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THE ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

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

VOL. IX.

TORONTO, MAY, 1853.

No. 7.

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Meeting of the Record and Agency Committees.

The Record and Agency Committees are requested to meet in the Library of Knox's College, Toronto, on Wednesday, 4th May, at 11 o'clock, forenoon.
ALEX. GALE, Convener.

MEETING OF SYNOD.

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

SABBATH SCHOOL COMMITTEE.

A meeting of the Synod's Committee on Sabbath Schools, will be held (D. V.) in Kingston, on the first Wednesday of May, at the hour of ten o'clock, A. M.

WILLIAM GREGG, Convener.

PRESBYTERY OF LONDON.

The next ordinary meeting of the Presbytery of London, will be held in St. Andrew's Church, London, on the second Wednesday of May, at 10 o'clock, A. M.

JOHN SCOTT, Pres. Clerk.

PRESBYTERY OF COBOURG.

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

J. W. SMITH, Pres. Clerk.

PRESBYTERY OF KINGSTON.

The next meeting of this Presbytery is appointed to be held in Kingston, on the first Tuesday of May, at the hour of 10 A. M.

WILLIAM GREGG, Pres. Clerk.

PRESBYTERY OF MONTREAL.

The next ordinary meeting of Presbytery is appointed to be held within St. Gabriel Street Church, Montreal, on Wednesday, 4th May, at 10 o'clock, A. M.

D. FRASER, Pres. Clerk.

PRESBYTERY OF TORONTO.

Next ordinary meeting will be held in Knox's College, on Wednesday, the 18th of May, at 10 o'clock, A. M.

THOMAS WIGHTMAN, Clerk.

KNOX'S COLLEGE LIBRARY.

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

JOHN LAING, Librarian.

PRESBYTERY OF TORONTO.

The business before this Court on the 13th and 14th April, was partly of a routine nature. The Home Mission Field within the bounds was defined, and the claims of vacant charges and mission stations particularly considered.

The case of Oro and Orillia formerly submitted, was taken up, and after mature deliberation the Presbytery unanimously agreed to the prayer of the petitioners, embodied in resolutions formerly submitted, and in terms thereof declare that from this date Mr. Gray's pastoral charge shall be limited to the townships of Oro and Orillia.

Mr. L. McMillan, missionary catechist, has been appointed to labour, till the Synod, in Oro (in Gaelic) with liberty to extend his services in English, to Medonto and Flos. Mr. H. Brown, missionary catechist, has been appointed to labour in Innisfil and Barrie till the Synod.

A petition from Eldon, praying that a member of Presbytery be appointed to moderate in a call to Mr. McMillan of Caledon, was read. Mr. Ure of Streetsville was accordingly appointed to preach at Thorah and Eldon, on Sabbath, the 1st of May, and to moderate in the call on the Monday or Tuesday following. The Clerk to write to Beaverton that intimation may be duly given.

The next meeting of Presbytery was appointed to be held in the usual place, on Wednesday, the 18th May, at 10 o'clock, A. M., to dispose of said call, and for any other competent business.

T. WIGHTMAN, Pres. Clerk.

[FOR THE RECORD.]

PRESBYTERY OF LONDON—MISSIONARY MEETINGS.

It was agreed at the last meeting of the Presbytery of London that it should be divided into three divisions for missionary meetings, under the names of the Western, Middle, and Eastern sections, and as I was connected with the second of these, I send you this account of our

proceedings. We held meetings successively in Brucefield, Egmondville, Williams, Lobo, London, Fingal, Dunwich, Aldboro', Wardsville, Ekfrid, Mosa, St. Thomas, and Yarmouth. The attendance and collections were good. It was striking to notice in Williams the congregation assembled in a large temporary log church, near the frame building in which they were wont to worship the God of their fathers, but from which they have been ruthlessly ejected. In this world Christ's cause, like himself, is frequently in the state of humiliation, but it is only for a season, and the time of triumph is coming. At Lobo there is a well finished church. The charge is so extensive that it would require two ministers. At Fingal there is a neat church with a spire, but no pastor. There the deputation was joined by one of the probationers, who gave an excellent address on missions. We were hospitably entertained by R. Blackwood, Esq. The same evening we went on to Dunwich.

We were sorry to see at Aldboro' the same old weather-beaten church which we had seen years ago, but we hope they will proceed, ere long, with a new building. Wardsville, to the north of Aldboro', is a beautiful village even in winter, in summer it must have quite a picturesque appearance. All its churches are tastefully situated, but sorry were we to see one of them surmounted by the cross. The ecclesiastical meridian must be warm in this place, as there were two missionary meetings on the same day—ours in the afternoon, and the Methodists in the evening. Ekfrid has a beautiful church, with its crimson-coloured pulpit. Mosa has a log building of rather ancient appearance, but capable of containing many people. When we think on it, the words of the Psalmist rise to view—

"Lo, at the place of Ephratah,
Of it we understood,
And we did find it in the fields,
And city of the wood."

Words, which may well be sung with great pathos by the emigrant as, thousands of miles from the fatherland, he alights now and again on the tabernacle rearing its humble head in a wooden country. This charge is also so extensive that it requires another minister.

Having left Mosa, Mr. McPherson, of Williams, and I proceeded to Carradoc, one of our mission stations, and, after service in both languages, the congregation was organized. The people agreed to erect a church, and sent £5 to the Home Mission fund.

Our meetings commenced on the 1st February, and terminated on the 16th. And we, and others, have reason to bless the Lord for them, as also to acknowledge His protection in going out and coming in. The scene is over, but to many the recollection is sweet. The people were deeply attentive to the services, and we administered baptism in some very interesting and affecting circumstances. In another paper I may give an account of our second meeting in Wardsville.
W. GRAHAM.

TUCKERSMITH, April 2, 1853.

[FOR THE RECORD.]

KEENE, ALNWICK, PERCY, MURRAY

We had our communion in Keene on the fifth inst, when brother Smith from Bowmanville assisted. The day was fine, the attendance was large, and the services solemn, and we trust that many felt, as they expressed themselves, that it was good to be there. According to Presbyterial appointment Mr. Smith and I were to visit some missionary stations in the Cobourg Presbytery after our communion. We started on our missionary tour on Monday morning with cheerful spirits, and with a no less cheerful sky. We headed first for Alnwick, which lies about seven miles south-east of Keene. Our passage was over Rico Lake, which we crossed on the ice in safety, and got the length of Mr. Campbell's, and partook of his hospitality. We here learned that the Rev. Mr. McLeod, of Coloung, who had been opening the new church at Norwood, on his return home, would preach that evening.—The number of individuals connected with our Church at Norwood is not great, yet they are firm, and were the supplies more regular no doubt they would greatly increase. Our next destination was Percy. It lies south-east from Alnwick about thirteen miles. The way between the two places is a succession of steep hills, with few comfortable houses to take away the tediousness of the road. The slow passage over such a road, and the white monotony of winter has a tendency to lull to sleep. We reached Percy about five o'clock, and found a comfortable resting place in Mr. Douglas's. He has got a comfortable home, and best of all, in it there is a prophet's chamber. He is an intelligent man, and devoted to the Free Church.—Our meeting was to be at seven o'clock, and for it the Baptist chapel was kindly granted; but when we went scarcely any had come to our meeting. The reason given for so few was, that a theatre was in the village that evening.—Strange that the pleasures and follies of the world have a more attractive power than what pertains to the welfare of Christ's kingdom, but perhaps it is not strange when 'tis remembered that the objects upon which the mind is constantly dwelling are earthly, with only occasionally having the realities of religion pressed upon their attention. We commenced the business of the evening and soon a goodly number gathered in. Mr. Black, an intelligent farmer in the district, was called to the chair, and after stating the object of the meeting, Mr. Smith gave a speech on the various schemes of our Church, and I spoke upon missions in general. The collection was near £4. I may say, on the whole, that this is a most interesting station, claiming particular attention from our Church. The village is interesting and increasing, the country around thickly settled, and the people apparently rich. There is a great want of the means of grace; so that this place has strong claims upon our Church. Mr. Tait, student, who supplied them last summer, was very popular among them, and I have no doubt that, under the divine blessing, if he were sent to them again, he would be an instrument of much good.

The next day we started for Murray, about ten miles south-east of Percy. The day was bright, the roads good—a number of comfortable dwellings were in our course, and above all, the thought that we were engaged on an errand for our Master, made us pass along very cheerfully. In Murray the settlements seem good, the people rich—but many are rich in this world who are not rich towards God. A good many of the settlers in the district are Highland Scotch, some of whom, rather than be debarred from public ordinances, have connected themselves with the Methodists, whilst many others, no doubt, have forgotten the sanctuaries of their fatherland. It is wonderful how very soon those who have enjoyed early religious privileges,

when they come to a strange land where they have no invitation, "come let us go to the house of the Lord," forget all early associations, and lapse into cold indifference. Our stopping place was Mr. P. McPherson's, a Highlander, marked for the wanted hospitality of his people. Our place of meeting, in the evening, was a pretty large school-house, and it was quite filled. We thought it would be well in this place to combine a religious service, with addresses on missionary subjects. I accordingly preached, but I am sorry to say, felt quite unhappy in this department, as the noise of squalling children drowned my voice. And here, Mr. Editor, I may mention, it is calculated to awaken the ridiculous instead of deepening impressions in a congregation, when one of the most solemn passages of a minister's discourse is broken in upon either by the crying of children, or by a dog warfare. I have read of a lady who always made it a point to be in her seat previous to the minister's commencing the services. She made it a part of her devotions not to disturb the devotions of others. Dogs are a nuisance in a place of worship. The collection was only seven shillings. I am, however, on the whole, pleased with Murray. It is with them, as yet, the day of small things. When they shall have been fed with the sincere milk of the word, no doubt, they will be disposed to do their duty.—We returned from this short service much benefited. We saw our own insufficiency and our sole dependence upon divine grace. We learned something of the spiritual necessities of this land. How much would a Wesley or a Whitfield be required to awaken individual consciousness, and to bring the minds of the people in closer contact with the great realities of eternity. "Awake, O arm of the Lord, as in the ancient days."

KEENE, March 28, 1853.

LADIES' ASSOCIATION, COBOURG.

The Female Association in connexion with St. Andrews' Church, Cobourg, held their annual sale on Tuesday, 29th March, when they realised £19 10s. 8d. The juvenile members of the society, who had a lot at the sale, raised £8 4s. 6d. After defraying all expenses, the Treasurer declared a balance of £41 15s. to be at the disposal of the Association for missionary objects. The Ladies allocated this sum as follows:—

Bursary Fund	£7 10 0
French Canadian Mission.....	5 0 0
Homo Mission of the Presbytery.....	15 5 0
Knox's College Fund.....	14 0 0

£41 15 0

The Sabbath School Teachers having applied to the Association for some assistance to enable them to obtain Libraries for their schools, the juvenile branch of the Society voted £5 for this purpose, and £2 to the Metis mission. The balance to be kept on hand for incidental expenses.

The Association have again commenced working, and have resolved that all the money raised during the current year shall go towards the building of a manse.

The young ladies in connection with St. Andrews' Church, Cobourg, got up a Soiree in the month of February. The proceeds of which was £20 3s. 10d. This sum was raised for the purpose of making some necessary repairs upon the church.

I. McLeod, Secretary.

STUDENTS' MISSIONARY SOCIETY.

To the Editor of the Record.

DEAR SIR,—
We would again ask a place in your columns to express our thankfulness to God, who is pros-

pering our work, and to those friends whose liberality enables us to carry it on among the poor habitants of Canada East. Our school goes on prosperously, not, to be sure, with such gigantic strides as some look for, but steadily, and we fervently hope, surely. The encouragement presented to us is indeed so great, that we have determined on the erection of a suitable building for the school-room and boarding-house. Mr. Pasche seems to be doing his work effectively, and we have cause for gratitude that such a man was, in the providence of God, given to us. We submit the following extracts from the regular monthly letters from Metis, which will give a more definite idea of what is going on.

In a letter of 24th January, Mr. Pasche says, "Since the Christmas holidays, the Canadians in the neighbourhood have almost entirely given up coming to us in the evenings. I think partly, because, unfortunately, many of them came only from curiosity, to see and to hear the Swiss; but chiefly, because the Priest used all his efforts to prevent them from seeing us. I was told that, in coming to sup with one of our neighbours, he himself, to find out who were out of their own houses, and who might be here, visited several families early in the evening. Nevertheless I rejoice for the little that I have been able to sow of the Holy Word. Blessed be God, it will spring up and bear fruit in his own time." In the same letter he says, that the number then attending the school was six.

In a communication of Feb. 16th, he says,— "Although on the 25th of last Nov. we began and continued our school for three weeks with a single pupil, today I have the happiness of having thirteen present, from the ages of seven to sixteen years. I have been told that the Priest has advised his parishioners to have patience, and that before a year, those who support me, as well as myself, will be discouraged at not getting their children—so I will have to leave, and that they themselves can establish schools as they please." In regard to the erection of a Mission School he writes: "I shall remind you, gentlemen, and dear brethren, that the house which we occupy, is only hired for five or six months longer, and that it does not appear to us at all advisable to rent it for another year; first, because the rent would probably be larger than it is at present, and secondly, because the house is extremely cold, and, besides, it is decidedly too small. For example, one apartment of eighteen feet by eleven, we are obliged to make school room, kitchen, and wash-house. The other part of the same size, is divided into two small rooms, of which, one is our bedroom, the other serves for my study, the eating room for all, and the sleeping place for the servant. Whatever house we might have here, the rent would, in a few years, equal the sum requisite to build one much more suitable for our purpose.—Mr. Ferguson, the seignior, is always ready to give ground for the site."

In another letter of March 19th, Mr. Pascho says, "Since I sent my last report I have had the happiness of making some visits, particularly on the Saturdays, the days on which I have no school. Mr. —, and myself visited Mr. —, who, for some years, has had the New Testament and read it. As soon as we entered he declared to us that having been troubled about religion, he was determined to follow the instructions of the priests. We had a pretty long conversation with him. I pointed out to him Rev. xxi. 18, 19. He appeared struck and more serious. Mr. — having said to him, on leaving, that he ought to send some of his children to our school, he replied that it was not in his power to do so, the priest having forbidden him. On Saturday, 12th, I visited the person of whom I spoke in another report, as reading the Testament. He appeared concerned on the subject of his soul, and is seeking to discover the truth in his books, but hitherto without success. He asked several questions, which I answered by refer-

ring him to passages calculated to solve them. . . . I know well that the priest will neglect nothing that may hinder his parishioners from attending us. He is afraid of seeing our school increasing, and learning that the French Canadians speak more and more of religion among themselves here, he redoubles his efforts to raise against us a powerful opposition, and to destroy the school; visiting everywhere and confessing people continually in several houses in our neighbourhood. Lately he made a tour of several days, in which he particularly visited and confessed the mothers of our pupils, and spread foul calumnies in order to prevent them sending us their children. Going into the house of Mr. —, of whom I spoke, he either put with his own hands, or caused to be put into the stove, this man's New Testament!"

After reading these extracts, who is not ready willingly to do something for our cause at Metis? There is a door in part opened. There is opposition already encountered, and we look for good ultimately from all that now transpires.— We must not, however, be weary, for the enemy waits for our halting, and will rejoice if we lessen our operations. We confidently look for assistance from our friends, and above all, from our honorary members, with their Bible classes and Sabbath schools; and we hope, ere long, to see realised a sum of money sufficient to meet the expenditure contemplated. We desire much to see a colporteur employed among the French at Metis, but our present undertaking forbids us to think of employing one now. Still, we would ask, is there no congregation or Bible class ready to furnish a sufficient salary for three or six months? We may, in a future number, bring this subject more fully before your readers, but, in the meantime, asking for the prayers, as well as the assistance, of the christian public, we have the honour to be, in name of the Students' Missionary Society,

JOHN RENNIE, *Rec. Sec'y.*
SAMUEL KEDEY, *Cor. Sec'y.*

FRENCH CANADIAN MISSIONARY SOCIETY.

MONTREAL, April 5, 1853.

The Sabbath School of Knox's Church, Hamilton.

MY DEAR YOUNG FRIENDS,—

Early in the year you transmitted to this Society the sum of *Twenty Pounds*, which you had collected and contributed for Missions.— Your superintendent, Mr. Walker, is anxious that you should have a letter from us addressed especially to you, that you may be informed more fully for what work your money is appropriated. Last year I wrote you about the state of the people in French Canada, and generally what we are endeavouring to do for them. This year I will write you about the examination at Pointe aux Trembles, which took place three weeks ago.

You must understand that the Society anxious to educate the children of the French Canadians, not only in useful learning and in the knowledge of the Holy Scriptures, but also in such manual labour as will enable them afterwards to obtain an honest livelihood, purchased, several years ago, a farm on the north bank of the River St. Lawrence, and nine miles from this city. There we have built a large substantial brick College or Institute, capable of accommodating one hundred boys. There are also stables and barns and sheds needed for the farm. On the opposite side of the road is a smaller building in which girls are taught. They learn to sew and wash, &c., as well as receive an education. *Three hundred* have already received the benefit of this important Institution. During most of this winter there have been one hundred and seven boys and girls under instruction, but at the time of examination there were ninety-two, namely fifty-

seven boys, all except three, French; forty-one girls, all except one, French. Nearly all these young people could not read, and were destitute of all useful knowledge when they entered the Institution.

The day of examination was fine, so that a great many friends of the Mission drove down to the Institute in sleighs, that they might be present. After reading the Scriptures, singing and prayer, partly in French and partly in English, the examination commenced. A class of thirteen elder boys and youth answered, very well indeed, questions of Natural Philosophy. For instance, they explained the nature and use of the thermometer and barometer, drawing diagrams on the black-board. They gave us the properties of several bodies, also the theory of heat, of light, and of magnetism. They explained the principle of the steam engine. They then went into an exercise in higher arithmetic, and displayed a creditable acquaintance with algebra and geometry. They stood a satisfactory examination on the spheres. Six of these are young men, most of whom, if not all, we hope, will soon be fitted to instruct others, and do good to their countrymen. Three others, after spending further time in their present course, it may be hoped, will also be qualified for similar work.— Four are younger, but are of great promise.

Next, came forward the girls of the higher class, eight in number, who were examined in Arithmetic, with some questions on the sphere addressed to the older ones. They answered well, showing great progress, particularly considering that two years ago many of them did not know their letters.

There was an exercise in singing which was very delightful. They sing with much precision and harmony. Mr. Pasche, who is now at Metis, first taught them, and now the instruction is continued very successfully by one of the older pupils. I wish our Sabbath School scholars, generally, sang as well as these French Canadian youth sing the French hymns of praise to the God of salvation.

The next exercise was a general examination of the girls in reading and in their knowledge of the Scriptures. There were thirty-three of them stood up together. Their appearance was healthy, their clothing plain but neat, and their faces indicated intelligence. They mostly read very well in their own language. Nineteen read also in English, with different degrees of accuracy. The parable of the prodigal son was the subject of question. "Are we not all like the prodigal, wanderers and sinful?" "Yes," and texts were cited in proof. "How can we be saved?" "By Christ, who died for us."—"Shall all be saved by Christ?" "No, only those who believe on him." "Are men depraved?" "They are altogether become filthy, there is none that doeth good, no one." "When they are converted do they remain depraved?"—"Yes, though changed they are depraved."—"Can they enter heaven depraved?" "No, the heart is changed by the Holy Spirit, and they are fitted for heaven." On all these points they cited proof texts. "Is there any other way of salvation?" "No." "How do you know?" "Proof given. "Will all unbelievers be lost?" "Yes, their consciences will forever condemn them; and God condemns them." "Is it just that men who know not Christ should be lost?" "Yes, for their consciences condemn them for their sins, and these people could not go to heaven without changed hearts." "Are any too wicked to be saved?" "No, the worst sinner may come to Christ. "It is a faithful saying and worthy of all acceptance," &c. "Must those who are very wicked wait before coming to Christ, that they may prepare themselves for coming?" "No. We are commanded to come now, 'without money and without price.' We shall not be better till we come." "Shall the saints be applied to?" "No, only God can save us." "Can saints on earth pray acceptably for us?" "Yes, and we

may ask them to pray for us!" "Why not those in heaven?" "Because God only hears prayer. The Bible says nothing of saints praying in heaven!" "Does not Christ tell us to pray to saints?" "No; always to himself or the Father. He says, 'Come unto me all ye that are weary and heavy laden.'" "Is the religion of which you are giving an account the new or the old religion?" "The old." "Did they pray to the saints and to the Virgin of old?" "No, never." "Did Mary use chaplets?" "She did not pray to herself, but to God. The old religion worshiped none other but God. These other things belong to what is new, and were not found in Scripture." They then explained what was meant by *gospel*, and of what the good news consisted. They were asked, "Does Christ deliver believers from the consequences of sin only?"—"No, from sin itself, also." "Is it necessary to be very learned to believe on Christ?" "No, the scholar and the ignorant alike need the Saviour." Some of the gentlemen present asked them for examples of wicked persons who were saved by faith in Christ. They gave the Samaritan woman, Paul, and the Jailor. "Do the Scriptures contain all we need to know for salvation?"—"Yes." Gave proofs. "Can you understand and receive the truths of the Bible into your hearts of yourselves?" "No, we need the grace of God." "What do you mean by that?" "The Holy Spirit." "Is he given to all men?" "To all who ask." "Prove it." Scripture texts cited.

At this part of the exercises there was a recess, after which the Rev. Narcisse Cyr, a French Canadian Protestant minister, moved a resolution and said—"If we French Canadians are not to sink down and become extinct, we must be educated. We have mixed as well as other people, and are as capable of being trained; and we have energy too, so that, if we are educated, we shall appear among the people like officers who now, because of education, have the advantage. And these, in a religious point of view, the scholars in this Institution, learn more of the Bible in one or two years, than any Romish priest will learn in all his education and all his pastoral life besides, unless any one be specially trained for controversy. By preparing these hundred youth to go forth among their people, educated and instructed, you prepare one hundred missionaries."

After this, fifty-two boys stood up to read the Scriptures. They mostly read their own language very well. More than half of them are learning to read in English. One little Irish boy who, in the autumn, did not know a letter, and could not speak French at all, now reads pretty well, seems very intelligent and promising, and speaks French with ease. Several of the seniors read excellent short compositions of their own, written without assistance. One of them who has been sustained by one of our Sabbath Schools, read an excellent essay, "On the proof of the existence of God from his works." Another composition on the same subject, was read by a promising young man. Several of them gave very creditable oratorical displays, pronouncing passages from French Orators with much correctness and energy.

The examination in the Scriptures now proceeded with the boys. It was conducted by Rev. Mr. Tanner. Questions also being asked by other ministers.

They gave us scripture proof, just as you would do, only in the French language, of the fact that Jesus Christ is God and man, and when they were asked if, in his manhood, he was the same as we are, the reply was, "Yes! except that he had no sin." They proved this from the fact that he was weary, and hungry, and thirsty, and sorrowful, and joyful, and manifested all the attributes of a man. They spoke of his miracles as different from those of prophets and apostles, because performed by his own power and in his own name. They proved the priesthood of

Christ, and especially his intercession! giving reasons why he should be regarded as the only Mediator between God and man, to the entire exclusion of the Virgin Mary and the Saints. "Jesus Christ can gain our cause as intercessor," they said. "Why? Because he can plead his own merits. But would not the Virgin and the Saints succeed as well as Christ? No! for they need salvation for themselves: they must go as we go. Can the Sacraments justify or save us? No, we are justified by faith alone in Christ's finished work. Have Sacraments any importance? Yes; God commanded them, and they are means of grace." They proved in language of scripture the sacrifice of Christ as "The Lamb of God," and that our redemption is by his precious blood. Were asked, "Where do souls go after death?" "To heaven or hell." "Prove it!" "The thief who was promised Paradise that day. Lazarus sent immediately to Abraham's bosom. Absent from the body, present with the Lord." On what do the priests of the Church of Rome found their doctrine of purgatory? On the remark, 1 Cor. xvi. about being baptized for the dead. Our Lord's statement, that the debtor should not come out of prison until he had paid the last farthing. And on the statement of the Apostle, that some should be saved "so as by fire." They explained the meaning of these passages, to show that there was no idea of purgatory in the Bible. They were asked, and they answered very well, many other questions.

Then followed a class of thirty boys in geography. The ignorant French Canadian people have no idea of the size of our world—and the countries upon its surface, and the different nations that inhabit them. How much, then, are the minds of these boys enlarged by the thorough instruction they receive on these subjects! They found, with great readiness, on our maps, any city, or river, or mountain, asked for. They showed us the proper way to proceed from any one place to another, in whatever part of the world. And they gave us a good account of the Governments of the countries, and of their productions—especially of the productions of Canada. Their examinations in grammar was also satisfactory.

Finally, the girls were examined in geography, with much credit to themselves. At the close of the exercises, Rev. N. Cyr addressed all the scholars in French, in the name of the company assembled,—encouraging them, yet urging them to renewed diligence.

But no part of the exercises of the day was so delightful as the address of Rev. Mr. Tanner, informing us that since the last examination fifteen of the beloved young persons in the establishment had been, he trusted, savingly converted to Christ, including one of the boarders, whose High Churchism and Puseyism were such, when she came, that had she gone to a Nunnery she would almost certainly have become a Roman Catholic. Besides these, three of the former pupils who dwelt in different places, had, during the year, made an open profession of religion, affording evidence of true conversion. This was great encouragement to all present.

I have written a long letter, and therefore will not now tell you of the resolutions moved, and addresses delivered; the whole school sang very prettily, in French, our national anthem—"God save the Queen." This was appropriate on many accounts, but on none more than on that, so honourable to her, namely—that *She is a Sabbath School Teacher.*

May God bless you, my young friends.

I remain, your friend in the Gospel,
HENRY WILKES, General Secretary.

THE AMERICAN BOARD OF MISSIONS.

To the Editor of the Record.

DEAR SIR,—

In your last issue you inform the public that the Rev. Donald Fraser of Montreal has

been constituted an Honorary Member of the American Board of Foreign Missions. I think I have seen similar announcements made on former occasions in regard to some other ministers of our Church in Canada. I take it for granted, Sir, before accepting of such an appointment, these gentlemen were fully aware of the character of the Board to which they were to be admitted, and that, from the public manner in which such announcements are gazetted, they esteem it no slight honour to be thus associated with such a Board. Now it is well known, not only that many members of this Board are in favour of slavery and slaveholding, but that the Board, as a whole, employ slaves in their mission schools, the owners being paid for their services, and receive slaveholders into their mission churches, and that they did employ a missionary at one time who was a slaveholder, and may have some of this class still in their pay.—All money, therefore, contributed to the fund of the Board, contributes to the propagation of a slaveholding Christianity. Now, Sir, I don't exactly see how far it is becoming (to use no harsher word at present) in ministers of a Free Church which has, in its Synodical meetings, for some years, passed strong resolutions condemnatory of slavery, and declared it to be a *malum in se*, to countenance a Board that employs slaveholding missionaries, or permits members of missionary churches to hold slaves, or in any way connive at slavery. I would have been much better satisfied to have seen such men as Mr. Fraser and others, publicly refusing such an honour until every vestige of slavery should have been destroyed. I mistake much the character of the Presbyterians of Canada, if they would not have deemed such an act much more honourable. The effect of such honours is very hurtful to sound anti-slavery sentiment. Such men cannot speak out their minds with perfect freedom on this vitally important question—a question which we fully understand in Canada, however mystified it may appear to some in the mother country. The meeting of our Synod is approaching—I should like to have an expression of opinion upon this question. You may hear from me again on this subject.

Very truly yours,

TORONTO, PRESBYTEROS.
April, 13, 1853.

ON THE ELDERSHIP.

From Lectures addressed to a Congregation.

NO. III. THE MANNER IN WHICH THE DUTIES OF THE ELDERSHIP OUGHT TO BE DISCHARGED.

1. *Diligence.* He that ruleth must do so with diligence. To stand all the day idle, or to go about anything in a sleepy, indolent style, is peculiarly distasteful to Him who hath said, "the Father worketh hitherto, and I work," and who even at the age of twelve could exclaim, "Wist ye not that I must be about my Father's business." The nature of the work he is called upon to engage in—the momentous interests that are wrapt up with its efficient performance—the shortness and uncertainty of the period allotted him—the great cloud of witnesses who mark his career, and the great reward which crowns its termination—all conspire to enforce intense zeal and unwearied activity on the part of an Elder.—There are some who slumber at their post, who remain in a state of dreamy insensibility as to what the Lord requireth of them. Their shameful remissness often provokes the gentle upbraiding of, "could ye not watch with me one hour." There are others who work, but it is of constraint—not willingly. There is a dead weight on their energies. Everything is uphill—a task—a burden. They have no heart for what they do. Others, again, have no indisposition to work, but an invincible tendency to procrastinate. They are requested to visit a sick person. The visit is paid when the person has recovered or been sum-

moned into eternity. Items of postponed duty have accumulated till they are appalled by the magnitude of the out-standing account. Whatever they are required to do, is put off to the very last; and then it either falls through altogether, or is done so hastily that failure is inevitable.—To be slothful, hesitating, dilatory, is not to rule with diligence. If an Elder would rule well he must adopt as his motto, "Not slothful in business." He must be prompt, energetic, steadfast, unmovable, always abounding in the work of the Lord." He should be bent on doing good as he has opportunity; sowing beside all waters, and having such a systematic distribution of his work effected as that everything naturally finds its own appropriate period and place. For an ego of sleepless energy in a country where error is afloat, it specially behoves him who holds this honourable office to have his eyes open, and whatsoever his hands find to do, to do it now with *all his might*—"that thou doest do quickly."

2. *Faithfulness.* It is required of stewards that a man be found faithful. Every Elder is a sentinel to whom the Captain of salvation has assigned a post, saying—"Occupy till I come." To him, in a special sense, is the command addressed, "be faithful unto death." Want of fidelity in any department is highly culpable. The unfaithful soldier, or clerk, or public functionary, merits, according to the nature and degree of his offence, the severest rebuke or a dismissal from office. Peculiarly blameable, therefore, must the conduct be of those who prove unfaithful to a trust in which the interests of priceless souls—the great salvation—and a vast eternity are involved, and with which the satisfaction of Christ and the glory of God are identified. Every thing must be looked upon as a matter of conscience, and in the light of the Judgment seat. Duties that might be deemed trititious must not be neglected. The minutest regulations in this blessed Book which forms the directory of every Elder, must be attended to. "He that is faithful in that which is least, will be faithful also in much."—Thus by a patient continuance in well-doing may you merit the Master's eulogium, "Well done good and faithful servant."

3. *Judiciousness.* Cases, many of them complicated and exceedingly delicate, come under the notice of the Elders in their collective capacity for adjudication. It is necessary that they have the spirit of a sound mind, as well as of fear and of love, that they may estimate aright the amount of each case, and pass judgment according to the features presented and the evidence produced. There are many who, by injudicious behaviour, neutralise all the good which the favourable qualities they possess might confer, and seriously damage the cause to which they are sincerely attached. They speak unadvisedly with their lips—they act indiscreetly—they have not the same mind that was in Him of whom it was said, "My servant shall deal prudently." Everything they put their hand to goes wrong. However plain the business may be, they are sure to blunder it. When in a particular instance matters are in fair way of being adjusted, some imprudent expression becomes the match by which an explosion is caused. It is melancholy the want of common sense which some Elders display. They have not their senses exercised; consequently, when matters turn up which a little ordinary prudence or policy might satisfactorily settle, they are sure, by some silly step, to excite envying and strife, and then there is confusion and every evil work. There are Elders who act injudiciously by circulating reports as to what is said and done at meetings of sessions. Statements uttered in perfect confidence have been retailed in a garbled form to the prejudice of those to whom they have been attributed—the discredit of the cause of Christ—and the detriment both of session and congregation. No doubt the session, ordinarily speaking, is an open court, and, in ordinary circumstances, no one need feel ashamed or alarm-

ed at the utmost publicity being given to its deliberations and decisions. But there are matters often coming before it in regard to which a prudent reserve is requisite. When this is neglected, very material injury is often inflicted. "When Elders, without any distinct call of duty, divulge their proceedings—must be telling here and there what has been passing among them—what such an one has said, and how such another voted,—they stir up contentions, where none existed,—they create illicit tribunals to over-rule their own, and follow a course of which the whole tendency is to weaken their official influence, and bring their office into disrepute."

4. Ho that ruleth let him do it with *impartiality*.

Men have their likings and dislikings. These are apt to blind them in the opinions they form of persons and things. We are influenced by the opposite dispositions which men exhibit.—There are some who are naturally amiable and attractive. Looking on them you cannot help loving them. There are others cross, sulky, disobliging, over-bearing, austere men. You are chilled, repulsed, soured by their very looks and language.

We are influenced by the *station in life which men occupy*. One is rich, clothed in purple and fine linen, having the gold ring on his finger, and worldly emoluments and offices at his disposal. Another is poor, filling an obscure post—destitute of this world's goods. In such instances there is a tendency, which it is often difficult to master, not to deal evenhanded justice—to have respect to him who is high—to treat cavalierly him who is lowly.

We are influenced by *human relationships*.—There is a danger of favour being extended to those who are our kinsmen according to the flesh, which might be withheld from those who have no special claims on our affections. By such influences as these, the judgment is ready to be warped; subjects submitted for discussion and decision are contemplated through a colored or distorted medium. It is of essential consequence to the peace of a congregation, and the magnifying of the office he fills, that an Elder avoid everything like prejudice, prepossession, partiality. He should aim at and exemplify the wisdom that is from above, which is *without partiality*, and without hypocrisy. This is especially insisted on by Paul, "I charge thee before God and the Lord Jesus, and the elect Angels, that thou observe those things, without preferring one before another, doing nothing by partiality."

5. Ho that ruleth, let him do so with *tenderness, affection, real solicitude* for the best interests of the flock.

The possession of authority, and investiture with the privileges and prerogatives of office, are apt to induce, on the part of some, particularly when elevated from a humble station, the assumption of airs, the exhibition of a proud, consequential, tyrannical disposition. Thinking of themselves more highly than they ought to think, they act as if they were the people, and wisdom would die with them. Often on this account have the ranks of a congregation been thinned, and the interests of religion suffered. Its young, especially, have been driven off. Those of a tender, shrinking, sensitive spirit, have been kept back. The bruised reed has been broken, the smoking flax quenched.

How different this from the principle and practice of him who stands forth on the page of Scripture biography, a model to every minister and elder. "We were gentle among you, even as a nurse cherisheth her children, so, being affectionately desirous of you, we were willing to have imparted unto you not the Gospel of God only, but also our own souls, because you were dear unto us." It is this tender, winning, gentle spirit that steals its way to the heart, unlocks its secret springs, and causes to gush forth in return, not the bitter wa-

ters of strife, but the warm and welcome tide of a generous affection. Those who blend firmness with mildness, who, when they reprove, rebuke, and exhort, do so with all longsuffering, are the most likely to magnify their office—to commend religion—to secure for themselves a good degree, and be counted worthy of double honour.

6. Ho that ruleth, let him do so with a practical recognition of responsibility to God, and simple dependence on his grace and blessing.

Every Elder is not merely called to be a saint, but a "servant of God." As such he is accountable to him who hath called him. He is expected with good will to do service *as to the Lord*, and not to men. To experience and evince singleness of heart, fearing God, should be his constant aim. The grand assize—the judgment seat of Christ—should be ever in his eye. It becomes him to watch as one who *must give an account*. His accountability to a high tribunal invests the office of Elder with special solemnity, and when we consider the varied duties it embraces, to which our attention has already been directed, may well lead every one who occupies or aspires to it, to exclaim, "Who is sufficient for these things." Were we left to depend on our own strength, or sent thus warlike on our own charges, we might well shrink from attempting it—we would be sure to sink beneath the burden if the attempt were made. But our sufficiency is of God. Our strength, Samson-like, is in our Head—in Him who is Head over all things to the Church. We are enjoined to be strong in the grace *that is in Christ Jesus*. The duties may be onerous, and with some, requiring peculiar patience and tact, exposing to obloquy and opposition. You are conscious of often infirmities, and doubt your capacity to deliberate and decide. When you are weak then may you be strong—strong in the Lord and the power of his might. Ho giveth grace to help—His Spirit helpeth our infirmities, yea Ho giveth more grace out of His fulness—a fulness which multiplicity cannot exhaust. May all we receive and *grace for grace*. Every Elder ought to know where his strength resides, and while labouring as beneath the flaming eye of the Invisible, should grasp his omnipotent arm. Depend on creature resources, you will find them to be as a bruised reed—as broken cisterns. "Trust in the Lord for ever trust." You will discover his name to be a strong tower—his perfections and promises to be an ever full and flowing fountain, which may be constantly drawn from, without the possibility of being drained.

R. F. B.

KINGSTON, Nov. 1852.

THE WOUNDED SOUL.

"My heart is wounded within me."—DAVID.

Reader, you have a soul—a precious, never-dying soul. I would ask you, Is it a wounded soul? God says, "All souls are mine;" and every soul should, therefore submit to His authority, and will; but by nature all are in a state of revolt from His authority, of rebellion against His will, and of enmity with his nature; consequently they wage war against God, and the Redeemer is represented as going forth "conquering and to conquer" rebellious souls, and bring them under His rightful authority. But not one of the rebels will submit to Him until he is wounded; and thus the Redeemer's ranks are composed of the wounded from the ranks of the enemy.—There is not an *unwounded* soul amongst his followers; and it is on this account I put the question—*Is yours a wounded soul?* If not wounded you must be among the opposers of Christ and his reign of righteousness—you must be missing all the good which those who are His both have and hope for. If you can point to your wounds, there is some ground to hope well of

you. But, perhaps, you are ready to ask, What the wounds are of which I am speaking? Not bodily hurts—not sickness—not worldly losses, crosses, or disappointments—Oh, no! The wounds of which I speak, are *soul wounds*—wounds made by the Sword of the Spirit, and the Arrows of the Almighty, in your heart and conscience. Have you felt them? Then, you must know them to be exceeding sharp and painful, and, in your own strength, unbearable; "a wounded spirit who can bear?" Have you heard the word of God telling you that you are a sinner—a great sinner—a sinner against God—a sinner by nature—a sinner from your birth—a sinner against light, reason, and remonstrance? And has your own heart told you that all this is true? And have you felt ashamed of yourself before God—abhorred yourself—condemned yourself, and been heartily persuaded that if you had your desert, hell would be your portion for ever? Have you been led to cry out with Job, "I have sinned, what shall I do?" or with David, "Against thee, thee only have I sinned, and done this evil in thy sight?" If this or something like this, has been your experience, then yours is a wounded soul.

Reader, if you ever felt wounded in this manner—if you ever felt yourself guilty before God, what did you do in order to get the wounds of your soul healed, and your conscience quieted? One or other of two things you may have done, God says "I wound, and I heal," and the Scriptures speak of wounds or "hurts," being "healed slightly." It is possible you may have applied to God for healing; but it is also possible you may have been satisfied with getting your wounds healed slightly. Soul-wounds are healed slightly when convictions of sin are allowed to die away or be forgotten, without leading to a believing apprehension of Christ Jesus, as the only Physician of souls—without being followed by an earnest application to His blood, as the only cleansing fountain and healing balm. Soul-wounds are healed slightly when the sinner finds rest to his troubled conscience short of an entire approval and hearty acceptance of God's plan, as the very best plan of saving sinners. Soul-wounds are healed slightly when the sinner seeks refuge in the fancy, that, because God is merciful, he will, perhaps, not be so hard with sinners as the Bible says, (impious thought!) or in the delusion that salvation is offered on some condition which he has himself the power to fulfil. Soul-wounds are healed slightly when comfort is sought in a fanciful, partial deflection or incorrect view of the scheme of Redemption, or in any view that is not God's view of it. Reader, if you have been seeking ease to your wounded soul, in any of these ways, I can assure you that you have been using quack medicines—not the genuine balm of Gilead—and your wounds soothed in this way but not properly healed, may yet prove your everlasting ruin. No balm of your own devising can ever cure your soul-wounds, except in fancy. Your repentance, your amendment of life, your good works, your faith, your prayers, are not the medicine, but only the necessary accompaniments of the medicine. There is only one Physician for wounded souls—Christ Jesus;—one cure for wounded souls—"the precious blood of Christ"—one agent who can rightly and effectually apply this cure to the wounds—the Holy Spirit. Christ Jesus came to "heal the broken hearted"—to cure the wounded soul.—Make application immediately to Him, so. He hath said, "Him that cometh unto me I will in no wise cast out." And I intreat you to beware of all remedies that can only heal your wounds slightly; beware of taking up any notion of the plan of salvation that is not scriptural, and be satisfied with no healing of your wounds which leaves you in possession of high thoughts of your natural ability to believe—light views of the evil of sin—and low views of the Majesty, Justice, and Holiness of God.

ZARA.

THE REV. JAMES SMELLIE,
Late Free Church Minister in St. Andrews,
Orkney.

To the Editor of the Record.

DEAR SIR,—

If my memory do not deceive me, one of your correspondents, some time since, offered to furnish you with occasional notices of the more eminent fathers of the Disruption. The idea has often occurred to me, that the high-toned principle which actuated that movement, and the trials which accompanied it, were more palpable in the case of some less known to fame, who laboured in the remoter parishes of Scotland, than even in that of the distinguished men who had the honour of standing forth in the front of the battle. And it is with the view of lending my feeble effort to do justice to such, as well as of paying a tribute of filial respect to the memory of one "unknown and yet known," lately deceased, that I would beg your attention and that of your readers, to the following notice as an illustration of the preceding remark:—

The late Rev. James Smellie was, in 1805, ordained to the ministry in the united parishes St. Andrews and Dearness, Orkney. He was among the first evangelical ministers settled in that part of the country, after a long and dreary reign of Moderatism. He commenced his pulpit ministrations by preaching from the text—"Woe is unto me if I preach not the Gospel." His preaching was characterised by soundness, plainness, and faithfulness, and he was acceptable as a minister of the Lord as long as he was able to officiate. He continued to preach in St. Andrews and in Dearness alternately, until the year 1830, when, by a participation in the benefits of the Parliamentary grant of George the Fourth, for building additional churches and manses in the Highlands and Islands of Scotland, he was relieved of the more remote parish of Dearness, and had his labours confined to the parish of St. Andrews, in which he resided, and of which he remained minister until the memorable year of 1843.

Though he seldom took a public part in ecclesiastical business, beyond his own Presbytery and Synod, in both of which courts he acted as clerk for many years, he sympathised warmly with the evangelical party, and took a lively interest in the struggle which agitated the Church of Scotland for ten years prior to the Disruption. At that period he had well nigh reached the age of "threescore years and ten;" physical energy was fast abating; the power of adaptation to circumstances was almost gone, and he could no longer rely upon the amount of popularity which he had once enjoyed. His remaining congregation, too, was small and poor, yet in the face of every difficulty he was resolute to abide by the path of duty. And when the crisis came, his language was, "If I should beg my bread from door to door, I will not remain in the Church, constituted as the legal authorities have declared it to be." Accordingly, in due time, his name was added to the roll of dismissing ministers.

To one in his situation the sacrifice made must have been peculiarly trying. Not only was the place in which he had been settled early in life, and where he had spent the best of his days, naturally dear to him—not only were all his family of eighteen children born in the manse, and more than one half of these, many of them arrived at manhood and womanhood, together with their mother, carried thence to be laid in the parish church-yard; but, like most of his brethren, he was professionally attached to the Establishment. He had, no doubt, calculated on living and dying in her service, and in the prospect of renouncing her emoluments he had nothing to trust to for temporal support but the promise, "The Lord will provide." Now, Mr. Editor, if we take into account all the circumstances—the tender associations connected with the manse—one of

these peculiar dwellings which the eloquent historian of the Reformation describes as calculated to arrest the eye of the traveller in any parish of Scotland—the no less touching circumstance of taking farewell of the Church in which the subject of our notice had, for nearly forty years, proclaimed the gospel of salvation—ecclesiastical separation from many with whom he had long held ministerial fellowship, as with brethren—the professional sacrifice implied in breaking connection with the National Establishment—and withal, nothing before him, to human view, but uncertainty, want, and trial in the decline of life; against which there was no such set-off as youthful enthusiasm, the sympathies of approving crowds, or the engrossing activities of a very public sphere—is there not here an example of christian principle worthy of being held up for imitation? Is there not an illustration of Abrahamic faith, which leads its possessor to go out, at the call of God, although he knows not whither he goes?

Mr. Smellie's congregation, almost to a man, followed him out of the Church, and his remaining energies were spent in ministering to their edification. Although they were not able to contribute more than a small portion of what was necessary, yet, in the good providence of God, a Free Church and a Free Manse were, in course of time, erected for him in the parish, and the dividend of the Sustentation Fund supplied his support. Seeing, at first, nothing but poverty and distress, he doubtless received such provision with gratitude, as coming from the bountiful hand of God; and though far inferior to what he had relinquished, it was regarded as ample. Since the summer of 1843, his health, which was never robust, gave way. Interdicted by his medical adviser, he never afterwards attempted to preach, except once, when a Presbyterial appointment of supply failing, he stepped forward to fill up the vacancy, but this effort cost him six months' confinement to his bed. He had subsequently a stroke of paralysis which impaired his faculties, especially his memory.—From this he partially recovered, but since last September he gradually declined, until the 22nd December, when a period was put by death to his trials and sufferings in the 79th year of his age and 48th of his ministry. The dispensation of the Lord's Supper had been fixed for the following Sabbath, and after abandoning all hopes of being out on the occasion, he gave directions to his son, who acted as his assistant, as to what he wished done, saying "whether I be on the earth not." On the evening of the 21st, his voice was heard joining in singing the praise of God at family worship, and next morning giving symptoms of more than usual ease, he was left apparently enjoying refreshing sleep after breakfast, while the family were at their morning devotions, in an adjoining apartment, but on the return of some of them to his room, it was found that he had fallen asleep in Jesus.

The subject of this notice was a man whose attainments were fitted to have made him shine in his profession, if his lot had been cast in a more public sphere. As a student he distinguished himself, according to the testimony of many of his contemporaries, in the literary classes in the University of Edinburgh; and in evidence of his taste and habits, it may be noted, that he continued, till an advanced age, to read a portion of the sacred Scriptures in the original language, either Hebrew or Greek; and Bagster's Polyglot Bible was the favourite companion of his studies. He was faithful in the discharge of his duties as a minister. During a quarter of a century he continued regularly every second Sabbath, in going to and returning from Church, to ride a distance of nearly twenty miles, through bad roads, and often up to the saddle in water when crossing small arms of the sea, by which he shortened the journey. As the entire light of a winter day in the latitude of Orkney, was not sufficient for the active duties

of the Sabbath, this required an amount of exertion not unworthy of the colonial field.

In him, uprightness of conduct adorned a religious profession. He would not brook anything like meanness or deceit, and against his integrity of purpose it may be asserted that the whisper of suspicion was never breathed. He was regarded as a pattern of punctuality and faithfulness in his pecuniary engagements—resolving, even by self-denial, to do justice to all men, and to "owe no man anything." With a numerous family and limited income he contrived, by strict economy, to educate three sons for the ministry, besides one for the medical profession. All the preparatory instruction which these enjoyed before commencing their academical career, as well as the entire education of the rest of his family, was imparted by himself personally, as leisure from other duties allowed. Though sometimes regarded as stern in manners, and though he was uncompromising wherever principle was concerned, nevertheless, he was a tender and affectionate parent, and his interest in his children was not confined to their individual or temporal welfare. Every step of life, every incident in the family circle, was viewed in reference to the will of God and futurity. He followed the deceased members of his household in thought to the eternal world; and in conversation respecting the interest which the departed may take in surviving friends, he is remembered to have given utterance with much pathos to the expression, "I often dwell in wondering contemplation on the condition of separate spirits." The patriarchal manner too, can never be forgotten, in which, when, on the eve of the writer's departure for Canada, after moving slowly together till they came to a solitary spot on a hill, the father bent over the son and poured out his blessing in these words, "I shall never see you again, but may God Almighty be with you and bless you." Indeed he lived by the faith which he preached. Amid an almost unprecedented series of family bereavements, for twelve of his children had gone before him, he not only maintained a subdued and meek acquiescence in the Divine will, but seemed to be the more drawn toward heaven. In reference to the present world, he could bear this testimony, "I sometimes think that I have almost reached the attainment of the Apostle, when he declared that he had learned, in whatever state he was, therewith to be content." And with respect to the world to come, it was evident, by his demeanour in public and private, long before his last illness, that he was much in anticipation of its glory. Without doubt, he has now obtained an entrance; and as one come out "of great tribulation," &c., he is before the throne, and will serve God day and night, for ever and over.

We conclude this brief sketch, in his own words, containing, as they do, an admonition to ministerial faithfulness. In the last communication which the writer had from his own hand, having recounted the state of himself and of the family, he adds, "After the foregoing statement what can I say but that mercy and goodness have followed me all the days of my life hitherto, and that much favour has been shown me from above amidst my bodily and family afflictions; nay, I may say with the Psalmist, 'I may sing of judgment as well as of mercy.' May all the divine dealings with me be sanctified to my soul, and to the souls of the family. Oftentimes have I thought, since laid aside from public duty, how much more diligent I ought to have been when in the enjoyment of health and strength. And now I would lift up my voice like a trumpet in the great congregation, to warn sinners and to encourage saints. A bed of sickness, and especially a death-bed, brings many things to remembrance, which are overlooked and disregarded in time of health, and leads to the desire, if possible, to recall past opportunities; and with a measure of satisfaction suggests the idea that, if restored, we should act a very different part.—But, alas! such is the corruption of our nature,

and such the deceitfulness of the human heart, that, were even health restored, and longer days granted, we might run the same course. Let us work, then, while it is called *to-day*; we cannot promise on to-morrow. And mis-spent or unprofitably spent time may afterwards cause bitter reflections, especially as there is no return from the eternal world, and no opportunities in the grave to correct the errors of life. We should all, therefore, learn to profit by the long-suffering patience of our Heavenly Father and seek to be found of him at last in peace.

"As I do not, and cannot reasonably indulge the pleasing prospect of you and me meeting here on earth, may it be the great object of the remaining part of our lives that we meet in that happy place where death-divided friends shall separate no more for ever. And now I earnestly pray that the blessing of the God of Jacob may be with you, your partner, and your children, and that you may be honoured as an instrument in the hand of the Great Head of the Church, to gather to him many sinners who shall be to you for a crown of joy and rejoicing in that great day. My daily prayer is for your welfare in time and throughout eternity."

May we all become followers of them who, through faith and patience, inherit the promises Craving your indulgence,

Mr. Editor, I am,

Your obedient Servant,

FERGUS, C. W.

G. SMELLIE.

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

The Record.

TORONTO, MAY, 1853.

COMMUNICATION.—The article from "Philathes" has been received. We must, however, decline giving it a place in our columns. We are sorry if hereby we should do injustice to parties who profess to be aggrieved, but we are convinced that the publication of it cannot accomplish any good. Respect for the late editor forbids the insertion of some expressions, and a desire to avoid unnecessary and irritating controversy, determines us to avoid publishing the whole paper.

One interesting article from Orillia, and another from Pembroke, were put into our hands too late for insertion. These, with a third from Kingston, will probably find a place in next number.

LAMENTED DEATH OF MR. BURNS.

Little did we anticipate that the issue of this number of the *Record* would be accompanied with the announcement of the death of the estimable man by whom it has been editorially conducted for the last five years:—and yet, so it is; and we are called to bow with submission to the awfully affecting indications of a sovereign majesty in the event.

Mr. Burns had been in his usual health for some time past, and had been in the full discharge of all his duties, both as Agent of the Church and Editor of the *Record*. In the course of Monday last, the 18th ult., he complained of some slight symptoms of numbness in his tongue, and of difficulty in articulating particular words and letters. About ten in the evening he

repeated the same remark to a friend, who had been one of a small select party who had spent the evening at his house. About half an hour after ten, the symptoms returned, with appearances of paralysis on the right side; and by eleven o'clock Dr. Telfer was beside him. It would seem that just about this time, or soon after, a blood-vessel of considerable size must have given way in his head, for he became speechless and nearly insensible. The usual remedies—bleeding, &c., were had recourse to, but without effect. He lay in a state of almost insensibility during the whole of Tuesday, moaning a good deal. His breathing became somewhat obstructed, which led to coughing, attended by short spasmodic struggles. Having the free use of his left arm and leg, he kept them much in motion. Towards Wednesday morning he became more quiet, and he lay many hours in what much resembled a gentle sleep, only occasionally raising his hand to his head, as if to ease the pain.—During the day his eyes were frequently opened, and he could now and then be roused from his torpor, in general, however, only to relapse almost instantaneously. He seemed, in several instances, distinctly to recognise every member of his family and some friends, intimating his recognition by embracing them with his arm, and by a look speaking affection as far as the paralysed features could express it. He even answered some questions put in a loud voice by a gentle inclination or shake of the head. In this way we learned that his soul was kept in peace. On Thursday he evidently was sinking fast; his eye, when open, had lost its expression, and he could hear nothing. He gradually became weaker, and his breathing became more feeble, till, at a quarter-past seven in the evening, his gentle spirit left the tabernacle of clay, amidst the prayers of his weeping family, and sympathising friends, many of whom were privileged to witness the solemn scene.

On Saturday, the funeral obsequies were gone through, in the presence of a large body of friends; ministers of different denominations; the office-bearers and trustees, and many members of the church of which he was an office-bearer; the teachers and some of the pupils of the Sabbath school which he superintended; and many of the citizens—bearing this last mark of respect to a truly good man.

On Sabbath, the 21st, the melancholy event was suitably improved by appropriate services and subjects in Knox's Church—forenoon, afternoon, and evening—the meeting on the second of these occasions having a special reference to the Sabbath schools and Bible classes. Dr. Burns has, at request, furnished the following condensed sketch of what he brought before his people on the affecting occasion:—

"The esteemed friend whose loss we mourn—cut off as he has been in the mid-time of his days—was a native of the West of Scotland. He was born in the parish of Fenwick, near Kilmarnock—a place hallowed by the associations connected with the name and the labours of William Guthrie, whose admirable work, entitled "The Trial of a Saving Interest in Christ," re-

ceived the meed of singular estimation from the lips of an Owrre, as it has borne for generations since, the impress of remarkable usefulness in the Church of God. Our friend belonged to a pious family; and in common with all its members, he enjoyed in early life, all the advantages of a faithful ministerial superintendence. He received also a respectable classical education, first at the Grammar-school of the district, and afterwards at the University of Glasgow. Although characterised by studious habits and literary attainments, his cast of mind led him rather to commercial branches, such as arithmetic and book-keeping, and through life he was known as one of the most exact business men, and a first-rate accountant.

"Mr. Burns, with his parents and friends, came to Canada more than thirty years ago; few years elapsed before he became remarkably useful in the district where he settled. His early habits of accuracy combined, with his native sagacity and judgment, in recommending him to all as a most valuable friend and adviser. The esteem which he thus early gained in the hearts of many he never lost. His services in all departments were deservedly estimated; and in point of prudence, sound judgment, and discretion, he was equalled by few, excelled by none. A wise counsellor and a trusty friend, his services were ever cordially welcomed, and he has gone down to the grave amid the unfeigned regrets of a wide and respectable circle.

"On occasion of the struggle in the Church of Scotland for spiritual independence and the rights of her people, he at once espoused the side of the evangelical party, and he never flinched for a moment from the line of duty. When the Canadian Synod met at Kingston in July 1844, he, with other consistent elders, was found at his post, and his calm and judicious acting contributed not a little to pave the way for the setting up of the "Free Church of Canada," whose interests he never deserted. He was mainly instrumental in obtaining the erection of a Church in the thriving village of Acton. As an Elder, he took an active part in organizing a congregation there; and the happy settlement of that excellent minister, Mr. McLachlan, in the township, was to him a subject of great joy. When a near relative of mine paid a visit to Canada, in connexion with religious revival, Mr. Burns invited him to Acton; and there and in the neighbourhood, Mr. W. C. Burns reared the standard of spiritual truth, and 'times of refreshing' followed, the results of which are still more or less visible.

"About five years ago, Mr. Burns was chosen by the Synod of the Presbyterian Church, as her 'Agent' and Editor of her monthly periodical. In this relation, he had committed to his charge the financial concerns of all the Schemes of the Church, including the Theological Seminary, and latterly, the Widows' and Orphans' Fund. In this last enterprise, he took from the first a deep interest, having co-operated with the friends of the church in Hamilton, in its primary organization. He was permitted to witness its rapid growth, in respect of funds; and at a meeting in Hamilton, on the 4th of April last, we marked

the earnest desire and hope he expressed to see the sum of three thousand pounds laid on the Synod's table in June next. In the suitable investment of the funds he was remarkably careful and scrupulous. The Sub-committee on the matter, composed chiefly of mercantile men, had full reliance on his discrimination and prudence; and his efforts and theirs were crowned with an encouraging measure of success.

"Amid his multiplied avocations, it was matter of surprise that his health did not sink, and that his mind retained, throughout, all its clearness and vigor. His remarkable equanimity of spirit sustained him, and the testimony of a good conscience, associated with the hope that real and permanent good was doing, gave an agreeable elasticity to his every movement.

"Ever since his removal into the city, he has been connected with the congregation of Knox's Church, both as an elder and as superintendent of the Sabbath School. In both capacities he has proved himself faithful, and his assiduous labours were cheerfully devoted to the best interests of the congregation in all its departments. He appreciated the importance of a 'godly discipline' in the Church. He watched over the religious interests of the rising race with the tenderness of a father; and the teachers will bear me witness, when I say that they co-operated with him cheerfully, not less from a persuasion of the soundness of his judgment, than from warmth of regard for his personal excellencies. A 'missionary spirit' among the young pupils he earnestly cherished, satisfied that the culture of such a spirit endears divine truth to the young heart, and contributes much to the early formation and rapid development of genuine religious character.

"The basis of his religious attainments was laid in the spiritual apprehension of the great vital truths of the Protestant reformation. Of these he took a firm grasp, for he felt by experience their practical power. His native good sense; his sound judgment and discretion; his unruffled temper; and his transparent honesty, blended in beautiful harmony with qualities more decidedly spiritual; even with a faith that enters within the veil; a hope which purifies the heart; and a charity that with him never failed on earth, and assuredly will not now fail in heaven.

"As a husband and father, our departed friend was a fine example of the obligations and duties of those interesting relations. A tender concern for the spiritual benefit of those dearest to him, was in his mind not an emotion so much as a principle, and a principle of steady and unobtrusive activity. In early life he was united in marriage to the daughter of Mr. Stirrat, from Johnstown, near Paisley, a worthy christian elder of the Church, who still survives. In the members of his family our friend had much comfort. The sudden death of a beloved daughter, about eighteen months ago, was to him, and his amiable partner, a heavy stroke; but the spirit with which it was received, testified to the power of faith in the hearts of both. The venerable father of our departed brother still survives to mourn the loss of one deservedly esteemed

"The nature of his disease put it out of his power to glorify God in death by an express testimony in words; but he had done what is better; he had borne the testimony of a holy and consistent walk; and the credit that is due to such witness-bearing, is better founded than that which belongs to expressions of the lips, which circumstances may modify, or to which ambiguity may attach.

"Mr Burns is the third in order of so many pious elders of our Church who, within these few months, have not been suffered to 'continue amongst us by reason of death.' I refer to Mr. Orr of Montreal; Mr. Fraser of London; and now Mr. Burns of Toronto. In the removal of these men, the Church has suffered a loss of no common magnitude. In our infancy as a Church, such were the men who watched her struggles, and heralded her movements. They have all completed their testimony in the Church militant on earth, and they have gone to receive their crowns in the Church triumphant above. On the head of the Redeemer there are many crowns, and ransomed office-bearers—'immortal till their work is done'—are so many gems in these crowns.

"Brethren, be followers of such men. Let their surviving relatives receive much of your sympathy, and let their bright example be at once a stimulus and a guide to you. 'Help, Lord, for the godly man ceaseth, and the faithful fail from among the children of men.' 'Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit; they rest from their labours, and their works do follow them.'"

KNOW'S COLLEGE—CLOSE OF THE SESSION.

Thursday, the 14th April, brought about the interesting annual ceremony, which we have been accustomed to report in our columns—assured as we feel, that all who love our Church's prosperity, concern themselves in the welfare of our school of the prophets. The meeting on the present occasion was not deficient in interest, as compared with any preceding one. An agreeable variety was imparted to the closing exercises, by blending with them some recitations by senior students, of certain well-chosen passages, translated from the Fathers. These were supplied by the Collectanea, lately introduced into the Theological class, containing specimens of Tertullian, Cyprian, and others. The students who were called on for this purpose, were Messrs. Laing, Crawford, Black, and H. McMeekin.—The last being a Teacher of Elocution, had prepared himself, at the suggestion of the Professor, to recite, rhetorically, a celebrated passage from Tertullian. Dr. Willis then addressed the students in affectionate terms: recommending to them diligence in their studies, and careful preparation during the recess, on the subjects of Examination, prescribed for all who might intend to matriculate, next session.

We are permitted to insert here the address, nearly as delivered; and we may insert hereafter the Presbytery's letter, of which we expressed our opinion in the last *Record*, as a doc-

ument which should be published, in order to its accomplishing more extensively the valuable end contemplated, of impressing all parties at home and abroad, with the importance due to the work of the ministry in this large and rising country. Dr. Willis read this document at the close of his address, and it was listened to with the same deep interest, which was manifested in all the proceedings of Thursday, by the large as well as select meeting which the occasion had brought together.

(ADDRESS BY DR. WILLIS.)

MY YOUNG FRIENDS,—You have now reached the close of the Session, and the season of your dispersion for a time. It is always with a melancholy as well as a joyful feeling that we find ourselves arrived at this point. If relief from close mental application, or even a change of employment—as to most of us it rather is—be agreeable, it is painful among friends to pronounce the parting word, symbolical of hallowed and endeared associations having to be broken up, at least as regards close and intimate converse, or of the daily and hourly exchange of sympathies with companions in study, giving place to recollections of friendly faces now withdrawn, and to hopes only of meeting again.—When he who addresses you has happened sometimes, a few days after the dispersion, to enter the forsaken Hall, and has heard the echo of his solitary footsteps from the floors, and walls, which recently reverberated to the sound of prelections from the chair, or recitations from the benches; he confesses he has gladly retreated from the vacuum, if not frightened at the sound himself had made, yet feeling truly that it is men and not walls that make a college—a thing, by the way, which may reconcile us to the want still of a solid building, instead of leased premises;—(cheers)—and that as really as the flight of ages, so the succession of a few days may transform the living Hall of a College into a cloister, the noiselessness of the one being to the warm heart almost as unendurable as the cold and noiselessness of the other.

My young friends, after so busy a season of examination and study, I do not mean to add a great deal in the way of advice to-day; yet there are certain principles which I may well say need to be annually inculcated: as this; that all the knowledge you can acquire here is only to be considered as introductory to your ulterior study; and again, that if you would profit by what you have acquired, you must endeavour to recollect and review it. You are, most of you, men, not boys; and our treatment of you proceeds upon this: we assume that you appreciate the value of learning; and so, when dispersed to your respective localities, we expect that you will use the introductions we have given you here, to the various departments of general or theological education, as one uses an introduction to a friend; that you will cultivate the acquaintance you have formed—that you will put the key to use, and not allow it to rust in the girdle—and that the Books you carry forth with you from the Library will be read.

Recollect, too, not only the lessons you have

learned, but the advices you have received.—There is nothing more disappointing to a teacher than, after he has marked out the mistakes into which a student may have fallen, be it as to a matter of doctrine, or a matter of history, or a matter of philology, of grammar, nay, of pronunciation or orthography,—to find the same error repeated by the same party, as soon as the fresh occasion occurs; just as if the correction had never been made. I would say—not excepting the most unimportant of the subjects I have just named—you can hardly, in your recollections of the past session, do a more useful thing than to go over in your memory the instances in which you were guarded against any vice (I use the word in the philosophical not the moral meaning) in composition or method, and, if any rectification has been made on the margin of your essay, if the memorial of the error is recorded in your papers, do not look away from it, do not consign it to oblivion, but look at it rather till your mind has taken on the impress. Nor seek to efface the professorial nota, till you have first, with stern resolution, blotted out the fault; and I do not say vowed, but determined, at all costs, to amend and reform in that particular:—

Quintilio si quid recitares; Corrige, sodes,
Hoc aiebat et hoc: melius to posse negares
Bis torquo expertum frustra: delere jubebat,
Et male tornatos inculdi reddere versus *

Horace speaks of poetry or verso-making and of a rigid critic's demands, but if, in such matters, the critic was so exacting of labour, how little should we grudge the needful application in seeking what is correct in far graver affairs. Again:—

Qui studet optatam cursu contingere metam
Multa tulit fecitque puer, sudavit et alsit. †

I feel that it is necessary still to call for much attention to the preliminary subjects of study as well as to those which are strictly theological. In this I know I speak the earnest wish of all your Teachers, and especially of my respected friend, Professor Esson, whose absence owing to sickness, I have to regret. Most of you had the opportunity of listening, the other day—to-day also, indeed—to the *finis maximus* of Augustine, that learning should be consecrated to religion, as the spoils of Egypt were to the God of Israel. And admitting, he justly says, that much was vain in the philosophy of the ancients, and deceptive in the arts of their sophists; yet hesitate not to enrich yourselves with what is good and useful: nor let truth be at a disadvantage with error, by your neglecting those rhetorical rules which they have too often converted to the service of a bad cause, but by which it becomes the advocate of

truth to set forth the latter in a manner fitted to impress, as well as to instruct—to rouse the sluggish, to convince the hostile, as well as to satisfy the favourable ear.

Elocution, too, as belonging to the rhetorical art, deserves to be cultivated. If considered as the mere embodiment of artificial rules, it is not indeed to be identified with oratory—the oratory of the soul. Augustine, though once himself a teacher of rhetoric, does not so strenuously argue for it, as for what is more essential to the christian advocate—Scripture knowledge and godly sincerity. But all wise men must agree with him in recommending, as he does in his “*Christiana Doctrina*,” due attention to the art of speaking well. Such art is but the application of the principles of nature, reason, and taste, to the enunciation of truth with the best effect, and the removing of all offensive habits of utterance or gesticulation. It is agreeable to philosophy, as is well argued by Dugald Stuart, when treating of the association of ideas, to avoid what may connect our subject or cause, in the hearer's or reader's mind, with what is low and vulgar on the one hand, or too nicely accommodated to the demands of capricious fashion on the other hand. “In the same manner,” he says, “in which an article of dress acquires an appearance of elegance or of vulgarity, from the person by whom it is habitually worn; so a particular mode of pronunciation acquires an air of fashion or of vulgarity, from the person by whom it is habitually employed. The Scotch accent is rarely, in itself, as good as the English, and, with a few exceptions, is as agreeable to the ear; and yet how offensive does it appear, even to us who have been accustomed to hear it from our infancy, when compared with what is used by our southern neighbours. No reason can be given for this, but that the capital of Scotland is now become a provincial town, and London is the seat of our Court.” (Perhaps we might add other reasons, though no doubt degrading on that assigned by the philosopher.) “The distinction which is to be found in the languages of all civilised nations between low and polite modes of expression, arises from similar causes. To this influence of association on language it is necessary for every writer to attend carefully who wishes to express himself with elegance. For the attainment of correctness and purity in the use of words, the rules of grammarians and critics may be a sufficient guide; but it is not in the works of this class of authors that the higher beauties of style are to be studied. As the air and manner of a gentleman can be acquired only by living habitually in the best society, so grace in composition must be attained by a habitual acquaintance with classical writers. D'Alembert tells us that Voltaire had always lying on his table the *Petit Carême* of Massillon, and the tragedies of Racine; the former to fix his taste in prose composition and the latter in poetry.” [Here Dr. Willis named South, Tillotson, Barrow, Walker, and Witherspoon, as sermon-writers useful to be consulted for style; and Addison for classic English generally.] “In avoiding,” continues Stuart, “expressions which are debased by vulgar use, there is a danger of run-

ning into the other extreme in quest of fashionable words and phrases. The works which continue to please from age to age, are written with perfect simplicity, while those which captivate the multitude by a display of intricate ornaments, if, by chance, they should survive the fashions to which they are accommodated, remain only to furnish a subject of ridicule to posterity. The portrait of a beautiful woman, in the fashionable dress of the day, may please at the moment it is painted; nay, may perhaps please more than in any that the fancy of the artist could have suggested, but it is only in the plainest and simplest drapery, that the most perfect forms can be transmitted with advantage to future times.”

In the remaining part of his address, Dr Willis took the opportunity of recommending to the younger students, as well as those of the Theology class, the perusal in summer, of the *Latin Collectanea*, recently edited by himself. The reading of these selections from the Fathers, had constituted, he said, an agreeable variety during the present session. Distinguishing between the use and abuse of such writings, he said, I am far from being a worshipper of the Fathers. I would guard you against an undue reverence for antiquity. Bacon said truly, that these modern days are really the days of the Church's or the world's old time, rather than what is called antiquity. The men of long gone ages were children, when we consider the advantages possessed by ours. So is it, if we look to the progressive developments of science, and the large accumulation of historical experience. Still, those men of old had advantages of their own. They lived near to the days of the apostles.—They are witnesses to us of early customs.—Their testimony on facts pertaining to the history of Christianity and its evidence is invaluable. Then, for the sake of defending our holy religion from those pretensions of Popery and Puseyism, which have sought sanction from ancient names, it is well to be able to separate truth from error in the question of authority; and a knowledge of the very errors of the Fathers, enables us to counteract the effects of an excessive deference to their opinion or example.

On the questions of Church government, we ought to be able to expose the partial and hasty deductions, which are sometimes founded on garbled quotations, and the suppression of their qualifying statements. And there are choice pieces of eloquence in the pleadings of the ancient apologists for Christianity, which are worthy the admiration of every scholar. Who would not bear with the hard African Latin of Tertullian, for the sake of coming at last to some such eloquent passages as have been adduced to-day in your recitations? Minucius Felix, again, is worthy to be read to the latest times—for the arguments so forcibly put, and in so fine Roman language, in defence of the Christian religion, and in exposure of the absurdities of polytheism.

Cyprian, coming somewhat later, shows that the Church had in his days begun to succumb to the pretensions of hierarchical ambition. But they who quote this Father on the side of dio-

* If you recited anything to Quintilius, he used to say, correct this I beg of you, and this. If you said that you could not do better, having tried two or three times in vain, he would order you to blot all out, and to give your badly polished verses to be remodelled.

† No ardent youth, can reach the goal for which he pants, without much labour, suffering, heat, and cold.

cesan Episcopacy, or even the primacy of Peter, can be met with proofs from his writings—your brief Collectanea is not without them—of the independent chains of different sees; and though he arrogates more than enough for bishops, he is evidence that they consulted with their presbyters; and defends the right of the people to choose or object to their own pastors.

I need say nothing of Augustine. His defence of the doctrines of grace has been the model of argument for divines of all ages since his day. Calvin himself drank deeply at this well. We have joined the Reformers to the Fathers—though not exactly homogeneous. A writer so anti-papal gives a not unsuitable finish to our collection of Latin Theology. Such an addition may counteract any seeds of error in the prior extracts I commend to you Calvin's arguments on the Popish Confessional, penance, and satisfactions. He hews the Papal Goliath to pieces, as Samuel did Agag before the Lord.

With some further remarks on the value of learning, and the necessity in these times of maintaining a high standard of clerical qualification, Dr. Willis referred to a letter to a Scottish Presbytery, read the day previous in the Presbytery of Toronto, as shewing the desire of the Church to apply one impartial rule to entrants on the missionary field, coming from the parent countries, and to students trained in the province; and then concluded, by specially addressing the Senior Students:

Let me earnestly entreat those of you who are soon to go forth, if the Lord will, to the service of Christ, as preachers of the word, to consider your high calling, and to lay to heart the preciousness of immortal souls. Remember what is the first and best preparation—" Lovest thou me?" said the Saviour—" Feed my sheep—feed my lambs." And what Paul says: (Heb. xiii.)—" They watch for your souls as they that must give account." Chrysostom could scarcely read these words without trembling.* He writes, " the fear of the implied threatening agitates my spirit;" " for," he continues, " if he who offends but one of the least of Christ's people, incurs a greater judgment than though he were drowned in the sea, if he who offends against a brother, offends against Christ,—what danger do not they incur, who cause to stumble and perish not one, or two, or three, but multitudes! What doom must be theirs? Whither shall they flee, who, appointed to sound the trumpet to others, neither warned others, nor themselves took the alarm?"

Great responsibilities do attach to the preacher's office, but great delights too,—my young friends,—we say this for your encouragement.—If the ministry of the Gospel has its peculiar trials and difficulties, it has peculiar resources also, in the presence and support of your Divine Master, and in the liberal rewards of which he has assured his faithful servants: " Who is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant whom his lord, when he cometh,

shall find so doing: of a truth I say unto you, that he will make him ruler over all that he hath." Luke xii. 42-44 Again, when an apostle asked, " Behold we have forsaken all and followed thee; what shall we have therefore? Jesus answered, verily I say unto you, that ye who have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life."

HOME MISSION COMMITTEE.

The half-yearly meeting of the Home Mission Committee of the Presbyterian Church of Canada, for the distribution of missionary labourers, was held, according to announcement in our last number, in the Divinity Hall of Knox's College, on Wednesday, the 13th April. It is, we believe, generally understood, that the Home Mission Committee interferes in no case with the functions of Presbyteries in their own sphere, but is the organ of the Synod, for making an equitable distribution of the available supplies to the various Presbyteries.

As it was known that the number of Preachers and Catechists fell far short of the demand, much interest was felt in the manner in which they might be allocated, and some of the Presbyteries had made an effort to be well represented. The business was transacted with the greatest harmony and unusual unanimity—a previously prepared scheme being submitted by the Convener, and adopted without any alteration. The following is the minute as prepared by the late lamented Secretary:—

At Toronto, April thirteenth, in the year of our Lord one thousand eight hundred and fifty-three, which day the Home Mission met and was constituted. Present, Rev. Robert Ure, one of the Convener, Mr. Thomas Wishtman, Moderator of Synod, Dr. Burns, Dr. Willis, Mr. G. P. Young, Mr. John Scott, and Mr. Donald McLeod, ministers, and Messrs. Shaw, McEellan and Burns, elders.

The Convener reported that Presbyteries, having reduced their applications for supplies to the lowest point judged compatible with retaining their congregations and mission stations, had asked for thirty-four labourers, viz:—

	Cong. & Stat.	Demands	Granted
Montreal Presbytery	18	9	4
Perth "	5	4	1
Brockville "	4	2	1
Kingston "	3	3	1
Cobourg "	7	2	2
Toronto "	10	4	2
Hamilton "	12	5	3
London "	20	5	4
		—	—
Vacancies	79	34	18

The following allocation, as suggested by the Convener, was agreed to, *nemine contradicente*, viz: To the Presbytery of

- Montreal—John Anderson, John Murray, Mr. Campbell, and Mr. Milloy.
- Perth—David Wardrope.
- Brockville—Archibald Crawford.
- Kingston—Thomas Chambers.
- Cobourg—Samuel Kedeay, and James Tait.
- Toronto—Lachlan McMillan, and Mr. Brown.

Hamilton—Rev. Samuel Young, James Black, Nichol Nicholson.
London—William Blain, James Ferguson, Peter Currie, John Straith, John Rennie, (after Synod.)

After the allocation of the Missionaries as above, Mr. Burns read some extracts from a letter of the Rev. Mr. Gale, one of the Convener, on the subject of obtaining a supply of suitable preachers from the mother country. The subject was fully discussed, when the Committee unanimously agreed, that in consideration of the existing destitution of spiritual labourers, the committee beg to request Presbyteries, prior to the meeting of Synod, to make out lists of the number of preachers to whom they will pay £25, cy, as outfit, and guarantee a salary of say, £100 cy, without board, or £80 with board, for three years, in event of their being induced to labour in the Canadian field.

It was agreed to publish this proposal to the Church through the *Record*, in order that members of Synod may come to the meeting in June, prepared to decide in the matter.

The Committee appointed the Rev. Dr. Willis and Mr. Burns a Committee to engage a Teacher for the Buxton School.—*Extracted from the Minutes of Committee.*

RED RIVER—INDIANS—CHURCH BUILDING.

We are happy to announce tidings from Mr. Black at the Red River, so late as January 29th and February 11th. He is in good health, and all goes on prosperously. The building stone for the Free Church is now all on the spot. The mason is busy cutting the corners and the window-sills and lintels and corbels in his shop; and the carpenter alike busy making the seats, in his. The meetings continue full, and the Sabbath School as cheering as ever. The weather, since the beginning of the year, had been remarkably fine; but since February it had been somewhat more severe, although moderate for the latitude. There had not been much snow, but what had fallen in February had improved the roads.

Mr. Black had paid a visit to one of the Indian mission settlements. He was very kindly received, but as it was winter, he did not see the place to the greatest advantage. There are about 500 Indians there—being in houses of their own, and cultivating little patches of ground. They are much improved from their original condition, but still far behind their European neighbours. Many of them give reason to think that they have learnt something better than even civilization.—

" Like ourselves," says Mr. B., " they are busy preparing to build a Church 70 feet by 39. They have quarried all the stones themselves, and about sixty cords of them are already upon the spot; all which they have drawn with their own oxen. We had a long talk with the old Sauxteux Chief Pegwis, of whom you may have read. The greater part of the people are swampy Creeks, sometimes marked by the name of Kristineaux on the maps. The other stations are too distant for me to visit at present.

" I was yesterday at the missionary meeting of the auxiliary of the Church Missionary Society, and a very creditable one it was for this place. I was requested to take part in the proceedings, but felt it my duty to decline."

It will be always pleasant to us to communi-

* ὁ φόβος ταυτης της απειλης συνεχως καταβαλλει μου την ψυχη.

cate intelligence of importance from this distant and interesting settlement; but we regret that as yet the friends of religion in Toronto and Canada seem to take *very little interest* in this christian out-post on the very verge of civilization. The subscriptions for the churches at Red River do not yet amount to £20. We are desirous to send at least £50, and we earnestly implore of our friends, that if they mean to send us any donations, (however small) they would do it without delay. We heartily thank the two kind friends who have lately sent us their unsolicited but welcome gifts.

Subscriptions received at the Agency, Knox's College, and by the Rev. Dr. Burns, on behalf of the Red River Committee.

SOURCE.—A very large party met in the Presbyterian Church at Lambie's Mills, C. E., on Wednesday 23d March. After partaking of refreshments provided by some of the ladies of the congregation, the meeting was addressed by several gentlemen. The addresses, which were lively and interesting, were interspersed by some excellent pieces of music. The meeting separated about eleven o'clock, all cheerful and happy, and well satisfied with the evening's entertainment. The profits realized on the occasion amounted to £12 10s., which goes to the liquidation of the debt on the Church, the whole amount of which is only £18, and which the congregation have resolved to clear off immediately, get a deed of the church, seat it, and put it into good repair. May the Great Head of the Church himself prosper them!

REVIEWS.

HISTORIC DOUBTS RELATIVE TO NAPOLEON BUONAPARTE, and Historic Certainties respecting the early history of America. New York: Carter & Brothers. Hamilton: D. McLellan.

The hypotheses which would explain much that the Divine Record requires us to believe, without reference to supernatural causes, require *more belief*, and produce *more difficulties*, than they remove. Of all men, infidels are the most credulous. The work under notice was originally written by Archbishop Whately, to meet such cases. His logical acumen has been ingeniously employed in ridiculing the dogmas of those who would account for every thing on natural principles, and discard revelation and miracles. The little volume is very entertaining, and may be read with profit.

MEMOIR OF REV. W. A. B. JOHNSTON, Missionary of the Church Missionary Society in Regent's Town, Sierra Leone, Africa, with an introductory notice by Stephen H. Tyng, D. D. New York: Carter & Brothers. Hamilton: D. McLellan.

This is an interesting biographical sketch of a devoted Missionary, who counted not his life dear to him that he might further his Master's cause. After about six years' faithful services, he fell a victim to the inhospitable climate of Sierra Leone. The life of Mr. Johnston is full of instruction to the pious Missionary, and forces upon the notice of the intelligent reader, the importance of training Africa's sable sons to carry

the message of mercy to their fatherland. Providence has fitted them for withstanding the climate of that country, which has been the charnel-house of Europeans. And as our own Buxton Mission demonstrates, they are not less capable of intellectual culture and religious training than their pale-faced brethren.

STARTLING QUESTIONS, by the Rev. J. C. Ryle, B. A., author of "Living or Dead?" "Wheat or Chaff?" &c. New York: Robert Carter & Brothers. Hamilton: D. McLellan.

Like the other works of this earnest practical minister, the "Startling Questions" are searching personal appeals to the conscience and the heart—calculated to awaken the careless to a sense of his danger, and to minister comfort to the believing soul. Those who have read his former volumes, will not deny themselves the pleasure and profit, we trust, of perusing this; and those who are unacquainted with the author's works, we advise to buy them without delay.

CHRISTIAN TITLES; a series of practical Meditations, by Stephen H. Tyng, D. D., Rector of St. George's Church, New York. Robert Carter & Brothers, New York. For sale by D. McLellan, Hamilton.

The author, a distinguished minister of the Episcopal Church in New York, has given in this volume fifty short practical Meditations on as many of the Scriptural names by which the people of God are designated. Each title suggests some personal duty, and is improved to call into exercise some christian grace. It is a volume of experimental religion.

DISCOURSES UPON THE EXISTENCE AND ATTRIBUTES OF GOD; by Stephen Charnock, B. D., Fellow of New College, Oxford; with his Life and Character, by Wm. Symington, D. D., in 2 vols. New York: Robert Carter & Brothers. Hamilton: D. McLellan.

This is an able work on one of the highest themes, from the pen of one of the most distinguished Divines of the seventeenth century. It speaks well for the religious taste of the age, when such sterling theology as that of Charnock is in requisition. The subjects treated of in the two volumes before us are, the existence of God, —Practical Atheism—God a Spirit—Spiritual Worship—The Eternity—Immutability—Omnipresence—Knowledge—Wisdom—Power—Holiness—Dominion and Patience of God. Toplady's eulogy sums up, in a sentence, the character of the Treatise under notice, and the same may be said of all the author's other works.—"Perspicuity and depth, metaphysical subtlety and evangelical simplicity, immense learning and plain but irrefragable reasoning, conspire to render that work one of the most inestimable productions that ever did honor to the sanctified judgment and genius of a human being."

Though we must never complain of God, yet we may complain to him.

While promised mercies are delayed, our unbelief and impatience are apt to conclude them denied.

If we continue instant in prayer, and yet pray with a humble submission to the divine will, we shall not seek in vain.

Those who would have the comfort of the promises, must mix faith with them.

NOTES ON THE RELIGIOUS ASPECT OF EUROPE.

The spirited and manly letter of Lord John Russell to our ambassador at Florence, and the well-timed discussion in the House of Commons in the case of the Madiai, have not been in vain. The prayers that have risen to the Great Head of the Church have been heard, and the liberation of the prisoners has been conceded. Yet, while thankful to God for this eagerly-sought and much longed-for act of justice, we must not forget that many hundreds of our fellow-creatures are said to be undergoing imprisonment for the very same offence as the Madiai. What of Guaduce! What of the many other Bible-readers, more obscure in station, who are in a similar predicament! We earnestly, yet somewhat anxiously hope, that the Protestant community will not for a moment think that the contest for religious liberty is over. Though we should have to agitate case by case, let us never rest so long as there is reason to believe that over wide Europe there is a single man or woman undergoing imprisonment for conscience sake. All that we have yet gained is experience of the power of our weapons,—though not carnal but spiritual, we have learned that they are mighty, through God, to the pulling down of strongholds. Even allied Popery and Despotism have been found unable to stand before the force of enlightened opinion, made irresistible through the breath of prayer. Onward, then, let us press,—pillorying every tyrant who dares come between the Word of God and any of His creatures, to whom He has given it to be a light to his feet, and a lamp to his path.

The tone of the discussion on Maynooth, in the House of Commons, in the end of February, afforded evidence that sound views on that subject are making no inconsiderable progress. Though the motion for the withdrawal of the grant was lost, the majority was small, and the defence lame and generally spiritless. It is tolerably plain that the people of this country are progressing toward the state of feeling regarding Popery which prevailed when Mary was burning Protestant heretics at Smithfield, or James II. was committing Protestant bishops to the Tower. It is encouraging to look back on former periods of our national history, when the public mind was roused to a proper sense of the danger from Popery: we see the more reason to hope that it will now return to similar convictions. The generosity of the English people made them slow to believe all that was alleged against Rome and her partizans but, by slow degrees, the truth is dawning on their minds. Let means continue to be employed, with increased activity, for still further enlightening the public mind, and ere long, the pressure of such convictions on the legislature will lead to the withdrawal of the Maynooth Endowments.

We have not yet had the discussion that was anticipated on the proposed opening of the Crystal Palace on the Lord's day; nor does it appear likely at present, that such discussion will be brought on. The company seem to have been somewhat staggered by the formidable opposition that their meditated desecration of the Sabbath evoked.

Turkey has been the chief scene of interest on the continent of Europe during the past month. Her position may well excite compassion. Destitute of internal strength, some of her own provinces rise in rebellion; Austria, her neighbour on one side, presents her bill of demands; Russia, her neighbour on another, determined to outdo Austria, then presents hers; France summons her navy to the neighbourhood, to be ready for emergencies, and the *Chargé-d'Affaires* of England sends a message for hers. Poor Turkey! We cannot venture to predict the issue; but many of our readers have doubtless seen the fate of Turkey, and of the world generally, down to the battle of Armageddon minutely described in

a catch-penny pamphlet, which has been sold in thousands, entitled, "The Coming struggle of the Nations of the Earth." That Turkey occupies a very prominent place in prophecy, is universally admitted, and that the decay of its strength corresponds to the prophecy of the drying up of the river Euphrates, is also very generally believed. But we can never have much confidence in interpretation of prophecy which go into minute details before the fulfillment itself takes place.

Deeply interesting revivals have occurred in some of the native Christian churches.

It is with great delight that we have observed several announcements of late, connected with our own church, indicating the growth and expansion of the Missionary Spirit. When we hear of Mr. Cumming of Dunbarney taking possession of a mission-district in Glasgow, Mr. Milne of Perth accepting a charge in Calcutta, Mr. Cairns of Cupar about to proceed to Australia, Mr. Clark of Maxwelltown to Quebec, to say nothing of the appointments of younger brethren, our heart is cheered, and we find evidence that the blessing and grace of God have not yet forsaken us. Happy will the Free Church be if she be enabled to persevere in the same expansive career. To such missionary movements as these our heartiest energies should ever be directed.

The expected measure for the abolition of University Tests in Scotland is now before Parliament. Tests for lay chairs are proposed to be abolished, and a declaration to be signed by the professors that they will not use their office for the prejudice or subversion of the Established Church. It would not be easy to define the precise import of this declaration, but it must be understood, we presume, to refer only to acts that might be done in the capacity of a professor, and as we believe that no professor connected with the Free Church could be charged with having done the thing disclaimed in time past, though his influence as a citizen may have been used vigorously in her behalf, so we see no sufficient reason why they should decline making the declaration in time to come. The promised measure for National Education will now be anxiously looked for.

THE MAINE LAW IN VERMONT.—By the 23d section of the Vermont Liquor Law, a person being found in such a state of intoxication as to disturb public or domestic tranquillity, may be arrested and detained in custody until sober, and then compelled on oath before a Justice of the Peace to disclose the place where, and the person of whom, he procured his liquor, and all the attending circumstances; and on refusal or neglect so to disclose he may by the Justice be committed to Jail until he shall so disclose or be discharged. A person in Woodstock was arrested under that section on the day the law went into operation, and the next day put under oath, and testified that he found it in a bottle under the Universalist chapel, and he knew nothing how it came there, and could tell no more about it. This disclosure was not satisfactory to the magistrate, and he was committed to Jail. A writ of Habeas Corpus was prayed out by some of the ruffians who thought themselves in danger, and he was brought before the Supreme Court, then sitting, and the question of the constitutionality of the section was raised, and also whether the magistrate was not bound to have released him when he disclosed the place where he got it, and said under oath he knew no more about it. The trial occupied a whole day, and on the morning of the 23d inst., Chief Justice Redfield delivered the opinion of the Court in which they sustained the constitutionality of the section, and the legality of the entire proceedings of the Justice.

Those who are sure of an interest in the Promised Seed, will see no reason to doubt of a title to the promised land.

THE SYNOD.

In the American "Presbyterian" we lately read an account of the Meeting of a Synod, and we were exceedingly struck by one circumstance. It was stated that this Synod had for a succession of years never met without occasioning a revival of religion in the towns where it assembled. And the thought instantly occurred, Why should not this be the case with every Synod? Why should the ministers of Christ,—teachers and rulers in his Church, ever come together without giving an immediate and memorable impulse to the Master's cause?

No doubt, it is for the transaction of business that our office-bearers come together. But if "Holiness to the Lord" should be inscribed on the shop and the counting-house of the Christian trader and merchant, much more should self-consecration and singleness of eye be conspicuous in managing the affairs of God's own house; and we should seek to conduct them as much as may be in the devout and loving spirit with which our great Example gave himself to His heavenly Father's "business."

Besides, the time of the Synod is not all to be occupied with mere ecclesiastical routine. Its proceedings will be prefaced by the preaching of the Word, and each *sedentary* will be opened with devotional exercises. The Reports of those Committees to which our Schools, our College, and our Home and Foreign Missions are entrusted, as the returns on the state of religion, may all give rise to profitable conversation, and from the deputations of sister Churches, we may hope for quickening and instructive addresses.

Of course, matters will come up for adjudication on which there will be diversities of opinion, and possibly some in which personal feelings are involved. But it is very certain that nothing will come up that may not be settled without any of the judges losing their temper, or manifesting such works of the flesh, as "hatred, variance, wrath, strife." Such manifestations are happily rare in our Synod, and in Synods where they have occurred, they have done more to damage our polity in public estimation than will ever be counterbalanced by printed demonstrations of the Divine right of Presbytery. To heal local dissensions and personal misunderstandings is one great use of a general Synod; and in order to cure the distemper, it is not necessary that the physician should himself catch the contagion. Difficult cases may occur; but with so many men of prayer, and so many men of sagacity amongst us, there is no reason why spectators should not depart exclaiming, "Behold how good and how pleasant it is for brethren to dwell together in unity!"

Hitherto our Annual Meetings have been condensed into very narrow limits. Men of business were anxious to return to their engagements, and Ministers to their flocks, as soon as possible; and a multitude of affairs, to which a week could scarcely have done justice, was crushed into the compass of three days. On the present occasion we hope the Synod will resolve to sit, not until a given evening, but until its work is done. In this way the members will be able to exchange their views on many points materially affecting pastoral usefulness and congregational prosperity, as well as the advancement of the common cause; and to which it was impossible to advert when the Synod was hurrying through its work in time for the starting of the train. And in this way, consulting together for the Master's work, sympathising with one another's trials, and growing in friendship and affection for one another, heart will quicken heart, and iron will sharpen iron.

But the hearts of the best of men are not in their own hands, and our ministers and elders may go up to the Synod with hopes and wishes the most devout and brotherly, and yet return ashamed. Our safety is in God; our true policy is prayer. Let the lovers of Zion pray for the peace of Jerusalem. Let the Synod be remem-

bered in congregational intercessions and in prayer-meetings. Let its members, and the members of our Church, pray for it in private. Let them ask for it the wisdom which is "first pure, then peaceable;" let them ask for it a sound mind and a single eye. Then brotherly love will continue. Brethren will return to their homes and their labours with hearts knit together—realizing their unity, and refreshed for a work which they feel that all are conducting in common. Christian spectators will rejoice, beholding our order. Our Church will expand. Our congregations will revive. Our missionaries will be cheered. Our people will be strengthened in attachment to our system. The Lord will command the blessing, even life for evermore—*English Pres. Mes*

FOREIGN MISSIONS.

We have a letter from the Rev. J. Murray Mitchell, dated Bombay, 29th of January. He mentions having administered baptism to a young girl, Gunga by name, nearly fifteen years of age, and "a faithful follower of the blessed Jesus." We have, moreover, the rather unusual tidings of a marriage among the native Christians of the mission. This presents us with a new phase of the fruits of missions among the heathen. We herein see Christianity purifying and strengthening the affections, planting India with happy homes, restoring the institution of God to its proper place in society, and in the stability and happiness of the domestic circle laying a foundation for the stability and happiness of the whole community.

A MARRIAGE.—Speaking of the boarding school, I may just mention that I had the pleasure of marrying Maina, the oldest pupil in it—and for years an invaluable teacher also—to Vincenzo A. de Cunha, one of our students of divinity, and next to Mr. Narayan Sherhadin, our most valuable assistant in the Institution. A marriage between natives of India—Christian natives, I mean—interests us far more than you probably may be prepared for. The wreck of the domestic relations that heathenism has wrought—the systematic degradation of the woman—is so fearful, that nothing appears to be more lovely or a more hopeful spectacle than that of a well ordered Christian household; and to see such households multiplying among the natives of this country, is unspeakably delightful, and calls forth our warmest thanksgivings to the Father of mercies. Vincenzo and Maina live in our house, satisfied with the small accommodation which we are able to afford them. Maina continues her services at the female boarding-school, in which her gentle influence is greater and more salutary than ever.—*H. & F. Record.*

BRIGHT HOURS AND GLOOMY.—Ah! this beautiful world. Indeed, I know not what to think of it. Sometimes it is all gladness and sunshine, and heaven itself lies not far off. And then it changes suddenly, and is dark and sorrowful, and the clouds shut out the sky. In the lives of the saddest of us there are bright days like this, when we feel as if we could take the great world in our arms. Then come the gloomy hours, when the fire will neither burn in our hearts nor in our hearths, and all without and within is dismal, cold, and dark. Believe me every heart has its secret sorrows, which the world knows not; and oftentimes we call a man cold when he is only sad.—*Nichter.*

Sanctification is no less than for a man to be brought to an entire resignation of his will to the will of God, and to live in the offering up of his soul continually in the flames of love as a whole burnt-offering to Christ. How little are many of those who profess Christianity experimentally acquainted with this work on their souls!—*Archbishop Usher.*

THE DYING SCEPTIC'S CONFESSION.

F—was an intelligent and irreligious young man. His influence over a circle of associates was destructive in its tendency, and led some into the path of open impiety and error which he had chosen. He had pious friends, who shed tears of prayerful concern upon his descending way, but their kind interposition only wretched his lips with a scornful smile.

A startling providence fell upon the community; death suddenly removed an acquaintance of F—, and spread gloom over all hearts but his own. The morning of the day appointed for the funeral came, and when a pious relative inquired if he would attend the burial service, he replied, "If I cannot employ my time better." To display his reckless indifference, he secured the companionship of two youths, and went to the forest in pursuit of game.

To start an object into view, he struck a tree with his gun pointed towards himself. In another moment he was weltering in his own blood. The ball passed through his body. With the help of companions, he reached his home, faint, and groaning piteously. He said to those partakers of his sin, "Oh, that you could pray for me." A humble saint entered the room, and he exclaimed, "Edward, I have hated you, because you were a Christian; but how differently you look to me now. Pray for me." Soon the apartment of death was thronged, and while life was ebbing, he added with a clear and thrilling tone, "I have tried to disbelieve in a future hell; how vain the attempt! and now, I know that I shall be eternally damned!" Strong men turned pale, and reeled out of the room. For hours the dying sceptic lingered, pointing his comrades to the Bible he had neglected, and to the flaming abyss, to which he assured them he was sinking.

This is one of many warnings on the threshold of eternity, to beware of building on the sand a refuge for the imperishable soul. The sneer of scepticism and the laugh of folly vanish before the light of the world to come. How rational and imperative the mandate of God, "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little."—*Am. Mes.*

HOW TO BREED TATTLE.—If you wish to cultivate a gossiping, meddling, censorious spirit in your children, be sure when they come home from church, a visit, or any other place where you do not accompany them, to ply them with questions concerning what every body said and did—and if you find anything in all this to censure, always do it in their hearing. You may rest assured, if you pursue a course of this kind, they will not return to you unladen with intelligence; and rather than it should be uninteresting, they will by degrees, learn to embellish in such a manner as shall not fail to call forth remarks, and expressions of wonder from you. You will thus gradually render the spirit of curiosity—which is so early visible in children, and which, if rightly directed, may be made the instrument of enriching and enlarging their minds—a vehicle of mischief, which shall serve only to impoverish and narrow them.

YOUTHFUL NEGLECT.—Walter Scott, in a narrative of his personal history, gives the following caution to youth: "If it should ever fall to the lot of youth to peruse these pages, let such readers remember that it is with the deepest regret that I recollect in my manhood the opportunities of learning which I neglected in my youth: that through every part of my literary career, I have felt pinched and hampered by my own ignorance, and would this moment give half the reputation I have had the good fortune to acquire, if by so doing I could rest the remaining part upon a sound foundation of learning and science."

JEWISH NEGROES.

The Rev. Dr. Philip, missionary in the north of Africa, gives the following details concerning that country. A Russian Jew, resident at Meadah, gave him information concerning a great number of Israelites inhabiting the oases of Sattara and dwelling also at Bathlor, Bis-Wrabi, Tauggurt, Bousara, Ben Uzab, Loquas, etc.—There are in each of these places as many as a hundred families, and in some more. In one place he found six hundred families with numerous synagogues, and about a hundred copies of the Law, written upon parchment, some of which were more ancient than any he had ever seen.

But this is not all; other curious details reached Dr. Philip from another source. A Jew who had accompanied a German traveller as far as Timbuctoo, found near the boundary of the kingdom of Dambara, a large number of Jewish negroes. Nearly every family possesses the Law of Moses, written upon parchment. Although they speak of the prophets, they have not their writings. Their prayers differ from those of other Jews, and are committed to little leaves of parchment, stitched together, and contain numerous passages derived from the Psalms.—These Jews have mingled some of the superstitions of "oral law" (which they have not committed to writing) with those of their neighbors, the Mohammedans and the Heathen. They enjoy equal liberty with other subjects of the African chiefs, and have their synagogues and their rabbis. The explanation which they give of themselves, in connection with their black skin, is this. That after the destruction of Jerusalem, at the time of the first captivity, some of their ancestors, having neither goods nor lands, fled to the desert. The fatigue which they endured was so great, that nearly all the females died by the way. The children of Ham received them with kindness, and by intermarriage with their daughters, who were black, communicated their colour to their children. These children became, generation by generation, of a deeper hue, until no difference of colour now distinguishes the children of Shem and those of Ham. The form of their features, however, is very different from that of the negroes around them.

These are highly interesting facts, and create a strong desire that these unexplored regions may be speedily opened to intercourse with the civilized world. Access to these ancient manuscripts, which are probably older than any other now extant, would be of great value in correcting the received Hebrew text, or in throwing light upon doubtful passages.—*Jewish Chronicle.*

EFFECTIVE PREACHING.—The most effective preaching is that which springs from the experimental piety of the minister—from the deep and practical working of religion upon his own heart. He cannot declare the whole counsel of God, who has not walked with God, and held communion with him on the mount of prayer. He cannot truly preach Christ and him crucified, in whose heart Christ has not been formed the hope of glory, and whose life is not hid with Christ in God. He may give the shape and form of truth, but it will be a cold and lifeless carcass of theology: something within is wanting—the beating heart, the heaving breast, the blood, the breath of spiritual life. "The minister," it has been well said, "must achieve one-half of his work in his closet"—not at his desk and among his books, but upon his knees, at the throne of grace. Then will he go out to his people, as Moses came down from the mount, with a face shining with communion with God, and he will reflect the brightness of his piety throughout the camp of his own spiritual Israel. Such preaching cannot but be eloquent: it is eloquent with love, with grace, with holiness, with truth—an eloquence that does not, like the aurora borealis, flash its coruscating fires in the sky, while a polar winter reigns below; but rather like the sun, warms and

vivifies the world beneath, while at the same time it "glorifies and glorifies the heavens."—*Rev. Dr. W. B. Stevens.*

A JESUIT'S SERMON.—The missions of the Jesuits continue in Germany, and I can give you a specimen of a Jesuit's sermon. Father Rieger preached, in a small town in Silesia, on the judgment of the world. After he had unfolded the punishments of hell, he seized hold of the crucifix attached to the pulpit, and said—"Beloved little Jesus, allow me yet one question, 'Is there, then, no mercy for sinners?' Upon which he answered, in the name of the image, in a subdued tone, 'Oh yrs' if they pray 36,000 paternosters, which may also be changed into masses, which are more effectual.'" The Father continued—"Now, dear little Jesus, still one question. 'There are yet many heretics, are they also eternally lost? Is there no salvation for them?'" The little Jesus answered, "Oh, yes; when they return into the bosom of the church, which alone can save, then there is heaven upon earth, and in heaven there is joy over every sinner that repents." Once more the father asked—"Now, dear little Jesus, still one question: 'Is there no forgiveness for the teachers of heresy, who lead others astray?'" Then the little Jesus was full of wrath, and answered, with a deep voice, "No, and all who are not Romish priests shall be cursed, and given over to the devil, to fearful martyrdom, and to the punishment of hell."

COMPARATIVE STRENGTH OF POPERY AND PROTESTANTISM.—Protestantism reckons as its followers nearly one-half of the number that Popery claims as its adherents. And although numerically one half less, in all the great elements of character and progress it is vastly its superior. In wealth, in enterprise, in rational liberty, in literature, in commerce, in all the elements of political and moral power, Protestants are to Papal nations as the sun and moon in the heavens are to the fixed stars. That you may see this, blot from the map of Europe all that it owes to Protestantism, and what is left for the people to desire. Blot from those nations all they owe to Popery and it would be like Moses lifting up his wonder-working rod heavenward, and rolling back the darkness that enshrouded Egypt. If this does not picture our idea, stop, for a month or a year, all that Protestantism is doing to civilise, enlighten, and bless the earth, and the world is moved and astounded, from its centre to its circumference; even old Austria, the Sleepy Hollow of the world, would spring to her feet and ask, What is the matter? Stop for the same time all that Popery is doing for the same ends, and it would be no more missed than is the light of the lost Pleiad from the sky.—*Kirvan.*

DUKE OF WELLINGTON.—The noblest fact in the history of Wellington was that put on record by Mr. Gleig, who had the best opportunities of ascertaining that, wherever the great Duke travelled in his later days, his companion and his counsellor was the Word of God, which was read by him day by day.

PULPIT STYLE AMONG THE PURITANS.—"The preachers in the time of the Commonwealth," says *Harper's Magazine*, "looked upon coughing and hemming as ornaments of speech, and when they printed their sermons, noted in the margin where the preacher coughed and hemmed. The practice was not confined to England, for Oliver Malliard, a Cordelier, and famous orator, printed a sermon at Brussels, in the year 1500, and marked in the margin where the preacher hemmed once or twice, or coughed."

Two mites, two drops, twas all her house and land,
Falls from a steady heart, tho' trembling hand:
The other's wanton wealth foams high and brave,
He boldly cast away, she only gave.

POSITION OF POPERY IN THE UNITED STATES.

Both Scripture prophecies and the signs of the times indicate that the great battle of the Church for this, and, perhaps, coming generations, is to be between a formal and a spiritual religion. The strife will probably thicken until it reaches its climacteric, when the great contest will be decided, and Popery will meet its final overthrow. Just now, it behoves those who hold the truth to recognize the field like skilful warriors, to inquire into the numbers and strength of the enemy, and, as far as practicable, to learn his modes of assault, and contemplated manoeuvrings. Whatever other powers may join as allies in the army of Formalism, Popery is at present, and will probably continue to be, the main organized force antagonistic to the gospel.

We have never wished to excite needless alarm as to the aggressions of the Man of Sin in this land. However industrious his emissaries may be in planting fortresses and marshalling a foreign soldiery amongst us, we believe that they cannot ultimately triumph here, so long as we maintain our free institutions, and have an open Bible to give its testimony among the people.

The relative importance of Popery and Protestantism in this country is generally much overestimated. According to statistics published by Romanists, they are far inferior in number to Protestants—even allowing them to count, as they do, their whole congregations as communicants, whilst the latter only reckon those who are in actual membership with their churches. The R. C. population of this country does not exceed 2,000,000, whilst, making due allowance for infidels and unbelievers of every grade, and leaving out of the estimate the entire coloured population, there would remain from eighteen to twenty millions of Protestants. Our own branch (Old School) of the Presbyterian Church alone, in several respects, is ahead of them. We have 610 more ministers, from 200 to 300 more houses of worship, and 107 more clerical students—and taking into account all the branches of the Presbyterian family, the Presbyterian population would form an aggregate much greater than that reported by Romanists, whilst the number of ministers would be, perhaps, quadruple that of the Romish priesthood.

Whilst present statistics, however, show the immense disparity of numbers between Popery and Protestantism, we should be unwise to rest satisfied that this state of things will necessarily be permanent, and that the most strenuous efforts are not demanded in order to resist Rome's aggressions. She is not satisfied with her present strength, and some of her recent movements give evidence of her far-reaching sagacity and subtlety. What she cannot accomplish by direct aggression, she will aim at by circumvention and strategy. Her recent efforts to grasp and appropriate to her own purposes a portion of the public schools fund, in various States, and to make the bishops the sole proprietors of the ecclesiastical property within their several sees, are of this nature.—*Presbyterian*.

THE SABBATH.

I am now to see what objections can be adduced against the doctrine, that the Sabbath is for us—for all nations—and for all times. Perhaps the chief may be reduced to five;—and these I would state and discuss with that fairness, which the interests of truth invariably approve and demand.

1. Against the statement that the Sabbath has been from the beginning, it is sometimes objected—that no mention of it is found in the records of Patriarchal times. But, be it remembered, there is no contradictory statement; and the mere absence of evidence cannot overthrow the proof of a positive Sabbatic institution, in the very commencement of Genesis. We have very few de-

tails of the religious life of the Patriarchs, and need not wonder, that there is no express mention of their Sabbath. It is the manner of the Old Testament to be singularly concise. There is no mention of circumcision, from the time of Joshua, to the Babylonish exile. And no mention of the Sabbath, from the era of Moses, to that of Elisha. (2 Kings, iv. 23). Yet it would be preposterous to conclude, that, during these long intervals, circumcision, and the Sabbath, were dropped.

It is further to be observed, that the very early division of time, into weeks, attests the recognition of a Sabbath. And in the book of Exodus, before the Sinai law was given, the language of Moses, in regard to the gathering of manna, points most manifestly to a pre-existing Sabbatic institution. Refer to Exodus xvi., 22—30. To all which, it is worth while to add, that the very phraseology of the Fourth Commandment implies that the Sabbath was not a new or strange appointment—Remember the Sabbath day to keep it holy!

2. It is confidently alleged, that, if we take an Old Testament law, we must also inflict the Old Testament penalty for a breach of that law, and punish the Sabbath-breaker with death. This allegation strikes one as plausible—but a moment's reflection may betray its hollowness. The Sabbath ordinance is written in the heart of the moral law. The penalty inflicted, under the Jewish Theocracy, is placed in the judicial law, among the local regulations of that peculiar people. God, as King of Israel, punished with death the violation of the Sabbath, as being high treason against His government; and not only so—but the same death penalty was attached to the presumptuous violation of the First Commandment, or the Third, or the Fifth, or the Seventh. Yet, no one supposes that these judicial regulations are to be transferred into other national codes.

Our reply, then, to the objection, is briefly this—The death penalty was not designed to be permanent, and therefore, was not written by the finger of God, on tables of stone. But the law itself was written there—because that law is permanent.

And here let me take opportunity to say, that while we ask no securities of judicial sanction, we do desiderate a decided recognition of the sacredness of the Sabbath, in the legislation and civil government of the land. On our country would shine the favour of approving Heaven, if the authorities of the country were men imbued with something of that zealous spirit wherewith Nehemiah the Tirshatha checked desecration of the holy day. Read Nehemiah xiii. 15, 21.

3. It is argued, that the Sabbath must be properly a Judicial Institution, for it is said to be "a sign" between God and his ancient people. Exodus xxxi. 13. But this special object of the Sabbath by no means precludes its more general adaptation. The rainbow must have appeared oft-times in the sky, before it was appointed to be a sign of God's covenant with Noah. So the Sabbath existed, before there were any Jews in the world—and continues long after the Jewish State has been overthrown. It is now a sign of special friendly relation between God and his spiritual Israel, everywhere—the circumcised in heart. And it is always connected with the sanctity of that people—"Know ye, that I am the Lord that doth sanctify you."

4. It is confidently affirmed, that there is an express abolition of Sabbath days, in the Epistles of Paul. And reference is made to Romans xiv., 5, 6, Galatians iv., 9—11—and chiefly Colossians iii., 16, 17. Now, to every candid mind, it must be plain, that Paul opposes only the superstitious and carnal observance of days—for he himself observed, and instructed the Church to observe one day above others—the first day of the week. Nor can it be supposed, that in such a passage as that in the Epistle to the Colossians, the Apostle summarily disposes of the fourth commandment. The term "Sabbath" was applied by the Jews to all their festivals—and these were

to pass away, as shadows, when Christ the substance came. But if any will still insist, that the term must be restricted to the Sabbath day proper, then this explanation remains. The observance of the seventh day died out very gradually in the Church. Many of the primitive Christians continued to keep the seventh day of the week, as well as the first. The converted Jews were jealous of the change of day—just as they were jealous of the change from circumcision to baptism. And Paul, in these matters, counsels mutual forbearance, and a superiority to mere ritualism. "Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days."

In our next paper, we shall discuss the common objection—That the law of the seventh day cannot be transferred to the first.

Montreal, October, 1852.

D. F.

A DUTY TO SING.

We would suggest to those professed Christians, who sit with sealed lips when this part of Divine worship is performed, that it is a Christian duty to sing, and that they cannot neglect it without incurring guilt. It is not a thing that they can do by proxy, unless there is some physical impediment in the way of the discharge of the duty. They might as well think of hiring a set of men and women to do their praying for them as to hire them to do their singing. We enter not here into the question of the lawfulness or expediency of choirs or instrumental accompaniments. All admit, in theory at least, that the choir is merely to lead the congregation, and the instrument to be strictly an accompaniment of the voices of the people; but in practice, in too many instances, those congregations which have them, permit the choir to perform the whole service, and their voices accompany the instrument, whilst it is the main performance. Singing God's praises has been practised by his people in all ages. It was common both before the giving of the law and during the continuance of it under the Old Dispensation. It was practised by Christ and his Apostles, as we learn from the institution of the Sacred Supper, as recorded in Matt. xxvi. 30. The Apostle Paul enjoins it in his Epistle to the Colossians—"Let the word of Christ dwell in you richly, in all wisdom, teaching, and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord." Again, in his Epistle to the Ephesians, he urges them to "be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." Again, he says to the Corinthians—"I will sing with the spirit and with the understanding also." This noble apostle would never have been satisfied to permit others to do his singing for him. It was too delightful a service, and exerted too refining and elevating an influence upon him, to permit that. He may have allowed them to lead but he would follow. One of the greatest of uninspired theologians, President Edwards, in his sermon on "Praise the chief employment of Heaven," concludes with the following pointed remarks—"As it is the command of God that all should sing, so all should make a conscience of learning to sing, as it is a thing which cannot decently be performed without learning. Those, therefore, where there is no natural inability, who neglect to learn to sing, *live in sin*, as they neglect what is necessary in order to their attending one of the ordinances of God's worship." If it be a sin, then, not to learn to sing, how much greater a sin it is to refuse to do it, after we have been taught how it is to be done. It is a wilful neglect of one of the means of grace which God Himself has appointed for the sanctification of His people. Our churches have greatly neglected this means of grace, and ministers and elders are very guilty in this matter. Whole generations of the Church have grown up in many places without one single

pound being expended, or one hour devoted to teaching them how to sing God's praises, whilst hundreds have been devoted to teaching them to sing the light, and often foolish songs of the parlour and the gay assembly. And it is no uncommon occurrence to see *Christian* ladies and gentlemen, whose voices can be heard thrilling over the notes of some comic song or sickening love ditty, for whole squares around the place of the gathering of a social party, sitting on the ensuing Sabbath as mute in the house of God as if He had given them no tongues to speak His praise. Whether they will have a heart to join in the new song of redeeming love, which is sung around the Throne in the Upper Sanctuary, we know not, but of one thing we are certain, if they do, they must change greatly from their present tastes and inclinations.—*Christian Treasury*.

THE MORMONS AND THEIR MOVEMENTS.—The movements of the Mormons are among the most extraordinary events of our day. They continue to increase and multiply at an amazing rate, and their missionaries in all parts of the world are reaping a rich harvest. A few days since, no less than 330 new converts arrived at St. Louis, from England, while six more ships are on their way, having from 2500 to 3000 on board. It is thought that 10,000 in all will cross the Atlantic during the coming year. How are we to account for this strange infatuation?

A TOUCHING SCENE AT SIERRA LEONE.—I was breakfasting one morning, says a naval officer, with Mr. McC—, who had charge of the slaves at Sierra Leone, after they had been landed from the slavers, or from the ships of war which had recaptured them. We had finished breakfast, and were leaning over the balcony, looking at a cargo of slaves which had just arrived from the Gallinas, and who were being brought into the yard. Mr. McC., whilst looking at the arrival of the slaves, called out his servant boy Joe, who was at work in the house, and said: "Here, Joe, there's a cargo of slaves just come from your old country, the Gallinas; go and see if you can find any one you know amongst them." Joe did not require to be told twice; he was in the midst of the new comers in a moment; and had not been long employed in making an examination of them, to see if there were any among them whom he knew, when a little girl rushed out of the crowd and seized hold of him, casting her arms around him. And who was the stranger? It was his sister! Thus they met, after being separated in their own country at a considerable distance from Sierra Leone, and after both had been rescued from the cruel hands of the slave-traders by the English ships of war. Mr. McC. was not an unaffected witness of the scene.—Seeing what had taken place, he called out to his young black servant: "There Joe, take her in; you shall never be separated again." Gladly did that happy brother take charge of his dear sister, and bring her into the house of that kind master, who was so interested in the welfare of poor Africans.

UPPER CANADA BIBLE SOCIETY.

The Committee of the Upper Canada Bible Society, takes this mode of gratefully acknowledging the following collections and contributions received up to the 1st of April inclusive, to aid in defraying the additional expenses incurred for new premises, which, together with any further sums, including contributions from friends in the city, will appear in the Annual Report. It will be gratifying to the friends of the Society to learn, that a much deeper interest is being felt in the circulation of the Holy Scriptures, and that the past year has evidenced it by increased contributions and issues, exceeding the previous one by 5006 copies.

J. S. HOWARD, Secretary.

Mr. J. Mills, Zorra.....	£0	5	0
Proportion of collection Congregational Church, Boltonville, per Rev. J. Wheeler	0	10	0
Collection, Port Sarum, per Rev. G. Watson.....	0	15	0
Brighton, Branch Bible Society.....	1	7	9
Cobourg, " "	6	10	0
Peterboro', " "	7	13	4
Hamilton, " "	37	10	0
Haldimand, " "	4	5	0
Streetsville, " "	5	0	0
Stratford, " "	2	0	0
Holland Landing " "	2	10	0
Dundas, " "	16	2	7
Blenheim, " "	6	5	0
London, " "	18	2	6
Blanchard, (St. Mary's,) " "	1	0	0
Berlin, " "	5	0	0
Guelph, " "	6	0	0
Elora, " "	3	15	0
Fergus, " "	2	0	0
Nnssagaweya, " "	0	13	9
Acton, " "	1	12	5
Erin, " "	1	6	4½
Orangeville, " "	1	0	0
Brantford, " "	10	0	0
Collection, Congregational Church, Port Stanley.....	1	9	0½
Collection, Brayne's School-house, Southwold.....	0	15	11½
Collection, Wesleyan Methodist Ch., Port Stanley	0	15	0
Amherstburgh B. B. Society.....	10	0	0
Received since 1st April—			
Cavan and Manvers B. B. Society...	6	5	0

KNOX'S COLLEGE FUND.

Inverness, C. E., per Wm. Henry...	£3	0	0
Peterboro' Female Association, per Rev. J. M. Roger.....	8	0	0
Waterdown, per Rev. A. McLean...	2	16	3
Scarboro', per Mr. Clark.....	1	5	0
Finch, per John Fraser	0	1	3
Ingersoll and Beachville, per Rev. R. Wallace.....	1	17	3
Puslinch, per Rev. H. Meldrum.....	2	16	3
Cobourg, St. Andrews Church, Female Association, per Mrs. Morgan.....	14	0	0
Millbrook, Cavan, per Rev. James Douglass	1	0	0
Lancaster, per Thomas Scott.....	5	15	0
Peterboro', per Rev. J. M. Roger.....	10	0	0
John Howden, Esq., Garleton, Scotland, per J. Kellie, Martintown....	1	0	0
Martintown, per J. Kellie.....	3	10	0
Per Rev. D. McMillan—			
Caledon West.....	£1	11	5
Erin	1	0	0
Caledon East	1	0	0½
	3	11	5½
Cheltenham, Wallan 5s, D Spence 5s	0	10	0
Vankleekhill, per Neil Stuart.....	8	10	0
Montral, St. Gabriel Street Church Missionary Society, per Dr. MacLagan	12	13	0
Ingersoll, add'l, per Rev. R. Wallace,	0	3	6
Boston Church and Stewarton, per W. Laidlaw	5	0	0
Picton, per Rev. Wm. Reid	5	0	0

From Lancaster.

Murdoch Ross 15s, Hugh Munro 5s, Donald McNaughton 5s, Thomas Hill 5s, Hugh McLane 5s, A Friend 2s 6d, John McArthur 1s 3d, Donald Ross 1s 3d, Thomas Scott 10s, John Fraser 2s 6d, Thomas Ross 2s 6d, Alex McIntosh 2s 6d, Charles Vancy 1s 3d, Donald McViekie 5s, Widow McViekie 1s 3d, Mr McKenzie, teacher, 2s 6d, Isaac Currey 2s 6d, Alex Fraser 7s 6d, Wm Dunn 1s 3d, Mrs Woods 7d, J Woods 5s, Robert Aird 1s 3d, Widow Dunn 1s 3d, D Cameron 5s, Mrs D Cameron 5s, William Helps 5s 7d, Donald McLennan 5s, Alex McLennan 2s 6d, Widow Stuart 5s.

RED RIVER MISSION.

John Howden, Esq., Scotland.....	£0	5	0
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JEWISH AND FOREIGN MISSIONS OF THE FREE CHURCH OF SCOTLAND.

Dorchester, per Mr. Rose	£1	5	0
Zorra, per James Adams	3	0	0
Perth, per Rev J. B. Duncan.....	10	10	0
A Friend in St. Andrews' Church, London, C. W., per Rev. J. Scott	5	0	0
Nottawasaga, per James Muir.....	0	5	0
Picton, per Rev. Wm. Reid.....	1	10	0
Oakville, per Rev. Jas. Nisbet	1	2	6

FRENCH CANADIAN MISSION.

Wardsville, per Archibald Currie.....	2	5	0
Millbrook, Cavan, per Rev. James Douglass	1	0	0
Picton, per Rev. Wm. Reid.....	2	0	0
Nottawasaga, per James Muir.....	0	2	6

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Gananoque, Rev. H. Gordon	£2	0	0
Howard, Duncan McFinlay, per Rev. W. McLaren	0	10	0
Hamilton, Knox's Church, per John Fisher, Esq.	12	10	0
Per A. Paterson—			
Oro	£1	1	0
Orillia	0	10	0
	1	11	0
John Howden, Esq.	0	10	0
Acton, per Rev. J. McLachlan	17	9	1½
Per Rev. T. Wigham—			
York Mills	£1	19	4½
Fisherville	1	0	9½

Bayfield Church, per Peter Ramsay.	0	5	0
Nottawasaga, per James Muir.....	0	3	0
Woodstock, per John Douglass.....	3	10	0

BUNXTON MISSION.

Peterboro' Female Association, per Rev. J. M. Roger.....	£6	0	0
John Howden, Esq., Scotland.....	0	5	0
Montreal, Coté Street Church, per J. Stirling	12	16	2
Nottawasaga, per James Muir.....	0	3	0

PRESBYTERY OF MONTREAL.

Home Mission Fund.

Free Church, Coté Street.....	£18	6	8
Longwick, per Rev. M. Gordon....	2	7	0
Grand Friemere, per Rev. D. Black.	0	5	0
English River, per Rev. W. Troup	0	10	0
St. Gabriel Street Church, M. S., Quarterly collection.....	7	12	2
St. Louis, North Georgetown.....	1	1	3
Lachute, per Rev. T. Henry.....	1	15	0
Farnham, per Rev. R. Swinton	1	5	0

Foreign Mission.

St. Gabriel Street Church Sabbath School, per Dr. MacLagan.....	2	8	6
Free Church, Coté Street	20	0	8
St. Gabriel Street Church	5	0	0
St. Eustache and Grand Friemere...	1	15	0
St. Therese, per Rev. D. Black....	1	10	0

PRESBYTERY OF TORONTO.

Vaughan, per Rev. J. Adams.....	£1	0	0
Nottawasaga, per James Muir.....	0	7	0

BURSARY FUND.

Ladies' Association, Cobourg	£7	10	0
Ladies' Association, Hamilton	20	0	0
<i>From Peterboro', per Mrs. Esson.</i>			
Proceeds of work sold.....	£2	5	0
Mr. Roger.....	0	10	0
Mrs. Roger.....	0	10	0
From a Missionary Box.....	0	5	0
Miss McLean.....	0	5	0

SAMUEL STRUILL, Treasurer.

STUDENTS' MISSIONARY SOCIETY.

Received since the 20th March.

Per P. McDermid, student.....	£2	0	0
Darlington, per Rev. J. Smith	4	1	9
Gaelic Congregation, Toronto, per J. Anderson.....	2	12	10 3/4
Misses Gilbert's Miss. Box, Toronto.	0	7	6
John Howden, Esq., Scotland	0	10	0
Montreal, St. Gabriel Street Church Bible Class, per Dr. MacLagan.....	3	2	0
Cobourg Juvenile Female Association, per K. E. Morgan.....	2	0	0
Students' Missionary Box.....	1	13	8

JOHN RENNIE, *Interim Treas.*

DONATIONS TO THE MUSEUM OF KNOX'S COLLEGE.

From Mr. Nathaniel Paterson—
An Autograph Letter of Sir Walter Scott, addressed to the Donor's grandfather.

RECEIPTS FOR THE RECORD.

We are sorry to omit acknowledging the various sums of money received for the Record; but we cannot in present circumstances give a full statement, and therefore acknowledge none till next number. We have no doubt that, in other instances, there are omissions, but they will be rectified as far as possible hereafter.

To Presbytery Clerks.

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

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

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

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

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

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

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

Wm. RENN, *Synod Clerk.*

KNOX'S COLLEGE.

THE following are the appointed Subjects for Examination in October, 1853:—

I. For Entrants.

- Latin, Greek, and English Grammars, with English Composition.
- Caesar, Bell. Gall. Lib. VI.
- Virgil, Aen. Lib. I.
- Arnold's Latin Prose Composition, Part I. (*or an equivalent.*)

- Xenophon, Anab., Lib. II.
- New Testament—Gospels of Matthew and Mark.
- Arithmetic.
- Euclid's Elements, Book I.
- Algebra to Simple Equations.

II. For Students entering the Second Class.

- Cicero, Oratio, in Catilinum, II. and III.
- Virgil, Aen. Lib. IX., and Georgics, Lib. IV.
- Arnold's Latin Prose Composition (*or an equivalent.*)

- Lucian—Timon.
- Homer—Iliad, Lib. VI.

- New Testament—Gospel of Luke, and Epistle to the Romans.

- History—General Outline, and Tytler's Elements.
- Geography—Ancient, Italy, Greece, and Palestine—Modern, General Outline.

- Euclid's Elements—Books I., II., III., IV., Def. V., VI.

- Algebra—To Quadratic Equations, inclusive.

III. For Students Entering the Third Class.

- Classics as in No. II.

- Mathematics as in No. II.

- Read's Essays with Hamilton's Notes, and Abercrombie's Intellectual Philosophy.

IV. For Students entering Theology.

- Classics as in No. II., (*or an equivalent.*)

- Mathematics as in No. II.

- Mental Philosophy as in No. III.

- Moral Philosophy—Abercrombie's Moral Philosophy—Butler's Analogy and Sermons.

- Hebrew—Genesis, chap. 1 to 25—Psalms 2, 16, 22, 40, 68, 110.

- The Psalms also in the Septuagint.

- V. For Students in the Church History Class (*second year.*)

- Mosheim's Church History—Centuries 11, 12, 13, 14.

VI. For Students in Divinity—third year.

- Horne's Introduction, Vol. II.—Analysis of Books of Old and New Testaments.

- Calvin on the Popish Confessional and Satisfaction, [ad aperituram.]

- The first fifty Psalms in Hebrew, and the four Gospels, in Greek, [ad aperituram.]

- Students who may not be qualified to matriculate, will attend the Preparatory Classes.

- N. B.—Students who may be detained after the opening of the Session, or who may not be able to attend during the coming Session, will be expected to give notice to that effect, to one of the Professors, on or before the first day of October.

By order of the Professors' Court.

KNOX'S COLLEGE. }
April 22, 1853. }

THE CANADA LIFE ASSURANCE COMPANY, HAMILTON,

CONTINUES to grant Assurances upon Lives, and to act generally in any of the great variety of modes practised by Life Offices. It is the only Canadian Company as yet in operation, and whose Funds are invested solely in this Province at high rates of compound Interest, and on the very best Securities, instead of being drained therefrom and invested at the barely remunerative rates obtainable in Great Britain, this, together with the past and daily increasing success of the Institution (*literally unequalled by any British Company*) fully justifies the Directors in repeating their former assertion, that the advantages it offers cannot be approached by any Company doing business in this Province.

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In the Press, and will shortly be published:

THE AMERICAN SLAVE CODE,

IN THEORY AND PRACTICE:

ITS DISTINCTIVE FEATURES shown by its Statutes, Judicial Decisions and Illustrative Facts. By WILLIAM GOODRICH, author of the "Democracy of Christianity," "Slavery and Anti-Slavery," &c. New York: American and Foreign Anti-Slavery Society, 48, Beekman-st.

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December 23, 1852. }

NEW BOOKS AND NEW EDITIONS.

Fresh arrivals from Britain and the United States.

FOR SALE by D. McLELLAN, Bookseller Hamilton, C.W.—

- Bonar's Stranger Here. A new Book.
- The Gospel Glass, by Stuckley.
- Memoirs of Mrs. H. N. Cooke.
- Tyng's Christian Titles.
- Ryle's Startling Questions.
- Wardlaw on Miracles.
- Memoirs of W. A. B. Johnston.
- Letters and Diaries of P. Sapphir.
- James' Female Piety.
- Kitto's Life and Death of Christ.
- Whately's Historic Doubts.
- D'Aubigne's History, 5th vol.
- Hengstenberg's Revelations, vol. 2..... 10 0
- James' Course of Faith.
- Gilfillan's Martyrs, Heroes, and Bards, of the Scottish Covenant.
- The Daughters of China, by Mrs. Brideman.
- Charnock on the Attributes 15 0
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- Stuart on Old Testament Canon 7 6
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- Dr. Chalmers' Life, 4th vol..... 6 3
- Daily Commentary by 180 Clergymen of Scotland, being a Companion to Family Worship..... 17 6
- Cheever's Reel in the Bottle.....
- Dr Williams' Religious Progress..... 3 9
- Cheever's Island World of the Pacific... 3 9
- Hitchcock's Religion of Geology..... 3 9
- Dr Dill's Ireland's Miseries and Cure... 3 9
- Dr McCrie's Pascal's Provincial Letters. 3 9
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