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# THE ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

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

VOL. IX.

TORONTO, APRIL, 1853.

No. 6.

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### PRESBYTERY OF TORONTO.

Next ordinary meeting will be held in Knox's College, on Wednesday, the 13th of April, at 11 o'clock, A. M.

THOMAS WIGHTMAN, *Clerk.*

### PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton will meet at Hamilton, on the second Tuesday of April, at 3 o'clock, P. M.

Ministers are requested to have the Session Records of their congregations forwarded on or before that day.

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

### PRESBYTERY OF COBOURG.

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

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

### PRESBYTERY OF KINGSTON.

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

WILLIAM GREGG, *Pres. Clerk.*

### PRESBYTERY OF MONTREAL.

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

D. FRASER, *Pres. Clerk.*

### SABBATH SCHOOL COMMITTEE.

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

WILLIAM GREGG, *Convener*

### SABBATH OBSERVANCE.

The Synod's Committee on the above will meet (D. V.) in Kingston, on Friday the 22d April, at 10 o'clock, A. M.

*Members of Committee*—Mr. R. F. Burns, Dr. Burns, Dr. Willis, Mr. Gale, Mr. McGregor, Mr. Gordon, Mr. Boyd, Mr. Gregg, Mr. Reid, Mr. Lowry, Mr. D. Fraser, Ministers; Dr. Dickson, Mr. Redpath, Mr. Davidson, Mr. Webster, Mr. Robertson, Mr. Rankine, and Mr. McMurrich, Elders.

ROBERT F. BURNS, *Convener.*

### KNOX'S COLLEGE.

The Committee of Knox's College will meet in the Library of the Institution on Wednesday, the 13th April, at 12 o'clock, noon.

The following members compose the Committee, viz:—The Moderator, Mr. D. McKenzie, Mr. Scott, Mr. Bayne, Mr. Young, Mr. Lowry, Mr. Ure, Mr. McLeod, Mr. W. J. McKenzie, Mr. Reid, Mr. Gregg, Mr. Boyd, Mr. Geggie, Mr. Wardrope, Mr. Duncan, Mr. Henry, and Mr. Fraser, ministers; Mr. Webster, Mr. Muir, Mr. McMurrich, Mr. Shaw, Mr. Burns, Mr. Jeffrey, Mr. Tully, Mr. Anderson, Dr. Dickson, Mr. Joseph Reid, Mr. Breckenridge, Mr. D. Kennedy, Mr. D. Cram, Dr. MacLagan, Mr. Redpath, Mr. Fraser, Mr. Gunn, elders; Professors of Knox's College, and Messrs. John Shaw, Samuel Spreull, and Alexander McGlashan, of Toronto. Dr. Willis, Convener.

JOHN BURNS, *Sec. pro tem.*

### MINISTERS' WIDOWS' AND ORPHANS' FUND.

The Collection for the above object—the fourth and last for the Synodical year—is appointed to be taken up on the third Sabbath in April.

Last year this collection was omitted in many of the congregations, lest it should interfere with, or supersede the subscriptions then in progress for the capital of the fund. Although, in many cases, the subscription is not yet completed, in some perhaps not begun, it will be injurious to the fund to suspend the collections for another year. It is to be hoped that due notice will be given in all the congregations and mission stations, of the object of this collection. Perhaps none of the benevolent objects, brought before the Church, so readily reconnoiter themselves to the best feelings and sympathies of the people, as the provision for the widows and orphans of those who, while being spent in the service of the ministry, have it not in their power to make any adequate provision for their widows and children who may survive them.

As this is the last collection before the closing of the accounts, it is requested, that the time appointed by the Synod be observed as nearly as practicable, in order that the whole receipts for the Synodical year may be included in the report.

### HOME MISSION COMMITTEE.

The half-yearly meeting of the Home Mission Committee will (D. V.) be held in Knox's College on Wednesday, the 13th of April, at seven o'clock, P. M. A full attendance of the members is earnestly requested.

The distribution of the Missionaries and Catechists for the ensuing half year, will be made at this meeting. To aid the Committee in discharging this duty, it is of importance that Presbyteries furnish ample statistical and other information respecting the various congregations and stations looking to their supply.

Queries to be answered by Presbyteries, for the information of the Home Mission Committee. (See Minutes of last Synod, p. 22, in reference to the duty of Presbyteries on this head.)

1. State the number of Vacant Charges within the bounds of your Presbytery.
2. The number of Missionary Stations, and how many of these are ready for settlement.
3. The aggregate number of Members and Adherents attached to the above Congregations and Stations.
4. The number of Stations where Gaelic is required.
5. The number of Missionaries and Catechists employed during the year.
6. The number of Pastoral Settlements which have taken place in the same time.
7. The sum raised for the Presbytery's Home Mission Fund among the Stations, and from the regular Congregations.
8. Are there any Localities within the bounds of the Presbytery, in which it would be desirable to open New Stations?
9. Have any New Stations been opened during the past year?
10. What are the apparent fruits, so far as ascertainable, from the labors of your Missionaries?

The Committee will thankfully receive any suggestions, or additional information, connected with the Home Mission, that the Presbytery may have to communicate.

Answers to the above to be transmitted, if possible, before the middle of April.

*MEMBERS OF COMMITTEE.*—The Moderator, Dr. Burns, Dr. Willis, Mr. Young, Mr. Gale, Mr. Cheyne, Mr. Ure, Mr. Lowry, Mr. Boyd, Mr. McLeod, Mr. J. W. Smith, Mr. Gregg, Mr. R. F. Burns, Mr. Boyd, Mr. P. Gray, Mr. Duncan, Mr. Henry, Mr. D. Fraser, Mr. D. McKenzie, Mr. Scott, ministers, and Messrs. Davidson, Fisher, McMurrich, Shaw, Morgan, Dr. Dickson, John Morris, J. Breckenridge, Dr. MacLagan, Mr. Redpath, Mr. McLellan, Mr. Burns, elders.

ALEX. GALE, }  
ROBERT URE, } *Conveners.*

March 9th, 1853.

## PRESBYTERY OF BROCKVILLE.

To the Editor of the Record.

SIR,—

The Presbytery of Brockville having finished its annual visitation of the congregations and mission stations within its bounds, has devolved on me the task of making out a short report for the Record.

It may, no doubt, be gratifying to the Church at large to know, as it has been to the Presbytery to witness, the marked and increasing interest taken by our settled congregations in the Presbytery's Home Mission operations. As an evidence of the growing spirit of Home evangelisation, it may be observed that, the contributions to this scheme, for this year, have been in some cases double, and in others treble the amount realised last year. The mission stations, too, have evinced, by their very cheerful and respectable contributions, the warmest interest in the good work. Besides the sums subscribed towards the support of a catechist or missionary to labour among them, they have, in all cases, come forth with handsome collections, as a response to our appeals; thus testifying their high sense of the value and importance of the work of Home evangelisation. It is due to the generous and christian spirit of several of the friends in those stations, to which reference has been made, to state that, in addition to very liberal sums subscribed for the direct support of the Gospel among themselves, single individuals have thrown into the Presbytery's funds four and five dollar bills at the collection taken up on these occasions. The example thus set by individuals will, doubtless, produce a good effect in stirring up others in the exercise of a commendable emulation to "do likewise," not only in mission stations, but in old, wealthy, and long and highly favoured congregations, connected with our Free Presbyterian Church. The principal stations that require the immediate services of a catechist or missionary, and that are entitled, from their position and the just claim they have upon the Presbytery, by their very liberal efforts to sustain a labourer among them, are, Charleston, South Crosby or Elgin, Newboro', Westport, and Bedford. The Presbytery has passed a resolution expressive of its intention to apply to the Home Mission Committee to send, at the close of the session in Knox's College, two missionaries or catechists for these places. And that no obstacle may stand in the way of fully meeting the salaries of those missionaries, at the expiration of the time which they may be allowed to remain within the bounds of the Presbytery, provision is already made—the Treasurer of the Presbytery having in hand the greater part of the sum that will be required for this purpose. This the Presbytery considers not the least important and pleasing feature of the case, as no disappointment either on the part of the Presbytery or the missionary, on the score of the want of funds, can take place.

There are, besides the places already noticed, within the Presbytery's bounds, several other stations, the most important and flourishing of which are at present occupied by a most indefatigable and acceptable missionary. Merrickville, Burrit's Rapids, Bishop's Mills, &c., &c., are, and have been for six months past, supplied by a devoted and highly popular minister, and the good work of evangelisation progresses at a rate that surprises many, and that cannot but be gratifying to all the friends of a sound Presbyterianism. Bellamyville is supplied by the members of Presbytery in turn; and it is hoped that matters may, ere long, assume an aspect that will warrant the Presbytery to send a stated supply to this place—for some time past, only partially favoured with the preached word. The Presbytery of Brockville has, for some time, laboured under very serious disadvantages for engaging extensively in the Mission Field, from the fact that it has numbered, for four years past, only

five settled pastors—two of whom, from long, arduous, and untiring devotedness in the cause of their Master, are well worn in the service; but neither of these "faithful servants" yet resting from want of exercise. The Rev. Wm Smart, should a very short term be added by his Master to the period of his past services, will have completed half a century as a pastor and missionary, in connection with our time-honored and thriving Presbyterianism. Yet this venerable man still preaches, and travels throughout the district, manifesting a spirit and energy in the work of Christ that would rather indicate youthful vigour than declining physical strength. At one of our Presbyterial missionary meetings, in particular, did this aged and yet vigorous father of the Presbyterian Church of Canada, seem to gather the spirit and fire of his youthful days, and throwing his whole soul into the subject of Missions, he concluded an eloquent address, animated to enthusiasm, with the theme of his earlier days, exclaiming—in a tone that those who heard the accustomed voice of their aged pastor will not soon forget—"When I enter upon the subject of Missions, I feel as if this old heart was again warmed with the blood of my youth, and these trembling limbs now feeble and worn, had regained possession of their long-lost elasticity!" The Rev. Robert Boyd, whose years of service in the Presbyterian Church in this Province, now count one-third of a century, still preaches and travels likewise, with an energy and fervour that would commend to the praise of the Church of Christ, many a man a quarter of a century younger in the ministry than he. Both these veterans, for two or three weeks, with a slight interruption, have travelled the district in company with their younger brethren, on our missionary tour, and were present at all the meetings held at this time, with two or three exceptions. Our brother Mr. Geggie, whose heart is warm in the missionary cause, and whose tongue is eloquent when he touches on the theme, we regret to say, was, from ill health, able to attend only at two of our meetings. The Presbytery was, however, in several cases, assisted by brethren of other churches, but its principal aid was received from the Rev. Hugh Brown, of Merrickville, whose relation to the Presbytery can only, as yet, be termed that of a co-worker in the Mission Field of our Church.

I shall reserve for the May number of the Record a more special account of our mission stations. This Report is already longer than I had intended as one article. I prefer short articles, but you will pardon me for transgressing the rule in this instance.

I am, Sir, yours, &c.,

J. M. MURRAY.  
BROCKVILLE,  
March 11, 1853.

## PRESBYTERY OF KINGSTON.

The Kingston Presbytery met in Kingston, on Tuesday, the 1st February. On the previous evening, a missionary meeting was held in Brock Street Church—John Miller, Esq., presided—and, besides the members of the Presbytery, the meeting was addressed by the Rev. Mr. Fenwick of the Congregational, by the Rev. Mr. Lavell of the Wesleyan, and the Rev. Mr. Gardner of the Methodist Episcopal Church. The meeting was one of the best we have had in Kingston.

The Presbytery having met merely *pro forma* in Kingston, adjourned immediately to Gananoque, where Mr. Chesnut delivered two trial pieces, a lecture and exegesis. In the evening a missionary meeting was held, at which the Hon. John McDonald presided. The meeting, as in former years, was very spirited and successful. The friends there are very busy making preparations for building a new church. A lot of ground, in a most eligible situation, has been presented by Mr. McDonald—a large sum of money has been subscribed—part of the work has been con-

tracted for. The building is to cost about £1000, and will probably be finished during the summer.

On the following day, Wednesday, the 2nd, Mr. Chesnut was examined in Hebrew, Church History, Theology, &c. The Presbytery agreed to record their satisfaction with the result of his examination, and on a conjunct view of all the circumstances, agreed, and proceeded to license him as a preacher of the gospel. In compliance with a petition from Madoc, Messrs. Rogers and Gregg were appointed to moderate in a call to a pastor for the congregation there.

In consequence of the extremely unfavorable state of the weather, the missionary meeting appointed to be held in Storrington, did not take place. Various circumstances also prevented the meeting at Ballinahinch from being very large, or encouraging. There had been some mistake about the time of meeting.

On the 24th February, the Presbytery met at Belleville. Messrs. Rogers and Gregg reported that the congregation at Madoc had given a unanimous call to Mr. Chesnut, to become their pastor. The call was sustained, and presented to Mr. Chesnut, who declared his acceptance of it. Subjects for trial were prescribed to him, with a view to his speedy settlement.

A letter was read from Mr. Reid of Kingston, tendering his resignation of the pastoral charge of Brock Street Church. Mr. Rogers also tendered his resignation of the pastoral charge of the Church in Demorestville. The Clerk was instructed to write to both congregations, requesting them to appear by deputation, before the next meeting of Presbytery, which was appointed to be held in Melrose, on the 2nd March.

On the 2nd March, the Presbytery met in Melrose, and heard Mr. Chesnut's trial pieces, and examined him on the usual subjects, and on a conjunct view of all the circumstances, agreed to proceed with his ordination on 10th March.

The Clerk reported that he had written to the Brock Street congregation, but had received no reply, and no objection being otherwise made, the Presbytery agreed to accept Mr. Reid's resignation, and appointed Mr. Rogers to preach in the Brock Street Church, on next Sabbath, and proclaim from the pulpit this act of Presbytery.

A deputation from the session of Demorestville congregation appeared before the Presbytery, and stated various reasons why Mr. Rogers' resignation should not be accepted. The farther consideration of the subject was deferred till the 9th instant, when the Presbytery agreed to meet in Demorestville.

At Demorestville, March 9th, the Presbytery met and resumed the consideration of Mr. Rogers' resignation, in the presence of the session and congregation. A very earnest desire was expressed on the part of all, that Mr. Rogers should be continued as their pastor. It appeared that, hitherto, there had been considerable remissness in the collection of the minister's stipend; but that means had now been taken for securing greater regularity for the future. Mr. Rogers stated that he was willing to leave the whole matter entirely in the hands of the Presbytery, who, to the great satisfaction of the people, decided that the resignation be not accepted.

The Moderator and Clerk were authorised to grant to the Rev. Robt. Reid a certificate of his ministerial character and standing.

On the 10th of March the ordination of Mr. Chesnut took place in Madoc. As one of the brethren has promised to furnish an account of this auspicious settlement, it will be unnecessary to give the particulars here.

WILLIAM GREGG, Pres. Clerk.

MELROSE FREE PRESBYTERIAN CHURCH SOIREE. —On Tuesday evening last, a Soiree was held with great eclat in this Church, the proceeds of which are to be applied to the purpose of liquidating a small debt due on the building. The in-

terior of the Church is very well arranged, and at the same time neat and commodious, which reflects credit on the congregation, by whose voluntary contributions it was erected. The Church, which is capable of seating over two hundred persons, was crowded to the door. Much interest was manifested in the business of the evening, and everything was done "decently and in order." The Rev. Mr. Hudson, Pastor of the congregation, occupied the chair, and we observed on the platform, the Rev. Messrs. Reid, Gregg, Rogers, and Chesnut. After the blessing was pronounced, the creature comforts were handed round in great abundance, and we speak from experience, when we say, that the cakes which were of home manufacture, were excellent, and they appeared to be relished by all present. Several good speeches were delivered, and the Choir, under the able direction of Mr. N. Jones, and assisted by Mr. S. M. Washburn, and three excellent Female singers from Belleville, sang several pieces of music, to the satisfaction of the assembly. The company departed about 10 o'clock, all highly gratified with the evening's entertainment, which reflected great credit on the managers and members of the congregation.—*Hastings Chronicle.*

PROGRESS OF THE CHURCH.

SETTLEMENT OF A MINISTER AT MADOC

The Presbyterians residing in the township of Madoc, having given a harmonious and cordial call to the Rev. J. W. Chesnut, the Presbytery of Kingston met there on Thursday, 10th March, for the purpose of ordaining Mr. Chesnut, and inducting him as pastor of that congregation.—The day appointed was exceedingly propitious, and everything connected with the occasion was cheering and encouraging. As the church is not quite finished, the services were conducted in the commodious court house in the village of Hastings, the more modern name of Madoc Mills.—The congregation was large and attentive, and took a very marked interest in the proceedings of the day. The Rev. Andrew Hudson preached and presided. Rev. W. Gregg gave an explanation and defence of Presbyterian ordination, and Messrs. W. Reid and J. Rogers severally addressed the newly ordained minister and the congregation. After the conclusion of the services, Mr. Chesnut received a very cordial welcome from his people.

Madoc is a station of very great influence.—It is situated about twenty-eight miles north from Belleville, in the centre of a region fast rising into importance. The township is pretty fully settled, and contains in great abundance iron ore of a very productive nature; the smelting of which may, at some future day, afford employment to many persons, and give additional importance to the locality. The Presbytery of Kingston have had missionaries labouring in Madoc, more or less, for the last five or six years. But they now rejoice in being able to plant a settled ministry there, and they cherish the confident hope that the faithful and devoted labours of Mr. Chesnut may, through the blessing of the Great Head of the Church, be the means of much spiritual good to the inhabitants of Madoc, and the surrounding region.

A MEMBER OF THE PRESBYTERY OF KINGSTON.

PRESBYTERY OF COBOURG.

The Presbytery of Cobourg met in Cartwright on the 16th February, for the Induction of the Rev. R. Bort, as minister of the united congregations of Cartwright and Manvers. The attendance was very large. The new church, though a spacious building, was crowded to excess with a respectably-dressed audience. The services of the day were commenced by the Rev. D. McAlcese, who preached an excellent ser-

mon from Eph. v. 27—"That he might present it a glorious church," &c. The Rev. Mr. Andrews asked the congregation to signify their adherence to their call, which they did unanimously. The usual questions were then put to Mr. Bort, and answered satisfactorily, and he was set apart by prayer to the pastorate of the congregation. Mr. Smith of Grafton then addressed the minister, and Mr. Douglass the people, on their respective duties. Mr. Bort, we believe, is the first Presbyterian minister ever settled in Cartwright and Manvers; and we fondly hope and pray that the union formed, may be auspicious and lasting, and that through his instrumentality a glorious Church may be built up here, with lively stones upon the foundation laid in Zion.

This is the second settlement made by the Presbytery of Cobourg, since last Synod, and both congregations the result of the labours of the Home Mission, within two years. The Church is thus lengthening her cords, gathering in the outcasts of Israel, and placing over them the ministers of their own choice. Let us fervently pray that the Great Shepherd will take the whole Church under his immediate care, and pour out his spirit, until the desert shall be made to rejoice and blossom as the rose.

[FOR THE RECORD.]

PROGRESS AT NORWOOD.

Progress seems the order of the day. In science, in art, in civilization, and, we rejoice to say, in religion also, there are evidences of progression. In science bringing to light new worlds that roll afar, exploring and explaining the hidden mysteries of creation, elucidating and classifying, and applying to the amelioration of the condition of mankind, the wondrous laws of the Great First Cause, the God of Creation and Providence. In art, which is science practically developed, levelling mountains, crossing oceans, despite the power of opposing wind and tide, making the lightning our servant to convey our thoughts to our friends, though a thousand miles away, extending commerce, increasing comforts, and favoring and fostering all the appliances of civilization and of life.—In all these progression is remarkable beyond all precedent. But to what mighty power do we owe all these advantages? To philosophy or political reform? No. All these and much more we owe to the GOSPEL. The Gospel is the great civilizer and harmonizer, as well as Christianizer. Nowhere in the world does science flourish, and the arts progress, and civilization spread, where the Gospel is not known, or where known it is despised, or overlaid by the traditions of men. In the Bible is contained, as fruits in the germ, all that is true in philosophy, grand in science, or noble in civilization. In that one book, the Bible, there is more of mystery solved, of truth explained and applied to practice, of moral dignity and grandeur, sublimity of conception, and beauty of expression, than in all other books beside. Wherever its truths are known and felt, there is invariably a correspondent improvement in the thoughts, feelings and conduct of the people—this truth we see exemplified every where, and at all times, in the history of man. We see it demonstrated throughout Christendom, in those nations that make the Gospel the rule of life—in those societies which hold the truth as it is in Jesus, as well as in the individuals composing them. We see it manifested in various ways—in the purer conversation, in the holier life—in the enlarged liberality of a Christian heart, full and flowing over with gratitude to God and love to man.

We have been led to these thoughts from our own recent doings in Norwood, where we have a gratifying specimen of that Christian improvement, of which we have been speaking. We see it in the large hearted liberality of the people,

contributing for the completion of their handsome church—in the amount of our missionary collection, our first one, which was greater than in some of our old established and wealthy neighbouring congregations—in paying up the salary of the minister for the full year, when only half had become due—(a pattern worth imitating)—in the many presents of the good things of this life, as well as of the word of life, exemplified in the gift of a splendid copy of *Dr. Adam Clarke's Commentary on the Scriptures*, from the ladies of the Warsaw Station; and from all parts presents of the less valuable, but still indispensable bread that perisheth. Their pastor has already, in the short time he has been among them, received from the people, in addition to his salary, tokens of the kindness of the people, to the value of £25, and that too from a congregation which not long since had no location, and no name as a mission station in the records of the Church.

How great then must be the dereliction in duty of those long established, large and wealthy congregations, who allow their ministers to all-but starve, on the ill-paid pittance which they so reluctantly give, does it not prove that mammon is their god, which they prefer to hoard up for themselves, or spend on their lusts, that portion which they owe to God, who condescends to account what is done to his servants as done to himself?

O when will the Church generally act on the precepts of her Divine Master, buckle on the panoply of the Gospel for the conquest of a world? never, until her obligations to those who serve at her altars at home be more deeply felt, and more fully acknowledged, will she do any thing as she ought to do for a world lying in wickedness. Whilst there are here and there some who feel and do their duty in this matter, the great majority are woefully indifferent. What is there surprising in the fact, that so few young men of talent are found willing, at the present day, to enter on the work of the ministry, when they see three-fourths at least, of the most self-denying, hard working, and faithful men, on the face of the earth, dragging out a life of anxiety and poverty, often in want of even the common necessaries of life. This great evil must be remedied, most assuredly, before the Christian ministry occupy the position which it ought.—We speak not thus because of ourselves—of that we have no reason to complain, but every reason to be thankful—but for our brethren, some of whom we know have suffered, yea, suffered deeply, from being wrongfully deprived by the veriest dishonesty, of that salary for which they labored so much and so well, and on which so much depended. Were it a matter of necessity—were the people poor and struggling as once they were, it might be borne—but now, and in places long settled, with large, well cleared and fertile farms, and fine houses, and numerous congregations, the thing is a disgrace to the Christian name. We speak not now of individual cases, although we are not sure that such culpability should be screened from the gaze and reprobation of the church at large. We hope to see the time when the Church shall

"Give not as the world bestows,  
With promise false and vain;  
Nor cares, nor fears, shall wound the heart  
In which his words remain"

D. M. McA.

NORWOOD, March 16, 1853.

[FOR THE RECORD.]

LONDON IN 1853.

This is an age of progress. Places which, within the memory of man, presented an unbroken mass of forest, undisturbed save by the swift footsteps of the Red man, are fast rising to be important towns and cities. In London, at present, you see in one direction, a load of

iron for the Great Western Railway, in another excavations for draining off the superfluous water, and in another a suitable building, in course of erection, to accommodate the fire-engine. Happy would it be were the moral keeping pace with the physical.

On the south side of York Street may be seen the Baptist and United Presbyterian places of worship, so near to each other that a hearer might almost listen to his neighbour's devotions. On the opposite side stands the telegraph with its posts and wire—that wonderful modern invention, which is flashing intelligence from station to station, with the lightning's velocity.—The eagle, himself, is now too slow of wing to rival the swiftness of present despatch. To the west of the town stands the Mechanics' Institute. The building has a pillared front, and a neat railing encloses its pleasure ground. Within, its walls are decorated by pictorial embellishments. It overlooks some of the beautiful flats of the river Thames. Three lectures were delivered in it last week. The first on learning and labour, the second on tobacco, and the third on the legitimate guide to human opinion. While we can see much which may be good and useful in such institutions, we cannot but notice things which we could wish amended. Especially do we desiderate prayer at the opening of these meetings.

In the town there are two public and several private schools. One of them is an infant school, established a short time ago. The chief youthful seminary appears to be the Union School, which is a neat, commodious structure. Five acres of land were granted to it by Government. Here there are both male and female teachers engaged, and last summer there were eight hundred names on the school roll. A sharp controversy is going on at present about the extent to which the religious element should pervade the common school. People who fear the Lord should have no difficulty on that point. By all means get the Bible in and keep it in.

Although some of the town ministers could not attend the anniversary of the French Canadian Mission, it, nevertheless, came off well.—Mr. Jeannotet was called to the chair. The meeting was constituted by praise and prayer.—Some hundreds were present, and it was deeply interesting to witness them unite in worship.—There was music, instrumental and vocal, of a superior order. The exercises commenced with the hymn—

"Jesus shall reign wh'er the sun  
Does his successive journeys run;  
His kingdom stretch from shore to shore,  
'Till suns shall rise and set more."

Various speeches were given—resolutions passed—and touching allusions made to the memory of John Fraser, Esq., who was wont to preside on such occasions. Mr. Macaulay said to his Edinburgh constituents, he would scarcely know the House of Commons on his return, on account of the death of Sir Robert Peel, and truly the translation of one beloved saint after another to heaven, whose presence gladdened solemn assemblies at Church anniversaries, reads a loud lesson to us who survive.

The Rev. Mr. Clarke, Secretary to the Society, made interesting observations on its progress, and showed the meeting medals which were once in the possession of Apostles, but who had given them up when they became enlightened. Idols will be abolished in the heathen world, and rosaries and crucifixes in Rome will also be lightly esteemed, when truth advances, and when the power of the Lord is present to heal. The meeting was held in the Wesleyan Chapel, Richmond Street. There people of various denominations mingled in friendly communion.—There were various tribes of old, but they all belonged to the one Israel of God. Among British regiments every one has something peculiar but they all serve under one sovereign, and

there are various names among evangelical christians, but they all compose together that part of the "army of the living God" which now remains for a time in the world. A Wesleyan preached years ago for us, and we did the same for him. He observed that "it was not every day that John Wesley and John Knox were walking together." Let us love as brethren.—There is one faith, one hope, one baptism. He was right who said that "if he had the hearts of the Methodists, and the heads of Presbyterians together, he would have an excellent congregation." And he was right also who composed this burning strain—

"One family we dwell in Him—  
One Church above, beneath:  
Though now divided by the stream—  
The narrow stream of death."

We were surprised to see that neither the *Prototype* nor the *Free Press* took any notice of the meeting, in their issues after it was held, and that one of them complained that there was such a scarcity of local and general news, that he was under the necessity of drawing more largely on his foreign supplies. No wonder, though the supply be meagre, when men will not take the trouble to report what is going on in the very town in which they live. The periodical press requires reformation. It will yet throbb with interest, in its zeal to extend the Redeemer's kingdom, and, while faithful in attending to temporal interests, will glow with unusual ardour in depicting the glories of the Saviour's reign.

TECKERSMITH,

W. G.

Jan. 35, 1853.

[FOR THE RECORD.]

### "THE POWERS OF THE WORLD TO COME."—HEB. VI. 5.

The "powers" here spoken of are, by some interpreters, understood to signify the miraculous powers or gifts, conferred on the early christians, or the gifts peculiar to the Christian age—*virtutes futuri seculi*.—[BEZA] With all deference to these opinions, we are inclined to think that the Apostle would scarcely designate the christian dispensation, which was already commenced when he wrote, by the term, "world to come," and therefore, that the term is to be understood as signifying the future state of existence; and "the powers," as indicating the influences, which the realities of a future state, when vividly apprehended, are fitted to exercise on human conduct. Assuming for the present that this view is correct, it leads to the consideration of an influence of vast practical importance to the Christian.

The revelations of Scripture regarding the world to come are true. The world to come and all that is predicted of that world, are great and momentous facts, which cannot be altered or evaded. In this lower world, facts, so far as known, are the rational guides of human conduct. The power of facts is every day exemplified, and the discovery of any new fact or principle in nature, supplies an additional influence to the actings of men. Those who are ignorant of these facts—or who disbelieve them—or who perversely refuse to be guided by them—set them in opposition to the course of nature, and must, sooner or later, bring damage upon themselves, of one kind or another. It is, moreover, in proportion to the clearness of our knowledge of these facts, and the closeness of our contact with them, that they more or less perceptibly and thoroughly influence our actings. The same influence is exercised upon human conduct by the facts or realities of the world to come, and also in the same proportion, with this difference, that whereas natural facts come under the cognizance of our natural powers, their influence is natural—while the world to come, with its facts and realities, are beyond the cognizance of these

powers, and, therefore, if any efficient influence is at all produced by them, it must be by *supernatural* means. Man does not seem possessed of a natural power to apprehend the facts and realities of the world to come, with the *eternitudo* vividness with which he apprehends those natural facts which come under the cognizance of his senses, or his mental perception. But that the world to come may exercise a *poter* upon the conduct of men, it is necessary that the facts belonging to it be as vividly realised as the natural fact that fire burns or cold freezes; and the *poter* of the world to come, upon our conduct, will just be in proportion to the distinctness of our perception of its realities. But how can man realize those things *as fact* which he has no power to cognose? Revelation tells us *hinc*. "Faith is the evidence of things not seen." What cannot be entertained with sufficient distinctness and force as a fact by the natural powers, is realised as a certainty and a fact by means of *faith*—which is a supernatural gift—a power of spiritual perception, superadded to a man's power of natural perception; by which he is able to take cognizance of that which is immaterial and invisible, and to keep it before his mind with all the distinctness and reality of an object patent to his bodily senses. When an individual in this way realises the truth and certainty of a future judgment—the miseries of hell or the blessedness of heaven, he is tasting the powers of the world to come, and most efficient powers will they prove to be, in the regulation of his conduct. Just as his knowledge of the fact that fire burns, regulates his whole proceedings in relation to that element, so his realising of the facts concerning the world to come will influence his whole conduct with reference to that world.

In order that we may thus "walk by faith and not by sight," how necessary does it appear to have the truths of Scripture, which announce the facts of the world to come, again and again brought before the mind? The tendency of worldly influences is to dull our perception of spiritual realities, and, therefore, we are called upon to keep these realities constantly in view, that we may experience the powers of the world to come, and live "as seeing him who is invisible."  
ZAZA.

### FEMALE ASSOCIATIONS.

To the Editor of the Record.

DEAR SIR,—

In acknowledging, some weeks ago, the Boxes of Work from Scotland, in aid of the Bursary Fund of Knox's College, I omitted to notice that a considerable portion of the work was a donation from the Ladies' Colonial Committee of the Free Church. I now regret this omission less, as it gives me an opportunity of expressing the earnest hope, that the example, and sympathy, and substantial aid afforded to us by our kind active friends in Scotland, will encourage and excite us to greater zeal and enterprise in this new, but apparently very efficient mode of raising willing contributions to the funds of our Church.

I wish some one who could do justice to the subject, would send you an article upon the benefit to be derived from Congregational Female Associations. The increase to the revenues of the respective churches, though the first, is perhaps not the most important result.

With regard to the department of Female Associations, to which I would now particularly refer, the work department, in which work is done, and sold, and bought, for the benefit of our various missionary or local Christian objects, several advantages appear to be connected with it, peculiarly suited to the present state of many of our congregations. In many parts of this great country, the families belonging to our Church are widely scattered, and seldom meet, except on the Sabbath day, and it is very pleasant and

profitable for the female members of such families to meet once a month, or at some stated period, to devise means for assisting the cause of religion—to consult about their work, and to have it sanctified by the word of God and prayer. And what appears more likely to interest brothers and sons, (to say nothing of husbands and fathers,) in the different objects in which our Church is engaged, than to see their mothers and sisters cheerfully occupying all their spare moments, in *working* for their benefit. And it is well known, that when the day of sale comes, none show more pleasure in the display, and are better buyers than the male portion of the community. It has been well said, that religion gives us a heart, and opportunities for the exercise of the affections of this heart ought to be afforded. I do not doubt that many a warm desire to glorify God, and promote his cause, has been checked, and ultimately stifled, by not finding any channel in which to flow out. Another remark is, that union is strength, and how often has the desponding heart been cheered by the result of the united efforts of even a few individuals? An interesting item in your statistics, would be a notice of the funds raised in the different congregations, by the Female Associations. In many places, the *day of sale* is followed by an evening meeting, or soiree, where all assemble round the social board, and music and speeches please the ear, inform the mind, and warm the heart, making even the thoughtless feel that it is a good thing to serve the Lord, and that wisdom's ways are ways of pleasantness, and all her paths are peace. E.

TORONTO, March 16, 1853.

GRAFTON LADIES' ASSOCIATION.

Outline of the Report for the years 1850-1-2, read at the Anniversary on the 2<sup>nd</sup> February, 1853.

On the return of another anniversary of our Association, we consider it right to state what progress we have made during the past three years. Our operations have been entirely confined to the Home Field. The Redeemer commanded "preach the Gospel to all nations, beginning at Jerusalem." The Church must be consolidated at home, before she can do a great deal abroad. This we have kept before us in all that we have attempted. Our aim has been to have church and manse in proper condition, and free from debt, as the first step to more extended usefulness. The money raised during the past three years, has been expended in completing the church, and assisting in the erection of a manse. The fruit of our first year's industry was handed to the deacons to liquidate debt still remaining on the church. Besides clearing the church of debt, the first year enabled us to purchase a lot for the manse, and thereby give the initiation in its erection.

One condition attached to the gift of the premises for the Church and burying ground, by the late Major Grover, was, that the church should have a spire and bell attached at the earliest convenience of the worshippers. The proceeds of the second year's sale were devoted to the painting and finishing the church inside—assisting in building a vestry, and the redeeming the pledge given to Major Grover.

The proceeds of the third sale were appropriated to the same purpose, and assisting with the manse, and, by the blessing of God, we have, so far, succeeded, that our Church is free from debt, and in good repair. The vestry built and furnished—the manse built and inhabited, and a considerable amount on hand for the purchase of the bell. The unanimous resolution of our Association, at its last meeting, was to persevere until, by the blessing of God, the church and manse with all things necessary, shall be completed and free from debt. And if spared to see this accomplished, the Association will then be in a pro-

per condition for assisting the Lord's work in other places. Some may consider this selfish, but we consider that public bodies, as well as individuals, to be useful abroad, must be free from debt at home; and thus we hope will be nearly accomplished in another year.

In conclusion, we beg to return our grateful acknowledgments for the assistance rendered us by friends in Belfast, Cork, Toronto, and Hamilton, &c., &c.

A. JOHNSTON, Secretary.

The Treasurer in Account with the Grafton Ladies' Association.

Dr.	To the proceeds of the various sales of work held at Grafton, together with Donations and Collections	£192 11 3½
Cr.	Paid for the Manse.....	£32 10 0
	Church painting and Vestry .....	38 18 1
	Deacons .....	38 12 1½
	Materials .....	16 1 4½
	On hand for Spire and Bell.....	56 9 8½
		192 11 3½

J. SMITH, }  
A. R. TAYLOR, } Treasurers.

LADIES' ASSOCIATION, KNOX'S CHURCH, GALT.

To the Editor of the Record.  
GALT, 1st March, 1853.

DEAR SIR,—

I beg to enclose a copy of the Treasurer's Account of the Female Association of Knox's Church, Galt, for 1852.

It is gratifying to notice that the interest heretofore taken in the Society by the congregation, continues unabated, and that the amount realised at the annual sales seems still to increase.

Besides the articles regularly supplied by members, a box of fancy work annually provided by Mrs. Eason (contributed by friends in Scotland) has added materially to the interest of the sales, and which the Society thankfully acknowledge.

TREASURER'S ACCOUNT.

1852.	Receipts.	
To Balance.....		£0 1 5
Amount of Donations and Sales.....		59 10 6
		£59 11 11

1852.	Disbursements.	
Knox's College Fund.....		£28 0 0
Bursary Fund.....		20 0 0
Home Mission Fund.....		10 0 0
Materials.....		1 11 11
		59 11 11

Let not success, however encouraging, cause us to relax our exertions, but rather let it stimulate us to greater efforts for providing the means to sow the good seed. May we estimate aright the privilege of being engaged in the cause of Christ, and respond to the call to be fellow-workers with himself in aiding the spread of the gospel—in sending forth ambassadors of peace.

C. BROWN,  
Secretary and Treasurer.

BUXTON MISSION.

The following is an extract from a letter written by the Rev. William King, Missionary at Buxton, to the Sabbath Scholars of Knox's Church, Toronto:—

MY DEAR CHILDREN,—

I received a letter, a few weeks ago, from your Superintendent, Mr. Burns, informing me that you intended to take up the Buxton Mission as one of the objects of your benevolent efforts. Some of you may not know much about the Mission, or the people in whose spiritual improvement you take so much interest. I will tell you

something about them, that will not only interest you, but stimulate to greater exertions on their behalf. Most of the people among whom I labour at Buxton, were formerly slaves in the United States, where they were compelled to work for others without receiving any wages, and what is worse, without being taught to read the Bible. The children, like their parents, were left to grow up in ignorance and vice—no person to take them to the Sabbath School—no kind teacher to tell them about Christ, and the way of salvation. A number of these people have fled from bondage, and are now living among us, in that ignorant state in which slavery had left them. The Mission at Buxton has been established for the purpose of teaching these people to read the Bible. About one hundred attend the day school, and sixty the Sabbath school.—Some of them have made considerable progress in scriptural knowledge, and we fondly hope that some of them have found Christ to be a precious Saviour. All are anxious to learn the word of God. Parents and children are often in the same class, endeavouring to improve the privilege, which has hitherto been denied them, of reading the Bible. It is pleasing to see some of the old people, whose eyes are dim, put on their spectacles to spell their way through a lesson in the New Testament with their children. Some of the children at the day school have begun to learn Latin, and we hope that a number of them will enter College—give themselves to Christ, and go to their father-land and tell their ignorant countrymen of that Saviour whom they have found themselves.

My dear children, it is a sad and solemn thought, that one hundred millions of our fellow creatures are now living in Africa without hearing of Christ, and dying without knowing anything about salvation. We are endeavouring at Buxton Mission to prepare the preachers to go to proclaim it. You, my dear children, are doing your duty when you are contributing to send them, and praying that your contributions may be blessed. I trust the same spirit, which now inclines you to send the missionary, will lead some of you to go and tell the heathen that there is salvation for them. May God bless you in your noble work, and enable you, while young, to give yourselves to Christ.

HENRIANA.

The serpent's head (provided it be not akin to the old serpent), may well become a good christian body, especially if it have a dove's eye in it.

Those who venture upon a good cause with a good heart, are under the special protection of a good God, and have reason to hope for a good issue.

Wherever God gives life, we must not grudge help to support it.

In all our prayers we must praise God, and join hallelujahs with our hosannahs.

They that receive kindness should show kindness. Gratitude is one of nature's laws.

The tenth of our increase is a very fit proportion to be set apart for the honour of God and the services of his sanctuary.

Soldiers purchase their pay dearer than labourers, and are well worthy of it, because they expose their lives.

A lively faith enables a man to look on the wealth of this world with a holy contempt.

The vows made when in pursuit of a mercy, must, when the mercy is obtained, be carefully and conscientiously kept, though made against our interest.

Strong resolutions are of good use to put by the force of strong temptation.

The people of God must take heed of doing anything that looks mean and mercenary, or savours of covetousness and self-seeking.

We must not make ourselves the standard to measure others by.

God will favour those that show favour.

Pride, covetousness and ambition, are the lusts from which wars and fightings arise. To those insatiable idols the blood of millions has been sacrificed.

Those whom God means to destroy he delivers up to an infatuation.

When men abuse the gifts of providence, God usually strips them of what they have thus perverted.

The best men cannot promise themselves exemption from the greatest troubles.

Many an honest man fares the worse for his wicked neighbours.

Neither our piety nor our relation to those who are Heaven's favourites, will prove our security when God's judgments are abroad upon the earth.

When we go out of the way of our duty, we put ourselves from under God's protection.

It is foolish to expect that choices made by our lusts should issue to our comfort.

God justly deprives us of those enjoyments by which we have suffered ourselves to be deprived of our enjoyment of Him.

The worst of men will, in the day of trouble, be glad to claim acquaintance with the wise and good.

Though our holy religion teaches us to be men of peace, yet it does not forbid our providing for war.

Religion tends to make men not cowardly but truly valiant.

The true christian is the true hero.

Honest policy is a good friend, both to our safety and to our usefulness.

A very watchful eye must be kept upon our spiritual sacrifices, that nothing be suffered to prey on them and render them unfit for God's acceptance.

The children of light do not always walk in the light, but sometimes clouds and darkness are round about them.

Holy fear prepares the soul for holy joy; the spirit of bondage makes way for the spirit of adoption.

God's promises are God's gifts.

It is the policy of Satan to tempt us by our nearest and dearest relations.

Temptation is most dangerous when sent by a hand least suspected.

God's commands consult our honour and comfort much better than our own contrivances.

Some cross or other is generally appointed to be an alloy to great enjoyment.

Inordinate desires commonly produce irregular endeavours.

Foul temptations may have very fair pretences and be very plausible.

Correction given in anger has generally more of rigour than of right.

Mean and servile spirits, when favoured and advanced, either by God or man, are apt to grow haughty and insolent and forget their place and original.

It is hard to bear honour aright.

That is never said wisely which comes of pride and anger; when passion is on the throne, reason is out of doors.

Those who would preserve peace and love must return soft answers to hard accusations.

It is well when our afflictions make us think of the better and heavenly country.

It is a great mercy to be stopped in a sinful way, either by conscience or by providence.

Though civility teaches us to call others by their highest titles, yet humility and wisdom teach us to call ourselves by the lowest.

Children and servants must be treated with mildness and gentleness, lest we provoke them to take irregular courses.

Those who are gone away from their duty must hasten their return, however mortifying it may be.

Experience of God's seasonable kindness in distress, should encourage us to hope for like help in like exigencies.

We all need, and should desire, helps from heaven to confirm our faith.

Those that would receive the assurance of God's favour and have their faith confirmed, must attend instituted ordinances, and expect to meet God in them.

God must be served with the best we have, for he is the best of beings.

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

Those who obey divine precepts shall have the comfort of divine promises.

#### TRANSLATION OF THE REV. W. B. CLARK.

The new Presbytery of Dumfries met on Thursday, the 4th of Feb. The principal business was the consideration of the call from St. John's, Quebec, to the Rev. Mr. Clark, Maxwelltown.

Mr. Wood reported that he had served the edict, and summoned the congregation to appear to-day, according to the appointment of the Presbytery.

On the Clerk calling parties—Mr. Clark appeared for himself; the Rev. J. Bonar, Glasgow, for the congregation of Quebec; Messrs Forsyth, Milligan, and Johnstone, for the kirk-session of Maxwelltown, and Messrs. McNaught and Brown for the congregation.

The Rev. John Bonar, of Renfield Church, Glasgow, who appeared for the congregation of St. John's, Quebec, said—The facts of the case were so familiar to the presbytery, that he would not detain them. From his official connection with the colonial committee, he had often painful duties to perform in the removal of ministers from attached congregations to foreign countries. He felt very deeply to-day, both for the presbytery and the congregation of Maxwelltown, and yet he would not shrink from the performance of what he thought a great duty. It was implied, in selecting able ministers for the foreign and colonial field, that there would be difficulty and hardship in removing them. But looking to the effect of having men of talent and piety abroad—to the interest of our own church, and the pure gospel, he had not shrunk from appearing in other places as he did there that day. He never had a deeper conviction of the necessity of sending a suitable minister to any place than to Quebec. Canada was a noble country, and was destined to exercise a great influence both on this country and the United States. [Mr. Bonar then gave a graphic account of the physical aspect of the country—its magnificent scenery—its valleys, villages, and farm houses—its fertility and increasing industry.] Of all parts of Canada, one of the most important was Quebec. It was the first place where our British ships landed, was the centre of a large commerce and a fertile region, and was the central point towards which the thoughts and the influence of the country were tending. It has become for a time, and no doubt would soon become permanently, the Seat of the Government. For months together, the members of Parliament would have to live there. Mr. Clark would have many of these sitting in his church, who would carry their religious knowledge and influence over the country. Socially, Canada was interesting to us—we all have friends and brothers there. No part of that land where you do not meet men from the old country, and to them we should extend the blessing of religion as to our own brethren. Ecclesiastically Canada was still more interesting. In 1844 there were few who professed our principles. We could only number 22 ministers—at this day, they have 100 ministers in settled charges, and 34 vacancies waiting for supply. That was a most extraordinary fact, and we should certainly do our utmost to assist a church so growing and vigorous. They have a college which can only in part supply the church with labourers. That church takes great interest in our progress, and contributes to our missionary schemes. In the

district of Quebec, a circuit of 180 miles, there are 22 vacancies, seven or eight of which are, at this moment, able and willing to call ministers. The Presbytery would then see how much their brother would have to perform, in advising and encouraging, &c., which, with his ability and large experience, he was so well qualified to do.

The Rev. Mr. Clark, on rising, said that he had nothing to say at that time in addition to what he had stated at a previous meeting. He thought it would have been quite wrong on his part to allow this matter to come before the church courts, until he had made up his mind upon it. It had been to him a cause of great perplexity, and nothing but a strong conviction that the great Head of the Church had called him away, would have led him to leave his present congregation. He knew that his people were strongly attached to him, and it was like breaking his heart to leave them. He had been their minister for nine years, and during all that time they had shown him the greatest kindness and respect, and there had never been a jar either in the session or congregation. The most harmonious feeling had ever prevailed. Still, he felt that the Head of the Church, by the leading of his providence, had called him away; and had he refused, he felt strongly that his usefulness would have been neutralised here. I feel (said Mr. Clark with great emotion)—I feel deeply the prospect of leaving such a people, and I feel very deeply my own insufficiency for the great work to which I am called; but I believe my sufficiency will be of Him who has called me.

Philip Forsyth, Esq., Nithside, who appeared as one of the deputation from the kirk-session of Maxwelltown, said, he came before them with feelings of great depression. As Mr. Clark had himself said, during all the time he had been their minister there had been no jarring among the people in the kirk-session or deacons' court. Had the matter been left to the session and congregation to decide, a very strenuous opposition to Mr. Clark's removal would have been the consequence. It was the duty of a Christian people to yield when they saw the hand of God in the translation of their minister. Mr. Bonar's statement would have influenced his mind to have come to the decision he had already done, had not Mr. Clark, by the course he had taken previously, removed all difficulties. He thought he had taken the proper course; for when a minister does not clearly state what his views are, it may be imputed to selfish motives; but Mr. Clark had distinctly stated his mind. They had had a meeting of the congregation, and from the clear expression of Mr. Clark's views, that he had seen the hand of God in the matter, they, though greatly attached to him, had agreed not to oppose the translation, lest they should be found opposing God. They felt, too, that Mr. Clark had, after much prayer, made up his mind, and could not recall his decision. He (Mr. Forsyth) could not disapprove of the principle of translations, for they often did good to both minister and people. A minister long in a place gets fatigued—though this had not been the case with Mr. Clark; and a removal gives him more time to visit, and less arduous mental labour. Generally translations are good; but had the decision in this case been left to the congregation, they would not have parted with Mr. Clark, to whom they were greatly attached.

The elders having concurred in these remarks, and the members of Presbytery having expressed their views,

The Moderator said that the presbytery would part with Mr. Clark with great regret, and he was sure that their prayers would go with him to his new field of labour.

Mr. Wood offered up an impressive prayer, after which the Presbytery agreed to the translation of Mr. Clark, and to declare Maxwelltown congregation vacant.

Every member of court, during the whole proceedings, seemed labouring under the depression of some deep emotion.—*Dumfries Standard.*

LETTER FROM THE STUDENTS OF  
THE FREE CHURCH COLLEGE, ED-  
INBURGH, TO THE STUDENTS OF  
KNOX'S COLLEGE, TORONTONEW COLLEGE, EDINBURGH,  
February 7, 1853.

DEAR BRETHREN,—

In resuming our correspondence, we beg most heartily to reciprocate the kind and christian sentiments contained in your last, dated 29th March, 1852. Its perusal afforded us no small comfort and encouragement to prosecute, with still more earnestness, that brotherly interchange of sentiment and sympathy, which thus far, and so profitably, existed between us. To do so is indeed our duty, as we have felt it to be our privilege and delight; and our only regret in the matter is this, that such mutual expressions of interest in each other's spiritual well-being and progress, should be so "few and far between." Our sincere desire would be, for a more frequent and personal opportunity, to enjoy such intercourse, with those whom we rejoice to own as brethren, engaged in the same cause and partakers of the same hope with ourselves. But He who hath, in wisdom and love, "determined the bounds of our habitation," hath ordered it otherwise. Yet we would unite in gratitude to Him that he has left to us such a means of brotherly counsel and encouragement, and that, though distance dissevers us in body, and the wide roll of the ocean prevents us from meeting "face to face," we are still permitted thus to rejoice in each other's joy, to sympathise in each other's sufferings and sorrows, and to prove fellow-helpers to each other in the work of the kingdom.

We rejoice to know that the attendance at your College continues to afford such encouragement, and hope that from the numbers now enrolled, as well as from those who have already gone forth from your honoured walls, you have such reason to raise your Ebenezer, and to say, "Hitherto the Lord hath helped us." In the name of our common Master, we wish you God-speed—that outward strength and inward grace may be given abundantly to all your professors, for the discharge of their high and holy work—that "the blessing which maketh rich," may accompany and follow all their labours on your behalf—and that many of your number may be spared to go forth upon the Lord's work, in the spirit of the blessed Evangel, and that you may be greatly honoured in winning souls to the Saviour, in turning many unto righteousness.

As to the New College, the numbers enrolled during the present session, are less to some extent. Various causes have contributed to such a result, but the principal one, we apprehend, has been the appointment of Professor Macdougall to the Chair of Moral Philosophy in the University. As his place has not been filled up, the students of that year enrol at the University, instead of the New College, as formerly, so that the decrease may thus be accounted for. The number of divinity students this session, amounts to two hundred and seventeen.

We cordially concur in your plan of operation as a Missionary Association. It is in all essential points analogous to our own, and we look upon it as that which seems more than any other, calculated to fulfil the object, which we mutually have in view, and to warrant the hope that, by the blessing of the Great Head of the Church, our labours may not be in vain. With yourselves, we look upon direct work in seeking to minister to the masses of our fellow men, wherever we may be placed, as one of the best means for preparing us, if spared, for the work of the holy ministry. And we rejoice to see that you seek out for, and occupy this interesting field, as the Lord gives you opportunity, on the strength of his own gracious promises "that his grace will be made sufficient for you," and that "he will perfect his strength in your weakness." Be stimulated, then, by such gracious as-

surances to persevere, notwithstanding the many discouragements incident to the faithful discharge of the most important duty, and forget not that although you "go forth bearing the precious seed weeping," and it may be ready to faint by the way, yet, in due time you shall "come again rejoicing, and bearing your sheaves with you."

We are glad to say that the great work of Territorialism, begun so auspiciously under the instrumentality of our lamented father, Dr. Chalmers, continues to extend and deepen in interest. The West Port Church continues to grow in efficiency and strength. Mr. Tasker, its respected pastor, lately addressed our Association on the experience and progress of the past year in his interesting sphere of labour, when, among other facts which he mentioned, and which called aliko for thanksgiving and gladness, these in particular, did so, viz. That the Church was altogether free from debt—that a gallery had been erected and paid for, in order to secure additional accommodation—and that the congregation had at length reached the point of self-sustenance.

Besides the Territorial churches of Holyrood, and Fountain Bridge, other neglected districts of our Zion are being occupied in like manner by various congregations, among which we may notice that of the "Massacre," where a mission has been organized by Dr. Hanna, and the care of St. John's congregation, and which gives, even now, good token of success. In connection with these stations, the members of our Association are, to a great extent, engaged in the way of visitation and district prayer-meetings. Mr. Thomson, our esteemed missionary, continues to devote his energies exclusively to the West Port mission, where, we have reason to believe that, he is "instant in season and out of season," and that his visits and ministrations have not been unblest, as regards many in that wretched and miserable locality.

Not only here, but throughout the land, we rejoice to state that, the spirit of aggression upon the kingdom of darkness and spiritual death by the Church, widely and steadily increases—Glasgow, Dundee, Perth, Aberdeen, and other large towns throughout our beloved Scotland, are being visited and blessed by this gracious system of evangelisation. And we know that you will fervently join with us in supplicating the Lord for an ever-flowing effusion of the Holy Spirit, on all these appointed means, that the dark places of your Father-land may become "light in the Lord," and that the moral wilderness of its crowded cities, may become the gardens of his grace and glory. For "it is not by might, nor by power, but by my Spirit saith the Lord."

That portion of your letter relative to the Red River Settlement was duly brought before our Association, at one of its late meetings, and we shall entertain the hope and prayer that in the Lord's mercy, those of our exiled countrymen, who have, for such a lengthened period, been separated from the preaching and ordinances of the blessed Gospel, may not be long now without them, and that He will speedily put it into the heart of some right-minded labourer to go thither, where the fields appear already, as it were, "white to harvest."

In conclusion, we may notice, that during the present session, a special prayer-meeting has been instituted with particular reference, to the progress of vital godliness among the teachers and students of the New College. It is held on the Friday afternoons, and forms a fitting sequel to all the arduous duties of the week.—The exercises are conducted by one of the Professors, in rota . . . (all of whom attend) and the closing prayer devolves upon one of the fourth year's students. The attendance upon these devotional services has, hitherto, been most gratifying, and not a few of us have felt that it is good to be there, and that it gives peculiar promise of securing the "blessing from on high"

upon our Institution, and advancing among us the precious and personal spirit of a living christianity.

In the hope that we may be favoured by an early communication from you, permit us, in the bonds of a common faith, to wish you all joy in the Lord, and that grace, mercy, and peace may be multiplied upon you all, from God the Father, from the Son, and from the Holy Ghost. In name of the New College Missionary Association.

JOHN TAIT, *President*  
CARSTAIRS DOUGLAS, *Secretary*.REPORT OF THE MISSIONARY ASSO-  
CIATION OF THE NEW COLLEGE,  
EDINBURGH

The past Session has, in many respects, been a special one, marked as it was by many stirring addresses delivered, and papers read, at the meetings of the Association,—by the hearty and earnest zeal with which a large proportion of its members engaged in practical missionary work,—and by the offer and acceptance of the services of a larger number than any previous year has witnessed, of those willing to devote themselves to the Lord's work in other lands. For those results, your Committee desire to express their gratitude to God, and to indulge the hope that this is but the day of small things compared with greater and better things soon to come. Among the addresses referred to, may be mentioned those of Drs. Duff and Tweedie, pressing the claims of India, of Mr. Bonar pleading on behalf of the Colonies, and of Mr. Barbour, awakening a deep interest on behalf of the Vaudois Church, and leading to the opening up of a correspondence between the Association and our brethren at La Tour. A Deputation from the Edinburgh Medical Missionary Society, consisting of several distinguished members of the medical profession and others, delivered most impressive addresses, thoroughly practical in their tendency, and not likely to be soon forgotten. A cordial reception was given to a Deputation from the United Presbyterian Students' Missionary Association, and a like hearty welcome was experienced by your Deputation in return. The monthly prayer-meetings were conducted by your own professors and other ministers in Edinburgh. They were largely attended, and seemed to produce a deep impression on the students.

The correspondence of this with similar Associations in our own country and abroad, has been carried on as usual, and extended, and it is hoped that the devoting of a meeting this session to the reading of extracts from that correspondence will at once interest the members, and excite a lively sympathy on behalf of those elsewhere preparing for, or engaged in the Lord's work. Your Committee would request more general attention to the library and missionary periodicals, that what has been and is now being done in the cause of Christ by other Churches may be better known.

Your agent in the West Port, Mr. Thomson, continues to labour assiduously, rendering very effective aid to the Church and Mission there. During the past year, he has made about 5000 visits, besides special visits to the sick and other peculiar cases. He has also held two or three meetings weekly. For his continued success, amid much that is trying to faith and patience, let the prayers of the Association often ascend.

The state of the funds is far from satisfactory. From their limited resources, your Committee are still unable to carry out the resolution as to the instituting of five Scholarships at Madras, though they fondly hope that the additional ties which now bind us to India will tell in this respect during the ensuing year. Messrs. Mitchell, Blyth, Cambell, and Fordyce, have already left; and Mr. Clark is only waiting the assurance that the way to Agra is still open in order to leave



for India. Your late President also was all but ordained with the view of proceeding thither, when his constitution was pronounced unsuited to the climate. Several of our brethren and fellow-students have left for the colonies. For all of these, your Committee solicit your kindly sympathy and earnest prayers.

It is but right to notice the distribution of the Memoirs of the Rev. W. H. Hewatson, through the medium of the Association, among the Theological students, by the kindness of a few friends. It is hoped that the simultaneous reading of such a work by so many students, may be productive of blessed results.

As to the Home Missionary operations of the Association, your Committee have pleasure in reporting that last Session upwards of a hundred students engaged in the work, visiting families, holding district prayer-meetings, conducting Sabbath classes, &c., and not without tokens of success. These operations are now assuming a more regular form, and as they still admit of considerable extension, it is hoped that this may be a department of labour which every student will regard as constituting a part of his preparatory work. With a view to imbibing more of a thorough Missionary spirit, your Committee would urge the members of the Association to engage more heartily and zealously in Home Missionary work, to look at the reality of the alleged destitution, its extent, its constant increase, and the need for some counteractive influence being put forth. These destitute districts are the Hospitals in which we must pass from theory into practice, and really grapple with the enemy and come into close contact with the souls of men. Discouragements connected with it there certainly are, and dangers there may be, yet are there advantages which more than counterbalance these in actual good to the lost ones whom we seek to reclaim, and in the reflex influence exerted upon ourselves. Nor only during the session, but in our various localities during the recess, let us be seeking in this way to do good as we have opportunity—either by active personal effort or by stirring up others.

Surely it is not too much to expect or to seek that the list of members of the Association, regularly attending its weekly meetings and engaging more or less in missionary work, should, with a few necessary exceptions, be almost a transcript of the Matriculation Book of the College. Had we anything like an adequate sense of the value of souls and of the nature of the work to which we aspire, we would not do so little, and do that little so heartlessly, for perishing men. Our spirits would be stirred within us as we saw so many wholly given up to idolatry abroad, and to carelessness and grievous sin at home. If we would be right-hearted, skilful, successful fishers of men, we must begin betimes to apply ourselves to the practice of this holy art, and know what it is to catch men even before we publicly enter on the work. O for the spirit of Christ and the apostles and early Christians! O that the mantle of the missionary fathers of present and former days,—men devoted to the cause of Christ at home, and doubly devoted to it abroad, might fall upon us, that our College might send forth men with hearts full of burning love to Christ and love to souls, not raw and inexperienced, but ready to take their stand on the high places of the field! Would we have a revival in our College—a thing intently to be desired—would we have the kind of men that the state of the Church and the world demands, then let us, while devoting to our studies all the time and attention which rightfully belong to them, on the one hand, give ourselves to earnest importunate prayer, and on the other, throw ourselves with all the heart and soul into our Home Mission work. Thus taking upon us the yoke in our youth, inuring ourselves even now to discouragement and self-denial, gaining a practical knowledge of the wants and necessities of men, with the best expedients for their relief, we shall

be fitted for enduring hardness as good soldiers of Jesus Christ, to whatever part of the field he may summon us. Let us strive after hearts full of love—to God and then to men, for “to look out upon a world dead in trespasses and sins, ignorant of a Saviour’s love—to feel their misery, to be willing to hasten to their rescue; this no man ever yet has done, in whose heart the love of God has not established itself with great vigour and much power.” Meanwhile let our great desire be that our hearts may be made single, so that our motive for engaging in the work at all, and for ultimately going abroad or staying at home, may be simply the saving of souls to Jesus’ glory. May we not take up the words of a thoroughly missionary man—“Oh my God! say God’s men are perishing and I take no care?”

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

## The Record.

TORONTO, APRIL, 1853.

This number completes the first half of our ninth volume. A good opportunity is offered to such as desire to become subscribers, to begin with the May number. The charge for the remaining half volume is 1s. 10d. in advance.

We can furnish sets of the seventh and eighth volumes, and the back numbers of the present volume, except that for December.

Agents or friends having spare copies, would confer a favor by sending them to this office.

STATISTICS.—With this number of the Record blank schedules for the Statistical Returns have been sent to all the congregations and mission stations. Should any have been omitted, the Clerks of the different Presbyteries can supply them.

THE ACCOUNTS OF THE CHURCH will be closed on Tuesday, 31st May, in order to their being printed for the Synod.

Congregational Treasurers and others having contributions for any of the funds, will please forward them before that date, that they may appear in the Accounts and Abstract for the present year.

The Rev. Mr. Fraser of Coté Street Church, Montreal, has been constituted an Honorary Member of the American Board of Commissioners for Foreign Missions, by a donation of fifty dollars from the Rev. John McLoud of the American Presbyterian Church.

The Rev. Robert Mackenzie, of the Presbytery of Belfast, has been appointed by the Mission Board of the Presbyterian Church of Ireland, for British America. Four others are appointed to Australia.

### THE CHRISTIAN MINISTRY.

Not in Canada only, but generally throughout Christendom, the complaint is heard, that so few are offering themselves as candidates for the ministry. The richly endowed Established Churches, the Free Church of Scotland, and the Presbyterian Church in Ireland, are, perhaps the

The diminution of students is one of the dark signs of our times. On this side of the Atlantic, we have not to deplore so much the actual falling off, as that the numbers bear so small a proportion to the progress of the population. In our own Church, the demand for supply is increasing. We cannot meet that demand. While the number of students has, for three years, been stationary—apparently diminishing, by reason of several students having engaged in teaching in order to obtain the means of completing their collegiate course. In half a dozen of the American Theological Seminaries, the numbers were, in 1852, 267. In 1853, they were 250. At the German Universities, Halle for example, there has been a great decline.

These remarks are intended to apply to Protestant Churches exclusively. Popish priests are so superabundant that we wonder what they have to do, and how they are sustained.

Taking it for granted, that generally, in the evangelical churches, the candidates for the ministry are diminishing, let us endeavour to suggest a remedy.

When we consider the condition and circumstances of our Church at the disruption, we are not so much surprised at the small number of students, as that so many came forward; and we have much reason for thankfulness, not only that so many, but that such men offered themselves to her service. There were not then, nor are there now, any inducements of a worldly kind. We are persuaded that higher motives influenced them. Several who are now in pastoral charges, abandoned other and lucrative callings, which promised affluence and a good position in society, that they might give themselves to the work of the ministry.

To any one at all conversant with the circumstances of our Church, it must be evident that a large increase of the ministry is indispensable, and that our “main reliance must be on a ministry raised in our midst, trained in our schools, and imbued with our own spirit.” The experience of all Churches is, that the foreign supply, however valuable and acceptable it may be, is inadequate, and often unsuited to their wants.

We believe that the Church has not yet begun to do her duty, in looking out for suitable young men for the office of the ministry. The first aspirations to the sacred office have originated in the minds of many ministers at a very early age. In the family circle where “the minister” is spoken of with respect, and among the families who esteem him very highly for his work’s sake, it would be surprising if well trained boys did not indicate a predilection for the office. But we know of nothing more likely to cause a generous youth to turn from it with aversion, than the very reprehensible—because sinful practice of dwelling upon the weaknesses and failings of ministers, and speaking of them disrespectfully. This evil practice—evil in any circumstance—becomes much more hurtful when indulged in before those whose youth and inexperience prevent them from judging correctly for themselves.

A pious gentleman, who has the superintendence of a Sabbath School, conversing on the

office of the ministry, and the few candidates offering for it, said, that he intended to bring the matter prominently before his school, and to direct the attention of the young to the important subject. Much, we are persuaded, might be done in this way. It is wrong to suppose that the first thought of the ministry should always originate with the candidate. Perhaps they are the least qualified to judge in the matter. The modest, humble, but gifted youth, seeks retirement, while the less qualified, but self-confident aspirant, rushes into the office. The intelligent Sabbath school teacher is more likely to form a correct estimate of a boy's gifts, than even his fond parent. But while we would by no means hold out inducements indiscriminately, we would direct the studies of the young far more generally to those subjects which are indispensable to the minister—in short, urge parents to give to their children a good christian education. Up to the period when a young man enters the Divinity Hall, he has only been acquiring the knowledge necessary to his entering upon the secular professions.

In the domestic circle and the Sabbath school, potent influences may be brought to bear; but the Church generally, in her ministers, office-bearers, and members, should be earnest in seeking out suitable youths as candidates for the ministry. Let them search for the men, and the right sort of men. The quality is of more consequence than the number. "Look out for the most pious, the most intelligent, and the most ardent of our young men—not forgetting, at the same time, to ascertain their physical qualifications of voice and energy. It is not studious youths only who will do for this work—more book-worms, who will devour knowledge, and make no return; but such as will unite a thirst for knowledge, with an intense desire to employ every acquisition for saving souls. We must be inquisitive after such; and if they are youths in the more respectable classes of society—young men who have known something of good society, and have acquired the manners and habits of gentlemen, and have had something to do with business, and have acquired such a proper degree of self-confidence as shall give them weight and influence of character, all the better. Low men, with coarse, vulgar manners, may, by the power of great talents, rise above their origin, and be of great value, as diamonds uncut and unpolished, yet how much more would the value of these spiritual diamonds be increased by the lapidary's art."

There are, in most of our congregations, youths who would enter upon the proper studies for the ministry if they had the means, and there are others who, though possessed of gifts, feel themselves at a hopeless distance from it. Were the Church alive to her duty in this important department of her work, provision would be made in the one case, and encouragement and advice afforded in the other. Her missionary character is the life and glory of the Church.—Perhaps one of the most effectual ways in which our Church could give an impulse to the missionary cause, would be by each congregation striv-

ing to bring forward, at least, one student. It is gratifying to know that the plan is being tried, and that we have students now in Knox's College who have been brought forward and encouraged, and are now assisted by the congregations to which they belonged.

While good men deplore the scarcity of spiritual labourers, it is the reproach of the Church that so many who have engaged in the service, have met with cold neglect. In the wealthy establishments, priests are pampered—in unendowed Churches it is quite different.

"The minister is generally found at the head of a family. He is not one of a brotherhood for whom nearly everything is provided. He stands comparatively alone. His responsibilities are personal. The provision he has to make relates not to himself merely, but to a wife, a family, a household. Nor is there anything adventitious to his position to take away from the abjectness of poverty. His ecclesiastical system is not of a nature to impart any sort of dignity to such a condition. He cannot appeal to his church as the adopted of thrones and princes, as great in its historical associations, and as rich in its relations to authority, art, and splendour. Poverty in him is simply what it is every where else—or becomes only the more repulsive, as tending to secularize and vulgarize a sacred function. The sort of care and dependence which it generates seems to reduce the office he sustains to a level with the worldly and the common. In his case you do not see poverty elevated by religion, you rather see religion degraded by poverty."

"What the expenses of a family mean is no secret; and if the several items of necessary expenditure in the case of the large class of ministers adverted to were taken fairly into view, and contrasted with the means placed at their disposal, we suspect that many an inconsiderate religionist would be constrained to admit that, of all his arrears of debt, the debt due from him to his minister is the greatest. A few men of eminent ability, in large cities, may be without reasonable ground for complaint in this respect; but we are now speaking of the average of the class, and of the many whose income lies even much below the average line, and of these we do not hesitate to speak as sufferers to an extent highly dishonourable—we will not say to the liberal feeling, but to the sense of honesty in many of our churches. It is in vain to say, the men themselves, in not a few instances, are of a humble grade as to origin and ability, and not entitled to high remuneration. We reply, that to proceed as you are now doing, is the surest possible course to perpetuate the supply of men of this grade, with few that rise above it. If you would possess something better, you must study better to deserve it."

"There is a class of men who, to cover their own selfishness, tell you, in a somewhat angry tone, that they do not want men who serve God for 'filthy lucre'—who become ministers for the sake of 'the loaves and fishes.' Truly we, none of us, want such men; but it is one thing to require that men should not bring a selfish and sordid temper to the ministry, and another to require that, for the honour of being allowed to do us service, they should be content to become martyrs to poverty all their days. Ability has its remarkable value, and if our young men of ability see that the walks of professional life or of an honest traffic hold out to them the promise of a valuable return, while the prospect before them as dissenting ministers is little else than a hard fight with necessity and dependence, it should not surprise us to see the world often turn the scale against the church—indeed, so often as to leave the church only a scanty supply of ability to choose from."

"The demand that the persons sustaining this

office should be men of world acquirement and mental power, has been rising every year, as a natural effect of progress in the general intelligence; but a readiness to couple this demand of higher ability with a provision to connect a more adequate remuneration with ministerial service, this has not followed in anything like the same proportion. What is the result? Precisely such as might be expected—the sons in our wealthy families rarely deviate themselves to the duties of our ministry, and many beside, who might otherwise have been most efficient men in that office, have given themselves to the pursuits of science or of literature, to the professions, or to the enterprises of commercial life.

The foregoing extracts are from an article in the *British Quarterly Review*, on "The Christian Ministry—how to amend it." Having exceeded our limits, we take leave of this important subject for the present, with the following additional excerpt from the same source—

"No ministry will be really effective, whatever may be its intelligence, which is not a ministry of a strong faith, true spirituality, and deep earnestness." We confess, however, that we have been prompted, in great part, to the writing of this paper by a fear lest, where the responsibilities of the pulpit are discussed, that those of the pew should be forgotten; for assuredly, while an earnest ministry may conduce to an earnest church, it is only as we possess both that we shall possess an earnest and powerful Christianity. We wish the evil to be looked at in its whole compass, and that the appliances brought to it may be such as to embrace it in its whole extent and complexity."

#### THE HOME MISSION COMMITTEE

It will be seen by the notice on our first page that this Committee meets on the 13th inst., for distributing the available supply, among the several Presbyteries, for the ensuing half-year. It is much to be desired that there be a good attendance of the members on that occasion.—From what has already come to our knowledge, it is evident that the demand for missionary labor will greatly exceed the supply at the disposal of the Committee. Two Presbyteries have already asked for a larger number than at present appear on the list of our Missionaries and Catechists.—And Presbyteries, aware of the scarcity of laborers, request the number indispensable for keeping up their various stations, rather than the number which they could employ. The Committee require answers to the queries on our first page, and any other information respecting the stations, that will aid them in making an equitable distribution, according to the comparative claims and necessities of the various localities.

The report of the Home Mission Committee has always been considered as one of the most important documents submitted to the Synod. It shows at a glance the progress of the Church, in the settling of pastors and the opening and supplying of new stations. At last Synod, the Convener of the Committee, in the absence of the usual report, which, from the want of materials—the Presbyterial reports—he was unable to submit, gave a letter on the subject of the Home Missions of the Church. The substance of that letter we gave in the *Record* for July last, and a part of it being so pertinent to our purpose, we now reproduce it:—

"Were the Home Mission Committee put in possession, periodically, of authentic, full, and uniform reports by the Presbyteries, a synopsis might be annually prepared and submitted to the Synod—such as would serve various and important and valuable purposes. But neither on the present, nor so far as I know, on any former occasion, have the Committee been able to procure any suitable materials for such a synopsis; and it is plain, that a statement of this nature, not founded on such materials, can be of little value for any purpose, but must rather have a tendency to mislead and do injury. In former years I have found it a very unsatisfactory task to attempt the preparation of such a document, from the utterly defective sources of information accessible to the committee—having been very rarely furnished by any Presbytery with a carefully prepared and authorised report—and being generally left to proceed on statements conveyed in letters by individual members of Presbyteries—in some instances full enough, in others exceedingly meagre—and, in the case of some Presbyteries, furnished with no facts at all, in any form. This year the Committee is in no way better off in this respect; and on the ground above indicated, I have felt a strong repugnance to any renewed effort for the preparation of a report in these circumstances. You will no doubt remember that, many years ago, a series of 'Suggestions for the better conducting of our Home Missionary operations' was carefully prepared by the Committee—published several times in the *Record*—receiving also the deliberate sanction of the Synod, once at least, since the disruption. This paper, among other topics, embraces this one of Reports, and gives specific directions in regard to them. Had these been followed, the Synod would have had presented annually, a distinct and trustworthy account of the religious desultion claiming the efforts of the Church, including a large body of statistics of much value and interest. I have, myself, made various attempts to have these suggestions brought into practical operation, and thereby to systematise this great department of the Church's work; but with so little success, that there are but few amongst us, I suspect, who are aware of the existence of the documents I am referring to."

If the resolutions of Synod were at all attended to, such causes of complaint could not exist. The abundance of the materials in the way of statistics and general information, and the facilities for collecting them, leave no excuse to those who fail to furnish them. The Presbyterial Report can be made up from the written reports, which Missionaries are required to give in at stated times, and also from the information which members of Presbytery collect, in visiting the missionary field. The Presbyterial reports would furnish ample resources to the Home Mission Committee, for drawing up such a paper as the Church has a right to expect, and which is indispensable for awakening or keeping up an interest in our Home Missionary operations. Why is our Church so much alive to the claims of the heathen and of the Jews? Is it not because ample information is furnished concerning these distant fields?

In order that the Report of the Committee may be prepared and ready to submit to Synod at the beginning of the session, Presbyteries are respectfully reminded that their reports should be given into the hands of the Committee by the end of May. Reports given in after that date cannot be made available for the present year. The Committee's Report will be closed before going to Synod.

#### THE COLONIAL COMMITTEE OF THE FREE CHURCH OF SCOTLAND.

It has been stated to us, that members of the Colonial Committee of the Free Church of Scotland have been offended by some remarks, which appeared in the editorial of January, on the subject of "spoiled" or "returned goods." Being anxious to avoid even the appearance of injustice to the Colonial Committee, we desire to explain, that the remarks in question were not intended to apply to the Committee at all. We certainly expressed our dissatisfaction with the granting of high testimonials, to unqualified preachers coming from Great Britain to this country; but we did not say—we did not mean to insinuate—that such a thing had been done by the Colonial Committee of the Free Church. If our language was calculated to convey the impression that we made such a charge against the Colonial Committee, we are very sorry for it, and would express our regret for not having been more guarded and explicit. To the Committee we have no feeling but that of deep obligation, for the ministers and probationers they have sent to us.

What we meant to protest against in the January number was, the conduct of OTHER PARTIES granting flaming certificates to persons whom the Colonial Committee did not designate—persons unqualified, for the ministerial work. And having been led to touch upon the subject again, we cannot absolve our consciences without renewing this protest. We could name cases in which utterly incompetent preachers have come to us highly recommended, not only by private ministers, but even by Presbyteries at home.—When such persons apply for admission into our Church, we are placed in a painful predicament. If we reject them, it seems cruel to the young men. If we admit them, it is unjust to our congregations, and most prejudicial to the cause of Christ in this land. We feel that we have a right to complain of this improper testimonial-giving, and that it is our duty to lift our voice against it.

Let no probationers or ministers come out to us in future, from Scotland or Ireland, *on their own speculation*, without the stamp of the approbation of the Colonial Committees of their respective churches. Let none, who *will* come out on their own speculation, suppose that the mere possession of excellent certificates from private ministers, or from presbyteries, will secure them a ready and cordial admission into the Presbyterian Church of Canada. We regret to say it, but we have learned to place no confidence in certificates.

We want preachers urgently, but they must be of the right sort. The field which this country presents for ministerial labour is very extensive. Our lack of ministers to occupy it is great; and though we are doing what we can, by means of our College, to meet the demand, many years must elapse before the supply from that source becomes adequate to the wants of the province. Meanwhile, the cry from every quarter is, "send us ministers;" and, alas! we can only reply, in too many cases, "we have none to send; live on in hope." We would therefore be most grateful

for a band of really good men from the overflowing roll of Free Church probationers; but it is indispensable that they be really good men.—This country is full of intelligence, and is becoming more intelligent every day; and drones, or men whose heart is not in the work, will not do. We have confidencers, however, in the Colonial Committee. Let them be our agents—Let them make a selection of (say) twenty probationers, whom they judge to be pious, and otherwise well qualified; and we think we run no hazard of being found false prophets, when we predict that the whole will soon be settled in important, interesting, and comfortable charges.

We have been charged, too, with making little or no reference to the proceedings of the Colonial Committee, while the Foreign and Jewish Missions of the Free Church, have been often and honorably mentioned. In defence, we can only honestly declare, that there was no intentional or studied neglect of the Colonial Committee, nor invidious notice of the doings of the others. One of the four schemes for which our Synod's quarterly collections are taken up, is the Jewish and Foreign Missions of the Free Church of Scotland. We were obliged to refer to the doings of these Committees, well knowing that the way to get money from our people is, to tell them what it is wanted for, and afterwards what has been done with it.

Had the Colonial scheme stood in the place of the Jewish and Foreign, this cause of complaint would not have existed.

#### PRESBYTERY OF TORONTO.

This Presbytery met on the 2nd of March.—Eleven ministers and three elders were present. The following is a brief notice of the principal business transacted.

Reports were given, of the missionary meetings appointed to be held in each of the congregations within the bounds—the various deputations having completed their missionary tours. The following extract of the report, by one of the Conveners, may be taken as a specimen of those given in:—

"At the whole of the meetings the attendance was encouraging, although by no means so large in several cases as might have been expected, considering the usual Sabbath congregations. A deep interest was manifested in the object of the meetings, especially in the details which were given, of the progress and increase of our Church, by means of Home Missionary operations.

"In conversing with the office-bearers and members, particularly of the more remote congregations, an anxious desire was expressed that the Presbytery would appoint (either by itself, or in connection with another Presbytery) an ordained minister or missionary, to take special charge of the outfield, for organizing and fostering stations, in the numerous settlements that are at present being formed, and in which the proportion of Presbyterians is large; and many of whom are known to be anxiously looking to be cared for by our Church. The deputation would commend this matter to the early and serious consideration of the Presbytery.

"The collections at the various meetings were upon the whole, satisfactory, considering that in several of the congregations the collections for the Jewish and Foreign Missions of the Free Church of Scotland had been taken up on the previous Sabbath. Still the deputation would regard what has been realized on this occasion, as only an earnest of what may be expected in future years, when the members of our Church come to know more of the actual wants of our country, and of the claims of Missions generally; and when they come to experience more of the blessedness of giving to the cause of the Saviour."

It was unanimously agreed to transmit to the Synod the following overture, submitted by Dr Burns, according to notice given at last meeting.

"It is humbly overtured to the Reverend the Synod of the Presbyterian Church of Canada, by the members of the Presbytery of Toronto, that the Synod may be pleased to enjoin on all Presbyteries within the bounds, that before admitting to missionary labor within their bounds, any applicants from other churches, whether specially designated by such churches or not, they shall hear them preach, and satisfy themselves by personal examination and otherwise, of their fitness for usefulness in the colonial field."

Other items of business relating to financial matters—a statement of which the Treasurer will publish—to the admission and examination of students, and arrangements for supplying vacant congregations, were also taken up.

The Committee, which had been appointed at a former meeting, to draw up a letter to the Free Presbytery of Aberdeen, Scotland, submitted a draft, which was read, and after slight modification, unanimously adopted, and agreed that it be transmitted. It represents the necessity of greater scrupulousness in recommending or attesting preachers who, of their own accord, and without being selected or approved by the Colonial Committee, leave their native country to offer themselves for the ministry in Canada.

The letter is at once respectful and faithful, and makes a distinction, as is proper, between certificates given by individual ministers or Presbyteries, and the formal credentials officially given by the Mission Boards, whether in Scotland or Ireland. It is of general application, and, in our opinion, should be published as the deliberate judgment of the Presbytery of Toronto, and we believe of the whole Church, on a matter of vital importance.

#### MINISTERS' WIDOWS' AND ORPHANS' FUND.

On our first page appears the notice of the collection to be made on the third Sabbath of April, on behalf of this object. We need not say a word on the importance to our Church of having this fund well sustained. The inadequacy of ministers' stipends, for more than immediate wants, renders this scheme a valuable auxiliary to ministerial support; but in order to its being really so, the fund must be put upon a footing that will inspire confidence. The hope was indulged that £3000 would be realized before the

last meeting of Synod. Including ministers' rates, that sum was attained, and little doubt existed but an additional £1000 would be paid in before the end of May next. Unless the congregations who have the means, and who are far behind in this matter, better themselves, there will be a disappointment.

A general contribution, on the scale first adopted, by the liberal congregations, would have given, by this time, a larger capital than was contemplated at the outset. And if the congregations who have not come forward should contribute, in any fair proportion, the expectations of the benevolent projectors of the scheme will be realized. Where an opportunity has not been afforded to aid in raising the capital, it is respectfully suggested that something should be done before the end of May.

**INDUCTION OF THE REV. THOMAS LOWRY, AT WEST GWILLIMBURY.**—The Presbytery of Toronto, in connection with the Synod of the Presbyterian Church of Canada, met on the 11th February, in the Free Church in West Gwillimbury, for the purpose of inducting the Rev. Thos. Lowry into the pastoral charge of the congregations of West Gwillimbury and Bradford. The services of the day were commenced by the Rev. Michael Willis, D. D., Professor of Theology in Knox's College, Toronto, who preached a lucid and appropriate sermon, on Acts xx. 25. Dr. Willis also conducted the induction services, by putting the usual questions to Mr. Lowry, offering the installation prayer, and addressing Mr. Lowry on the important duties which devolve on the minister of the gospel. The Rev. Robert Burns, D. D., of Toronto, concluded the services of the day, by delivering an affectionate and eloquent address to the congregation, on the duties of a Christian people, in relation to the gospel ministry. On the evening of the same day, the Rev. Dr. Burns preached an impressive and eloquent sermon, on Romans xv. 29, in the Free Church, Bradford.

In accordance with a custom which prevails in the Presbyterian Church in Britain, the Rev. Mr. Lowry was introduced to the people of his charge, on Sabbath, the 13th February, by the Rev. Dr. Willis.—*Com.*

**ORDINATION.**—The Presbytery of Montreal met at St. Eustache, on the 23rd February, for the purpose of ordaining the Rev. Wm. Scott to the work of the gospel ministry, over the United Churches of St. Eustache and Grand Freneire. The Rev. David Inglis preached from Luke xiv. 23. The usual questions were then put to Mr. Scott, and he having answered them satisfactorily, was solemnly set apart to the ministry of the gospel, by prayer and the laying on of hands. The members of Presbytery gave the young minister the right hand of fellowship, after which the Rev. Thomas Henry, of Lachute, addressed the pastor, and the Rev. David Black, of St. Therese, addressed the people on their several and mutual duties. After the benediction was pronounced, the people cordially welcomed their new pastor in the usual way.—The presbytery also sustained calls from the

congregation of Martintown, to the Rev. James Drummond, and from the congregation of Meigs, to the Rev. Mr. McAlister of Port Sarnia.

#### THE MADIAI

These are not the only sufferers from Papish intolerance. Dr. Mazzinghi has been condemned at Genoa, to three years' imprisonment, for reading the word of God. In the former case, the Tuscan Government approved the cruel sentence, in the latter, the Government of Piedmont disapproved of the proceeding and advised the king to grant a pardon.

These outrages upon common humanity, seem to be the result of a most malignant combination, to prostrate every thing before the power of Rome. And the intensity of the zeal with which this consummation is sought, is operating powerfully to awaken, not only the religious feeling of Christianity, but to lead every friend of civil liberty to give expression to his abhorrence of such tyrannical oppression.

The case of the Madiai was brought before the British Parliament on the 17th Feb., and led to a long debate. The following striking letter was published in a Parliamentary paper on the 15th ult. :—

LORD JOHN RUSSELL TO SIR HENRY BULWER.

FOREIGN OFFICE, Jan. 18, 1853.

SIR.—According to the last accounts received from you, the Grand Duke of Tuscany still hesitates on the subject of the release of the Madiai.

But this is a matter on which hesitation implies capital punishment. It is the same thing in effect to condemn a man to die by fire like Savonarola, or put him to death by the slow torture of an unhealthy prison.

It seems to be imagined, indeed by some governments on the continent, that if they avoid the spectacle of an execution on the scaffold, they will escape the odium to themselves, and the sympathy for their victims, which attends upon the punishment of death for offences of a political or religious character.

But this is an error. It is now well understood that the wasting of the body, the sinking of the spirits, the weakening of the mind, are but additions to the capital punishment which long and close confinement too often involves. If therefore, as has been lately reported, one of the Madiai were to die in prison, the Grand Duke must expect that throughout Europe he will be considered as having put a human being to death for being a Protestant. It will be said, no doubt, that the offence of Francesco Madiai was not that of being a Protestant, but that of endeavouring to seduce others from the Roman Catholic faith: that the Tuscan government had the most merciful intentions, and meant to have shortened the period of imprisonment allotted by law to his offence: that such offences cannot be permitted to pass unpunished.

All this, however, will avail very little. Throughout the civilized world this example of religious persecution will excite abhorrence. Nor will it be the least of the reproaches addressed to the government of the Grand Duke, that the name of Leopold of Tuscany has been thus desecrated, and the example of a benevolent sovereign thus departed from. The peaceful, mild, and ingenuous character of the Tuscan people makes this severity the less necessary and the more odious.

As this is a matter affecting a Tuscan subject, it may be said that Her Majesty's government have no right to interfere. If this means that interference by force of arms would not be justifiable, I confess at once that nothing but the most extreme case would justify such interference.

But, if it be meant that Her Majesty has not the right to point out to a friendly sovereign the arguments that have prevailed in the most civilized nations against the use of the civil sword to punish religious opinions, I entirely deny the truth of such an allegation.

You are therefore, instructed to speak in the most serious tone to the Minister of Foreign Affairs, and to lay before him all the considerations stated in this despatch. You will do it in the most friendly tone, and take care to assure the government to which you are accredited, that none are more sincere in their wishes for the independence and happiness of Tuscany, than the Queen of Great Britain.

I am, &c., J. RUSSELL.

In reply to a memorial of the Committee on Popery, of the General Assembly of the Free Church of Scotland, on behalf of the persecuted christians in Tuscany, the Earl of Aberdeen wrote as follows.—

LONDON, Jan. 25, 1853.

SIR,—I have had the honour of receiving the memorial of the Committee on Popery appointed by the General Assembly of the Free Church of Scotland, setting forth the case of the Madiai, husband and wife, who have been imprisoned by the Tuscan Government for no other apparent offence than that of reading the Scriptures. I beg to inform you, in answer, that representations have been repeatedly addressed to the Government of the Grand Duke on behalf of these Tuscan subjects, and that a strong remonstrance was very recently made through her Majesty's Minister at Florence. I have only to add that her Majesty's Government will lose no opportunity of protesting against an act so much at variance with the civilization of modern times, and will use all justifiable means to procure the liberation of these two unfortunate persons.—I have the honour to be, Sir, your obedient humble servant,

ABERDEEN.

Rev. Dr Tweedie

Captain Trotter, one of the Protestant deputation which went to Florence on behalf of the Madiai, stated at a public meeting, recently held in London, that "there are now, in the State of Tuscany, upwards of 20,000 persons who have become more or less convinced of the errors of Popery."

We regret that we have not room for the speeches of Mr Lucas, a rampant papist, and the noble speeches of Lord John Russell and Lord Palmerston in reply.

NEW FREE CHURCH, QUEBEC.—Our readers are already aware that the Rev. W. B. Clark, formerly minister of Maxwelltown, Dumfries, has arrived in Quebec, having accepted a call to become the pastor of our congregation there. An abridged report of his release from his former charge, is in another column. We regret to say that, up to the time of going to press, we have no report of the opening of the Church, further than that the Rev. Mr. Fraser, of Montreal, and the Rev. Mr. Clark, preached on the occasion, to large and respectable audiences. The collection on the occasion amounted to about £160.

The formal induction of Mr. Clark is deferred until the opening of the navigation.

RED RIVER.—We have letters from the Rev. John Black, in which he expresses his own anxiety, and that of the interesting people to whom he ministers, about his successor. Mr. Black will return in the course of the summer or autumn.

It is expected that a suitable minister will be sent from Scotland to continue the work, which, under Mr. Black's acceptable ministry, has been so successfully begun.

At the third communion, sixteen were added to the church, and both the congregations (for there are two) are increasing, and the Sabbath Schools flourishing.

DALHOUSIE MILLS, GLENHARRY.—Mr. Anderson, Student of Divinity, supplied this congregation during the College recess. His services were much appreciated, and an application is made for him to return.

We have been requested to acknowledge the kind attentions of the Rev. Mr. Clark, in supplying three times, and of Mr. Nicolson of Martintown, once—which is all the service this people have had since Mr. Anderson left them.

THE MAINE LAW.—We have seen a copy of the Hon. Malcolm Cameron's Bill introduced into our Parliament. It is more stringent than the famous Maine law, and so much the better. Nothing short of it will suit Canada. There is an opportunity offered here for political parties to meet in doing an act of pure benevolence to the country. Wherever the prohibitory law has been tried, it has produced the most beneficial results, and we know of no measure so likely to elevate our country, and wipe out the foul blot of drunkenness, which is our reproach as a people.

#### REVIEWS.

THE VARIATIONS OF POPERY. By the Rev. Samuel Edgar. New York: Robert Carter & Brothers. For sale by D. McLellan, Hamilton.

Whatever may be said about the improved spirit of Popery, and whatever consolation visionary minds may derive from the supposition that it is improvable, the page of history, the experience of the Church, and the events transpiring in our day confirm the belief that it changes not, and cannot be reformed.

"The Variations" which have been for some time before the public, have been extensively read, and give a large amount of information on the papacy. The author had opportunities of seeing the practical workings of the system in his own country, and has evidently had access to an immense amount of valuable materials for preparing his work. The Carters have done well in issuing their new and cheap edition.

THE IRISH PRESBYTERIAN, Belfast, Ireland.—The third number of this Magazine came to hand as we were going to press. It has three good original articles—"The source of a Minister's spiritual influence;" "The discoveries of Science, and the interpretation of Scripture;" and "Scotland in the old time;" together with miscellaneous articles and general intelligence. It is well conducted, and cannot fail to be interesting especially to Irish Presbyterians, wherever their lot may be cast.

Mr. McLellan, Bookseller, Hamilton, will order it for subscribers—the price, *five shillings*, currency, to accompany the order.

The Rev. Robert Irvine of this city, will also act as agent.

THE ENGLISH PRESBYTERIAN MESSENGER, London.—The March number of this respectable periodical, the organ of the English Presbyterian Church, has reached us. It has an original paper on Ireland's Miseries, and another on the Government of the Presbyterian Church, besides biography, miscellaneous papers, and proceedings of Presbyteries, &c.

The English Presbyterian Church have sent out their third missionary to China, the Rev. Mr. Johnston. The Rev. W. C. Burns and Dr. Young have been some years in this field. It is proposed that the children collect a fund, to send out 5000 Bibles and Testaments to its 360,000,000 inhabitants.

PRESBYTERIAN WITNESS, J. P. Lytle, Cincinnati. This is a bi-monthly, published in newspaper form, at one dollar per annum. It is devoted to the principles of the Associate Presbyterian Church, and is ably conducted. We have much pleasure in putting the *Witness* upon our exchange list.

THE ANGLO AMERICAN MAGAZINE. T. Maclear, Yonge Street, Toronto.

The "Anglo," respectable in appearance, and fraught with its usual variety of matter, was out before any of the other periodicals for the month. Its well-filled pages will be read with zest.

#### WESTMINSTER REVIEW.

The January number of this able and dangerous periodical is more than usually instructive. The only draw-back is in the sneering attacks that are occasionally made upon the distinguishing doctrines of Christianity. Its editor, apparently afraid to divulge his infidelity openly, seeks to stab the truth in the dark, by interspersing sly insinuations and infidel suggestions. The opening article, on "Mary Tudor," is full of interest, both to the historian and controversialist. It shews in the most conclusive manner, that her bloody reign was necessary, in order that Protestantism might be consolidated and firmly established in the hearts of the people. How strange that the existence of our Protestant faith should, humanly speaking, depend upon the conduct of one of its most bitter persecutors. How is it that God makes the wrath of man to praise him?

"The condition and prospects of Ireland" are considered in the next article, in which the landlords are defended against the attacks made upon them, and their conduct traced rather to circumstances over which they had no control, than to gross culpability and carelessness.

No. 3, is a telling exposure of the evils of indiscriminate charity, shewing what mischief it inflicts upon the recipients, what wrongs it brings upon the community, and what injury it even does to those who give. It will well repay a careful perusal.

Passing by No. 4, on the English stage, we find in article 5, a most elaborate and talented discussion of the *questio vexata* of American Slavery. The arguments on both sides are clearly and succinctly stated, and the subject fully and satisfactorily investigated. It is the most carefully prepared article in the number.

No. 7 contains an interesting history of the Mormons. The facts disclosed are both strange and startling, and the causes of their progress and success fully described. At the close, however, the cloven foot is exhibited, and the errors and crimes of Mormonism described as resembling those of Christianity in the second century. "If," says the writer, "in the second century, a 'commission' had been appointed to investigate the origin of the Christian Church and the Christian Scriptures, it might, perhaps, have brought strange things to light." He forgets that the abuses that marred the Christian church were opposed to its spirit and principles; excesses adhering to it through the corruptions and passions of men; while those that distinguish Mormonism, such as polygamy and the duty of defrauding the ungodly gentiles form a part of that God-dishonouring system of deceit, and are inculcated both by their writings, and the example, and exhortations of their leaders.

The closing number contains a short account of the life and writings of Daniel Webster. The more we examine the Review, the more clearly do we perceive the dangerous influence it is fitted to exert. To put it into the hands of the young, the ignorant, or the public in general, would be a proceeding highly culpable, and fraught with perilous consequences. Its efforts to sap the foundations of christianity are most subtle and Satanic. The more we restrict its circulation, the better for the peace and welfare of our land. While examining its contents, and giving praise where we believe it to be due, we, at the same time, feel constrained to lift up a warning voice against many of its sentiments and principles.

**CONTENTIOUS SOULS.**—I never loved those salamanders that are never well but when they are in the fire of contention. I will rather suffer a thousand wrongs than *offer one*: I will suffer a hundred rather than *return one*: I will suffer many ere I will *complain* of one and endeavor to right it by contending.—I have ever found that to strive with my superior is furious; with my equal, doubtful; with my inferior, sordid and base; with any, full of unquietness.—*Ep. Hall.*

**THREE RIVERS CATHEDRAL BILL.**—Some of the French Canadian papers say, that they cannot understand how the Three Rivers petitioners against the Cathedral bill entrusted their petition to an avowed enemy of their Church to present. The answer is perhaps two-fold: 1st. They could find no member of their own church with sufficient honesty, or courage, to present it; and, 2d. They probably do not believe that Mr. Brown is either an avowed, or real enemy of Roman Catholics, but a friend who seeks to save them in Lower Canada from being reduced to the condition of Spaniards, Neapolitans, and the inhabitants of the papal States.—*Montreal Wit.*

**ONE GOD.**—A little boy asked his mother how many gods there were. A younger brother answered "Why, one to be sure." "But how do you know that?" inquired the other. "Because," answered the younger, "God fills every place, so there is no room for any other."

**A SILENT CONGREGATION.**—Rev. Mr. Galbraith, of the Deaf and Dumb Institution, has collected a congregation of deaf mutes in the city of New York, to whom he preaches every Sabbath in the language of signs. He proposes to build a church for this unfortunate class.

## MONEY-LOVING PREACHERS.

So much disposed are men to charge ministers of the Gospel with loving money, that it is scarcely safe for one of them to accept a call from a church where his salary does not meet his expenses, to another with a higher salary, even if the field of usefulness is wider. Ministers themselves sometimes countenance this mean spirit. We have now before us a pamphlet published by a layman, the title of which is, "An Appeal to the Churches; or the Cause and Cure of Remissness in the Support of Pastors, by a hearer of the Word."—The writer, a man of business, draws the following contrast between the *mainstay* and *other vocations* in the matter of pecuniary support: He states that after careful investigation he has ascertained, that "in every calling in life, where men are industrious and frugal, he finds them ascending from a competency to wealth.—One physician of his acquaintance was in the habit of booking from *nine to twelve thousand dollars per annum!* He has since died, leaving his family a large estate, accumulated in some twenty years! An enterprising young merchant, who is doing apparently not the largest business, realized from one winter's sales, the enormous sum of *nine thousand dollars!* The farming interest is in the same prosperous condition. The writer commenced life with several friends and relations who are engaged in his business. Within the period of twenty or twenty-five years, almost every one of these men have accumulated large and flourishing estates."

Now, look at the other side of the picture. He says, "In the writer's whole experience, he has never become acquainted with a minister of the Gospel who has made a *fortune* by preaching. Nor is this all, he recollects not one instance, in which the clerical profession has yielded what the men of the world would consider a *competence*. By a competence we mean a sum sufficient for the support of a family during the lifetime of its head, and which will also screen a widow and orphans from want after the husband and father has been removed. Every man may be said to be morally bound to accumulate this much for the wants of a family. Probably there is no cruelty greater than that which leaves a delicate female with some half-dozen children to buffet with the world without means. It is a sin almost unpardonable.

He adds, "In the building where the writer is penning these lines, there are now present three ministers of the Gospel who are pastors. One of them has a city charge, the other two labor in the country. Their aggregate salaries amount to but twenty-one hundred dollars, or seven hundred dollars apiece. Neither is this state of things better in other places, but rather worse. We venture to affirm, that if the entire salaries of all the pastors in our country were equally distributed, each man would not receive more than three hundred dollars."

And we may add to this testimony our own observation. Our acquaintance with ministers is extensive, and we know not one in city or country, whose salary would enable him, in an ordinary life, to make comfortable provision for old age, or for his wife and children in case of his death. Nor do we remember to have met with a solitary exception to this general statement. On the contrary, we know those who have labored hard for years in the ministry, and have supported their families, in considerable part by teaching or other labors.

Our author suggests a *cure* for this state of things; but there is no cure for it, so long as the love of money so greatly prevails in the churches and in the world.—*Presb. of the West.*

**"AN ALANASTER BOX OF PRECIOUS OINTMENT."**—We have just closed a series of meetings in which the spirit of God was manifestly present in reviving Christians and awakening and converting sinners to some extent. At the

close of one of these meetings a female member of our church, who is dependent upon her own industry for a living, put a bank note into my hand, which she said she wished to appropriate to the cause of Christ, where it would do the most good.

Supposing the amount was small, I received it without hesitation, but when I came to examine it, I found it was an *Illinois Treasury note*, for *one hundred dollars*, issued in 1840, and drawing interest from that date, making the whole amount to be one hundred and seventy-eight dollars. Upon careful inquiry the note was found to be worth *one hundred dollars*, and upon making this fact known to the lady and suggesting whether it was not a larger donation than she ought to make, she stated to me its history.

It had been given to her by her father, on his death bed, when it was considered worthless. He told her to take care of it, and it might some day be of value. She exhibited it to the administrators of the estate and was told it was of no value, and she determined to *keep it for the Lord*. And said she, "if I had been surviving I would not have touched one dollar of it." The amount will be appropriated as she desires, and will be accompanied with the prayers of a pious and faithful heart. *Christian, you have enough and to spare, let this instance of true devotion to the cause of Christ, influence you to go and do likewise.*" How blessed the communion of such. "She hath done what she could."—*Pres. of West.*

The following words of a young Christian, when dying, (Mr. Janeway, in England, strikingly illustrate the faithfulness of the Saviour— "O my friends, stand by and wonder: come look upon a dying man. What manifestation of rich grace! *If I were never to enjoy more than this, it were well worth all the torments that men and devils could invent—worth coming through even a hell for such transcendent joys as these!*" If this be dying, dying is sweet. Let no true Christian ever be afraid of dying. Christ's smiles and visits! even they would turn hell into heaven.

Better that a man should rant than whine. The person who has no bounding and buoyant feelings in him, whose cheek never flushes at anticipated good, whose blood never tingles and fires at the contemplation of a noble aim, who has no aspiration and no great object in life, is only fit for the hospital or the band-box. Enterprise, confidence, a disposition to believe that good can be done, and indisposition to believe that all good has been done—these constitute important elements in the character of every man who is of use to the world. We want no waiting and whimpering about the absence of happiness, but a steady determination to abate misery.

**BEGINNING WELL.**—The Sabbath-school connected with the State-street Methodist church in Brooklyn, have given a thousand dollars for missionary purposes during the past year.

A believing converse with spiritual blessings keeps us from being too much taken up with temporal enjoyments.

The gifts of common providence are not comparable to those of covenant love.

God's word only does us good when spoken to us in particular by his Spirit, and brought home to our hearts.

When there is great faith there may yet be many fears.

The rewards of believing obedience and self-denial are very great.

Till we have some sure evidence of our interest in Christ and the new covenant, we should not rest satisfied with anything else.

True believers sometimes find it hard to reconcile God's promises and providences when they seem to disagree.

## DANCING.

The Bible, as I read it, represents the Christian life as a warfare, and the promise is to Him that overcome.

The scenes witnessed at dancing and waltzing parties do not look very much like waging war with the world. If this was only once in a winter, that fact might be urged as some apology. But how oft repeated are they? Those who attend must reciprocate the compliment given, and each must vie with the other in the magnificence of their entertainments, and the splendor of their decorations.

How beautiful is youthful piety! How necessary to nourish it—to cherish it. What spectacle on earth so lovely as a young lady of a meek and Christian spirit!

We will accompany our youthful Christian friend from her party home. She hastens to her room. She needs soothing and rest. Where are her thoughts now. Listen again. Do you hear the sweet strains of music before she retires.

“Rock of ages cleft for me,  
Let me hide myself in thee.”

Ah, is it not to be feared that there is very little time for serious reflection—for praise or prayer? Will not our youthful friend be tossed and buffeted on the tempestuous ocean of worldly pleasure for a little while—making sad work for repentance, and jeopardizing if not ruining her soul?

Well—after all—says one of the youthful professors, a daughter perhaps of an elder, possibly of a pastor, “What harm is there in dancing.” What sin is there in dancing in a drawing-room among Christian friends? I do not intend to argue this question. I do not choose to express an opinion of its sinfulness just at this time. I only wish to state another fact that cannot be contradicted. That young lady is seldom if ever found at the prayer meeting. She would not like to have it known if she did go. It is not fashionable to attend a prayer meeting. Who go to prayer meetings? Do you find dancing Christians at prayer meetings? Do you find dancing Christians by their example and influence sustaining the weekly lecture? Do you find dancing Christians ever at the monthly concert praying for the conversion of the world? Do you find dancing Christians growing in grace? Are they useful Christians? Do they live to God? Who ever heard of an instance of a person whose heart was right with God taking delight in such things? Do you find dancing Christians praying for a revival of religion? Do you? Where are they? What are their names? I do not say that dancing Christians will not go to Heaven. I would not limit the mercy, and forbearance, and compassion of God. I hope that a great many will. I do not believe that I could dance my way there.

Here I am in the vortex. I am surrounded by fashionable—dancing—late parties—Christians. My children are exposed to their influence. We have no other society. What am I to do? I ask through you, the pastors of the churches, if they have not stood by and witnessed these scenes in their own congregations, until things have attained such a pass that they know not what to do?

The world, (generally good judges of Christian character and consistency,) look on with amazement, and ridicule, and scorn, know and feel that it is all wrong. I am among the unhappy ones. I cannot claim exemption from the follies I deplore. I think I see matters growing worse, and worse. Christians are becoming (many of them) very rich.

They flatter themselves—they are flattered by others. They have splendid houses, costly equipages, and are surrounded with almost all the paraphernalia of royalty. They gain influence in the church, and they make their pastors feel it. Where are our Knoxes—and Edwardsees,

and Whitfields, and Nettletons of former days? Where are they?

I must stop. I think I hear a voice from the excellent Majesty:

“Wherefore come out from among them, and be ye separate, saith the Lord; and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty.”—*N. Y. Observer.*

## TATTTLING.

If the peace of our church be preserved, the members must watch against and repress a Tattling disposition.

There are few circumstances which tend more to disturb the harmony and repose of our societies, than a proneness, in some of their members, to a gossiping, tattling disposition. There are persons so deeply infected with this Athenian passion to hear or tell some new thing, that their ears or lips are always open. With insatiable appetite they devour all the news they can by any means collect, and are never easy until it is disgorged again, to the unspeakable annoyance and disgust of those around them. It is one of the mysteries of God's natural government, that such should gain a sort of adventitious consequence by the mischief they occasion, and be thus sheltered from scorn by being regarded with dread. The tattler is one of this description; I mean the individual who loves to talk of other men's matters, and especially of their faults; for it will be found, that by a singular perversity of disposition, those who love to talk about the circumstances of others, rarely ever select their excellencies as matter of discourse, but almost always fix upon their failings; and thus, to borrow a simile of Solomon's, they resemble the fly, which neglects the healthful part of the frame, to pitch and luxuriate on the sore.

In the case of tattling, there are generally three parties to blame: there is first the gossip, then the person who is weak enough to listen to, and report the tales; and lastly, the individual who is the subject of the report, who suffers his mind to be irritated, instead of going in the spirit of meekness, to require an explanation from the original reporter.

Now let it be a rule with every church member, to avoid speaking of the circumstances, and especially of the faults of others. Let this rule have the sanction of the laws of Heaven, and the immutability of the Medes and Persians. Let every individual resolve within himself thus: “I will be slow to speak of others. I will neither originate a report by saying what I think, nor help to circulate a report by repeating what I hear.” This is a most wise regulation, which would at once preserve our own peace and the peace of society. We should beware of saying any thing, which by the perverted ingenuity of a slanderous disposition, may become the basis of a tale to the disadvantage of another. It is not enough, as I have hinted, that we do not originate a report, but we ought not to circulate it. When it reaches us, there it should stop, and go no farther. We should give it to prudence to be buried in silence. We must never appear pleased with the tales of gossips and newsongers, much less with the scandals of the backbiter; our smile is their reward. If there were no listeners, there would be no reporters. In company, let us always discourage and repress such conversation. Talkers know where to find a market for their stuff; and like peddlers and smugglers, who never carry their contraband articles to the house of an excise-man, they never offer their reports to an individual who, they know, would reprove them in the name of Jesus.

Let us avoid and discourage the hollow, deceitful practice of indulging a tattling disposition under the cover of lamenting over the faults of our brethren.

There are cases in which a modest disclosure

of the failings of others is necessary. Such, for example, as when a church is likely to be deceived in the character of an individual, whom it is about to admit to communion. In such instances, the person who is aware of the imposition that is likely to be practiced, should go directly to the pastor and make him acquainted with the fact; instead of which, some persons whisper their suspicions to any and to many, except the pastor. It is perfectly lawful, to prevent any brother from being betrayed into a ruinous confidence in pecuniary matters, by informing him of the character of the individual by whom he is about to be deceived. Silence, in such cases, would be an obvious injury.

“Be slow to speak,” then, is a maxim which every Christian should always keep before his eyes. Silent people can do no harm; busy talkers are always dangerous.—*Church Member's Guide, by J. A. James.*

## THE AMERICAN PULPIT.

We have had occasion, now and then, to speak of the tone of religious teaching that is prevailing in the United States; and we notice that it is awakening some discussions among themselves. A minister of high standing in New England, speaking of the modern American pulpit, says, “I have encountered a sickening amount of flower and flowerist, not to say the clouds and nebulousity of Transcendentalism in the pulpit, while too often the soul is left to pine under a famine of the word of God.” Dr. Woods says, “It is one of the unfavourable circumstances of the present day, that there is a decline in the spirit and power of preaching.” Prof. Shephard, of Bangor, says “The pulpit has not the power it once had. In deep piety, and sound practical talent, there seems to be a falling off. There is an abatement in the fulness and strength of doctrine; the truth is mixed with something else; the intellect must show itself in curious feats; there must be a display. There is an effort to make literary sermons, intellectual sermons, great sermons. There is a tendency of this sort in the evangelical churches of this day. The hearers feel it; the more pious mourn over it.”

“The people,” he says, cry “find us something more brilliant, beautiful, entertaining.” A well-informed writer in the *N. Y. Observer* says, “A generation has been reared up, with a taste for religious anecdote and story, and other like delicacies, rather than for the solid nutriment of christian doctrine.” “The strange and unhalloved fire of spurious revivalists, burnt over a multitude of churches, and may now be widely traced, in the melancholy ruins it left behind. So far as their influence was felt, it, of course, generated feelings hostile to the plain preaching of the doctrine of grace, and an appetite for eccentric and amusing novelties in the pulpit.”

One's own observation is an unsafe criterion of the prevalent preaching of a whole country; but we may be allowed to say that our observation, so far as it goes, fully bears out these remarks. Within a week or two we have received through the Post Office, two discourses by Baptist ministers, in different parts of the United States, published by request of their hearers. And, but for the accuracy of the word Baptist, on the title-page, and here and there throughout the pamphlets, it would be impossible to divine that the preachers had ever heard of Christ and him crucified. And there is little in either that would not be quite as suitable to a Socinian, as an orthodox pulpit.

The popularity of writers on ethical and theological subjects of the German schools, prepares us for yet more alarming defections from the faith. With Morill and Cousin, as text-books in philosophy, and a promiscuous rabble of translation from the German, as authorities in theology and biblical criticism, in the “Schools of the prophets,” what have we not to fear of the rising ministry? Not to speak of the rationalist fa-

vourites, those who receive almost unqualified recommendation as evangelical, are certainly most dangerous guides. How dangerous, may be well seen in the proceedings of what is called the German Evangelical Church Union; at the meeting of which, in September last, such men as Krummacher, of Berlin; Wichern and Muller, of Halle, are found advocating the importance and necessity of confession, and particularly private confession; and the body in general, led by Dr. Hengstenberg, yielding to the reaction on the continent, appear as the apologists of Romanism and the Jesuits.

We noticed a wholesale recommendation of Hengstenberg's Exposition of the Apocalypse, in an influential Baptist paper. What will our readers say to it, when they learn that the work teaches that death is only a preliminary punishment to the wicked, who are sent into hell at the final judgment, "if they have not in the meanwhile, in the intermediate state, attained to salvation;" and vindicates the worship of the saints? It is made acceptable, also, to the opponents of millenarian views, by the assumption that "the commencement of the millennium must be coincident with the christianization of the Germanic tribes.

A commercial gentleman well known to many of our readers, writing from a large and flourishing city, says, "I am not mistaken in the fact, that few of our American preachers, of any denomination, preach the simple gospel of Christ. I think the effects of this are growing more and more serious; from appearances, soon there will be little or no piety in our churches. All the while, they are sounding the trumpet of self flattery, and telling what wonderful things we are accomplishing in the world."

Our voice may probably not reach across the lines, and so far as our influence there is concerned, we might have spared the trouble and pains of gathering together these remarks. But may we not find in them an occasion of renewed examination of the state of things amongst ourselves.—*Toronto Christian Observer.*

**DIFFERENCE BETWEEN THE HEATHEN AT HOME AND IN FOREIGN LANDS.**—A missionary in Syria says, "The lowest, most ignorant of your immigrants are the nearest thing you have to our field, and they resemble it just as a block of ice cut out and put in the sun does the mass from which it was taken. We stand on the great ice-field, and try our little sun-glass to melt it; and when we see signs of one liquid drop, clap our hands with joy and send it to the *Missionary Herald.*"

**PRESBYTERY OF HAMILTON.**

*Home Mission Fund.*

Arthur, additional.....	£2 17 3
Ayr Ladies' Association.....	4 0 0

Mr. Burns acknowledges the following receipts for the Funds of the Church, viz:—for

**PRESBYTERY OF TORONTO.**

*Home Mission Fund.*

(Per Rev. Dr. Burns—collected at Missionary Meetings in 1852.)

Oakville.....	£3 0 2½
Dundas Street.....	1 0 0
Boston Church, Esquesing.....	4 2 0½
Stewarton, Esquesing.....	2 5 0½
Nassagaweya.....	1 2 6
Acton, Esquesing.....	0 15 0
Union, Esquesing.....	1 10 0
Caledon West.....	1 15 0
Erin.....	1 5 0
Mono Centre.....	0 15 0
Caledon East.....	0 15 0
Free Temple Church, Chinguacousy.....	0 6 3
Norval.....	1 0 0
Streetsville.....	0 15 0
Brampton.....	2 12 6
	1 0 0

East Toronto.....	1 0 0
Vaughan.....	1 10 0
King.....	1 11 0
Gwillimbury and Bradford.....	4 11 4½
Knox's Church, Toronto.....	5 10 0
York Mills.....	2 18 0½
Brown's Corner, Markham, £1 0 4½	
Melville Church, do.....	2 1 0
Highland Creek, Scarborough.....	3 1 4½
Knox's Church, do.....	1 8 10½
Innisfil.....	2 3 7½
Barrie.....	1 2 1
Orillia.....	2 1 10
A Friend, per Dr. Burns.....	2 5 0
	10 0 0

£59 1 6½

The above was expended in paying the debt of the Presbytery for Missionary supply of the stations, and the travelling expenses of Ministers.

Per Dr. Burns—

Free Temple Church, Chinguacousy.....	1 10 0
Brampton.....	1 10 6
E. Toronto Township.....	1 1 6
Weston.....	1 3 6
Humber.....	1 0 0
Geo. Wilson, Esq., R. N. Medonte, per Rev. John Gray.....	0 5 0
Erin, per D. McBain.....	0 16 4½

Per Rev. Thos. Wightman—

Knox's Church, Scarborough.....	2 13 3½
Whitby, rear.....	1 4 2½
Reach, front.....	1 5 0
Brock.....	2 9 0½

Per Rev. James Nisbet—

Erin, additional.....	0 2 6
Union and Norval.....	2 5 0
Caledon West.....	1 1 3½
Caledon East.....	0 12 1
Mono.....	0 17 7½
Acton, Esquesing.....	2 1 2½
Boston do.....	3 4 0
Stewarton do.....	1 16 1
Trafalgar Mills, Dundas Street.....	0 17 9½
Oakville.....	2 2 11
Barrie, per J. Alexander.....	0 15 0
Orillia, add'l, per A. Paterson, Esq., 2nd Congregation, Toronto, per Rev. R. Irvine.....	0 5 0
James McLaren, Caledon West, per Rev. D. McMillan.....	1 17 6
Knox's Church, Toronto, per James Leask, Esq.....	1 5 0
Streetsville, per Rev. Robert Ure.....	5 13 8
Innisfil, per Rev. T. Wightman.....	3 0 7½
	1 10 0½

**KNOX'S COLLEGE FUND.**

*Cumminsville—(additional).*

James Nicol, 1s. 3d.; Mrs. Thomson, 1s. 3d.;	
John Black, 5s.; Samuel Gordon, 2s. 6d.; Samuel Donaldson, 2s. 3d.; Alex. Donaldson, 2s. 6d.;	
Wm. Harris, 2s. 6d.	

*Bear Creek, Moore.*

John McKenzie, 5s.; James Shaw, 2s. 6d.; Jas. McDonald, 2s. 6d.; Angus McBean, 2s. 6d.; Peter McBean, 1s. 3d.; Lewis McBean, 2s. 6d.; J. McBean, 2s. 6d.; John Coutts, 5s.; George Gray, 2s. 6d.; Angus Shaw, 2s. 6d.; Charles Duncan, 5s.; William Whittet, 2s. 6d.; Duncan Warren, 1s. 3d.; Adam McDonald, 1s. 3d.; Mrs. Cummings, 1s. 3d.; Finlay Farquharson, 2s. 6d.; John Grant, 5s.; R. Brown, 5s.; John Galloway, 2s. 6d.	
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*Dalhousie Mills, Glengarry.*

Alexander McGregor, 10s.; James McGregor, 7s. 6d.; R. McGregor, 10s.; John McEoin, 10s.; Peter McArthur, 10s.; Donald McArthur, 7s. 6d.; William McGregor, 10s.; George Munro, £1; John McIntosh, 7s. 6d.; Duncan McRae, £1; Donald Thomson, 2s. 7½d.; John Stewart, 5s.; Christopher McKae, £1; John McKae, 10s.; J. McKae, 10s.; Mal. Boyd, 12s. 6d.; H. Campbell, 10s.; Mrs. Campbell, 5s.; Arch. Erving, 1s. 3d.; Angus McIntosh, 5s.; Alex. McIntosh, 1s. 3d.; Wm. McKay, 2s. 6d.; Donald Boyd, 5s.; Ann Boyd, 3s. 1½d.; John Boyd, 2s. 6d.; Donald McInnes, 1s. 3d.; Finlay McLunes, 7½d.	
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Darlington, per R. Fairbairn, Esq.....	£3 10 0
Grafton, per Rev. J. W. Smith.....	2 2 6
Cumminsville, per Rev. A. McLean, additional.....	1 0 0
Ekfrid and Mosa, per James Allan.....	10 0 0
Dundas, per Rev. M. Y. Stark.....	9 1 3
Egmondville, per Geo. Spratt.....	1 15 0
Knox's Ch., Toronto, for last year.....	3 15 0
Vaughan, (Gache congregation), per D. Campbell.....	2 3 6
Embros, per Jas. Adams, Treasurer.....	18 5 0
Bear Creek, Moore.....	2 15 0
Perth, add'l, per Rev. J. B. Duncan.....	0 15 0
Dalhousie Mills, per Geo. Munro.....	10 10 0
Narrn Church, Flamboro' per Rev. M. Y. Stark.....	1 16 0

**JEWISH AND FOREIGN MISSIONS OF THE FREE CHURCH OF SCOTLAND.**

Ayr, Ladies' Association, per Duncan McNeil.....	£4 0 0
Darlington, per R. Fairbairn.....	2 10 0
Wakfield, per Rev. J. Cobett.....	1 5 0
Ayr, per Rev. R. Lindsay.....	1 5 0
Pushch, per Rev. W. Meldrum.....	3 10 0
Caledon East, per Rev. D. McMillan.....	0 15 0
Caledon West, per D. McBean.....	1 4 0
Union and Norval, per Rev. J. Alexander.....	4 5 0
Trafalgar Mills, per Rev. J. Nisbet.....	0 8 0
Osgoode, per Rev. W. Lochhead.....	2 11 9
Gloucester, Do.....	0 10 0
Goulibourne and Nepan, per Rev. J. Gourlay.....	1 6 10
Knox's Church, Bytown, per George Hay, Esq.....	6 9 7
Ekfrid and Mosa, per Rev. W. R. Sutherland.....	10 0 0
Dundas, per Rev. M. Y. Stark.....	2 11 0
Ancaster, per Do.....	0 12 11
Sydenham, per Rev. J. McKinnon.....	3 1 1
Pembroke, per Rev. A. Melville.....	0 12 6
Peterboro', per India Missions, per Rev. J. M. Roger.....	£5 0 0
Do. Jewish Do.....	8 13 4½
	13 13 4½
N. Cavan, Do.....	1 5 7½
Paris and Blenheim, per J. Davidson, Esq.....	3 5 0
Melrose Sabbath School, per Rev. A. Hudson.....	0 12 6
Dalhousie Mills, per Geo. Munro.....	1 0 0

**FRENCH CANADIAN MISSIONARY SOCIETY.**

James McLaren, Caledon West, per Rev. D. McMillan.....	£1 5 0
Norwood, per Rev. D. McAteece.....	2 5 0
Melrose, per Rev. Andrew Hudson.....	1 18 6
Beaverton, per A. Calder.....	1 14 6

**MINISTERS' WIDOWS' AND ORPHANS' FUND.**

Cote Street Congregation, Montreal, per D. A. Pae, Esq.....	£34 12 8
East Toronto Township, per Rev. A. T. Holmes.....	4 13 6
Beckwith, per Rev. P. Gray.....	2 15 0
A Friend, in St. Andrew's Church, London, per W. Begg.....	1 0 0
Geo. Eimshe, Esq., Hamilton, add'l, Rev. James Harris, Toronto, per Dr. Burns.....	5 0 0
	1 10 0
Jas. Osborne, Esq., Hamilton, add'l, Harris Fund, per Jas. Osborne, Esq., Hamilton.....	5 0 0
	2 12 11
Baltimore, per Wm. McDougall, Esq.....	1 2 6
Rev. H. Gordon, Gananoque, per A. F. Shaw, Esq.....	2 0 0

In our last sum of £9 2s. 6d. was set down as contributed by the congregation in Orillia. It should have been—

Orillia.....	£5 17 6
Oro.....	3 5 0
	9 2 6



RED RIVER MISSION.

A Friend in U. S., per Mr. Black, student.....	0 5 0
Mrs M. A. Wardro, Glasgow.....	0 12 6
Mrs. McArthur, Nelson St., Toronto	0 5 0
Ladies' Association, Peterboro', per Rev. J. M. Roger.....	3 0 0

STUDENTS' MISSIONARY SOCIETY.

Sabbath School, Front Station, Brock, per J. Brebner.....	£0 13 3d
A Friend.....	0 5 0
D. WARDROCK, Treas. S. M. S.	

BURSARY FUND.

From Gaelic Congregation, Vaughan, for Gaelic Bursary, per D. Campbell.....	£2 10 0
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On the 22d of February the sum of £13 was received from Mr. A. Calder, Beaverton, to be applied on six separate accounts. For want of information on certain points it was not acknowledged in the *Record* for March. We are still at a loss, but for the information of the contributors, we may mention, that there is for the *Homo Mission Fund* from Beaverton, £2 5s.; Eldon, £4 12s. 8d. Query—is this for the Presbytery of Toronto, or for the Synod's *Homo Mission Fund*, which is now joined with the *Baxton Mission and Synod Fund*? £1 14s 6d. was paid over to A. McD. for services rendered by him in the West.

RECEIPTS FOR THE RECORD.

VOL. IV.—Thomas Mackie, Robert Bell, St Vincent; J McKay, Eldon.

VOL. V.—A McKillop, Caledon; T Mackie, St Vincent; T Johnston, Etobicoke; J McKay, Eldon.

VOL. VI.—A McKillop, Caledon; T Mackie, 1s., Robt Bell, St Vincent; Jno McFarlane, Melrose; Dr. Jarron, Dunnville; T Johnston, Etobicoke; M Strauchon, Woodstock; Henry Harrison, Nelson; J Montgomery, Hornby; Isaac Weylie, Streetsville; John Thomson, Esq, R. N. Orillia.

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