when she came away, late at night, broken down from fatigue and excitement, that mother would compliment and praise her for her elegant performances.

One day the pastor sought an interview with the mother, and attempted to show her the fearful consequences that would probably result from her misguided course. She set up the usual defence, that dancing is an elegant accomplishment, etc. At last when every argument had failed to convince her of her folly and madness as a professed Christian mother, in pursuing a course which was so injurious to her child and so reproachful to religion, he said, "My dear friend, that child"—pointing to her little daughter standing by her side, and angry with the pastor because of his opposition to her mother's course—"that child had better have no mother, than to be cursed with one who, under the garb of religion, thus trains her up for the vanities of this world, and for the world of woe."—*Am. Mes.*

**UPPER CANADA BIBLE SOCIETY.**

*Contributions received by the Upper Canada Bible Society, up to the 19th December, 1853, towards the "Jubilee Fund" of the British and Foreign Bible Society.*

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The amount acknowledged from Osgoode in our last, should have been for the 10th volume, instead of the 9th.

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Rev. W. King acknowledges the receipt of a number of books and tracts, for the Mission, from Miss Spreull, Glasgow.

FRENCH CANADIAN MISSIONARY SOCIETY.

The sum from Kingston, in our last, should have been credited to Chalmers' Church.

Receipts for the Widows' Fund in our next



## KNOX'S COLLEGE FUND.

We have just received £18 10s — (£40, str.) as a Donation, from some Elders and other Members of Dr. Willis' late congregation, Renfield, Glasgow.

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Hamilton, Nov., 1853.

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Principals.

August 22, 1853.

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22nd July, 1853.

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Toronto, C.W., August 22, 1853.

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