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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. XI.

TORONTO, FEBRUARY, 1855.

No. 4.

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POETRY.

"My son, give me thine heart."—Prov. 23. 26.

Here is my heart!—my God I give it thee;  
I heard thee call and say,  
"Not to the world, my child, but unto me,"—  
I heard and will obey.  
Here is love's offering to my King,  
Which, a glad sacrifice, I bring.—  
Here is my heart.

Here is my heart!—surely the gift though poor,  
My God will not despise;  
Vainly and long I sought to make it pure,  
To meet thy searching eyes;  
Corrupted first in Adam's fall,  
Thou stains of sin pollute it all,—  
My guilty heart!

Here is my heart!—my heart so hard before,  
Now by thy grace made meet;  
Yet bruised and wearied, it can only pour,  
Its anguish at thy feet;  
It groans beneath the weight of sin;  
It sighs salvation's joy to win.—  
My mourning heart!

Here is my heart!—in Christ its longings end,  
Near to his Cross it draws;  
It says, "Thou art my portion, O my Friend,  
Thy blood my ransom was"  
And in the Saviour it has found  
What blessedness and peace abound.—  
My trusting heart!

Here is my heart!—ah! Holy Spirit, come,  
Its nature to renew,  
And consecrate it wholly as thy home,  
A temple fair and true.  
Teach it to love and serve thee more,  
To fear thee, trust thee, and adore,—  
My cleansed heart!

Here is my heart!—it trembles to draw near  
The glory of thy throne;  
Give it the shining robe thy servants wear,  
Of righteousness thine own;  
Its pride and folly chase away,  
And all its vanity, I pray,—  
My humbled heart!

Here is my heart!—teach it, O Lord, to cling  
In gladness unto thee;  
And in the day of sorrow still to sing,  
"Welcome my God's decree"  
Believing, all its journey through,  
That thou art wise, and just, and true,—  
My waiting heart!

Here is my heart!—O Friend of friends be near  
To make each tempter fly,  
And when my latest foe I wait with fear,  
Give me the victory!  
Gladly on thy love reposing,  
Let me say, when life is closing,  
Here is my heart!  
—Ehrenfried Liedick.

PRESBYTERY OF TORONTO.

The next ordinary meeting of the Presbytery of Toronto will be held in the usual place, on the first Wednesday of March, at 11 o'clock, A. M.

The Session Records of the various congregations will then be called for, in order that they may be examined by the Presbytery.

T. WIGHTMAN, *Pres. Clerk.*

PRESBYTERY OF PERTH.

An adjourned meeting of this Presbytery will be held in the city of Ottawa, on the second Tuesday of March, at 11 o'clock, A. M.

S. C. FRASER, *Pres. Clerk.*

PRESBYTERY OF BROCKVILLE.

The next ordinary meeting of this Presbytery will be held at Prescott, on the first Tuesday of February, at 11 o'clock, A. M.

JOHN McMURRAY, *Pres. Clerk.*

PRESBYTERY OF KINGSTON—MISSIONARY MEETINGS.

Kingston (Chalmer's Ch)	Monday,	5 Feb.
Gananoque,	Tuesday,	6 "
Kingsville (Brock street)	Wednesday,	7 "
Melrose,	Tuesday,	13 "
Robln,	Wednesday,	14 "
Madoc,	Thursday,	15 "
Storrington,	Tuesday,	19 "
Ballinahinch,	Wednesday,	14 "

WILLIAM GRIZZO, *Pres. Clerk.*

PRESBYTERY OF LONDON.

The Presbytery of London held its ordinary meeting at London, on the 10th and 11th of January. The following is a statement of the business transacted by the court.—

A petition was laid on the table from the congregation of Ingersoll, praying that the division between Ingersoll and Beachville, requested at last ordinary meeting, might not take place for the present, which petition the Presbytery agreed to grant.

Petitions were presented from the Williams and Lobo sections of the Rev. Lachlan McPherson's charge, each praying that the connexion between the two sections be dissolved, and each requesting the entire services of their pastor. The Presbytery agreed that at the end of the present congregational year each branch of the congregation should become a separate charge, and that Mr. McPherson should make his choice between the two.

The Convener of the Presbytery's Mission Committee reported the arrival of the Rev. David Walker from the Free Church of Scotland, to become a labourer in Canada. Mr. Walker's Commission from the Colonial Committee, and also an extract from the Records of the Presbytery of Orkney, of which Mr. Walker was formerly a member, was read, on which the Presbytery agreed to welcome Mr. Walker, and to express their gratification at the arrival of another labourer among them.

In connexion with the reception of Mr. Walker, the Presbytery was led to understand that the expenses of his outfit and voyage had not been paid by the Colonial Committee, and also, that the money collected in Canada and put into the hands of the Colonial Committee for the purpose of bringing preachers to this country, was employed under certain restrictions, in consequence of which Mr. Walker had been deprived of any advantage from it. The Presbytery agreed to express their disapproval of such restrictions, and to have it clearly understood that the money sent from them was intended to be available to all such preachers or ministers as the Colonial Committee could truly recommend as efficient labourers, from whatever quarter they might be obtained. The Presbytery instructed the Clerk to write to the Convener of the Colonial Committee respecting this matter, and also directed the Treasurer of the Presbytery Mission Fund to refund to Mr. Walker the expenses of his outfit and voyage.

A unanimous call was laid on the table from the congregation of Sarnia, in favour of the Rev. David Walker, which the Presbytery agreed to sustain. The call having been presented to Mr. Walker, and he having signified his acceptance of the same, the Committee appointed his induction to take place on Wednesday, the 14th of February, at 11 o'clock, A. M. Mr. McPherson, of Williams, to preach and preside, and Mr. Porterfield to address the minister and people.

The Clerk having reported that the Rev. W. Doak had accepted of the call moderated in, in

his favour, from the congregation of Port Stanley, and that the Rev. J. P. McNaughton had accepted of the call, presented to him from the congregation of Saugeen, and that, in accordance with the direction of Presbytery, subjects of trials for ordination had been prescribed to both, which trials they were now ready to deliver,—the Presbytery agreed to enter on the hearing of said trials. The trials having been heard with satisfaction, and the usual course of examination having been conducted, the Presbytery agreed to sustain the trials and examination, and appointed the ordination of Mr. Donk to take place on Wednesday, the 14th February, at 11 o'clock, a. m. Mr. Ross to preach and preside, Mr. McMillan to address the minister, and Mr. Scott to address the people; and the ordination of Mr. McNaughton to take place on Friday, the 23rd of February. The services to be conducted by Mr. McPherson of Stratford, and Mr. Ball, assisted by Mr. McKinnon of Owen Sound. Mr. McPherson to preach and preside.

A report was laid on the table from the Committee appointed at last ordinary meeting, on the subject of colportage, which having been read, was received, and, with a few alterations, adopted. In terms of two reports, the Presbytery agreed to engage two or three persons to act as colporteurs, to establish a depository in London, in which suitable books for circulation might be kept, and to appoint a Committee, whose duty should be to select the books for circulation, and direct the work of the colporteurs; also that the salaries of the colporteurs should be £52, exclusive of necessary expenses, and that the funds necessary for carrying on the work, should be obtained from the profits of sales, and the Presbytery Home Mission Fund.

While the Williams and Lobo case was under consideration, the Presbytery having learned that the Williams congregation had determined on selling the pews of their church, to be held in perpetuity by private persons and families, and considering that such a measure would prove hurtful to the future interests of the congregation, appointed Mr. McMillan and Scott, Ministers, and Mr. Clark, the Presbytery's Lay Agent, a deputation, to advise with the people of Williams respecting the course on which they had determined, and endeavour to dissuade them from it.

The attention of the Presbytery having been called to the circumstance, that a circular letter had been addressed to the ministers of our church by the Convener of the Colonial Committee of the Free Church of Scotland, asking their special interest in the Colonial Mission, the Presbytery considering the deep obligations that the Presbyterian Church of Canada is under to the Free Church of Scotland, agreed to recommend, that a collection be taken up at an early date, in the respective congregations within the bounds of the Presbytery, in aid of the funds of the Colonial Mission.

The station of Bear Creek, which had hitherto been reckoned a branch of the Sarnia congregation, though at a distance of twenty miles from it, the Presbytery agreed to regard as a distinct charge, and as having a claim for a regular service in the Presbytery's Home Mission.

The congregation of Port Burwell requested, through their Deputy, Mr. Stephens, that the Presbytery would be pleased, at as early a date as possible, to moderate in a call there, upon which the Presbytery agreed to hold a special meeting there, on Wednesday, the 7th of February for the purpose of attending to this business.

The Presbytery, on proceeding to the business of distributing missionary supplies, heard petitions read from Tilbury, Mersea, Gray, Mitchell, and Howard, after which the following appointments were made:

For Mitchell, Mr. McFatrick, for three months.

For Wawanosh, Mr. Peter Currie, for three months.

For Stanley and Fingal, Mr. McNaughton, till the time of his ordination; also Mr. McMillan, for the first Sabbath of February.

For Port Burwell, Mr. Donk, till the time of his ordination.

For Bosanquet, Mr. Walker, for last Sabbath of January, and two succeeding Sabbaths; Mr. McPherson, of Williams, was also appointed to assist Mr. Walker in dispensing the ordinance of the Lord's supper there on the second Sabbath of February.

For Bear Creek, Mr. Sutherland, for the first two Sabbaths of February.

For Yarmouth, Mr. Ross, for the third Sabbath of February; and Mr. McKenzie, for the last Sabbath of February.

For Thamesford, Mr. Tolmie, for the last Sabbath of January; Mr. McDiarmid, the first Sabbath of February; Mr. Allan, the first Sabbath of March; Mr. Wallace, the first Sabbath of April; and Mr. McKenzie, the last Sabbath of April.

For Dorchester, Mr. Ball, the first Sabbath of May.

For Tilbury, Mr. King, two Sabbaths before next ordinary meeting of Presbytery.

For Howard, Mr. McColl, for first Sabbath of April; Mr. Doak, second and third Sabbaths of April; and Mr. King, one Sabbath before next ordinary meeting of Presbytery.

For Wallaceburgh, Mr. McLaren, for second Sabbath of February; and Mr. Tolmie, for third and fourth Sabbaths of February. Mr. Graham was appointed to supply Mr. Tolmie's pulpit on the two Sabbaths of his absence at Wallaceburgh.

The Presbytery decided on holding the usual Annual Missionary Meetings. For this purpose, the Presbytery was divided into three sections, and the members of each section left to make their own arrangements, and to give notice to the congregations and mission stations within the limits of their section.

The next ordinary meeting of Presbytery was appointed to be held at Woodstock, on the second Wednesday of May, at 10 o'clock, a. m.

J. SCOTT, Pres. Clerk.

#### PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton met on the 9th and 10th ultimo, when a considerable amount of business came before them.

Messrs. Young and Smellie were appointed to organize the Congregation at Berlin, on the 23rd ultimo, and to moderate in a call at Woolwich, from the united Congregations at Woolwich, on the 24th. A request from the second Congregation, in Hamilton, to have a call moderated in as soon as possible, was agreed to, and Thursday, the 25th ult., was appointed for that purpose.—Mr. Alexander, of Brantford, to preach and preside. The Presbytery to meet the following day, with power to consider, and if they should see fit, to sustain the call, as also the call from Woolwich and Berlin, if it shall be forwarded, and to take up any other business in reference to calls which may come before them.

The Congregation at Cumminsville, heretofore connected with the charge of the Rev. Alexander McLean, of Wellington Square and Waterdown, was, by request of all parties, separated from that connection, and associated with the congregation of Nairnchurch, West Flamboro'. And the Presbytery agreed to record their gratification at the spirit manifested by Mr. McLean, and their deep sense of his zeal and devotedness in behalf of the interests of the church in that quarter. Mr. Gillespie, an ordained Missionary, was appointed to dispense the Sacrament of the Lord's Supper to the congregations of Paris and Blenheim. Mr. Irvine reported that he had preached, as appointed, at St. Catharines, and organized the congregation there. Various missionary appointments were made. Mr. Irvine was appointed

convener of the Home Mission Committee of the Presbytery, in place of Mr. Alexander, who resigned; and it is requested that all communications in reference to the Home Mission business of the Presbytery, be addressed to the Rev. Robert Irvine, Hamilton. John McNab, Esq., merchant, Hamilton, has consented to act as Treasurer of the Home Mission Fund, and contributions to that fund may be transmitted directly to him. The following resolution was adopted by the Presbytery, viz:

"That at next meeting of Presbytery, the subject of a special concert for prayer throughout the church, be considered with any other means that may be deemed advisable, in order to give practical effect to the conference lately held by Ministers and Elders on the general state of religion within the bounds, and that the clerk be requested to invite, through the *Record*, all Ministers and Elders within the bounds, to be in attendance."

The next ordinary meeting of Presbytery was appointed to take place at Hamilton, on the second Tuesday of April, at 3 o'clock, P. M. The Financial Returns to the Presbytery were satisfactory, showing attention to the Synodical collections, and an increase in the stipends of Ministers. In one case, however, the stipend is still under the minimum, though there is an improvement on former years. Several Ministers mentioned tokens of esteem which they had received from their respective congregations.

M. Y. STARR, Pres. Clerk.

#### PRESBYTERY OF COBOURG.

The Presbytery of Cobourg held the first of their missionary meetings, for the present winter, in Cobourg, on the evening of Monday, the 8th January. The meeting was large and attentive. The Presbytery was well represented, six ministers being present, besides two ministers of the Congregational Church.

The monthly collections for missions made during the past year, amounted to £65—a considerable advance on last year. The collection made at the meeting was liberal, and was given to the Foreign Missions of the Free Church. A full report of the missionary operations of the congregation was read. This report indicated considerable energy and life in the missionary operations of the congregation during the past year. The speaking was good. The music, conducted by the Congregational choir, excellent, and all parties seemingly pleased, and well profited by the proceedings of the evening. The next meeting was held at

GRAFTON.

And though there was neither snow nor moonlight—two things necessary for a winter missionary meeting—the attendance was better than for several years previous. The speeches were listened to with delight, while the collections made at the close of the meeting for the Foreign Mission and for the Buxton Mission, was larger than on any previous occasion.

COLBORNE

was next visited. The meeting here was something smaller than formerly, owing to the fact, that there was another meeting of a similar nature held by another body in the neighborhood, which called off a considerable number. The collection and subscriptions we hope will not fall short of previous years.

TRENTON,

next visited, is quite a new station in connection with this Church. Two years have scarcely elapsed since we first broke ground here, and only ten months since we made the first attempt at holding a missionary meeting. The prospects for a large and influential congregation are very encouraging. The meeting was large and respectable, and seemingly very much interested in the accounts given by the speakers, of the pro-

gress of our own Church, and of the cause of God generally in the world. The collection at the close of the meeting, was about three times the amount contributed on the former occasion. This meeting was rendered doubly interesting from the fact, that it was held on the evening of the Fast, previous to the dispensation of the Lord's Supper, for the first time at Trenton, in connection with the Presbyterian Church of Canada. Trenton, situated on one of the finest rivers of Canada West, increases rapidly, will soon become a town, and ultimately, no doubt, be transformed into one of the large cities of this rising province. The preaching of the truth here by a faithful Presbyterian pastor will tend to leaven the masses, and bring them under the influence of that righteousness which alone exalteth a nation.

MURRAY.

The last place visited in this tour was opened as a preaching station, about the same time as Trenton. The number of adherents is small, but they will prove, we hope, the beginning of a great congregation. Though the night was wet, and as dark as the want of a moon could make it, still there was a considerable attendance. Those who would walk a mile or two on such a night, to hear of the progress of the Redeemer's kingdom, must have some love for his cause. The collection was fully as much as could be expected. This night, we hope, is the dawning of brighter days for this long-neglected and hitherto backward station.

The Presbytery of Cobourg met on Tuesday, 9th January, in St. Andrew's church. The attendance of ministers was good, but the only elders present were from Grafton and Cobourg. The amount of business transacted was less than usual. At the previous meeting Committees had been appointed to visit the congregations; these Committees were instructed to hold a conference with the congregations, and urge upon all the advantage of having deacons scripturally appointed, and of making regular quarterly payments of stipend, and the duty also of complying with the injunction of Synod regarding the support of the ministry. The reports from the congregations visited were very encouraging, and the Presbytery have good reason to expect that from such conferences conducted as becometh Christians, much good may result to the various congregations, and a uniform mode of action be established over the whole Presbytery. Reports were heard from ministers appointed to visit the various stations, and others were appointed to supply them until the next meeting of Presbytery. Twelve missionary meetings were appointed to be held during the next month. The meeting was closed with the benediction, after the next meeting had been appointed to be held in Peterboro', on Tuesday, 30th January, at half-past 9 o'clock, a. m.

J. W. SMITH, Pres. Clerk.

PRESBYTERY OF PERTH.

This Presbytery met in Perth, on the 9th and 10th of January; there were present nine ministers and three elders.

Mr. Fraser reported proceedings in North Gower in the organization of a church,—that 22 had been enrolled as church members, and two elders ordained. It was agreed that N. Gower should be received as a charge within the bounds, and Mr. Thomson the elder, was accordingly invited to sit as a member of the Presbytery.

Several accounts were ordered to be paid, and several sums acknowledged as contributions to the Presbytery's Home Mission Fund.

The following supplies were made for the next three months:—

BRISTOL.

- Feb. 18.....Mr. Melville.
- March 4.....Mr. Fraser.
- 18.....Mr. Gourley.

DARLINGTON.

- Feb. 25.....Mr. Gray.
- March 11.....Mr. Duncan.
- " 25.....Mr. Smith.

NORTH GOWER.

- Jan. 21.....Mr. Corbett.
- Feb. 11.....Mr. Wardrope.
- March 4.....Mr. Lochead.

It was unanimously agreed to overture the Synod, to have the designation of the Presbytery changed into that of the "Presbytery of Ottawa."

Mr. Fraser was appointed to moderate in a call, in Bristol, on the 1st Tuesday of March.

Assessors were appointed to sit with the Kirk Session of Oshawa, in the adjustment of certain difficulties that have arisen from cases of discipline.

The collection for Synod Fund, and Buxton Mission, was reported from all the congregations.

No Wardrope was appointed to dispense the Sacrament of the Lord's Supper in N Gower, on Sabbath, the 11th February.

The Clerk was instructed to apply to the Home Mission Committee for two missionaries.

There was read a letter from Mr. Troup, giving reasons for not coming to the bounds, as had been arranged by the Committee.

The Presbytery had a long and deeply interesting conversation on the great destitution of the means of grace that prevails in the Province generally, and especially within the bounds; and the agencies that might profitably be employed in this destitution. Lay agency, colportage, and kindred instrumentality, were severally referred to. It is hoped that something may be done to furnish our people with good books, and to hold meetings in destitute localities.

The Presbytery meets in Ottawa city, on 2nd Tuesday in March.

S. C. FRASER, Pres. Clerk.

ANNIVERSARY MEETING—KNOX'S CHURCH SABBATH SCHOOL.

REV. AND DEAR SIR,

It has been suggested by the teachers of Knox's Church Sabbath School, that a short account of the proceedings connected with the annual meeting held last evening, may not be uninteresting to the readers of the *Record*; especially to the thousands of young persons attending similar institutions throughout the Province, and thus be the means of Sabbath schools becoming better acquainted with each other's operations.

Our annual meeting has a two-fold object in view; the first has reference to the working of the school itself, as a means of communicating religious instruction, and the details connected with such an organization; the second is missionary in its character, and seeks to advance the cause of Christ, by sending the gospel to those who have it not.

The chair was occupied by the Vice-President, J. McMurrich, Esq.; after singing the second paraphrase, and prayer, the Chairman made a few pertinent and happy remarks, expressing his satisfaction to meet with so many of the young, and referring to the duty of each to contribute to the pleasure of the evening. After which, Mr. Pyper, Superintendent, was called upon to read the report for the past year, which is also enclosed for insertion in the *Record*.

The adoption of the report was moved by E. B. Gilbert, Esq., and seconded by Mr. McDermid, Student, and carried unanimously.

After singing a few verses of "Heber's Missionary Hymn," the Chairman called on Mr. McMullen, Student, to address the meeting on a subject previously selected, viz.—On the advantages arising from Sabbath school instruction. The speaker pleasingly illustrated his subject, and was listened to with marked attention.

The Chairman, at this stage of the proceedings, called on the Stewards to do their part in

dispensing the cakes and fruit, which, as usual on such occasions, gave unbounded satisfaction. After a brief interval, Mr. Forrest, Student, addressed the scholars, on the duty of attending the Sabbath school, and improving all the means placed within their reach, and their responsibility. His remarks were also listened to with deep attention, proving the pleasure derived from the speaker's simple, yet earnest style, of address.

The proceedings of the evening terminated by an address from Mr. Whyte, Student, on Sabbath school instruction fitted to foster a missionary spirit; numerous illustrations were presented by the speaker, all of a practical nature, and well fitted to advance the cause.

During the evening a collection was taken up, in aid of the Buxton Mission, amounting to £5 10s., making a sum total of £15 for the year.

It was gratifying to notice the greater number of the Students of Knox's College present, having been invited by the Teachers of the Sabbath school, to take a part in the proceedings of the evening. A considerable number of the parents and guardians of the children were also present, proving the deep interest taken in the religious improvement of the young.

I remain,

Yours, truly,

GEORGE A. PYPER, Sup.

Toronto, 22nd Dec., 1854.

REPORT OF KNOX'S CHURCH SABBATH SCHOOL AND MISSIONARY ASSOCIATION, FOR THE PAST YEAR.

As a Sabbath School, we are spared to meet together, to celebrate our Annual Meeting, and to report its operations, as well as what has been done for the cause of Missions.

During the past year, we have had abundant proof of God's goodness, while the plague was raging in our midst, and cutting down the aged and the young, in many cases without one note of warning. As far as the teachers have been able to ascertain, the lambs of the flock have been spared, and their teachers are also the spared monuments of a Father's love, both having been protected by Him, who is a covert from the tempest, and the shadow of a great rock in a weary land. It is to be hoped that the striking events of the closing year may have left a deep impression on the minds of the young, as to the uncertain tenure by which life is held, and the necessity of being born from above, ere they can expect to be admitted into that land "where Saints immortal dwell," and where Jesus is seen by those who have been his disciples on earth. Whilst such an influence is needed on the part of the young, the teachers themselves are reminded to work while it is day, that they may be quickened to greater zeal and earnestness in the work committed to their care, remembering that time only is theirs, and that their instructions, sought to be lodged in the youthful mind, will be either the savour of life or death, when the Master cometh and calleth for one here and another there.

Since our last meeting, the Sabbath School has been deprived of the able and zealous services of Mr. McMurrich, as Superintendent, who resigned his office in the spring, from having removed to some distance from his former residence, but who, from time to time, still assists in the work.

The school has also been deprived of the services of Mr. William Thompson, as Librarian, who devoted much of his time to the efficient working of that department by his leaving Toronto, to visit Scotland, for a time. A farther loss has been sustained by the removal of the Misses Brown, to Galt, who also took a deep interest in its welfare, giving their services as Teachers since its commencement, and whose zealous efforts for its success are known to many.

But whilst thus regretting the withdrawal of labourers from the field, the Great Shepherd is

raising up others, and it must be pleasing to know that some who were themselves scholars in the Sabbath School, are now devoting their time as the instructors of others.

The attendance during the year has averaged 130 scholars, and 17 teachers, but even this number is far below what should be expected from the size of the congregation.

The Committee have also the pleasing duty of reporting a marked improvement in the conduct of many who formerly gave a good deal of trouble, more attention has been paid to the Sabbath Lessons, and the deportment of all manifests a decided change for the better. It is to be hoped, that the truths inculcated from Sabbath to Sabbath, may be the means of leading many of those who are more advanced in years to a serious consideration of those things which belong to their everlasting peace, and that all may be enabled to "provo" that the fear of God is the beginning of wisdom, and that youth is the season for sowing for eternity.

The Scripture lessons for the greater part of the year have been drawn from the Acts of the Apostles, and many, it is to be hoped, will recall the pleasure they enjoyed from the study of the events contained in that book, where the great Apostle of the Gentiles is seen undauntly engaged in his master's work, as a missionary of the Cross, planting the Gospel where idolatry prevailed, and leading them away from the unknown God to Jesus, who was crucified—travelling from city to city, gaining converts wherever he went, and the ultimate promise of God's care until he preached the Gospel in Rome itself, thus presenting many striking illustrations of an overruling Providence controlling all events for his own glory, and the best interests of his own people.

For some time past the lesson has been the history of Elijah, as found in the 1st Book of Kings; it is intended to continue the study of Bible characters, as found in the Old Testament. The Shorter Catechism also forms a part of our Sabbath exercises, with and without proofs, according to the age and advancement of the learners.

During the past year a considerable addition has been made to the Sabbath School Library. Some \$70 worth of books have been purchased, and the variety of subjects embraced in the reading, must tend, under the blessing of God, to a thirst for books of a sterling character, where the religious and moral are happily blended together, and thus avoid a literature which tend to weaken the intellect and appeal only to the senses, rather than the understanding of the heart.

The Child's Paper published by the American Tract Society, is subscribed for by the greater number of those who attend the Sabbath School, and it is pleasing to note the eagerness of all to receive it, when published.

Before concluding the remarks about the library, the Committee cannot allow this opportunity to escape, of acknowledging their indebtedness to Jesse Ketchum, Esq., at present residing in Buffalo, for his annual donation of £5, towards the funds of the Library, and the warm-heartedness displayed by him at all times towards this Sabbath School in his visits, whenever permitted to visit the city.

The Committee would also allude to the necessity of increased liberality in sustaining the library; as heretofore, the funds required have been contributed by a few from time to time, it is to be desired that all may have an opportunity of doing a little, and for this object, the Treasurer, James Shaw, Esq., will be happy to receive any sums intended for this object, at his own place of business, or the meeting.

In regard to Missionary effort, the collections during the year have been devoted to the Buxton Mission, as being both foreign and local in its designs, offering to the enslaved sons and daughters of Africa a home from the tyranny of the

oppressor, and the means of becoming acquainted with a greater deliverance, even the ransom of the soul.

The collections for the past year amounts to £15, and it is desired on the part of the scholars that their contributions for the future should be devoted to the same object, it is to be hoped that a deeper interest may be felt and the means increased.

#### PASTORAL ADDRESS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF IRELAND.

A pastoral address has been issued by authority and appointment of the General Assembly of the Presbyterian Church of Ireland. It touches on several important topics, especially the necessity of greater spirituality, and of higher christian consistency. It refers also to family worship, and the evils of intemperance. We quote the part of the address in which these subjects are introduced, trusting that the observations may be useful in Canada as well as in Ireland:—

The Committee have been instructed to direct your special attention to the subject of Family Religion. This is a subject of pre-eminent importance at all times; but we fear that in these times it is greatly overlooked. We believe that, in many districts, the state of family religion is low. Although the Gospel is faithfully preached from our pulpits, and the teaching in the Church is sustained and brought near to the capacities of the young in the Sabbath-school, yet household religion, in many districts is not flourishing. In not a few of the dwellings even of Church members, family worship is unknown; in others it is observed imperfectly and irregularly. Even of those families in which this service is regularly performed, and has been performed for years, it frequently happens that few, perhaps not one, of the younger members gives any satisfactory evidence of having ever begun to seek and to serve God. This is a very solemn and startling fact; especially if it be true, as Richard Baxter affirms, that "the ordinary appointed means for the first actual grace is parents' godly instruction and education of their children, and public preaching is appointed for the conversion of those only that have missed the blessing of the first appointed means." And as Jonathan Edwards writes, "Every Christian family ought to be, as it were, a little Church consecrated to Christ, and wholly influenced and governed by His rules. And family education and order are some of the chief means of grace. If these fail, all other means are likely to prove ineffectual." Now, the religion of the present time partakes but little of the domestic. It is public rather than private; a religion of isolated individuals rather than of families. We have many noble examples (and of these not a few, we bless God, within the precincts of our own Church) of zeal, of large-hearted liberality, of self-denyng effort in the service of God. Our religion is active, and often energetic, associated with the working of committees, with the management of institutions, with the out-door business of Christian benevolence;—but it wants fulness, consistency, and completeness, in the private as well as public relations of life. It wants the beauty and power of holiness, manifested in the ordinary, every-day, humble, unostentatious duties of home. We need to have our family intercourse perfumed with the fragrance of Christian graces. We need to have our children and servants breathing more habitually the atmosphere of love, and purity, and joy. Brethren, is it not even so? The family constitution is the arrangement of God; the training of the family in the knowledge and service of God has a special promise attached to it. It cannot be superseded by the teaching of the Sabbath-school, nor even of the Church. Are you doing your

duty to your families; you love your children dearly. You spare no expense of money, of time, of anxious care, to shield them from bodily harm, to educate their minds for the business of life, to promote their interests in the world; but are you caring for their souls?—are you bringing them up for eternity? One important duty requires of you is the regular observance of family worship. This is, surely, a reasonable homage.—Even the poor Gentiles, ignorant of revelation, admit that God, the founder, the preserver, the owner, and daily benefactor of all the families of the earth, ought to be acknowledged and adored from day to day in that relationship. Even the light of nature teaches that there are in every house family sins to be confessed, family wrongs to be acknowledged, family wants to be relieved. Throughout the Scriptures high testimony is borne to the favour with which God regards those who remember Him in their households.—You are all familiar with the story of Abraham (Gen. xviii. 19), of Job (i. 5), of Joshua (xxiv. 15), of David, 2 Sam. vi. 20), of Cornelius (Acts x. 2.) There are many of you who can testify, from your own happy experience to the various and vast advantages resulting from his daily service in the communication of Scriptural knowledge, in the restraining of sin, in the binding together of the members of the household in the bonds of mutual affection; and in these solemn times, when large families are soon broken up by the pressure of business, or by the spirit of emigration, if not by the fatalities of disease, of shipwreck, or the battle-field, there are not a few of you who feel how grateful is the recollection of that morning and evening service which used to call together the parents, the children, and the servants of the yet unbroken household, to the sweet and hallowed exercise of praise, prayer and the reading of the Word of God. But remember, brethren, that, in order to attain the blessing connected with this service, you must attend to the mode in which it is performed. It must be lively, varied, appropriate; suited to the understanding of children and servants, and intermingled, if possible, with brief applications to the circumstances of the family, and to the passing aspect of Providence. It must also be sustained and recommended by consistency of life—(Gen. xxxv. 1. and Ps. ci. 6, 7.)—otherwise Family Worship will probably tend to harden the hearts of the young into a state of hopeless indifference, or even positive dislike, or, it may be, actual hostility to religion. If you would reasonably hope to succeed in your domestic training, you must manifest, not only in the mode of your Family Worship, but in the tone and bearing of all your domestic arrangements, in the style of your converse, in the society you cultivate, that for your households and for yourselves you are seeking first the kingdom of God.

Another topic, brethren, on which the Committee have been enjoined to address to you a word of warning, is Intemperance. This tremendous evil, which had been held in check for a while, is, we lament to find threatening once more to spread its manifold desolations over the land. You are, perhaps, disposed to regard this portion of our address as needless, inasmuch as you are not guilty of intemperance, and have no tendency in the direction of that awful sin. But even though you have not suffered in your own persons from this insidious and overwhelming vice, are there not some of you who have often, and perhaps grievously, suffered from Intemperance in those around you; as, for example, in hiring servants with whom you were obliged to part, or in lending money which was never returned, or in selling goods which were never paid for, because of the effects of drunkenness?

Are there not some of you who, in consequence of the intemperance of a parent or a child, of a husband or wife, of a brother or sister, have had your property diminished, or your station and influence in society lowered, or your

health impaired, or your peace seriously invaded or, perhaps, lastingly destroyed.

Nay, are there not some of you indignently disclaiming the charge of having ever approached the sin of intemperance; whose time and money have been squandered; whose business has been injured, or whose temper has been chafed; who have lost a friend or who have provoked an enemy by indulgence in some exciting beverage? Is there, indeed, an individual among us who has not had occasion, in himself or in his household, or in the circle of his relatives and friends, to deplore the ravages of this fell destroyer?

If these things be so, surely you cannot remain quiescent. Here is a terrific evil that throws its withering blight on the industry, the skill, the prosperity, the domestic peace, the eternal hopes of many thousands of our fellow-men—that is the source of a vast proportion of the crime, disease, and misery which afflicts our country—that fills our lunatic asylums, penitentiaries, jails, and hospitals with their unhappy inmates—that is keeping multitudes, who are not in prison, and who are not in the workhouse, just a little above the starvation point, with cold and comfortless homes, with ragged children, with uncultivated minds, with seared, unfeeling hearts—that is counteracting the ministrations of the Gospel and the lessons of Sabbath-school teachers, and the industry of employers, and the self-denying efforts of the benevolent; and, amidst all the spiritual agencies of the present times, and all the urgent and growing demands for bodily labour, is dragging down tens of thousands of immortal beings to irretrievable and eternal ruin. Can you attempt nothing for its improvement? We rejoice to say that a loud, emphatic, and intelligent testimony has been borne from the Pulpit, the Platform, the Press, and even from the Judicial Bench, against the multitudinous evils of Intemperance; that many of our ministers and people are uniting in active and vigorous measures to restrict the sale of intoxicating liquors; and that not a few are seeking to effect a change on the drinking usages of the country, and have resolved to abstain altogether from the social use of all intoxicating beverages, for the purpose of bringing the force of public opinion to bear more strongly against this prevailing sin. This is laying the axe to the root of the tree; and we would earnestly recommend to the people of God to consider whether they should not band themselves together in one grand confederation for the assault and overthrow of this gigantic adversary.

Meanwhile it is desirable to make use of all subsidiary agencies. You are aware that, some time ago, an Act was carried through Parliament, prohibiting the sale of spirituous liquors on any part of the Lord's-day in Scotland. For the last four months the working of this Act has been most beneficial in Edinburgh, in Glasgow, and throughout the sister country, in lessening the desecration of the Sabbath, and in sending a larger number of working men to their various secular employments on Monday morning. Similar effects, doubtless, would have been produced in this country if the operation of the Act had been extended to Ireland. It may not be yet too late to make an effort for this most important object; and we would earnestly urge, in compliance with the suggestion made by the Synod of Ballymena and Coleraine at last Assembly, that petitions be prepared and sent forward by all our congregations, at the beginning of next Session of Parliament, praying that the sale of spirituous liquors may be prohibited in Ireland throughout the whole of the Lord's-day.

#### HENRIANA.

Those who are themselves honest, easily believe that others are so too.

God knows all the cruel purposes of the enemies of His church.

The true way of keeping up love in the heart is to keep up peace in the conscience.—*Chalmers*.

The fact that Christ lives is sufficient security that His people shall live in holiness here, and in heaven hereafter.

The death of Christ secures the destruction of sin wherever it secures its pardon.

Gratitude is the fairest blossom which springs from the soul, and the heart of man knoweth none more fragrant.

Instead of holiness being in order to pardon, pardon is in order to holiness. This is the mystery of evangelical morals.—*Hodge*.

We should be glad of everything which will direct us to Christ.

All that have found Christ adore, love, and submit to Him.

**THE RECORD.**—All possible care is taken in addressing and mailing the *Record*. Should any irregularity occur in any quarter, in the receipt of the *Record*, intimation should be sent at once to this office, in order that the irregularity may be remedied.

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

#### TO CORRESPONDENTS.

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

## The Record.

TORONTO, FEBRUARY, 1855.

### SABBATH OBSERVANCE.

Although Sabbath profanation in various forms prevails to a lamentable extent throughout the community in the present day, there are not a few hopeful and encouraging symptoms. In advertent to these, we shall not confine our view merely to our own Province, but look abroad, and note whatever is calculated to cheer the friends of the Sabbath, whether it appear among ourselves or elsewhere. In the first place, then, we would notice as one cheering circumstance, the measure of favour with which the Bill for the prohibition of Sabbath labour in connexion with the Post-office department has been received. In addition to this, it is interesting to know that a Bill has passed the Legislative Assembly for putting a stop to certain judicial sales in Lower Canada, which took place at the doors of Roman Catholic churches on the Sabbath day. This was a most glaring and offensive form of Sabbath desecration, and the suppression of it cannot but be peculiarly gratifying to those who wish to see the Lord's day kept holy, indicating as such an act does, a healthier state of feeling on this subject. It is earnestly to be hoped that the Legislature may sanction the proposal to put an end to the carrying of the mails and other labour of a similar nature on the Lord's day. If the Christian community really desire to see this consummation, let them make known their desires by earnest petitions. Let petitions be prepared, and transmitted from every place from which no petition has yet emanated. Numerous and respectfully-signed petitions cannot fail to

strengthen greatly the hands of those who in the halls of the Legislature are lifting up their voices for the protection of the Christian Sabbath. Let Ministers lead the way, by preaching on the subject, and seeking to leaven public sentiment with right and Scriptural views on this important subject. We should have reminded ministers in our last number, of the recommendation of the Synod's Sabbath Observance Committee, with reference to simultaneous preaching on the third Sabbath of January. We trust it has been generally attended to. If any have overlooked it, it is not too late. Pointed, earnest, practical sermons on the Sabbath and in its various aspects, are calculated to be, by the blessing of God, eminently useful.

Looking beyond our comparatively narrow circle, we are pleased to observe various encouraging indications in other places. For instance, in Scotland, not to speak of the great improvement in regard to the Sabbath, which has resulted from Forbes McKenzie's Bill, we find that in many of the large cities the drivers of omnibuses and cabs have taken up the subject, and adopted measures for insuring to themselves, and the animals which they use, the rest of the Sabbath. This class have hitherto been in a great measure neglected. They have been so much employed in carrying others to the house of God, that they have been prevented from entering it themselves, and taking part in its solemn and delightful services. It is to be hoped, however, that such a state of things will soon be at an end, and that this class will be found with their families resting on the Sabbath, and availing themselves of the means of grace which are accessible on that sacred day.

We have been also gratified by finding such a healthy state of sentiment in the churches of the United States, and we may say too, such faithful and decided procedure in the case of offences against the fourth commandment. In "*The Presbyterian*" of the 6th January, we find a communication entitled "Worldly employments on Sabbath." The writer of the communication referred to, takes up the question, whether a professing Christian who enters on any secular calling for the purpose of gain, which requires either himself or those who are subject to his control, habitually to violate the fourth commandment, can retain a good Christian character, and be consistently admitted to the communion. He, of course, argues in the negative, and in illustration of his views, quotes two decisions of the General Assembly of the Presbyterian Church in the United States. One of these decisions related to the case of a member of the church who had been excluded from privileges by the Session, for officiating as Postmaster on the Sabbath. The other decision had reference to an individual who was the proprietor of a line of stages, which carried the mail on the Sabbath. In both of these cases the action of the Assembly was decided and faithful. The decision in the latter case was in the following terms:—*Resolved*, that it is the decided opinion of this Assembly that all attention to worldly concerns on the Lord's day, further than works of necessity and mercy demand, is inconsistent both with the letter and

spirit of the fourth commandment, and consequently all engagements in regard to secular occupations on the Lord's day, with a view to secure worldly advantages, are to be considered inconsistent with Christian character, and that those who are concerned in such engagements ought not to be admitted into the communion of the church whilst they continue in the same. We would urge the serious consideration of this subject on all the judicatories of the church. In the present day there are many who are making haste to be rich, and who, alas, in the matter of the Scriptural observance of the Sabbath are not innocent. Let the church be faithful and decided. Fidelity on the part of the church in this matter, besides many other advantages, might have the effect of guiding to a right conclusion some who may be trying to quiet their own consciences, and to frame excuses for themselves, while they continue in situations which require from them Sabbath labour. While the church is silent, such persons may maintain from week to week, and from month to month, a conflict with their own better convictions and feelings. But let the church be decided, let the spiritual officebearers act with scriptural fidelity, and such conflicts may be at an end. The influence of the recognized judicatories of the church would be cast into the scale of their better convictions, and the result might be that the persons referred to would quit their Sabbath-opposing occupations, and even take joyfully the loss of worldly substance. It is evident to all, that the fourth commandment is to form in a great measure the ground on which the battle is to be fought between the religion of the Bible and the spirit of worldliness which is prevailing so much in the present day. Let the friends of the Sabbath be watchful. Let them not be dismayed by the devices of the enemy. Let them thank God for any promising indications, and take courage, being assured that the cause in which they are engaged is peculiarly the cause of God, and that the divine blessing will rest on those who are struggling to have the Sabbath recognized as a delight, holy of the Lord and honourable.

#### THE IMPORTANCE OF INDIVIDUAL EFFORT.

We find, from the word of God, that the Church has committed to her a vast and most important work. It is hers to bear witness for Christ,—to advance the honour and glory of her divine Head, by extending His kingdom throughout the world. The church is the army of the great Captain of salvation, by whose means a hostile world is to be subdued, and the kingdom of the Redeemer established upon earth. Hence we find many solemn calls to the church. She is called upon to arise and shake herself from the dust, and put on her beautiful garments. She is reminded that she is the light of the world, and the salt of the earth. Her members are exhorted to put on the armour of God, and to be steadfast, unmoveable, always abounding in the work of the Lord. None can, or will, deny these things. But, alas, how little are they realized, even by many professing Christians. How many are

there who will freely admit all the responsibility attaching to the church, but who are living and acting as if no work were required of them, and no responsibility rested upon them. Such conduct is lamentably common, but surely it is unreasonable and preposterous. If responsibility attaches to the church, it must attach to every individual member of the church. If work for Christ is expected of the church, every member of the church must bear his part, and no professed follower of the Redeemer is entitled to be idle, and hide his talent in a napkin, unless he can show an express exemption from his Lord and Master. Many members of our churches appear to think that active duty rests solely on the ministers and office-bearers, while they themselves have no part to bear in the work. Some are even offended, if called upon to do a part in the work of the Lord, manifesting the spirit of those who said, "Our lips are our own, who is Lord over us?" But such should bear in mind that the profession of Christianity necessarily involves submission to Christ as our master, and that to each of his servants he says, "Go work in my vineyard." True Christianity is, in reality, essentially active. Every true believer, in entering the service of the Saviour, will, like Saul of Tarsus, when converted, bow in submission before him, and say, "What wilt thou have me to do." And if any are not living as the true servants of Christ, seeking to do his will, and promote his glory, and extend his kingdom among their fellow-creatures, they can have no satisfactory evidence that they belong to him. The test which he himself prescribes, is, "Ye are my friends, if ye do whatsoever I command you."

We find some, who cannot deny their responsibility, and disown their duty, very ready in excusing their own slothfulness and unfruitfulness. Some say they have no ability to be useful in the church. Now, while we allow that God bestows talents on his creatures according to his own pleasure, giving ten talents to one, five to another, and one to another, we cannot grant that any member of the church can plead the excuse that he has no talent to employ in the service of his Lord and Master. The Lord will expect from us according to what we have, and not according to what we have not. Great talents, when sanctified, may be eminently useful, but the very humblest talent, when influenced by the love of Christ, and the love of souls, may, by the divine blessing, produce most beneficial results. Some of humble talents, and who have been distinguished only by ardent piety, have been greatly blessed in their labours of love. But not a few who urge this plea, show by their efforts to promote their worldly interests, that they are not destitute of talents. They have talents wherewith to serve mammon, and these talents, if directed and influenced aright, might make them most useful members of the church.

Some also plead the circumstances in which they are placed. They perhaps flatter themselves by imagining that if placed in a more prominent and conspicuous sphere, they could do something,

but that, as things are, they can exert no beneficial influence on those around them. But this plea is equally unsound and inadmissible. Where there is a willing heart, and earnest desire to be useful, opportunities will not be found wanting in the most obscure and contracted sphere. We have read of a humble mender of shoes being eminently blessed in his efforts to instruct and improve the young outcasts around him. And we lately read with interest the memoir of a poor illiterate coloured woman in the city of New York, whose life was distinguished by her acts of Christian beneficence, and who was eminently useful in her day and generation. Such cases prove that, where there is ardent Christian zeal, no sphere is so humble or obscure, as to present no opportunities of doing good to others. They who plead the obscurity of their position, and their unfavorable circumstances, as excuses for idleness, would, it is to be feared, be equally useless in any other sphere.

We would urge these considerations on all professing Christians. They may not be all equally fitted for every kind of work; some may be specially fitted for one department of labour, and others for another department. But, then, in the wide field of Christian enterprise, there may be found work suited to their various characters, and to the capacities and circumstances of all the Redeemer's servants. Leaving out of view what may be called the foreign department, how many walks of Christian usefulness may be found even at our own doors. Some may devote their energies to Sabbath school teaching. Some may circulate tracts, and visit the abodes of want and affliction. Some may work with their own hands, that, Dorcas-like, they may provide clothes for the poor. Some may devote their business talents and habits to the external interests of the church. Thus every one may find the very kind of work for which he or she is best fitted, and all may be found with one heart and mind, striving together for the faith of the Gospel. Let none then fold their hands, and sit down in indolence and inactivity. Let none live as if their best energies were due to the world, and a mere profession were sufficient for Christ. Let none devolve upon others responsibilities and duties, from which they shrink themselves. But let every professing Christian realize his own responsibility, and seek to live not unto himself, but unto Christ. Let him guard against the influence of the world, and remember that he has something nobler to live for than merely to accumulate wealth,—that it is his chief end, as it also is his highest happiness to glorify God, and enjoy him forever.

#### THE EFFECT OF A PROHIBITORY LIQUOR LAW

We are glad to see the public mind called to this important subject, even although erroneous conclusions, in some instances, may be brought forward. The result, at all events, will be, that attention will be called to the question, and enquiry excited, and the truth established on a firm and unassailable position. It appears that one of the Toronto papers, the *Leader*, employed a

commissioner for the purpose of proceeding to Maine and some of the other States, in which a prohibitory law has been enacted, with the view of ascertaining on the spot the real results.

This important commission was performed in a remarkably off-hand way. When the London *Times*, some years ago, sent a commissioner to the west and south of Ireland, to ascertain the real condition of the country, the person sent remained for some time among the people, became an inmate of their cabins, partook of their fare, familiarized himself with their habits, and was thus enabled to draw up a report based on personal observation, and full of most important and reliable information. But in the instance before us, the Commissioner adopted a far different course. In the course of a few days he travelled from Quebec to Toronto, passing, on his way, through four different States in the Union, and reporting as the result of his investigation, that the Maine Law was a failure. It is, of course, evident that a report got up in such a way is perfectly useless. The commissioner should have spent a longer time in pushing his enquiries, he should have waited on the Mayors and magistrats of the principal cities and towns; he should have visited jails and poor houses, and tried to find out whether the Maine Law had told at all on the state of crime, and morality and pauperism. If he had leisurely and impartially investigated the subject, his report would have been entitled to some respect. We venture to affirm too, that had his inquiry been conducted in the way we have mentioned, his report would have been entirely different. So far as we have been able to ascertain, the suspension of the liquor traffic has been attended with the most beneficial results. Crime and pauperism have been materially lessened; indeed, in some places they have, in a great measure disappeared. In Scotland it has been already ascertained that the closing of public houses one day in seven, has told most decidedly on the state of crime, and has lessened, to a very great extent, the number of cases brought before the Police Courts. How much more marked would the results be, were these houses shut not only on the Sabbath, but every day of the week? Of course no one pretends to say that intemperance would be at once and for ever annihilated by a prohibitory law. Some would, no doubt, manage in one way or another to procure their favorite beverages. No human law is perfect, or can be at all times thoroughly carried out. But unquestionably a prohibitory law would remove temptation out of the way of many, and would put a most effectual check to the progress of intemperance. No one, who has taken any pains to watch the effects of taverns on public morality, can be ignorant that almost every tavern is the means of creating and diffusing drunkenness and disorder in the neighborhood. And, undoubtedly, were they all closed, their suppression could not but tend to lessen crime, while it would bring comfort and gladness to many a miserable abode. We fear crimes, and crimes too of an aggravated character, are increasing amongst us, while in the great majority of instances they are connected

either directly or indirectly with intemperance. We cannot but view a prohibitory law as one of the things most necessary for our improvement as a community. We trust the subject will be thoroughly canvassed, and that our people generally will give to it an intelligent consideration. Our Synod has once and again petitioned in favour of such a measure. Let our subordinate courts, let our ministers and elders and people address the Legislature on the subject. The result, we trust, will be, that ere long we shall have a Maine Law in Canada, so that it will not be necessary for a Commissioner to cross the lines, and travel through four States in order to ascertain its working.

**PATRIOTIC FUND.**—We rejoice to notice the active interest which is manifested in behalf of the fund which is being raised for the relief of the widows and orphans of the men who have fallen or may yet fall in the Eastern War. It is surely the very least we can do in such a crisis. We are, in the providence of God, exempted from the burdens connected with the war, which our fellow-subjects in Britain are cheerfully bearing, and it undoubtedly becomes our imperative duty to contribute as the Lord may enable us for the relief of those who may be bereaved of their natural protectors. In connexion with this object a very large and influential meeting was lately held in Toronto. Meetings have also been held in various other places. We trust Canada will show, on this occasion, that the sympathy which has been manifested so largely in Britain, extends to this distant but loyal colony.

#### ANNUAL REPORT OF SCHOOLS IN UPPER CANADA FOR THE YEAR 1853.

We have received the Report of the Chief Superintendent of Education for Canada West, for the year 1853. The Report is drawn up with great ability and care, and the numerous tables which it contains present a large mass of interesting and important information. The state of Education in the Province is, on the whole, satisfactory. In most particulars there has been improvement on the preceding year. For instance, during the year 1853, there were 151 more free schools than during 1852, while there was an increase of schools, partly free, to the number of 219. Then again, in regard to the number of scholars attending school, the increase was 15,149, the total number in attendance during 1853, being 191,736. There is a large increase also in the number of schools where there are maps, &c., for the purpose of instruction. In one thing, however, we deeply regret to note a falling off, viz.: in the use of the Holy Scriptures in schools. Under this head there is a decrease to the extent of 113. To what can this be attributed? It surely calls for the attention of superintendents and parents.

The Report embraces Sabbath Schools. So far as libraries are concerned, no hundred and twenty nine Sabbath school libraries are reported, containing 142,249 volumes.

Of the teachers employed in 1853, 740 belong-

ed to the Church of England, 386 were Roman Catholics, 210 were Presbyterians, 1017 were Methodists, and 200 were Baptists, the rest belonging to various other denominations.

**FUND FOR DEFRAYING THE EXPENSES OF PREACHERS.**—We have received more than one communication with reference to the application of the money which was collected by the efforts of Mr Joseph McKay, of Montreal, and which has been sent home for the payment of the expenses and outfit of Preachers, who may be sent out by the Colonial Committee. After mature consideration, we thought it better not to publish these communications, recommending that all means should be adopted by correspondence to remove misunderstandings, where such may exist, as to the way in which the money in question should be appropriated. This course, we observe, the Presbytery of London have agreed to take, and we have no doubt their communications with the Colonial Committee will have the desired result.

**SALE OF LADIES' WORK AND SOIREE AT LONDON.**—The Ladies connected with St. Andrew's Church, London, had a sale of useful and ornamental articles, in the hall of the Royal Exchange, on Tuesday, the 19th December. The weather was unusually cold, and in consequence the attendance was not so large as it might otherwise have been. There was a meeting of a social nature in the evening, when, after the company had partaken of refreshments, addresses were delivered by the Rev. W. S. Ball, and the Rev. John Scott. The proceeds, after paying necessary expenses, amounted to £60, which sum was appropriated in the following manner:

To Knox's Collego,	£20 0 0
Buxton Mission,	10 0 0
Presbytery's Home Mission,	30 0 0
	£60 0 0

**MISSIONS TO CENTRAL AFRICA.**—A public meeting was lately held in Edinburgh, for the purpose of organizing an Association in aid of the "Society for Exploring and Evangelizing Central Africa, by means of *Nativo Agency*." Influential ministers and laymen of various denominations were on the platform, advocating the object of the meeting.

**CUMMINSVILLE.**—A short time ago the Sabbath school at Cumminsville, presented the Pastor, the Rev. Alexander McLean, with a purse containing thirty-five dollars, as an expression of esteem, and of gratitude for his efforts to promote their spiritual welfare.

**PRESBYTERY OF HAMILTON.**—We call attention to the appointment of the Rev. Robert Irvine as Convener of the Home Mission Committee of the Presbytery of Hamilton, and of John McNab, Esq., Hamilton, as Treasurer of the Home Mission Fund of the Presbytery.

Congregations that have not contributed to the Home Mission Fund of the Presbytery, for the past year, are requested to transmit their contributions, without delay, to Mr. McNab, the Treasurer.



**St. EUSTACHE.**—The Rev. W. Scott gratefully acknowledges the receipt of £93 3s. 9d from Christian friends in different places in the Lower Province, particularly in Montreal, for the erection of a Presbyterian church in Grande Prairie; also the sum of £6 2s. 6d. from friends in Bytown for the same object, making in all £99 6s. 3d.

#### TOKENS OF ESTEEM.

**DUNDAS.**—The members of the Congregation in Dundas, presented their Pastor, the Rev. M. Y. Stark, with a sum of money as a New Year's Gift, amounting nearly to £75. Such a handsome gift shows the esteem in which Mr. Stark is held by the congregation, of which he has been now for a good many years the pastor. We rejoice to hear of the growing prosperity and zeal of the congregation of Dundas.

**St. SYLVESTER, E. C.**—We have received a communication from the Trustees of the Presbyterian congregation at St. Sylvester, expressive of their gratitude to the Rev. R. C. Swinton, of Richmond, for his self-denying labours in supplying them from time to time with the means of grace. Mr. Swinton lately proceeded to St. Sylvester, to dispense the ordinance of the Lord's Supper. Besides the solemn services of the Sabbath, there was public worship on Thursday, Saturday, and Monday, on all which occasions the Gospel was impressively and faithfully preached. We earnestly trust that his flock will soon be provided with a pastor. We feel assured their Presbytery will do every thing for them there it may be in their power to do. May they be in the mean time under the special charge of the Great Shepherd.

**NORTH CAVAN.**—The Rev. Mr. Blain, who was lately ordained Pastor of the Congregation of North Cavan, was lately presented by the members of his Bible Class with a handsome cutter and buffalo robes, as a token of their affectionate esteem. It cannot but be encouraging to the young Pastor to receive this pledge of attachment and regard from such an interesting portion of his flock.

**KEMPTVILLE.**—The members and adherents of the congregation under the pastoral charge of the Rev. W. J. McDowell, lately presented their pastor with a substantial and seasonable testimony of their esteem and affection. The gift was accompanied with an address, expressive of their sympathy and attachment, and of their appreciation of his ministerial services.

**NASSAQUAWYA.**—The Rev. A. J. Macauley lately received a handsome gift from the people of his charge, as a token of their attachment and esteem. This congregation, which was long destitute of a Pastor, is becoming consolidated and prosperous. We trust its prosperity will still increase.

**ARRIVAL OF A MISSIONARY.**—We are happy to announce the arrival of the Rev. Mr. Bowie, who has been sent out by the Colonial Committee of the Free Church.

#### CALLS, &c.

**SECOND CONGREGATION HAMILTON.**—The members and adherents of the Second Congregation of Hamilton, have given a call to the Rev. D. Inglis, Montreal.

**Berlin and Woolwich.**—The Rev. H. McMeekin has received a call from the congregation of Berlin and Woolwich.

#### KNOX'S CHURCH, HAMILTON.

The Annual Sale of the Ladies' Association of Knox's Church, Hamilton, was held on the 20th of December last. The proceeds amounted to £210 11s. 3d.

During the evening the room was crowded, and a few friends desirous of giving their minister a new year's present, collected among themselves the handsome sum of *Fifty-two pounds*, which was presented to Mr. Irvine before the meeting dispersed.

It is a satisfactory proof of the healthy state of our cause in Hamilton, that, while a second congregation has been organized in the city, and is in a thriving and prosperous condition, Knox's church is even better filled at each diet of worship than it was prior to the new organization.—Moreover, about eighty new members were added to the Communicant Roll at the last dispensation of the Lord's Supper in Knox's church.

On the 24th December, six deacons were solemnly set apart for that office, after a clear and earnest discourse from the pastor, on the scriptural character and duties of the office of deacon, from Acts vi. Recently five additional elders were ordained. On both occasions the scriptural character of the Presbyterian polity was ably set forth to crowded audiences.

With a full staff of office-bearers, and an earnest ministry, we look with hope for a continuance of that external prosperity, and those marks of spiritual growth which have hitherto been bestowed upon this congregation.—*Con.*

#### NOTICES OF RECENT PUBLICATIONS.

**NORTH BRITISH REVIEW** for November. New York: Leonard, Scott, & Co.

We should have noticed this Review in our last number. It is so excellent, and the various articles it contains are so able, that we feel it to be a duty even yet to direct the attention of our readers to it. It contains eight articles under the following titles:—1. The Wonders of the Shore. 2. Popular Education in Scotland. 3. Milman's History of Latin Christianity. 4. The Insoluble Problem. 5. Kaye's Life of Lord Metcalfe. 6. Sir H. Holland on Mental Physiology, &c. 7. Cowper. 8. Progress and prospects of the War. Some of these articles, including the first, are very able, and written in an interesting and fascinating style, while they all indicate a high order of talent. The fourth article is an able review of the Philosophy of the Infinite, with special reference to the theories of Sir W. Hamilton and M. Cousin, by Henry Calderwood. It abounds in profound thought and able reasoning.

The seventh is an interesting and excellent

article on Cowper, the most generally popular of English poets.

This number is on the whole an admirable one, and is well worthy of the notice of all who relish sound and improving mental food.

**HISTORY OF THE COUNCIL OF TRENT.** From the French of L. F. Bungeuer. Edinburgh: T. Constable & Co.

This History of the Council of Trent we cannot but regard as a valuable addition to the Ecclesiastical Literature of the day. The histories of this Council, previously written, are now not much read, or known, and hence a history written with judgment, and at the same time with liveliness and spirit, is all the more valuable. The time has come when the Popish controversy should be thoroughly studied. And the work before us deserves the careful perusal of all who wish to make themselves acquainted with the subject.

**THE MORE PRIESTS THE MORE CRIME: OR, THE CHALLENGE DEFEATED;** being a series of Letters by a Protestant, in reply to the Challenge of "The Catholic Citizen," and "Montreal True Witness." Toronto. sold by the various Booksellers.

These Letters were published, some time ago in the columns of the *Christian Guardian*, and attracted considerable attention at the time. They are now re-published in a collected form. The writer is evidently quite at home in the Romish controversy, and handles his opponents without much mercy. Referring to a number of competent authorities, he fully establishes his point, and shows the tendency of Romanism to produce immorality and crime. These Letters, we doubt not, will have an extensive circulation throughout the country, and do good service in the cause of truth.

**THE CONVENT AND THE MANSE.**

**ROBERT HARROLD: OR, THE YOUNG MAROONERS OF THE FLORIDA COAST.**

**SUMMER GLEANINGS: OR SKETCHES OF A PASTOR'S VACATION.** London and Glasgow: W. Collins. Sold by D. McLellan, Hamilton.

The books before us, are written for the purpose of interesting and improving the minds of youth, and imparting information in a pleasing and attractive form. They are well fitted to accomplish this important end, and will repay a perusal by our young readers.

**THE TRAVELS OF TRUE GODLINESS.** By B. Keach. Aberdeen: Messrs. King. Sold by C. Fletcher, Toronto.

The author of this little work lived in the days of Bunyan, and, perhaps, followed his example in adopting allegory as a vehicle for conveying the truth to the understandings and hearts of his fellow-men. Keach's allegorical writing does not at all compare with that of Bunyan, but still it is interesting, and fitted to be useful to readers generally.

#### ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

**REV. MR. FRASER OF KIRKHILL.**—This esteemed minister has been requested by the Colonial Committee of the Free Church, to proceed to the Crimea, for the purpose of ministering

to the Scotch Presbyterian soldiers, and has accepted the important appointment, and goes out under the sanction of Government. Mr. Fraser, who is extensively known in this country, as well as in Scotland, is admirably adapted for the post which he has been called to fill. His arrival will be gladly hailed no doubt by the Sutherland Highlanders, who have so highly distinguished themselves, and by other Highlanders in Lord Raglan's army. We trust he may be preserved, and greatly blessed in his work.

**MISSIONARIES FOR INDIA.**—Two missionaries have been lately appointed to India, viz.: Mr. William Moffat, who proceeds to Madras; and Mr. John Pourie, who is to be stationed at Calcutta.

**CLERKSHIP OF GENERAL ASSEMBLY OF FREE CHURCH.**—In consequence of the lamented death of the Rev. T. Pitcairn, of Cockpen, there is a vacancy in the office of Clerk of the General Assembly of the Free Church. The Rev. Sir H. Moncrieff is a candidate. The name of the Rev. Dr. Cunningham is also mentioned.

**THE LATE DR. KITTO.**—The widow of the late Dr. Kitto is to receive a pension of £50 per annum.

**THE SABBATH CAUSE.**—A large share of public attention is at present given to the Sabbath question, with special reference to Sabbath drinking, Sabbath funerals, Sabbath cab-driving, and Sabbath museums.

**PROHIBITION OF THE LIQUOR TRAFFIC.**—Bills for this purpose have been introduced into the Legislature of New York, and of several other States.

**THE EASTERN WAR.**—By the latest accounts, things remained much in the same position as for some time past. Preparations appeared to be making for storming the city. The *Times* is condemning strongly both men and measures. By latest accounts, the Czar has accepted the four points of guarantee as interpreted by France and England. Hostilities however still continue.

**THE NEW YORK INDEPENDENT AND THE AMERICAN TRACT SOCIETY.**—The *Independent* has commenced a series of articles with reference to the position and conduct of the Tract Society with relation to Slavery. We shall refer at greater length to these articles in our next number.

#### MISSIONARY INTELLIGENCE.—INDIA.

The intelligence from India is of a highly interesting nature, and may well lead the friends of Missions to thank God, and take courage. From the *Free Church Record* for December, we learn that at Calcutta, two Brahmins, of high caste, and a Brahmini, (the wife of a Brahmin), had been received into the church by baptism. Mr. Ewart, in giving an account of the conversion of these individuals, mentions that he had sanguine expectations of being soon privileged to admit into the church another female also a Brahmini, as well as others of the same sex. May these accessions to the church be multiplied from time to time, until India be thoroughly evangelized.

The following is the account which Mr. Ewart gives of the two Brahmins referred to:—

#### BAPTISM OF A HIGH CASTE BRAHMIN.

Bishna Charan Chatterjya is a Brahmin of the highest rank. He is a *Kulin*, which signifies one possessed of the *Kul*, or pedigree. He is about twenty years of age, and of mature understanding. He has been about four years in the institution, and has been studying the Scriptures for about two years. Much of the religious instruction received by him in the institution has been received from our preacher, Lal Behari De. He is now a member of the first year's college class and is one of the most promising students in the second division of that class. When he first began to study the Scriptures, he describes himself as having been greatly inclined to receive them as the Word of God. He met with some acquaintances, who started many objections, and influenced his mind very much against the truth. He continued, however, to attend in his class; but, for a considerable portion of last year, distinguished himself by frequently putting questions, and starting objections. He listened, however, to the explanations received from his teacher, and, perhaps by God's blessing, benefitted by the consequences of his own opposition. During this session, he has been reading the Scriptures with me, and receiving instruction in the evidences from the Rev. Lal Behari De. He has also attended, along with the members of his own class, and the members of the second, third, and fourth year's college classes, the meeting which Mr. Milne holds on the Monday mornings, between ten and eleven. It was only very lately that he became decided in his views; and his decision was brought about, partly in consequence of conversations held with a young man connected with the Chinsurah institution, who is not as yet baptized himself, but who urged upon Bishna the duty of immediately considering the claims of the gospel. He did consider, and the result was, a fixed determination to embrace the gospel, and receive baptism.

After repeated interviews with the missionaries, and a full conviction on their part of the sincerity of his conduct, and his real Christianity, so far as man can judge, he was baptized on the evening of the 16th of August, in presence of a numerous audience, among whom were not a few Hindu youths. His friends visited him at the Mission-house afterwards, but he stood firm, and they left him.

#### ANOTHER HIGH CASTE BRAHMIN BAPTIZED.

He too is a *Kulin* Brahmin, by name Rajkistna Bannerjee. Upon the opposite bank of the Hooghly from Calcutta, and about six miles higher up, stands the village of Bali, embowered amid that rich foliage with which the banks of all the rivers of Bengal are clothed. To this village a large number of Brahmins retired on the execution of Nannoomar in 1776, by order of Warren Hastings, and nearly the whole village is now, in consequence, inhabited by Brahmins. It is quite a stronghold of their influence. Nearly opposite, stands the one solitary new Hindu temple, known in all the country round about. The thousands of old temples are fast decaying, and crumbling into ruins; but little spirit is shown by the Bengalees for the erection of others: a most striking token of the decaying influence of that accursed superstition which has so long brooded over this unhappy land. Well, in this village of Bali, our young friend Rajkistna was born and spent his childhood. He has for some years been attending the classes in the institution, and about a year ago he applied to us for baptism. He was then about fifteen years of age; and as his knowledge of Christianity seemed to be somewhat limited, we advised him to study his Bible, and take every opportunity of informing himself of the doctrines of Christianity, for another year. The advice was taken, and

back he has come, within the last few days, again asking to be baptized, after a year of exemplary study of his Bible, and inquiry of us, both in public and private. We all like him much. His father, when he heard of his son having gone to the Mission-house, came down from Ball—a gentlemanly old Pundit—and expressed his deep sorrow at the prospect of his becoming a Christian. He said to him—"If you wish to be baptized, I am sorry for it, but cannot help it: but come home first, and see your mother." This would indeed have given him ground for hope, but the lad quietly and gently answered, "No, when I have accomplished the object for which I came here, I will go, but not till then." "What is that object?" said his father. "To embrace Christianity, to become a Christian," said the poor fellow; "when I have done so, I shall then be very happy to go and see my mother." After manifesting the clearness of his knowledge of the atonement of Christ, and the earnestness of his desire to be saved by him, he was baptized by Mr. Smith, on the evening of Wednesday, the 30th ultimo, in the presence of a very large number of young men from our own institution and the Government Colleges.

In regard to the baptism of the Brahmin, Mr. Ewart says—

I have never, on any occasion, felt more fully that I was discharging a great duty, than when I was baptizing this youthful female, belonging to a race of mortals almost defiled, if not wholly defiled, by many of the poor, ignorant, and perishing children of men, in this dark land. I was greatly interested in her, and am still so. Oh that she may become a mother in our Israel, and be richly endowed with all heavenly graces! You may think it strange that I have dwelt so long upon this case. I think it one of great importance, and am of opinion that every baptism of a female, in such circumstances, is a victory decisive over the great enemy, and a matter of great importance to the furtherance of the cause of our blessed Lord in this land.

#### CAFFRARIA.

A late letter from the Rev. James Laing, of Lovedale, gives a cheering account of the progress of the church of that station. On Sabbath, 13th of August, not fewer than nineteen persons, formerly heathens, made a public profession of their faith in Christ. Two others were prevented by sickness from being present on the solemn occasion. The number of candidates for admission into the church was thirty-eight. Mr. Laing states that the war, which was so calamitous while it lasted, has been overruled for good. Many of the Kaffirs were brought into contact with the Missionaries, whom they learned to regard as their friends, and in many minds a deep concern for their eternal interests has been awakened. May these hallowed impressions spread, until the scattered tribes of Kaffirland shall be all found sitting at the feet of Jesus.

#### JEWISH MISSIONS.

The work of evangelization among the children of Abraham is on the whole in a hopeful state. At Peath, although the mission is broken up, the school remains, and is attended by between two and three hundred children. At Constantinople the work is prosecuted with vigour and success. An experienced and able teacher has lately been appointed to Constantinople. At Amsterdam, in addition to other means, the work of colportage is to be undertaken.

## LATEST MISSIONARY INTELLIGENCE.

By the January *Record* of the Free Church, just received, we learn, that at Calcutta, another Brahmin of high caste, and also another Brahmin, had been baptised. The following account is given of the Brahmin convert.—

Jadu Nath Chatterjee is a lad in the third class of the school department, of the Ghoshing family, a highly respectable one, and states his age to be nineteen, apparently on good evidence, though we are inclined to set him down as sixteen years of age. But it must be admitted that the clearness of his views, and the precision with which he thinks and expresses himself, accord rather with the elder than the younger of these ages. Seldom has there been more satisfaction felt by the missionaries in admitting to baptism. He seems to have been under convictions of sin for the last three months, and at length to have seen that he could only find peace and pardon by believing in Jesus. There is a quiet peaceful firmness now in his face, when asked if he believes and is assured in his heart that Christ loves such great sinners, and is willing to save them. Our intercourse with him previous to baptism was thoroughly satisfactory. When I asked him, "Why do you wish to leave the religion of your fathers?" his answer was, "I see in the poojahs" (religious festivals, when special worship is offered to the gods and goddesses) "of the Hindu religion nothing but absurdities; and I have read in the Shastras nothing but absurdities." "How, then," I asked him, "have you more faith in the religion of Jesus Christ?" Almost in the very words of Nicodemus he answered, "No one could do the miracles that Jesus Christ did, except God were with him." "How long have you been feeling your sins and your need of being saved from them?" "About three months." "How do you think it is that Jesus saves sinners?" "Because of our sins we need an atonement with God; we cannot make this, but Jesus has made such an atonement for us, and if we believe in him we shall be saved." "But how do you think Jesus Christ will receive such a sinner?" "I do not deserve it, but he is very merciful, and he has said unto the burdened, 'Come unto me, and I will give you rest; I will not cast you out.'"

On Sabbath last, it was my privilege to admit this young believer by baptism within the pale of Christ's visible Church.

A little characteristic incident occurred at the close of the service. The honoured badge of Brahminism is the sacred thread or *potta*; at the sight of this the lower castes bow in worship and reverence. Jadu Nath asked, "What shall I do with my *potta*?" "Give it to me," I said; and with his own peculiar decision, and without a shadow of lingering reluctance, he pulled his *potta* over his head, and thus bade adieu for ever to all the social honours and advantages of his high and favoured birth.

## RELIGION ON THE CONTINENT.

## FRANCE.

We extract the following interesting passages from the *News of the Churches*:—

I have at last the pleasure to announce that an answer has been received to the memorial sent to the Emperor some months ago, on behalf of the Nonconformist churches of this country. His Majesty has directed the Minister of Public Instruction and Worship to inform the memorialists that he has read that address with interest, and carefully examined their demands, and that he recognises to all his subjects the right of *liberty of conscience* (by which is meant the right of believing and thinking what they please, as if he could forbid that), but not the

right of *liberty of worship*, which is not even conceded in England, the supposed bulwark of religious liberty (to save the answer), since in that country no dissenting minister is allowed by law to open a place of worship until he has obtained the sanction of the bishop of the diocese. ("His Majesty, however, acknowledging that there may be conscientious men among those who secede from the Established Protestant churches, declares that he is willing to grant to them as a fact what he denies as a right, and is disposed to authorise the opening of Nonconformist places of worship, wherever it can be shown that this religious dissent is not, at the same time, a political one.")

I do not know what impression this answer may make on British readers, but in France we believe that it is, upon the whole, a step forward. Few of the Christians in this city expected such a favourable answer, and some were even confident that the Emperor would not so much as condescend to give one. The distinction between liberty of conscience and liberty of worship is very puerile, it is true; the allusion to an old English law is merely intended to throw dust in our eyes, and blind us to the existence *de facto*, *in viâ de jure*, of real and complete religious liberty across the Channel; and that the liberty of worshipping God according to one's conscience should not be recognised as a right, we think to be a proof of great ignorance. But, on the other hand, it is something that the Government has deigned to answer; it is something that, for the first time, French Nonconformists have been addressed as such—it is something that, in cases, toleration is promised to them as Dissenters, and without their being obliged to connect themselves with some consistory of the Established Church; it is something, in short, that they are not all supposed to be, as hitherto, political dissenters, but merely religious ones.

The Lutheran Church, and especially the church in Paris, belonging to that confession, has lately suffered a loss as deep as it is sudden, in the person of one of its pastors, the Rev. Edward Verney. Called to Strasburg to open the session of the General Consistory, which has its seat in that city, he delivered on the 19th ultimo a discourse full of power and frank avowal of Christian doctrine. He had preached for nearly an hour on Christ the life and protection of the church in times of danger; he had just quoted in German a verse of that celebrated hymn of Luther, in which it is said that the field of battle remains to the church, and he was commenting upon it, saying that were the church to be stripped of its possessions and revenues, the Holy Ghost would lead it and give it the victory, when he sat down and passed twice his hands over his face, muttering some inaudible words. As he did not rise, the sexton went up to the pulpit. "Pray," said the preacher, "for I am very ill." Two physicians who were in the church at once came forward, but it was too late,—he was a corpse.

The arrangements for next year's general Conference of the Evangelical Alliance in Paris are rapidly progressing; thanks to the activity of the Central Committee. I can already announce that men of talent and ability have been chosen to prepare general reports on the Evangelical Alliance, on the Outward Difficulties which Evangelization meets with at the Present Time, and on Popery, Infidelity, Missions, the Observance of the Sabbath, and Young Men's Christian Associations. The Committee has prepared an excellent letter of invitation, addressed to the Christians of every Land, and destined to find a place in every religious paper. I had hoped to enclose a copy for this number of the *News*, but I have not yet received one. I shall forward it as soon as possible.

REV. DR. DEFF.—We rejoice to learn by latest accounts, that the health of this devoted missionary continues to improve.

## BOHEMIA.

## STATE OF RELIGION IN BOHEMIA.

The condition of Protestantism is almost deplorable in Bohemia, which was twice visited by such mighty reformatory movements, but which has at length been stripped of almost every vestige of religious liberty. The few Evangelical congregations stand there isolated, oppressed, insulted in every possible way, and struggling for their very existence. Distrust of the power of Austria, which has no good will toward them, and their want of firmness in faith and doctrine, has of late years had no great tendency to deter them from revolutionary movements. This has, of course, brought them under still greater suspicion, which has been sedulously excited by those who desire to represent *reformation* and *revolution* as identical.

But the most lamentable circumstance is, that the Bohemian Church, like that of Austria in general, is completely pervaded by *rationalism*. Only a few faithful witnesses for Christ are to be found. It seems in fact, as though rationalism were favoured by the Austrian authorities, in order to create contempt for the Church, and to hasten its ruin. Students of theology are forbidden to visit foreign universities; but in the faculties of theology in both the universities of the country, at Vienna and at Prague, they receive almost exclusively rationalistic principles and the results of rationalistic investigations. The arrangements in the congregations are democratic. The congregations own the churches, and have no patrons to interfere with them. The pastors (which is a term of contempt among the Romanists) are badly paid, having no support from the government, and being entirely dependent upon their congregations. In a village which the writer visited, we are assured that upon one occasion the people came to the pastor before the commencement of the service, and undertook to instruct him how long he should preach, how the services might be shortened, and the like. When a vacancy occurs, the salary, fees, &c., are frequently reduced and the payment of what has been stipulated has frequently to be enforced by complaints. We have known a pastor in a large congregation, which required a great amount of labour and with a large family, compelled to support himself upon a salary of 400 gulden, not £40 of our money!

No clergyman can cross the boundaries of the kingdom without permission from both the civil and ecclesiastical authorities, and all intercourse of the clergyman with his brethren in foreign countries is strictly prohibited. A short time since, some missionary publications were sent from Silesia to a Bohemian clergyman. These articles were seized at the boundary and sent to Prague, where they were opened and examined. The pastor was examined upon the subject, and fined something like five dollars, which was, with great reluctance, diminished in accordance with an earliest petition setting forth his great poverty. It is superfluous for us to say that the children of mixed marriages (Protestant and Romanist) go into the Romish Church. Apostasy to Romanism is favoured in every possible way; return to evangelical doctrine prevented by all possible means that can be devised. A Romish ecclesiastic who had recently professed his belief in Protestantism was treacherously induced to enter a convent, where he has no other alternative than either to deny his faith or flee, if he shall be fortunate enough to make good his escape.

Burials of Protestants in Romish graveyards are, to be sure, since 1848, permitted to be made by Protestant pastors; but singing is not allowed upon the occasion, nor can an address be made; only a prayer is to be offered. A minister having a short time since, to perform a funeral service in a Romish graveyard, found there a large number of persons drawn together by curiosity.

He briefly admonished the people to engage in prayer, and then delivered the prayer. This produced a deep impression upon the people, who had never before witnessed a prayer, except in connection with Romish ceremonies. The Romish priest of the village immediately lodged a complaint against the pastor for having, contrary to the prohibition, delivered a funeral discourse. Perhaps he did not know what a prayer was. Hereupon the pastor was called to account, first before the president of the district, and then before the overseer of the congregation, a village peasant by whom the matter was formerly investigated. Notwithstanding his justification, he received, a few weeks afterward, a letter from the president of the district, in which he was told that "he had lately, at the funeral of N. N., delivered an address in an oratorical style, in which he had spoken of the transitory nature of things earthly, and of good works" (so it is expressed); "and had by this unlawful procedure deserved severe punishment; but as the most reverend dean of the place did not desire his injury, he received only a severe admonition."

But what, meanwhile, is the state of the Romish Church in Bohemia? If possible, still more lamentable. The upper classes are indifferent, and, as the writer has himself heard, ridicule the Romish faith and ceremonies, though they are constrained to attend upon the external services of the Church, the clergy having considerable influence in appointments to civil offices, &c. The mass of the people are but little advanced, attending merely upon the externals of religion, devoted to pleasure, and shy of strangers. I prefer to say nothing of the reports which I heard relative to the lives of the priesthood.—*Translated from Hengstenberg's Kirchzeitung.*

### ITALY.

It is painful to allude to the division in the Evangelical party in Italy, and yet it is necessary to do so, that those who are interested in the Evangelical movement may be able to judge between rival claimants. Without entering into the question fully, I shall refer to one or two facts, that people may judge for themselves.

1. At the last Synod of the Waldensian Church, the preacher was Dr. De Sanctis. In his discourse he referred to the testimony which had been borne to the truth by the Waldensian Church and thanked God that he, who was not born in that church, nor educated in it, belonged to it by duty, and conviction, and choice. Signor Mazzarella was also a member of Synod as deputy for Turin, and in a most eloquent speech he bore his testimony to the church which God had planted in a corner of Italy, and thanked God that when Italy felt the need of the Gospel, she could receive it, not from strangers, but from her own sons and citizens,—not from a church that takes its name from Luther or Calvin, but from a church that reaches even to the days of the apostles. Now, strangers certainly thought that such words from such men had a meaning in them,—that they were not mere sound, signifying nothing. But a few months afterwards, no change having taken place in the meantime in the Waldensian Church, Dr. De Sanctis and Signor Mazzarella have given in their demission, and attached themselves to a new party. Now if mere talk be all that is wanted, we can get Italians by the dozen who will talk for a summer day, and some who will improvise verses on any subject whatever; but what we do need is this, that men should mean what they say, and do what they profess. Those rapid movements from one party to another can only give to others the impression of peculiar undecidedness of character. It is painful to speak in this way of friends whom I esteem, but the truth is of more importance than any personal feeling, and they themselves ought to feel that such move-

ments do not tend to inspire confidence. There is a good old rule, to which quiet, slow-thinking, and old-fashioned people are somewhat partial,—"Meddle not with them that are given to change."

I write in this way because I believe the time has come when a division of the Evangelical party in Italy cannot be avoided. It is impossible that some of the Italians, holding the opinions which they do hold, should continue to belong to a regular organised church. And it is far better that there should be a division, than that the church should be distracted by the attempt to hold together incongruous elements. As far as any party holds the truth, we wish it God speed; but when it attempts divisions, or opposes another party on erroneous principles, it is a duty to protest against such movements. And the sooner we do protest, and take our stand, the better. It is sad that several of the most active members of the Evangelical Society in Geneva should encourage these divisions in Italy in opposition to the Waldensian Church. It is a very easy matter to foment such divisions in a land, where every town and country is jealous of every other; but is it right? Will it tend to preserve the unity of the Spirit in the bond of peace? I do not say that the Waldensian Church is perfect, but I believe that according to its strength it is faithful to its mission, and that it is doing a great work in this land. I do not say that we ought to confine our sympathies to that church; but when a new party sets out in opposition, we are bound to inquire into its principles, that we may know how far we should help it on.

These divisions sad as they are, may be overruled for good. But the Reformation in Italy failed before, in great part because of such divisions. The sixteenth century has left a solemn warning to the nineteenth. The work failed before,—shall it fail again? I do not anticipate such failure; but every man who is concerned in this movement has his own solemn account to give regarding it. Private jealousies, personal ambition, the wish to rule, the desire to have the pre-eminence, should have no place here; the work is the Lord's. I believe Dr De Sanctis and Signor Mazzarella to be sincere and excellent men. The former has done much by his admirable tracts on "Confession," "Tradition," "The Papacy," &c., to rouse the mind of Italy to a consideration of the errors of the Romish Church. The latter has been unwearied in his labours since he himself received the truth. It is greatly to be regretted that two such men should set an example of undecidedness, and changeableness, at a time when firmness of purpose is peculiarly necessary.

I have thought it right to enter into this matter more at length, that the position of affairs in Piedmont may be better known. It is painful to the Waldensian Table to deal with such cases, but the church cannot give way to the crude notions of some of its new members, and must maintain its position alike against enemies without and misguided friends within.—*News of the Churches.*

### THE IMMACULATE CONCEPTION.

The solemn farce at St. Peter's in Rome has been enacted. The Pope, as already stated, has pronounced his Bull that Mary, the mother of our Lord, was free from the taint of sin, and hence was not indebted to Christ for redemption. This is now declared to be a doctrine which can only be denied by heretics. The Scriptures have not revealed it; the Church, for eighteen centuries, has not acknowledged it; and now it is to be received as the revelation, because a miserable old driveller, taking counsel of a set of Jesuits, has pronounced it to be true! Surely, human credulity is taxed too severely by such a demand.

The ceremonial at Rome was of the most

gorgeous description, on the occasion when this Bull was promulgated. It is too nauseous to copy. Suffice it to say that more than two hundred Bishops were present, among whom was John Hughes of New York, to grace the pitiful mummery. A paragraph or two, respecting the proceedings, may satisfy our readers.

"His holiness gave utterance to the all-important Bull during high mass, after the reading of the gospel. It took him about a quarter of an hour to get through, but he was so much affected in various parts of the document, that he was obliged to interrupt the reading of it, to dry his tears with a pocket handkerchief. With the exception of this, and an occasional shriek from some one squeezed or fainting in the crowd, no particular emotion was observable. The decoration of the church were most gorgeous, and the bronze statue of St. Peter rejoiced in the possession of two new and sumptuous candlesticks, presented by Pío Nono expressly for the occasion.

"The next ceremony was that of crowning the Madonna, which seemed to interest the mass of spectators more than the previous dogmatical declaration. The procession of Bishops once more led the way to the Cardinal's chapel, where a crimson platform had been prepared before the altar-piece, so as to allow of the Pope's ascending to the figure of the Virgin, as depicted in the clouds in the upper part of the picture. The cannon of St. Angelo thundered out applause as his holiness attached the precious diadem to the painting, and the crowd, kept at bay by a battalion of Chasseurs, reeked and panted in vain endeavours to catch a sight of the proceeding. It is not for me to hazard an opinion whether curiosity or devotion urged the thousands of spectators on this occasion; but certainly the numbers collected together far exceeded anything I ever beheld before in St. Peter's."

As a just view of the whole transaction, as it strikes a Protestant mind, we quote the following from the *Edinburgh Witness*.

"We do not say that this decree formally enacts that 'there is no God,' but we maintain that its effect is to obliterate God from the minds and beliefs of the people of the Roman Church. The decree bids them not to pray to God, nor look for any blessing from God, nor cherish any love to God, nor even think of God. It is, we strongly suspect, the filling up of the cup, for it is the last truth of the Bible left standing now blotted out. It is not the manner of that church to deny truth in the way of leaving its place a blank, but to deny it in the way of displacing it by the antipodal error. In this way has gone the whole round of revelation, extinguishing one light after another, and now all is darkness that may be felt. She denied it to atonement by substituting the sacrifice of the mass; she denied the existence and agency of the Spirit by substituting the sacrament; she denied holy Scripture by substituting tradition. There remained only the belief in a God; and now the Church of Rome has blotted out that last truth by a decree which is tantamount to proclaiming the deity of Mary, and which fixes her, in the feelings and beliefs of the members of that Church, as the supreme and only God. However divergent their courses, and diverse their forms, all error has a common point of meeting; and thus the infidelity of Voltaire, and the supposition of the Popes, have found at length their common culminating point in *Atheism*. 'There is no God,' said the French Convention, when they celebrated the apotheosis of a female in Notre Dame; and Pius IX. and his bishops re-echo the cry from beyond the Alps, in the apotheosis of Mary in St. Peter's. 'There is no God.'—*Presbyterian.*

Those who are afraid of sin and act cautiously, if they ask direction of God, may expect to be led in the right way.

### PREACHING TOUR BY NATIVE INDIAN EVANGELISTS.

A party of four native evangelists were lately on a preaching tour through the villages in the neighbourhood of Banstherin. They were everywhere well received. The following is a short extract from their journal, and will give some idea of their operations, and of the effect of their preaching.

*4th January.*—This morning we entered into Khonnen—a pretty large village, through which the grand trunk road passes, and which is inhabited by people of all castes. It was rather an unfavourable time of the day when we entered it, for we found the respectable classes, such as Bahuhans and Kayustas engaged in bathing and performing devotions prior to their first meal, and the labouring classes had not yet returned home from their respective fields. Three or four individuals whom we met in the village, asked us to come again either in the afternoon or the next morning, that we might have the chance of securing a tolerably good audience. In the afternoon we paid a second visit to Heerah, as we promised the people yesterday, when we came away from them. This time we were conducted to the house of one of the richest and most influential of the inhabitants. Here we found upward of a dozen of men engaged playing cards—in idle amusement with which most of our upper classes beguile their afternoon hours. When we announced to them the object of our visit, they, with great politeness, laid aside their cards, and expressed great willingness to hear the gospel message. Babu D. read a portion of the 16th chapter of Acts, and explained to them at large the circumstances of the jailor's conversion. When he had ended, a discussion arose, in which Babu J. took up the subject of idolatry, and exposed its absurdity so cleverly, that the Soodras, who were silently listening to the discussion, now began to declaim against the Bramhans, and said, amongst other things, that they (*i. e.* the soodras) and their forefathers, have been fooled by them, and it was for this privileged class that they denuded day and night. The Brahmins who were present were so utterly confounded, that they ventured not to utter a word in defence of their religion. Taking advantage of the momentary excitement, Babu J. again exposed to them the impiety and mockery involved in the worship of idols, and exhorted them to forsake their superstition, and worship the only true and living God—the God of the Bible. As at the first time, so now, many people came to hear us from the different parts of the village, so that our audience amounted to nearly double the number we had on our first visit.

### THE SUPPORT OF THE MINISTRY.

#### THE SCRIPTURAL STANDARD OF LIBERALITY.

But to return to the point that I am upon,—liberal maintenance is due to those that labour in the Word and doctrine, out of justice, and not out of mercy, for their work's sake. I will not press the examples of heathens themselves in this duty, for the shame of Christians.

But we will first look upon the example of God's own priests and Levites under the law: Secondly, upon the precepts and commands of the gospel. God is not less mindful of ministers under the Gospel, than of those under the law. Now then, if you did not believe that a liberal maintenance is now by God allotted unto us, look what he did allot unto them: first, look upon the proportion of their persons, and then upon the proportion of their maintenance: for their persons, it would not be hard to prove that the tribe of Levi, though the thirteenth part of

the people in regard of their civil division, were not yet the fortieth part of the people. One would think, that the fortieth part of the people could require but the fortieth part of the maintenance in proportion. But, First, They had the tenth of all the increase of seed, and fruit, and great and small cattle. Secondly, They had forty-eight cities with suburbs for gardens, and for cattle:—which cities were next to the best, and, in many tribes, the best of all; in Judah, Hebron,—in Benjamin, Gibeon, both royal cities: so that those, with about a mile suburb to every one of them, can come to live less than the wealth of one tribe alone, in that little country, which from Dan or Beer-heba was about a hundred and sixty miles long. Thirdly, They had all the first-fruits of clean and unclean beasts; of the fruits of the earth, and the fleece of the sheep; of men to be redeemed. Fourthly, The meat-offerings, the sin-offerings, the trespass-offerings, the heave-offerings, and the wave-offerings, were all theirs. Fifthly, They had all vows and voluntary obligations, and consecrations, and every hallowed thing. Sixthly, Excepting the Holocaust, they had either the shoulder, or the breast, or the skin, or something of every sacrifice which was offered. Seventhly, The males were to appear three times a-year before the Lord, and they were not to come empty handed. Lastly, Unto them did belong many recompenses of injury, which was the restitution of the principal, and a fifth part. Now put the tithes, the cities, and the other constant revenues together; and the priests and Levites, who were but about a quarter as many as one tribe, had yet about three times the revenues of one tribe.

But to leave this argument. Let us consider what the apostle saith; "Let him that is taught in the word of communicate to him that teacheth, in all his goods," as Beza well expounds it.—"The elders that labour in the Word and doctrine, are worthy of double honour: for the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn, and the labourer is worthy of his reward." "Do ye not know, that they which minister about holy things, live of the things of the temple? And they which wait at the altar, are partakers with the altar?" "Even so hath the Lord ordained, that they which preach the gospel, should live by the gospel." And what it *to live?* First, They must live as men: they must have for necessity and for delight. Secondly, They must live as believers: "He that provideth not for his own, is worse than an infidel." They must therefore have, by the gospel, sufficient to lay up for those, whom the law of common humanity, much more of faith, commands them to provide for. Thirdly, They must live as ministers. They must have enough for piety, charity, and hospitality, that they may confirm by practice, what in doctrine they teach. And the instruments of their calling, which is a profession of so vast unlimited a compass of learning, cannot but be very chargeable. And alas, how many men preach the gospel, and yet scarce find the first and meanest of all these supplies! This is the great ingratitude of the world, and withal the malice and policy of Satan,—by the poverty and contempt of the ministers, to bring the gospel itself into contempt, and to deter able men from adventuring on so unrewarded a calling, as Calvin justly complains. All that can, with colour or countenance, be pretended by those who are guilty of this neglect, is poverty and disability to maintain the gospel. But suppose that poverty be truly alleged: do we think poverty a just pretext for the neglect of a moral duty? May a man spend the Lord's day on his shopboard, because he is poor and wants means? And if I may not rob God of his time, upon pretence of poverty, neither then is the same any argument to rob him of his portion. "Be not deceived, God is not mocked;" namely, with pretence of poverty and necessity, as Calvin expounds that

place. St. Paul bears witness unto some men, that "they did good beyond their power," that they were richly liberal, though they were deeply poor: And yet those were but contributions out of mercy; whereas, double honour is due to the ministers of the gospel by a law of justice. It is a wrong and foolish apology, to pretend the punishment for the continuance of the fault. The poverty of many men is, doubtless, a just recompense for their neglect of the honour of the gospel;—for God hath ever severely punished the contempt and dishonour done to his messengers. Whereas, on the other side, do thou deal faithfully with God; fulfil to thy power his appointment and decree, that they which preach the gospel, may live by the gospel, and then harken unto God: "Honour the Lord with the substance and the first-fruits of all thine increase so shall thy barns be filled with plenty, and thy presses burst forth with new wine."—"Consider now from this day and upward, from the day that the foundation of the Lord's temple was laid consider it. Is the seed yet in the barn? From this day I will bless you."—"Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me herewith, saith the Lord of Hosts" (if ye will not do it out of duty, yet do it out of experiment); "if I will not open you the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it. There was never any man lost by paying God his dues; there was never any man tried by grudging, or pittingance the Almighty. I will conclude this point with the apostle. It is his doctrine; "Faithful ministers are worthy of double honour." And it is his exhortation; "Render to all their dues, tribute to whom tribute, custom to whom custom, fear to whom fear, honour to whom honour."—*Bishop Reynolds.*

### PLAIN BUT SOUND REASONS WHY PROTESTANTS DIFFER FROM POPERY.

[The following "Reasons," printed originally in 1688, are here reprinted slightly abridged.]

Amongst all the sects that have troubled the Church of Christ, there is no one that has heaped up so great a multitude of errors, and made so vexatious a stir for them in the world by subtilty, by impotency, and by cruelty, as the Papists have done. Their ordinary way is to seek first to unsettle men's minds and make them doubt of their former profession, and to bring them into a dislike of their teachers, so as to win them over to themselves. But having searched into the writings and courses of the Papists for many years, I am the more and more confident, that for Protestants to turn to Popery, is to turn from the will of God, from truth to error, from the way of the unity of the Church to a sect, from safety to exceeding danger, and from the way of duty to the way of sin.

And of this I am now to give you my reasons; wherein I promise, as before the Lord, that I will not write anything but what I would write if this were the last day I had to live, nor will I charge anything on them falsely, but undertake to prove it out of their own writings.

Reason 1. Popery is a notorious schism; and therefore not the way of God. They tell us of the smallness of our Church, and the greatness of theirs; but the true Catholic Church consisteth of all the Christians in the world of which the Papists are but a sorry and corrupted part. As if the bramble should be taken for all the wood, and the oak and the cedar must be no part; or the oven and the chimney must be all the house; or a dirty village would be the whole commonwealth. It is well for the Papists if they can prove themselves to be a part of the Universal Church; for I am sure they are schismatical in pretending to be the whole.

Reason 2. In this schismatical pretence the

Papists are notoriously sacrilegious, in robbing Christ of the greater part of his flock, and in dismembering the greater part of his body, that they may be taken to be the whole. Hath it cost Christ so dear to purchase a peculiar people to himself? (Tit. ii. 14) Hath he purchased his Church with his own blood? (Acts xx. 28.) And now saul the sons of men presume to rob him of the greatest part! Is his flock so little, and will these presumptuous sectaries make it less? The Papists would unchurch all the Churches of Christ on the face of the earth, in order that they might make themselves the sole predominant Church. But blessed be God, who judgeth not as they do!

Reason 3. Herein also are they guilty of the most inhumane and unreasonable cruelty in presuming to damn the whole of the Church of Christ which is not of their party. If we are so strictly charged as to a particular man,—“Judge not, that ye be not judged;” (Matt vii. 1, 2;) and sharply taken up,—“Who art thou that judgest another man's servant? To his own Master he standeth or falleth;” (Rom. xiv. 4;) what then are they likely to hear that judge to damnation the best of the Church of God? for this is essential to what they call the Roman Catholic Faith:—*To believe that the Catholic Church consists of those only that are subject to the Pope as the Vicar of Christ, and governor of the whole; and that out of this church, thus headed by the Pope, there is no salvation.* This is the soul of Popery.

Reason 4. And what a proud and arrogant way is this for a defiled piece of the Catholic Church to say, We are the whole! as they who say, “Stand by thyself, come not near to me; for I am holier than thou.” (Isa. lxi. 5;) so say the Papists: *You are all damned heretics, and we only are the Church.* Such horrible pride doth not animate the Church and cause of Christ.

Reason 5. And all this is done by them against the very tenor of the Gospel and the covenant of Christ; for it is the scope of the Gospel, “That whosoever believeth in Christ shall not perish, but have everlasting life;” (John iii. 15, 16, 18.) A hundred texts might easily be cited, where God doth make the most solemn promises, that all who believe in Christ, and love him, and hope in him, shall be saved. And yet as if it were in defiance of the Gospel, the Papists make it an article of their faith, that *no man shall be saved that becomes not a subject of the Pope of Rome.* Let a man believe in Christ, love him, obey in him, hope in him, ever so much; let him believe in the Father, Son, and Holy Ghost; yet can he not be saved if he believe not in the Pope. Wonderful! that it should be possible for Christians, for men to be thus bruted! Why has not Christ once mentioned to us this Article of faith,—*He that obeyeth not the Pope and Roman Church shall be damned?* Why is it not in the Holy Scriptures? Why was it never in the Creed of the Church,—*I believe in the Pope and Church of Rome, as well as, I believe in the holy Catholic Church?*

Reason 6. Moreover, the cause of the Papists is plainly carnal, being all resolved into a carnal interest, and maintained by it. The main questions between us are, *Whether the Pope must govern all the Christian world? and, Whether all persons must obey him upon pain of damnation?* And what is this but to exalt a worm, and to lay the kingdom of Christ upon his shoulders! If the question were, whether we should be holy or profane, obey Christ or disobey him! we would be ashamed to be behind them. But when all this stir is set up one city to be the mistress of the world, and one man to be the Church, and this too, without Christ, and against him. What can we think, but that ambition makes Lucifer mad.

Reason 7. Moreover, the way of Popery is against Christianity, and shaketh the very foundation of it, and tempteth the world to infidelity

by building their faith on an uncertain ground, yea, on a ground which is certainly false. For, according to the Papists, we cannot know the doctrine of Christ to be true, nor Scripture to be the Word of God, but on the authority of the Pope or his church. Now it is as clear as the light, that no man can know that the Pope or the Roman Church hath any such authority, until he knows whether the doctrine by which they claim it be really the true doctrine of Christ. Who can tell that the Pope or the Church of Rome is to be credited, more than any other Church or person, till he find some such thing in the Word of God? And if he finds it there he cannot believe it, because he receives it not on the authority of the Church. And yet the authority of the Roman Church cannot be known but by the doctrine of faith, as some say; or else as others say, we must wait till it is proved by miracles, as the Apostles did.

Reason 8. Moreover, this cause and this Church is a novelty, and a late invention,—a thing unknown to the Primitive Church; and therefore it cannot be of God. Notwithstanding this, they are so shameless as to call their opinions the *Old Religion*, and to persuade the simple that we are an upstart generation, and that our Church is but of two hundred or three hundred years' standing; because we have forsaken the Roman novelties, and are turned back to primitive antiquity. For our part we say, and say again, Let him be scorn of the Churches that believeth any Catholic Church that is less than sixteen hundred years of continuance [in the year 1688]. And what can he expect but to be accused of God that believeth any Gospel of less than sixteen hundred years' continuance?—(Gal. i. 8, 9.) Let us go to the Gospel, the records of antiquity, and see there whether *our religion* or *their opinions* be the older; and let the older carry it without contradiction. Where find you that the Church of Jerusalem, or Corinth, or of Galatia, or of Philippi, or, in fact, the Church of any part of the world was then commanded to obey the Church of Rome, or that the Church of Rome was ever called the Mistress of all Churches, or the Universal Church? Then Rome was but a particular Church like the rest.—Where read you that the Apostles did direct men to receive the Christian faith upon the credit of the Church of Rome? Or When did Paul and Barnabas, or any preacher, tell the people, “You must believe in Peter, or in the Church of Rome, before you can believe in Christ;” or, “You must believe the Christian doctrine on the credit of the Church of Rome;” or, “That the Church of Rome is made the judge of all controversies?” The Romish dominion was then unknown.

Reason 9. Moreover, their profession is made up of many contradictions, and the subjects of the Pope (at least those in orders) are sworn to these contradictions. By the Trent Confession they are to swear, “that will never take and interpret Scripture but according to the unanimous consent of the Fathers.” And yet they swear in the same oath to many particulars which the Fathers were against, and many to which they never unanimously consented. They either know not what the Fathers hold, or else they know that the Fathers do not interpret with unanimous consent; and there is not one of a hundred, or of a thousand of them, that knows what the Fathers do unanimously consent in, and what they do not. In abundance of texts the Fathers differ among themselves, and here the swearers do bind themselves never to interpret those Scriptures at all, till a messenger from heaven shall tell them what the Fathers are agreed on since their death. They have sworn also to embrace the sense of our Church; whereas the Fathers and their Church do frequently disagree. They are sworn to all things delivered, defined, and declared by the Canons and Œcumenical Councils, and this without doubting. O strong faith! When even men's faith in Christ himself is oft

mixed with such doubts that we must pray, “Lord, increase our faith;” “Lord, I believe; help thou mine unbelief. Yea, there is not one of a multitude of them that knows what all these Canons and Councils do contain,—yea, where these Canons and Councils do often contradict each other; still they are sworn to believe them all. The Council of Constance decreed, that a general Council is above the Pope, and the Council of Basle did second it; but the Lateran Council, under Julius II. and Leo X. decreed, that the Pope is above a general Council. The Council of Trent doth add to the canon of Scripture contrary to the Council Laodicea, and the third Council of Carthage. And the Papists at this time go contrary to the current judgment of the Church in adding Apocryphal Books to the Canon. Abundance more of these contradictions may be shewn.

Reason 10. Moreover, Popery is an uncertain profession, both for the *foundation* and the *matter* of it. No man can fully tell what it is, or when he hath it, and when he hath it not. For the *foundation* of it; their councils and nations are yet disagreed, whether the Pope or a general Council be the chief, and which must be followed when they disagree, and which is the infallible judge of controversies. And, for the *matter*, how few in the world can tell what is in their Canons, Councils, and Fathers, and what is their sense, with many such uncertainties! And for the Articles of Faith, they are still to them uncertain, whether they have yet all or not, because the Pope may make those to be points of faith to the people that were not so before, and so he may increase them as much as he sees best. Every time the Pope determines a controversy he makes a new article of faith, as he did not long since against the Jansenists.

Reason 11. Further, Popery is a human, and not a divine faith. It leads us to man, and bottometh us on man, and therefore leaveth us short of God. They must first believe the Christian doctrine and truth of Scripture on the authority of the Pope or the Roman Church, and then they must take the meaning of every word of Scripture upon the credit of the Roman Church and the Fathers. So that the very upshot of all their religion is,—they believe the Scriptures to be the Word of God, and Christ to be the Son of God, because the Church of Rome doth tell them so. And how know they that this Church is infallible? Because they say so themselves, or because the Scripture saith they are infallible? But where can be found any passage of Scripture which supports such a notion? But, again, which is the infallible Church of Rome? The Pope, saith a third. And how knows the world that these are the acts of the Pope, and he confirmed the Council? Because such a cardinal, or a priest, or a Jesuit saith so. And here it is where the people are left.

Reason 12. Popery sets up a head for the Universal Church that cannot possibly govern it, and a centre for the Church in which it cannot possibly unite. And thus it is only a titular head, a name, and a shadow, good for nothing, except to divide and to vex Christians; but the uniting and the ruling of them, which is so much pretended to, is a flat impossibility. It is not morally possible to bring all the Christian world to be of the Popish opinion herein; it being a point that is so void of cogent evidence from Scripture and reason that they are both against it.—*Bulcark.*

#### MEDITATION ON THE SABBATH.

EXTRACTED FROM THE JOURNAL OF THE LATE JAMES HALLEY, A. B. STUDENT OF THEOLOGY.

“This day is holy unto the Lord your God; mourn not, nor weep; for the joy of the Lord is your strength.”—Neh. viii. 9, 10.

Sweet is the light of Sabbath eve,

And soft the sunbeam ling'ring there ;  
Those sacred hours thus low earth leave,  
Wafted on wings of praise and prayer.

Season of rest ! the tranquil soul

Feels thy sweet calm and melts in love ;  
And while these sacred moments roll,  
Faith sees a smiling heav'n above.

EDMISTON.

"It is good to be here," should be the language of our souls, not merely when on the mount of ordinances, but throughout all the hours of that blessed day which Jehovah has sanctified for himself. It is good to be apart from the cares and turmoil of time ; and gaining this sacred eminence, to look abroad upon eternity. And, were our hearts but right with God, such meditation, though solemn, would be far from sad ; the calm majesty that encircles the Infinite would settle and compose the spirit, and should find a response within to that counsel of the Levites to the remnant of Israel, "This day is holy unto the Lord," &c.

So far from having any tendency to throw a shadow over the mind, it is the native property of divine truth, when fully received, to minister peace and joy. If Christians, then, are under the dominion of habitual and prevalent dejection, it is not because they have too much religion, but because they have too little. Indeed, if our Christianity has never been to us the spring of a sensible satisfaction, there is too much reason to suspect it of spuriousness ; at all events, to conclude that it has but a very broken and imperfect sway.

That joy, in some measure or degree, is an essential result of the possession of a true faith, is involved in innumerable declarations of Scripture. Joy is expressly mentioned among the fruits of the Spirit. It is Paul's desire for the Romans, that the God of hope may fill them with all joy and peace in believing. The Psalmist declares that praise is comely for the upright ; exhorts all lands to make a joyful noise unto God ; prays that the nations may be glad, and sing for joy, and that the daughters of Judah might exult in God's judgments ; counsels all worshippers to serve God with gladness, and come before his presence with singing ; and gives an explicit warrant to all that seek him to glory in his holy name. It is an apostolic precept to live rejoicing in hope,—to rejoice in the Lord always ; and, to mark its importance, the injunction is repeated, "Again I say, rejoice." In a word, the announcement of a Saviour is "good tidings of great joy ;" his appearance was to give light to the people that walked in darkness ; the very name of his forerunner was one of gladness ; and his disciples are directed to the natural issue of their faith, which nothing but its weakness prevents them from reaching, when Peter addresses these words to the children of the dispersion,— "in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory."

Why, then, should our hands hang down, or our knees be feeble ? "Say to them that are of a fearful heart, Be strong, fear not."— "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again." "It is Christ that died ; yea, rather that is risen again." "in whom dwelleth all the fulness of the Godhead bodily."

Besides the general reasons for religious and sober joy, which is supplied by the grace that has been brought nigh unto us through the appearing of Jesus Christ, there are special reasons peculiarly applicable to all seasons of solemn festival and, in particular, to that weekly rest which God's Word appoints and blesses.

One of these may be drawn from that communion of saints, in spirit and purpose, which is one of the most refreshing of revealed truths.

To think that there is one great family called by the name of Jesus, scattered indeed through every nation, and kindred, and people, and tongue,—yet keeping the unity of the spirit in the bond of peace ; bowing around a thousand hearts, yet before one throne of grace ; praying in a thousand tongues, but the language of their hearts breathing one melody ; differing in bodily form and feature, but bearing one image and superscription on their souls ;—to think that on this day, especially, their hymns and prayers are all ascending, to be perfumed with Immanuel's costly incense, and to return in showers of blessing ; surely this were enough to enkindle the coldest affections—to elicit a glad answer to the Levites' exhortation, "Mourn not, nor weep." To think that the living stones, found on every shore, from the icy mountains of the north to the islands of the southern wave, are being brought together to constitute one glorious temple, invisibly yet indissolubly cemented by the blood of the Lamb,—and that this day has a peculiar part to perform in consolidating the sacred edifice,—this were a sufficient reason for an angel's joy.

And need we add that the Sabbath is joyful too, as the appointed emblem of the rest that remaineth for the people of God ? It is hallowed, not merely by the concert in worship of the saints on earth, but as the type and figure of their adoring repose in heaven. But how does our sin and corruption make the comparison to fail ! How "cold our warmest thought" to the service of those, his ministers, who are as a flame of fire ! How wretched our unbelieving doubts and fears, our half-confiding prayers, our stammering praises, when placed in contrast with the full tide of joy and gratitude which is poured from the lips of those who have exchanged faith for vision, and serve Him day and night in his temple ! Yet let the institution of the sacred day, as emblematic of its eternal antitype, elevate our aims, raise our affections, and fill us with a holy gladness. "The Lord has risen indeed," and gone to "prepare a place" for us—a place of everlasting Sabbath and jubilee. Lord, bring me to that rest ! Guide me with thy counsel, and afterward receive me to glory ! Amen.

#### SELECTIONS FOR THE YOUNG.

##### MY MOTHER KNOWS BEST.

A party of little girls stood talking beneath my window. Some nice plan was on foot ; they were going into the woods, and they meant to make oakleaf trimming, and pick berries, and carry luncheons. O, it was a fine time they meant to have. "Now," said they, to one of the number, "Ellen, you run home and ask your mother if you may go. Tell her we are all going, and you must." Ellen, with her green cape bonnet, skipped across the way and went into the house opposite. She was gone some time.

The little girls kept looking up to the windows very impatiently. At length the door opened, and Ellen came down the steps. She did not seem to be in a hurry to join her companions, and they cried out, "You got leave ? You are going, are you ?" Ellen shook her head, and said that her mother could not let her go. "O," cried the children, "it is too bad !—Not go ! it is really unkind in your mother." "Why, I would make her let you." "O ! O !" "I would go whether or no." "My mother knows best," was Ellen's answer, and it was a beautiful one. Her lip quivered a very little, for I suppose she wanted to go, and was much disappointed not to get leave ; but she did not look angry or pouting, and her voice was very gentle, but very firm, when she said, "My mother knows best." There are a great many occasions when mothers do not see fit to give their children leave to go and do where and what they wish to ; and how often are they rebellious and pouting in consequence of it ! But this is not the true way,

for it is not pleasing to God. The true way is cheerful acquiescence in your mother's decision. Trust her, and smooth down your ruffled feelings by the sweet and beautiful thought, "My mother knows best." It will save you many tears and much sorrow. It is the gratitude you owe her, who has done and suffered so much for you.—*Christian Treasury.*

CONTROVERSY.—Although heresies and dissensions are immediately prejudicial to the church, by disquieting the minds of men, and producing an alienation of affection, which is the usual effect of a difference of sentiment, yet they ultimately contribute to its purification and establishment. When controversies about doctrines arise, individuals may be seduced into error and apostasy by the plausible reasonings of false teachers, but in consequence of the closer attention which is given to the subject of discussion, it comes to be better understood than before ; is expressed with greater accuracy of language, and is supported by arguments more judiciously selected, and more skilfully arranged. Those who are conversant with ecclesiastical history, will recollect more than one instance in proof of this observation.—*Dr. Dick.*

HEAVEN.—Heaven is a day, without a cloud to darken it, and without a night to end it.

In heaven all God's servants will be abundantly satisfied with his dealings and dispositions with them, and shall see how all conducted like so many winds to bring them to their haven, and how even the roughest blasts helped to bring them homeward.—*Mason.*

A MOTHER'S PRAYER.—"When I could first remember," said John Randolph to a friend, "I slept in the same bed with my widowed mother: each night, before putting me to bed, I repeated on my knees before her the Lord's Prayer and the Apostle's Creed ; each morning, kneeling in the bed, I put my little hands in prayer in the same form. Years have since passed away ; I have been a skeptic, a professed scoffer, glorying in my infidelity, and vain of the ingenuity with which I could defend it. Prayer never crossed my mind but in scorn. I am now conscious that the lessons above mentioned, taught me by my dear and reverend mother, are of more value to me than all that I learned from my preceptors and compeers."

USE OF AFFLICTION.—Make use of affliction as a great advantage for your purest and unmixed delight in God. The servants of Christ, have usually never so much joy in the Holy Ghost as in their greatest sufferings, especially if they be for his sake. The soul never retireth so readily and delightfully to God, as when it hath no one else that will receive it, or that it can take any comfort from. God comforteth us most when he hath made us see that none else can or will relieve us. When all friends have forsaken us save only one, that one is sweeter to us than ever. When all our house is fired down except one room, that room is pleasanter to us than it was before. He that has lost one eye, will love the other better than before.—*Baxter.*

#### SELECTED THOUGHTS.

That the objects which interest the heart in religion are infinitely more desirable and important, than all others will not be disputed ; and why should it be deemed irrational to be affected by them in a degree somewhat suitable to their value.—*R. Hall.*

I ought to study Christ as an intercessor. He prayed most for Peter, who was most to be tempted. I am on his breast-plate. If I could hear Christ praying for me in the next room, I would not fear a million of enemies. Yet distance makes no difference ; he is praying for me.—*McCheyne.*

Meditation is the soul's telescope, whereby, in her long remove, she discerneth God and heaven, as though they were nigh at hand.

It is distrust of God to be troubled for the future, impatience against God to be troubled for the present, and anger at God to be troubled for the past.—*Patrick*.

There is a crisis in the life of every impenitent sinner, a season when the Spirit comes to him for the last time, when he must choose between the pleasures of the world and the service of God. You may not know when you pass that crisis.

Ere I am old, oh, let me give  
 My life to learning how to live!  
 Then shall I meet with willing heart  
 An early summons to depart;  
 Or find my lengthened days consoled,  
 By God's sweet peace when I am old.

**TRUST**—You have a great trust to commit to God when you die, and God hath a great trust to commit to you whilst you live. If you keep his truths, He will keep your soul, "Because thou hast kept the word of my patience, I also will keep thee" (Rev. iii. 10.) Be faithful to your God, and you shall find him faithful to you.—*Flavel*.

**WEARING OUT FOR CHRIST**—The oil of the lamp in the temple, said M'Cheyne, burnt away in giving light; so should we.

**PHILIP O'FLAHERTY.**

**AN IRISH CONVERT IN THE CAMP.**—At a Meeting held in Edinburgh in aid of Turkish Missions, the Rev. Dr. Candlish said:—He held in his hand a letter addressed to the son of the Rev. Mr. Brannigan, who was at present labouring in this city in the cause of the Edinburgh Irish Mission, by an Irish soldier, who dates from Balaklava 29th Sept, 1854. Dr. Candlish then gave a short history of the writer of the letter, from which it appeared that when residing in Ballinglen, in the glens of Antrim, in very poor circumstances, he had been converted from Popery through the instrumentality of Mr. Brannigan. He was afterwards employed as a teacher in the mission school, and he used to teach the boys geography, in Irish, manifesting singular ability in the work. However, from the persecution to which he was exposed on account of his steadfast adherence to the faith of the Gospel, he was ordered to leave Ireland, and enlisted as a common soldier. While the regiment to which he belonged was stationed in Manchester, the religious community felt so much interested in him, in consequence of the consistent Christian character which he maintained, the zealous exertions he made in behalf of prayer meetings amongst the soldiers, and the singular aptitude he evinced for the acquisition of knowledge, his studies being prosecuted under great disadvantages, that a sufficient sum was raised with which to purchase his discharge, although the subscription was limited to each person to 6d., and to present him with a copy of the Scriptures. However, before the procuring his discharge could be arranged, for the purpose of employing him amongst his fellow-countrymen, tidings came from the Horse Guards that no soldier could be bought off. He afterwards went to the East with his regiment, the 7th Fusilier Guards, and, while there, had acquired such an intimate knowledge of the Greek and Turkish languages that honorable mention had been made of him by the special correspondent of the *Times* at Varna, and he was passed as a third class interpreter. He was afterwards advanced to the staff of Lord Raglan, and was now employed as a confidential interpreter, and had also acquired a knowledge of the Russian language. Doctor Candlish then read some extracts from letters which this self-taught soldier had sent home, and in one of these he stated that he had his Manchester Bible with him. In the letter received by Mr Brannigan's son, to which reference had

already been made, the writer stated that if it was not his lot to fall upon the battle-field, it was his desire to lead a useful life. If he was spared to return home, he would be able to buy his discharge, and he would repair to the East to endeavour to do good to the followers of the false Prophet, by making known Christ Jesus. "I think (continues the writer) that the fruitful seed of the word of life and truth has already taken root in the stony hearts of some Turks. I think I have handled the plough of salvation, and dug deep into their hearts. And now I only wish that the rain and dew of heaven will descend and water the seed, and that missionaries from our Presbyterian Church will be sent here also." The writer concludes with the prayer that the Lord would enlighten those eyes which for centuries have been blinded, and that he might "live to see this Constantinople—the storehouse of Turkish idolatry cleansed and white-washed with the white lime of the Gospel." Dr. Candlish said that it could not fail to call forth a lively concern for the welfare of their army abroad, when they thought that there were men of this description fighting their battles—men, whose faith in Christ, as this writer remarked, referring to the battle of Alma, in which he took part, did not make them one whit the worse soldiers, but who went into the battle all the rather on that account to fight for their country. It should also lead them to take a deeper interest in that country where their brave soldiers were stationed.

*Ecuo.*

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