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THE

*D. Kennedy Esq.*

ECCLESIASTICAL AND MISSIONARY

RECORD,

FOR THE

PRESBYTERIAN CHURCH OF CANADA;

Published under the Direction of a Committee of Synod.

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"WISDOM AND KNOWLEDGE SHALL BE THE STABILITY OF THY TIMES, AND STRENGTH OF SALVATION  
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VOLUME XII.

NOVEMBER, 1855—TO OCTOBER, 1856.

TORONTO:

PRINTED BY JAMES CLELAND, 62, YONGE STREET.

MDCCCLV.



# 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. XII.

TORONTO, NOVEMBER, 1855.

No. 1.

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### ONE BY ONE.

One by one the sands are flowing,  
One by one the moments fall;  
Some are coming, some are going,  
Do not strive to grasp them all.  
One by one thy duties wait thee,  
Let thy whole strength go to each;  
Let no future dream elate thee,  
Learn thou first what these can reach.

One by one (bright gifts from heaven)  
Joys are sent thee here below;  
Take them readily when given,  
Ready too to let them go.  
One by one thy griefs shall meet thee,  
Do not fear an armed band;  
One will fall as others greet thee,  
Shadows passing through the land.

Do not look at life's long sorrow;  
See how small each moment's pain;  
God will help thee for to-morrow,  
Every day begin again.  
Every hour that fleets so slowly,  
Has its task to do or bear;  
Luminous the crown, and holy,  
If thou set each gem with care.

Do not linger with regretting,  
Or for passing hours despond!  
Nor thy daily toil forgetting,  
Look too eagerly beyond.  
Hours are golden links, God's token,  
Reaching Heaven; but one by one  
Take them, lest the chain be broken  
Ere thy pilgrimage be done.

—Household Words.

### SYNODICAL COLLECTIONS FOR THE YEAR.

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

### PRESBYTERY OF COBOURG.

This Presbytery will hold its next ordinary meeting in South Cavan Church, on the first Tuesday of December, at 11 o'clock, a. m.  
J. BOWEN, Pres. Clerk

### PRESBYTERY OF BROCKVILLE AND OTTAWA.

The next meeting of this Presbytery will be held in Brockville, on the first Tuesday in December, at 7 o'clock, p. m.  
S. C. FRASER, Pres. Clerk.

### HOME MISSION COMMITTEE.

The Home Mission Committee will meet in Knox's Church on Wednesday, 31st October, at 7 o'clock, p. m.

### KNOX'S COLLEGE—OPENING OF SESSION.

The Session will commence on Thursday, 1st November. The opening lecture will be delivered by the Rev. Professor Young, at eleven o'clock, a. m. Students are earnestly requested to attend at the opening of the session.

### COMMITTEE ON FOREIGN MISSIONS.

The members of this Committee are hereby requested to meet within Knox's Church, Toronto, on Thursday, 1st November, at four o'clock, p. m.  
D. FRASER, Secretary.

### KNOX'S COLLEGE COMMITTEE.

The College Committee will meet in Knox's Church, on Thursday, 1st November, at three o'clock, p. m.

### KNOX'S COLLEGE LIBRARY.

Ministers and Students having in their possession Books belonging to the Library of Knox's College, are most earnestly requested to return them without delay. In order to enable the Librarian to re-arrange the library in the new building, it is absolutely necessary to have all the books returned.

### HOME MISSION OF THE PRESBYTERY OF HAMILTON.

The Congregations and Mission Stations within the bounds of the above Presbytery, are respectfully requested to forward their contributions at as early a date as may be convenient to myself, or to John McNab, Esq., the Treasurer of the Home Mission Fund.

In consequence of the recent drafts on the Treasurer, the funds are low, and owing to the accession of two missionaries from the Free Church of Scotland, one of whom has arrived,—provision must be made for the winter outlay.

I have considered this general intimation to the local Treasurers preferable to a private correspondence on the subject.

I would further suggest that this notification be kept before the minds of the brethren, and presented to the Congregations at their approaching series of missionary meetings, to be held within the bounds of the Presbytery of Hamilton, during the coming winter.

ROBERT IRVING,  
Con. of the H. M. Com., Presb. of Hamilton.  
TORONTO, Oct. 13, 1855.

### PRESBYTERY OF TORONTO.

The Presbytery of Toronto met on the 10th October. Twelve Ministers and only two Representative Elders, were present. Elders as well as ministers, ought to feel it to be their duty to attend the meeting of Presbytery as regularly as practicable.

Ministers should neither be left to the necessity of monopolizing the business of any of our Church Courts, nor wish to do so.

Mr. Gray, Convener of the Committee on Presbyterial visitations, submitted a pretty full and minute interim report, on which several members made remarks for the guidance of the committee which was continued and instructed to digest the plan more fully, and report at next meeting.

Mr. Nisbet reported that Mr. McLachlan, of Acton, and himself, according to appointment of Presbytery, had attended to the dispensation of the Sacrament of the Lord's Supper, at Boston Church, Esquimaux, and had organized the Congregation at the town of Milton—the station recently opened in connexion with Boston Church; and that the state of matters in these congregations is encouraging.

It was agreed to dispense the communion in Brock and Reach in the course of two or three months.

A Committee was appointed to visit these congregations, to inquire particularly into the state of matters there, and endeavor to make arrangements to meet their spiritual necessities.

A petition from the Congregation at Brown's Corners, Markham, praying that Rev. Mr. Boyd be continued as their pastor—was handed to the Presbytery by Mr. Walker, one of the Elders.—After deliberation, the following motion was unanimously agreed to, viz:—

The Presbytery having considered the petition from Brown's Corners, Markham, resolve that its prayer is not such as they can concur in, inasmuch Mr. Boyd is not their pastor, nor can he such while continuing to hold the situation of Grammar-school Teacher: inasmuch also as the other station which forms part of the same charge has not been consulted, and appears not to have been made aware that the said petition was to be presented.

The Presbytery resolved to memorialize the Governor General to appoint a day of special thanksgiving, both for the abundant harvest, and also in reference to the recent victory gained by the Allies in the Crimea.

A deputation was appointed to attend the meeting of the Temperance Convention on the 25th inst.

The following supplies were fixed till next meeting on the 31st inst., viz:—

Cooke's Church, Toronto, three Sabbaths, being full supply; Brown's Corners, and Melville Church, Markham, two Sabbaths; Markham Village and Roesor's Corners, full supply; Brock and Reach, full supply by catechist, continued; Boston Church, and Milton, full supply by catechist, Nottawasaga, supply continued; Euphrasia and St. Vincent, full supply; Mono, one Sabbath. Some other items of business were taken up by the Court, but seem not to be of sufficient interest to be particularly noticed.

T. WIGHTMAN, *Pres. Clerk.*

### PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton met at Hamilton on the 9th and 10th ult. The attendance was considerable, both of Ministers and Elders, and a large amount of business was before them.—The following are shortly the principal items.—Documents from the stations at Doon Mills and New Hope were given in, requesting the Presbytery to organize the congregations there, and shewing a subscription list of £150, for the support of a minister, together with a proposal to build a manse—Mr. Smellie, and Mr. S. Young were appointed to organize the congregations on the 24th current. It was also intimated that Robert Ferrie, Esq., had in the most handsome and liberal manner offered to convey to the congregation, the fine brick church there built, (mostly at his own expense) at the cost of upwards £1200, on condition that the debt of about £600 should be paid off at once, promising himself to give £500 towards the object, and also in the event of the congregation building a manse, to give two lots adjoining the church for the erection of it.

The Presbytery appointed a call to be moderated in at Wellington, Square, and Waterdown, on the 24th current, by the Rev. David Inglis.

The Presbytery sustained the documents of the Rev. Thomas G. Hodgkins, of the Presbyterian Church in the United States, (old school) which had been laid on the table at last meeting, and afterwards held conference with him and heard him preach to their entire satisfaction.—The Presbytery instructed their clerk to write the usual circular letters in accordance with the Act of Synod.

The Rev. John Irvine, lately in connection with the Associate Reformed Presbyterian Church of the United States, gave in his dismission from that body, and requested to be received as a minister of this Church. The papers were ordered to lie on the table till next ordinary meeting, according to the Act of Synod.

Mr. Inglis as Convener of Committee, reported in regard to the schemes of Colportage.—Ministers were instructed to bring the claims of this scheme before their congregations, and to take up a collection to meet the expenses incurred, before the 30th November.

The Committee appointed to obtain statistics in regard to the German population within the bounds have not yet met.

Calls from East and West Puslinch Congregations, in favour of Mr. Alexander McLean, probationer, were before the Presbytery, as also a call in favour of the same individual, from Martintown, Glengarry, transmitted by the Presbytery of Montreal. Mr. McLean accepted the call from East Puslinch. His trials for ordination were appointed. A series of missionary

meetings were arranged to be held in the various congregations and mission stations of the Presbytery, a list of which will be sent to the Record. The Home Mission business was taken up, various appointments were made, and some interesting reports were read, portions of which will be transmitted to the Record for publication.

In reference to an enquiry upon the subject, the Presbytery resolved, that persons desecrating the sabbath by labour, whither on their account or in the employment of other parties, must be deemed the privilege of Church ordinances.

The Clerk was appointed to enquire if a day of thanksgiving for the plentiful harvest, the absence of pestilence, and the success of the allied armies, is to be set apart by Government, and if not, the Presbytery recommend that Wednesday, 19th December, be observed as such by the congregation of this Presbytery.

A memorial was read from Elora, requesting to be received and organised as a regular preaching station, and to be supplied with missionary services, which was agreed to; in so far as it may be in the power of the Presbytery to afford supply.

Next ordinary meeting was appointed to take place on the second Tuesday of January, (8th) 1856.

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

### PRESBYTERY OF COBOURG.

This Presbytery met in St. Andrew's Church, Cobourg, on the 2nd of October.

The half-yearly financial reports from the several congregations, were examined. The Presbytery were gratified to find that as a whole, Congregations were becoming more punctual in their payments, and that in several cases they were free from all arrears. But they had to regret there were still a few remiss in this duty, and with them it was agreed to deal so as to get them to act with greater punctuality for the future.

A letter was read from the Clerk of the Presbytery of Toronto, intimating that that Presbytery, had obtained satisfactory evidence in regard to the good character and standing of the Rev. A. C. Geikie, in the Congregational Church, and that being fully satisfied with the result of the whole of their conference with him in reference to his views of doctrine and church government, and also, in reference to his course of professional study, had agreed to apply for his admission into this Church. The Presbytery agreed to approve of Mr. Geikie's admission, so far as his character and qualifications were known to them.

Mr. Logan stated that he had been deputed by the Congregation of Grafton, to request that Mr. Beattie be allowed to continue with them till the end of this month. The Presbytery agreed to grant the request, and after that period to supply as far as in their power, during the absence of their pastor, Mr. Smith.

Mr. McLeod moved, Mr. McKenzie, seconded, and it was unanimously agreed, that a request be made to the Home Mission Committee, to permit Mr. Beattie to remain for the next six months in the bounds of this Presbytery, that he might labour at Percy, and neighbouring stations.

The Presbytery taking into consideration the goodness of God, in crowning the year with an abundant harvest, and the recent victory he had granted to the armies of the allies in the East, appointed the 18th of this month to be observed as a day of thanksgiving in all the Congregations in their bounds.

Mr. Nathaniel Paterson, Student of Theology, appeared, and was examined on the Evidences of Christianity, and the Greek Testament. The Presbytery were highly satisfied with the evidences afforded of his knowledge of the subjects

he was examined upon, and instructed their Clerk to furnish a certificate to that effect. Mr. Paterson since the close of the Session of Knox's College has laboured at Percy and Alnwick, and several members of Presbytery mentioned that they had heard favourable accounts of his labours.

The Presbytery appointed its next meeting to be held in South Cavan Church, on the 1st Tuesday of December, at 11 o'clock, A. M.

JAMES BOWIE, *Pres. Clerk.*

### PRESBYTERY OF LONDON.

The ordinary meeting of the Presbytery of London, was held at London, on the 10th and 11th of October. The following is a brief statement of its proceedings:—

The minutes of the special meeting held at Plympton, were read, recording the dissolution of the pastoral charge between the Rev. William Porterfield, and the Congregation there. At the same time information was given, that Mr. Porterfield had withdrawn from connection with the Presbyterian Church of Canada, and having joined the New School Presbyterian Church in the United States, had accepted of a pastoral charge at Sault St. Mary, in the State of Michigan.

A call regularly moderated in from the United Congregation of Lobo, and Carradoc, in favour of the Rev. James Ferguson, probationer, having been laid on the table, and considered, was sustained. The call having been presented to Mr. Ferguson and accepted by him, subjects for ordination trials were prescribed to him, and for the hearing of said trials—and in case of these being sustained—for the ordination of Mr. Ferguson, a special meeting of Presbytery was appointed to be held at London, on Tuesday, the 20th November, at 7 o'clock, P. M., and at Lobo, on the following day, at 11 o'clock, A. M. The Rev. Neil Bethune was appointed to preach and preside at the ordination, the Rev. Duncan McDiarmid to address the minister, and the Rev. Lachlan McPherson to address the people.

Another call moderated in from the United Congregation in the south of Bruce, and north of Kincardine, in favour of the Rev. Peter Currie, probationer, having been laid on the table, was sustained, and the Clerk instructed to transmit the same to the Presbytery of Montreal, in order that it may be placed in the hands of Mr. Currie.

A petition was presented from Wananosh, requesting the moderating in of a call from the congregation there; upon which the Rev. John Ross was appointed to moderate in the call some time before the end of October, and forward it to the special meeting of Presbytery to be held at London, on the 20th of November.

A Committee was appointed, consisting of Messrs. D. McKenzie, D. McDiarmid, W. S. Ball, and J. Scott, Ministers, and Mr. W. Clarke, Elder, for the purpose of examining students previous to their return to College, and of furnishing them with certificates to the Professors Court.

The following distribution was made of the missionaries at the disposal of the Presbytery:—

The Rev. John Gauld was appointed to Mitchell for six weeks, Mornington for three weeks, and to Bear Creek during the rest of the time till next ordinary meeting of Presbytery.

The Rev. Daniel Clark to South Dorchester for two Sabbaths, to Lobo one Sabbath, and to Dunwich during the rest of the time till next ordinary meeting of Presbytery.

The Rev. James Ferguson to Bosanquet, from his date till the time of his ordination.

The following appointments were given to members of Presbytery:—

The Rev. W. R. Sutherland was appointed to spend six weeks in the Townships north of Godrich—his own congregation to be supplied during his absence, by Messrs. McKenzie, McDiarmid,

mid, McMillan, Bethune, Ferguson, and Clark, giving each a Sabbath.

To Plympton, the Rev. D. Walker was appointed to give two Sabbaths before next ordinary meeting of Presbytery.

To Fingal, the Rev. W. Doak to give the 2nd Sabbath of November; the Rev. Lachlan McPherson the 4th Sabbath of November; and the Rev. D. McKenzie the 2nd Sabbath of December.

To Yarmouth, the Rev. John Ross to give 1st Sabbath of November, and open the new church there on that day.

To St. Thomas, the Rev. W. Doak, to give the 4th Sabbath of November, and the Rev. W. S. Ball, the 1st Sabbath of December.

To Wardville, the Rev. D. McMillan to give the 1st Sabbath of November, the Rev. A. McColl, to give the 4th Sabbath of November, and the Rev. W. King, the 3rd Sabbath of December.

To St. Mary's, the Rev. A. Tolmie to give the 1st Sabbath of November; the Rev. R. Wallace, the 3rd Sabbath of November, the Rev. J. Scott, the 1st Sabbath of December.

To East Zorra, the Rev. Thomas McPherson, to give the 1st Sabbath of November, the Rev. W. S. Ball, a week-day service in the last week of November, and the Rev. D. McDiarmid, a week-day service in the last week of December.

The holy ordinance of the Lord's Supper was appointed to be dispensed at the following places:—

At South Dorchester, on the 3rd Sabbath of October, by the Rev. N. Bethune, assisted by the Rev. D. Clarke.

At Lobo, on the 4th Sabbath of October, by the Rev. D. McDiarmid, assisted by the Rev. D. Clarke.

At Bonanquet on the 4th Sabbath of October, by the Rev. J. Scott, assisted by the Rev. J. Ferguson.

At Mitchell, by the Rev. W. Graham, at any time convenient to himself, during the time of the Rev. J. Gauld's labours there, that his assistance may be obtained on the occasion.

The Presbytery agreed to alter its day of meeting, and appointed the next ordinary meeting to be held at London, on the second Tuesday of January, at ten o'clock, A. M.

JOHN SCOTT, Pres. Clerk.

#### PRESBYTERY OF MONTREAL.

The ordinary meeting of this Court was held in the vestry of the Free Church, Coto Street, on the 17th and 18th October.

A large amount of business was transacted with the harmony and unanimity by which all the meetings of this Presbytery are happily characterized. The following are the principal items:—

The Presbytery received a commission from the Colonial Committee of the Free Church of Scotland, in favour of Mr. Alexander Grant, Preacher of the Gospel, and appointed Mr. Grant to labour at Lingwick, till next ordinary meeting.

On a review of the Mission Field of this Presbytery—it was resolved to apply to the Synod's Home Mission Committee, for the services of four missionaries during the winter—at least two of these to have command of the Gaelic language.

Mr. John Munro, recently arrived from Glasgow, bringing very favourable testimonials, and having undergone a satisfactory examination by a committee of Presbytery, was appointed to labour as Catechist in the township of Finch, Glengarry.

In view of multiplying claims on the Presbytery's Home Mission Fund, it was agreed to urge those congregations which have not made the collection already appointed, to do so without further delay.

The Presbytery agreed to carry out (D. V.) the following plan, for the visitation of all the

congregations, except Metis, which is considered too remote to be included in such a scheme:—

That the Presbytery be divided for the purpose of visitation, into four districts.

1. The field, under the pastoral care of Messrs. Clark, Swinton, McConochy, and McLean.

2. The field under the pastoral care of Messrs. Fraser, Kemp, Black, Henry, and Scott.

3. The field under the pastoral care of Messrs. Crombie, Anderson, McArthur, and Milne.

4. The field under the pastoral care of Messrs. Gordon, Quin, Caniphall, and Cameron.

That the minister first named in each district be convener of the visiting committee of that district or section, and be charged with the necessary arrangements to carry the scheme into effect.

Further—that reports from these committees be called for at a future meeting of Presbytery.

Mr. Fraser called the attention of Presbytery to the subject of Colportage, and to the recommendation of the Synod, in reference to that system. A conversation ensued, in which valuable suggestions were thrown out. A committee on colportage was appointed, with a view to practical measures—the committee to consist of Messrs. Clark, Kemp, and Fraser, ministers; Messrs. Court, Redpath, and McCallum, elders. Mr. Kemp, Convener.

On motion of Mr. Fraser, seconded by Mr. Clark, it was resolved to memorialize the Governor General in Council, on the propriety of proclaiming a day of public thanksgiving. The memorial agreed to, and transmitted, is in the following terms:—

To Sir Edmund Walker Head, Baronet, &c. &c.

The memorial of the Presbytery of Montreal, in connection with the Presbyterian Church of Canada, respectfully sheweth—

That it hath long been the laudable custom in the mother country, and in the Colonies thereto pertaining, to appoint, by royal proclamation, solemn days of humiliation, before Almighty God, in time of distress, and of thanksgiving in time of national prosperity; that the present is a period, when the Province of Canada has many and special causes of gratitude to the Most High—in the abundance of the harvest crowning the year with goodness—in the absence of the formidable disease which carried lamentation and death, during the preceding year, into so many corners of the land—in the immunity enjoyed from the ravages of war—and in the measure of success accorded by the favor of God to the arms of the British nation and their allies, in the great European contest.

These things being taken under grave consideration, it has appeared to this Presbytery highly desirable, that a day of Public Thanksgiving should be proclaimed, commanding the closure of Public Offices on that day as on the Lord's day, and exhorting and inviting all good subjects, to engage in religious services, giving thanks with one accord to "the Blessed and only Potentate, the King of Kings, and Lord of Lords." Wherefore the Presbytery of Montreal beg most respectfully to memorialize your Excellency on the subject, in the hope, and with the prayer, that your Excellency may be guided by heavenly wisdom, in this and in every other measure affecting the glory of God, and the best interests of the country.

(Signed)

JOHN ANDERSON, Moderator.

Mr. D. B. Pearce, Student, presented a paper of transference from the Presbytery of Cumberland, England, by which he had been taken on trials for license. Mr. Pearce having previously presented a commission from the F. C. Colonial Committee, was received to the same status as he had reached in the mother country, that of a student on trials; and the Presbytery resolved now to proceed with his unfinished trials for license. His popular sermon was delivered in the evening of Wednesday before the public

congregation—and other discourses read to the Presbytery on the following morning. These were followed by verbal examination. On a conjoint view of the whole, it was agreed to susain the trials, and proceed to grant License. The usual questions were put by the Moderator, and satisfactorily answered. After solemn prayer, Mr. Pearce was duly licensed as a Preacher of the Gospel. At the call of the Moderator, Mr. Clark of Quebec delivered the address customary on such occasions.

Mr. Archibald McDiarmid, student of Knox's College, passed his examination with much credit. Mr. James McGregor was also examined and encouraged in his views towards the Holy Ministry. Messrs. Clark and McConochy, Ministers, were appointed a Committee to examine any students that may present themselves in the District of Quebec.

A letter addressed to the Moderator by Mr. A. McLean, Probationer, was read—declining the call addressed to him by the United Congregations of Martintown and Williamstown. "The Clerk was instructed to correspond with the Colonial Committee in Scotland, with a view to obtain a minister for these long vacant Congregations.

A petition was read, craving the moderation in a call from the Congregation of Lingwick to their former minister, Mr. Gordon, of Indian Land. At Mr. Gordon's request, no steps were taken in the matter.

D. FRASER, Pres. Clerk.

#### PASTORAL ADDRESS OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA, ON THE STATE OF RELIGION.

DEARLY BELOVED BRETHREN,—

We greet you heartily in Christ Jesus. It has seemed good to us to address you most seriously on the state and progress of religion within our borders. "The Lord has given to our Church, in course of the past twelve years, a wide and rapid extension. "The Lord hath done great things for us, whereof we are glad." There is cause, however, of anxiety, lest the Church should be tempted to content herself with an outward growth and success, unaccompanied by a corresponding inward vitality. Complaints are made, that iniquity and formality abound; that worldliness corrodes the heart of the professing Church; that "the powers of the world to come" are little felt, and the ordinances of the Lord's house seem, in many quarters, bereft of sweet savor and power. Servants of God are discouraged under the impression, that they labor in vain, and spend their strength for nought. The spiritual life of many waxes faint and chill; and the multitudes continue impenitent. The careless are careless still, and the unrighteous, unrighteous still. With much planting and watering, where is the increase? Alas! it is but to a small extent we see our Church as a fruitful vine, or a joyful mother of children. The children are even "brought to the birth, and there is not strength to bring them forth."

In view of this, our spiritual leanness and feebleness, we humble ourselves, and call upon all within our ecclesiastical pale, to humble themselves before the face of Almighty God, and to repent of those sins that grieve the Holy Ghost. Let Ephraim bemoan himself, and smite upon his thigh. "Let us search and try our ways, and turn again unto the Lord."

The case of the Church requires prayer and reformation. From the day of Pentecost downward, there is no authentic instance of a revival of religion, which was not preceded by earnest prayer. "Ask, and ye shall receive." Ask, with contrite confession of sin, but, at the same time, with honorable thoughts of God, and lively expectations from Him. The Heavenly Father is willing to give the Holy Spirit to them that

ask Him. Pray then for the power of the Holy Ghost to quicken the "dead in trespasses and sins," and to revive them who, though living, are not lively in the ways of God.

With prayer there must needs be reformation of abuses, and increase of diligence on the part of all who are in any wise connected with the Church.

Therefore, we earnestly entreat ministers of the word, that they grow in zeal as "fishers of men"—that they pray and watch for souls—that they be assiduous in studies and labors, and that they preach Christ, "warning every man and teaching every man in all wisdom." Let those who have been placed in the office of the ministry be ever on their guard against the tendency to reduce the most soul-stirring engagements to a dull routine, and be in earnest to approve themselves to the Divine Master, and to be "pure from the blood of all men."

We admonish Kirk Sessions to consider habitually the state of the flocks, and take careful and conscientious oversight thereof. The duties of the elders lie not in the management of "outward business of the house of God," but in visitation of families, especially of the sick—in the superintendence of prayer meetings—in the maintenance of Church discipline, and in advising and co-operating with pastors. We entreat the whole body of our elders to examine themselves, and ascertain how these duties are discharged. Is care taken to win the young, to warn the unruly, to recover the erring, and to shield from profanation the house and ordinances of God? On the subject of discipline, we are especially anxious to guard kirk-sessions against that laxity in the admission of members to sealing ordinances, which often obscures all distinction between the Church and the world. It is no strength, but rather weakness to the Church, to have long communion rolls filled with the names of mere professors of religion. And it is unspeakably important to keep it before the minds of kirk sessions and congregations, that such as are received to the baptismal privilege for themselves or their offspring, and such as come to the communion of the Lord's Supper, alike ought to be renewed persons, and disciples at heart of the Lord Jesus Christ.

We also address ourselves to all parents and heads of families, exhorting them to consider well the trust committed to them by God. Loud complaints are made, that, throughout this country, family religion is weak—that parental responsibility is slighted, and parental discipline relaxed, and that children grow up in the households of the Church, wilful, insubordinate, ignorant of the Scriptures and the Shorter Catechism, and the very rudiments of the doctrine of Christ. These things ought not to be. And we charge it upon fathers and mothers, and masters of households, that godliness should pervade all their domestic management, and hallow their domestic circle—that children are to be taught and trained from earliest years for God, and that daily family worship should be observed in every house, showing forth Jehovah's loving kindness in the morning, and His faithfulness every night.

To those who occupy more private and isolated stations, we would address a word of counsel and persuasion. Let every one of you look to himself and to his own case. Because iniquity abounds, the love of many waxeth cold. Many are at ease in Zion, and settled on their lees. Therefore, look well to the ground of your hope; keep your evidences clear; exercise yourselves unto godliness; walk in the light. "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not speak the truth; but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

Finally—let one entreaty ascend to the God of all grace from all hearts. "Wilt thou not revive us again?" Shall we not have times of

refreshing from the presence of the Lord?" Shall we not have a new infusion of vital heat and heavenly power into the heart and veins of the Church's piety? We need a greater shaking of consciences and pricking of hearts by the Holy Ghost, followed by a looking to the cross, a pressing into the kingdom—a delight in divine worship—an increase of brotherly love, and a growth of zeal for the gospel and glory of God.

Beloved brethren—cease not to pray for "the supply of the Spirit of Christ Jesus." Speak often one to another of the cause of your Redeemer. Be in earnest for His truth and the honor of His name. "Ye that are the Lord's remembrancers, keep not silence, and give Him no rest, till He establish and till He make Jerusalem a praise in the earth."

Now this our solemn appeal we send to your consciences as in the presence of God. "The Lord direct your hearts into the love of God, and into the patient waiting for Christ." "The grace of our Lord Jesus Christ be with you all. Amen."

In name and by appointment of Synod.

THOMAS LOWRY, *Moderator.*

D. McLEOD, } *Conveners of Committee*  
D. FRASER, } *on State of Religion.*

### MISSIONARY REPORT.

*To the Reverend Presbytery of Hamilton, in connection with the Presbyterian Church of Canada.*

The Report of your Missionary at Durham, and its vicinity, during the summer of 1855.

Your Missionary left Hamilton on the 9th of May, for Fergus, where according to the direction of your Reverend Presbytery, he was to get further information respecting his appointed field of labour, from the Rev. Mr. Smellie. In accordance with the advice of that gentleman, the first Sabbath was spent between the Townships of Arthur and Minto, Egremont and Normanby.—In the upper part of Arthur and Minto, there are about two hundred Gaelic-speaking families. These, with very few exceptions, are Presbyterians. Some of them adhered to the Kirk, but they signify their readiness to support your cause if a Missionary were sent among them. At present a number of them have engaged Mr. Lachlan McMillan, to act as a Catechist among them—unhappily Mr. McMillan officiates only in Gaelic. English is also needed, and for want of it many of those who ought to be the warmest and ablest supporters of Presbyterianism, have joined the Methodists who have plenty of preachers throughout the whole of that country. Egremont and Normanby are principally settled with English-speaking people. If the Presbyterians of Upper Arthur and Minto were to unite with those of Lower Egremont and Normanby, they would form one large and self-supporting station. Circumstances favour this union. On the adjoining corners of these Townships there lies a beautiful and fast-rising Village, Mount Forrest, having excellent water privileges, and through which the Garafraxa Road passes. This village is expected to be, ere long, a County Town. Already it is the marked place of the country surrounding it.—The rapidity of its progress may be learned from the increase of its inhabitants. In the spring there were only five families in it, now there are about sixty. The arrangement spoken of was recommended to the sections referred to.—Your Missionary was glad to find that the people themselves felt the necessity of such a co-operation. No steps have been yet taken preparatory to the building of a Church in the village, but a site has been granted, in a convenient place. No station between Fergus and Sydenham—Durham excepted—is more important for your Church than Mount Forrest. From first to last your Missionary has been three Sabbaths in it. In this district two Sabbath-schools are

carried on by your people—one in the village by Mr. Scott, a storekeeper, which is attended by about fifty children; and another six miles nearer Durham, which is conducted by the school teachers and others.

The people of this District thoroughly desire to have their spiritual destitution brought before the notice of your Presbytery. They purpose to petition you formally, before the spring, for Missionary supply for next summer, but in the meantime they earnestly seek such occasional visits as can be made to them.

Mr. Reid, a storekeeper, at Mount Forest, requests that his house should be a home for your missionaries while in that vicinity.

But the district to which this report must more particularly refer, and that to which your missionary labours were chiefly confined, is that of Durham, as it includes the Townships of Bentneck and Glenelg, and a part of Egremont. These Townships are principally settled with Highlanders from the Island of Mull, in Scotland. Three stations were as few as could be made in this field,—one at Durham Village, another on the Durham Road, six miles east of the village, which may be called the Glenelg Station, and the third on the Garafraxa Road, which may be called the Bentneck Station. It is about the same distance as the other from Durham. These comprehended a district of country about twenty miles in length, and from six to eight in breadth. Though the land in these townships is wholly taken up, yet it is only the front concessions that are actually settled, but the others are to be this fall, which will greatly increase the population, and strengthen your cause in future. English is only needed at the village; English and Gaelic are indispensable at the Bentneck Station; Gaelic alone was used at the Glenelg Station, but it would be better of English also.

Divine service was held at Durham every Sabbath morning, and by the assistance of Mr. Gellis, a Gaelic catechist, who has been labouring for some years past among the people of the Bentneck station, at each of the other stations in the afternoon. This arrangement rendered it necessary for your missionary to preach three times every other Sabbath—twice in English, and once in Gaelic.

Durham Village is situated on the Garafraxa Road, and is formed partly from Bentneck, and partly from Glenelg. It spreads over about a thousand acres of land, all of which have been sold in town and park lots, except ten acres that have been granted by the government to your denomination, for a manse, church-site, and grave-yard. Both on its own account, and the relation in which it stands to the surrounding country, Durham is perhaps one of the most important missionary stations in the west. Its present population is not large, but it is rapidly increasing. The number of families settled in it are fifty-eight. Nine of these adhere to the Free Church, five to the U. P., six to the English Church, six to the Baptist Church, four to the Methodists, three to the Disciples, and four to the Catholics; the rest belong to no communion as yet. There are also in this village one common school, one ladies' school, one Sabbath school, (Union,) two Temperance Societies, one grist-mill, two saw mills, a tannery, a wool factory, a turning factory in the course of erection, twenty stores, three hotels, and one meeting-house, which belongs to the Disciples.

In the immediate vicinity of the village, within a mile or a mile and a half of it, there are twenty-six Presbyterian families—five of these joined the United Presbyterian Church last winter; the rest belong to the Free Church.

A Disciple preaches in the village every other Sabbath; an English Church minister every other Sabbath; the Methodist and U. P. as often; the Baptists oftener, and the Catholics not at all. Your Church commands more influence than all the rest, and is the one that is the most favoured by the people. The attend-

ance on Sabbath, was from 100 to 150. The people generally seemed disposed to receive instruction. They always attended rather as a community than as a sect. Comparing this village with others that had superior advantages to it, your missionary must speak highly of its outward morality. From all parties we met with kindness and respect, and no opposition.

#### GLENELG STATION.

The Presbyterians are very numerous here, and, with few exceptions, they are Highlanders. They number about a hundred and five families. Religion is very low among them. Their prevailing sin appears to be that of intemperance. Very few have been in the habit of keeping family worship. As a station, they never did much for the support of the gospel. The poor circumstances in which they came to the country, partly prevented them hitherto, but they are now getting over these difficulties, and could do more. The greater part of them say that they would support your Church as soon as any other, if a minister were in the place; but twenty-five families are all that can be reckoned upon as decidedly attached to your cause. These are respectable families who promise to assist as far as means will allow them. Your missionary preached here every other Sabbath. The general attendance was about 170. Mr Gillis, the catechist, officiated on the other Sabbath. His audience was not so large. No other of any creed preached here or held meetings, except private members of the baptists—of them there are three or four families in the section; also two common schools and two Sabbath schools.

Artemesia is joining Glenelg. Your missionary made a tour through a part of it and the township of Proton. About Pricoville, a proposed village, in that part of Artemesia which joins Glenelg, there are forty Gaelic speaking families. A large school-house, capable of holding 200 people, situated in a convenient place on the village ground, would afford facility in opening a new station there. Some of the people are warmly attached to the Free Church. Nothing very definite could be ascertained respecting Proton; for though the township is actually settled, yet it has not come into market. Its population is more mixed than that of the surrounding Townships. Some of the people expressed a hope of applying for a missionary ere long.

*Bentnick Station.*—This is one of the three stations which your missionary regularly supplied, and the most prosperous of them. The number of Presbyterian families residing here is near a hundred. Seventy-four of these profess attachment to your Church. Considerable thirst for learning the word of God has been manifested by old and young—Evidently God has some of his chosen ones among them. This station did always more for the support of the Gospel among them, than any other in the vicinity. The attendance had constantly been regular and large, averaging from two hundred to two hundred and fifty. Divine service was conducted here as in the Glenelg station, only that your Missionary had to preach in both languages. In this section there are two day-schools, one Sabbath-school, and a weekly prayer meeting. Mr. Gillis' labours will be entirely confined to this station—he only officiates in Gaelic.

These three stations consider themselves as forming one congregation. A Managing Committee has been appointed to take steps preparatory to the building of a church at Durham, and transact also other business connected with the cause. The want of Elders is severely felt. It is the desire of the people to have such church officers appointed among them as early as your Reverend Presbytery will find it convenient.—The Committee have sent out subscription lists to raise funds for building a Church, and the earnest desire of all is to get a Minister settled

among them as soon as possible. Were it not for the unhappy division that took place in the case of a number joining the U. P. Reverend Presbyterians in the village and its vicinity would be able to support a minister themselves. A reunion is expected. The only reason for not joining immediately is said to be a fear that after your missionary is withdrawn, no other will be sent to supply his place till next spring, if even then, and that the United Presbyterians have supplied them very regularly since they applied to them. The necessity of sending a missionary to these stations during the winter must appear obvious without using any further arguments in favour of it. The missionary would require to speak both languages. But it might be better that he were without Gaelic than have it and bad English.

It will be observed that your missionary had no stated prayer meeting during the summer.—On account of the great indifference that existed respecting attendance on the means of grace, he found it necessary to hold meetings on week days, as time would allow, throughout the entire field of his labours, till all had an opportunity to hear the word, almost, at their own door—a means which, by the blessing of God, proved successful in securing an excellent attendance on Sabbath. Throughout all the stations spoken of, your church is the church of the people, and the one they are ardently looking to for supply. Much of this leaning toward you is to be attributed to the visits of Mr. Smollic and McKinnon, and the late visits of Dr. Burns.

In conclusion, your missionary has thankfully to acknowledge that he has been kindly received by the people, readily assisted in his labours, and carefully provided for in board, but on account of the extent of the field, and the amount of labour necessarily devoting upon him, it has almost been a lost summer to him with respect to systematic college studies, &c.

Your obedient Missionary,

JOHN McMILLAN.

**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.

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

#### TO CORRESPONDENTS.

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

## The Record.

TORONTO, NOVEMBER, 1855.

#### THE RECORD.

This number, as our readers are aware, is the first of a new volume. It is most convenient for subscribers to commence with the new volume; and we look for a large addition to our present subscription list. We trust ministers and sessions in connexion with our friends who act as agents, will make an effort to extend the circulation within the bounds of their several congregations.

We are glad to state that we have the prospect of greater assistance than we have formerly enjoyed in regard to the *Record*, as several ministers have kindly agreed to furnish articles from

time to time. This will present greater variety, and we trust will add to the interest generally felt in this publication.

A Supplement will, from time to time, be added.

Singlo Numbers sent by mail or delivered from the office, 3s. 9d. per vol.

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It will, however, be distinctly understood that in those cases payment must be paid in advance. Those who do not pay in advance will, as formerly, be liable to pay 4s., or if not paid until the end of the year, 4s. 6d.

Subscribers are earnestly requested to make payment of arrears now due.

N. B.—Ministers, missionaries and others, wishing a number of copies for gratuitous distribution in destitute localities, will be supplied on favourable terms, which may be learned on application to the Publisher.

#### KNOX'S COLLEGE.

We are glad to state that a suitable and commodious building has been secured for our College. The building referred to is 'Elmsley House,' formerly occupied by Lord Elgin. It is in every respect suitable, and has been secured on what are generally regarded as highly favourable terms. The establishment is already transferred to the newly purchased building, scarcely any alteration having been necessary for preparing it for the purposes of a College. It presents excellent accommodation not merely for the classes, library, &c.; but also for the lodging of the Students. The first instalment, at least, has to be paid immediately, and we trust our friends will be prompt in forwarding the necessary means. Of course a general movement will soon be made, but in the meantime an effort must be made at once to raise the first instalment of the price, and if possible more.

We hope too our friends will not be forgetful to the contributions to the ordinary College Fund. The Synod has directed all Congregations to take up these in the course of the months of January and February. We have already received from Knox's Church, Toronto, the sum of one hundred pounds.

In the course of several tours in which we have lately been engaged, we have been gratified by seeing the general feeling of warm interest taken by our people in our College. We confidently trust that they will continue to sustain it with still growing liberality.

#### THE PRESENT DUTY OF THANKS-GIVING.

Seldom has a season passed over us bringing in its train more numerous or striking causes of thanksgiving, than that which is now drawing to its close. Instead of the disease and mortality which prevailed to so lamentable an extent last season, making many habitations, houses of mourning, and clothing thousands in sorrow's shroud, we have had a season of unusual healthiness. God's bounty has crowned the year, and throughout the

length and breadth of the Province, an abundant harvest has been gathered in, so as to afford plentiful provision for man and for beast. Life and activity have been prevailing throughout all the various walks of industry, and the country has been making substantial progress in everything that constitutes the real prosperity and greatness of a nation. We have had the satisfaction of hearing too of the triumph of British arms and those of our allies in the East, a triumph it is true, dearly purchased, but one which we deem most important, not merely as tending to promote the glory of Britain, but from its bearing on the liberties of the nations of the earth, the downfall of despotism, and especially the advancement of the cause of the Redeemer. In connexion with this triumph we cannot but help noticing with feelings of pleasure and satisfaction the light in which it has been regarded in Great Britain, and the distinct recognition which has been given of God's goodness and power in vouchsafing us the victory. For months it was marked with pain by British christians, that in the various official despatches there was scarcely a single syllable recognising God as the Governor among the nations, and the King of Kings, not a despatch which might not as appropriately have been written by Pagans as by professing christians. But we rejoice to find, what indeed we should have expected from his character, the distinct recognition of God as the author of the victory in the official communication of Lord Panmure the minister at war; while even the *Times* has been recommending the appointment of a day of thanksgiving. It is true, there may be often much that is hollow and insincere in public announcements of the kind; but it is still pleasing to see public and distinct testimony borne to the existence, and to the over-ruling providence of God. Unquestionably there is a loud call to the exercise of praise and thanksgiving on account of our successes in the East. While many valuable lives have been lost, and much precious blood has been shed, the presence of our armies in the East has even already been productive of blessed effects. The followers of the false prophet have been familiarised with christians, and with the christian's Bible. Their prejudices have been weakened. The surface of the ground has been broken, and the good seed introduced, which we trust will prove like the mustard seed, taking root and springing up into a high and stately tree. Impressions have been made which we trust the influence of the gospel will make still deeper and more permanent. In the view of these and other beneficial results, which may be expected to follow from the events which have just been taking place in the East, British christians we think are especially called to recognize the hand of God, and praise Him who is our stronghold and defence, and who in the day of battle has given us the victory.

In this Province, we trust our humble tribute of praise and thanksgiving will not be withheld, although there may be no Synodical call to the setting apart of a day of thanksgiving and special prayer to God, and no appointment by the Government of the country. Such an appointment

would be most desirable, but even if there shall be none, the various Presbyteries will, we are sure, make such an appointment within their various bounds, as several of them have done. Undoubtedly we have cause for humiliation as well as for praise. It becomes us to deprecate merited judgments as well as to speak of mercies already received. Sin, we fear, is becoming more prevalent, especially sins which usually attend a state of national prosperity,—pride, worldliness, sensuality, forgetfulness of God. God may well visit us for such things. Let us, while we gratefully acknowledge God's goodness in the time that is past, deprecate his deserved wrath, humble ourselves before Him, and earnestly beseech Him to send down the influence of His spirit like rain upon the mown grass, and like showers that water the earth. Let us return unto the Lord, that He may revive us and cause us to live in His sight. Let us follow on to know the Lord, that so His going forth may be as the morning, and that He may come unto us as the rain, as the latter and former rain upon the earth.

#### SHALL THE SABBATH BE MADE A DAY OF PLEASURE?

The question of the Sabbath has for some time occupied a prominent place in Britain.—The enemies of the Sabbath have lately been putting forth all their force, and have so far succeeded as to obtain from Parliament an extension of the time during which public houses in England may be open on the Sabbath. This is greatly to be deplored. It would have been rather desirable to abridge the time still farther, or rather close the public houses altogether on the Sabbath. In Scotland, the beneficial effects of such a measure are sensibly felt. There has been a diminution of the amount of spirits consumed in Scotland, to the enormous extent of nearly a million gallons; and doubtless the results would have been the same in England. It seems the new Commissioner of Woods and Forests has thrown open Kew Gardens as a place of public resort, and that the military bands have been ordered to play for two hours each Sabbath evening for the entertainment of such as may repair to these gardens. We fear the next step will be the opening of the Crystal Palace, and all such places, and that by and bye the British Sabbath will be like that of Paris and the Continent generally.

There probably never was a time when it was more incumbent on the friends of the Sabbath and true religion, to gird on their armour and lift up a standard for sabbath observance. Appeals are made to the working classes as if the friends of Sabbath observance were invading their rights and curtailing their privileges. The truth is, it is those who are in favour of Sabbath desecration and amusement, who are invading the rights of the labouring classes, and would seek to deprive them of some of their most precious privileges. There is nothing plainer than that the amusement and relaxation of some would entail labour and drudgery of the very worst kind on others. Trains cannot be run, and places of public resort cannot be thrown open without the services of

large numbers of attendants, who would have no sweet day of rest, no season of intermission of their drudgery, and who moreover would find to their cost that for such slavery they would receive no higher wages than they formerly received for working only six days. But farther, if once the sanctity of the Sabbath is violated, we have no reason to suppose that relaxation would be the only business of the Sabbath. We have rather reason to believe that it would be made a day of ordinary toil, a day when the mill wheels would fly as fast as on other days, and when the noise and bustle of business would be as loud as on any other day. The people of Paris and of the continent generally, may be mainly influenced by a love of pleasure, and may spend their sabbaths in frequenting places of amusements, theatres, ball-rooms, &c. But in some other countries, as in Britain and amongst ourselves, the love of gain is stronger, even than the love of mere pleasure; and in such places, were the sanctity of the Sabbath once rejected, we might reasonably expect: 'Sabbath profanation would take the form of a ordinary business,—in short, that engineers, factory operatives, and mechanics generally, would be found toiling as incessantly on the Sabbath as on other days. It is evident, then, that the plea of sympathy with the laboring classes, who have but little time for relaxation, on the part of those who are laboring to destroy the sacred character of the Sabbath, is false and untenable. They are not the friends of the working classes, but would prove their tyrants. They, on the other hand, are the true friends of the poor and of their fellow creatures generally, who contend for an unbroken Sabbath, a day of sacred rest, which the sons of toil can spend with their families and with God. True patriots will always seek to promote the happiness of families, and to strengthen family ties and family influences.—For, unquestionably, nothing is more conducive to a healthy state of society than the due exercise of family influences, and the cultivation of the domestic virtues. In this view, the question of Sabbath observance assumes a very high importance. Destroy the Sabbath as a day of rest, and the very chief prop of family influences is cast down. The chief bond of the family circle would be broken. With many of the labouring classes, the Sabbath is the only season when they can be together as a family. If the Sabbath becomes an every day, the charm of the family power and influence is broken. The man becomes a stranger to his own children. The associations of home lose their influence over him. He will be in danger of becoming reckless in his conduct, yea, of being entirely brutalized. Such effects have been exemplified in the case of certain classes in Britain, whose occupation has engaged them on the Sabbath as well as on other days, and undoubtedly, they would be the natural result of removing those restraints which now protect the Sabbath from desecration. It becometh then our Government and Legislature to guard against any relaxation of the Sabbath observance of bye-gone years. It would be unwise,—it would be criminal,—it would be suicidal to do so.

We trust our own government will be preserved from the sin of encouraging general Sabbath profanation, and that Railroad Companies, and other public bodies, will be led to see the protection of the Sabbath as an imperative duty, required alike by a regard to the law of God, and the best interest of man.

Above all, we trust that the great body of our people, and especially the working classes, constituting as they do the bone and sinew of our population, will resist all attempts to introduce Sabbath trains, and such forms of Sabbath profanation, persuaded that such practices cannot but draw down the anger of the Almighty, and persuaded, too, that they themselves would be the first to suffer by any relaxation of strict Sabbath observance.

#### ARRIVAL OF MISSIONARIES.

We are happy to state that several missionaries have recently arrived from the Parent Churches. The Rev. Mr. Middlemiss designated to the Presbytery of Hamilton, and the Rev. Mr. Grant appointed to the Presbytery of Montreal, arrived from Scotland. The Rev. Mr. Craigie is also expected. From Ireland the Rev. Messrs. Hume and McKeo, have just arrived. In addition to these, we are happy to state, that the Rev. A. Crawford has returned to Canada. Messrs. Cameron and Anderson, students, also arrived recently.

Both Dr. Willis and the Rev. R. Ure may be expected almost immediately.

#### CALLS, &c.

**EAST PUSLINCH.**—The Rev. A. McLean has accepted the call of the Congregation of East Puslinch. His ordination will take place in the course of a short time.

**WELLINGTON SQUARE AND WATERDOWN.**—The Congregation of Wellington Square and Waterdown, have resolved to call the Rev. W. McIndoe.

**LOBO AND CARRADOC.**—These Congregations have united in a harmonious call to the Rev. James Ferguson, whose ordination has been appointed to take place on the 20th November.

**DR. DUFF.**—We rejoice to learn that this devoted missionary is very considerably improved in health, in consequence of his voyages in the Mediterranean, and his visits to Syria and the Holy Land. He is soon expected in Britain; but his heart is still intensely set on returning to India.

**THE PARIS CONFERENCE.**—We regret that our space does not allow us to give any extended notice of the recent interesting conference at Paris. The conference was largely attended, and a spirit of brotherly love prevailed throughout all the proceedings. Much interesting information was communicated in regard to the state of religion throughout the various countries which were represented. According to the information laid before the conference, Popery and Infidelity are extensively prevailing in France, while many of the Evangelical Congregations

are broken-spirited and discouraged. In Holland, "ultra-montanism," in other words, real Popery is gaining ground while Protestantism slumbers. Belgium lies in a great measure prostrate under the Jesuits. Sweden is under an almost equally intolerant Lutheranism. In Switzerland there is much formality and coldness. Italy, with the exception of Tuscany and Piedmont, is covered with darkness. Prussia exhibits various forms of infidelity, such as Rationalism, Pantheism, &c. Of all the reports, none were so encouraging as that of Turkey, where the word of God is spreading, and a spirit of inquiry is being awakened. Dr. Duff was one of the most powerful and stirring speakers at the conference.

#### ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

**WESLEYAN CONFERENCE.**—The total number of members in society, was reported as 261,047. The net decrease was 3121. The attention of the Conference was called to the inadequate support of the ministry. The average amount paid to circuit ministers, was about £106, while to unmarried ministers, it was but £50.

**POPERY AND PROTESTANTISM IN DUBLIN.**—Controversy is carried on very energetically in Dublin. It is said there are thousands of intelligent men, whose faith in the priests has vanished. In Kilkenny there have been several attacks on Scripture readers.

**THE QUEEN AND CONVOCATION.**—An application made to Her Majesty, for permission for Convocation to sit for business, has been declined, on the ground that such a concession would take the affairs of the Church out of the hands of Parliament.

**INTERFERENCE WITH RIGHTS OF PRIVILEGES IN FRANCE.**—The *News of the Churches* informs us of several cases of persecution in France. In one instance, a Protestant minister was condemned and fined, for receiving persons in his house for divine service.

**FRUITS OF FRENCH EVANGELIZATION IN THE CRIMEA.**—Several interesting cases have occurred, of spiritual good, among French soldiers in the Crimea, as the fruit of the labours of pious Colporteurs. In some instances seed sown in France has brought forth good fruit in the Crimea.

**DEMAND FOR THE BIBLE IN TURKEY.**—The demand for the Scriptures at the different mission stations in Turkey daily augments. Religious publications are also eagerly called for.

**STATE OF THE JEWS IN PALESTINE.**—It is stated that, in Palestine, the Jews are in a state of great expectation, with reference to the coming of the Messiah. A number of devoted men have agreed to fast twice a week, and to pray continually for his coming.

**CENSUS OF THE JESUITS.**—From authentic documents, it appears that the number of Jesuits in different countries, is about 5510. Of all the Catholic countries, Austria is least friendly to the Jesuits.

**A COLLEGE IN LIBERIA.**—The sum of £5000 has been raised for the organization of a College

in Liberia. The late Amos Lawrence was a liberal contributor.

**MISSIONARY TOUR IN THIBET.**—The Rev. Mr. Clarke has lately made a tour through Thibet. Mr. Clarke regards the country as ripe for missionary operations.

**MISSION FIELD IN JAPAN.**—Dr. Böttolheim, who was originally sent as a missionary to China, has labored in Loo-Choo for nine years. He has compiled a dictionary and grammar of the Japanese language.

**DEATH OF A MISSIONARY.**—The Rev. Eustace Carey, nephew of the celebrated Dr. Carey, and for some years a missionary in India, lately died.

**DEATH OF DR. GILLY.**—The Rev. Dr. Gilly, Canon of Durham and Vicar of Northam, died lately, in his 67th year. He was well known as an earnest friend of the Vaudois Churches.

**ARRIVAL OF MISSIONARIES IN CHINA.**—The Rev. W. C. Burns, accompanied by Rev. Carstairs Douglas, arrived safely at Hong-Kong, on the 7th of July.

**DISCOVERY AT BABYLON.**—Col. Rawlinson, it is said, has discovered at Babylon an extensive library—not printed on paper, but impressed on bricks—containing many treatises on Astronomy, Mathematics, &c. These, it is supposed, will throw light on various subjects.

**MISSIONARIES AT SHANGHAE.**—There are at present in this city thirty-one male missionaries, and about an equal number of females. Large audiences attend at several of the chapels. Additions are made to the churches from time to time.

**COLLEGE OF ENGLISH PRESBYTERIAN CHURCH.**—The Rev. G. Lewis, of Ormiston, has been appointed, temporarily, to supply the vacancy occasioned by the death of the late Professor Campbell.

**REV. JOHN CLUGSTON.**—The Rev. John Clugston, formerly of Quebec, has been inducted as pastor of the Presbyterian Church at Long Framlington, in the Presbytery of Northumberland.

**REV. J. ANGELL JAMES.**—This eminent minister having completed a term of fifty years as minister of Carr's Lane Chapel, Birmingham, a jubilee was lately held in celebration thereof. A sermon was preached by Dr. Bennett, who had officiated at the ordination of Mr. James fifty years before. A large meeting was held in the evening, when a handsome testimonial was presented to Mr. James.

**DAY OF NATIONAL THANKSGIVING.**—The Queen in Council, appointed Sabbath, 30th September, as a day of special thanksgiving, for the great successes obtained by the troops of Her Majesty, and by those of her allies in the Crimea, and especially for the capture of the fortress of Sebastopol.

**KING'S COLLEGE, ABERDEEN.**—It is stated that the Rev. P. C. Campbell, formerly of Canada, is to be appointed to the vacant Principalship of King's College.

**BRITISH ASSOCIATION—MEETING IN GLASGOW.**—The late meeting of the association was a highly interesting and successful one. Many important papers were read on scientific and other subjects. At the close, an eloquent and

dress was delivered by the President, the Duke of Argyll.

**RUPTURE BETWEEN SPAIN AND ROME.**—The sale of church property in Spain by the Government, has led to a rupture with Rome. Several of the Bishops have endeavoured forcibly to prevent the sale. Spain has come under the denunciation of the Vatican.

**THE ARCHBISHOP OF PARIS AND THE IMMACULATE CONCEPTION.**—The Archbishop of Paris, has published a strong protest against the dogma of the Immaculate Conception, in which he speaks boldly of "the falsehoods and profane novelties with which the Bull is filled," and exhorts the people to "attach themselves to the study and knowledge of the Holy Scriptures."

#### NOTICES OF RECENT PUBLICATIONS

**LECTURES DELIVERED BEFORE THE YOUNG MEN'S CHRISTIAN ASSOCIATION, IN EXETER HALL, LONDON, FROM NOVEMBER, 1854, TO FEBRUARY, 1855.** New York: R. Carter & Brothers. — Sold by D. McLellan, Hamilton.

For several seasons, the Young Men's Christian Association, in London, have had courses of lectures delivered by Lecturers of eminence. We have previously noticed some of these lectures. The present volume is fully equal to those which have preceded it. It contains lectures by the Archbishop of Dublin, Dr. Cumming, Dr. Guthrie of Edinburgh, the Rev. Newman Hall, and various others of known ability and eminence. Of course, the lectures exhibit various degrees of excellence. They are all good, however, and some of them are really admirable. Among those which pleased us most, we may mention one, by the Rev. J. H. Gurney, on "God's Heroes and the World's Heroes," and one by the Rev. Newman Hall, on "The Dignity of Labour." The volume is worthy of the attention of young men, and of readers generally. The London Young Men's Christian Association, is an institution which, we understand, has been the means of doing good to many, who might otherwise have fallen amidst the numberless snares of the great metropolis. If it had only been the means of sending forth such admirable volumes as the one before us, it would have accomplished a good work.

**THE DOCTRINES OF THE BIBLE DEVELOPED IN THE FACTS OF THE BIBLE.** By the Rev. Geo. Lewis, author of "The Bible and Breviary," &c., &c. Edinburgh: T. Constable & Co. Sold by J. C. Geikie, Toronto.

The object of the talented author of this volume is not to reason out the great truths of the Bible, but to exhibit them as manifested and exemplified in the historical facts of the Bible. In pursuance of this object, he treats successively of "Jehovah in History," "Sin in History," "The Saviour and His Work," "The Holy Spirit and His Work," "Prayer and its Power," "The Sinner's Return to God," "Anticipations of the Life to Come," and "The Historical Names of Christians." Two chapters follow on the "Harmonies of Scripture," and the "Mysteries of Scripture," the whole being closed by a summary, and a catechism to each chapter and sec-

tion. The task undertaken by the author is well executed. The realities of divine truth, and the grounds of its credibility are ably exhibited, and we doubt not the work will take a high place in the Christian literature of the day.

**THE CHRIST OF HISTORY: An Argument grounded on the Facts of His Life on Earth.** By John Young, M. A. New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

The work before us is one of more than ordinary merit, and indeed deserves a more extended notice than our space will allow. The object of the writer is to bring forward a new argument for the deity of Jesus Christ, or at least to place the argument in a new light. Leaving out of view what is miraculous, he collects the various facts which present to us the manhood of Christ, and shows that such a manhood can only be possible by the presence and union of Godhead. The work is divided into three books. In the first the author views the "Outer Conditions of the Life of Christ," such as his social position, the shortness of his earthly course, and the age and place in which he appeared. In the second book he considers the work of Christ among men, dwelling particularly on the character of his public appearances and his teaching. In the third book, he treats of the Spiritual individuality of Christ, noticing His oneness with God, the motive of His life, His faith in God, &c. The conclusion he draws from the evidence brought forward, is that Jesus must truly have been Emanuel, God with us! As a specimen of his style, and an illustration of his plan, we insert the following extract. The author has been speaking of Christ's full knowledge of his death, and of the state of mind which he exhibited in the view of his sufferings and death, and goes on to say:—

"This, then, is the state of the case as a mere matter of history:—A young man destitute of resources of patronage, and of influence, commits himself to an enterprise which, so long as he lives, is not appreciated or even understood.—He is persecuted and scorned, deserted by his friends, betrayed by one of his disciples, falsely accused and condemned to a disgraceful and torturing death. But, alone, with death before him, and without one earthly support, he calmly believes that the enterprise shall triumph, and that he shall reign in the minds and hearts of men!

Can this have been only human? Was there ever a manifestation of mere humanity like to this? Can any thing short of the union of divinity with this humanity account for the acts and states of Christ's mind?

This is not all; the narrative offers some additional facts. At the Last Supper Jesus told his disciples, as they sat around him, that the time of his death was near at hand. Were his confidence and courage shaken by the prospects? Did he not fear disturb him—fear of the effect which his death might produce on the opinion of the world? Did no feeling of uneasiness arise within him as if after all he might fail? At all events, was he not anxious that the ignominious termination of his course might be concealed after he was gone? No, he was not; but with perfect composure, he made provision that not only his death itself, but all its agony and shame should never be forgotten while the world lasted.

He took bread and gave it to his disciples, saying, this is my body broken for you; this do in remembrance of me. In like manner he took

the cup, saying, this is my blood shed for you; this do in remembrance of me."

Was ever serenity like this? Can any thing more touching, more sublime than this be conceived? Was it ever heard of, before or since, that a person, in the position of a malefactor, took pains to preserve the memory of his disgraceful death? Jesus Christ, about to be crucified as a felon and a slave, commanded and provided that the fact should be remembered to the end of time—did so in the full confidence that he should at last triumph. And the fact has been remembered. This is the mystery—if he not at all that he claimed to be—this is truly more miraculous than any thing ever so called, more explicable on all natural principles. The fact has been remembered for eighteen hundred years; it is remembered at this day; and it has been and is remembered, not as a form, a time-honoured custom, but minds have been won to Christ—human hearts have been and are invariably attached to him.

Christ's assurance of triumph is a historical fact; his actual triumph for nearly two thousand years is no less historically certain; the two combined lead to one conclusion only. It is this—he was, as he claimed to be, divine, and his religion only religion which contains the undoubted proof, and presents to the world a real incarnation of divinity—God in man.

**STRAY ARROWS.** By the Rev. Theo. L. Cuyler, New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

In this small volume we have a collection of short and striking narrations, written in an earnest and pointed style. They are well calculated to impress and benefit the readers of them. The following is an example of them:—

#### THAT ONE WORD.

"I never can forget that word which was once whispered to me in an inquiry-meeting," said a pious man once to a friend. "What word was it?" "It was the word *Eternity*. A young Christian friend, who was yearning for my salvation, came up to me as I sat in my pew, and simply whispered 'Eternity' in my ear, with great solemnity and tenderness, and then left me. That word made me think, and I found no peace till I came to the cross."

The sainted McChyne (our Summersfield) was once riding by a quarry, and stopped to look in at the engine house. The fireman had just opened the door to feed the furnace with fresh fuel: when McChyne, pointing into the bright hot flame, said mildly to the man, "Does that fire remind you of any thing?" The man could not get rid of the solemn question. To him it was an effectual arrow of conviction. It led him to the house of God, and will lead him, we trust, to heaven.

A single remark of the Rev. Charles Simcox, on the blessings which had resulted from the labors of Dr. Carey in India, first arrested the attention of Henry Martyn to the cause of missions. His mind began to stir under the new thought, and a perusal of the life of Brainerd fixed him in his resolution to give himself to the dying heathen.

It is said that Harlan Page once went through his Sabbath school to get the spiritual census of the school. Coming to one of the teachers, he said, "Shall I put you down as having a hope in Christ?" The teacher replied, "No."—"Then," said Mr. Page very tenderly, "I will put you down as having no hope." He closed his little book and left him. That was enough. God gave that young man's soul no rest, till he found a hope beneath the cross.

A member of my church, not long since, overtook a young lady on her way to the prayer-meeting. She asked the young woman if she never thought of her own salvation? The

lady thus addressed, replied, that during all her life, she had never had one word spoken to her before, about the salvation of her soul! Within a month from that time, she became a devoted member of the flock of Christ.

Fellow disciple! have you never yet spoken *one word* to an impatient friend about the most momentous of all questions? Then I fear that you will find no one in heaven that you wore the means under God, of sending there. Though you may reach the "many mansions" yourself, I fear that your crown will glitter with no splendors. It will be a *starless crown*.

ASHTON DOTTAGE, OR TRUE FAITH.  
PHILIP COLVILLE, A COVENANTER'S STORY. By Grace Kennedy, author of "Profession is not Principle," "The Decision," &c. New York: R. Carter & Brothers. Sold by D. McLellan Hamilton.

These are two books whose object is to describe and recommend especially to the young, true religion. This object they are well fitted to accomplish, being written in an attractive and pleasing style. Our young readers especially will find them interesting, and instructing.

#### CHURCH OPENING.

The new brick church at Allan's Settlement, in the Township of Ancaster, was opened on Sabbath the 14th ult. The services were conducted by the Rev. David Inglis, of Hamilton, who preached from Ecclesiastics v. 1. and 2 Cor. xii. 10.

This congregation is under the pastoral charge of the Rev. James Black, Caledonia.—They have hitherto met in a large school house, which has for some time been too small for the congregation. The new house of worship is built of brick, and is a model for neatness. We very heartily pray for peace and prosperity.

#### MISSIONARY INTELLIGENCE FROM THE FREE CHURCH RECORD.

CAFFRANIA.—The Governor of the Cape Colony, Sir George Grey, is taking a most active and enlightened interest in the missionary institutions, and especially in the religious education of the natives. He is encouraging and promoting the establishment of industrial schools and similar institutions. The missionaries in Caffraria anticipate the most happy results from the influence and encouragement of the Governor.

BOMBAY.—The buildings for the institution at Bombay, have just been completed, and taken possession of by the Free Church of Scotland Mission. They are fitted to accommodate 800 pupils.

MADRAS.—Notwithstanding the removal of laborers, the work still lives and prospers. Several converts have recently been admitted into the Church by baptism. A letter from one of the native missionaries, in the *Record*, contains the gratifying intelligence, that four young men had been admitted the previous Sabbath. He adds, "as to the great work in which we are engaged, you will be gratified to learn that, amid some difficulties, and more discouragements, it is prospering in our hands, by the good hand of our God upon us. The Lord is giving us fresh

proofs of His power and presence in our midst, by adding souls to His Church. But we have great difficulties with the raising of friends to carry on our schools in full vigor and efficiency."

JEWISH MISSIONS.—CONSTANTINOPLE.—One way in which the war is tending to enlarge the missionary field, is by attracting to Constantinople a large number of Jews. The town of Kertch, in the Black Sea, having been taken by the Allies, a large body of Jews have come from it to Constantinople, who are now accessible to the missionaries. They are a superior class of men, as compared with those formerly in Constantinople, exempt from the vices which prevail among the latter, and more likely to profit by the gospel.

#### PROGRESS OF THE CHURCH IN THE LOWER PROVINCES.

We rejoice to observe from the *Ecclesiastical and Missionary Record* of the Free Church of Nova Scotia, that the Church is making very decided progress in that region. A general Agent has been appointed with special reference to the working of the schemes of the Church.—Missionary meetings are being held in various parts. In Prince Edward Island, Mr. Neil McKay has accepted a call to Murray Harbor, where he will occupy a most important position. In Cape Breton a new church, capable of accommodating about 1000 persons, has been built. The communion has been dispensed at several places in Cape Breton, and in connexion with the ordinance much spiritual good has been realized. The following is an account contained in the *Record* of the communion season at Mira:—

##### THE COMMUNION SEASON IN CAPE BRETON.

The Sacrament of the Lord's Supper was administered at Mira, in the open field, on the 29th day of July. The place of meeting was every way commodious, and seemed to have been formed on purpose. It was a green and pleasant spot on the south side of the River, at the head of a sandy bay, whose tranquil waters like a mirror reflected the surrounding objects. On either side there were eminences, rising with a gentle slope and crowned with trees of various kinds, affording both shelter and shade. Above was the clear blue sky, sweet and calm, as if promising a blessing. There was a solemnity in the place befitting the occasion, and elevating the whole soul to a pure and holy frame, for no sooner did one approach than it was felt to be as the very gate of heaven. It was here that the Lord was pleased, on former occasions, within the last four years, to make His power and glory to appear, and never was His presence more apparent than on the present occasion.

Thursday was observed as a day of humiliation and fasting.—Friday as a day of self-examination,—and Saturday as a day of preparation. Each succeeding day the congregation considerably increased, many having come from great distances. But on Sabbath and Monday there was a vast concourse of people. Those who are not accustomed to see large assemblies cannot form any correct estimate of numbers; but such as are accustomed to address congregations in the open field, on occasions like the present, can speak with considerable accuracy as to their number. The best judges have given it as their opinion that, on the Sabbath, there could not have been fewer than from five to six thousand, other good judges thought that estimate far too

low. Be that as it may, it was indeed a great congregation; and each day afforded abundant evidence that the great Master of assemblies was in the midst of them. Not only was the attention of this large assembly arrested, but hearts were pierced, consciences awakened, affections inflamed, and thousands seemed to be deeply impressed with the truth and melted under its power. Some, who, till then, were in bondage, obtained relief; they were confirmed, strengthened, comforted, and returned to their home rejoicing—acknowledging that it was good for them to have been there. They paid their vows, not indeed in the courts of a house made with hands, but "in the fields of the wood" yet they wanted not that sincerity of heart which is more pleasing to the Lord than all outward show how imposing soever. In the solitude of the forest they remembered our Lord's declaration that true worship was not peculiar to Jerusalem or Samaria, and that the beauty of holiness consisted not in consecrated buildings or material temples.—They remembered the Ark, which, for years, sojourned in the wilderness. They thought of Abraham, of Isaac, and of Jacob, with the other ancient patriarchs, who laid their victims on the unhewn rock for an altar, and burnt their incense under the shade of a green tree. They thought too, of their Divine Master Himself preaching and performing miracles in the mountain, in the wilderness, and by the sea-side.

On Saturday evening, after tokens of admission were distributed to such as were found qualified, the communion tables were set in the centre of the plain, that all might be in readiness for the solemn work of the Sabbath. The Rev. Mr. McLeod preached the action sermon in Gaelic and served the first table.—The Rev. Mr. Stewart of West Bay preached in English. The other assistants were the Rev. Mr. Farquharson of Middle River, the Rev. Mr. Fraser of Boularderie, and the Rev. Mr. Ross of Grand River, all of whom were employed. Blessed be God! He visited and refreshed His heritage. On that day Zion put on her beautiful garments, the mountains broke forth into singing, and the desert rejoiced and blossomed as the rose. Few such days were ever seen in these desolate lands. There was a divine majesty shining on every part of the work. A rich effusion of the Spirit was shed abroad in many hearts, and their souls, filled with heavenly transports, seemed to breathe in a holy atmosphere, acknowledging that the Lord had dealt bountifully with them. The ministers present were evidently assisted from on high to speak unto to the hearts and consciences of their hearers. It seemed as if God had touched their lips with a live coal off His altar, for they spoke like ambassadors from the Court of Heaven, with life and authority. The solemn work was concluded on Monday, which, according to the rules of the Church, was observed as a day of thanksgiving, the whole congregation joining with one accord, and praising God with the voice of Psalms.

On beholding the vast assembly, the compassure with which they sat down, the eagerness with which they listened, and the deep impression which, by the divine blessing, the word produced, one of the brethren remarked, "it is now twenty-two years since I arrived in Cape Breton. Soon after my arrival I visited these parts. But ah! how great the change! When I first saw them, a small barn contained all that could or would attend; now they are calculated by thousands. When I first saw them there was no fixed attention, no life amongst them, their eye wandered hither and thither, and the word seemed to produce no effect. During the delivery of a short discourse, I had to stop several times to call upon them to attend. But now the eye is fixed, the attention arrested, and the heart melted. Great indeed is the contrast. It is the Lord's doing and wonderful in our eyes." "He has done great things for us whereof we are glad."

## AUSTRALIA—MEETING OF SYNOD.

The *Record* of the Free Church contains an abstract of the proceedings of this Synod.—Twelve ministers were present, and several elders. Sabbath desecration engaged the attention of the Synod, on which subject a committee was appointed. There was a long discussion on State aid for religious purposes. The former decision of Synod in favor of the acceptance of State aid, was affirmed by a majority of seven. At a subsequent diet, however, a committee was appointed to consider the whole subject, with the view, if we rightly understand the account, of establishing a Central Sustentation Fund, and thus rendering endowments unnecessary. Negotiations are still going on with the Established Church for union.

## IRISH PRESBYTERIAN MISSIONS TO ROMAN CATHOLICS.

The following is an extract from the Report of the General Assembly's Home Mission, presented at the late meeting of the Assembly in Dublin:—

## MISSION TO ROMAN CATHOLICS.

The department of the Irish Presbytery Home Mission intended specially for the benefit of Roman Catholic Ireland occupies five large fields of labour:—Birr, Tully, Kerry, Dublin, and Connaught. Among our Roman Catholic brethren in these spheres, we have one ambition and aim, to labour in the service, and for the glory of our common Lord, in the rescue of perishing souls. Determined not to know anything among them but Jesus Christ and Him crucified, our intention, singly and invariably, is to save. The meanest among them we do not despise; the youngest among them we do not forget; in the day of their sore calamity they have had our counsel and sympathy, our charity and prayers. Our prayers in secret and public have gone up for them, as a memorial before God; and our hope is, as they pass away from us, on ocean's flood, or the flood of death, that we shall meet them in glory.

How long and earnestly did our forefathers wait and pray for times of liberty and peace, times suitable and encouraging for extending the conquests of the Captain of Salvation, like those which we enjoy. The day was, when a Presbyterian missionary could not address Irish Romanists with a prospect of success, for Irish Romanists were crushed and robbed; the time was, and was long, when Irish Presbyterians themselves were denied liberty, and excluded from precious rights of citizens and of men.

But now that our personal and social privileges are secured—now that the open profession of our faith and celebration of our worship are secured by righteous law, the way is smooth and easy for the diffusion of our principles and the manifestation of the blissful influence of our faith. Now that the Presbyterian Churches of Ireland have rest, may they be edified, and, walking in the fear of the Lord and comfort of the Holy Ghost, may they be multiplied. That of late years they have been greatly multiplied, is beyond doubt, and of the zeal and energy with which they are applying themselves to the Lord's work, we can furnish illustrations.

One of the most tasteful churches in Ireland has been erected by the missionary congregation of Tully, on a piece of ground once infamous for practices savage and wicked, which by the ministers and members of that congregation have been thoroughly put down. Their sphere of labour is a district sixteen miles long by eight broad, where Romanists are to Protestants as

twenty to one. Romanists attend public worship at Tully and two stations connected with it. A thousand Roman Catholic children have, at different times, attended their Scriptural schools; the minister, Scripture-reader, colporteur, and a zealous member of the Church have access to many Roman Catholic houses; and in these houses there have been sold or given during the year, 200 copies of the Scriptures, and 1,000 religious publications.

In connection with our mission in County Kerry there are five preaching stations, and seven daily schools, of 250 scholars, seventy of whom are Romanists; and our agents enjoy many opportunities of profitable intercourse with their Roman Catholic neighbours.

Parsonstown, or Birr, as it was called in the early days of our mission, has long possessed much interest for many who love Zion; and certainly not less now, associated as it is with the sacred memorials of those who long lived chiefly for its sake, and the fruits of whose labours and prayers flourish there with the memory of the just.

These fruits are in the schools where nearly 1,000 children, about one-half Romanists, have been made acquainted with saving truth—in the Sabbath congregation of nearly 100, one-half of whom once belonged to the Church of Rome—in 304 families to which our agents have access, having one or both parents Romanists—and most conspicuously and triumphantly, in a goodly number, once blind and bigoted devotees of the Man of Sin, whose sincerity has been proved by sore temptation and trial, whose faith groweth exceedingly, and whose abounding charity and patience, show that God is fulfilling in them all the good pleasure of His goodness, and the work of faith with power.

## CONNAUGHT.

Even in poor Romish Ireland, Connaught long had a sad pro-emience in darkness, Popery, and poverty; and famine and pestilence in 1846 and 1847 seemed to have completed her ruin.—These proved, however, only dark hours before the coming day. Those who knew Connaught only before 1846, would scarcely know it now. A change has passed over it so great and good as to furnish a wondrous illustration of His power who brings light out of darkness, and good from ill. Famine and disease did, it is true, cut off not a few of its people, but many of them were, alas, mere cumberers of the ground; their number, too was small in comparison with those who fled away from the land which Romanism had cursed, to find a home amid Protestant plenty and liberty. All these have been benefited by the change; and though for a time they were a sore plague to the lands of their adoption, yet, in the end, they will bless and be blessed, for a great part of them were young and enterprising, with mind full of reminiscences both of the baseness of their own priests, and the generosity of Protestants, when adversity crushed them down while a goodly number of them carried away with them far across the sea that blessed book which they dared only read in secret at home, and, better still, the precious seed of Divine truth sown in their hearts, which will bear a far more abundant and a richer harvest than the virgin soil of the new young world whose forests they cut down.

We have no such tales of wretchedness to tell as once harrowed every heart, but Connaught is not on that account less interesting or less worthy of high benevolent regard; our missionaries ministered to her wants in the day of her deep poverty; in the day of pestilence they sat by the bed-side of her dying, and wept with her over her dead, and as they live to tell of her prosperity, they live to enjoy it too, and to command the confidence, approval, and fame due to men who have been, and who still are, to a whole province, as the light of the morning when the sun riseth—even a morning without clouds; as the tender

grass springing out of the earth by clear shining after rain. The number of three is, we acknowledge, small for a whole province, and for representing the missionary zeal of a whole Church such as the Presbyterian Church in Ireland, yet still twenty missionary agents, lay and clerical, labouring in thirty-four large districts, is at least a beginning, and we trust an earnest, hopeful, and good, of what Presbyterian Christian enterprise will do for the benighted West. Having daily, industrial, and Sunday-schools connected with our stations; circulating largely the Holy Scriptures, 2,000 copies of which the Bible Society last year gave us, visiting from house to house, preaching a pure and plain Gospel, and having in a less or greater degree access to Roman Catholics by all our agents; we certainly lack not opportunity of doing good in many and varied ways, and the success which God has in time past graciously bestowed, we receive as a happy pledge that He will yet give much more. That success is seen in the improved dress, manners, cleanliness, order, whole appearance, and character of the pupils of our schools; in our congregations increasing in numbers, respectability, liberality, vital religion; in the habits, and homes, and exemplary character of the living, the peace and triumph of the dying; but it lives and flourishes also where the missionary may never see it, away in foreign lands, among men who have never heard the humble missionary's name; and it will live and flourish immortal, where the great Redeemer shall see of the travail of His soul and be satisfied; and His faithful missionary shall be satisfied too, though, on some distant skirt of the great harvest-field he may have lived, and laboured, and died, unnoticed and unknown.

Though we count by hundreds members of congregations, benefited by our missionary labours, yet what are these, or even the thousands of our pupils, Romanist and Protestant, in comparison with the multitudes who still kneel before the idolatrous mass—the dark shrouded throng who press onward to the devouring grave. Here, in the trackless bog, lives a poor girl whom the teaching of the Sabbath-school has united to Christ; there, on the lone mountain side, an aged father is dying, and over him the missionary, who brought him to Jesus, is blessing God for this triumph of His grace; these in the world's estimation are of little worth, yet they are more momentous than the conflicts of armies, more glorious far than the spoils of war. These are buildings of God, over which no ploughshare shall ever pass; these are foundations on which no salt shall be ever sown.

Connaught with its young prosperity is dark and dreary still. Rome's religion is there, and in spite of it alone can Connaught thrive; Rome's priest is there, and his influence withers like the hot wind of the wilderness; but even for Connaught, light and happiness are yet in reserve; the growing empire of Emmanuel shall spread over it; the pollutions and all the abominations of its Anti-Christian service shall yet be no more. Even there the cross shall triumph; and truth, and love, and freedom reign. May those who labour among her people be built up and comforted together in God's most holy faith; may the Lord increase them with men as a flock, and add to them a hundred fold. May the blessing of the Lord be upon them; we bless them in the name of the Lord. We sowed together with them weeping, but we hope to reap with joy, and by their side to fill our bosom, when both shall joy with the joy of harvest, and as men rejoice when they divide the spoil.—*Missionary Herald.*

## THE AMERICAN RELIGIOUS SOCIETIES AND SLAVERY.

We have received many communications from Mr. Linton of Stratford, on the subject of

the American Sunday School Union, in relation to Slavery. These communications our limited space prevent us from inserting. The objections stated to the books of this Society are two, viz: In the first place, that they are all made to conform to a republican form of government, and hence are not suited to the youth of the British Provinces, and secondly, that in these publications, as in those of the American Tract Society, the subject of slavery is studiously avoided. The preparator selection of suitable Sabbath-school books will, we hope, soon engage the attention of the Synod's Publication Committee.

Most earnestly is it to be hoped that American churches and religious societies will adopt a decided and open policy on the subject of slavery. This is on all hands loudly called for. Even papers that formerly did not take very high ground on this subject, are now demanding more full and explicit testimony on this question. For example, the *New York Evangelist*, in a recent number, says, with reference to the Tract Society,—“For ourselves we should like to see the testimony yet more full and explicit. We think that it might be presented in such a manner as to secure the confidence and assent of Christian men at the South. A calm argument and a candid appeal, not on the ground of abstract right, but on the ground of the undeniable evils and sins always attending the system, would have weight and influence. Some of the opponents of the Society might, perhaps, profitably spend their strength in preparing an essay, which should command the assent of the publishing Committee. It is our earnest wish, that this committee may see its way clear to the issuing of such a treatise.”

We trust the appeal which we have copied below may not be without its effect.

FRIENDLY REMONSTRANCE OF THE PEOPLE OF SCOTLAND, ON THE SUBJECT OF SLAVERY.

A friendly remonstrance, on the subject of Slavery, has been addressed by the people of Scotland, to the citizens of the United States. We trust it will not be without its effect. The appeal concludes in the following terms:—

We appeal to you on the sacred ground of our common Christianity. Shall our appeal here be unheeded? America proclaims itself to be a Christian land. And is not the very spirit of Christianity one of love? But where is the manifestation of that spirit in the enslavement of three millions of your fellow-men? Is not this the teaching of Christianity's Divine Author, “Love thy neighbour as thyself?” And who is thy neighbour? That down-trodden slave is he. But where is your love, when you even deny him the right to be a man? Does not Christianity teach that God has “made of one blood all nations of men to dwell on all the face of the earth?” But how can you reconcile this great truth with your conduct in shutting out the poor slave from the brotherhood of humanity? Is not this the grand law for the regulation of conduct betwixt man and man, as laid down by the Great Teacher himself, “Whosoever ye would that men should do unto you, do ye even so unto them?” But if that law be honored in the midst of you, does it not follow that you will bid every slave go free? As you would that men should bind no fetters on your limbs, does not that law demand

that ye bind no fetters on theirs? As you would not be enslaved, Christ bids you onslave none. Have you not Bible and Missionary Societies, and do you not regard them as the glory of your nation? But why send the Bible to slaves of Satan in other climes, and deny it to the slaves in your own land? Why illumine India or China, while you doom to heathen darkness millions in your own country?—Americans by everything that is sacred and awful in our holy religion we appeal to you to be consistent here. As you profess to be a Christian people, listen to the Word of the Most High; “Remember them that are in bonds, as bound with them”—“Proclaim liberty to the captives, and open the prison doors to them that are bound”—“Loose the bands of wickedness, undo the heavy burdens, break every yoke and let the oppressed go free.”

Americans: Shall slavery continue?—Shall the accursed system still live under the shadow of law—still to be tolerated, fostered, propagated? Shall the foul blot still remain on your national escutcheon? Will you still forsake the good old paths of your fathers, and act as if you sought to undo the work of patriots, reformers, philanthropists, and to affiliate with tyrants, traitors, usurpers and men-stealers? Surely, it cannot be. Surely, an indignant nation will say, it shall not be!

Americans: bear with us in our importunity. We love you as brethren; therefore do we plead with you. We love your magnificent country, your noble institutions, your spirit of progress; therefore do we plead with you. We love liberty, our dearest heritage and yours, for which our fathers and your fathers shed their blood—liberty, the birthright of all; therefore do we plead with you. We love the three millions who are infested in the midst of you; therefore do we plead with you. We love Religion, and would see her divine and glorious form making divine progress through your land; therefore do we plead with you. We love the image of Jesus, in his disciples of whatever colour, and would not see that image in chains; therefore do we plead with you.

Americans: We know that there are difficulties in your way; but these are nothing in comparison with the measureless good to be achieved; your moral influence, your position among the nations, and your glory as a people will be all the more eminent and enduring if, by one act of magnanimity, you trample these difficulties in the dust. Retrace, then, your steps, we entreat you! Give to the enslaved his inborn, inalienable rights.—Give to the toiler the fruits of his toil.—Give to the husband the wife of his bosom, and the wife the husband of her youth. Give to the fond mother the child whom God has given to her. Give to immortal minds the priceless blessing of education. Give to the wretched, and the lost, the light of life, and the hope of eternal repose. Give to man the right to be his own—free amongst his fellows, and accountable to his God. Then shall the Union Flag of Freedom float above a land without a Slave! and the good upon earth will rejoice, and the God of Heaven will bless you. [Here follow numerous signatures.]

HUNGARY.

The following interesting article on Hungary, appeared not long ago in the pages of the *New York Observer*:—

At the time of the Reformation, the Hungarians heard Luther's voice with joy, and the majority of them hastened to abandon Romanism. This proud, intelligent, and generous nation had then a decided tendency towards the Protestant faith; and if it had been free to conform to its own sentiments, it is certain that the country of the noble Magyars would to-day number many more Protestants than Papists.

But in 1561, the Jesuits were admitted into Hungary; and from that fatal moment, a persecution, sometimes open, sometimes secret, has been directed against the disciples of the Reformation. These perfidious monks, practising Machiavel's maxim, *Divide and Rule*, began to sow dissensions among the principal families of the country. They gained over some by crafty promises, and others by fear. They were, however, prudent because they were not yet strong.

In the seventeenth century, aided by the zealous Emperor Ferdinand II., they provoked a bloody civil war, burning and pillaging chateaux, towns, and entire cities, planting the Roman standard over the graves of victims. It was a time of terrible calamity for Hungary. But notwithstanding these violent measures, at least one-half of the nation continued to profess Protestantism at the beginning of the eighteenth century. The Jesuits and their adherents, however, were not discouraged. They violated the most sacred engagements and the most solemn treaties. Hundreds of pastors and teachers were deposed, exiled, or subjected to cruel punishments. Under one pretext or another many temples were closed. The nobles were tempted, sometimes by a brilliant marriage, at other times by the prospect of high public rank, to deny their faith. In a word, all, that diabolical iniquity could invent, was employed against the unfortunate Protestants of Hungary, till from being the majority they were reduced to the minority.

During the last half of the eighteenth century, under the reign of Joseph II., they enjoyed some rest and liberty. That intelligent emperor loved neither the Jesuits nor the priests. He published a wise *edict of tolerance*, which gave to the Protestants the right of convoking synods, of electing superintendents, inspectors, and elders, of opening schools, and in a word, of regulating their own ecclesiastical affairs, but still under the direction of the government. It was not full independence and equality of worship. The Romanists had reserved certain privileges. But the position of the Protestants was ameliorated, and blessed the name of Joseph II.

This tolerant system lasted, without serious infractions, during all the wars of Austria against Napoleon, and until the past few years, thanks to the moderate and conciliatory character of Prince Metternich. But since the political disturbances of 1848 and 1850, there has been a great change. The Protestants of Hungary have again been calumniated, oppressed, and persecuted in the performance of their religious duties; and at the time I write they are far from having obtained redress for their wrongs.

Let us first represent exactly the comparative numbers of the different religious communions. There are in Hungary according to the latest statistics,—

Roman Catholics, .....	6,130,188
Members of the ancient Greek Church, .....	2,933,504
Greeks united to the Romish Church, .....	1,322,344
Protestants of the Helvetic Confession, .....	1,846,854
Protestants of the Augsburg Confession, .....	1,006,210
Jews, .....	244,035
Unitarians, .....	47,208

Total, 12,890,544

Thus the Protestants of Hungary form more than one-fifth of the entire population. It is superfluous to add, that they are generally the most industrious and active citizens. Every one knows that in all countries of the world, when their means of action are equal, the disciples of the Reformation are superior to the Papists, in education, in intellectual activity, and in industry and the rewards of industry. This striking superiority exists in Hungary as elsewhere. The Protestants had founded there numerous and flourishing schools and extensive manufactures, which were the means of increasing greatly both individual and public wealth, and gave no cause of complaint to the Austrian government.

In 1848, and the following years, Hungary was agitated by bloody insurrections. The details are sufficiently well known to your readers. You have heard in the United States the famous Kossuth, who has often related the circumstances of the terrible drama in which he acted so conspicuous a part. What was the conduct of the Protestants of Hungary amid these grave events?

The ecclesiastical documents which I have in my hand prove that neither the church of the Helvetic Confession, nor that of the Confession of Augsburg—in their official character—ever encouraged the insurrection. They carefully avoided interfering in political quarrels. Moreover, when the revolutionary government offered them pecuniary favours, the synods and consistories decidedly refused them, in order not to contract obligations to the chiefs of the democrat party. Their conduct was prudent, reserved, and not influenced by political feeling, as became the representatives of a spiritual society. It is true that members of both Protestant churches, as individuals and citizens, joined in the revolutionary movements, Kossuth himself belonging to the Helvetic communion. Why should this surprise us? Romanists in Protestant countries do the same thing. When a country raises the standard of independence, and tries to recover its nationality, there is no more distinction of creed. Every one declares himself for or against these political manifestations, according to his opinions or his talents. But the occasion appeared very opportune to the Jesuits, and they eagerly seized it. As they ruled the conscience of the Archduchess Sophia, who, in her turn, exercised a powerful influence over the mind of her son, the young Emperor Francis Joseph, they persuaded this princess that the Protestants of Hungary were incorrigible revolutionists; that they had provoked the rebellion; that they had maintained it with their money and swords; that their religious doctrines necessarily led to political anarchy; and that Hungary would not be at peace so long as these heretics preserved the rights which Joseph II. had granted them.

These odious calumnies produced the effect which the Jesuitical faction expected. The Archduchess Sophia, the Emperor Francis Joseph, and the cabinet of Vienna, believed it their duty to destroy, at any price, the liberty of Protestantism in Hungary; and General Haynau, who then commanded in this unhappy country, was commissioned to take measures for persecution. He acquitted himself of this task with his usual tyranny, and published decrees renewing the ancient severity of the civil power against the members of the two Reformed confessions. The inspector-general and the district inspectors were removed without the form of trial. It was ordered that the superintendents, instead of being elected by the free suffrages of the parishes, should thenceforth be appointed by the political authority.

The meetings of the consistories and district assemblies were also made subject to the military power; in other words, the pastors and elders were deprived of the right to deliberate about their own affairs without permission. It was even ordered that the assembling of the general synods should be submitted to an arbitrator, who can, if he will, indefinitely postpone. Officers of the army and civil administrators were made to fill the places of the former ecclesiastical directors. Protestantism was bound, imprisoned, and loaded with chains. Haynau, in his edicts, announced the intention of closely uniting the church and state—a union in which the state places its foot upon the head of the church, and crushes it to the earth.

This dictatorship over the Protestant confessions was the more distressing, because at the same time the Papist clergy of Hungary obtained new privileges. All the legal barriers which checked their usurpations were removed. They were permitted to correspond directly with the Romish see, to publish the bishops' letters

and the Popes' bulls without previous authority, to convoke councils freely, to establish convents and schools in every province of the country, &c. In one word, the Romish Church was declared sovereign and all-powerful, while the Protestant churches were enslaved.

The victims of these despotic edicts raised their voice, and neglected no means of recovering their rights. They humbly appealed to the Emperor Francis Joseph, saying that they were his Majesty's faithful subjects; that their property and blood were at the service of the government; that they would not shrink from any sacrifice for the State's advantage, but that in matters of faith they could not, without violating their consciences, accept the absolute supremacy of the political power. They sent deputations to Vienna, composed of their most honourable men, to lay their complaints before the imperial throne. But the Protestant deputies were not admitted to the emperor's presence, and were dismissed with merely vague promises. They were always there, inciting the spirit of intolerance, and repeating their perfidious accusations. What was their object? It was to reduce the Protestants to despair, in order to incite them to revolt; and if they did not revolt, to make it easy to gain from their ranks proselytes to Romanism. Thanks to God, the expectations of the Jesuits thus far have not been realised. The members of the two confessions have remained peaceful, praying the Lord to protect them, and waiting patiently for better days; and far from turning towards Popery, they reject more resolutely than before the appeals of a church which dishonours herself by such persecutions. The cabinet of Vienna seems recently to be less opposed to the Protestants of Hungary; and without restoring to them the rights which it has taken away, it is more moderate in the execution of the last decrees.

But what is especially deplorable in the present condition of those Protestants, is the almost entire ruin of their schools. In order to understand this matter, it must be known that the two Reformed confessions had established fifty-one high schools, which prepared young men for the universities and for admission to the liberal professions. These schools, supported by voluntary subscriptions, possessed the rights and privileges of legally recognised institutions. But an ordinance has been promulgated, by which those schools only are recognised as legal which have twelve professors, and teach all the branches of human science. This ordinance is favourable to the Papists, because they, receiving large sums of money from the public treasury, can support this number of professors, but it is fatal to the Protestants, who are incapable of defraying such enormous expenses. The result is that most of the schools have lost their legal rights, and that the young men must be sent to the Romish establishments, if they would get the diplomas which open the way to practice in the professions, and to the most honourable stations in society.

This is a vital question for the Protestants of Hungary. The last news is, that only four schools are recognised as legal, and that all the others are considered as private schools, so that their scholars are unable to enter the universities or obtain any office. The members of the Reformed communions do all that they can to remedy the evil; but how can they collect the immense sum of money which they require?—They pray, they act; they publish religious journals, and among others, the *Protestant Annals for Austria*, in which earnest appeals are made to their foreign co-religionists. Let us hope that the Father of mercies will come to their aid, and will not suffer the truth to fall beneath the blows of its implacable enemies.

I am resolved, by the grace of God, to speak of other men's sins only before their faces, and of their virtues behind their backs.—*Bishop Beveridge.*

## NOTES ON PSALM CXIX.

[FOR THE RECORD]

## PART I.

*Verse 1.*—"Blessed are the undefiled in the way, who walk in the law of the Lord."

*Literal version.*—Oh, the blessednesses of the perfect of way: those walking in the law of Jehovah.

Like the Psalter, this most instructive Psalm opens with a benediction for our comfort, and directs us to that happiness, which all men are so eagerly seeking.

It is to be regretted that our translation employs the comparatively tame word, "blessed," instead of the more forcible and literal rendering of the original—"Oh the blessednesses." Our English term, "undefiled," scarcely conveys the exact idea of the original, which refers not so much to purity of life, as to uprightness, consistency, and blamelessness. The idea conveyed is that of individuals, who, in every relation of life, as Christians, parents, children, and citizens, exhibit a consistent conduct, and display completeness of character. Whence, we ask, can this complete character be derived, and by whom can it be formed? At one time, those described were dead in trespasses and sins, and following divers lusts and pleasures; but the Spirit of God has regenerated them by his grace; they have received the new heart and the right spirit.—"Though generally upright," Israelites indeed, in whom is no guile," and though marked by general consistency of conduct, yet they were not absolutely perfect, or free from sin. Like Paul, they still feel within them the remains of the old man, and are constrained to exclaim, "Ah! wretched man that I am, who shall deliver me from the body of this death?"

But why does the Psalmist speak so strongly of their blessednesses? Ah! dear reader, has he not the strongest grounds for doing so? Canst thou describe the thrill of pleasure which the sense of pardon of sin shows through the soul? Canst thou weigh the joy of him, to whom Christ's matchless righteousness has been imputed? Canst thou know the happiness that flows through Christ upon every accepted sinner, or adequately understand the value of the paternal pity and protection that overshadow every child of God, when once adopted into the heavenly family? Canst thou feel the ecstatic joy that pervades the heart of the saint, when he gets a Pisgah-like view of the land afar off—a land whose glories are now sealed and secured to him? Or go and meditate on the numberless streams of bliss that flow to thee before ever from God the Father—contemplate the peace and happiness that accompany and flow from intercourse with God the Son, and consider the exhaustless sources of consolation and pleasure, provided for him by God the Holy Spirit. Truly the paths of the righteous are "peace and pleasantness." "God is good to Israel, even to such as are of a clean heart."

But, in conclusion, let each of us ask, what is my way with God? Is it marked by uprightness and sincerity? Is my general conduct consistent, or do I by some gross inconsistencies bring dishonour upon Christ's holy name? Is my course of life blameless and undefiled? Do I never regard iniquity in my heart? "Search me, O God, and see if there be any wicked way in me, and lead me in the way everlasting." Further, let me inquire, what is my walk? Is it a living walk, derived from the Spirit of God? Is it a walk with God, as a reconciled Friend and Father? Is my course in harmony with the Divine word—a walk "in the law of Jehovah," as it dictates and teaches? Is my walk steady, progressive, earnest, and heavenward? But, alas! what fearful defilements, and what God-dishonouring inconsistencies exist in our best ways? How humble ought we to be—how earnestly we

should long after greater completeness and consistency of Christian character, and how much we are bound to value and cling to that precious saying—"If any man sin, we have an advocate with the Father, Jesus Christ the Righteous."

### WHO IS THE HAPPIEST GIRL?

BY REV. J. C. RYLE.

Dear children,—would you like to know who was the happiest child I ever saw?—Listen to me and I will tell you.

The happiest child I ever saw was a little girl whom I once met travelling in a railway carriage. We both were going on a journey to London, and we travelled a great many miles together. She was only eight years old, and she was quite blind. She had never been able to see at all. She had never seen the sun, and the stars, and the sky, and the grass, and the flowers, and the trees, and the buds—and all those pleasant things which you see every day of your lives,—but she was quite happy.

She was by herself, poor little thing. She had no friends or relations to take care of her on the journey, and be good to her; but she was quite happy and content. She said when she got into the carriage, "Tell me how many people there are in the carriage. I am quite blind and can see nothing!" A gentleman asked her if she was not afraid. "No," she said, "I am not frightened. I have travelled before, and I trust in God, and people are always very good to me."

But I soon found out the reason why she was so happy;—and what do you think it was! She loved Jesus Christ, and Jesus Christ loved her;—she had sought Jesus Christ, and she had found Him.

I began to talk to her about the Bible, and I soon saw she knew a great deal of it. She went to a school where the mistress used to read the Bible to her; and she was a good girl, and remembered what her mistress had read.

Dear children, you cannot think how many things in the Bible this poor little blind girl knew. I only wish that every grown up person in England knew as much as she did. But I must try and tell you some of them.

She talked to me about sin; how it first came into the world, when Adam and Eve ate the forbidden fruit; and it was to be seen everywhere, now. "Oh," she said, "there are no really good people. The very best people in the world have many sins every day, and I am sure we all of us waste a great deal of time, if we do nothing else wrong. Oh! we all are sinners, there is nobody who has not sinned a great many times."

And then she talked about Jesus Christ. She told me about the agony in the garden of Gethsemane—about His sweating drops of blood—about the soldiers nailing Him to the Cross—about the spear piercing his side, and blood and water coming out. "Oh!" she said, "how very good it was of him to die for us, and such a cruel death! how good he was to suffer so for our sins!"

And she talked about wicked people. She told me she was afraid there were a great many in the world, and it made her unhappy to see how many of her school-fellows and acquaintances went on. "But," she said, "I know the reason why they are so wicked; it is because they do not try to be good,—they do not ask Jesus to make them good."

I asked her what part of the Bible she liked best. She told me she liked all the history of Jesus Christ, but the chapters she was most fond of were the last three chapters of the book of Revelation. I had a Bible with me, and I took it out and read these chapters to her as we went along.

When I had done she began to talk about heaven. "Think," she said, "how nice it will be to be there! There will be no more sorrow

nor crying, nor tears. And then Jesus Christ will be there, for it says, 'The Lamb is the light thereof,' and we shall always be with Him; and besides this, there shall be no night there; they will need no candles nor light of the sun.'

Dear children, just think of this poor little blind girl. Think of her taking pleasure in talking of Jesus Christ. Think of her rejoicing in the account of heaven, where there shall be no sorrow nor night.

I have not seen her since. She went to her own home in London, and I do not know whether she is alive or not; but I hope she is, and I have no doubt Jesus Christ has taken good care of her.

Dear children, are you as happy and cheerful as she was?

You are not blind, you have eyes and can run about and see everything, and go where you like, and read as much as you please to yourselves. But are you as happy as this poor little blind girl?

Oh! if you wish to be happy in this world, remember my advice to-day, do as this little blind girl did,—Love Jesus Christ, and He will love you—seek Him early and you shall find Him."—*Ex. Paper.*

### THE LIFE-BOAT'S LAST TURN.

BY LILLET W. G. RHIND, R. N.

"It's the last turn she'll make," said William to his friend, as they stood on the cliff watching the life-boat, as she was bringing to the shore part of the crew and passengers of the wrecked vessel. "It's her last turn, for the storm has so increased, that ere they reach the wreck again, she will have gone to pieces." Now what the life-boat is to the stranded vessel, such is the gospel of salvation to poor lost man. It is his only remedy—there is no other—self-salvation in both cases is out of the question! And also, what the LAST BOAT is to the stranded vessel, which in a few minutes will be in pieces, such is the gospel, when preached at the end of the world. See how the sailors are tugging at the oar, if possible to reach the vessel *once more*—if possible to save some. Such surely is the ministry set forth by "the angel flying through the midst of the heaven, having the everlasting gospel to preach to all nations;" for the word is—and O how full of earnestness!—"Fear God, and give glory to him; for the hour of judgment is come." And how is God to be feared?—how glorified? By believing "the everlasting gospel"—the unchanging gospel—the gospel of the first day of grace (Gen. iii. 15; iv. 4)—the gospel of the last day (Rev. xiv. 6-8). For salvation is only to be found through faith in the atoning blood of Him who was God and man in one person (John i. 14); the Christ of God (Matt. xvi. 16); the Saviour of the world (John i. 23; Acts iv. 12). "For Christ also hath suffered for sins, the just for the unjust, that he might bring us to God" (1 Pet. iii. 18).

"Man the life-boat; man the life-boat;  
Hearts of oak your succour lend;  
See the shattered vessel staggers;  
Quick, oh quick assistance send.  
See the ark of refuge launching,  
See her hardy crew prepare  
For the dangerous work of mercy;  
Gallant British hearts are there.

"Now the fragile boat is hanging  
On the billow's feathery height;  
Now 'midst fearful depths descending,  
While we wutter at the sight.  
Courage! courage! she's in safety,  
See again her buoyant form,  
By His gracious hand uplifted,  
Who controls the raging storm.  
With her precious cargo freighted,  
Now the life-boat nears the shore;

Parents, brethren, friends embracing  
Those they thought to see no more.

Blessings on the dauntless spirits,  
Dangers thus who nobly brave,  
Ready life and limb to venture,  
So they may a brother save.

Christian! pause and deeply ponder,  
Is there nothing you can do?  
The sinking ship, the storm, the life-boat,  
Have they not a voice for you?

There's a storm, a fearful tempest,  
Souls are sinking in despair;  
There's a shore of blessed refuge,  
Try, O try to guide them there!

O! remember Him who saved you,  
Whose right hand deliverance wrought;  
Who from depths of guilt and anguish  
You to peace and safety brought.

'Tis His voice who cheers you onward  
'He that winneth souls is wise';  
Launch the gospel's blessed life-boat,  
Venture all to win a prize."

—*British Messenger.*

### HENRIANA.

It is pleasant to think how many there are, to whom Christ becomes a savour of life unto life but it is sad to think how many more there are to whom He is a savour of death unto death.

In the midst of our greatest delights in this world, it is good for us to know that bonds and afflictions abide us.

Devotion is an exercise in which we ought to be constant; other duties are in season now and then, but we must pray always.

It is pleasant to see aged Christians abounding in acts of devotion; taking more and more pleasure in them, and feeling more and more need of them, the nearer they draw to heaven.

Those, who are diligent and faithful in improving the light and means they have, shall have greater discoveries made to them.

Those, who have themselves got an acquaintance with Christ, should do all they can to make others acquainted with him.

Some, who in the morning are grasping at a crown, in the evening are begging for their lives.

Those that would keep the charge of the Lord their God, must put on resolution.

We never let fall the promise till we let fall the precept.

In order to our constancy in religion, nothing is more necessary than caution and circumspection.

Time never wears out the guilt of any sin, especially of murder.

### RECEIPTS FOR THE RECORD.

VOL. IX.—W Pyper, Goderich; J Ketchum, jun'r, Esq.; J Hunter, Cheltenham; W M Shaw, Esq., Perth, to end of 9th volume.

VOL. X.—W Pyper, Goderich; J Semple, Vroomanton; J Ketchum, jun'r, Esq.; Mr. Campbell, Galt; J Hunter, Cheltenham; W McIntosh, Huntingdon; J Muir, Stratford; W Peden, Carlton Place; Mr Shields, Markham.

VOL. XI.—J Kilpatrick, Scarborough; J. J. Smith, Crosby's Corners; W Pyper, Goderich; J Semple, Vroomanton; J Currie, Dalhousie; W Agnew, Cumminsville; D McKinnon, D. Crawford, Inverness; G Logan, Lloydtown; Mr. Campbell, Galt; Mr Taylor, Mr McIlwain, York Mills; J Hunter, Cheltenham; W McIntosh, Huntingdon, J Muir, Stratford; Sheriff Thomson, Perth, in full of arrears; A. Stewart, two copies, N. Stewart, D McDugal, P. McTavish, J Stewart, A McDiarmid, J McTavish, jun'r, James Stewart, James McEwen, D McEwen, Franktown; F McEwen, R Kennedy, J Stewart, 8th con., J McNab, Ashton; W Duff, A McArthur, W Peden, Carlton Place; D Blair, Barney's River; Mr. Shields, Markham.

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