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THE ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

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

VOL. X.

TORONTO, DECEMBER, 1853.

No. 2.

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CHASTENING IN LOVE.

BY THE LATE RIGHT HON. SIR ROBERT GRANT.

"Blessed is the man whom Thou chastenest."

O Saviour, whose mercy, severe in its kindness,
Has chastened my wanderings and guided my way,
Adored by the power which illumined my blindness,
And weaned me from phantoms that smiled to betray.
Enchanted with all that was dazzling and fair,
I followed the rainbow—I caught at the toy;
And still in displeasure thy goodness was there,
Disappointing the hope, and defeating the joy.
The blossom blushed bright, but a worm was below;
The moonlight shone fair, there was blight in the beam;
Sweet whispered the breeze, but it whispered of woe,
And bitterness flowed in the soft flowing stream.
So cur'd of my folly, yet cured but in part,
I turned to the refuge thy pity displayed;
And still did this eager and credulous heart
Weave visions of promise that bloomed but to fade.

I thought that the course of the pilgrim to heaven
Would be bright as the summer and glad as the morn;
Thou show'dst me thy path—it was dark and uneven,
All rugged with rock, and all tangled with thorn.
I dreamed of celestial rewards and renown;
I grasped at the triumph which blesses the brave;
I asked for the palm-branch, the robe, and the crown;
I asked—and thou showedst me a cross and a grave.
Subdued and instructed, at length, to thy will
My hopes and my longings I fain would resign;
O give me the heart that can wait and be still,
Nor know of a wish or a pleasure but thine.
There are mansions exempted from sin and from woe,
But they stand in a region by mortals untrod:
There are rivers of joy, but they roll not below;
There is rest—but it dwells in the presence of God.

SYNODICAL COLLECTIONS FOR THE YEAR.

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

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Notice to the Ministers of the Presbyterian Church of Canada.

The undersigned would respectfully call the attention of all concerned, to the following regulations under which this Fund is administered:—

1. Ministers shall forward their annual rate of £2 to the Treasurer, on or before the first of November. Ministers falling into arrears, shall pay in addition to the regular rate, 10s for the first year, 20s for the second year, and 30s for the third year; but falling for four years, they shall be cut off from the Fund. Notice of failure to pay, in every case, to be previously given.
2. Entrants into the ministry, shall pay their first rate on the first November, next following their ordination or induction.

ALEX. GALE, Sec'y & Treas.

PRESBYTERY OF TORONTO.

Next ordinary meeting of Presbytery will be held on the first Wednesday of December, in the usual place, at 11 o'clock, a. m.

T. WHITMAN, Pres. Clerk.

PRESBYTERY OF PERTH.

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

S. C. FRASER, Pres. Clerk.

PRESBYTERY OF COBOURG.

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

J. W. SMITH, Pres. Clerk.

PRESBYTERY OF KINGSTON.

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

W. GREGG, Pres. Clerk.

PRESBYTERY OF BROCKVILLE.

The Presbytery of Brockville will meet at Prescott, on the first Tuesday of February, at 11 o'clock, a. m.

JOHN McMURRAY, Pres. Clerk.

PRESBYTERY OF PERTH.

The following programme of Missionary Meetings for this winter, has been adopted by the Presbytery at its last meeting:—

North Gower.....	Dec. 27, at 3, p. m.
Goulbourn.....	28, at 7, p. m.
Beckwith.....	29, at 11, a. m.
Carleton Place.....	29, at 7, p. m.
Ramsay.....	30, at 11, a. m.
Messrs. Wardrope, Gray, and Duncan.	

Bristol.....	Jan. 2, at 2, p. m.
Pembroke.....	3, at 7, p. m.
Castleford.....	5, at 11, a. m.
Renfrew.....	5, at 6, p. m.
Burnstown.....	6, at 11, a. m.
White Lake.....	6, at 6, p. m.
Messrs. Fraser, Melville, and Smith.	

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

Dalhousie, Ninth Line.....	Jan. 12, at 11, a. m.
Do. St. Andrews.....	12, at 7, p. m.
Messrs. Duncan, Gray and Smith.	

Bytown.....	Jan. 23, at 7, p. m.
Gloucester.....	24, at 11, a. m.
Osgoode.....	24, at 7, p. m.
Nepean.....	25, at 1, p. m.
Bell's Corners.....	25, at 7, p. m.
Hardley.....	26, at 11, a. m.
Aylmer.....	26, at 6, p. m.
Messrs. Lockhead, Corbett, and Gourlay.	

Cumberland.....	Jan. 31, at 11, a. m.
Wakefield.....	Feb. 1, at 6, p. m.
Messrs. Wardrope, Lockhead, and Gourlay.	

S. C. FRASER,
Pres. Clerk

PRESBYTERY OF MONTREAL.

This Presbytery held its ordinary Quarterly Meeting, on the 2nd Nov., in the vestry of the Free Church, Coté Street.

Messrs. Duncan Cameron and Robert McArthur, preachers, were received, bearing Commissions from the Colonial Committee of the Free Church of Scotland. Mr. McArthur was appointed to supply Durham and North Georgetown. Mr. D. Cameron to supply Vankleek Hill.

Mr. Fraser reported, that on an urgent application from the congregations of Lancaster and Dalhousie, he had visited them, and dispensed the sacrament of the Lord's Supper, assisted by Rev. Daniel Clarke, and Mr. John Anderson, student. The occasion was described as one of solemn and refreshing character.

The case of the congregation at English River came up for consideration. Parties were heard. And it was finally resolved to accept the demission of Mr. Troup, dissolve the pastoral tie, and declare the Church at English River, vacant.

Mr. Quin, in terms of notice given at last meeting, tendered resignation of his pastoral charge over the congregation at Cornwall. Mr. Elliot appeared for the congregation, and submitted a paper, expressing their assent. It was then resolved to loose Mr. Quin from his pastoral charge at Cornwall, and declare the Church vacant—Mr. Quin to continue for the present Moderator of the Kirk Session. The Rev. Hugh Campbell, probationer, was appointed to supply the pulpit.

The Clerk read a communication from the Clerk of the Free Presbytery of Nairn, Scotland, and laid on the table a call from the Congregation of Ardersier in said Presbytery, to the Rev. Alexander Cameron, Lochiel. Mr. Cameron was heard for himself, and gave the Presbytery an account of his recent visit to Scotland, where he obtained a sum of £200, and a large supply of books, for the benefit of the Congregation at Lochiel. He stated that the call from Ardersier was unsought and unexpected by him—that nothing but the state of his health would lead him to think of leaving the Canadian field, and that he desired simply to follow the guidance of Providence, and the mind of this Presbytery. After discussion, it was moved, seconded and resolved—that the Congregation of Lochiel be summoned to appear, for their interests in this case, at a special meeting, to be held in Montreal, on the 16th inst.

Mr. James McConchy was received as a preacher, and, at the request of Mr. McFarlane, elder, from Leeds, Megantic, Mr. Clark, of Quebec, was appointed to moderate in a call from the Congregation of Leeds, to Mr. McConchy.

Mr. Ewen McLean, probationer, underwent his trials for ordination as a missionary. On a conjunct view of the whole, the Presbytery were highly satisfied, and resolved to proceed the same evening to ordain Mr. McLean in Coté Street Church. The Rev. Daniel Gordon preached from Colossians iii. 1, 4. The Rev. Alexander Cameron presided in the subsequent service—offered the ordination prayer—led the brethren in the imposition of hands, and thereafter addressed Mr. McLean in most appropriate terms.

Applications from Martintown and Henryville, were remitted to the Home Mission Committee of Presbytery.

D. FRASER, Pres. Clerk.

PRESBYTERY OF KINGSTON.

The Presbytery of Kingston met at Kingston, on the 26th October. The minutes of last meeting having been read and approved, Mr. Burns reported that he had applied for missionaries to the Home Mission Committee, and that Mr. A. J. Macaulay had been allocated to this Presbytery. The Presbytery appointed Mr. Macaulay to preach in Picton, Roslin, and Melrose.

The Presbytery having heard of the arrival of Mr. Pirie, a missionary, designated by the Colonial Committee of the Free Church of Scotland, directed Mr. Burns to write to the Convener of our Synod's Home Mission Committee, requesting that Mr. Pirie be sent to labor for a short time, at least during the winter, within the bounds of this Presbytery.

Mr. Gregg reported that he had attended the meeting of the Hamilton Presbytery—that the call from Brock Street Congregation had been duly presented to Mr. Wilson of Port Dover, who had declared his acceptance of it, and that the Hamilton Presbytery had agreed to release him from his present charge. The induction of Mr. Wilson was appointed to take place on Wednesday, the 9th November; Mr. Rogers to preach and preside; Mr. Gordon to defend the Presbyterian form of Church Government; Mr. Gregg to address the pastor, and Mr. Burns the people.

Mr. Chesnut stated that he was requested, on behalf of the congregations of Roslin and Melrose, to ask the Presbytery to appoint some of its members to moderate in a call to a pastor.—Messrs. Gregg and Burns were appointed a deputation for this purpose.

In compliance with a request from Roslin, Mr. Gregg was appointed to dispense the Communion in that place.

According to appointment, the Presbytery met in Kingston, on the 9th November. The minutes of last meeting having been read and approved, a telegraphic communication from Mr. Wilson was read, stating, that in consequence of the storm, the steamboat from Toronto to Kingston had not called at Cobourg last night, and that he was thus prevented from being forward in time for induction to-day, but that he expected to be here to-morrow morning. The Presbytery therefore agreed to adjourn till to-morrow at ten o'clock, and then to proceed with his induction. In the meantime, they requested Mr. Macaulay, who was present, to preach to the congregation of Brock Street, which had met, and due notice was given to them of the adjournment.

On the following day, Mr. Wilson having arrived, the induction took place—the different parts of the service having been conducted according to the arrangements already specified.

Mr. Gregg reported that he had preached in Roslin and Melrose, and moderated in a call, which was unanimously given to Mr. James Nesbet of Oakville. The call, duly arrested, having been laid upon the table, was sustained, and the Clerk was directed to transmit it to the Toronto Presbytery, and to request Rev. William Reid of Toronto, to act on our behalf in prosecuting the call.

The following missionary meetings were appointed to be held, viz:—

Picton	Monday, 9th Jan'y.
Demorestville	Tuesday, 10th "
Belleville	Wednesday, 11th "
Madoc	Thursday, 12th "
Roslin	Friday, 13th " 11 o'clock, A.M.
Melrose	Friday, 13th " 6 1/2 " P.M.

The next meeting of the Presbytery to be held in Demorestville, on Tuesday, the 10th January, at 11 o'clock, A.M.

It was reported that Mr. Macaulay had fulfilled his appointments. The Presbytery instructed him, in addition to preaching, to visit the families in the different congregations in which he has been appointed to labour.

The Presbytery having learned that it was the wish of the Picton congregation, that steps should be taken towards the settlement of a pastor among them, appointed Messrs. Burns and Rogers to moderate in a call, whensoever they might find it requisite.

The various meetings of Presbytery were closed with prayer.

WILLIAM GREGG, Pres. Clerk.

PRESBYTERY OF COBOURG.

The Presbytery of Cobourg met in Cobourg, on the 8th November, but owing to the severity of the day, the attendance was small. The business transacted was considerable, principally connected with financial matters, and the missionary operations of the Presbytery.

The Clerk stated that he had written the several Deacons' Courts of the Presbytery, asking their Financial Reports up to the end of October, and that answers had been received from Baltimore, Cartwright and Manvers, Bowmanville and Enniskillen, and Cobourg. These Reports were read, and considered satisfactory.

The congregations which have not already subscribed to the Widows' Fund, are instructed to raise subscriptions, and forward the amount as early as possible.

The subject of Sabbath School instruction engaged the attention of the Court at this as well as at the previous meeting. In order to ascertain as fully as possible the state of Sabbath Schools within their bounds, the Presbytery adopted a series of questions, prepared by Mr. McLeod of Cobourg, and sent them to the various sessions, directing them to have them returned by the next meeting, with the necessary answers.

Mr. Smith reported that Mr. Blain had been appointed to labor within the bounds of the Presbytery of Cobourg, from the beginning of December. The Presbytery agreed that Mr. Blain should be located at Percy, to labor there and at the adjoining stations for the winter.

The congregations of Cobourg, Enniskillen and Bowmanville, Baltimore, Cartwright, and Manvers, reported that they had attended to the collection for the Buxton Mission and Synod Fund. The other congregations have not as yet reported. The day of humiliation appointed by the Synod, was kept by the congregations of Grafton, Colborne, Cobourg, Cold Springs, and Bowmanville. Owing to the absence of several members, the other congregations were not reported.

The minutes of the session of St. Andrew's Church, Cobourg, were examined, and directed to be attested as being correctly kept. The minutes were attested accordingly, and directions were given to the ministers to present the minutes of their respective sessions for examination at the next sitting of the Court.

Thereafter, it was resolved that instant application should be made to the Colonial Committee of the Free Church of Scotland, for a missionary, to labour within the bounds of the Presbytery for a certain time. The Rev. D. McLeod was instructed to make the application, and forward £20 sterling, to meet his expenses from Scotland, immediately.

Considering that the Presbytery has been without a missionary since the meeting of the Home Mission Committee in October, and that all the stations have been without Sabbath service since that time, the Presbytery resolved to supply the stations as often as possible. Rev. D. McLeod agreed to preach a Sabbath at Trenton and Murray during the present month, and Rev. Mr. McKenzie at Percy and Alawick.

Missionary Meetings were appointed to be held at the following places during the month of February,—the days to be announced in the January Record:—Cobourg, Cold Springs and Baltimore, Grafton and Colborne, Bowmanville and Enniskillen, Cartwright and Manvers.

J. W. SMITH, Pres. Clerk.

REV. JAS. BLACK—ORDINATION OVER CONGREGATIONS OF CALEDONIA, &c.

The above stations were under the care of the Rev. Dr. Ferrier, until the unhappy occurrences arose, which separated him from our communion—when a division took place—a portion of the

people still adhering to Dr. Ferrier, and together with him connecting themselves with the United Presbyterian Synod—the remainder holding to their connection with the Presbyterian Church of Canada. This latter portion, considerable from the first, has been regularly supplied with the ministrations of word and ordinance, and has been steadily increasing in numbers. Mr. James Black, student, was early sent among them as a catechist, and labored with great assiduity and acceptance; indeed he so won the affections and respect of all, that though, for two or three years past, the congregations have felt themselves quite strong enough to support a minister among them, they chose rather to wait till Mr. Black had completed his studies, and being licensed to preach the gospel, should be qualified to receive a call, than turn their view elsewhere; and their first love has not been weakened by subsequent intercourse and acquaintance. Mr. Black was lately licensed by the Presbytery of Hamilton as a preacher of the gospel, with the most unanimous cordiality; and the same day, a request to moderate in a call was made to the Presbytery, by the congregation connected with Caledonia. The call resulted, as was anticipated, in favor of Mr. Black. The usual trials having been gone through, the Presbytery met on the 9th inst., for Mr. Black's ordination. The edict was returned as duly served. The Rev. Mr. Alexander, of Niagara, then preached a most appropriate and impressive discourse, from Acts xxiii. 22, after which, Mr. Cheyne put the usual questions, which having been answered satisfactorily, he proceeded with the ordination services, and Mr. Black was, by solemn prayer, and the laying on of the hands of the Presbytery, set apart to the office of the Holy Ministry, as pastor of the Congregation at Caledonia and the associated stations. He then received the right hand of fellowship from the members of Presbytery, and his name was ordered to be added to the Roll. Thereafter, Mr. Cheyne addressed Mr. Black on the duties of his office, and Mr. Stark addressed the people. An opportunity was, as usual, afforded to the congregation, at the close of the solemn and interesting services of the day, to welcome their young pastor, which they did most heartily.

In the evening a service was held, under the auspices of the Ladies of the congregation, the preparations for which were made in the most liberal manner. A considerable number attended, which would have been much greater, but for the bad state of the roads, and also a most unfortunate event, which had occurred the night before, in the burning of the new and extensive woollen factory of Ronald McKinnon, Esq., by which he himself suffers a very severe loss, and about fifty persons were thrown out of employment, and many of them out of house and home, by the burning of the boarding-house in connection with the factory. Several addresses were delivered; the evening was passed cheerfully and agreeably, and apparently to the satisfaction of all.

I trust that the bond which was that day sealed between pastor and people, will be greatly blessed to all concerned, and that fruit will appear many days hence, to the glory of the Redeemer.

M. Y. STARR, Pres. Clerk.

OPENING OF THE NEW CHURCH, WESTWOOD, ASPHODEL.

While Popery is casting its dark shadows over the earth, and while even in this land it can go out and murder its innocent victims, and yet be safe, still there is much ground of thankfulness even here. The wilderness, and the solitary place, are indeed being made glad, and the desert rejoicing and blossoming as the rose. Where, a few years ago, there was nothing but the unbroken waste, now there are erected temples for the worship of God; where nothing was heard but the cry of the wild beast, now is heard the voice of melody and praise; and where the Sabbath

was spent in unmindfulness of God, now it is dedicated to his service. This has been the case with us here at Westwood. We have got a beautiful church, complete in all its parts, where, a little ago, there was nothing but a wilderness. The numbers here attached to the principles of our Church were not large, yet were earnest, and determined, and, as a proof of this, they erected this church as a memorial of their attachment to her principles. One gentleman gave the ground and lumber required; an elder gave a liberal subscription; all the rest gave in proportion to their means, and thus, in connection with their brethren at the Keene Station, has a house been raised to God, which we trust will tell on generations yet unborn. Unanimity marked its commencement, its progress and completion, and above it might we erect one stone of remembrance—"Hitherto has the Lord helped us." According to request, Dr. Burns kindly consented to open the church on Wednesday, the 2nd inst. We had hardly supposed that the Dr. would come such a distance at such a season of the year, but distance and difficulties deterred him not. At the hour appointed on Wednesday, the church was well filled with a respectable audience, no doubt expecting something more than ordinary upon such an occasion. In this, I am happy to state, they were not disappointed—The Dr. delivered a discourse from Rom. v. 7, 8, logically arranged, closely reasoned out, eloquently expressed, and powerfully enforced. It has scarcely ever been our privilege to see a finer impression produced, than when speaking of the commendation of God's love. There was breathless attention, and the most volatile seem to have been arrested.

After the opening service, a number of the ladies of the congregation had tea prepared, when about one hundred young and old sat down to regale themselves. Nature's wants being thus supplied, we were again prepared for the feast of reason. Mr. Roger, of Peterboro', our long tried friend, for a little, addressed the young, and was followed by Dr. Burns, who spoke most efficiently to the same class. There were two other brother ministers who favored us with their presence, Rev. Mr. McAlcese, and Rev. Mr. Ewing, whom, we were sorry, time did not allow to address the meeting. The shades of evening began to gather around us, breaking in upon the happiness of our social meeting, and bidding us to retire. What a picture of earth's best enjoyments, all of which want permanency. We have no sooner come to some green spot on earth, and imagined it to be our home, than a voice says, "arise and depart ye, this is not your rest." There is, however, a home above, where no evening darkness shall admonish us, "arise ye and depart," where our holy friendships and social intercourse shall for ever be unbroken: for there is a sun there which never sets, and there we shall ever be with the Lord. Thus ended the day of the opening of our church at Westwood. May the hallowed impressions of that day not soon pass away, and may this church, raised under such auspicious circumstances, not be as a charnel house for the dead, but may it be a spiritual birth-place for many souls. The amount realized at the opening services, was something about £13.

It gladdens us when we read of the raising of evangelical churches throughout the land. They are as it were so many witnesses for Christ, and so many public monuments raised against sin. They are beacon lights to arrest the wanderer, cities set upon hills, asylums for the destitute.—What would the world be without its churches? It would be a cheerless and unbroken wilderness of sin. May every land soon be covered with them, then will the song be raised, Hallelujah, for the Lord God Omnipotent reigneth.

F. A.

KEENE, Nov. 8, 1853.

EIGHTH ANNUAL REPORT OF THE STUDENTS' MISSIONARY SOCIETY, KNOX'S COLLEGE, TORONTO.

Another year of our existence, as a missionary society, has been completed, and it now devolves on your Committee to discharge the last duty of the office, with which you entrusted them. In doing so they feel that there is abundant cause for gratitude to the Father of Mercies, for his goodness to each member of the Society individually, and for the measure of success with which he has been pleased to bless our feeble efforts. In the review of the past season, while your Committee see much to encourage and stimulate, they also see much to humble and solemnize. Two years ago it was our melancholy lot to mourn over the death of a beloved patron, and of a warm-hearted and faithful member of our Society. Last year too, it pleased God in his all-wise providence, to remove from time to eternity the teacher of our school, and a member of our Local Committee. This year also has the hand of death broken in upon our ranks, and again we are called to sing of judgment as well as mercy. Two of the warmest friends of our Society are gone for ever. It is solemnizing to remember, that both took a prominent part in our last Annual meeting. One presided over it as chairman; the other moved the adoption of the Report.

From the commencement of our Society, Mr. Esso was one of its patrons. He ever manifested a lively interest in its progress, and ever sought to encourage among its members, a true missionary spirit. As a Professor his warm-heartedness, his disinterested zeal, and his ceaseless efforts for our good, can never be forgotten by us. In his death not only has our Society lost a faithful patron, but each individual member has lost a true friend, and one who manifested, in the welfare of all his students, an interest nothing less than paternal. But what is thus our loss is doubtless his eternal gain.

The other bereavement is one which we feel to be no less painful. During the last three years, Mr. Burns had been an honorary member of our Society. Possessed of a fervent missionary spirit himself, he rejoiced to see it, and foster it in others. He was frequently present at our monthly meetings; and his advice, which we all so highly valued, was always cheerfully given: his worth as a christian and as a friend, gained the affection of every student who knew him. He took a warm interest—the interest of brother—in our welfare; and none of us can look back upon him without many a hallowed association springing up in our breasts. "Your fathers, where are they? and the prophets, do they live forever?" "Help Lord for the godly man ceaseth and the faithful fail from among the children of men." It is solemnizing to see the godly departing from the earth, whilst such a vast work is to be done. But it is cheering to remember, that to our glorious Head all power in heaven and earth belongs, and that he can still make his work to prosper, and raise up others to fill the places of the departed.

We now turn to our mission field at Metis, and mark a few of the leading events of interest. For some months after the death of our late teacher, Mr. Page, the school was vacant; but on the 25th November last, it was re-opened by Mr. Pasche, our present missionary. The school has thus been in operation for nearly a year.—Mr. Pasche began with only one scholar, who said he "only came to see;" soon the number increased till it reached sixteen. The priest, however, was the means of getting some of them taken away—the average attendance has been ten or twelve. This number may seem small; but when we remember the opposition with which we have had to contend, and that the school is intended only for Roman Catholic children, we may well wonder that it has been so large.—When our school was opened and many were

ready to send their children, they were told to wait, for by the end of a year both the teacher and those who supported him, would be tired enough of the mission and give it up. Parents who sent their children were threatened with excommunication: hence some scholars were taken away. A school was promised to the parishioners by the curé with a teacher of the true faith, while base calumnies were circulated concerning Mr. Pasche. Notwithstanding all these things, some have attended. Soon after the school was opened, two children were sent to the teacher's house as boarders, after a few months, however, they were withdrawn through the influence of the priest. After they left, two little girls from a distance entered in their place. While the scholars have been taught in the ordinary branches, instruction in Bible knowledge has been specially aimed at. Some of the children have made considerable progress and are much attached to the school.

We have adopted, though of course on a much smaller scale, the plan pursued at the Point Aux Trembles Institute, where the benefit of educating the youth has been so clearly demonstrated; and it is encouraging to know that our mission at Metis, is in a condition as advanced and hopeful as that now vigorous mission was, after being in existence a similar length of time.

Mr. Pasche's labours have not, however, been confined entirely to the school. He has engaged, as far as his time would allow, in the work of colportage—especially in the village and seignior of Metis, and occasionally going to a distance. About a month ago he went as far as Matan, a village thirty miles down the river, (his brother-in-law taking charge of the school during his absence). Mr. Pasche travelled on foot, visiting most of the families by the way, conversing with the people, and distributing among them copies of the New Testament and Tracts. He has sent lengthened details of these and other visits at various times, many of which are very interesting, but too long to be inserted in this Report. From our missionary's letters as well as from other quarters, it is evident that the minds of the French Canadians are beginning to wake up, and that Romanism has but a slight hold of many of them. How important it is to show them the "more excellent way."

To the members of the Local Committee at Metis, the Society owes a debt of gratitude for their unwearied efforts for the advancement of our mission; and it becomes us at this time to express our sympathies, especially with one of them, Mr. D. Smith, a tried and true friend, who has been for some months suffering under a disease, which seems to forebode his departure from time to eternity.

Our thanks are due to the Bible Society in Montreal for a grant of 6 Bibles, 24 New Testaments, 500 Tracts and 100 small books, in French, for the use of our mission. We are also indebted to several ladies in Toronto for many articles of clothing for the benefit of the scholars. These articles were sent to Metis at the close of last session.

Although evangelization among the French Canadians is the special object, yet the members engage more or less personally, in what may be called our Home Missionary operations. Accordingly last session, (as in former years) the work of Tract distribution was engaged in. From the Report given in by the Committee appointed to superintend our missionary work in the city, we gather the following particular:—

Twenty-nine students were engaged in distributing Tracts in the more destitute localities of the town; about 800 Tracts were circulated every fortnight. Four prayer-meetings were conducted every week, generally well attended. Twelve of your number were also engaged in the work of Sabbath-school instruction.

It gives us pleasure to be able to state that during the summer months the work of Tract

distribution has been carried on by a number of ladies, superintended by Mrs. Dr. Burns, in the districts which were occupied by the students last winter. Most of the ladies are connected with Knox's Church. We are happy to learn from them that, in general, the Tracts have been well received, a few Roman Catholic families have taken them regularly. Some of the ladies are to continue the work through the winter.

About the commencement of last session a petition was presented to your Society, signed by thirty-nine of the inhabitants of the Peninsula, asking for a renewal of the services which they had enjoyed during a previous session.—Divine service was therefore conducted among them every Sabbath, and we have reason to believe, not without a salutary influence on many. A Sabbath-school was also conducted among them, attended by nearly all the young people on the Peninsula. It is pleasing, indeed, to know that the worship of God is now maintained in families which were formerly the scenes only of drunkenness, oaths, and curses. And as an additional fruit of your Society's labours there, it is encouraging to know that the proprietors of the steamer Victoria, which was sailed in former seasons from the city to the Peninsula, every hour of the Lord's day, have during the past summer refrained entirely from doing so.

Last session a new department of Home Missionary work was undertaken by four members of your Society; we refer to the service conducted every Sabbath afternoon in the Gaelic language, for the benefit of many who understand the English very imperfectly. This service was conducted in the Disciples' Meeting House on Shuter Street, the use of which was kindly granted for the purpose. The attendance was about 150; many of these meetings seem to have been very refreshing both to speakers and hearers. The people testified their gratitude at the close of the session, by giving a handsome collection in behalf of our mission.

Our correspondence with Societies similar to our own, has been carried on as in former years. Letters were received from the students of the New College Edinburgh, Belfast and Halifax, and answers returned. Our friendly interchange of sentiment with our brethren in these Institutions who are looking forward to the same work with ourselves, we have felt to be refreshing.—We trust this correspondence may stimulate us all to greater devotedness in the glorious cause of our Redeemer.

Your committee cannot close this Report without reminding the Society, that in these eventful times in which we live, the calls for missionary effort are loud and urgent. When we remember that God has removed a Patron and an Honorary member from our own Society, that he has taken away from another Society and from the wide harvest field in this land the Swiss missionaries who perished at the isle of Barra—when we remember that Jesuitism is seeking to insinuate over the length and breadth of the land its baneful influence, that Protestants have been murdered in the streets of a neighboring city while quietly returning from the house of God, and that the Infidels of America have met and consulted how the Bible, the great charter of our liberty might be condemned;—when we remember on the other hand that thousands around us are perishing for lack of knowledge, yet that there is a spirit of inquiry abroad, that many Catholics are dissatisfied with their system and are seeking to be liberated from the tyranny which has so long with iron heel crushed them in the dust, and that upwards of seventy French Canadian youths, and many whom we do not know, are meeting secretly to study the Bible and pray over it, when we remember all these things, who will say the calls for missionary efforts in this land are not loud and urgent! Oh that we had more of the spirit of Christ and a greater zeal for his cause! "that the mantle of the missionary fathers of former and present

days—men devoted to the cause of Christ at home and doubly devoted to it abroad—might fall upon us, that our College might send forth men with hearts full of burning love to Christ and love to souls, not raw and unexperienced, but ready to take their stand on the high place of the field." May the Lord prosper his own cause and establish the work of our hands in endeavouring to build up the spiritual temple; and may we each at last hear the sentence of approval "Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart."

Your committee now resign into your hand the trust committed to them, with the earnest prayer that their successors in office may be directed by infinite wisdom, in governing the affairs of this Society and that the work of the Lord may be prospered in their hands.

On behalf of the Committee

JOHN RENNIE, Secretary.

KNOX'S COLLEGE. }
Nov. 8, 1853. }

KNOX'S COLLEGE FUND.

To the Office-bearers, Members and Adherents,
of the Presbyterian Church of Canada:

BRETHREN,—

Having been appointed by the College Committee to call your attention to the state of the College Fund, and to the claims of that Institution on your liberality, my chief difficulty in proceeding to discharge this duty, arises from a conviction, that I have neither facts, nor arguments, nor statements of any kind to advance, which are not already familiar to all. I shall therefore attempt nothing beyond the briefest possible restatement of the more prominent points of the case.

1. Apart from merely denominational considerations, Knox's College claims our support on the highest Christian grounds. It is a thoroughly Evangelistic and Missionary Institution, and has, since its very commencement, rendered efficient and valuable service in that character. The community in which our lot is cast, exhibits a large, and yearly increasing amount of religious destitution. It has a claim, unquestionably, preferable to all other similar claims on our missionary efforts. How then can we better fulfil one of the primary and most honourable duties of the Church and of the individual Christian, than by extending a liberal support to this Institution. Many a Canadian wilderness have the students and young ministers of Knox's College already made to blossom and rejoice. What Christian would permit it to languish or fall, for want of adequate pecuniary resources?

2. All will readily admit that Knox's College is essential to the well-being of the Presbyterian Church of Canada. During the nine years of its operation, it has given upwards of thirty ministers and probationers to our Church—men who, in general, have furnished ample practical evidence of their efficiency and devotedness, and who are especially valuable, as having been originally drawn from the community in which they are now ministering. Without under-valuing the help to be derived from other quarters, it is manifest that we can safely rely on this Institution alone for a steady, adequate and suitable supply of ministers, and that were Knox's College to fail us, our energies, as a Church, would be paralysed, our progress arrested, and our usefulness indefinitely diminished. If, then, we love our Church, and prize our principles and privileges as Presbyterians, especially those for the vindication and maintenance of which we were constrained nine years ago to set up a separate organization; and moreover, if we would transmit these to our children, and not betray the highest interests of multitudes who look to our Church, for a supply of the means of grace, it behoves us to provide, and that abundantly, the resources necessary for the support of this Institution.

3. There is another consideration that seems entitled to peculiar weight in estimating the claims of Knox's College. I refer to the very remarkable prosperity which it has enjoyed since its first establishment. If we attentively and seriously retrace the history of this Institution, marking the large number of pious young men who have been drawn, year by year, into its classes, the singular devotedness and success with which, under many disadvantages, they have prosecuted their studies, and the no less singular acceptance and usefulness that has attended their missionary labours, during their connection with the College, we can hardly resist the conclusion, that we have here unequivocal tokens of the special approval and blessing of the Gracious Head of the Church. These tokens happily have not yet been withdrawn, notwithstanding our manifold provocations,—by omission and commission—for at the commencement of the present session, a greater number of entrants were admitted, than on any former occasion; and these, as the examiners unanimously testify, not inferior, in any respect, to those who have preceded them. Now, if this view of the Institution be just, and I know there are not a few who are impressed with it, it surely suggests motives of a very sacred and affecting character, for a liberal and persevering support of it. If the blessing of God be visibly resting upon it, would not our neglect, not to speak of hostility, assume a peculiarly dark and alarming aspect.

4. I would only further remind you, brethren, that Knox's College is wholly dependent on the Church for its pecuniary supplies. The position which we deliberately took up, at the call of duty in 1844, deprived us of State support. If we still regard that position as our right one, and are resolved to maintain it, sincerity and consistency require of us an adequate and steady support of our Institution. Neither ought it to be overlooked by us, that we have come under pecuniary engagements to the parties whom we have called to conduct our College—engagements which cannot so lightly cast off, nor be left unfulfilled, without injury to them and dishonor to ourselves, and through us, to the cause of Christ. Slackness and unfaithfulness in regard to engagements of this nature, which even the men of the world regard as of primary and indispensable obligation, have brought no small reproach on the Christian Church elsewhere. Let us earnestly and strictly guard against their introduction amongst us, each realising his individual responsibility, and making conscience of bearing his share of the common burden—a burden whose pressure would be very light indeed, if it were fairly adjusted amongst our congregations and stations.

In conclusion, I would respectfully urge that immediate steps be taken, in every locality, for collecting the yearly contributions to the College, so that your Committee may be enabled promptly to meet the half-yearly payments, that fall due on the 31st inst.

By order of the College Committee.

ALEXANDER GALE.

MEETING OF COLLEGE COMMITTEE,
10TH AUGUST, 1853.

Published by request of the Committee.

On the 10th August, 1853, the Committee met and was constituted. Sederunt—Rev. Dr. Willis, Chairman; Rev. Messrs. Gale, McLeod, Lowry, Yeung, W. J. McKenzie, with Messrs. Shaw and Spruill. Rev. G. Smellie being present, was called to sit with the Committee.

In consequence of the absence of Mr. Reid, the Clerk of the Committee, the minutes of last meeting were not read.

The Committee cordially welcomed Mr. Young in his capacity of second Theological Professor,

to which office he had been appointed by the special meeting of Synod, held at Kingston, on the 4th July.

Inter alia.—The following curriculum of study was unanimously agreed to.—

PREPARATORY COURSE.

First Year—Classics, Mathematics, and Natural History.

Second Year—Logic and Mental Philosophy, Classics, and Natural Philosophy.

Third Year—Mental Philosophy, Moral Philosophy, and Elements of Hebrew.

THEOLOGICAL COURSE.

First Year—Foundations of Christianity, and Hebrew.

Second Year—Systematic Theology, Church History, and Hermeneutics.

Third Year—Systematic Theology, Church History, Hermeneutics, and Pastoral Theology.

The Committee agreed that the Rev. Mr. Irvine be requested to continue his services in the Church History department, and Dr. Willis undertook to write to him on the subject. (We understand that, in consequence of Mr. Irvine's absence from the country, a subsequent arrangement was made, according to which, Dr. Willis takes the department of Church History.)

A draft of an Address to the congregations of the Church, on the subject of the support of the College, was laid on the table.

In connection with this, the Committee went into some conversation, as to the effects on the public mind, and on the interests of the College, of the late unhappy collision between the primary Professor of Theology and the minister of Knox's Church, Toronto. It appeared from the representations of members of the Committee, that considerable misconceptions of the state of that matter yet existed, which, by further explanation from Dr. Willis, might be removed. And the Committee, while disclaiming any intention to interfere with what had been disposed of by the Church Courts, but anxious to facilitate the more entire reconciliation of the parties, which the deliverance of the Synod contemplated, conferred with the Professor as to what might best further this end, and give assurance to the people. The Committee record their sense of the Christian spirit in which Dr. Willis offered to do whatever was consistent with truth and honor, either to remove prejudice, or soothe the wounded feeling of a brother. He referred to his former explanations, as unequivocally meant to relieve Dr. Burns of the supposed imputation of designed falsehood, and especially false witness-bearing on oath; and added, that though he could not retract his words, so far as meant to impute to Dr. Burns' blameable rashness in accusing and judging others, he was willing to assure his brother of his regret for any word used by him, under the excitement of the Lublin case, that seemed, or had tended to convey, as the brethren so generally thought, any severer imputation. He had already corrected the defective report of his evidence, and was truly sorry for any delay in doing so, which, he can assure Dr. Burns, was not occasioned by the least desire to injure him, or indifference to the injurious tendency of any expressions, either actually used by him, or erroneously imputed to him.

The Committee appointed a Sub-committee to draw up an address on the subject of the support of the College.

The Committee thereafter adjourned.

GEORGE PAXTON YOUNG,
Clerk, pro. tem.

Great affection to any creature, but prepares for so much the greater affliction, when it is either removed from, or imbibed to us.

We often needlessly perplex ourselves with imaginary troubles.

We fancy things worse than they are, and then afflict ourselves more than we need.

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

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

TO CORRESPONDENTS.

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

THE RECORD.—Should any irregularity occur in any quarter, in the receipt of the Record, intimation should be sent at once to this office, in order that the irregularity may be remedied.

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

The parcel of Records for Perth, was duly made up and despatched.

The Record.

TORONTO, DECEMBER, 1853.

KNOX'S COLLEGE FUND.—We call the attention of our readers to the address on this subject, which will be found in another column.

THE HARVEST IS PLENTIFUL, BUT THE LABOURERS ARE FEW.

We have more than once alluded to the vast disproportion between the number of stations calling for Pastoral or Missionary labour, and the number of actual labourers in the field. Such is the disproportion, that it is utterly impossible for the Church to send labourers to those who require their services. Were even this done, were labourers provided for all the congregations and stations calling for the supply of Gospel ordinances, the work of the Church would not be done. For there is a large outfield that still requires to be explored. Many families have to be sought out, and gathered together and organized. And then there are thousands of Germans within our bounds, for whose souls we fear few are caring, and also various tribes of the aborigines still living and dying amidst the darkness of heathenism. We conceive that the Church would only be discharging a plain and palpable duty, were she to send forth pioneers into the wilderness to explore and seek after the flock scattered there, and were she to send forth Missionaries to address the German population in their own language, and to proclaim to the Indians the glad tidings of Salvation. But alas, the Church has not even a sufficient supply for those who are hungering and thirsting for the bread and water of life. We are thankful for the few whom we receive, from time to time, from the Parent Churches. We are thankful for the supply afforded by our own College.—But more are needed.

In speaking of the opening of Knox's College in our last, we mentioned the fact, that a larger number than usual of new students had come forward. The number of students in attendance on the various classes, is on the whole encouraging, being at present forty. But still the num-

ber might be greater. It is sad to think, that, while there is at present such urgent demand for faithful labourers, and while so many doors of usefulness are opened in God's providence, so few of the young give themselves to the work of the ministry. This is an undeniable fact, and one of a very painful nature. In a late number of the *Record* of the Presbyterian Church in the United States, the following remarks occur:—

"The dearth of candidates is impeding our aggressive work in the world. Christ came to seek and to save that which was lost. He bled and died to redeem the elect out of every tribe, and kindred, and tongue, and people. The travail of his soul was for the spiritual destiny of a world; and in order that his gospel might be proclaimed to every creature he appointed the ministry of reconciliation, with a commission authenticated by the very act of ascension to his throne. The Church comes short of its high purpose, when its power of aggression is impaired. Wo, wo, must rest upon it, when it cannot give light to them that sit in darkness! In view of the statistics of our history the present situation of the Presbyterian Church is calculated to alarm its members. The peculiarity of that situation is, that the number of our theological students has not increased during a period of ten years—a third part of a whole generation. Nor is the calamity confined to our own body. It extends to our sister churches. The complaint is heard from every side that, whilst the harvest is great, the labourers are few. The aggressive strength of the Church, on which its prosperity so materially depends, is undergoing a loss, and the cause of Christ languishes. With death on one side, and a failure on the other to fill up the ranks in sufficient numbers, a lamentation, applicable to our condition, is 'Help, Lord, for the godly man ceaseth, the faithful fail from among the children of men.'"

In ten years, we are farther told, the communicants in the same body, have increased from one hundred and sixty thousand to two hundred and ten thousand, while the number of theological students has been stationary, or rather has slightly declined.

These are painful facts which ought to force themselves on the notice of the Church. We cannot, of course, in our position and circumstances, in a comparatively young country and Church, institute a like inquiry. But certain it is that, compared with the number of young men who are betaking themselves to mercantile pursuits, or other secular professions, those who are devoting themselves to the work of the ministry are few indeed. To what cause, or causes are we to attribute this? Undoubtedly one cause is the growing worldliness of the age, the growing influence of secular things. There is excitement, there is life, there is activity amongst us, but these are taking the direction of the world. Men love the world and the things of the world, and seek first, not the kingdom of God and his righteousness, but the riches and distinction of the world. Old and young are too generally more or less under the influence of this spirit. And hence few of our young men are led to give themselves to the work of the ministry, and, it may be, few parents seek to give this direction to the minds of their sons.—But while this may be viewed as partly accounting for the fact to which we have referred, we apprehend other causes may be found, especially the low estimate which congregations in general

form of the value of ministerial services. The minister of the gospel has to spend, it may be eight or ten years in preparing for his work, and when he enters on his work, he has to supply himself with books, he has to exercise hospitality he may have to support and educate a family, he has to maintain a respectable style of living, on perhaps the slender pittance of a hundred pounds, and sometimes less. Now we do not believe that mercenary motives should be presented to the minds of our young men. Neither do we desire to see ministers with more than a competency. But, still, ministers are but men. They cannot live without a share of worldly substance, however elevated their piety may be, and however spiritually minded they may be. And here, we doubt not, is one cause, which has in all Churches in the present day, thinned the ranks of candidates for the ministry. We recommend the subject to the deep and earnest and prayerful consideration of Christians, both ministers and people. It is well worthy of such consideration. In the meantime, we conclude, with the earnest prayer, that God would pour out his spirit upon his professing people, that they may be led to consider themselves as a living sacrifice, and that many may be constrained to offer themselves to the Lord, saying, "LORD I AM THINE," "HERE AM I, SEND ME."

THE CLERGY RESERVES—FRATERNIZATION WITH ROME.

In alluding in our last to the convocation of the Church of England, and the charge of the Bishop of Toronto, recommending an alliance between his Church and that of Rome, for the purpose of retaining the Clergy Reserves and obtaining separate schools, we ventured to express the hope that not a few, both of the Clergy and people of the Church of England, would rather lose the Reserves for ever, than enter into an alliance offensive and defensive with the Church of Rome. We expressed this hope, in the belief, that there are in the Church of England many true and decided Protestants, who are fully alive to the danger of coquetting with Popery, and who, full of love and compassion for the souls of Romanists, are determined to have no peace with Rome. We rejoice to see that, in some quarters, a response, in terms not to be misunderstood, has been drawn forth by the charge of the Bishop. This will appear from the subjoined extract from an able article that appeared a short time ago in the *Chatham Planet*. The sentiments expressed in the article referred to are unquestionably just and correct. There is surely a palpable inconsistency in recommending "a courteous and uninterrupted social intercourse," with those, who are in principle diametrically opposed to us, and whom indeed the Bishop speaks of as using against his Church "the weapons of intolerance, persecution, torments, and death." And such an intercourse would be most dangerous in its tendency and effects. Did Jehoshaphat profit by his courteous and close social intercourse with Ahab? Did Israel ever profit by their alliances with the nations around them? Did not these alliances

invariably prove dangerous and corrupting? and so, we are persuaded, would an alliance with Rome prove. Courtesy, indeed, towards all is a Christian duty. But any close and unnecessary intercourse, and especially such an alliance with Rome as is recommended, we would hold to be most inconsistent and dangerous.

On the general subject of the Clergy Reserves, our Church, as represented by the Synod, has spoken out unequivocally again and again; and we believe the minds of our people are pretty much agreed in regard to this question. We shall endeavour to keep their attention directed to this important matter, for we believe there are few things more essentially connected with the peace and progress of our country, than a final settlement of this vexed question:—

SECULARIZATION OF THE RESERVES, ABOLITION OF THE RATES.—Start not, gentle reader, at the above announcement; "honesty is always the best policy;" and better, infinitely better, is it, that we have a perfectly clear understanding with each other, on the great and leading principles which are now occupying the public mind, and which are likely to do so for many months to come, than that we should continue to make our weekly appearance to you under false colors, or without fully and satisfactorily explaining to you the course which we deem it an imperative duty to adopt, in reference to these all-absorbing questions—a course forced upon us by the present most extraordinary crisis in the political history of our common country.

Earnestly attached to the Church of England, from our youth upwards, we have been taught to look upon her as the medium by which the pure and evangelical Word can be communicated, and the true doctrines of Divine revelation unfolded to mankind. We considered her endowments—that link which binds her to the State—as necessary to her stability and extension, the instrument of her temporal prosperity, and her safe support amid the attacks of the Papacy, and the aggressions of error. Under this belief, we have been among the number of her most ardent supporters, and the opponent of those who would seek to undermine her usefulness by denying her her rights, and taking away from her those State endowments—the bulwark of her temporal strength. But what is the condition of the Church at the present time? Do we not see her crouching at the feet of Catholicism, and imploring, through her highest dignity, the aid of her oldest and greatest enemy to guard her in the continued enjoyment of her temporalities? Do we not behold her making a common cause with the Church of Rome, to prevent State interference in those endowments, whereby they may be wrested from both, and applied to the best interests of the youthful generation? Yes, we have lived to see the day when the interests of Protestantism are about being sacrificed, by the very Church, which ought to be its defender and safeguard in the hour of danger, to the arrogance and despotism of its deadly enemy, that the connection between that Church and the State may be still preserved, though religion should suffer in the unholy alliance. That we speak nothing but the plain truth, let the following extract from the Bishop of Toronto's charge to his clergy, at the late Convocation answer.—

"In this province, a courteous and uninterrupted social intercourse has always been kept up between the Church of England and the Church of Rome; and as the latter Church had not yet spoken out on the subject, he still hoped that her venerable dignitaries would use their influence with their adherents to induce them to take the right course on this question.

"How different," the Bishop exclaimed, "would be the religious aspect of Canada, if the

Roman Catholic members of Assembly henceforward did their duty, and, instead of joining the enemies of religion, would make common cause with the Church of England in regard to the Church property, and the question of Separate Schools. Before such a powerful combination, socialism and infidelity would sink into insignificance."

When we read the above sentiments, coming from the highest dignitary of the Church of England in this province, and earnestly impressed on every Minister and layman throughout his extensive diocese, have we not the most convincing proof at hand that those endowments are destined, ere long, to undermine the best interests of that Church, and to make her a ready and easy prey to the inroads of her cunning and dangerous antagonist. Does his Lordship of Toronto advise fraternization with Rome, for the purpose of cultivating feelings of charity, benevolence, and of mutual good, towards our Catholic brethren? Does he earnestly impress upon us the necessity of abstaining from the indulgence of all sectarian feeling, that peace and harmony may exist among the members of two Churches hitherto kept apart by the baneful principle of religious animosity existing in their minds towards one another? If so, then we are ready to go hand-in-hand with him, to aid him in carrying out his Scriptural and truly Divine injunctions. But no religion has nothing whatever to do in his charge. It is "the mammon of unrighteousness"—it is the desire to secure the mere temporal ascendancy of his Church—that has prompted this diocesan to impress upon his flock the necessity of cultivating "a courteous and uninterrupted social intercourse" with those whom a little before he denounced as using against his own Church the "weapons of intolerance, persecution, torments, and death." We are called upon by his Lordship to fraternize with this Church—not because the higher and holier objects of religion are injured by our standing aloof, and not offering it the right hand of fellowship, but because we may thus form an alliance, whereby all opposition to secular endowments may be broken down, and that the priesthood of both be supported by the hand of the State.—This address of the Bishop is calculated to make a deep and lasting impression on the mind of every Protestant, and to point out to him the state of humiliation to which his Church is about being reduced in its efforts to resist the secularization of its temporal endowments. The question of secularization is now no longer a matter of uncertainty to us. It has assumed a form which at once compels us to speak out boldly on it, and to declare that henceforward we will do our very utmost to take away those Reserves, and thus for ever destroy that partition which not only prevents Protestant union, but to which the best interests of religion are being sacrificed.

FRENCH CANADIAN MISSIONARY SOCIETY.

Most of our readers, we presume, will have heard of the severe trial sustained by this Society in the loss, by shipwreck, of the Rev. M. Vernier and one of the Missionaries, whom he had engaged in Switzerland, for the Canadian field. M. Vernier has been for a number of years connected with the Institution at Point-aux-Trembles as a Teacher. About a year ago, he was ordained as a minister of the Gospel, and the best hopes were entertained of his success in the more immediate work of evangelization. A short time ago, he was sent to Europe, for the purpose of obtaining a supply of labourers, and succeeded in engaging the services of six. Of these, four sailed with him in the unfortunate "*Annie Jane*," which after being

exposed for a time to a tempestuous ocean, was wrecked on the coast of the Island of Barra.—About three hundred and fifty human beings perished, and among these were Mr. Vernier, and one of the Missionaries who accompanied him. How mysterious are the dispensations of God.—But he does all things well. Sometimes by fearful things he answereth the prayers of his people. We may believe that he has done so in this event, and that this dispensation, painful and grievous as it is at present, will turn out for the furtherance of the gospel. It is pleasing to know that the three Missionaries who were saved, are not intimidated by the recent calamity, but are determined in humble dependence on the gracious providence of God, to come to the field of their labours without unnecessary delay. May God impart comfort to those whom he hath afflicted; may he be a father to the fatherless and a husband to the widow; and may he incline the hearts of others to come and occupy places thus left vacant, that the good work, which has been so successfully begun, may be carried on with increased vigour.

We may mention that a special service was held in Knox's Church, Toronto, on Thursday, 10th ult., with the view of improving the late distressing calamity, to which reference has been made, on which occasion a collection was made in behalf of the widow and fatherless children of the late lamented Missionary.

STUDENTS' MISSIONARY SOCIETY, KNOX'S COLLEGE.

The Annual Meeting of this Society was held in the College Buildings on the evening of Tuesday the 8th, November. The Rev. Dr. Willis occupied the chair. The attendance of Students was very full, but owing to the unfavourable state of the weather, the number of the friends of the Society from the city was not so large as might otherwise have been expected. It gives us much pleasure to know that though nine of the members left at the close of last session (having finished their collegiate course) the number has been more than made up by the accession of sixteen new students, two of whom are from the Red River.

After devotional exercises, the Chairman made a few very appropriate remarks, and then called on the Secretary, Mr. Rennie, to read the Annual Report, which we publish in another column. Mr. John Murray, in the absence of the Treasurer, Mr. D. Wardrope, read a statement of the Financial position of the Society, which showed that the total Receipts for the past year amounted to £177 12s. 4d, the disbursements to £92 12s. 11d., leaving in the treasury a balance of £84 19s. 5d.

The Rev. Professor Young having been called upon to move the adoption of the Report, referred to the cultivation of the missionary spirit as being an essential element of practical christianity, and ought especially to characterize all students and ministers of the gospel.

Mr. James Ferguson (student) seconded the motion.

A short statement of the summer labours of

the senior students was then read by Mr. Ferguson of which we give the summary;—8 students were engaged as catechists; 15 diets of worship were held every sabbath; the total average attendance 3950; Families visited 637; Sabbath schools 14, attended by 480; Bible classes 6, attended by 166; Prayer Meetings 8, attended by 284.

The meeting was then addressed by the Rev. W. Reid, the Rev. J. Laing and the Rev. T. Lowry of Gwillimbury.

Dr. Willis having again made a few remarks the meeting was closed with devotional exercises.

After a short adjournment the students re-assembled for the election of Office-bearers for the ensuing year, when the following gentlemen were duly elected:—

President,—Mr. John Anderson.

Vice President,—Mr. John Murray.

Corresponding Secretary,—Mr. John Rennie.

Recording Secretary,—Mr. Alexander Young.

Treasurer,—Mr. James Ross.

Committee,—Messrs. T. Chambers, J. Ferguson and J. McMillan.

REV. R. IRVINE.—We have pleasure in stating that this esteemed minister has lately returned from Ireland. Owing to domestic affliction he was obliged to leave his family behind him. Mr. Irvine had as fellow-passengers, Messrs. Cornu and Ami, Missionaries for the French Canadian Missionary Society, saved from the wreck of the *Annie Jane*.

ARRIVAL OF ANOTHER MISSIONARY.—In our last we announced the arrival of several Missionaries from Scotland. We have now the pleasure of announcing the arrival of the Rev. Mr. McKenzie, from the Presbyterian Church of Ireland.

MR. D. McLELLAN, HAMILTON.—We beg to call the attention of Ministers, Students, Teachers, and others, to the advertisement of Mr. McLellan, who has been lately receiving a large addition to his stock of Religious and Miscellaneous Books, which he is selling on terms more than usually advantageous.

MADEIRA—LETTER FROM DR. KALLEY.

The subjoined letter from Dr. Kalley, so well known in connexion with the religious movement among the Portuguese in the Island of Madeira, will speak for itself. Dr. Kalley's labours in Madeira were greatly blessed. About seven years ago a large number of Portuguese converts left their native Island, proceeding first to Trinidad, and afterwards to the United States, where they are now comfortably settled in Illinois. Some remained in Madeira, and these are now exposed to the combined calamities of famine and persecution. Most iniquitous laws have, at the instigation of Popery, been enacted for the purpose of crushing, if possible, the cause of the Gospel. Dr. Kalley is anxious to obtain means for the removal of two hundred suffering converts from Madeira to Illinois. We know of

few more pressing calls. Since God in his providence kindly permits us to sit peaceably under our vine and under our fig tree, are we not called upon to extend a helping hand to those who are exposed to cruel persecution? Several leading gentlemen in Toronto have agreed to take charge of any subscriptions that may be given, and to forward such to the proper quarter. If any of our readers in the country feel it their duty to give something for this important object, we shall be glad to take charge of it, and place it in the hands of those who will forward it to Dr. Kalley:—

To THE REV. ROBERT BURNS, D.D.

NEW YORK, 10th October, 1853.

MY DEAR SIR,—

I feel that you will excuse me for writing to beg your attention to the case of the poor Protestants in Madeira, now threatened with the combined evils of famine and persecution. They are afraid to meet together, by day or by night, as the laws against worshipping God in any form but the Popish are very severe, and worthy of that power at Rome from whence they emanated. They cannot marry legally without observing rules which their consciences condemn. They have no education for their little ones, without having them crammed with Popish fictions. And if one attempts to expose the soul-destroying delusions of Rome, or state the way of salvation by faith in Jesus Christ, he may for these crimes be subjected to a long and horrible imprisonment.

British Christians on the Island, who hitherto have opposed emigration, wishing to keep all the good seed there was in that barren land, now write, urging that their poor brethren should be assisted to flee to some place where they may serve God without fear. They are themselves very eager to do so, and have written, pleading for help in very touching terms. I felt that my relationship to them rendered it especially my duty to seek help for them, and I have endeavoured to do so. The sum required to aid the two hundred of whom a list was made out by the British Christians, (who for years have taken a deep interest in them, and who take care that the persons assisted are the proper objects of Christian sympathy) is about \$6,000, of which one-half is subscribed. Will you try to interest your citizens in the case, and obtain some help for it? It is a peculiar one, and one in which Christians in more favoured lands may feel pleasure in showing gratitude for their own privileges, by aiding the sufferers. The prospect of famine this year is as dark as in 1852. These persons seem to have an especial claim upon our sympathy as Protestants, and by being—besides partaking in the general distress—exposed to the operation of tyrannical laws, which were probably enacted expressly for Madeira, as there seem to be no others in the Portuguese dominions to whom they could be applicable.

I intend to pass the winter among the Refugees in Illinois, as they seem to be, in this age, important witnesses for Protestant truth; and my presence may, by God's blessing, help to encourage and strengthen them. May I request a line, mentioning if you think you will be able to assist? My address is, "Care of J. Osborne, Esq., 111 Wall Street, New York;" but we go West as soon as arrangements are completed for helping these people away from Madeira. Believe me,

Very sincerely yours,
ROBERT R. KALLEY.

TOKENS OF ESTEEM.

BROCK STREET CHURCH, KINGSTON.—The Rev. A. Wilson, shortly after his induction, was waited upon by a deputation of the Managing

Committee, and presented with a sum of money for the purpose of defraying the expenses connected with his removal from Port Dover to Kingston.

BLENHHEIM.—Mr. A. D. McDonald, Student, was lately presented by the Sabbath-school Scholars of Willis's Church, Blenheim, with a handsome and valuable Pocket Bible, as a token of their affection and esteem.

DUNHAM AND FARNHAM.—Mr. John Murray, Student, who was engaged in Missionary labour at these stations during the summer, was presented by the Ladies connected with the congregations, with a valuable Watch, as a token of their esteem, and of their estimation of his services as missionary.

ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

LIBERATION OF MISS CUNNINGHAM.—In consequence of the interference of the British chargé d'affaires according to instructions received by him from the Government at home, the Grand Duke has been induced to order the release of Miss Cunningham. The case even according to the Tuscan Law was a bad one, for none of the Tracts had been condemned by the Romish Church. They were pronounced bad at a guess, and Mr. Scarlet who represents there the British Government, was weak enough to assume their illegality without question. There is no doubt but Miss Cunningham would have been pronounced innocent, and so confident was she in the goodness of her cause, and so much of the spirit of the great Scottish Reformer did she possess, that she refused to receive a release as a favour, and only left the prison on receiving a paper stamped and signed, to say that she was turned out and had not gone out voluntarily. The imprisonment of this Lady in connexion with other events, will no doubt tend to call forth the slumbering zeal of Protestants.

PEACE CONFERENCE.—In midst of all the threatenings of war a great Peace Conference has been held at Edinburgh. The following resolutions were adopted:—

1.—"That it is the special and solemn duty of all ministers of religion, parents, instructors of youth and conductors of the public press, to employ their great influence in the diffusion of principles and sentiments, and in eradicating from the minds of men those hereditary animosities and political and commercial jealousies which have so often been the causes of disastrous wars."

2. That, as an appeal to the sword can settle no question on any principle of equity and right, it is the duty of Governments to enter into treaties on behalf of the nations they respectively represent, binding the parties, instead of assuming an attitude of armed, and mutual menace, to refer to the decision of competent and impartial arbitrators, such differences arising between them as cannot otherwise be amicably adjusted, and to abide by such decision."

3. That the standing armaments with which the Governments of Europe menace each other, and professions of mutual friendship and confidence, and which have greatly increased even during a time of peace, being a prolific source of social immorality, financial embarrassment, and national suffering, while they excite constant disquietude and irritation among the nations, and jeopardize the continuance of peace, this conference would urge upon the Governments the necessity of entering, by mutual consent, upon a simultaneous reduction of their armaments."

4. That this conference, believing that the intervention, by threatened or actual violence, of one country in the internal politics of another is

a frequent cause of bitter and desolating wars, maintains that the right of every State to regulate its own affairs should be held absolute and inviolable, and that this country ought to abstain from entering into any treaties or alliances binding the Government to interfere by force of arms, in the domestic concerns of any other people."

RUSSIA AND TURKEY.—Hostilities would appear to have actually begun, the Turks having in great force marched against the Russians.—An awful responsibility rests on the Emperor of Russia. May he who maketh the wrath of men to praise Him, and restraineth the remainder thereof, overrule the issue for the advancement of His own glory, and the accomplishment of His own purposes.

MAYNOOTH.—The Maynooth commission is in full operation; the commissioners prosecuting their enquiries not only in the mode of education and theological doctrines inculcated in that Romanist College, but also into the nature of the allegiance to the British Queen there taught, and the kind and extent of obedience Romanists are required to yield to the Pope.

CHINA.—The Insurgents, or perhaps more properly, the Patriot forces, are advancing in China. It is rumoured that Peking has surrendered. This is probably the case by this time, but by last advises the news was not corroborated. Several contests are noted in the accounts received, in which the imperial troops were generally worsted.

The Directors of the London Missionary Societies have resolved upon adding at least ten new missionaries to the number already at work in the Chinese Empire. Whatever differences of opinion there may be among the friends of Evangelical religion as to the essential character of the revolutionary movement, there can be none as to its tendency greatly to facilitate the operations of Protestant missionaries, and to secure for them a degree of attention which they have not hitherto attained.

JAPAN.—The expedition had returned from Jeddo, August 17. Commodore Perry had an interview with two imperial princes, and delivered the President's letter. The Americans and Japanese parted with mutual expressions of good will and interchange of civilities, presents, etc.

CHOLERA.—The Cholera still continues to prevail. Precautionary measures are being actively adopted by the authorities in the various cities of Great Britain, and special services have been appointed by various Ecclesiastical Bodies, for solemn humiliation and prayer in view of the apprehended visitation of pestilence. A memorial to Lord Palmerston in favour of a National Fast has been refused by his Lordship in a letter which has excited the sorrow of the Christian community, while it has received the applause of the organs of Infidelity.

NORTH WESTERN PASSAGE.—Commander McLure who sailed in 1849 in search of Sir John Franklin has accomplished the long problematical enterprise of the North Western Passage.—No traces of Sir John Franklin were found. Inhabitants had been met with farther Northward, than any had been supposed to exist.

PRIESTLY VIOLENCE.—A Roman Catholic Priest has been prohibited from visiting the Poor's House in Glasgow in consequence of his rude and violent interference with the chaplain of that Institution, and with some of the inmates.

FREE CHURCH, MOSCOW.—The new church in this Parish was lately opened by the Rev. Dr. Guthrie, of Edinburgh. The collection amounted to upwards of £500. The parishioners are largely indebted to the liberality of Lord Panmure.

REV. DR. MCGILVERAY.—The Rev. Dr. McGilveray of Free St. Marks Church, Glasgow, has received a unanimous call from the congregation of Gilcomston Church, Aberdeen.

ORAGO.—The Rev. Messrs. Will and Bannerman have lately been ordained to the office of the ministry in connexion with the Free Church at Otage.

DISTRESSING SHIPWRECKS.—Several most distressing shipwrecks accompanied with great loss of life have lately occurred. One vessel, the *Dalhousie*, bound for Australia with a valuable cargo and ten passengers besides a crew of 48 men and officers, was lost off Beachy Head when all on board were lost with the exception of one man. May such occurrences, so lamentably frequent, teach us to live with our loins girded, and our lamps burning.

COL. GARDNER.—A monument has been erected to Col. Gardner in the grounds adjoining Bankton House, which he occupied previously to the battle in which he fell.

ADMISSION OF PROFESSOR McDUGALL.—The Senatus Academicus of the University of Edinburgh, has resolved to admit Professor McDougall as a member of the Senatus.

EVANGELICAL ALLIANCE.—A meeting of the British Branch of the Alliance was lately held in London. The chief topic which occupied the attention of the Alliance was the subject of Continental persecution.

FRUITS OF POPERY.—From an examination of the criminal statistics of Ireland it appears that, while the population of Tipperary, one of the most popish Counties in Ireland, is only about one-fourth of the total population of the five Counties of Londonderry, Down, Armagh, Fermanagh, and Antrim, the number of criminal offenders in the one County is fully more than the number in the five combined.

REV. MR. JENKINS.—The Rev. Mr. Jenkins lately of Montreal, and who is well known as the Author of an admirable work on the subject of Popery, has joined the Presbyterian Church, and has received a call to a church in Philadelphia.

MONTREAL TRIALS.—The trial of the parties implicated in the riot and murder of the 9th June has ended in nothing. The Grand Jury returned "No Bills" against the mayor, or the officers and soldiers of the 26th Regt. The whole affair has looked like a mockery, and the grievous wrong done to Protestants, and to the community, remains wholly unredressed.

UNITED PRESBYTERIAN CHURCH, TORONTO.—The Rev. Dr. Taylor has been inducted as Pastor of the second United Presbyterian Church, Toronto.

PUBLIC SCHOOL LIBRARIES.—We learn from the *Journal of Education*, that notice has been received at the Education office from nearly two hundred Municipalities, mostly townships, of appropriations for the establishment of Libraries, while similar intimations continue to be received from day to day. This speaks most highly for the intelligence and public spirit of the Province.

UNIVERSITY—SENATUS.—We understand that the senators of Toronto University, under the new bill, have been appointed, and will soon be gazetted. Hon. Wm. Hume Blake is Chancellor, and the following are members:—Dr. McCaul, President, University College; Mr. Barron, Principal, Upper Canada College; Rev. Dr. Wilson, Primarius Professor of Knox's College; Rev. Mr. Whitaker, Provost of Trinity College; Rev. Dr. Taylor, Professor of the United Presbyterians; Rev. Mr. Lillie, Professor, Congregational Academy; Rev. Dr. Macfar, Principal of Queen's College; Rev. Mr. Nettles, Principal of Victoria College; Mr. Justice Draper, Mr. Solicitor-General Morrison, Hon. A. Fergusson, Rev. Dr. Ryerson, Francis Logan, Esq., Provincial Geologist; J. Langton, Esq., M. P.; David Christie, Esq., M. P.; Dr. Hayes, and F. W. Cumberland, Esq.—*Globe*.

DEATH OF THE REV. DR. GORDON OF EDINBURGH.

This eminent and venerable minister died at Edinburgh on the 21st October. In regard to his removal, it may with peculiar propriety and truth be said, that a Prince and a great man is fallen in Israel. Few indeed have so universally and so long commanded the highest respect and esteem, not merely of the church, but of the community at large. Long has the revered name of Dr. Gordon been as a household word, not only in Edinburgh, but throughout Scotland, and indeed wherever Scottish Presbyterians are to be found. We subjoin a few particulars in regard to his life, as given by the *Scottish Guardian*:—

Dr. Gordon, who was in his 65th year, was a native of Dumfries. He was called to the pastoral office in 1816, being then presented to the church and parish of Kilmarnock by Lord Gray, having previously been an assistant-teacher in the Perth Academy, in which capacity his abilities at first attracted the notice of his patron. In 1820, the reverend gentleman was translated to the Old Chapel of Ease in Edinburgh; subsequently, he was transferred to the Newington quoad sacra Church; and in 1830, he was appointed one of the ministers of the High Church, where, with principal Baird, and subsequently the Rev. James Buchanan, as his colleague, he remained till the Disruption. In the conflict which preceded that event, Dr. Gordon from the first, gave his earnest and unwavering support to the principles of Non-Intrusion and spiritual independence—and although, from his tastes and habits, averse to controversy, never failed to bear his cordial and uncompromising testimony, on all suitable occasions, to the cause he had espoused. In 1841, when the crisis of the Church's affairs was seen to be approaching, Dr. Gordon was chosen Moderator of the General Assembly. Speaking of the Assembly, the author of the "Ten Years' Conflict" remarks—"Its Moderator was the Rev. Dr. Gordon, a man whose dignity of character peculiarly fitted him to preside, in so grave an emergency, over the supreme council of the Church. Combining the graces of piety with the resources of a profound and comprehensive intellect,—the learning of a divine with the firmness of a confessor,—the benignity of a father and the candour of a judge, he possessed, in a pre-eminent degree those qualities which inspire confidence and command esteem. Wide assunder as the poles though the two parties were, whose momentous discussions were about to begin, they were entirely at one in the choice of the Moderator. It was by an election as cordial as it was unanimous, that he was called to the chair." The meeting of the commission of this Assembly in August, was followed by the memorable evening meeting of 1200 office-bearers of the Church, in St. Cuthbert's when Dr. Gordon presided, delivered an address (to borrow again the words of the historian already quoted), "whose deep solemnity, unstudied yet dignified simplicity, made it come home to every heart, like the words of a martyr's confession." Dr. Gordon took an active share in the subsequent negotiations with government, which ended so fruitlessly. In the Assembly 1842, he seconded the adoption of the Claim of Rights, moved by Dr. Chalmers. When Dr. Welsh laid the protest upon the table of the Assembly of 1843, and, bowing to the Queen's Commissioner took leave for ever of the Erastian Establishment, the ministers who immediately rose and followed him were Dr. Chalmers, Dr. Gordon, Dr. Patrick, McFarlane, Dr. Thomas Brown, and Dr. McDonald: and emerging upon the street, "the gown and bands of the Moderator, the grey hairs of the massive head of Chalmers,

and the majestic brow of Gordon, seen through the opening crowd, proclaimed that the deed was done." The last of these honoured names which had been spared to the Church till the present time, was that of Dr. Gordon. And now, within one brief decade, all the "grey fathers" of the Disruption have been removed from the conflicts of earth to join the general assembly and church of the first-born in the heavenly Jerusalem. "Our fathers, where they are? and the prophets, do they live for ever?"

OBITUARY—MR. ROBERT MACK.

The death of this good man took place at his residence in Godmanchester, on the 11th August last, in the 71st year of his age. Mr. Mack was a native of Scotland, and in his younger years, and till he emigrated to Canada, sat under the ministry of Dr. Begg, in the parish of Newmarket, Lanarkshire, the father of Dr. James Begg of Newington. Mr. Mack came to this country a number of years ago, and after some time spent in Montreal, settled with his family within a few miles of the village of Huntingdon, and about the same distance from LaGuerre, where there is an interesting congregation of our Church, and of which Mr. Mack was a true friend.

Mr. Mack took a very lively interest in the Church's struggles at the time of the Disruption, and was among the first in his neighborhood to declare his adherence to the Free Church in this country. There was, at the period of the Disruption, a considerable number in and around the village of Huntingdon, who were attached to the principles of our Church, but, disappointed of the settlement among them of the Rev. William Leishman, who they expected would have become their pastor, they connected themselves with the United Presbyterian Church, under the impression that a union was likely to take place between that body and the Presbyterian Church of Canada, which was then in agitation. Mr. Mack did not join in this movement, but stood alone in his neighborhood in favor of the principles of the Disruption; and rather than sacrifice these principles, which he believed were based on the Word of God, he made many a self-sacrifice in order to enjoy the privileges of the gospel, in connection with the Church to which, to the end of his life, he felt deeply attached. Sabbath after Sabbath might he and his faithful wife be seen wending their way through twenty miles of not very inviting roads, to the Free Church at North Georgetown, where they enjoyed the ministry of the Rev. James Fettes, a missionary of the Free Church of Scotland, then in this country. With many this might appear like bigotry on the part of Mr. Mack, when other Presbyterian Churches were more conveniently situated, but with him it was a matter of high and holy principle.

The last time we saw this good man, was about ten days before his death, on occasion of the communion season at Durham, where there is now a rising congregation of our Church.—This was the last opportunity our departed friend had of hearing the gospel preached, and of sitting down at the table of the Lord. And much did he enjoy this season, as he afterwards expressed. He was deeply solemnized at the close of the service, on the last day of the Feast, conducted by the Rev. Mr. Fraser of Montreal. The subject of Mr. Fraser's discourse that day, was the "Great white throne," in the 20th chapter of Revelation—a subject well fitted to arouse the careless and unconcerned, as well as to solemnize every Christian mind. Little did we think in parting with our friend at this time, we were to see his face no more in the flesh, and that he was so soon to join the bright company above, and the general assembly and church of the first born, which very affectingly were passed in review in the preacher's discourse on the thanksgiving Monday. The next thing we heard of

our friend was, an invitation to his funeral; and having endeavored to improve the solemn occasion, his remains were afterwards conveyed to their last resting place, to await the resurrection of the just.

Mr. Mack was a plant of rare growth in this sinful and ungodly world. There are some men of whose Christianity you are sometimes in doubt, but of his there was no doubt at all. He had drunk deep into the Spirit of the gospel; he had imbibed much of the mind of Jesus; he was one of those few really living and spiritually minded Christians, who are here and there to be met with in the Church visible, and in whose conversation you enjoy, what Chalmers styles, "the charm of intercourse" with the lowly pious. Mr. Mack's Christian example exerted a salutary influence in his neighbourhood, and especially among the young men, who all came to see him ere he died. He not only professed, but lived the gospel; and his whole deportment evidenced that he lived under the power of the truth. It were well for the Church that more of its members were like the late Robert Mack, in whose death the Church of Christ on earth has lost a deeply attached and sincere friend, and his family a kind and faithful parent. But their loss is his eternal gain. He has gone to his reward, and his works do follow him. "Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

W. T.

ENGLISH RIVER, Oct., 1853.

NOTICES OF RECENT PUBLICATIONS.

REMEMBER LOT. By the Rev. J. C. Ryle. Philadelphia: Presbyterian Board of Publication.

Few writers of the present day write more strikingly and impressively than Mr. Ryle, the author of this tract. He takes up the case of Lot, who lingered in circumstances of the greatest urgency, and applies this to the case of professing Christians generally, in his usual earnest and solemn manner. The tract is well fitted to awaken and stir up the lingering, and to induce them to make haste and delay not to keep the commandments of God.

THE INFANT READER. Philadelphia: Presbyterian Board of Publication.

This little book has been judiciously and carefully prepared for young scholars, and is admirably adapted to the end for which it is intended. Its form is attractive, and no less attractive are the precious lessons which it contains.

THE FAITHFUL MOLLER'S REWARD: a Narrative of the Conversion and happy Death of J. B., who died in the 10th year of his age; with an Introduction. By the Rev. Charles Hodge, D. D. Philadelphia: Presbyterian Board of Publication.

This is a deeply interesting and instructive narrative, and one which we trust will be blessed to mothers especially, and which will tend to encourage them in the important work of the religious education of their children. It has seemed to us that even Christian parents do not sufficiently exercise faith in the promises of God with reference to their children. And yet God has promised, "Train up a child in the way in which he should go, and when he is old he will not depart from it." Now, while sometimes even the children of true believers may turn out

wicked, this is a promise which Christian parents may take hold of, and plead with God. And doubtless, did parents exercise a larger measure of faith, and were they at the same time more diligent in the discharge of their duties, they should oftener be cheered by seeing their children turning to the Lord, and taking up Christ's yoke, which is easy, and his burden which is light. We believe the Board acted wisely in publishing this Narrative, with Dr. Hodge's Introduction, and we heartily recommend it to Christian parents, and to mothers especially.

INFIDELITY: Its Aspects, Causes, and Agencies; being the Prize Essay of the British Organization of the Evangelical Alliance. By the Rev. Thomas Pearson, Eyemouth, Scotland. New York: R. Carter & Brothers. For sale by D. McLellan, Hamilton.

Although, in the present day, pure and undefiled religion is undoubtedly making progress, it must be lamented that infidelity and irreligion are also making progress. So much is this the case, that we find infidelity presenting a new phase, even during the interval that elapsed between the commencement of this work and its publication, as we observe that an Appendix was found necessary to direct attention to the latest form that infidelity has assumed, viz: Secularism. It is of importance then that the attention of the Church should be directed to this subject, and that it should receive a thorough investigation. This has been, we conceive, most admirably done by Mr. Pearson, the author of the Essay before us, who has at once secured for himself a high place among the profound thinkers and vigorous writers of the present day.

The Essay is divided into three parts. In the first, the writer views Infidelity in its various aspects, specifying Atheism, or the denial of the Divine existence; Pantheism, or the denial of the Divine personality; Naturalism, or the denial of the Divine government; Spiritualism, or the denial of the Bible redemption; Indifferentism, or the denial of man's responsibility; and Formalism, or the denial of the power of Godliness.

In the second part, the author considers "Infidelity in its various causes," dwelling at some length on "the general cause," the natural alienation of the heart from God, and specifying besides, "speculative philosophy"—"social disaffection"—"the corruptions of Christianity"—"religious intolerance"—and "the disunion of the Church," as so many causes of Infidelity.

The third part treats of "Infidelity in its various agencies." Four chapters compose this part, in which "the Press"—"Clubs"—"Schools"—and "the pulpit," are successively considered.

This work, we feel sure, will have an extensive circulation, but not more extensive than it deserves. We earnestly recommend it to ministers and others, and pray that it may be the means of doing good service to the cause of truth and righteousness.

SANCTIFIED AFFLICTION.—The school of sanctified afflictions is the best place to learn contentment on. I say sanctified; for naturally, like restive horses, we go the worse for the beating, if God bless not afflictions unto us.

MISSIONARY INTELLIGENCE.

MISSIONS OF THE FREE CHURCH OF SCOTLAND.

SCOTLAND.

At this station three Hindus were lately received into the Christian Church. Their names are Pahad Singh, Baba Pandurang, and Ramswami. Pahad Singh is about forty years of age, and has been for some years connected with the mission as a Teacher. Baba Pandurang is nineteen years of age, and has come through severe trials and afflictions. Ramswami is an interesting youth between sixteen and seventeen years of age. Before receiving baptism, they gave to the missionaries written statements of their spiritual conflicts and experiences. The following is the statement made Baba Pandurang:—

When I was in the Hindu religion, I was serving idols with my whole heart, and I was keeping heathen festivals and fasting, till my parents sent me to the mission school at the age of twelve years. While I was there, for some time I did not understand the true way; I was hating the truth, and was zealous for Hinduism. After this, by the help of God, I was a little convinced of the truth, but not fully. But after a year, gradually I came fully to see that, without a Saviour, I am not able to avoid the punishment due to me for sins; yet I was hypocritically keeping two faces—one before my countrymen, and another before the missionaries. In this manner I continued for six or eight months.

Afterwards, when some out-caste boys were introduced into the school by the missionaries, all the Brahman boys left the school. But I determined to remain at school rather than to go by the saying of my parents. For this cause, my parents with my neighbours were very angry with me. However, I loved the instruction which I received in the school, and therefore did not listen to their advice. At last, when they were beating me, and keeping me in the house bound, I left my parents and took refuge in the mission bungalow, where I broke my caste willingly, and wished to become a Christian. While I was staying there, my parents made an uproar and took me to the king, but I recollected the words of my Saviour, Jesus Christ: When ye shall be taken to magistrates, then take no thought in your heart what ye shall speak, but just depend on God's aiding power, for he will tell us what we require to answer before them. Afterwards, they kept me in prison, and tied me with a rope for three days in order to frighten me. For some time I was firm in my belief. But being kept in prison for upwards of three months, my heart became bad during that time. At last, I was given up to my parents, who treated me severely, and threatened me with more imprisonment if I should not abandon the Christian religion. By these means my heart was made wicked, and even after I escaped again to the missionaries, I did many things which grieved them and offended God. I had no love for my Creator or Saviour. I had no fear of punishment before my eyes.

But when I became sick, I felt that God is angry with me, and if I will not flee to him with my whole heart, then he will kill my body together with my soul. After this, I took a part in the daily worship of God at the bungalow, with desire, but often with indifference. This continued for more than a year, when my mind was deeply impressed by the sermons which I heard in the church. Under these convictions I became very sorry, and praying earnestly to the Most High, but frequently the very day after I had been praying so earnestly, I forgot all, and my heart went after its lusts. When I was in

this state God opened my heart to look into the Scriptures, and when I looked, I found such verses as this: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." When I thought upon such passages, I found that when God is willing to call me to his kingdom, why should then I delay any more? and also Christ, who loved the world, has told us all, saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." I was led to see that it was better for me to avoid sins and become a follower of Christ, than to perish; for it is written, "The wages of sin is death." For this cause and others, God gave me a mind to repent of my sins, and follow Christ entirely without any hesitation.

Such was my state, when God, who is ever good, brought me into close acquaintance with Ramswami, whom I found much concerned about his soul, and when we began to speak much together, we resolved to follow Christ with sincerity. We now prayed together to God, asking his help that we may acknowledge Christ as the Saviour. So the Almighty enlightened our minds in the love of Christ, and believing that our hearts are toward him, and that he has taken away our sins, we came forward to ask for baptism and to confess Christ openly before all people, that they may think that Christ is the Saviour of the world, and that they who believe in Christ with their whole heart will not perish, but have eternal life. May God bless us, and carry his work through us into effect, and may he bring forth good fruits by us. Amen.—*Free Church Record.*

JEWISH MISSIONS.

HUNGARY.

Although Popish intolerance has driven the missionaries from the scene of their interesting labours, the good work does not stand still.—There are still native agents, who continue amidst many difficulties to scatter the good seed of the word, not without success. The following extracts from letters from Mr. Jauber a sincere and devoted convert will, no doubt, be read with interest:—

"I should have written you much sooner, but have been prevented from fear of the police, who will not allow any one to be in connexion with a missionary or a missionary society. . . . I am happy to tell you I am succeeding, with the Lord's blessing, in spreading his holy name and doctrine among Israel according to the flesh. Many thanks to the Lord, who inspires me, a wretched sinner, with zeal and love to his cause. Almost daily he permits me to hold intercourse with the Jews, and to speak to them of the way of salvation. At the "fairs" especially (which are held quarterly in Pesth, and where Jews from all parts assemble), I have long conversations on the subject of Christianity. Jews often invite me to their houses, and I do not believe there is a country in the world where the Jews are so prepared and disposed to hear of salvation through Jesus Christ, as in Hungary. In spite of all the persecutions and sufferings to which we are exposed, I prefer labouring in Pesth to going elsewhere. I am still deprived by the police, of Bibles, theological works, my papers and letters, my correspondence with you (Rev. Mr. Wingate) and Mr. Smith, for some years back. Nothing is yet decided by the Government. I thank the Lord, however, who gives me the greatest composure of mind. Were it otherwise, I should see cause of humiliation

for my weakness of faith and confidence in God. "It is given us on the behalf of Christ, not only to believe, but to suffer for his sake."

THE MISSIONARY BEFORE THE PRINTER.—When before the police for some hours I was kept composed—first, because I knew I was innocent; and, secondly, because I was enabled to trust in the Lord's promise. I spoke, therefore, very plainly to the commissioner who tried me. At first he endeavoured to terrify me, saying, that although he had hitherto considered me no "bad character," he could not help thinking I was one of the "Kossuth party." "Dear sir," I replied, "I am a true Christian, I cannot, therefore, tell a lie; you have called me a *happocrite*, but I assure you the Austrian Government ought to desire that a great many of their subjects might be animated by the same principles as I hold. Were it so, they need have no dread of revolutions in their dominions—the last revolutions would never have taken place. They would also be spared the immense military force which is maintained with so much exertion and at so heavy a cost to the public treasury." He was surprised at this answer, and asked me,—"What, pray, are your principles?" "Those of the Bible." "There is no power but of God," &c. (here I quoted this and other similar passages). "Dear sir," added I, "the Bible can do harm to no people, on the contrary, it contributes to the security and welfare of every country. The Bible, not by violence, but by the most peaceful means, improves and cultivates both the hearts and minds of a nation: why then do ye deprive me of this book and of my papers? A fortnight ago you told me I was taken up on suspicion of being an accomplice of Kossuth, or compromised in the late revolution, but if proved innocent, all would be restored to me. Now I have never transgressed the laws of my country, nor sold a Bible since I was formally forbidden by the authorities. What other charges are against me? Is it a crime to say to any one that Jesus of Nazareth is the only begotten Son of God? or tell a Jew that Jesus is the Messiah? Shall this be a crime, while they are in error, or shall they perish in a Christian country?" While justifying myself, my voice was inaudible through emotion, and the tears flowed down my cheeks. The commissioner was moved, and said, "My friend, such a confession of Christ is by no means a crime, for you evidently only express the feelings of heart." He then dismissed me, saying he hoped my case would turn out favourably.

[Mr. Wingate adds, "Since this, no decision has reached Mr. Jauber. Two days ago I had, via Amsterdam, a letter from Mr. Saphir, with the gratifying intelligence that the school has not as yet been further interfered with. Notwithstanding the removal of all the copies of the Holy Scriptures the police could find, and the repeated examinations before the police, no ulterior measures have as yet been taken."—*Ibid.*]

NEW ZEALAND SPEECHES.

A very interesting missionary meeting was held some time since in New Zealand. About 300 native were present, and the collection taken up amounted to \$65. We give three of the native resolutions offered, and also several of the speeches by which they were sustained. These speeches were taken down at the time, and the translation of them is as literal as possible.

Resolved—1. That it is a good thing to make a collection for the purpose of sending the gospel to heathen lands.

Wiremu Tipene said—"We all know the object of our assembling together on this occasion—to help forward the work of sending forth the gospel into all the world. We were once in darkness; but our fathers and friends in England had compassion on us; they made collections and sent us the gospel. Thus the light sprang

up among us, and now we are 'light in the Lord.' Let the churches of England now see that we, too, will follow their example. Let us increase our effort. Let the man who has pigs set apart one this next year for the committee, and give the proceeds to our minister for them. My mind says that what he told us is very good: instead of killing so many pigs for food when we assemble together, let some of them be sold for the collection. If any are squaring timber, let them make sacred a spar for this purpose; and let it be done from the heart. If I were rich, if I had £5, I would give it all. Let us do what we can to show our love to our brethren, the heathen, who are sitting in darkness."

Resolved—2. That we offer an expression of love to the benighted heathen.

Paora Tuhaere, of Auckland:—"This is my thought—The gospel is the cause my being here. We heard yesterday of the state of the people who are without the gospel, and who eat one another as we also once did. It was because God's people in England sent us missionaries, that we now know better. Is there any one who is thinking, 'Why should we give money? why don't the missionaries give the money?' I say that person is a fool. My heart rejoices very much. At my own place I heard of your faith, and therefore I came. My word to you is, 'Let your light shine before men; and may you be like a city set upon a hill, which cannot be hid.' I say, grow. It was the report of your faith which brought me here. We are all continually instructed by our ministers; let us give of our money to them, that the gospel may grow. Let all agree."

Resolved—3. That we pray to God that our love may increase.

Tomati Taia:—"Yes; let us pray to God that our love may increase. Once we were in darkness; but we have heard of the death of Christ. The gospel has been brought to us—The words of Paul apply to us, 'The night is far spent, the day is at hand.' We were in the valley of the shadow of death. Now let us be strong to show our love to the Saviour, that his gospel may abound. I have at each of our meetings put these little books (the resolutions) into my coat pocket, and I shall put this one there too, that I may often think of it. The gospel will not fail. We have seen some of our heathen friends brought in this year, and they are here with us. Be strong. Let the hands of our hearts reach out to the Lord. Let us cleave to this good work ever, ever, ever."

PROGRESS OF TEMPERANCE.

TEMPERANCE CONVENTION IN TORONTO.

A Convention of Delegates, from the various Temperance organizations in the United Counties of York, Ontario, and Peel, was held in the city of Toronto, on the 1st and 2nd ult. From thirty to forty were present. It is surely pleasing to see so many influential and leading members of Society—coming together for the purpose of devising means for helping on the cause of Temperance.

The following Resolutions, among others, were passed by the Convention:—

1. **Resolved**—That the Convention, representing the several temperance organizations in the united counties of York, Ontario, and Peel, is of opinion that the state of the temperance cause in these counties demands immediate, united, and energetic action, by all friends of good morals and public prosperity.

2. **Resolved**—That, in view of the powers, possessed by the municipalities of Upper Canada, it is expedient that a combined effort should be made, at the approaching municipal elections, to

secure the return of candidates pledged to use their official influence and authority for the suppression of intemperance.

3. *Resolved*.—That viewing a Prohibitory Liquor Law as the grand triumph of all our associated efforts, we recommend the same combated action among the friends of the cause, to secure the return of Parliamentary candidates pledged to support such a law.

4. *Resolved*.—That it is expedient for this convention to employ an agent, or agents, to visit every township in the united counties before the first day of January next—hold meetings, deliver lectures, revive the temperance organizations now in existence, establish branches of the league, and by every practicable means rouse the friends of the cause to immediate and energetic action.

5. *Resolved*.—That the members of this convention pledge themselves to use their influence to secure for this movement the co-operation of the societies, divisions, branch leagues, and other Temperance bodies, in their several localities, and specially to secure their assistance in defraying the expenses it may involve.

6. *Resolved*.—That it is expedient to appoint a Central Committee, with authority to employ an agent or agents, or lecturers—and that the said Committee be hereby instructed to issue a manifesto to the several temperance organizations in these counties, in the name of this Convention, urging them to immediate and united action—suggesting a plan of operation—offering assistance to secure the attendance of speakers at public meetings—and generally to carry out the subjects of this Committee.

Several ministers were present at the various sessions of the Convention, and we rejoice to observe that the advice of one speaker in regard to prayer and religious exercises was not acted upon, but that the meetings were opened and closed with prayer.

We may state, although it is scarcely necessary to do so, that the dinner referred to in our last, at which intoxicating drinks were so unblushingly patronised by ministers of the Gospel, took place in the city of Hamilton, in connexion with the departure from that city of the Rev. Mr. McNee of the Presbyterian Church of Canada in connexion with the Church of Scotland.

MAINE LAW FOR BRITAIN.—The United Kingdom Alliance, which has been formed to agitate for the legislative suppression of the liquor traffic, was inaugurated last week in the city of Manchester, under the most distinguished auspices. Sir Walter C. Trevelyan, Bart., presided, and was surrounded by a very numerous gathering of wealthy and influential men. The meeting was held in the Corn Exchange of the city—a large building—which was crowded by a most enthusiastic audience. James Silk Buckingham, Esq., Dr. Lees, and Dr. Burns, were the chief speakers; who, with all the rest contended that the only effectual remedy for the evil of which they complained was the adoption of the Main Liquor Law, which is to be the object of the Alliance to get adopted by the Legislature of this country. Nine resolutions were agreed to unanimously, which recommend for the carrying out of the movement, the employment of lecturers, the formation of local auxiliaries, the offering of a prize for an essay in favour of the legislative suppression of the trade in strong drinks, and the circulation of tracts. One of them declared that the alliance should be kept perfectly distinct from the temperance societies and other organizations as such; but that temperance and social reformers should be earnestly invited to join the alliance in their individual capacities. The other most important resolution was one pledging the council to aid the executive in raising a fund of £2,000, to defray the expenses of the first year's agitation.—*Lon. Cor. of Globe.*

HINTS TO SABBATH-SCHOOL TEACHERS.

As to prayer in the Sabbath School, a volume of directions might be given, and, after all, the good sense and discretion of the superintendent must be the main directory. Both superintendents and teachers of schools should study this subject with great diligence. Without daily communion with the Father of mercies and God of all grace, their occupation will be exceedingly dull and unprofitable; and if they enjoy this communion, a current of praying breath will pass upward to the throne of a prayer-answering God, and there will be borne back upon it blessings for the school without number or measure. They should understand it, also, that they may faithfully teach its importance to their children. What finite mind can estimate the blessing which a teacher confers on a child when he acquaints his feet with the path to the fountain of all mercies!

In Sabbath-schools every means should be employed to preserve outward good conduct among all the children. Whatever position they assume while prayer is offered, it should be kept with perfect silence.

We should be attentive to the manner of praying in Sabbath-schools. The voice of the person who leads in this service should be loud enough to be heard through the room; and his enunciation slow enough to allow each word to be distinguished. Nothing keeps the attention of children better than a distinct and clear voice, and an earnest manner. When the person who prays, speaks so low or so indistinctly as not to be heard by every child in the room, he must not wonder if those who do not hear should read or play, or should be restless during the service.

Another frequent error of prayers is, that they are made up rather of exhortations and remarks than petitions. The person who leads in the exercise is desirous of making an impression on the minds of the children, and in this well-meant purpose, forgets that prayer is for God. The more strictly our prayers are confined to their character as addressed to the Supreme Being, the better for our devotion and for the objects we seek.

Those prayers will be most likely to interest the minds of children which are direct in their petitions; which ask for specific things, or give praise for specific blessings. Children cannot unite in expressions which bring no subject before their minds, and which are so vague and general, that when the prayer is closed they cannot tell what would be an answer to the prayer. Our prayers are not enough connected throughout; the sentences we utter have often no reference to each other, and the reason is, we do not fix our minds on the subjects we desire to present. Children above all other persons, need this connexion to lead their minds along, and are more benefited by dwelling on a few topics, than by being hurried through a variety.

He who prays with children needs to study the language he is to use, as much almost as one who prays with the deaf and dumb; and it would be almost as reasonable to expect that the soul of the poor deaf mute could rise to God in prayer in forms which he neither hears, nor sees, nor understands, as that a child can unite in petitions of which he knows neither the meaning nor object. Figurative language, even if it is scriptural, is not so proper for this purpose, as that which is simple, unless the figure is so clear that the meaning will at once be caught by a child. Many persons use scriptural phrases, and phrases that have become familiar to adults by long usage, which convey no meaning to the young. To take one instance. It is very common, in prayer and in exhortation, to speak of children's giving their hearts to God. To us this is a very plain and intelligible expression; and it is scriptural. But it is a figurative expression which no child understands until he has learned and understood that the heart is put

for the affections, and that to give the affections to God, means to exercise them in the way which he has required. Now the whole meaning of "giving the heart to God," is to love God; and this is a phrase which the child at once comprehends, and is therefore better adapted to him than the other.

The prayers in a Sabbath-school should always be short. They need not be less than three minutes, and should not exceed five. It is generally agreed that singing, prayer and reading the Scriptures may properly occupy from one-sixth to one-fifth of the whole session.

How far it is expedient to attempt to make children attentive in time of prayer, by requiring them to fold their arms as well as shut their eyes, or to kneel covering their faces with their hands, it is unnecessary to determine. It cannot be doubted that closing the eyes prevents many diversions of the attention, and that a change of posture (as kneeling or prostrating the body) is favourable to such a frame of mind as we should desire to be in; but it should be remembered that if children connect with the business and service of God, wearisome and (to them) unmeaning postures, or if the duty of prayer is associated with any painful ceremony, the consequences are very injurious. We have all heard of the child whose Sabbath exercises and feelings were so ill-managed, that she had no desire to go to heaven, when she heard it spoken of as an eternal Sabbath; and it is to be feared that children often associate with family and social prayer any thing but the idea of a delightful duty and a precious privilege.

Let the parent, superintendent and teacher, then take unwearied pains, and study every method of explaining and enforcing the duty of prayer. Let them illustrate its nature and benefits in every form adapted to interest the mind and heart of a child. Let them see to it that they take a scriptural view of the subject themselves, and that they communicate this view intelligibly to the child.—*Teacher Taught.*

SELECTIONS FOR THE YOUNG.

CARD PLAYING.—Among the many pastimes to which the young resort for amusement, card-playing often fills a prominent place. This is a general, and, in some circles, a fashionable practice; but it is objectionable and injurious in all its influences, and in every possible point of view. Nothing good or instructive, nothing elevating or commendable, in any sense, can come from it. All its fruits must necessarily be evil.

It is a senseless occupation. Nothing can be more unmeaning and fruitless, among all the employments to which a rational mind can devote its attention. It affords no useful exercise of the intellect—no food for profitable thought—no power to call into activity the higher and better capacities. It is true, I suppose, there is some degree of cunning and skill to be displayed in managing the cards. But what high intellectual, or moral capacity is brought into exercise by a game so trivial? It excludes interesting and instructive interchanges of sentiment, on topics of any degree of importance; and substitutes talk of a frivolous and meaningless character. To a spectator, the conversation of a card-table, is of the most uninteresting and childish description.

These are, however, more serious objections than these. Card-playing has a tendency of the most dangerous description, especially to the youthful. Let a young man become expert in this game, and fond of engaging in it, and who does not see he is liable to become that most mean and despicable of all living creatures—a GAMBLER! Confident of his own skill as a card-player, how long would he hesitate to engage in a game for a small sum?—He has seen older ones playing—perhaps his own parents—and he can discover no great harm in doing the same thing, even if it is for a stake of a few shillings. From playing for

small sums, the steps are very easy which lead to large amounts. And, in due time, the young man becomes a gambler, from no other cause than that he acquired a love for card-playing, when he engaged in it only as an amusement.

Parents have a responsibility resting on them in this respect, of which they should not lose sight. They cannot be surprised that their children imitate their example. With all the dangerous associations and tendencies of card-playing, would they have their children acquire a passion for it? What wise parent can make such a choice for his son? Ah, how many a young man has become a gambler, a black-leg, an inmate of the prison cell, because, in the home of his childhood, he acquired a love of the card-table. He had imitated the practice of parents, whose duty it was to set him a better example, and was led to a path of ruin!

If, from its influences, card-playing even for amusement, is improper for gentlemen, I conceive it much more so for ladies. A woman—and more especially a young woman—seems entirely out of place at a card-table. The associations are so masculine—they bring to mind so much of the cut-and-shuffle trickery, vulgarity, and profanity—so many of the words and phrases of that hell, the gaming-table—that for a lady to indulge in them, appears entirely opposed to that modesty and refinement, which are so becoming to the female character. I trust all young ladies of discretion will shun the card-table. I am confident every woman, who possesses a proper sense of the dignity and delicacy which form the highest attraction of the female character, will avoid a practice which is made an instrument of the most despicable uses, and to which the most vile and abandoned constantly resort.

The same caution I have uttered in regard to card-playing, I would apply to all games of hazard and chance. The young should never indulge in them, even for amusement. Although they may be able to see no harm in them as recreations, yet the influences they exert, and the associations to which they lead, cannot but exert a deleterious influence. They can do no good. They lead to the most dire results!—*Golden Steps for Youth.*

"WHAT DO I CARE FOR RIGHT?"—Little Edward was the son of a distinguished statesman, and his school-mate Henry was the child of poor parents. They were walking together from the academy one day, when Edward asked his companion to join him in a mischievous play. Henry immediately said, "That would not be right." Edward replied impatiently, "What do I care for right?" The boys grew up to youth. We will pass over several years of their history, and tell you what became of them.

Henry loved the Saviour, and wished to be a minister. Before he could get ready to preach, consumption began to take his strength away. He went home from school to die. His mother was also dying with the same disease. Their rooms were not very far apart, and so they sent daily sweet messages to each other about Christ and heaven. One morning, Henry with a smile "fell asleep in Jesus." Soon as his father saw that he was gone, he entered the room of the mother, who was waiting for her Redeemer. She inquired, "How is Henry?" His father answered, "He is well." In a few moments she was with him, we doubt not, in paradise. It was a touching and beautiful scene, and many tears were shed at the funeral, although the grave was bright with the hope of heaven. Such was the death of a boy who loved to do right.

But it was not so with Edward. He left home for sea, and in early youth became very wicked. He tried to kill the captain of the ship, that he and a few companions might turn pirates. His plan was found out, and he was hung, and his body thrown into the ocean. Does not the awful scene make you think of his words when a child, "What do I care for right?"

The Bible says, "Even a child is known by his doings, whether his work be pure, and whether it be right." Think of it, and remember, as you live now, if spared, you will probably be when older, and when you die.—*Am. Messenger.*

A Noble Boy.—A minister of the gospel in one of the western states had an interesting little son, on whose mind he was daily trying to make impressions that would form his life according to the Bible. He taught his little boy to avoid sin, and to keep out of the way of sinners. He carefully guarded him against the popular and fashionable vices of the day. Nor did he tire in his work. He knew it was by little and little that he was to make lasting and indelible impressions upon the mind of his son. A short time since, this father left his son with a friend, to spend a few weeks. The gentleman with whom he was left was pleased with his charge, and did all he could to render the little fellow happy and contented. One day he carried him to a neighboring village to see a circus, without telling the child where he was going. The unsuspecting boy went cheerfully along, and was very happy, and much pleased with his ride. The gentleman took him into the inclosure under the canopy, and getting a convenient seat, placed the child by his side. The little fellow looked around upon the crowd of spectators, and gazed upon the immense canvas umbrella spread above him; and then turning to the gentleman, he inquired, "What is this?" "Where am I?" The gentleman replied, "This is a circus." "A circus?" said the little boy; "then I must go out, for father says a circus is a bad place." "Wait," said the gentleman, "and you will soon see some fine horses and fine-dressed gentlemen and ladies, and you will be delighted with them." "No, no," said the child, "I cannot stay; I must go out, and go away from here; for father says, a circus is a bad place, and not fit for little boys." The gentleman tried in vain to satisfy the boy's conscience; but nothing would do, and he was compelled to take him out and carry him home.

This was a noble boy. The little fellow did exactly right. He determined to obey his father. "Children, obey your parents in the Lord;—for this is right."—*Am. Messenger.*

THE JEWS.

The existence of the Jews is the living miracle of the world. Even their infidelity, as well as the triumph of Christianity, is in confirmation of Holy writ. They are scattered and downtrodden, and yet, according to the most accurate statistics, are as numerous as they were when they left the land of Egypt, the returns made to Bonaparte giving about three millions. Expatriated, they become citizens of the world; and wherever tolerated, they commence traffic and become thifty. Every where are they at home. They may be banished, but can not be expelled; be trodden down, yet can not be crushed. Only in the United States, France, Holland and Prussia, are they fully citizens; but in spite of British statutes, the Russian ukase, and Turkish curse, they prosper still. The great nations of antiquity, the Egyptians and Assyrians, and the Romans and Saracens, as well as the modern Turks and Christians, have attempted to destroy them, but in vain; while penal laws and cruel tortures have only served to increase their number and reinforce their indomitable obstinacy.

But the Jews exist not only as a monument and a miracle; Jewish mind has exerted a powerful influence on the world. Favoured by Napoleon, the Hebrew race at once developed power which had never been suspected.

Soult, Ney, and Massena, who thus altered his name from Manasseh, to escape the odium of being called an Israelite, were all marshals of France under the eye of the greatest warrior of his age. In politics the Jews have Metternich in Austria, Pischke in England) a convert to the

Christian faith,) while the autocrat of Russia has had a Jew for his confidential counsellor, and Spain a prime minister of the same race, and Prussia her minister of finance. In the United States, Jews began to figure in our national councils. Mr. Yulee, late member of the House, and Mr. Soule, senator from Louisiana, being of the Hebrew stock. Mr. Cremieux, one of the most eminent lawyers of France, was what we should call Attorney General upon the flight of Louis Philippe.

In money power, the Jews hold in their hands the destiny of kingdoms and empires, whose governments become bankrupt, and the sovereigns turn beggars at the Hebrew's nod. Half a dozen Jews can do more to preserve the peace of Europe by sitting behind their desks and persistently saying No! to the royal applicants for money, than all the Peace Congresses and conventions in Christendom. The Rothschilds, the Barings, and Sir Moses Montefiore, are all Jews, and with their banking establishments scattered over Europe and Asia, wield a sceptre more powerful than monarchs hold.

Coming to literary professions, and inquiring into the lineage of many of the most distinguished scholars and men of science, we find the Jews prominent here as well as in active life. The most renowned in astronomy have been Jews, as the Herschells in England, and Arago in France, the astronomer royal under Louis Philippe, and who filled the world with his fame. Those German works which are deluging the world, are for the most part the productions of Christianized Jews, as those of John Hengstenberg, Tholuck, Schleiermacher, Crummacher, Gesenius, Neander, Niebhuhr, and others, whose learned treatises, biblical criticisms, didactic theology, and general sacred literature, are found in the library of every theological seminary, in the hands of every theological student. Spinoza, the famous infidel, who did so much to corrupt Europe in past age, was a Jew, so are Ronge and Czerski, who took the lead of a new religious reformation in Germany, in our day, which has already fallen through.

Such have been, and are the Jews. Mysterious nation! Inexplicable enigmas! A living, perpetually omnipresent miracle!

A race so indomitable, so imperishable, must have been raised up and preserved for some grand purpose, and, if a monument of divine wrath, is yet the pledge of the world's redemption. Every effort should be made for their conversion; the middle wall of partition should be broken down; illiberal and persecuting statutes should be abolished; prejudice and suspicion, distance and distrust, on the part of Christians, should give way to free intercourse and affectionate confidence and hope; for all Israel is as sure to be saved as the fullness of the Gentiles to be brought in.—*Congregational Journal.*

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

APOSTOLIC SUCCESSION.

The following letter of Dr. Merle D. Aubagne, was first published in the Journal de Geneve:

Gentlemen,—The Journal de Geneve of the 4th inst. contains a very favourable article on the fifth volume of my "History of the Reformation." You will, however, perhaps allow me to say a few words on two institutions, linked together in that article, but in my opinion separated by an enormous difference. I mean English Episcopacy and the Roman Pontificate. The relations that have subsisted between England and Geneva, in a religious point of view, for the three last centuries, will justify me in referring to the opinion of our Reformers on the subject of Episcopacy, in which opinion I heartily concur.

The essentials of Christianity are the Holy Scriptures, a pure faith, and a holy life; the form of church government is a secondary consideration. The essence of Protestantism is the spirit before the form, as the essence of Popery, is the form before the spirit, or, as some say, without the spirit. We may each have our preference: but whether the form of individual churches is Episcopal, Presbyterian, or Independent, the unity of the Catholic and invisible church remains intact, so long as under these several forms is found the faith which worketh by love.

We may here apply the proverb, 'The *tree* does not make the *man*.' For myself, I prefer the Presbyterian form, but I am ready to acknowledge that, though open to some dangers, the Episcopal form is possessed of some advantages I find in the Episcopal Church of England some of the most eminent Christians of our times, and many labours—as, for instance their missionary work among the heathen, fill me with admiration. But from the moment that Episcopacy is considered, not as a *constitution*, but as a *dogma*, it assumes a very different aspect. Dogmatic Episcopacy is maintained by the church of Rome, and by that party in the church of England, self-styled *Anglo-Catholic*, and commonly called *Puseyite*, from the name of its chief leader. According to these two schools, wherever Episcopacy, with so-called apostolic succession, does not exist, there can be no churches, no ministers, no sacraments. Spiritual blessings, according to their view, can be dispensed alone by ministers episcopally ordained, or Roman Catholic priests, and can be participated in by no man separated from them.

It is the duty of every Christian to bear his testimony against this error, whenever he encounters it. If, in my history, I have ever seemed to cast a reflection on Episcopacy, it is to this Roman Catholic and Puseyitical error I have referred, and not to Episcopacy under an evangelical aspect. Allow me, gentlemen, to mention the circumstances which gave rise to those passages in my book alluded to by your correspondent.

During my stay in London in 1851, at the time of the Great Exhibition, some of my friends belonging to the Anglican church, wishing to give to their brethren belonging to the Protestant churches on the Continent, a mark of brotherly recognition, offered me the use of one of their pulpits on Whit-Sunday. A minister of that church, who is a canon of St. Paul's read the Anglican prayers in French, and I preached in French to a numerous congregation. Such a proceeding had not taken place in England since the Reformation. The result was a sharp controversy, which lasted six months or a year. One of the daily London papers, (*the Morning Chronicle*) an organ of the Puseyite party, was foremost in the attack. It asserted that the Abbe de Ravignan, (then in London) being a priest, might have preached, but that any minister, not having received Episcopal ordination, was only a layman, and that I, being a Presbyterian minister, was liable to three months imprisonment, for having preached in a pulpit of the established

Episcopal Church. No one more decidedly opposed these Pusey and Puseyite errors, than the excellent Primate of England, the venerable Archbishop of Canterbury, who firmly maintained the validity of the ministerial office in our Continental Churches. I took no part in the controversy, but having subsequently the opportunity of expressing, in my history, my opinion on the subject, I availed myself of it. In the first instance, indeed, I inserted a note in order to record the Scriptural and Christian opinions of the English Primate, but afterwards resolved to suppress all allusion to this contemporaneous fact, as foreign to an historical subject. I will conclude in the words of Irenæus—

"*Ubi spiritus ibi ecclesia.*"

I have the honour to be, &c.,

MERLE D'AUBAGNE.

Laus Vices, Geneva, June 6, 1853.

"SOME DIFFICULTIES IN THE CONGREGATION."

This is a familiar phrase, of late years, in conversations about churches. The meaning of it, substantially, is always the same; and it does not vary much circumstantially. When I hear the expression, I readily understand, that a few of the members have become dissatisfied with their minister, and think it best that they should "have a change;" while others are attached to the good man, and esteem him for his work's sake, and determine to stand by him. Under-currents of "talk" thence begin to flow, and the currents grow swifter and more turbid as they run. "Support" gives way under the minister. Passion pockets its money, and blames the minister for not having eloquence enough to draw it forth. Parties grow warm; sparks and blazes burst out; the pastor escapes from a conflagration which he could not extinguish. Then after a surly pause, they go to work about repairs; try to get a new pastor; trial frustrated by party jealousies. Meantime, many respectable people withdraw, religion declines, the enemy of Christ laughs and blasphemes. This is generally the meaning of the expression, "Some difficulties in the congregation."

I was lately conversing with an intelligent and pious lady, about a congregation in which we both took considerable interest, although it was not of our denomination. They had gone through the process above delineated; had been without a pastor more than two years; many respectable people had left the church, and the cause of religion was at a very low ebb. And still they were quarrelling. Parties were kept up and some of the leaders had become veterans during the war. There was a long pause in our conversation, which was at length broken by the lady, with a sorrowful exclamation: "What a nice time the evil one has had in that poor congregation!" Yes, it was even so.—Faithful ministers cannot be impeded in doing their work, their persons and interests cannot be injured, without the notice and disapprobation of the Head of the church. Congregations as such, have a responsibility, that they cannot evade, any more than individuals. Difficulties in congregations are often continued as the chastisement for difficulties *unwisely* begun. Communities, nations, churches, having a sort of corporate life and character, are punished for their wrong doings. And it is not uncommon for the righteous Lord to make their sin the means of their punishment. Happy is it when churches that have brought themselves into "difficulties," are led to see their error and its chastisement, and, by penitence and reformation, at once to leave their sin and escape its punishment. O, what appeals come to us from the wounds that Christ has received in the house of his friends, to cease from strife, to cultivate love, to study the things that make for peace and things whereby one may edify another. And, O, what alarms are sounded, in the judgments of God upon those who "sow discord among brethren," who

introduce strifes of worldly passion into the peaceful family of Jesus Christ. Look at dismembered and debilitated churches! Look at families growing up without pastoral care or public ordinances! Look at individual professors abandoned to insensibility, to passion, to ruin. In view of these sad results of "difficulties in the congregation," let the reader be warned to seek, by prayer, and effort, the peace and prosperity of Zion, to keep out "difficulties," and to put them out, as speedily as possible, when the devil, desiring "a nice time," has introduced them—*Pres Danner*.

CHRIST IS OMNISCIENT—Every thing about God is wonderful. Therefore, his name is THE WONDERFUL! God is everywhere present at the same moment. How wonderful! God's love is wonderful. Speak of its breadth;—it is broader than the earth. Speak of its length;—it is longer than the sea. Speak of its height;—it is higher than the heavens. Speak of its age;—it is as ancient as eternity past. Speak of its continuance;—it will last as long as eternity to come. Oh, how wonderful! God is wonderful in his knowledge. "God is greater than our hearts, and knoweth all things." Do you remember what Peter said to Jesus, when Jesus asked him, "Lovest thou me?" He said, "Lord, thou knowest all things; thou knowest that I love thee." This shows that the holy apostle believed Jesus was omniscient—that is, he believed Jesus was God, because he knew all things.

But what is Omniscience? Or, What is it to be Omniscient? It is a question no one can fully answer. None can fully understand it but God himself. To be omniscient is "to know all things." To know as much as all the men that ever lived on earth knew, is not omniscience. To know as much as all the angels in heaven know, is not omniscience. To know a million of times more than all that men or angels ever knew, is not omniscience. To know a million of times more than men or angels can ever know is not omniscience. What, then, is omniscience? It is to know all things *past*. It is to know all things *present*. It is to know all things to *come*. This wonderful knowledge can belong to none but God. Christ has this knowledge. Therefore, he must be God. He is, therefore, God as well as man. Oh, how wonderful is Christ!—*P.*

Payson on his dying bed, said to his daughter "You will avoid much pain and anxiety, if you will learn to trust all your concerns in God's hands. 'Cast all your cares on him for he careth for you.' But if you merely go and say that you cast your care upon him, you will come away with the load on your shoulders."

DIFFICULTIES IN SCRIPTURE.—The hardness which is in the word of God is very profitable; for it causes a man to take that profit by pains which he could not take with negligence. If the understanding were open as I manifest, it would be little set by.

Money received at this office up to Nov. 22d.

RECEIPTS FOR THE RECORD.

VOL. VII.—N Irvin, Lloytown; J Watson, Kleinburg; Mrs. Jones, Brock; R Brodie, N. Georgetown; Mr Druffan, Brockville; Mrs Henderson, Toronto.

VOL. VIII.—J McKechnie, Cheltenham; N Irvin, Lloytown; J McIntosh, Halifax; J Watson, Kleinburg; D McMillan, Lochiel; Rev. J Pringle, Chouguague; Mrs Jones, Brock; Mrs Cherry, York Mills; R. Brodie, N. Georgetown, Is; Mr. Druffan, Brockville; G Logan, Lloytown; D. Chisholm, Grafton; Mr Reid, Percy; Dr McQuaid, Perth; Mrs. Henderson, Toronto; J Fisher, J McNaughton, Mr McGregor, Athol.

VOL. IX.—J. McKechnie, Cheltenham; Ferguson, per Rev G Smellie, £5; J. Ballentine, Nanpance; J Rennie, studt; F. Robertson, Welkandport, Is. over; Rev J Harris; Rev W Bell, J Riddell, Perth; A Thomson, D Mitchell, N. Irvin, Lloydton; Rev A Wilson; J Hume Esquesing; J McIntosh, Houlfax; J Watson, W Ritchie, J White, Klenburgh; A Ross, Toronto; Rev A Cameron, F Ross, Lochiel; Mrs Cunningham, Cornwall; Galt, per C. Brown, Esq., £6 10; P Gillespie, Otonabee; Dunville, per J Armour, 10s; D McMillan, Lochiel; J McPherson, Alexandria; H Brown, Buttonville; W McMorran, Thornhill; Rev J Pringle, Chinguacony; Rev J Alexander, J McCulloch, 2 copies, Niagara; Mrs Jones, Brock; A McNab, J J Kelle, Vankleekhill; A Gibb, York Mills; D Ross, Ingersoll; Mr Dratlan, Brockville; J S Howard, Toronto; G Logan, Lloydton; W White, W Kinner, Nobletown; G Walker, Brucefield, 6d over; G Sproat, Tuckersmith, J Turnbull, Mono; D Chisholm, D McKee, J Caruthers, Grafton; O-goode, per Rev Mr Lochiead, £1 2s 6d; Dr McDonnell, Is; F Hall, Perth; Rev J McMurray, Brockville; Mrs Henderson, Toronto; J Fisher, J McNaughton, Mr McGregor, D McKecher, Athol.

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

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July, 1853.

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