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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. VIII.

TORONTO, MAY, 1852.

No. 7.

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## THE IRISH BOY AND THE PRIEST.

A pretty Irish boy; in humble life,  
Whose father took a Protestant to wife,  
To mother's church an inclination had,  
But father unto mass would force the lad.  
Yet still the boy to church on Sunday stole,  
And evidenc'd a wish to save his soul.  
The Rector eyed the youth, his zeal approved,  
And gave a Bible, which he dearly loved.  
This made the enraged father storm and curse,  
Lock up the book and use his son the worse;  
Yet still the boy to church on Sunday stole,  
And evidenc'd a wish to save his soul.  
At length, one Sunday morn, it came to pass,  
The father dragged the struggling boy to mass;  
The zealous Papiat helped to force him in,  
And begged the priest to pardon all his sin.  
"No, by the mass!" he said; "I cannot bless,  
Nor pardon, till the culprit first confess."  
"Well," quoth the boy, "supposing I were willing,  
What is your charge?" "I'll charge you but a  
shilling."  
"Do all men pay, and all men make confession?"  
"Yes, every one of Catholic profession."  
"And whom do you confess to?" "Why, the  
Dean."  
"And does he charge you?" "Yes, a white  
thirteen."  
"And do the Deans confess?" "Yes, boy, they do,  
Confess to Bishops, and pay smartly too."  
"Do Bishops, then, confess, pay, and to whom?"  
"Why, they confess and pay the Pope of Rome."  
"Well," quoth the boy, "all this is mighty odd;  
But does the Pope confess?" "Oh, yes; to  
God."  
"And does God charge the Pope?" "No," said  
the priest;  
"He charges nothing." "Oh, then, God's the  
best;  
He's able to forgive, and always willing;  
To him I will confess and save my shilling."

## RESIGNATION.

BY MRS. E. C. JUDSON.

Stricken, smitten, and afflicted,  
Saviour, to thy cross I cling;  
Thou hast every blow directed,  
Thou alone canst healing bring.  
Thou alone canst healing bring.  
Try me till no dross remaineth;  
And whate'er the trial be,  
While thy gentle arm sustaineth,  
Closer will I cling to thee.  
Cheerfully the stern rod kissing,  
I will hush each murmuring cry;  
Every doubt and fear dismissing,  
Passive in thine arms will lie.  
And when through deep seas of sorrow,  
I have gained the heavenly shore,  
Bliss from every wave I'll borrow,  
And for each will love thee more.  
Providence, 1852.

## PRESBYTERY OF LONDON

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

JOHN SCOTT, Pres. Clerk.

## MEETING OF SYNOD—NOTICE TO PRESBYTERY CLERKS.

The Synod of the Presbyterian Church of Canada will meet (D. V.) at Kingston, on Wednesday, 9th June, and will be opened with sermon by the Moderator, in Chalmers Church, at 11 o'clock, A. M.

Presbytery Clerks are earnestly requested to transmit, in due time, properly attested copies of their Presbytery rolls, containing not only the names of Ministers, but also the names of Elders entitled to sit in Synod, as the representatives of Kirk Sessions. If Presbytery Clerks do not expect to be present at the opening of the Synod, they will please to transmit copies of their Presbytery rolls to either of the Synod Clerks.

REV. W. REID, at Picton,  
JOHN BURNS, Esq. at Toronto.

Presbyteries are reminded that they will be expected to report on the subjects sent down to Presbyteries by last Synod, viz.: The Declaratory Act, with reference to certain chapters of the Confession of Faith, and the 8th clause of the proposed Act of Incorporation of Knox's College.

The business of the Synod would be greatly expedited by the early transmission to the Committee of Bills and Overtures, and of all papers intended to be laid before the Synod, as it sometimes happens that important papers are not brought forward until a late period of the Synod's session.

Sessions may be represented in the Synod by elders of other congregations. The following is the Act of Synod authorizing it:—

"That it shall be lawful for any Session legally convened, and after due notice given, to elect and

appoint as their representative to the Synod, any Elder in good and regular standing in any other Session of this Church, and that the following form of commission shall be followed in such a case:—

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

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

Any Session choosing an elder, out of another congregation should transmit a minute of the election of such elder to the Presbytery Clerk, that his name may be entered in the authenticated roll of the Presbytery.

WM. REID, }  
JOHN BURNS, } Synod Clerks.

April 12, 1852.

## THE ACCOUNTS OF THE CHURCH:

By the direction of Synod the accounts are to be closed on the 31st inst. All contributions to Knox's College and Dursary Funds, to the Ministers' Widows' and Orphans' Fund, Synod Fund, Jewish and Foreign Missions of the Free Church of Scotland, and the French Canadian Missionary Society, for the year ending the 31st May, should be transmitted before that date, in order to their appearing in the public accounts for the current year.

It is to be hoped that congregations who have not yet made their contributions to the various funds, will do so during the month of May, that the published statement, to be submitted to the Synod, may be as complete as possible.

JOHN BURNS.

General Agent for the Pres. Ch. of Canada.  
KNOX'S COLLEGE,  
21st April, 1852. }

## MINISTERS' WIDOWS' AND ORPHANS' FUND.

A meeting of the Committee of the Ministers' Widows' and Orphans' Fund Scheme, will be held in the Session Room, Knox's Church, Hamilton, on Wednesday, the 5th May, at 7 o'clock, P. M. Business of the greatest importance will come before the meeting, and a full attendance of members is earnestly requested.

G. ELMSLIE, Secretary.

Committee—Mr. Gale, Mr. Young, Mr. Smeilie, Mr. Cheyne, Mr. McLean, Dr. Burns, ministers; Messrs. Fisher, Osborne, Elmslie, Walker, McLellan, Davidson, Blain, Farrier, McMurrah, Shaw, Burns, Brodie, Durie, Redpath, Morgan, Gibb, P. S. Stevenson, Murray, and Hon. J. McDonald.

THE HOME MISSION COMMITTEE.

The Home Mission Committee of the Synod of the Presbyterian Church of Canada, met, according to appointment, on the evening of Tuesday, the 13th April. A conversation was held on the various subjects which the Committee had to take up, but inasmuch as the attendance was small, as the members from some of the Presbyteries were necessarily absent, it was agreed to adjourn to the following evening, at 7 p. m.

The Committee met in the Divinity Hall, according to adjournment. The members present were the Convener, Dr. Burns, Dr. Willis, Mr. Young, Mr. Ure, Mr. Scott, Mr. Lowry, ministers; and Messrs. Davidson and McLellan, elders; together with a considerable number of ministers and elders who were not members.

The Convener called the attention of the Committee to the condition of the Coloured Mission at Buxton, under the care of the Rev. Wm. King, and to the claims which Mr. King has upon the Committee, for salary and arrears of salary, which the Treasurer to the Synod Fund has not the means of meeting—the collections thus far being inadequate to meet the ordinary claims. It was agreed to defer taking action in this matter until the meeting of the Committee at Kingston, in June, and that in the meantime, congregations be urged to come forward to the support of the Mission to which the Church is pledged.

The Convener also brought under the consideration of the Committee, the necessity of providing a permanent teacher for the Mission School. It was agreed that the Convener, Dr. Willis and Mr. Burns, be a Committee to procure a teacher in the mean time, and to take steps to obtain a permanent teacher.

Dr. Burns gave in a verbal report on the Red River Mission. It was agreed that the report be received and approved of, and that the thanks of the Committee to Dr. Burns be recorded, for his diligence in the matter, and the deep interest which he has taken in the Mission.

The Rev. David Greer, who had applied to the Presbytery of Toronto for his credentials, with the view of leaving the bounds of this Church, had his name struck off the list of missionaries at the disposal of the Committee.

The Committee then proceeded to allocate the supply of missionary labourers among the several Presbyteries. The Convener stated that the available supply amounted to 25 missionaries and catechists, and that the following numbers had been applied for, viz: the Presbytery of Montreal, 6; Perth, 3; Brockville, none; Kingston, 3; Cobourg, 3; Toronto, 8; Hamilton, 5; and London, 7: in all, 35.

The Stations named in the applications for supply by the Presbyteries, and the distribution which the Committee agreed to make, was as follows: In the Presbytery of

Montreal...9 Stations...Supply granted..	5½
Perth.....7 “ “ “ “	—
Brockville— “ “ “ “	—
Kingston...4 “ “ “ “	2
Cobourg, “ “ “ “	2
Toronto ...8 “ “ “ “	4½
Hamilton...6 “ “ “ “	3½
London...14 “ “ “ “	5½

The Committee agreed, first of all, to dispose of the Gaelic speaking Missionaries—seven in number—in the following manner, viz: to Montreal, 2; Toronto, 2; Hamilton, 1; London, 2.

The supply was apportioned among the several Presbyteries, as follows, viz: there were assigned to the Presbytery of

Montreal—Mr. McLean, Mr. Anderson, Mr. Scott, till Synod, Mr. Kedey; Mr. Jas. Black, and Mr. D. Wardrope, each three months, and Mr. Murray.

Perth—Mr. George Wardrope; Mr. D. Wardrope, three months.

Kingston—Mr. Chesnut and Mr. Jamieson.

Cobourg—Mr. McAleese and Mr. Tait.

Toronto—Mr. McMillan, Mr. Kennedy, Mr. Adams; Mr. McKay, Mr. Black, three months.  
Hamilton—Mr. Ferguson; Mr. McLaren, three months, Mr. George Browne, Mr. Blain  
London—Mr. P. Currie, Mr. Nicolson; Mr. McLellan, 3 months, Mr. Samuel Browne, Mr. Crawford, and Mr. Tolmie.  
Adjourned, to meet at Kingston during the sitting of Synod, in June next.

JOHN BRASS, Secretary.

PRESBYTERY OF TORONTO.

The meeting of the Presbytery of Toronto, held on the 14th and 15th of April, was attended by nine ministers and two elders. The following is a brief summary of the principal business before the court:—

A call from the second congregation in Toronto, in favor of the Rev. Robert Irvine, minister of St. John's, New Brunswick, numerously signed, and containing a guarantee for stipend, was laid on the table. The Presbytery agreed to sustain the call and requested Dr. Willis, who had moderated in it, to transmit the same to the Presbytery of New Brunswick, to be by them presented to Mr. Irvine.

Messrs. A. Thomson and D. McCutcheon, appeared as commissioners from the congregations in King and Tecumseth, and presented a call in favor of the Rev. James Adams.

As no guarantee accompanied the call, the Presbytery agreed, in the meantime, to receive it favorably, and let it lie on the table till a future meeting, that the parties concerned may have an opportunity of producing such guarantee. Mr. Adams was appointed to supply these congregations meanwhile.

On application by the Gaelic speaking people in Vaughan, through Mr. Campbell and others, for a moderation in a call to the Rev. A. Cameron, of Vankleekhill, the Presbytery appointed Mr. Ure to preach in Vaughan next Sabbath, and thereafter to visit some of the families, in order to ascertain more particularly, the state of feeling between the Gaelic and English speaking people in that congregation, and report to the Presbytery, to meet at Union Church next week.

The Rev. David Greer, being present, applied to the Presbytery for his testimonials, with the view of bringing his connexion with this Presbytery and with the Presbyterian Church of Canada, to a close. After deliberation the Presbytery agreed to Mr. Greer's request, and instructed the Clerk to return the original documents, along with a Presbyterial certificate. A memorial from the Gaelic speaking people in Vaughan was read, expressing their earnest desire to have supply in that range, and petitioning for the services of Mr. Peter Currie, student, during the summer.

Mr. Lowry urged the claims of St. Vincent, Euphrasia, and Collingwood, as a Mission Field, containing about seventy Presbyterian families. He also stated the spiritual destitution of Nottawasaga, Osprey and Sunnidale, containing upwards of two hundred and fifty families in connection with our Church. The claims of this field are all the stronger, on account of Mr. Mair, the lay catechist, being in a very feeble state of health.

Mr. Nisbet reported that he had visited Nassagaweya, according to appointment of Presbytery. The congregation there, exclusive of the section of the Township which lies adjacent to Acton, consists of about sixty-five families, and would in the mean time require to be connected with some other station, to be in a condition to support a minister. The Presbytery agreed to apply to the Synod to have Nassagaweya annexed to the Presbytery of Hamilton.

The Home Mission Committee having allotted to this Presbytery, Mr. Adams, an ordained missionary and the following catechists, viz: Mr. Black, Mr. Kennedy, Mr. McMillan, and Mr.

McKay, the Presbytery allocated them as follows, viz:—

Mr. Adams, to King and Tecumseth as above. Mr. Black, to West Gwillimbury.

Mr. Kennedy, to St. Vincent, Euphrasia and Collingwood.

Mr. McMillan, to Thorah and Eldon.

Mr. McKay, to Nassagaweya, two months, and to Mono thereafter.

It was agreed to instruct the Treasurer to submit, at next meeting, a full statement of the Presbytery's accounts and liabilities, and in order to this, that all missionaries and catechists be requested to give a particular statement of their claims—of their labours, and the sums received at the various stations.

The Rev. Mr. Young and Mr. McLellan from Hamilton, addressed the Presbytery on the propriety and importance of taking Presbyterial action on the Widows' Fund Scheme. The Presbytery having with pleasure heard the brethren from Hamilton, agreed to take up the subject next week.

On motion by Dr. Willis, the Presbytery agreed to bring the clause on the College Charter before their congregations forthwith, in time to be able to come to a decision on it, before the meeting of Synod.

Mr. Jamieson read a lecture on Eph. iii. 14, to the end, which was sustained with approbation, as part of his trials for license.

Adjourned to meet at Union Church, Esquesing, on Wednesday the 21st April.

T. WIGGIMAN, Pres. Clerk.

PRESBYTERY OF MONTREAL.

This Presbytery held a *pro re nata* meeting on the 2nd of April, to consider an application from St. John's Church, Quebec, for moderation in a call to the Rev. John Walker, Free Church, Newton Stewart, Scotland.

The application was cordially received, and the Rev. Mr. Fraser of Montreal, was appointed to preach at Quebec, moderate in the call to Mr. Walker, and lay the call on the table of the Presbytery, at the next ordinary meeting, on 5th May.

PROGRESS OF THE CHURCH—BOWMANVILLE.

To the Editor of the Record.

DEAR SIR,—

Perhaps a few hints in reference to the progress of the cause in this locality, may not be uninteresting to some of your readers. Our congregations at Bowmanville and Enniskillen, although not very large, are nevertheless increasing, and, at present, are in a prosperous condition. The split which took place immediately after Mr. Steele resigned his charge as pastor of the congregation, greatly weakened the Free Church cause. A few of the people at both stations left our body, and connected themselves with the United Presbyterian Church. The Rev. Alex. Kennedy, a talented and energetic preacher, was immediately settled amongst them. His congregation is very small. At Enniskillen, on account of no deed having been taken out for the ground on which the church was built, the person who owned the ground being favourable to the Secession Church, gave the house to the few who succeeded.

This left the Free Church party without any place of worship. They, however, in a short time, put up a house much superior to the one they lost. The house, which is a good frame building, has lately been seated, and is now completely finished. We would take this opportunity of acknowledging the kindness of Dr. Burns to this congregation in all their difficulties. Both he and his congregation contributed liberally to the building of the church. In short, in all their struggles, he has been their constant friend. The church at Bowmanville, which is a substantial brick building,

was finished some time ago, except painting, which we expect to have done in a few weeks. The ladies in connection with the congregation, gave a soiree on the 17th ult., the proceeds of which, together with a collection, amounting in all to about £17, will be appropriated to painting the church. This meeting was very interesting.—There were in all five ministers present. The subject discussed was the Popish Controversy. The following is the notice of the meeting in the *Bowmanville Messenger* :—

**NO POPERY MEETING**—On Wednesday evening last, there was a meeting held in the Division Room of the Sons of Temperance, Bowmanville, and an excellent Tea prepared by the Ladies, the proceeds of which were to be applied to the purpose of painting the inside of the Free Church in this village. The attendance was large and respectable, and the speeches good. The errors of Popery were fully explained, and among the resolutions submitted to the meeting was one of no less an important character than the excommunication of his holiness Pope Pius IX. Yes, it was so clearly proved that Pope Pius was the representative of (not Christ, but) the whore of Babylon, that he was placed without the pale of the Christian Church by a unanimous vote of all parties present.

As was remarked by one of the speakers, the evening was "St. Patrick's Day in the evening," and of course something must be said about the illustrious old gentleman who had for so many years—aye, centuries—been the Patron Saint of Ireland, but who had been lately deprived of his "patronage" by Archbishop Cullen, "Lord Primate of all Ireland," who conferred the honor upon the Virgin Mary. The reason assigned by the speaker for the step taken by the "Lord Primate" was, that it had been lately discovered that St. Patrick was not a Roman Catholic, but a purely orthodox protestant. We do not know how the "Lord Primate" came to discover the error into which himself and predecessors fell, but the case was so clear that his "lordship" dismissed the good old saint without a moment's notice. We hope that the change of Patrons may prove of service to the beautiful Emerald Isle, and that the prayers of the faithful may have the effect, through the intercession of Mary, of softening the hearts of the landlords, preventing the potatoe rot, suppressing agrarian outrage, and causing health, happiness, and contentment, to dwell in the land. If she does this, it will be a miracle.

[FOR THE RECORD.]

#### A FEW HINTS ON THE CHURCH'S DUTY, IN REGARD TO HER MISSIONS.

Though, at a distance from your field of labour, we have not ceased attentively to observe and to cherish a deep interest in all the movements of the church in Canada; and while much that has taken place since we last corresponded with you, has afforded us great satisfaction; one event has happened which has proved a source of deep sorrow, viz., the removal by death of that faithful and able servant of God, the Rev. William Rintoul.—When he accepted of the pastoral charge of the congregation in Montreal, we rejoiced in the accession made by his appointment to the scanty supply of labourers in Canada East, and from a confidence that he would exert himself energetically for the supply of Divine ordinances to our destitute adherents in that part of the land.—It has pleased the Head of the church mysteriously to remove him from a field, where his missionary zeal was so much needed, and where its happy effects had begun to be apparent.

We rejoice that so much has been done and is doing among you for the mission cause, and that such an increased interest is felt in it: still much remains to be done, as appears from the last report of the Synod's Mission Committee, and the number of candidates for the ministry annually licensed can supply only a small portion of the

existing destitution, and though the destitution appears to be gradually diminishing through this periodical supply of labourers, still unless for a few years yet there be also a considerable addition from other churches, especially from those on this side of the Atlantic, many fields of labour which may now be secured will be lost to us.

That part of the mission field which lies in Canada East, may be held as having special claims on our exertions, on account of the general prevalence of Popery,—for the fewer the positions where on this account the truth can obtain a footing, the more important are these positions; the more wide-spread the popish darkness, the more important are those spots from which light may be made to emanate upon it. We were happy to find that the Synod, at its last meeting, in compliance with an important overture, resolved that application should be made through the Home Mission Committee, to Scotland, for a supply of missionary labourers,—it would be well also that the application were extended to the Presbyterian church in Ireland.

We regret that the Colonial Committee have found it necessary to curtail the various colonial churches, that owing to the want of funds, they are constrained to devolve upon them the expense of conveying such missionaries as they may desire, to their destination. There is no reason to infer that this deficiency of funds arises from any diminution of interest at home in colonial churches, (as is manifest from the supply which is offered of useful labourers if not of resources), but may be ascribed to other causes; to these we shall not at present advert, but may on a future occasion. It is to be hoped, however, that this depressed state of the fund will not continue, and that the aid which through the pressure of circumstances, is in the meantime withheld, may yet again be afforded,—but, at present, these expenses which cannot be defrayed by the church at home, may be met, it is to be hoped, by the additional resources arising from these missionary meetings—which we rejoice to find are now so often held—and by the appropriation also, if thought necessary, while the fund is so low, to the Colonial Committee, of all or greater part of the collections which as have been hitherto made for the scheme of the Free Church in general;—and should the funds furnished from these sources not be sufficient, it is to be hoped the church here, by an additional effort, may make up the deficiency.

We regret that nothing appears to have been done at last meeting of Synod, in reference to the appointment of a Superintendent of Missions.—If the church was so far persuaded of the propriety of having such a functionary, what has changed the aspect of affairs, so as to render that unadvisable now, which not long ago was deemed expedient. No doubt the church happily appears to be more thoroughly roused on the subject of missions, and therefore, such an office, may appear less necessary on that account; but, would it not be well, that through such an appointment, this zeal might be fostered and kept alive, directed, and increased in efficiency.

By way of conclusion, we would hope and desire that the church in Canada may not refuse the offer of efficient missionaries, which we understand the Colonial Committee are now tendering, on account of the temporary difficulty arising from their deficient resources. Reinforcements of labourers must be had from abroad, or incalculable detriment to the church will be the result;—a cruel arrest will be laid upon her progress, and a sad annihilation of many openings for her which now exist. Some, we regret to say, labour under delusion in regard to the extent of our destitution in Canada, or some fancied *exclusive* claim to estimation of native missionaries. We have heard speak of labourers from our native land, as if the church in Canada could do without them, and might be content with such alone as could be raised by herself. Such we fear (should there still be any such,) will be disposed to find fault

with the accruing of any expenditure for the securing of such distant labourers,—but let the church, as she values her best interests, beware of listening to such counsels: they are irrational, and pregnant with evil, nothing is of such vital moment at the present crisis as a supply of labourers: this let her determine if possible to obtain at any reasonable, we would say any necessary cost or sacrifice, and regard the expense of procuring them as the small dust in the balance. The special effort now required for the extension of the church and for taking advantage of present opportunities, (which if not improved will soon pass away,) though arduous, will not be protracted,—the existing destitution gradually giving way before a combined phalanx of native and imported labourers, will at length, be so reduced as not to require for its supply much additional aid from without,—the most important openings being filled up, there will no longer to any extent exist those distressing evils arising from the want of ordinances which are still so much to be deplored, and they who are now engaged or may engage resolutely in this struggle, for the dissemination of the truth, may have the satisfaction ere their earthly career is terminated, of seeing the church, whose principles they love and revere, attain an extension, influence, and a triumph over existing error and ungodliness, beyond their most sanguine anticipations.

A. M.

GLASGOW, SCOTLAND, }  
March 26th, 1852. }

On the authority of a member of the Colonial Committee, the writer of the above article informs us that no new regulation has been adopted in regard to Missionaries sent to the Colonies, but that their support, on account of the low state of the funds, must be derived from the churches receiving their labours.—Ed.

#### CODE OF DISCIPLINE.

To the Editor of the Record.

KICKHALT, FERIOUS;  
19th April, 1852.

DEAR SIR,—

The Committee appointed by our Synod have great difficulty in meeting except during its session, and at that time, they can scarcely do justice to any matter requiring lengthened and mature deliberation. Consequently the Committee appointed to prepare a Code of Discipline, has never yet convened, save in these unfavourable circumstances. I have, therefore, on my own responsibility drawn out the accompanying Prospectus, and would ask the favour of your giving it a place in the next number of the *Record*, so that it may be submitted to the calm and patient consideration of the other members of Committee, and of the ministers and office-bearers of the Church at large; and that in the event of nothing else being produced, they may be able to pronounce a verdict, either approving of, or condemning the plan, when the Synod at next meeting shall call for the Committee's Report.

I think it desirable that the result of this Committee's labour be not merely a Hand-book for directing our Practice in Church-courts; nor a Digest of Rules, as the term "Code of Discipline" would indicate—for regulating any judicial proceeding that may arise, but a book of general authority containing all our standards, or such reference to them as should point out what is to be regarded as authoritative by our Church. I have accordingly introduced into the *first* section on Doctrine, a reference to the Westminster Confession of Faith, which might be printed, either in full or abridged, and bound up with the rest of the work; or, without being embodied, might be distinctly recognised, and have such notes on particular passages inserted, as this Church may deem necessary. In like manner in section *second* on Worship, I have made an acknowledg-

ment of the Directory approved by the General Assembly of the Church of Scotland in 1645, which may be dealt with in a similar way, either embodied or merely owned. In section *third* on Government, I include Discipline as well as the Constitution of the Presbyterian Church, and the business and forms of her Courts, since in her corporate capacity she possesses legislative, executive, and judicial functions,—all of which are essential to my idea of Government. And as a *fourth* section, entitled Economy, or according to consuetudinary phrase, Practice, I should wish to throw together in a systematic form, the external arrangements which are essential to the well-being of the Church, or the duties incumbent upon her members, which, though not strictly subject to her jurisdiction, yet as either required by the Word of God and morally enforced in the teachings of the Church, or as indispensable to her maintenance and extension, and receiving the attention of her Courts—ought to be formally recommended in her standards, and reduced to as much uniformity in practice as possible.

I have attempted to arrange all that seemed necessary in the simplest and most systematic form—avoiding repetitions and unnatural transitions. My references to authorities are all ready marked, and I have now only to proceed to give body to the skeleton, and I shall be guided in my further application to the subject by the opinion that may be expressed upon the result of my past efforts. If encouraged, I shall cheerfully give my time and labour in this matter to the service of the Church. If at variance, in my views, with the mind of the Committee and others interested in the work, I shall be happy to resign the duty into other hands.

I am, respectfully yours,

G. SMELLIE.

#### THE CHURCH.

Invisible.

Visible.

The Head of the Church; the fountain of all authority.

#### SECTION FIRST.

*Doctrine.*—The Holy Scriptures.  
Westminster Confession.

#### SECTION SECOND.

*Worship.*—Directory.

Private.

Public.—Sanctification of the Lord's Day.

Praise.—Psalms. Paraphrases, &c.

Prayer.

Reading of the Word. In course?  
How much? And when?

Lecturing.

Preaching.

Administration of the Sacraments—

By whom?

Baptism.—To whom to be administered?

Lord's Supper.—Frequency of, &c.

Fasting and Thanksgiving.—Duty of.

On what occasions?

By what authority?

Extraordinary diets of worship. Prayer-meetings, &c.

Blessing.—Forms of.

#### SECTION THIRD.

#### Government.

I. Principles. 1. Nature and extent of Church Government. Distinct from Civil Governments. Spiritual. Administrative.

2. General Principles of Presbyterian Church Governments, as distinguished from Independency on the one hand, and from Prelacy on the other.

3. Leading features of the Presbyterian Church of Canada, as harmonizing with those of the Free Protestant Church of Scotland; and as distinguished from Erastianism on the one hand, and Voluntarism on the other.

II. Subjects. The Rulers and the Ruled.

1. Qualifications of Members.

2. Forms of Communion.

3. Mode of admission. Examination. Certificate.

4. Removal.

#### III. Office-bearer.

1. Pastor or Bishop.

(1.) Duties. Preaching. Administering Sacraments. Catechising. Sabbath Schools. Bible Classes. Visitation of families, and of sick. Solemnization of marriage. Burial of dead, &c.

(2.) Mode of appointment. Moderation of Call. Acceptance. Trials. Ordination.

(3.) Translation from one charge to another.

(4.) Admission from another Church.

(5.) Demission.

2. Ruling Elder.

(1.) Office—equal in authority to that of

Teaching Elder.

(2.) Duties.

(3.) Qualifications.

(4.) Appointment. Election. Ordination.

Admission.

3. Deacon.

(1.) Duties.

(2.) Qualifications.

(3.) Mode of appointment.

4. Persons holding Ecclesiastical functions.

(1.) Professor of Theology.

(2.) Probationer or Preacher.

Character, and means used to ascertain the spiritual state of young men aspiring to the ministry.

Trials of Doctrine and Literature.

Personal qualifications. Acceptability, &c.

Circular letters.

Questions to be answered before license. Subscription of Formula.

Licensure.

(3.) Catechist. Office and Duties. Qualifications.

#### IV. Courts. 1. Kirk Session.

Constituents. Moderator. Quorum. Regular meeting. Religious exercises. Business. Communion Roll. Register of Births, Deaths, and Marriages.

Deacon's Court.

Constituents. Chairman. Business.

2. Presbytery.

Constituents. Moderator. Quorum. Meetings, regular and *pro re nata*. Religious exercises. Business. Presbyterial Visitations.

3. Synod.

Constituents. Moderator. Quorum. Meetings, regular and *pro re nata*. Religious exercises. Business.

Commission.

Constituents. Meetings. Powers. Business.

General Assembly. (By anticipation.)

#### V. Relation of Courts.

1. Submission of Members and Office-bearers to all the Judicatories of the Church.

2. Subordination of one Judicatory to another. And right of Control and Review in the Supreme Court.

3. Access to Superior Court. Petition, Memorial, and Overture.

Reference, Protest, and Appeal. Dissent, and Complaint.

Extracts of Minutes—when allowed.

#### VI. Functions of Courts.

1. Legislative.

President in the Supreme Court. Barrier Act.

Deriving authority—not from the Practice or Acts of any Branch of the Church universal, except so far as positively owned and allowed—but from the Holy Scriptures.

Regulated by subordinate standards adopted by this Church. Her Code of Discipline, and her Practice.

2. Executive.

Attendance of members on Courts.

Business, ordinary and extraordinary.

General rules for conducting and facilitating business.

Roll of Members, and order of Roll.

Moderator and Clerk, how appointed.

Committees.

Order of Debate, and mode of taking Vote.

Taking down Minutes. Revising and signing before extracting or recording.

Keeping Records and Registers. Signing and Reviewing.

Forms or Styles, important and necessary. Examples of.

3. Judicial.

(1.) Objects of Judicial power.

Immorality.

Heresy. When cognizable by a Court.

Schism.

(2.) Cases of Discipline.

1. Which begin, and are decided in the Session.

2. Which are begun, but cannot be decided by the Session.

3. Which do not originate with the Session.

(3.) Mode of Procedure. (*Form of Process*.)

Private offence.

Accusation.

Scandal. Investigation. Citation of Parties. Confession. Oath of Purgation.

Absolution.

*Fama clamosa*, and Notorious case.

Libel.—Relevancy of. Witnesses. Citation of. Swearing of. Evidence,—presumptive, moral, and demonstrative.

Fugitive from Discipline.

Censure.

Suspension.

Excommunication—the lesser, the greater.

Readmission of Offenders.

Reponing of Ministers—when advisable?

(4.) General Principles.

1. Refusal of Church privileges not to proceed upon mere suspicion of improper conduct, or ignorance of particular views of Christian doctrine.

2. Prevention of Scandal to be aimed at, if possible.

3. Cases which cannot be presented to conviction, are not to be proceeded with.

4. Prudence, tenderness, impartiality, and faithful zeal for the Divine glory, the honor of the Church, and the edification of individuals, are to characterise all the discipline of the Church.

#### SECTION FOURTH.

*Economy.* (Not strictly subject to jurisdiction.)

I. Financial arrangements.

1. Sustentation of the Ministry. Aged and infirm Ministers. Widows' and Orphans' Fund.

2. Erection of Churches. Title Deeds of Property. Revenues.

3. Contributions to philanthropic and christian objects. The Poor. Schemes of the Church. Synod Fund.

II. Educational.

1. Schools.

2. Colleges.

3. Bursaries.

4. Libraries.

III. Evangelistic. Great design of the Church. Her high duty, and peculiar privilege.

1. Home Mission.

Rules for supplying the Field. } English-speaking—  
Gaelic, and French  
Canadian.

Rules for organising a Congregation or particular Church.

2. Foreign Missions.

1. To the Jews.

2. To the Gentiles.

[FOR THE RECORD.]

## THINGS THAT MIGHT BE MENDED.

It is a frequent remark by those not of the Presbyterian form of worship, who may pay an occasional visit to the "Kirk"—"Well, after all your minister is evidently a superior man, and preaches well and sound doctrine too, but what an awful length of a sermon!" Now, sir, I must candidly allow, that there is often much reason in this remark; many of our ministers seem to think (to say nothing of two hours) that an hour and a quarter at a time is quite a moderate sermon, although, I believe, in the majority of cases, there is only one service consisting of two discourses with a psalm between, and perhaps a short prayer. Now, sir, I maintain, that the bulk of our people, who are farmers and mechanics, and not accustomed to pay attention so long either to reading or preaching, would benefit more by a short exposition of a portion of Scripture, not to exceed half an hour, and a sermon afterwards, in no instance to exceed in delivery one hour, but to take forty-five minutes as an average. There is no disputing the truth, that too much mental food is as injurious as too much bodily food. Some good people say, if you cannot spend a few hours listening to the preaching of the word on this earth, what will it be in heaven? I answer to that, sir, that the soul will not be encumbered by its fleshly burden in heaven, and all the faculties will be purified and exalted. Here we cannot get quit of our bodily infirmities, and the very best, even of ministers, are liable to be overcome by the connection between soul and body; and it is not such an easy thing, in summer particularly, to walk three or four miles, and then attend with profit three or four hours to the services of the church. Many ministers, also, offer up prayers of from twenty minutes to half an hour's duration, quite forgetting that prayer given as an example, in the sixth chapter of Matthew's Gospel, and many of the female part of our congregations find it impossible to stand all the time from fatigue. On this point I would humbly suggest, for the consideration of our ministers, a good old Scotch custom of offering up *Our Lord's Prayer*, once every Sabbath; children, especially, dearly love to hear it; and even if they do not understand the sermon, still that most comprehensive and most beautiful and spiritual of all prayers, is the more deeply engraven in their hearts. Then, sir, on sacramental occasions, it is quite common to have services from eleven in the forenoon to four or five o'clock in the afternoon, wearing out ministers, elders, and people, in the most complete manner possible. If the people have attended faithfully on the days of preparation—and, I believe, there is much improvement in this particular—what is the benefit of giving an hour's sermon on the day itself besides the necessary addresses? A short and pithy recapitulation of the previous discourses would be more beneficial, and in like manner, when the strictly sacramental services of the day are ended, another short and energetic address would tend more to general edification, and to fixing good impressions, than another long sermon of an hour's duration. There is another point susceptible of much improvement in our churches,—that is the singing. It seems quite a wonder to hear good singing, unless in one or two of the city churches, and I fear, many of our ministers must have little taste for music, as I well recollect in my native town of Edinburgh, that the ministers used to stir up their people to sing, by reminding them from the pulpit, of their duty in this respect, and it was quite animating and encouraging to hear the singing in St. Mary's, or St. Stephen's, or St. George's, and indeed in most of the churches, not one here and there raising a solitary song, but a full, harmonious, enthusiastic, heart-stirring chorus, from every pew. Hoping you will excuse the freedom of my remarks, I remain yours most sincerely,  
Gue'ph, 16th April, 1852. GOOD INTENT.

[FOR THE RECORD.]

## CRUEL PERSECUTION.

It is often said, and said with truth, that the spirit of Popery is always the same, but it is not often, especially in Canada West, that we meet with so practical an illustration of this fact, as that which forms the subject of the following narrative:—

Some years ago, a very poor Roman Catholic family, from Ireland, settled in this place. The parents were obliged to put out to service several of their children. One little girl was taken in by a kind lady, from benevolence, and something in the child's countenance which seemed to commend her. She was very ignorant, but desirous to learn. At length she began to read God's word. A brother, somewhat older than herself, often visited her on the Sabbath, and with her endeavoured to read the Bible. The lady with whom his sister resided, gave him a Testament, and he was desirous to read it. He began to attend the Sabbath School, and to procure books from the library. Unhappily, this came to the priest's ears, who immediately told his father that these were bad books, and that they would ruin his child. He required, with all priestly authority, that his son should throw away the Testament, receive no more Sabbath School books, and immediately cease to attend. Sad to say, these injunctions were implicitly obeyed. But for this interference, this young man might have been a useful and honorable member of society, if not a polished stone in the temple of Christ. It is said the Testament was burnt. Instead now of visiting his sister to learn with her to read God's word, he became quite displeased with her for doing so. Not deterred by her parents and brother, she continued to read the Scriptures, and to advance rapidly in the knowledge of the truth. At length she began with some acquaintances to attend my ministry, and in the early part of last summer became a member of the Bible-class. Before this and for some time after, for fear of her parents and friends, she went occasionally to mass. Her brother threatened several times, if she did not leave off attending the Bible-class and the church, and attend mass, that he would shoot her. She was so disgusted with the "dumb show," and its gross idolatry, that she declared she would never again attend mass. She had often expressed a desire to be received into the Church, that she might shew forth her love to Jesus by obeying His injunction—"This do in remembrance of me." Previous to our communion, on the first Sabbath of last February, she became a candidate for church membership, and after several interviews with her, when she was made fully aware of the nature of the ordinance, the qualifications necessary for its right and profitable observance, and the persecution to which, in all probability, such a step would expose her, she was admitted to membership. At this her friends were very much annoyed. Her father threatened to kill her. She has been waylaid on her way to the Bible-class, and urged to throw away the Bible. She has suffered persecution even from those who should have been her natural protectors.

The very tender mercies of Popery are cruel, when even a mother, by its soul-ruining influence, can outrage a mother's feelings. Seeing that severity would not do, her father came to try persuasion. He told her how kind (cruel kindness) they would all be to her, and that she would be at liberty to go to what church she pleased, did she but go home with him. She firmly refused. He quickly changed his tone for that of wrath, and in the true spirit of popery, told her she was possessed of the devil, and would go to hell. His daughter is steadfast in the truth, and her deportment, under her persecution, is as becometh a Christian. She has been prevented for the last few Sabbaths from enjoying the public means of grace, which is of itself an affliction to her. I trust she is taught by the spirit of God, though

the papists say, and I have good reason to believe it came from the lips of the priest himself, that the Free Church and the devil have carried away Mary Hyland. It is probable she will soon be anathematized, that she may be separated entirely from all that is good, and given over to every thing that is dreadful, and the chain of Popery more firmly riveted around the necks of others. May the great Shepherd of Israel shield her, and all in similar circumstances, from the cruel hands of the Man of Sin. A. W.

PORT DOVER, April, 1852.

[FOR THE RECORD.]

## PRACTICAL REMARKS.

"Who can understand his errors?" Ps. xix. v. 12

This question, like many other questions in Scripture, is intended to convey an idea of a strongly negative kind; and is equivalent to a declaration, that no one of the human family, be his powers of penetration or observation what they may, is able fully to understand his errors.—The connection in which the question occurs is worthy of notice. The Psalmist had been meditating on the power and spirituality and excellence of the law of God—viewing it not merely as a rule for the regulation of the outward conduct, but as extending its authority to the thoughts, feelings and affections of the inmost soul, and as claiming the subjection of every purpose, desire and motive of the heart, and every act of the mind; and in this view of God's holy law, turning his thoughts to his own heart, and character and conduct, he could see that there was throughout his whole man—in every part of his constitution mental and spiritual, a possibility of disagreement,—so that acting, speaking, thinking, desiring, hoping, loving or hating, he might be in error,—and this to such an extent as to surpass his powers of understanding—"Who can understand his errors?" By "errors" here, we are to understand,—not those deviations from God's law, or transgressions of it, which are commonly known and spoken of, as manifest sins,—but those which proceed from want of knowledge of the law,—the want of acquaintance with its extent and spirituality,—or the want of discernment how to apply it to our particular circumstances and actions. They are faults through ignorance,—faults committed without our perceiving them to be faults,—and which ourselves and others allow to pass without reckoning them to our list of sins at all,—from want of discernment sufficient to enable us to view them in the light of the Divine law. Not taking into account, then, those sins which are plainly pointed out in the word of God, and which the simplest reader can scarcely fail to discover, it is obvious that we are chargeable with a vast number and variety of "errors" in heart and life, to which we may not be able to attach particular names, and which are constantly escaping our observation, but which are, nevertheless, sufficient to constitute us *sinful* in the light of God's law;—yet it is not every man, nor even every professing Christian, that is prepared to assent to this truth, and to enter into the spirit of the Psalmist's exclamation—"Who can understand his errors?"

It is declared by the apostle, that, "by the law is the knowledge of sin;"—and again, "I had not known lust, except the law had said, Thou shalt not covet;"—from which we infer that our capacity to discover our sins and "errors," is in proportion to our acquaintance with the purity, spirituality and extent of the law of God. The man who knows nothing of the authority of God or of his law, is not much troubled with a consciousness of sin,—the man who knows but little of the law of God, supposes that, at most, he is chargeable with only a few sins, and these not very great, and chiefly connected with his relations to his neighbours. The man who reads the Bible only cursorily, sees only his obligation to perform certain moral duties, and admits guilt only where he



has failed to fulfil these. But the man who reads the word of God, under the illumination of it to his own heart, is in advance of all these,—and is prepared to admit that “innumerable evils compass him about,” and that “his iniquities are more than the hairs of his head;” and it seems to us quite correct, to believe in the possibility of an advance being made, even beyond this last attainment,—that it requires a still more advanced state of acquaintance with the law, and a still more thorough discernment of its breadth and perfection than this last attainment indicates, to enable an individual to enter fully into the spirit of the Psalmist’s words,—“Who can understand his errors?”

“The law was our schoolmaster, to bring us to Christ.” The man who begins rightly and seriously to study the Divine law, being naturally possessed of an idea of his own righteousness, will find his grounds of self-congratulation decrease, in an inverse ratio to his progress in acquaintance with it. At first he sees in himself only a few faults, balanced by a store of good actions, or general goodness of heart. As he continues to look into the law as into a glass, his sins come to view one after another, in increasing number and greatness; and his self-righteousness appears gradually less, till he is convinced it was altogether imaginary. At first he saw only the trunk or body of sin, as it appears in the outward conduct; but the law discovers to him not only the more prominent features of it, but its roots, deeply seated in the corruption and depravity of the heart; and its numberless branches, with their countless ramifications in the shape of omissions, failings and “errors.” Then it is that a feeling of guilt and unworthiness in God’s sight, overspreads his soul,—the rags of his own righteousness drop from around him, and he falls down ‘naked and wounded;’—with the feeling in his heart, and the exclamation in his lips—“There is no soundness in my flesh!—The whole head is sick and the whole heart faint!—Woe is me for I am undone.”

To the sinner labouring under such an exercise of soul as this,—produced by the study of the Divine law under the illumination of the Holy Spirit,—how necessary—how suitable—how wisely adapted,—how welcome, is the all-perfect righteousness of the Lord Jesus Christ! and blessed is that man to whom in such a state of mind, the righteousness of Christ is revealed by the Spirit, and who is enabled, by faith to put it on! He may thenceforth cease to study the law for *righteousness*;—but he has not yet done with it. He must take it up again for another purpose. He needs *holiness* as well as righteousness, for ‘without holiness no man shall see God.’—He must therefore look into the law to learn holiness. His sins must be discovered, repented of, and forsaken;—in the law alone can he discover them.—His heart must be searched with impartial scrutiny,—and by the law alone can he behold its defilements. His errors must be confessed and amended,—and by the law alone is he able in any measure to understand them,—to know at least of their existence, if not to comprehend their number, variety and extent.

From these remarks, let both writer and reader see the value of the word of God as a guide in the way of holiness; and also learn and remember the humbling yet salutary lesson,—that one of the departments of a Christian’s progress and attainment is, an increasing discernment of the number and variety of his own errors.

ZAZA.

[FOR THE RECORD.]

### A WORD TO THE YOUNG. YOUR SOUL.

“What is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?” (Matt. xvi. 26.) Thus speaks the Lord Jesus, the beloved one, who is made unto us of God, wis-

dom and righteousness, sanctification and redemption,—who in putting these solemn questions to man, not only looks down from his glorious habitation on high, but comes down and deals personally with the sinner, in his state of spiritual darkness, wherein he is in danger of bartering away his soul for less than nothing, and demands of him that, if he would make sure eternal life, to attend with due earnestness to the important inquiry, what shall a man give in exchange for his soul? By this method of dealing with the sinner respecting *self interest*, a matter to which man in general attaches all importance, the Lord Jesus would arrest his attention and open a way of access to himself, into his heart. He distinctly intimates that the sinner’s comforts, happiness and glory, are in great danger of being eternally lost—that he must be chargeable before God with the loss of his soul, if he come short of eternal life—and, that if he lose his soul, all that he can possibly gain can be no recompense for it.

It seems to me that these words of the Lord Jesus, suppose that the sinner is like a merchant trading with all his wares and goods in the markets, and making such purchases as he deems proper to secure his own profits. And such morally is the case. Every unregenerate sinner of the human race, is busily engaged trading with all his precious wares and goods in the moral market of this wide world. It is true, that of all who transact business, the sinner, morally considered, is the most unsuccessful, for he not only loses all, but he is in danger of losing himself at last, yet he perseveres. I remember of reading somewhere, of a number of swindling deers, who, while traversing the country in search of fit subjects of their nefarious wiles, happened to alight upon a young inexperienced nobleman, to whom they introduced themselves as skilful fortune-makers, and after some introductory remarks, in the way of instruction, induced him to try his fortune at dice. It is needless to state that he who had fallen among spoilers, soon lost all that could be lost; but, although thus stripped, he still persevered in pursuit of fortune, with fool-hardiness under the stupefying impression that, probably, he would recover what he had lost; and in the heat of his pursuit was about pledging himself for the last throw of the dice. While thus reading, I thought of the sinner, I imagined that his case is somewhat like that of the young nobleman. He has already lost his precious wares, he has lost his holiness, his innocence, his righteousness, his peace of conscience, and all claims to any blessing or privilege peculiar to him as a creature of God, and he has got in return for what he has lost, the curse and displeasure of God; wretchedness, poverty and spiritual blindness, misery, nakedness and shame, and all the accompaniments of sin and death. I know that the spoilers among whom the sinner is fallen, promise to recompense him for all that he has lost, and under this impression he perseveres in his course of sin, rendering willing obedience to “the lust of the flesh, the lust of the eye, and the pride of life.” It is in this position, while about exchanging his precious everlasting peace and happiness, for the transitory pleasures of sense, that the Lord Jesus finds him, and puts these solemn questions to him, “What is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?”

Dear reader, wouldst thou attend to these important inquiries of the Lord Jesus. If it were thy body, or thy temporal blessings only, that thou art about exchanging for the pleasures of this world, it were comparatively nothing to thy soul’s everlasting happiness. Thy soul is that immortal spirit, created and breathed into thee by God Almighty—it is that powerful vital principle which thinks, and moves, and works within thee—which perceives, and understands, and wills—which apprehends things material and im-

material, and arranges them, and reasons from them, and draws conclusions effective of pleasure or pain to itself and others. It is that within thee which reflects upon things past, present, and to come—which finds no rest so long as it is at a distance from God, its maker. It is that once noble being which Jehovah has made, and endowed with such vast capacities, as qualify it for the enjoyment of near communion with himself, and participating in the greatness, the majesty, the glory and love peculiar to the blessed companies that worship before the throne on high.

It would appear that although thou shouldst gain the whole universe of God, thy soul would not be satisfied without God himself. Thy soul is made for glorifying God and enjoying near communion and fellowship with Him; and nothing short of God can satisfy it—nothing but the “kingdom that cannot be moved”—“the inheritance that is undefiled”—“the unsearchable riches of Christ” can meet the wants of thy soul. Of what infinite worth, then, is thy soul? and how inconceivably precious is its everlasting happiness.

I know that man in his state of spiritual blindness is not able to comprehend the infinite value of his soul. It is when his mind is illumined by the Holy Ghost—when “God, who commanded the light to shine out of darkness, shines into his heart, giving the light of the knowledge of his glory, as it shines in the face of Jesus Christ”—it is when he savingly sees what the Lord Jesus has done in order to save him, that he understands the unspeakable worth of his soul—it is when he is brought to contemplate in the light of the mission, the humiliation, the obedience, the sufferings, and death of the only begotten of the Father, what is God’s estimate of his soul, that he is enabled to apprehend somewhat of its infinite worth. God knows the value of the soul, and announces his own estimate of its salvation, in the mission and death of his Beloved One. The Lord Jesus knows its value, and lays down his precious life as a ransom for it. The Holy Ghost knows its value, and condescends to deal with it—to strive with it—to accompany it, and lead it to glory. The innumerable companies of angels on high know its worth, and they are said to rejoice at its return unto God. The great adversary, the devil, knows its value, and puts forth all his power, plies all his wiles, and stratagems, and deceivableness of unrighteousness, that he may destroy its happiness, and bring it to hell. Is it true, O sinner, that all with whom thou hast to do, form a higher estimate of thy soul, than thou dost thyself? Hast thou in a day of God’s merciful visitation been brought to see the preciousness of thy soul’s salvation? Hast thou ceased to deal with the world for happiness, and turned away thy heart and thine eyes from viewing vanities? Art thou, by faith, “come unto Mount Zion, and unto the city of the living God?”—Happy art thou “whose transgression is forgiven, whose sin is covered.” “The lines are fallen unto thee in pleasant places, thou hast a goodly heritage.” But is it true that thou art still in danger of exchanging thy soul’s salvation for the pleasures of this world? Wouldst thou enquire, how shall I know my danger? The soul that knows not God the Father and Jesus Christ whom he has sent, is in danger of being lost. He who is ignorant of the saving work of the Holy Spirit, in awakening, enlightening and drawing him, and in persuading him to close with Christ, as he is freely offered in the gospel, is in danger of being lost. If our gospel be hid, it is hid to them that are lost.

Dear reader, wouldst thou say, “God forbid that I should be guilty of such madness. I will return unto the Lord my God, and confess that ‘I have sinned against heaven and in thy sight;’ ‘have mercy upon me, O God, and save me from the reigning power of sin.’” If thou wouldst return unto the Lord, return without delay; on thy return, thou wilt find that the Lord will meet

thee on the way, (as it is said in the parable of the prodigal son,) and embrace thee, and confer upon thee the blessings peculiar to his adopted children. He will forgive thee freely all that thou hast done against him, and against thy own best interests. He will heal thy wounds and pour into thy heart the rich consolations of His Spirit. He will put his everlasting arms about and underneath thee. He will espouse thee unto himself, in an everlasting covenant that shall not be forgotten. He will clothe thee with the robe of righteousness, and cover thee with the garments of salvation. He will satisfy thee with good things, and cause thy soul to sing because of gladness of heart. He will never leave thee nor forsake thee, till thou art brought, with eternal rejoicing, into his kingdom above. He will clothe thee with the glory of his kingdom, and give thee his incomprehensible love. "He that overcometh shall inherit all things."

S.

ADDRESS DELIVERED IN THE FREE CHURCH, COTE STREET, AT THE FUNERAL OF J. R. ORR, ESQ.,

BY REV. D. FRASER.

"I heard a voice from heaven, saying unto me—write, blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Strange, but true! Blessed are the dead. Learn this lesson in the day of health. The living are disquieted in vain—but blessed are the dead. And yet not all the dead. There is no blessing on those who Christless live, and Christless die; and no funeral service can avail to bless one whom the Lord has not blessed. You might place the body in a splendid coffin; print the name in silver on the lid; lead it with troops of mourners to the tomb; erect a monument to the memory of your departed friend, and yet it would be the funeral of a lost one—lost for ever. "He that believeth not the Son, shall not see life, but the wrath of God abideth on him."

Aye, but blessed are the dead, who die in the Lord. Such are converted ones, in bonds of faith and love united now to Jesus Christ. In him they live, in him they die, in him they are blessed for evermore.

They rest from their labors. From all fatigues and toils of earth they repose—they are forever with the Lord. See the body—how still, how motionless! We lay it in the narrow house. There the wicked cease from troubling, there the weary are at rest. The soul has gone up to rest before the throne, to rest in serving God. "His servants shall serve him; and they shall see his face; and his name shall be in their foreheads."

And while the blessed rest from all painful toils, their works do follow them. These are works of faith, labors of love, deeds wrought in God; and they do not precede the soul, as merits, to purchase heaven for it, but follow, as evidences that this soul was in the Lord. Now, of all the men, whom it has been my lot to know, there never was one, of whom it could more confidently be affirmed—his works do follow him—than the noble hearted man whose obsequies we this day celebrate. The large warm heart of love, and the ready open hand of beneficence, were emphatically his. Yet, never for a moment, did he rest his hope before God on his personal dispositions, or his personal charities. He understood the Gospel better. By grace he was saved. Christ was his hope, his stay, his all. And now he sings in glory the song he learned on earth—"Worthy is the Lamb that was slain."

On this solemn day, let the example of this precious man speak with power to our hearts. He, being dead, yet speaketh, I call you to mark and imitate a character, in which the devotional and active elements were blended with remarkable beauty. There has walked in this community,

a man, whose life was a luminous commentary on those words of Paul: "Not slothful in business, fervent in spirit; serving the Lord; rejoicing in hope, patient in tribulation, continuing instant in prayer." Here was one of whom the world was not worthy, and with whom you could not associate, without perceiving a spiritual life glowing within him. To him to live was Christ: to him to die has been gain.

I call the men of property in this assemblage, and all who are engrossed in this world's affairs, to look here and be wise. The virtues of this man came out, not in monastic seclusion, but in the wear and tear of commercial life; and his removal at this very time, is the stroke of an alarm bell, sounded in midst of this commercial community, ere the cares of another season crowd upon their minds. You saw him in the world, diligent in his calling, respected in the market place, performing all incumbent duties to his family, and to society; and yet he was not of the world—his heart was above it,—there was a breath of heaven on his soul. He was happy and immensely useful, just because he made all his business tributary to the glory of God, to the gospel of Christ, to the good of man. The secret of happiness is entire personal consecration; and the best preparation for our dying hour, to take refuge now in gospel mercy, and thenceforth say to God, "I am not my own—my heart, my time, my means, my influence, my energies,—I give them all to thee."

Here lies the friend of the poor—their real friend, ever encouraging sobriety and virtue, while he gave his assistance so gently and so cheerfully. Prayers and alms went well together; not prayers without alms, nor alms without prayer. Oftentimes the blessing of him that was ready to perish came upon him, and he caused many a widow's heart to sing for joy. Now, all this, being done in christian love, our Lord accounts as done to himself. This is the King's voice "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me."

Here lies the friend of every Missionary Society, and of every sacred enterprise in which God's Church is engaged. His heart throbbed in warm sympathy with every effort to spare the Gospel of peace. I call this a leader in the camp of Israel, prompt in counsel, prompt in action too. He had a princely spirit, and did not lurk in the rear; but wherever effort and self-sacrifice were demanded, you found him among the foremost in the van. He did not wait to have good objects presented to him—he planned, he started, he devised liberal things. And in this, as in other respects, his deathbed was in beautiful harmony with his life. Almost to his last breath, this liberal man devised liberal things, and by liberal things he stands—

Servant of God, well done:

Rest from thy loved employ:

The battle fought, the victory won,

Enter thy Master's joy!

Here lies an Elder of the Church; one to whom I could point as a lovely ensample to the flock. But the Chief Shepherd has taken him up, to give him a crown of glory that fadeth not away.

We are perplexed, yet not in despair. The Lord raise up new instruments to advance his cause! Up, and be doing! Let the backward be quickened, and the half-hearted and wavering be decided now. When our foremost christian soldiers fall, let those behind press forward to fill the breach, and to close up the ranks. A man of God, mighty in faith and prayer, is taken from us; such a man, that it will take ten common soldiers in the gospel army to carry his standard, and to do his work.

Our beloved friend had not his Saviour to seek on his dying bed. He knew whom he believed; and faithfully, tenderly, truly his Lord sustained him to the last. Often he exclaimed, "How tender the Lord is to me! Underneath are the everlasting arms." The characteristic of his last hours was peace—perfect peace—for his

mind was stayed on God. The Word of Scripture was sweet as honey to his taste. Especially he loved the Gospel of John, and the Book of Psalms. The 103rd, 34th, 27th, and 23rd Psalms, seemed to be his favorites. He said, "I have a desire to depart, and to be with Christ, but pray that I may have patience to wait the Lord's time.—Thy will be done!" He quoted, and loved us to repeat that sustaining verse, "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned: neither shall the flame kindle upon thee." Affecting it was to see, how his strength ebbed away, and yet through his clear eye, his soul looked out, so collected, calm, serene. At last, with his family gathered round his bed, and his hand clasped in the hand of his dear and faithful wife, he fell asleep in Jesus.

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope: for if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him." We must go hence, and lay this body in the tomb.

Dust, to thy narrow house beneath,  
Soul, to thy place on high!

But thanks for the gospel light that plays even on this dark sepulchre! This dust is redeemed dust. Our brother shall rise again; and, complete in body and soul, stand erect, triumphant in the resurrection of the just. "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall put on immortality, then shall be brought to pass the saying that is written,—Death is swallowed up in victory. O death, where is thy sting? And where, O grave, thy victory?"

Montreal, March 20, 1852.

HON. AND REV. BAPTIST W. NOEL.

From the letter of a correspondent of the *Episcopal Recorder*, we take the following notice of this distinguished christian minister:—

"The Proprietary chapel, (that is, a place licensed for prayers and sermons, but the minister of which cannot ordinarily perform any Parochial act, which belongs to the Vicar or Rector,) where Mr. Noel so long ministered, St. John's Chapel, Bedford Row, is interesting from its connexion, not with him alone, but with a line of men of God, such as few churches have ever possessed; as Scott, the Commentator, Cecil, and Bishop Daniel Wilson; nor is it a less pleasant association that Wilberforce was among the stated worshippers there. It is a large edifice, near Gray's Inn, in the north part of London, and though plain externally, is very capacious, having two ranges of galleries on three sides, the lower one very deep, and being, when I attended service there, filled to its utmost capacity. There is, in England, but one feeling among members of all denominations, as to the step Mr. Noel has taken. While all admit the conscientiousness of the man, all deplore the decision he arrived at. I have spoken with prominent members of various denominations, who were unanimous in their regrets. At St. John's Chapel, he had a wide and extended influence, overflowing and influential congregations, a strong body of active supporters, and many seals to his ministry. He now has the John st. Chapel (Baptist) in the immediate vicinity of his old church, (which struck me as in bad taste) and has evidently, I think, not the congregation who can appreciate him, or be influenced by him. I felt a saddened feeling as I listened to him, for he is a lovely example of the christian gentleman. His whole bearing in the pulpit, is essentially dignified and refined, yet so mingled with the evidence of spirituality of heart, that the idea of the former is never dissociated from that of the latter. He is older than I



expected, his hair greyish, his face very intelligent and sprightly, his manner extremely quiet and thoughtful, and his whole bearing entirely un-English. His voice constitutes one of his attractions; it is sweetness itself, and of its kind and range, perfect. I was struck, in his prayers, at his seemingly studied avoidance of the language of our Liturgy. I have heard from Mr. Noel, sermons indicating high thought and energy of mind, but ordinarily, though all evidence a cultivated intellect, they are more characterized by deep spirituality and Christian experience, and are, what a friend who was with me called, pre-eminently "precious sermons."

*All communications connected with the Record to be addressed to JOHN BURNS, Esq., Knox's College, Toronto.*

## The Record.

TORONTO, MAY, 1852.

KNOX'S COLLEGE.

CLOSE OF THE SESSION OF 1851-52.

On Wednesday, the 14th April, the labours of the Professors and Students, in our valuable Theological Seminary, terminated with the usual devotional exercises and addresses. The large Hall was filled with a respectable auditory, in addition to a full muster of the students; and deep interest was evidently felt by all in the proceedings. Some previous days had been occupied with examinations—written and oral—in review of the work of the session. These had been so thorough and satisfactory, that the Professors dedicated the whole of this final diet to devotional exercises, and the reports on their respective departments; Dr. Willis adding a solemn and affectionate address to the young men about to separate from one another, as well as from their teachers.

Mr. HIRSCHFELDER, who has for two years taught Hebrew and Oriental languages in the College, addressed the students, complimenting those who had attended his classes, on the gratifying progress which they had made in the original language of the Bible, and urging upon them the duty and necessity of following up their present acquirements, by careful study. Mr. H. also pointed out the value of an acquaintance with the cognate languages, Chaldee and Syriac.

PROFESSOR ESSON next addressed the students and the friends present. During the past session the proficiency in the department under his charge had been fully equal to that of any of the previous years. He paid a well merited compliment to Professor Cherriman, of the University of Toronto, for having, without charge, given our students access to his classes in Physical Science, which he considered of immense importance to them. The learned Professor recapitulated the subjects which he had gone over, in the various classes which he had taught during the session, and insisted particularly upon every student seeking, in the first place, to obtain a thorough elementary education, and a minute acquaintance with general grammar, as the best preparation for any of the learned professions.

We have had an opportunity to see the lists of written queries put in all the various departments, preliminary and Theological, and are able to shew them at our office to any who are curious as to details. Some beautifully executed specimens of Hebrew writing—paradigms of verbs, &c.—which were handed round after, or during the closing ceremonies, we wish we could transfer to our pages, and be sure that all our readers could appreciate. We do, however, what we are satisfied will gratify all, in annexing the following parts of the President's valedictory address:—

"My young friends,—The close of the Session, like its beginning, the season of dispersion as well as re-union, is one of much interest. It awakens some painful and anxious, as well as pleasurable feelings, and suggests considerations as to prospective duties, which we should not fail to ponder. In the review of the labours of the winter, let us gratefully acknowledge the goodness of a preserving providence. Having obtained help of God, we may say with the apostle, "we continue to this day;" he adds, "witnessing those things which the prophets and Moses did say should come, that Christ should suffer and rise from the dead, and shew light unto the people and to the Gentiles;"—we may say, applying our minds to the same great themes, and urging those methods which wisdom prescribes as essential to form us for the effective ministration of the same Gospel, and carrying out the same great missionary enterprise to which the apostles of Christ devoted themselves. High is the privilege of having such themes to study, and high the responsibility of having such a ministry entrusted to us, or which attaches to the avowed purpose of undertaking ..

"I have satisfaction in the retrospect of the session, in being able to testify to the sedulousness with which most of you have applied yourselves to study. I allow, with my learned friends who have already spoken, that you have attended at the respective hours with general punctuality, and that your demeanour has been becoming. Still, all have not manifested either equal proficiency, or equal assiduity; nor can we say that no cloud has passed along our sky, and cast its shadow over us, even in this field of retired and peaceful occupation. There has been enough to make us rejoice with trembling. But I feel much pleasure in reflecting on the many important subjects which have engaged your attention and sustained your interest. Were I asked to name a session in which the greatest variety, perhaps, of important questions have come before the Theological section of you; in which the greatest number of critical points has been solved, and methods of exposition discussed; in which the rules of good delivery have been most frequently reiterated, and the vices, whether in styles of writing or of speaking, minutely criticised; in short, the whole principles of wise pastoral ministration inculcated; I believe I should as readily, as any other, name the session of 1851-2. Few things have ever pleased me more, than to have observed the progress evinced in the art of recitation, and the sympathetic ardour with which you have entered into a favourite design of my own

—that of expelling monotony from the pulpit, and substituting in its place the like effective and business-like mode of communicating with others on the affairs of eternity, to what we see characterising all men who speak in earnest on the affairs even of time. If monotony shall be charged on the speakers who go forth from Knox's College, I am not to blame; neither (the Lecturer here looked smilingly to his right and left, where Mr. Esson and Mr. Hirschfelder, were seated) is Professor Esson, for he is both by doctrine and example, on the side of natural eloquence; nor is my friend on the left, who, if he teaches, as he does, good Hebrew, is not responsible for our bad English. (Mr. E. and Mr. H. pleasantly recognised the reference.) Now, let me hope that this art will continue to be cultivated, I mean not only of speaking well, but also of reading well, *rotundo ore*—I plead for audible, distinct, grave, unaffected, pronunciation of our own language.—As cognate to this let me press the cultivation of an acquaintance with the principles of the language in which you both write and speak. I love to encourage the study of classic literature—Greek and Roman; but it is for this, as well as other reasons, because you are exercising yourselves, while following these studies, in the principles of general grammar, and of composition. I rejoice to know that in the preparatory classes, my young friends here present are so often reminded of the value of a thorough initiation in grammatical principles. Now, I care not very much in what language we are immediately versant, while in the act of acquiring this part of education; but let the result be at least a good acquaintance with the principles of our own tongue. The philosophy of rhetoric is an important study indeed: and I may say, that if there is one thing which I more miss than another, in one half, perhaps, of our Students, it is that command of language which is especially tested, when occasion requires a throwing promptly into body or form, replies to questions proposed off-hand; or a giving expression to ideas on abstract subjects, where a power of defining and generalising is called for—and an instant perception of the logical relations of genera and species—with a prompt application whether of the analytical or synthetical methods of discourse. I earnestly recommend attention to this desideratum; in which you will see to be implied an acquaintance with rhetoric and logic, and a large knowledge of the vocabularies and synonyms of our vernacular language. Nothing, it has been justly said, marks the gentleman in every-day converse, so much as easy fluency (not garrulity) in the choice and use of appropriate expressions; and, nothing, we may add, so distinguishes the scholar, both from the rustic and the pedant, as tasteful but chaste diction, or a ready command of the words which answer not generally but minutely to all the various shades of thought, the nicest and most delicate discrimination of ideas and sentiment. If this be characteristic of the scholar, it is still more essential to the public speaker.

[Here Dr. Willis named, and recommended for perusal, a variety of works in this department—ancient and modern—and continued.]

• • • • "My young friends—you will be choosing books for your summer reading: choose well, and do read what you shall have chosen, or have by you. It is not so much the reading of many books that we recommend, as reading carefully—If we have named a considerable number in a single department, it is not so much in the expectation of your perusing them all, but some or others of them as you may have the opportunity. Read thoroughly what you do read—make yourselves masters of it.

In the department of Theology itself, I would rather that during the summer, a youthful Student should make himself master of such a work as Butler's Analogy, than read half-a-dozen volumes of an Encyclopædia, perhaps a whole system of Theology, cursorily. And so also, rather one volume of a system of Theology than the whole work superficially. As regards more advanced Students, in like manner,—looking to what will best mature their powers of expounding the word of God, and that with unction, and adaptation to the varieties of human character, and Christian experience, not as bare assertors or vindicators of sound doctrine, I think it better to know well such a work as Marshall on Sanctification, or Edwards on Sin, or Owen on Spiritual-mindedness, than to have read a score of volumes in these and kindred departments, if you only read and do not study them. I should apply the same rule to your Latin Theological reading. Render the meaning of Turretine as you have been doing, in writing. I have urged on various accounts the classic rule, "Scribendum quam plurimum."

"And this leads me to notice the useless excuse often made: 'I have few books.' No doubt a large library is on various accounts desirable: but I would speak of what can be accomplished without it, or when temporarily far apart from it. Never forget that having the Bible itself—and in the original tongues I suppose—you possess the source of the most valuable knowledge both for the Christian and the Theologian—the knowledge of common interest to all, and which constitutes in its higher measure, the primary accomplishment of the preacher. Let me counsel the frequent reading of the Scriptures, for your spiritual improvement, first, of course; but also for the purpose of qualifying yourselves to be spiritual instructors of others. Of all things, be not behind the people you are to address in this main qualification. The deficiency here many can judge of—all will feel. Be mighty in the Scriptures. It is half of your whole preparation for your work. How can I enlarge too much on the value of the use of the very words of the inspired volume—as giving power and richness to our discourses! How can I magnify the importance of a minute acquaintance with the very utterances of the Holy Ghost, for that readiness in illustrating (or comparing) spiritual things by spiritual, which this familiarity with the sacred word alone can impart! Nay, were it but for the subordinate end of training us to a style of chaste and energetic expression, what is better than the study of the good Saxon of that book best known, and most admired in palace, or cottage—the "big-ha' Bible"?

"But then, it is for you, as destined expounders of the Word of Truth, to know it in the original tongues; and here again, I must persist in the assertion, that with but a select, though not a large library, you will possess at hand the chief sources of strength. Do not relax in your application to the original languages: even such of you as may not have had the advantage of attending on the classes for Hebrew, or only know the elements, are still without excuse, if you do not profit in this department during the vacation. The Hebrew language has, in comparison with others, so few rules, and these so few exceptions, that you may acquire it with little aid beyond your own industry. A certain writer may have gone too far, who asserted that the Hebrew could be taught in twenty-four hours, and therefore called his grammar, which he had divided into as many parts or hours, a *horologium*. Yet, Plank nearly agrees with him, (Schlickhardt,) in this opinion; though we may allow, with Plank's translator, that this should be understood only of a tolerable power of reading the original Bible, with the aid of a grammar and lexicon, not of that proficiency which can be the fruit of nothing else than sustained and resolute effort. And we do not ask too much of the younger Students, when we require in them an aptness to read the Greek of the New Testament *ad aperturam libri*. Some of them must feel conscious that a resolute application is required on their part even to come at this; but it is perfectly within the reach of the ambition of all. I do hope that they will come up, on the recurrence of the Session term, thus qualified in a most essential province of their preliminary education. Need I say, that for all the purposes of Biblical Criticism and Interpretation, this belongs to the very means, not the end:—that it constitutes the tool to work with, and which to neglect to have at hand, and in readiness, is to be like the settlers who should go to the Back-woods of Canada, without axe or saw?"

The Rev. Doctor, towards the conclusion of his address, directed some advices to Students going out as Catechists—which we the rather insert, as believing it important that they should meet the eye of congregations. We have sometimes thought that each Missionary Student should carry with him to his field of summer labour, written rules from the Presbyteries or the College, defining the amount of catechetical labour which should be expected from him. In the meantime the suggestions of the Professor of Theology may supply this need, and will, we are sure, be taken well by the Christian people. It is better that others should lay down the principle than the youthful candidates themselves, whose motives might be misunderstood.

"I do hope—said Dr. Willis—that those, who are to go forth as Catechists, will keep in mind their ulterior, as well as immediate destination. All who intelligently interest themselves in you, agree, that, while a Student may be called, in the necessitous circumstances of our Mission field, to do so far, the part of a Pastor, his vocation is not to be absolutely identified with that of the Pastor; nor are Students—being Catechists—under the full responsibility of that higher charge, so as to account all their time to be devoted to

preaching and visiting among the flock. By all means, we wish that you should visit the sick, and that others should not be entirely neglected by you. We shall rejoice to hear of your being prompt rather than backward, in meeting any reasonable expectations. But it should not be forgotten that you are Students, having a prospective work to prepare for, as well as a work in hand; and that all your preparation does not consist in this earlier exercise of your gifts. It were a short-sighted policy, which would judge even the missionary cause to be promoted on the whole, by your neglecting (in their proper season) the necessary means of becoming fully accomplished missionaries, whether to the rural districts of Canada, or to any other part of the earth. A large portion of every week should be reserved for what I may term your College studies,—the fulfilling of the conditions of the prescribed curriculum, preparing the usual exercises, and reading on the several subjects connected with the past and the coming Session. We the more emphatically assert this, because even amiable and praiseworthy feelings may have to be somewhat denied in following out such advice, and the really more useful course may not be always the more popular. Yet, in the end, it will have acceptance with the very people you converse with; and it is you, as well as they, who need to be reminded of the danger of an unsuitable and defective rate of acquirement being rested in; while you find a good measure of satisfaction—(in that we shall rejoice)—and acceptance attending even your immature exercise of the functions of preachers. This may consist with the fact, that both the satisfaction and the benefit will be far greater, as your qualifications for the work become more perfect: and it is right that you should beware of making a rule of what is only an exception; or resting contented with a rate of acquirement or style of performance, which is only adapted to an unprovided emergency. What you do, however, do with a solemn sense of its importance. Do it with kind affection, ungrudgingly, prayerfully, conscientiously. Prepare your addresses; rather limit the number of your sermons than preach with perfunctory preparation. Husband your time. Arrange and plan with forethought; and while recreation is not to be grudged to you, but rather recommended in its place, as a duty, let not idle and useless conversation, and company-keeping, rob you of your opportunity for study, or break in unseasonably on your arrangements.

"Finally, let your whole conduct and style of converse with others be characterised by that inoffensiveness, that watchfulness, that prudence, which become expectants of the Holy ministry. Remember how much depends, under God's blessing, on your manner of life, for the acceptance of the message you bear. Cultivate gentleness and meekness; and whatever company you frequent, let it be seen that every where you bear about with you the remembrance of your Christian character. In every company, seek to be useful. In none may you lack the opportunity (if you are on the watch for opportunities,) of doing good; without ostentation, without imperiousness, you may often speak the word in season,

which will be as salt to the hearers; and in no case, surely, will that which is corrupting proceed out of your mouth. Let not your spirit be that which readily finds expression in foolish talking and jesting, but rather indulge in prayer and thanksgiving."

The Rev. Doctor added advices equally appropriate to the younger Students, who might be also abiding under the parental roof. He enjoined reverence to the aged, love to compeers, a patient and candid spirit towards inferiors in knowledge, and a frank readiness even to learn of those, who knowing less of books, might know more than themselves of men and of the world.

The proceedings were closed by prayer and the benediction. We heartily hope that these counsels of wisdom and experience may be remembered by all to whom they were addressed; and we join in the hope the Reverend Lecturer expressed, that all may be spared to return "with renewed vigour, to stimulate one another, whether in ascending the heights of Parnassus or the sacred heights of Zion."

#### SABBATH OBSERVANCE.

In our last number were published certain queries agreed upon by the Synod's Committee, and addressed to Sessions, with the view of procuring the fullest information on the forms and extent of Sabbath desecration prevailing within the bounds of our Church. Answers to these queries were requested by the end of April. Ministers and Sessions who may not have attended to this call within the time named, should, nevertheless, forward replies as soon as possible to the Rev. R. F. Burns, Kingston, Convener of the Committee. Much useful information might thus be furnished, and the Committee be enabled to embody the substance of it in their report to the Synod, and it would aid them much in recommending the course which the Church should adopt on this vitally important question.

#### POPERY IN FRANCE.

Poperly has, to a certain extent, made external progress in France. The churches are better filled—monks and nuns are multiplied—processions and pilgrimages are increased—Jesuits swarm over the country—the Government is complaisant to the priests, and it has become fashionable to extol Roman Catholicism. But this apparent prosperity does not arise from a higher state of religious feeling, or a greater love to the doctrines of the Church, but, with rare exceptions, from worldly and political motives—such as the fear of socialism—the security of property—and to please the rulers of the State. The French thought that Popery and modern opinions could live in harmony. They are now undeceived.—They have found that priests and Jesuits are animated with one spirit, and that there is no possible agreement between popery and freedom.—Patriotic citizens now say—*Our country must cease to be Roman Catholic, or cease to aspire to liberty—slavery! perpetual slavery! or abandonment of popery.*

Sacrilegious honors are paid to Mary. God and Jesus Christ hold only a secondary place, to

make room for her. The Jesuits deliver more sermons about Mary than any other subject. All Romanism seems to be summed up in *Mariolatry*.

The Jesuits are, and always will be, the implacable enemies of Protestantism. Influenced by them, Louis XIV. revoked the edict of Nantes. And the national instruction was for two centuries confided to them. They were at last driven away under the influence of hatred and universal contempt; but they have re-appeared. At first they modestly asked permission to open schools, without any privilege. This was granted. They asked for equality, which in the eyes of the monks was the first step to monopoly. Under favor of Louis Napoleon they have thrown aside their mock humility, and demanded control of the State Colleges, and the dismissal of Professors who may be in their way. They have demanded the suppression in the Colleges, of lectures on philosophy and history. These are both fatal to their cause—the one is based upon the right of examination, the other testifies against their Church.—They have attacked the ancient classics—denounced mathematics and political economy. They look upon the Normal schools as hotbeds of infidelity and impiety. Should the new Government of France grant the Jesuits' claim, they will become the laughing-stock of the world. The President has already decreed that Professors may be censured, suspended, and removed from office without trial. When will a stop be put to the demolition of national liberty? Is there not something going on in Canada, analogous to the doings in France? Will our legislators not take lessons of instruction from the page of history and the facts which are before them?

#### CHALMERS' CHURCH, KINGSTON.

The Annual Congregational Soiree was held in the basement story, on Tuesday, 3rd February. It had been decided on first a week previously, and no special efforts had been made to give publicity to it; yet the spacious apartment was completely filled with an audience of upwards of 300. Robert Matthews, Esq., occupied the chair. On the platform, and throughout the assembly, some of the principal denominations in the city were represented.

The refreshment department was superintended by the ladies. The provision was rich and abundant. In point of quantity and quality, it was all that could be wished. The young men, under the able leadership of Mr. David Shaw, formed an efficient corps of stewards. The distribution of the viands was accomplished with the utmost order and expedition.

The food for the mind fully corresponded with that for the body. The Rev. Messrs. Lorrimer, Gardner, Fenwick, and Rice, of the Baptist, Congregational, Episcopal Methodist and Wesleyan Methodist Churches, delivered admirable addresses on the following themes. "The influence of the Gospel, or the development of the social affections." "Missionary life in Canada." "The formation and influence of character." "Young men, their dangers and duties."

Appropriate pieces of sacred music were per-

formed by the members of the Choral Society, whose services were kindly volunteered for the occasion. The utmost harmony prevailed throughout. There was the freest out-gushing of kindly feeling, while every thing like undue frivolity was repressed. Nothing occurred that could be deemed inconsistent with the spirit of that Gospel which, while it proclaims "Glory to God in the highest," proclaims at the same time, "Peace on earth and good will to men."

The proceedings were commenced and closed with the customary devotional exercises, by the Rev. R. F. Burns. About £30 were realised, after deducting expenses.

The *Missionary Anniversary* was held on Monday, February 9. It was a joint meeting.—The two congregations met in Chalmers' Church. Ten ministers occupied the platform, comprising all the members of Presbytery, save one, and brethren belonging to other denominations. The Resolutions were upon the "necessity for missionary efforts," the "encouragement at present furnished to an active engagement in it" and the "peculiar claims of Canada, as a missionary field." The speeches were excellent, and the spirit was of the most catholic and christian kind, and the interest was sustained to the last.

On Thursday, March 12, we had the annual examination of our *Sabbath School*. The exercises embraced a review of certain portions of the Shorter, Brown, and Willison's Catechisms, according to the particular stage at which the children had arrived: a lesson from Scripture, and the proving of a doctrine previously announced. Thereafter suitable addresses were delivered to children and parents on their respective duties and responsibilities. The contents of the missionary box, for the past year, amounting to six dollars, were devoted to the Coloured Mission in the west, with which Mr. King's name is so honourably associated. On the two preceding years £2 10s. and £1 10s., were appropriated to the Foreign Missions of the Free Church, and the French Canadian Missionary Society. At the close of the service, the children, and others who had been present as spectators, were liberally entertained by the Teachers.

Some time since it was resolved at one of our Teachers' meetings, that we should endeavour to plant a new school in a destitute part of our city, and compel to come in, a portion of our neglected juvenile population. Two of our number were appointed to carry this resolution into effect. They at once set about a process of excavating. As the result of their efforts about forty have been gathered in, and every Sabbath afternoon are receiving the knowledge that makes wise unto salvation. As Tea Meetings are now the order of the day, they must needs have theirs too. It was accordingly fixed for Friday, the 9th April, and in point of interest fell not behind any that preceded it. Most cheering it was to witness those who, a short time ago, ranked among the "wild Arabs" of our city, sitting decently and in order within the humble upper room we have secured as a meeting place, tidily and even tastefully dressed; acutely answering the questions proposed to them, and eagerly drinking in the story of the cross.

PORT DOVER LADIES' ASSOCIATION.

We have before us the report, in detail, of the first year's operations of this Association. We give an abstract of it. One of the members who took a deep interest in the formation of the society, and in its prosperity, has, during the year, been removed by death. The members had many doubts and fears as to their succeeding, and entered upon the work with some hesitation; but these fears have been dispelled by the measure of success which has, through the Divine blessing, been vouchsafed to them:—

It was thought by some of us that it would occupy too much time, and lead to the neglect of household affairs. But we think it has been the experience of every member, that the time devoted to it, while our meetings have had the happy effect of promoting industry and cheerfulness, has not been missed. Can any one be justified, however, in saying that she has no time to give to the Lord, who gives us all our time?—Perhaps it is because we give so little of our time to him, that we have so little to spare. If we cannot find time to spend an hour or two every two weeks to engage with our brethren in devotional exercises, and listen to interesting and profitable reading, we need to make the inquiry, how do we dispose of our time? It was, also, thought that it would of necessity be a mingling of ranks in society. But the same objection might with equal cogency be urged against the prayer-meeting, or even the service of the sanctuary; for our meetings have all been and will, we hope, continue to be, of a devotional character. The same objection may be made against every benevolent society. If such an objection prevent any from attending meetings on earth, meetings which are devotional and which have for their object the advancement of Christ's Kingdom, not only in our own souls but also in the world around us, may it not be asked, how will they enjoy the society of heaven, where they are all one around the throne of God? But while there is nothing of this kind in our Association, have we not all experienced the happy effects of it, in making us better acquainted with, and leading us to take a deeper interest in each other, and thus it assists us to obey the injunction, "love thy neighbour as thyself." "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Besides these happy effects, we hope that the benefit of our Association in a spiritual point of view has been experienced by us all. Indeed who could listen to the two books which have been read during the year, and the many beautiful and appropriate passages of God's word, besides, a large amount of missionary intelligence of a deeply interesting character, without deriving much benefit? The first of these was "Life in Earnest," written by Dr. Hamilton, and founded upon the text, "Not slothful in business, fervent in spirit; serving the Lord." This delightful little work, with the most familiar, striking, and beautiful illustrations, shows what it is to be diligent in business, fervent in spirit, and what it is to be serving the Lord. Allow me to quote from it a paragraph—"There are some who have no business at all. They are of no use in the world. They are doing no good and attempting none; and when they are taken out of the world, their removal creates no vacancy. When an oak or any noble and useful tree is uprooted, his removal creates a blank. For years after, when you look to the place which once knew him, you see that something is missing. The branches of adjacent trees have not yet supplied the void. They still hesitate to occupy the place formerly filled by their powerful neighbour; and there is still a deep chasm in the ground—a rugged pit, which shows how far his giant roots once spread. But when a leafless pole—a wooden pin is plucked up, it comes easy and clean away. There is no ren-

ding of the turf, no marring of the landscapes, no vacancy created, no regret. It leaves no memento, and is never missed. Now, brethren, which are you? Are you cedars, planted in the house of the Lord, casting a cool and grateful shadow on those around you? Are you palm trees, fat and flourishing, yielding bounteous fruit, and making all who know you bless you? Are you so useful, that were you even away, it would not be easy to fill your place again, but people, as they pointed to the void in the plantation—the pit in the ground—would say, 'It was here that that brave cedar grew: it was here that that old palm-tree diffused his familiar shadow and showered his mellow clusters?' Or are you a peg—a pin—a rootless, branchless, fruitless thing, that may be pulled up any day, and no one ever care to ask what has become of it? What are you doing? What are you contributing to the world's happiness, or the Church's glory? What is your business?"

The second book which has been read is one, I am sure, with which we have all been delighted, embracing as it does the most interesting subjects in the Bible, from Paradise lost to Paradise regained, and this book is "Wylie's Scenes from the Bible." Who could listen to his descriptions of the last night of Sodom, the captives by the rivers of Babylon, the garden of Gethsemane, or the cross and the darkness, without being moved, and feeling as if present beholding the scenes?

The Association met twenty-nine times during the year. At all the meetings religious exercises were kept up. The kind attention and substantial assistance of christian friends of other denominations, is gratefully acknowledged. And special notice is taken of a box of articles for the sale, which was furnished by friends at Wellington Square.

The Financial Statement is the following:—

Received from private sales and otherwise.....	£22	15	10
Proceeds of public sale.....	27	0	0
Received since public sale.....	0	7	2
Stock on hand, say.....	15	10	0
	£65	13	0
Outlaid expenses.....	£24	7	1
Amount realised.....	41	5	11
	£65	13	0

We now see what may be done by a little exertion and perseverance. Shall we abate our zeal? Shall we slacken our diligence? No.—Encouraged by the past, let us go forward in the future with renewed ardour, zeal and perseverance, in our work and labour of love, endeavouring with renewed prayer and attention to improve more than we have done, by the precious opportunities our meetings afford. Let us imitate the holy zeal "of the women who aided the Apostles in forming and nursing and building up the infant churches 'with them' as the Galilean women were with the Lord, 'ministering to them of their substance,' sharing in all their dangers, and braving with equal heroism, the worst that persecution could do against them, while, at the same time, they laid themselves out for offices which men were not fitted to perform, and which the apostles cheerfully assigned to them." The holy zeal "of Dorcas with the good works and alms-deeds which she did, and the coats and garments which she made;" of Lydia, who, when her heart was opened, "constrained the Apostles to come into her house and abide there;" of Mary, the mother of John, whose surname was Mark, in whose house was held that memorable prayer-meeting, which continued without ceasing during the days of unleavened bread, till their prayers opened the prison doors and let Peter out the night before his execution was to take place; of Phoebe, the servant of the church at Cenchræa, a "succourer of many" and adds the Apostle "of myself;" also of Priscilla, who, with her husband

Aquila, "have for my life," says Paul, "laid down their necks, unto whom not I give thanks, but also, all the churches of the Gentiles." Let us be not like the pin in the ground or the leafless pole in the woods, which may be removed and nobody miss them, but like the green-spreading tree, which, if removed, leaves a void behind that is observed by all, and when we cease from our labours of love on earth, our works will follow us beyond death and the grave.

Since the report was read and adopted, the Association came under obligations to pay for building the stone and brick work of the new Church.

Our readers will recollect the circumstances which deprived our friends of their church, and thus rendered it necessary to build another. The congregation at Port Dover deserves more than a cold approval of their christian fortitude and zeal, in the time of trial. We would solicit for them some substantial token of sympathy, and suggest that the Ladies' Association, who will build the Church, may also have the means of finishing it.

COBOURG LADIES' ASSOCIATION.

The Female Association for Missionary purposes, in connexion with St. Andrew's Church, Cobourg, beg leave to submit the following Report of their proceedings during the past year.

They held a Soiree on the 27th February, when they realized the sum of £13 6s. 3d. The annual sale of work took place on March 26th, when the sum of £45 10s. 10½d. was realized. The juvenile members, on the same occasion, raised £9 9s. 6d. by the sale of their handiwork. The Association, after meeting all expenses, find that they have a larger balance on hand than in the previous year. The objects they had in view were—The Home Mission, within the bounds of the Presbytery, Knox's College, or any other objects connected with the Church.

JANE McLEOD, Secretary.

TREASURER'S ACCOUNT.

1851.—Balance on hand.....	£45	4	7
1852.—Private Sales and Donations.....	13	11	10½
Proceeds of Soiree.....	13	6	3
Proceeds of Sale.....	45	10	10½
Juvenile Sale.....	9	9	6
	£127	3	1
1851.—Paid on account of Bell.....	£43	11	6
1852.—Home Mission.....	20	0	0
Knox's College.....	20	0	0
French Canadian Mission.....	8	0	0
Metis Mission.....	8	0	0
Expenditure.....	19	5	4½
Balance left on hand.....	7	16	2½
	£127	3	1

THE BRITISH AND FOREIGN BIBLE SOCIETY.

The Bible Society's Reporter, for the months of February and March, have been forwarded to us by J. S. Howard, Esq., the Secretary of the Branch Society in this city. We shall from time to time, make selections from this record of the Society's doings through her agents in all quarters of the world. By this means the claims and the importance of the Bible Society will be brought more prominently before the minds of our readers, and Mr. Howard's philanthropic views carried out.

The following letter is from M. de Pressensé, dated February 5, 1852:—

In the evening of one of the worst days of December our Agent put up at an inn, his clothes wet through from the rain which had poured down incessantly throughout the day, and bespattered with mud from the cart-ruts and bogs, in which he had sunk almost up to his knees. This inn, where he purposed staying for the night, was the only one in the large village, and appeared to be very much frequented, for the public room was filled, not only with travellers, but also with the inhabitants of the place. The conversation carried on was very animated, and, in some of the groups assembled, it partook very much of the nature of a dispute. The Colporteur, having dried himself as well as he was able (for it should be remarked that our poor friend had so well stocked his knapsack with books, in order to be well supplied for the fair to which he was going to, that he had not even left a corner for a blouse by way of change), seated himself in an unoccupied corner by the stove which heated the apartment. He did not require much time to be fully acquainted with the purport of the conversation. The parties present criticised the decrees of various Prefects, who, in certain departments, had ordered a number of cafés and wine-shops to be closed. Some few among them, who consisted of those more advanced in years, justified what had been done, whilst the others exclaimed against it as an arbitrary proceeding, and interlarded their denunciations of it with many very imprudent expressions. For a long time no attention was paid to the arrival of the stranger—the Colporteur; but one of them at length, no doubt rendered somewhat uneasy from his silence, and taking him, perhaps, for an agent of police, asked of him what was his opinion on the subject. Our friend replied, that, without being a friend to arbitrary proceedings, he was not more so to cafés and wine-shops. Scarcely had he uttered these words than his interrogator addressed him with such vehemence that he attracted the attention of all the persons present, who at once formed a circle, in the midst of which were our friend and his aggressors. Our friend, without being in the least disconcerted, elevated his thoughts to the Lord, beseeching Him to assist him in the circumstances in which he was placed. And this assistance was afforded; for in all openness of spirit, and with much warmth of heart, he was able to make a profession of his faith, and to address a serious appeal to his auditors. These at first listened to him in silence; they even appeared greatly interested whilst he was telling them about his calling; but when, at the close of his address, he began to make an application of what he had said, when "he reasoned with them of righteousness, temperance, and judgment to come"—rumors arose on all sides, and he was told to be silent. There were even several persons who were so enraged, that the Colporteur began to think that they purposed proceeding to violence with them. Matters were in this state, when all at once a voice was heard from the other end of the room, exclaiming, "Do not touch that good man: I take him under my protection. What he has said has been well spoken, and those who are putting themselves in a passion with him will soon regret it, if they will only listen to me." The whole of the company at once hurried to the quarter of the room whence the voice proceeded. They found the speaker to be a tall man well stricken in years, whose hair, beard, and moustachios were all white, and whose outward appearance betokened him to be still in the possession of health and strength. "Yes," continued the old man, after the company had formed themselves into a circle around him, "this good man has told you things which are true, even as truth is true, for he has taken them from the Book of God." "The Book of God! the Book of God!" they exclaimed with a laugh; "what is it? where is it? what does it say?" "I have already told you," rejoined the Colporteur. "I sell it, and I have my knapsack full of

copies." "And it has apparently fallen down into your hands from the skies," they replied, bursting into a loud laugh. "Stop!" exclaimed the old man, advancing to the middle of the circle: "Stop; no jokes, if you please, on such a subject." "But who are you to harangue us in this style?" "Who am I, do you ask? Well, I'll tell you. I am an old trooper—old and very old; for, shortly, four times twenty years will have passed over my head. I am an old man of the Republic No. 1, and since then I have seen some of all sorts. If you could count the marks of balls and sabre-cuts which abound here," striking his arms and his breast, "you would assuredly ask yourselves how it has happened that I am still here; and were I to detail to you the series of battles in which I got them all, you would be astonished. But enough of myself, as such: let us come back to the Book of God. This book I have read more than once; and I always feel as if reading it for the first time, and as if it became always more interesting. Oh, how unfortunate you are not to be acquainted with it!" "Stop, stop!" exclaimed the spokesman of the assembly; "all that is very well for the aged, who are about to leave for the other world; but for us men of the present day, we want something else: what we require is to become learned in politics." "Foolish fellow, and foolish fellows all of you," replied the old man; "you do but bewilder yourselves with your politics; instead of striving to learn how you ought to enjoy your rights as good citizens, you play your parts so badly, that you lose whatever might be useful to you." "But what politics do you then profess?" "Those of my God." "The politics of God! but what are they?" "Mercy and love. Yes, I assure you that when one is acquainted with the ways of God, by means of His word, we soon find out that all He does for us is nothing but love and mercy: no deception, no vagueness, as with the politics of man." "With such language you will run no risk of becoming a martyr for liberty." "Your grand speeches are all very well; but listen to me. I also once spoke after this fashion, and my republican heroes of the first were martyrs whom I adored almost to fanaticism. But once more listen to me, my friends, there is but one martyr to the cause of liberty worthy of our adoration and homage." "His name, His name!" exclaimed several. "Jesus Christ."—"You are jesting at our expense." "Certainly not: I am not playing with you: Judge for yourselves." The old man thereupon took out of the pocket of his blouse a New Testament, which evidently had been much used, and read therefrom various passages concerning the expiatory death of the Saviour, the freedom from condemnation procured by His death, and the glorious liberty of the children of God.

#### INDUCTION OF MR. ALEXANDER AT UNION AND NORVAL.

On Wednesday last, the Presbytery of Toronto met at Norval and Union, Esquetry, for the purpose of installing the Rev. Joseph Alexander, an ordained minister from Ireland, into the pastoral charge of these united congregations. At eleven o'clock, A. M., the Rev. Dr. Burns, of Toronto, preached at Norval, and thereafter adjourned the Presbytery to Union Church, five miles distant, where, at two P. M., a large congregation assembled. Mr. McLachlan, of Acton and Boston, preached a most excellent and suitable sermon, from Phil. iii. 8: after which Dr. Burns narrated the steps which had been taken in supplying the vacancy, and the congregation having given a hearty and unanimous response to the appeal made to them, in regard to the call to their young pastor, the questions were proposed to Mr.

Alexander, and suitable answers having been given by him, he was solemnly inducted by prayer into the pastoral charge, and the right hand of fellowship given him by the ministers and elders present. Dr. Burns then addressed the minister, and Mr. Holmes, of Chinguacousy, the people, on their respective duties, and the whole service was closed with prayer by Mr. Nisbet, of Oakville. The meeting at Union occupied nearly four hours, and the whole service was solemn and impressive. At the close Mr. A. received the right hand of fellowship from the people at large. This settlement promises to be highly satisfactory to all parties.

The Presbytery held an ordinary meeting after the installation services were over. Mr. Urc, of Streetsville, having been appointed to visit Vaughan congregation, on the Sabbath previous, a written report from that gentleman was given in, from which it appeared that he had preached according to appointment, and had also preached and held a congregational meeting, on the Monday after. The result of the conference was, a recommendation, on his part, to grant the prayer of the petition which had been presented for the moderating in a call in favor of the Rev. Alexander Cameron of Glengarry; and to this the Presbytery assented, naming Mr. Harris to preach at Vaughan on the first Sabbath of May, and announce a meeting for the moderation of the call to be held in the same place on Monday, May 17th, at 12 o'clock.

The Presbytery appointed the next ordinary meeting to be held at Kingston, on Wednesday, 9th June, at ten o'clock, within the precincts of Chalmers' church in that city, when it was expected that various matters of public interest would be in readiness for the Synod, which meets on the same day at eleven o'clock.

#### NOTICES OF NEW PUBLICATIONS.

STRUCTURES OF THE PRESENT METHOD OF TEACHING THE ENGLISH LANGUAGE, AND SUGGESTIONS FOR ITS IMPROVEMENT. By the Rev. Henry Esson, Professor of Mental and Moral Philosophy, Knox's College, Toronto, 1852.

This pamphlet is another proof of the great industry of its author, and of his devotedness to the cause of education. The suggestions which are made by the learned Professor, seem well worthy of serious consideration. They appear to be based upon the philosophy of common sense, and we cannot doubt that the adoption of them, to a greater or less extent, would result in a more intellectual character being imparted to our school system, so far as regards initiation in the principles of language and grammar, and the giving to young persons a command of the resources of our vernacular English, as a medium of the communication of thought.

The object of the publication may be best understood from the following extract:—

"That language may have its perfect work, it must be the faithful interpreter of nature. That it may be the faithful interpreter of nature, it must accommodate itself to her order, and its system must correspond with hers. It must represent all her parts, properties, phenomena and laws, in their just order and connection, and be, as much as possible, the perfect counterpart of the subject which it represents. Does not common sense



dictate that the words of language, which are the signs of thought, representatives of things pertaining either to the world without or the world within, in being presented to the learner, should, as much as possible, be arranged in the actual order of continuity or succession, of systematic co-existence or sequence, of the things which they signify and indicate. Presented, as it now is, I believe, without exception, all the world over, in the order of the dictionary, which is just the order of the alphabet, an order totally incongruous with that of nature; or in the order of our grammars, in which every thing is by abstraction decomposed, disorganised, like natural substances resolved by chemical art, into their primitive elements—qualities and relations separated from the subjects, whose qualities and relations they are—actions and affections abstracted from the agents or patients, it thus actually realises that scholastic metaphysical Limbo, where, in the language of the satyrist, 'Entity and quiddity the ghosts of defunct bodies fly.' The appearance, which language in this disintegrated form exhibits, is not that of a cosmos but of a chaos. What would we think of a teacher of anatomy or physiology, who should exhibit to his students the parts and organs of the animal body, whose structure and functions he professed to demonstrate, not in the perfect order of nature, but taking up at one time a bone, at another a blood-vessel, at another a muscle or nerve, and yet this were nothing worse than that 'confusion worse confounded,' in which the words of language are now taught and learned in our best schools? Were nature presented to man, in such a state of disorganization and anarchy, as that which language, the appointed interpreter of nature, assumes, in our unnatural method of teaching it, the acquisition of that experience, which is the mistress and guide of life, would be absolutely impracticable.

"In nature, every thing, from the least to the greatest, 'from the cedar that is in Lebanon, to the hyssop that springeth out of the wall,' from the infinitesimal atom, up to the immensity of the stellar heavens, is system; every subordinate system is connected with those, which are above and below it, by bonds the most intimate. Nature, in this view, has been likened to a chain, in which not a link is wanting—presenting an uninterrupted continuity—the unity of a perfect whole, a unity made more manifest, by every progressive step of advancing science. It is far otherwise, in our grammars and dictionaries of language, which ought certainly, as the interpreter of nature, to be her very counterpart, reflecting as much as possible her order, representing her objects and phenomena in their proper places and relations, as they are found, in the constitution and course of nature; whereas in fact, there is an utter dissolution of all order, except that of letters and sounds,—an order altogether foreign from the end and purpose of education. Not a vestige of nature or of her order is left. We may defy the most ingenious mind to detect any resembling feature, between the chaos of language, so far as its soul and sense are concerned, and the universal order and perfect symmetry of the works of nature. And yet the only, the whole end of language is just to put man in possession, as far as possible, of a faithful and complete transcript of the constitution and laws of the system, in which a place has been assigned to him, and in which he is called to act his part, in conformity with an order, which must be known before it can be observed.

"The first, therefore, and by far the most important part of the method, by which, I humbly conceive, language may be reduced into a systematic form, making it, in some degree, the counterpart of nature and truth, is to dispose words, the signs of thought, as nearly as possible, in the order of the things signified, that is, in the order of the systems of matter and mind, and to arrange and combine the parts of this system, to which I would have language reduced, so as to fit it to the end of education, conducting the course of instruction in such a method, that the progress of the pupil may resemble the ascent, by the steps of a ladder."

THE FIRST ANNUAL REPORT OF THE LADIES' ASSOCIATION FOR THE RELIEF OF DESTITUTE COLOURED FUGITIVES. Toronto, 1852.

This is a most satisfactory and interesting Report. We hope that our female friends will not

wary in well-doing. It must be with great satisfaction that they look back on the numerous cases of destitution relieved by them during the unusually rigorous winter which is just past.—The report is calculated to lessen prejudices against our coloured brethren and sisters, which will become those who know that God has made of one blood all nations of men; it also evinces the degrading effects of the horrid system of slave-holding, which needs no other proof of its sinfulness, than its disregard of natural and family ties, and the necessity which it practically admits of refusing education to slaves and even dooming them to ignorance of the Word of God. We are glad to find good testimony borne to the offensive and industrious habits of the refugees.

THE OATH, A DIVINE ORDINANCE, AND AN ELEMENT OF THE SOCIAL CONSTITUTION: Its Origin, Nature, and Ends, Efficacy, Lawfulness, Obligations, Interpretation, Form and Abuse. By D. X. Junkin, A.M., Pastor of the Presbyterian Church, Greenwich, N. J.

This is a valuable volume, on a subject of vast importance, and calculated to rectify prevalent misconceptions involving impiety, and causing extensive social disorder. The worthy author had long been oppressed with the thought of these evils, and both as a Christian and as a patriot, has been induced to come forward to seek their redress. He treats of the distortion of the oath in Courts of Justice, and in common conversation: and not the least interesting part of the work, is that in which he discloses the demoralizing doctrines of the Church of Rome in this department of social duties and obligations. We heartily recommend the whole treatise, as fitted to elevate public sentiment on most sacred matters, and to induce reflection upon one cause, at least, of social deterioration, which, it is to be feared, is at work as well in Canada as in the neighboring States.

EXPULSION OF FREE CHURCH MISSIONARIES FROM HUNGARY.

Three missionaries of the Free Church, laboring in Hungary have been summarily dismissed by the Austrian Government. On Friday, February 7th, a deputation of the Free Church, accompanied with deputations from the Protestant Alliance, and from the Scottish Reformation Society, had an interview with Earl Granville, the newly-appointed Foreign Secretary. The Earl of Shaftesbury introduced the deputation. The memorial presented states with great clearness the leading facts of the case. Messrs. Wingate and Smith had laboured for ten years at Pesth, and "have by their quiet and consistent conduct gained the respect and affection of a large portion of the community." "Their mission from the first having embraced the supply of religious ordinances to the British residents, they have preached regularly every Lord's-day to those residents numbering at the commencement about 400 souls, though now greatly reduced by causes known to the British Government; but by the recent proceedings of the Austrian Government, this, which was the only Divine service in the English language in Hungary, has been suppressed. They have also preached in German to the converts from Judaism, who have, however, formed no new church, but have been received as members of the sanctioned Protestant communities. They have distributed Bibles and other religious books in Hebrew and other languages, but in so doing have adapted

their proceedings to all existing laws, and under their care a large school has sprung up, superintended by a Jewish convert, and attended by 350 children, about 300 of whom are Jews, the rest Protestants, and no Roman Catholics." The expulsion was conducted in the harshest possible manner; for it is added,—"In these circumstances, after ten years peaceable residence, which by the law of the country, entitles a stranger to be treated as a citizen, Messrs. Wingate and Smith were on the 15th January, summarily, and without cause assigned, dismissed from Pesth, and the Austrian dominions, after six days' definite notice, it having been intimated to them, that if they did not depart on the prescribed day, they should be forcibly expelled. They are both married, and have children of tender age, and both presented medical certificates, attesting that a journey over so great a breadth of country in the depth of winter, and in the sickly state of several members of their families, would be attended with danger to health and life. The brief warning amounted to a virtual confiscation of a great portion of their property; but this loss they regarded as trifling when compared with the risk incurred by their families, for whose sake even a short respite would have been welcomed as an estimable boon, but that was cruelly denied them."

The Rev. Mr. Edwards, after three years' residence, was also compelled to leave Lemberg, the capital of Galicia. His family was in a condition very unfit for travelling, and the journey could not be undertaken without danger to their lives. He has not yet arrived in England. Earl Granville's answer was scarcely as satisfactory as could be wished. He had corresponded with the Earl of Westmoreland, the ambassador at Vienna and could not give a definite answer until he heard from him. We are afraid that the British ambassador at Vienna takes more interest in the composition of masses for the souls of the dead, than in the welfare of British Protestants. The suspicious feature in the reply of the Foreign Secretary, was his asking the question,—Whether some German Roman Catholics were not expelled from Austria, at the same time with the Protestant Missionaries? This would seem to indicate that, in his view, the question was one of religion, and not of national rights. It was mentioned at this interview, that the order for the missionaries leaving the scene of their labours was communicated to them on the 5th of January, immediately after the change in the British Foreign Office was made known to the Austrian government. We will not judge the new Foreign Secretary harshly, and we are much gratified with the calm and dignified rebuke which he has given to Austria, in her demand for the expulsion of the victims of her oppression from our free shores. We state this with the full consciousness, that had any other reply been made to the insolent communication, it would have awakened a storm of public indignation, which no government could long resist. We shall watch with some degree of anxiety, whether the liberal tone of this country is to be weakened or not by the change which has taken place in the Foreign Office; and the expulsion of British missionaries from Hungary, at this time, affords us an opportunity of ascertaining, whether the Foreign Secretary is capable of occupying his high position, with honour to himself and with advantage to the interests of his country. The position of British residents and of British missionaries in foreign countries requires to be placed upon a more satisfactory basis than it has hitherto been; and we cannot but think, that a little prudent vigour on the part of our government would preserve her Majesty's subjects from the insults and wrongs they now receive from the caprice of continental despots, by affording them the protection of a distinct and well-defined treaty. There are some things in the world of at least as much importance as commercial tariffs; and why should not a subject of Queen Victoria be as legally entitled to worship God in Vienna, in Madrid, and in Rome, as an Austrian, or a Spaniard, or an Italian, in Great Britain?—T. P. May



## PRAYER HEARD.

On Thursday, the 22d of January, I attended the funeral of De Witt Hunt, of the New York University, "the only son of his mother, who, the preceding week, had buried her other son—and much people of the city with her," entered the place where she and her children had been accustomed to worship, and there Jesus met her, and said to her, "Weep not;" and, in the sweet persuasion that her children *lived*, her bleeding heart was stanch'd, and her tears dried.

De Witt Hunt was a son of the late Rev. Christopher Hunt, pastor of the Reformed Dutch Church in Franklin Street, of pleasant memory. His mother is the sister of a veteran missionary, the Rev. Dr. Scudder, now of Madras. During the funeral services, the officiating pastor held in his hand and read from a letter written by Dr. Scudder, November 12, 1851, in which he says:

"My Dear Nephew:—Harriet received your letter by the last steamer. I have not the least evidence from that letter that you love the Saviour, for you do not even refer to him. On this account, I may perhaps be warranted in coming to the conclusion that He is not much in our thoughts. Be this, however, as it may, I have become so much alarmed about your spiritual condition as to make you a special subject of prayer—as to set you apart for this purpose, and I design, God willing, to pray for you in a special manner, until about the time this letter should reach you—that is, about two months. After that, I can make you no promises that I shall pray for you any further than I may pray for my friends in general. I have now set apart a little season to pray for you, and to write to you.

Do you wonder at this? Has it never occurred to you as a very strange thing, that others should be so much concerned for you, while you are unconcerned for yourself? I can explain the mystery. It is this. Your pious friends have seen you, and your uncle, among the rest, has seen you walking over the pit of destruction on a rotten covering, as it were, liable at every moment to fall through it and drop into everlasting burnings. This you have not seen, and therefore you have remained so careless and indifferent. Whether this carelessness and indifference will continue, of course I know not. All that I can say is, that I am greatly alarmed about you. It is no small matter for you to trample under foot the blood of Christ for eighteen years. It is no small thing to spend eighteen years in rebellion against God. Justly might the Saviour say of you, as he said of the people of old, "Ephraim is joined to idols, let him alone." Your treatment of the blessed Saviour is what grieves me to the heart. What has he not done to save you? Were you to fall into a well, and a stranger should run to your help and take you out, that stranger would, forever afterwards, be esteemed as your best friend.—Nothing could be too much for you to do for him. Of nothing would you be more cautious than of grieving him. And has Christ come down from heaven to save you? Has he died for you? Has he shed his very blood for you, in order that you might be delivered from the worm that dieth not, and in the fire that is never quenched? And can you be so ungrateful, so wicked, as not to love him? My dear nephew, this will not do, it must not do. You must alter your course. But I will stop writing for a moment, and kneel down and entreat God's mercy for you. I will endeavor to present the sacrifice of my Redeemer at the throne of grace, and see if I cannot, for this sacrifice's sake, call down the blessing of the Holy Spirit of God upon you."

"This youth, always of correct deportment, studious habits, dutiful and affectionate," added the pastor, "on the 27th of November, called on me under concern of mind, and opened up the feelings of his heart. Gradually, and after no small conflict, he found peace, professed the

Saviour's name, and before his departure, in the house of God, took his place at the table of his Lord, and over the emblems of his love commemorated his death."

The last days of his life were perfect peace. He sleeps in Jesus. Thus, while the man of God wrote and prayed in Madras, the Spirit descended upon this dear youth in New York, and at the end of the two months of special prayer, he needed prayer no longer. Can we help explain this? "It is not a vain thing to call upon God."

## THE WAY TO BE SAVED.

"When convinced persons in the apostles' day cried out, What shall we do to be saved? the answer was, *Believe*, and you shall be saved. To believe in Christ and in the remission of sin by his blood, is the first thing that convinced sinners are called to. They are not directed first to assure their souls that they are born again, and then afterward believe; but they are first to believe that the remission of sin is tendered to them in the blood of Christ, and that by him they may be justified from all things from which they could not be justified by the law. Nor is it the duty of men to question whether they have faith or not, but actually to believe; and faith in its operation will evidence itself. See Acts 13: 38, 39. Suppose, then, that you do not know that you are born of God, that you have no prevailing, refreshing evidence of it; should this hinder you? Should this discourage you from believing forgiveness, from closing with the promises, and thereby obtaining in yourselves an interest in forgiveness with God? Not at all; say, this ought exceedingly to excite and stir you up to your duty hereon. For, suppose that you are indeed yet in the state of sin, and are only brought under the power of light and conviction, this is the way for a translation into a state of spiritual life and grace. If you delay the exercise of faith in forgiveness until you are regenerate, you may, and probably you will come short of both forgiveness and regeneration. Here lay your foundation, and then your building will go on. This will open the door to you, and give you an entrance into the kingdom of God. *Christ is the door*. Do not think to climb over the wall. Enter by him, or you will be kept out."—*Owen*.

## CONSCIENCE.

A little boy called Jem Roberts, having been set to weed in a gentleman's garden, observing some very beautiful peaches on a tree which grew upon a wall, was strongly tempted to pluck one.

"If it tastes but half as nice as it looks," thought he, "how delightful it must be!" He stood for an instant gazing on the tree, while his mother's words—"Touch nothing that does not belong to you," came vividly to his mind. He withdrew his eyes from the tempting object, and with great diligence pursued his occupation. The fruit was forgotten, and with pleasure he now perceived that he had nearly reached the end of the bed he was ordered to clear. Collecting in his hands the heap of weeds he had laid beside him, he returned to deposit them in the wheelbarrow which stood near the peach tree. Again the glowing fruit met his eye, more beautiful and more tempting than ever, for he was hot and thirsty. He stood still, his heart beat, his mother's command was heard no more, his resolution was gone! He looked around; there was no one in the garden. "They can never miss one out of so many," said he to himself. He made a step, only one; he was now within reach of his prize, he darted forth his hand to seize it, when, at the very moment, a sparrow from a neighbouring tree, calling to his companion, seemed to his startled ear to say, "Jem, Jem." He sprang back to the wall, his hand fell to his side, his whole frame shook, and no sooner had he recovered himself than he fled from the spot.

In a short time afterwards, he began thus to

reason with himself:—"If a sparrow could frighten me thus, I may be sure that what I was going to do was very wicked."

And now he worked with greater diligence than ever, nor once again trusted himself to gaze on the fruit which had so nearly led him to commit so great a fault. The sparrows chirped again as he was leaving the garden, but he no longer fled at the sound.

"You may cry 'Jem, Jem,'" said he, looking steadily at the tree in which several were perched "as you like, I do not care for you now; but this I will say, I will never forget how good a friend one of you has been to me, and I will rob none of your nests again."—*Holiday Week and other Sketches*.

## HENRIANA.

1. We burn our Master's candles; (the sun, moon, and stars,) but mind not our Master's work.
2. The Scriptures were written, not to make us astronomers, but to lead us to God.
3. The best way of ruling is by doing good.
4. God's time to perform his promise usually is, when it's fulfillment labours under the greatest improbabilities.
5. Before doing a thing, better take time to consider beforehand, than find time to repent afterwards.
6. After much advancement, lest we be puffed up, we must expect something to humble us.
7. Those who keep a good conscience, may cheerfully trust God with the keeping of their good names;—and have reason to hope, that He will clear up, not only their integrity, but their honour, as the sun at noon.
8. Had our censures and judgments more of deliberation, there would be more of mercy and moderation in them.
9. The rigour of law is sometimes the height of injustice.
10. Necessary censures should be managed without noise and strife.
11. God will guide the thoughtful, not the unthinking.
12. God's time to instruct his people, is when they are non-plussed, and at a stand.
13. Christ came to save his people, not in their sins, but from their sins; to purchase for them not a liberty to sin, but a freedom from sin.
14. By the light of nature we see God, as a God above us; by the light of the law, as a God against us; but by the light of the Gospel, as Immanuel; God with us,—in our own nature, and (what is more,) in our interest.
15. What is conceived in grace, will undoubtedly be brought forth in glory.

A CHILD'S SYMPATHY.—A child's eyes! those clear wells of undefiled thought—what on earth can be so beautiful? Full of hope, love, and curiosity, they meet your own. In prayer how earnest; in joy how sparkling; in sympathy how tender! The man who never tried the companionship of a little child, has carelessly passed by one of the greatest pleasures of life, as one passes a rare flower; without plucking it or knowing its value. A child cannot understand you, you think; speak to it of the holy things of your religion; of your grief for the loss of a friend, of your love of some one you fear will not love you in return: it will take, it is true, no measure or soundings of your thoughts; it will not judge how much you should believe, whether your grief is rational in proportion to your loss, whether you are worthy or fit to attract the love which you seek; but its whole soul will incline to yours, and engraft itself, as it were, on the feelings, which is your feeling for the hour.—*Mrs. Norton*.

DEATH OF THE YOUNG.—A question which has often arisen—namely, Why the good so often die young?—is answered thus: that God foresees that

if they lived they would fall into sin. To what is this like? It is like a king who, walking in his garden, saw some roses which were yet buds, breathing an ineffable sweetness. He thought: if these shed such sweetness while yet they are buds, what will they be when they are fully blown? After a while the king entered the garden anew, thinking to find the roses now blown, and to delight himself with their fragrance; but arriving at the place, he found them pale and withered, and yielding no smell. He exclaimed, with regret, "Had I gathered them while yet tender and young, and while they gave forth their sweetness, I might have delighted myself with them, but now I have no pleasure in them." The next year the king walked in his garden, and finding rose-buds scattering fragrance, he commanded his servants, "Gather them, that I may enjoy them before they wither as last year they did."—*Jewish Herald*.

**ADAM CLARKE ON DANCING.**—I long restricted all solicitations to this employment; but at last allowed myself to be overcome. I grew passionately fond of it. And now I lost the spirit of subordination, did not love work, imbibed a spirit of idleness, and, in short, drank in all the brain-sickening effluvia of pleasure. Dancing and company took the place of reading and study, and the authority of my parents was feared but not respected, and few serious impressions could prevail in a mind imbued with frivolity. Yet I entered no disreputable assembly, and in no case kept improper company. Nevertheless, dancing was to me a perverting influence, an unmixed moral evil. I consider it a branch of that worldly education which leads from heaven to earth, from things spiritual to things sensual, and from God to Satan. Let them plead for it who will. I know it to be evil, and only evil. "No man in his senses will dance," said Cicero, a heathen. Shame, then, on those Christians who advocate a cause by which many sons have become profligate, and many daughters have been ruined.

"I am now an old fellow," says Cowper in one of his letters, "but I had once my dancing days, as you have now; yet I could never find that I could learn half so much of a woman's character by dancing with her, as conversing with her at home, when I could observe her behavior at the table, or at the fireside, and in all the trying scenes of domestic life. We are all good when pleased; but she is a good woman who wants not the fiddle to sweeten her."

**THE EARL OF DERBY** was formerly known as Lord Stanley, and is a religious man, having published, after he had acquired distinction in political life, a little work for the young, founded on the Parables of our Lord, and called "Conversations between a Mother and Child." A writer of religious reading for the young, therefore, is seen taking rank among the first statesmen of the mightiest government in the world.

**RIBBONISM.**—There are in Ireland Ribbon lodges, composed exclusively of Roman-catholics, all bound by solemn oath to yield unlimited obedience to the authorities of the institution, and maintain the utmost secrecy, pledging themselves "to wade knee deep in Protestant blood, and to spare none of the heretic race, from the cradle to the crutch." Their vengeance is directed against Protestants, and the owners and agents of estates.

**POPERY AT WORK.**—The Austrian government have seized 900 Bibles, the property of the British and Foreign Bible Society, who have two printing establishments in Hungary. The printing office has been forcibly closed, and the publication of the sacred volume interdicted.

**SHOCKING SACRILEGE.**—Two Catholic priests in Spain recently quarrelled in church as to who should say the first mass. After a furious personal conflict, in which they struck one another with the sacred vases, one of them beat out the other's brains with a crucifix.

**THE DUKE OF WELLINGTON.**—The gaitful Duke lately met a young clergyman, who, being aware of his Grace's former residence in the east, and his familiarity with the ignorance and obstinacy of the Hindoos in support of their false religion, gravely proposed the following question:—"Does not your Grace think it almost useless and extravagant to preach the gospel to the Hindoos?"—The Duke immediately rejoined,—"Look, Sir, to your marching orders—Preach the gospel to every creature."

RECEIPTS FOR THE RECORD.

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**VOL. V.**—John McFarlane, Otanabee; Duncan McVicar, Raleigh; Donald Robertson, Stratford; John Bond, Toronto.

**VOL. VI.**—Richard Moir, Scarboro'; W. M. Park, Esq., Cornwall; David McCutcheon, Nobleton; John McFarlane, Otanabee; Duncan McVicar, Raleigh; Donald Robertson, Stratford; John Bond, Toronto.

**VOL. VII.**—J. S. Howard, Esq., Toronto; Isaac Stewart, Moira; Richard Moir, Scarboro'; W. M. Park, Cornwall; Donald Calder, Beaverton; Alex. Laidlaw, Mono; David McCutcheon, Nobleton; Alex. McKenzie, London; John Gourlay, Huntley, on acct. 27s.; A. M'Arthur, Martintown, John McFarlane, R. Short, P. McIntyre, Thomas Short, John Miller, Alex. Wood, Otanabee; Wm. Piper, Goderich, 5s.; Rev. Robt. Reid, John Scott, John McKay, Charles Mc. Arthur, Wm. Blacklock, James Logan, Robert Duncan, James Shaw, Kingston; D. Robertson, Stratford; John Bond, Toronto.

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MR. BURNS acknowledges the receipt of the following sums for the various Funds of the Church:—

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Vankleekhill, per Rev. Alex. Cameron	£1 18 0
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Port Sarnia, per Rev. W. Macalister	14 15 0
Erin, per D. McBain	£1 0 0
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A Friend, do	0 5 0
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Ekfrid and Mosa, per Mr. Walker	10 0 0

**Contributions from Port Sarnia and Plympton.**  
 W. Davidson, Plympton, 5s.; J. Walker, 5s, D. Geary, 3s 9d, F. Blakie, 2s 6d, T. Houston, 30s, D. McKenzie, 30s, H. McKenzie, 10s, R. McKenzie, 10s, A. Leys, 10s, D. Buchanan, 10s, J. Copland, 10s, J. Kelly, 2s 6d, J. Flintaft, 10s, A. Young, 50s, A. Vidal, 40s, J. McKenzie, 5s, W. Clark, 20s.; J. Alexander, Port Sarnia, 1s 10½d., Widow Symington, 1s 3d.; a few individuals at Bear Creek, 5s.; collections at two stations in Plympton, 33s 1½d.

FRENCH CANADIAN MISSION.

Walpole, per Rev. Mr. Bethune	£0 10 0
Rev. Mr. Bethune's annual contrib'n	0 10 0
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Colborne, per Rev. J. W. Smith	£2 10 0
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	6 5 0
Chalmers Church, Kingston, collection at Thursday evening lecture, per Rev. R. F. Burns	1 5 0
York Mills, Jewish Mission, per Rev. Thos. Wightman	£1 0 0
York Mills, Foreign do	1 17 1½
	2 17 1½

Boston Church, Esquensing, per W. Laidlaw	1 12 6
Aldboro', per Rev. D. McDiarmid	2 0 8

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Plympton and Moore, per Rev. Wm. Macalister	£0 15 0
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Hood, 5s, Mrs. White, 2s 6d, J. Kennedy, 2s 6d, John Shortreed, 1s 3d. Collected by Messieurs Ferrier and R. Martin—John Watt, 5s, Peter Gow, 5s, Robert Martin, 5s, John Rennie, 5s, Mrs. Leitch, 1s 3d, Mr. Jamieson, 1s 3d, James Benzie, 1s 3d, M. McRae, 1s 3d, W. McRae, 1s 3d, John Emslie, 2s 6d, Miss Jane Morris, 2s 6d, Mrs. Ferrier, 10s.  
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Sabbath School, Chalmers' Church, Kingston, collected in Missionary Box, per R. F. Burns.....£1 10 0

RED RIVER MISSION.

George Munro, Dalhousie Mills, Glen-garry.....£0 5 0  
 William Forrest, Bovina, N. Y., per Mr. James Black, student..... 1 5 0  
 Miss Brown, Perth, per Rev. J. B. Duncan.....£0 10 0  
 Mrs. McLean..... 0 5 0  
 ..... 0 15 0

STUDENTS' MISSIONARY SOCIETY, KNOX'S COLLEGE.

Collected since the 20th of March.  
 Per Rev. Dr. Willis, additional—Miss School.....£3 15 0  
 From Junior Branch Ladies' Missionary Association, Knox's Church, Cobourg, per Rev. D. McLeod—Miss School..... 8 0 0  
 W. Gwillimbury, per Mr. A. McKay, —Miss School..... 2 0 0  
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 John Burns, Knox's College..... 0 10 0  
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Contributions from Chalmers' Church, Kingston.  
 John Carruthers.....£2 10 0  
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 Portrait of Ebenezer Erskine.  
 Pieces of the Table Rock, Niagara Falls.

DONATIONS TO THE LIBRARY OF KNOX'S COLLEGE.

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

Rates and full particulars may be obtained of E. BRADBURNE, Agent, Albany Chambers.

PRESBYTERY OF TORONTO.

At the late Meeting held on the 14th and 15th ultimo, the Treasurer was instructed to prepare and submit an account of his Receipts and Disbursements since last audit, together with a Statement of the liabilities of the Presbytery.

All persons having claims against the Presbytery of Toronto, for Missionary services or otherwise, are requested to send in their respective accounts in detail, to enable the Treasurer to make up the statement required.

JOHN BURNS,

Treasurer.

April 16, 1852.

CASH FOR INVESTMENT.

THE Treasurer of the Ministers' Widows' and Orphans' Fund of the Presbyterian Church of Canada, has on hand for investment, over £500.

Government, County, or City Debentures, having from 10 to 20 years to run, will be preferred to other securities.

Any communications on the subject to be addressed, *post paid*, to JOHN FISHER, Esq., Convener of the Widows' Fund Committee, Hamilton, or to JOHN BURNS, Treasurer, Knox's College, Toronto.  
 April 20, 1852.

NEW BOOKS AND NEW EDITIONS.

Fresh arrivals from Britain and the United States.

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

- Hengstenberg on the Apocalypse—translated by P. Fairbairn.
- Brett's Indian Tribes of Guiana.
- Bonar's Man, his Religion and his World 2 6
- Roger Miller, or Heroism in humble life. 1 10½
- Jonathan Edward's Lectures on Christian Love..... 6 3
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- Far Off, by author of Peep of Day..... 4 4½
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