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THE
ECCLESIASTICAL AND MISSIONARY
RECORD,

FOR THE
PRESBYTERIAN CHURCH OF CANADA:

Published under the direction of a Committee of Synod.

“WISDOM AND KNOWLEDGE SHALL BE THE STABILITY OF THY TIMES, AND STRENGTH OF THY SALVATION.”

VOLUME IX.
NOVEMBER, 1852—TO OCTOBER, 1853.

TORONTO:

PRINTED BY J. CLELAND, 62, YONGE STREET,
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KNOX'S COLLEGE, TORONTO.

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No. 1.

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E N O C H.

He walked with God in youth's bright morn,
When life was in its spring;
And his young spirit soared aloft
On hope's exulting wing.

He walked with God, when joy's fresh buds
Were opening on his way,
And tempting him with fragrant breath,
In pleasure's path to stray.

He walked with God in manhood's prime,
And shunned ambition's snare;
Nor heeded he the gilded toys
That are the worldling's care.

He walked with God when time entwined
His locks with threads of gray;
Still leaning on his pilgrim's staff
He kept the narrow way.

He walked with God from youth to age,
And unto him was given
A deathless entrance to the land—
The bright fair land of Heaven.

Synodical Collections for the Current Year.

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

MINISTERS' WIDOWS' FUND.

The Treasurer begs to call the attention of ministers, whose rates to the Fund are in arrears, to the first and second regulations adopted by the Synod, on the 11th June, 1852. See Minutes, p. 14, or *Record* for July last, p. 132.

Notices of arrears and rates falling due on the 1st November, were transmitted through the Post Office in the month of October.

HOME MISSION COMMITTEE.

The Conveners request, that in future, all letters be addressed to the Secretary, John Burns, Esq., Knox's College, Toronto.

PRESBYTERY OF MONTREAL.

The next ordinary meeting of Presbytery is appointed to be held within the Church of St. Louis de Gonzague, on the first Wednesday of November, at 9 o'clock, A. M.
D. FRASER, Pres. Clerk.

PRESBYTERY OF KINGSTON.

The next meeting of the Presbytery of Kingston is appointed to be held in Belleville on the second Wednesday of November, at 11 o'clock forenoon.
WILLIAM GREGG, Pres. Clerk.

PRESBYTERY OF TORONTO.

The Presbytery of Toronto will meet in Knox's College, on Wednesday, the 1st December, at 12 o'clock, noon.
THOMAS WIGHTMAN, Clerk.

HOME MISSION COMMITTEE.

The Synod's Home Mission Committee met in the Divinity Hall of Knox's College, Toronto, on the 13th October. The principal business before the Committee, was the distribution of the available supply among the Presbyteries for the ensuing six months. The number of ministers and preachers at the disposal of the committee, was reported to be *nine*; and that after Presbyteries had reduced their demands to the lowest point, compatible with keeping up their stations, the applications were *fourteen*, viz: from the Presbytery of Montreal, four; Perth, one; Kingston, three; Cobourg, one; Hamilton, two; London, three. The Presbytery of Toronto, in consequence of the clamant calls from other parts of the field, asked for no missionaries during the winter, hoping that the congregations and stations easily accessible from the college, will be supplied, to a considerable extent, by the ministers in Toronto, and by the students of Divinity.

The following distribution was made, viz:—
to the Presbytery of
Montreal—Mr. Scott and Mr. Nicolson.
Perth—Mr. Smith.
Kingston—Mr. Chesnut.
Cobourg—Mr. Boag.
Hamilton—Mr. Young and Mr. Macgregor.
London—Mr. McLaren and Mr. Tolmie.

In consequence of the pressing wants of the Presbytery of Montreal, and the inability of the Committee to give the necessary aid, the Rev. Dr. Burns was requested to supply the pulpit in Quebec for six weeks. Dr. Burns being present, consented to proceed to Quebec by the last Sabbath of October, and to continue for at least four weeks. The Committee agreed to request the Rev. Mr. Bayne, of Galt, to succeed Dr. Burns for a few Sabbaths, or until the congregation be otherwise provided for.

The Rev. Dr. Willis and Mr. Burns were appointed a committee to procure a suitable person as teacher at the Buxton Mission, to succeed Mr. Straith, when he returns to college.

JOHN BURNS, Sec'y.

PRESBYTERY OF TORONTO.

The Presbytery of Toronto met on the 13th of October. The following is a brief account of the principal business transacted:—

It was reported that, since last meeting, Mr. McLellan from Hamilton, accompanied by Mr. Ure of Streetsville, and others of the brethren at various congregations, had visited a considerable part of the Presbytery, on behalf of the Widows' Fund, viz: Streetsville, Boston, Acton, Union Church, Norval, Temple Church, Brampton, E. Toronto, Erin and Caledon, West Gwillimbury and Bradford, Barrie and Innisfil, Oro and Orillia, and that the prospects are favorable.

The Presbytery agreed to record their sense of obligation to Mr. McLellan, for his very efficient and devoted labors in the cause of the Widows' Fund, during the two weeks he spent within the bounds.

To Dr. Burns and Mr. Burns, agent, was committed the charge of completing the visitation of the Presbytery.

The Presbytery agreed to instruct their Home Mission Committee to urge on all the missionaries and catechists within their bounds, to furnish written reports in detail of their missionary labors, accompanied with particular statements of their accounts.

On the suggestion of the Moderator, it was agreed to extend our mission field of Mono, by adding to it the south-western part of the township of Essi.

Application was made to the Presbytery, by friends near the township line, between York and Vaughan, for supply in that locality, about seven miles from York Mills. Mr. Wightman stated that this application was made in anticipation of a disjunction of Scarborough from York Mills, and that a considerable number of families in the locality referred to, had signified their willingness to promote the formation of an auxiliary congregation there.

The Presbytery agreed to give the supply asked, and Mr. Irvine, of the second congregation, Toronto, undertook to open the station on the 24th October.

Mr. William Reid, probationer, from the Free Church of Scotland, who has been supplying va-

cant congregations within the Presbytery for some time, made application to be admitted into this Church, and laid upon the table an extract of license—Presbyterial certificate—with other commendatory letters, which were read, and a committee was appointed to deal with Mr. Reid in terms of the rule of Synod for the admission of ministers, and to report.

A document was read containing a series of resolutions, agreed to at a meeting of office-bearers, in the congregations of Oro and Orillia, accompanied with a letter of concurrence from Mr. Gray, their pastor, petitioning the Presbytery to limit Mr. Gray's pastoral charge to the two townships of Oro and Orillia. The petition was favorably received, but the Presbytery delayed taking action on it till Mr. Gray should be present, or until a future meeting.

Dr. Burns, Mr. Irvine, and Mr. Harris, ministers, with Mr. Burns, elder, were appointed a committee for the examination of students within the bounds—attending or entering Knox's College.

Dr. Burns stated that the Home Mission Committee of Presbytery, in their difficulty to extend supply to the vacant stations near Toronto during the summer, had availed themselves of occasional assistance from some of Dr. Taylor's students of the United Presbyterian Church, and also of Professor Lillie's, of the Congregational Church.

The Presbytery unanimously approved of the conduct of their Committee in this matter; and on motion, cordially agreed to convey, through the clerk, their expression of gratitude to these Rev. gentlemen, for their disinterested kindness, in thus having permitted their students to be at the disposal of the Committee in time of need.

The next quarterly meeting was appointed to be held in the Library of Knox's College, on the first Wednesday of December, at eleven o'clock, a. m.

PROGRESS OF THE CHURCH.

To the Editor of the Record.

MY DEAR SIR,—

As your *Record* is designed especially to give an account of the movements of our Church, it may be allowable to give an account of some of our movements at Keene. We do not do this for the purpose of self-flattery, but as a record of our thankfulness to Him on whom depends all our spiritual success, and in order that other portions of the Church with which we are connected, may know something of our progress and movements. We ourselves are delighted to hear from your *Record*, an account of the wilderness being made glad in other parts of the country, through the energy and zeal of our ministers, and, we are convinced, that the same will be the case with respect to others, who are ecclesiastically connected with us. Keene, and its surrounding neighbourhood, have been long settled by Presbyterians, from different parts of Scotland, and also, for a lengthened period, had the benefit of religious ordinances; but there seemed not to have been that spiritual improvement, which might have been naturally expected from such a privilege. We dare not take it upon us to say, whether this may have resulted from the character of the people themselves, or from him who was appointed to minister over them in holy things; suffice it to say that this was the case. There were, no doubt, many excellent people, who were zealous of the truth, but there was, at the same time, a great disregard for the claims of the Divine law, and many who disbelieved entirely in christianity. At the time of the disruption, a number of the most worthy people in Otonabee and Asphodel, determined to secede from the Kirk, and apply for preaching to our Church. They were supplied with missionaries for a length of time, and at length they determined to choose a minister. They fixed their minds upon Rev. Robert Wal-

lace, a young man of piety and zeal, but owing to the bad state of his health, he had shortly to resign the charge. This was to them a season of discouragement; but there were a faithful few, who believed that God, in his own good time, could send amongst them a man to break the bread of life. They applied again for other missionaries to the Presbyterian Church of Canada, and their call was promptly attended to. At length, in February, 1851, they called Rev. F. Andrews, one of the missionaries sent out by the Irish Presbyterian Church, to the Synod in Canada. The work in his hands seems to be progressing; and the Church have reason for gratitude to God, that notwithstanding the reported unhealthiness of that place, Mr. Andrews has not been kept a single Sabbath out of his pulpit by sickness. Mr. Andrews has had, since he came amongst this people, many substantial tokens of their attachment, and the best of all tokens, is the large number which each Sabbath wait upon his ministrations. Last Sabbath was the communion, and you know the forbidding character of the day, yet notwithstanding this, the house was quite full. And here, Mr. Editor, we cannot but stop to give you an account of this happy Sabbath. The ministers, upon the occasion, were the Rev. F. Andrews, and Rev. J. W. Smith of Grafton. Mr. Andrews preached an edifying discourse from 1 Cor. v. 8, 9—"Let us keep the feast"—setting forth the nature and design of the ordinance, and the qualifications for attending it. Afterwards, one hundred and twenty, or one hundred and thirty communicants sat down at the different tables, to shew forth the dying love of their Redeemer. These were most suitably addressed by Mr. Smith, at the tables and on their departure. In the afternoon, a highly impressive sermon was delivered by Mr. Smith, from Rom. i. 7—"Beloved of God, called to be saints." The whole services were over at three o'clock, in the afternoon; and although they were not as short as your correspondent *Advance* could wish, yet they were as short as the people themselves desired. There was one thing at this communion—a great reason for gratitude to God—and that was, the number of young which came forward. There were no less than nine of this character, some of whom did not exceed sixteen. It is delightful to see youth giving the dew of their youth to Christ, and pledging themselves at his table to be his. I was delighted to see this myself, as, not long ago, I heard a good man saying that he was afraid of the Church dying out in Canada, as its youth were so indifferent, that they would not profess the cause of Christ; but here were nine coming forward, and showing that they recognized the claims of Christ, and that Canadian youth are not less susceptible of gratitude for the love of Christ than others.

Monday concluded the services of this communion, when Mr. Smith gave a second sermon from the text above mentioned, to a large and deeply impressed audience. May the Spirit seal the impressions.

There are one or two other matters which we may here mention, and that is in relation to what we are doing. The ladies of the congregation at Keene, themselves, have expended about £18 in ornamenting the pulpit, and in purchasing a beautiful communion service for the congregation. They have formed a Ladies' Association, and are preparing work to be sold for missionary purposes. The people of Asphodel—the station in connexion with Keene—owing to the energy of a number of devoted men, have got a church almost finished, which will cost £200. We mention these facts, to show you that our Church is not merely lengthening her cords, but strengthening her stakes. May the work go on, and through the self-denial and energy of our ministers, may the pleasure of the Lord prosper in the land.

Yours, A.

KEENE, Oct. 21, 1852.

[FOR THE RECORD.]

WHERE IS OUR DARKNESS?

"Having no part dark."—Luko xi. 36.

The meditative reader of Scripture will sometimes find a train of thought suggested by a passage, not altogether according to its natural scope, which it may yet be profitable to pursue, provided some practical lesson can be derived from it. The thoughts suggested to the writer by the quotation given above, are perhaps of this kind, and it is therefore less necessary, in the meantime, to examine the scope of the passage from which it is taken. Suffice it to say, that "light" is very frequently used as a figure to represent knowledge; and its opposite, "darkness," to represent the want of it, or ignorance. The path of the just is thus represented as a "shining light," that shineth more and more unto the perfect day; "while of believers, before the knowledge of the glory of God had shined into their hearts, it is said, "Once you were darkness." A state of darkness or want of the true knowledge of God, is antecedent to being "light in the Lord," in the case of every Christian; and when he is brought out of a state of darkness into a state of "marvellous light," it does not necessarily follow that he has no part dark, that is to say, whilst the true light has begun to shine it may not shine on all points at the same time, nor shine with equal clearness on all sides, from its commencement. The ever-increasing light that adorns the path of the just, has scope for increase, not only in the brilliancy of its beams, but in the number of points from which it shines, and the perfect day is reached, when there will be no part dark.

This view seems to correspond with what is observable in the visible deportment of many professing christians—of men and women, to whom charity cannot but accord the acknowledgment that "the root of the matter" is in them and they are evidently of the class who have *some part dark*. How common is it to find men widely awake to the importance and obligation of one part of Christian duty, while their less conscientious attention to another part, equally important in itself, shows that either their knowledge is deficient, or their conscience is yet dark on that point. Thus we find one man more particularly conscientious about attendance on public worship, but much less so on family worship. Another particularly conscientious about Sabbath observance, but much less on the subject of daily family prayer, and another strict and careful in inculcating Scripture doctrines in his family, but remiss in his discipline. In cases like these, where charity forbids us to say there is no real christianity, such discrepancies in conduct can only be accounted for by supposing that the individual in question has still some part dark; for the true christian, on whatever point he possesses the knowledge of duty, is ready to confess, this I ought to have done, and not to have left the other undone. It is indeed incidental to our fallen condition, and the imperfection of sanctification in this life, to have some part dark, but as these dark parts are the occasion of uneasiness, and often of shame and discredit to the true christian, he desires with reference to them to be always coming to the light, and aspires to the aim of the Psalmist, when he says, "thou shalt I not be ashamed when I have respect to all thy commandments."

A very proper and necessary exercise is here set before the professing christian, namely, to examine in *what parts he is dark*. And here the writer would beg to direct attention to some discrepancies, which, it were desirable, should be less frequently seen among those who have named the name of Christ. Reader, you know a man, one of your neighbours, (take heed lest the description should apply to yourself) a member of your Church. He is regularly in his place on Sabbath, listens to the truth spoken with car-

nostness, and respects the Sabbath; observes family worship; is reputed honest, upright and trustworthy—but he has a habit, and has long had it—contracted it in his youth, and it sticks to him notwithstanding his profession of Christianity, and his renunciation of the very appearance or evil,—it is this. He cannot talk of common affairs without introducing words in imitation of the profane swearer—not perhaps the profane swearer's exact words—but words of the same use and import, polished a little so as to be less offensive. The name of "God" is polished into "od," the grace of "Faith," into "haih," or "taih," or the attributes of God, "Goodness" and "Mercy," are used as less glaring than the name itself. Now, how is it that such a habit as this cleaves to one who professes to be desirous of coming to the light? His profession is either insincere, or his knowledge is defective, and his conscience dark with regard to that habit. It constitutes one of his dark parts, and consequently needs to be brought to the light.

Reader, you have another neighbour, (take heed lest this description also should apply to yourself) who is accounted a man of worth, a religious man, but you observe he takes a freedom to discourse on all manner of subjects on the Lord's day. He can enter into religious conversation and enjoy it, but if a worldly subject turns up, he can escape from a sense of the sacredness of the day, and join quite readily in it. What is the matter with this man? It would be uncharitable to say he is no Christian, for in most duties he is deeply conscientious. It is evident that this is one of his dark parts, and he only needs to come to the light in order to have the evil corrected, for, as a true Christian he cannot but desire to have no part dark. How necessary it is to enquire—Where is our darkness?

There is here a lesson of caution to those who are apt to form severe judgments on the characters of professing Christians, because of the faults and failings they observe in them. These faults and failings may, in numerous instances, proceed from the parts that are yet dark in them, and instead of affording evidence that the true light has not begun to shine at all, they may only afford evidence that the whole body is not yet full of light, and that they have not yet got the length of "having no part dark."

ZAZA.

POST OFFICE—SABBATH LABOUR—CORRECTION.

To the Editor of the Record.

MY DEAR SIR,—

Permit me to remove an erroneous impression your last number is fitted to convey. You misapprehend the precise object of the document which there appeared, containing an appeal to the community at large, and our own Church in particular, on the matter of Sabbath labor in the Post Office.

It is by no means to be regarded as the Pastoral address—the publication of which was enjoined by the Synod at its last meeting—it was simply designed to direct attention to one particular form of Sabbath desecration, to which prominence has recently been given, with the view especially of securing an immediate addition to the number of memorials to the Government. It was considered by the Synodical Committee, at its recent meeting in Belleville, that an urgent appeal, on this specific point, would be seasonable.

The pastoral address proper, is entirely distinct—having reference to forms of Sabbath desecration in general, and the grand question of Sabbath Observance in its widest acceptation. This has not yet been drawn up, but will be forthcoming probably for your December number.

It is of the very first consequence that the present interesting crisis be taken advantage of—that the friends of the Sabbath straightway

buckle on their armour, and that not a moment be lost in the multiplication of petitions.

With the forces that are ranged on the opposite side, we can never expect any legislative enactment, such as the one proposed, to pass, unless Canada speaks out with "no uncertain sound."

May the Lord of the Sabbath teach our senators wisdom, on a question most closely associated with his own glory, and the advancement of the best interests of our rising province!

ROBERT F BURNS.

KINGSTON, Oct. 11, 1852.

TRAVELLING IN LAST CENTURY—SABBATH OBSERVANCE.

"The Edinburgh stage-coach, for the better accommodation of passengers, will be altered to a new, genteel, two-end glass coach machine, hung on steel springs, exceeding light and easy—to go in ten days in summer, and twelve in winter; to set out the first Tuesday in March, and continue it, from Hosea Eastgate's, the Coach and Horses in Dean Street, Soho, London, and from John Somerville's, in the Canon-gate, Edinburgh, every other Tuesday, and meet at Burrowbridge on Saturday night, and set out from thence on Monday morning, and get to London and Edinburgh on Friday. In winter, to set out from London and Edinburgh every other (alternate) Monday morning, and go to Burrowbridge on Saturday night; and to set out from thence on Monday morning, and get to London and Edinburgh on Saturday night. Passengers to pay as usual. Performed, if God permits, by your dutiful servant,

HOSEA EASTGATE."

The above is quaint and curious. It is an advertisement extracted from the *Edinburgh Courant* of 1754. It serves to illustrate the mighty advancement which, within a century, has been made, with respect to modes of conveyance—Ten or twelve days betwixt Edinburgh and London, sounds somewhat strangely in 1852, when the distance can, without difficulty, be described in about as many hours. And yet to travel from the Scotch to the English metropolis, within a fortnight, in a glass coach, hung on steel springs, was, at the time, a wonderful attainment. Worthy "Hosea Eastgate" plied his craft when James Watt was a raw lad of eighteen; and sixty years before, the adventurous Henry Bell launched his ill-fated *Comet* on the Clyde.

That gigantic power had not been brought into operation, which can "engrave a seal, and crush masses of obdurate metal before it, draw out without breaking a thread as fine as gossamer, and lift a ship of war like a bubble in the air; embroider muslins, and force anchors; cut steel into ribbons, and impel loaded vessels against the fury of the winds and waves."

Our fathers considered a "new, genteel, glass coach" a vast improvement on the cumbrous waggons, with whose ceaseless joltings, and frequent upsets, their bones ached.

But what we wish especially to notice in connexion with the above extract, is the testimony it bears in favor of Sabbath observance, and the Sabbath keeping habits of the past generation. Notwithstanding the disadvantages under which they labored, which might have furnished a plausible excuse for continuing the journey they had commenced, so soon as "Hosea Eastgate's glass coach" reached Burrowbridge on Saturday night, it came to a halt, and the cattle, and the strangers, rested the Sabbath day, according to the commandment. They always contrived to leave in time, to arrive at either terminus by each alternate Saturday. Nor was anything lost thereby. It was real economy. The passengers doubtless found their minds and morals improved by the breathing time; and Hosea Eastgate, his finances considerably increased, from his drivers being rendered more honest in

their dealings, and his horses in every way more capable of performing their work.

What a practical rebuke is here dealt by the 18th century, to the 19th! If, when travelling was so tedious, the Lord's day was so rigidly observed, how much more should it be so now, with the manifold facilities, which the electric telegraph, and steam by land and water, supply. What base ingratitude (to say the least of it) it evinces toward that gracious Being who has loaded us with such benefits, which put us in a position for remembering the Sabbath day, far superior to that occupied by our more godly, though less go-a-head ancestors, to convert these very physical advantages, into instruments for trampling the Sabbath under foot.

R. F. B. KINGSTON, Oct. 12, 1852.

POLYNESIA—NEW HEBRIDES.

The opportunities of communicating with this remote group being of rare occurrence, the latest intelligence is not of very recent date; but we feel pleasure in giving the following interesting particulars transmitted to our missionaries in Samoa by the Rev John Geddie, of the Nova Scotia Mission, now labouring at Anicuteum, New Hebrides, respecting the Mission in that island, together with some brief notices of the labours of our teachers in the Hebrides and Caledonia. Under date October, 1850, Mr. Geddie writes:—

"We have now entered on the third year of our Mission. In taking a review of the past, though we cannot discover marks of signal success, yet we can see enough to cause us to thank God and take courage for the future. During the first year of our residence on this island, the average attendance on our Sabbath-day services, after the first excitement was over, was about ten persons. The average attendance for the second year has been about forty-five. Our third year commences well, for, as yet, the number has been about eighty. It has all along been our practice to itinerate on the Sabbath-day; and thus we have access to many who do not attend our public instruction. I will now give you a very brief outline of my labours.

THE SABBATH.

"The Sabbath is, of course, our most important day. At half-past eight o'clock, A. M. we meet for Divine service. The conduct of the natives in the chapel is, in general, decorous, and any impropriety now meets with such marks of disapprobation from the audience at large as seldom to require any rebuke on my part. At ten o'clock, A. M. our Sabbath-school meets. Mrs. Geddie attends to the females, while I take the men and boys. Attendance in all, about forty-five. At four o'clock, P. M. we again assemble for worship. I give a short sermon or address, and call on one of the natives, whom I have previously instructed to prepare himself, to give a short address also. There are three natives whom I can now call on, with some degree of confidence, to address their countrymen. Their addresses are very simple, pathetic, and effective. It would warm your hearts, to hear these poor islanders, who have but just emerged from heathenism themselves, pleading with their brethren, their kinsmen according to the flesh, to abandon their superstitious and turn to the Lord.

RESULTS.

"Many of the natives have thoroughly abandoned their superstitions, and, professedly at least, are worshippers of the true God. Family worship is regularly observed in many houses. A few, I trust, are not far from the kingdom of God. Several of the natives have lately cut off their long hair, and say that they wish to give up all their dark customs. The little party who have joined us are objects of deep interest, and awaken our most anxious solicitude. How very peculiar and perilous is their situation! They have not yet any portion of God's Word in their

own language, and on verbal instructions, communicated very imperfectly to them, they are entirely dependent for their knowledge of saving truth. All surrounding influences are likewise of an adverse character. May Israel's Shepherd feed them and keep them!

INDISCRETION OF YOUNG CONVERTS.

"I fear that the Christian party are not always prudent in their intercourse with the heathen. They have just given up heathenism themselves, and now that they see their former folly, it is no wonder that they speak of the old system in a way that is displeasing to its friends. But this is not all; indiscreet acts are sometimes committed. One of my neighbours, not long since, went to a sacred grove, broke down the altar on which offerings were presented to the gods, and cooked his food with it. Another altar was also broken down by a party of women; and they felt themselves justified in the act, because they saw the fragment of a Samoan canoe in it. Our servant boys are likewise blamed for eating the bananas, and destroying other food given in offering to the gods; and, I fear, they are not guiltless. Such an act, at one time, would have been regarded as the certain forerunner of death. But a more serious affair than all occurred some time ago. We were making some alterations on our premises, and sent off a few natives for wood. They found some, very convenient for our purpose, in a spot that has been held sacred from time immemorial. Fearless of the spirits who inhabited it, they set heartily to work, and cut what they wanted. As soon as the heathen party found it out, they were filled with horror and rage. They threatened the lives of two, who were more deeply in the affair than the others (one of them the chief's son), and the destruction of the plantation of a third. As soon as I heard of the affair, I went to the offended party, and endeavoured to allay their excitement. They seemed satisfied, when I promised to forbid similar conduct in time to come. They say that their gods will send sickness and death among them, as the punishment of these sacrilegious acts.

PERSECUTION OF CONVERTS.

"But while I lament such indiscretions as I have noticed, which, in an abstract sense, cannot be said to be morally wrong, yet, I must say, that in some instances our friends have much to bear. They have been reviled and, in some measure, persecuted, and all manner of evil falsely said against them. We could record many interesting incidents relative to the intercourse of the Christian party with their heathen friends, but they would be out of place here. I would just mention one fact, which came under my own observation some time ago. I went into my yard one day, and saw a native woman standing there with a large club in her hands. I soon recognized her as the mother of a young man and woman who had, for some time previous, been living with our native domestics. They had come for religious instruction. The old woman was much excited, and had apparently been scolding her son, who was there also. I asked her what was the matter. She made no answer; but her son replied, that she had come for him and his sister to go and do some *nedo upat* (dark customs), in view of an approaching feast. I remonstrated with her on the wickedness of her conduct, and told her that they were welcome to remain on the Mission premises, and that no person should compel them to leave for such a purpose. While I spoke to her, she shed tears—whether of affection or rage, I know not; but she left, threatening to kill the daughter when she could find her inland.

STRANGLING.

"The horrid practice of strangling goes on to a much greater extent than we had anticipated. Mothers are often strangled when a son dies. I have known a young man and woman to be put to death when a petty chief's wife died. An instance occurred, since we landed on this island,

of two women being strangled when a child of some rank died. During the past year, I interfered in three places; and, in two of the instances, the women were saved. Truly, 'the dark places of the earth are full of the habitations of cruelty.'

WAR.

"You will regret to learn that this island has lately been visited by war. It broke out in July last, and fighting continued every day for about two months. The war was commenced by the people of Anauitchai making a sudden and night attack on the people of Aneto. The district of Anauitchai, where we reside, unites with Anauitchai; and, in the present instance, their aid was expected. As soon as I heard of the war, I went to Noulait the chief, and entreated him not to interfere; and, I am glad to say, that the Christian party here declared, with one voice, that they would not fight, as that was opposed to the Word of God. The aggressive party, finding themselves in the minority, sued for peace. Hostilities are suspended for the present. Three men were killed, and, I think, as many women strangled. One of the killed was cooked and eaten; the other two would probably have shared the same fate, but their bodies were saved by their own party. A great many have been wounded.

ENCOURAGEMENTS.

"My opinion is, that heathenism in this island has received its death wound, and now we shall only have to combat with its expiring struggles. The contest may yet be severe; but, with a vigorous agency and Divine blessing, it will not be of long continuance. But another Missionary is indispensable for the work; and may I cherish a hope, that one will soon come from some quarter or other 'to the help of the Lord against the mighty' in this dark land! An evangelized island in the midst of these dark groups, where 'the feet of them that preach the gospel of peace' have never trod, would be a lovely spectacle.

OUT-STATIONS—FATE, TANA, MARE, AND LIFU.

"The remarks which I have made about this Mission have a particular reference to the station at which I reside. At the out-stations, the work has been interrupted by the sickness of the teachers; and therefore, at most of them little has been done during the year.

"A sandal-wood vessel touched at *Fate*, and saw both the teachers, on the 5th of June last. They heard no complaints from them. So I hope they have not suffered much from sickness.

"I had letters from *Tana*, last month. The teachers were well, and had much encouragement in their work. The natives behave kindly towards them. I had about fifteen Tanees living in a spare house on the Mission premises, between two and three months. They behaved very well. I am not aware of their stealing a single article from me, though they had much in their power.

"I had letters from *Mare*, about two weeks ago, and a visit from a native of that island who lives with the teachers, and speaks the Samoan language with ease. The teachers are well there, and give an encouraging account of their work. One of the teachers went over to *Lifu* lately. Peace has been restored on that island, and all parties are now anxious for teachers—*London Miss Mag.*

S A M O A .

Extracts of a letter from the Rev. Henry Nisbet, Missionary in Samoa, to his brother, the Rev. James Nisbet, Oakville.

SAPAALII, SAVANU, SAMOA,
March, 25, 1852.

In looking back upon the months which have past since I last wrote to you, I have to say that goodness and mercy have been vouchsafed to us

as a family. We have all been blessed with a large share of health, considering the climate and making deductions for the visitations of influenza, which came in the form of a very prolonged and somewhat severe epidemic at the close of last, and during the beginning of the present year. Many of the cases among the natives were severe, but few were fatal. While it lasted the demand upon my time and medicines was rather extensive.

The general good health enjoyed by our family, has allowed me, with some comfort, to attend to various important parts of missionary work at a distance from home. Sometimes we seem not to know how to press all the engagements into the time nature affords. I have (for example) had to make three journeys within the last two months. One of these was a visit to the various parts of my old district, for the purpose of cheering the hearts and strengthening the hands of the teachers and people there. The two ends of it are again inhabited, and the villages look quite lively. But the larger division of it (the one in the more immediate neighborhood of our house) is still comparatively uninhabited, as there are only two villages as yet of any consequence. This is the division that took part with Mamono in the late war, and they are by no means satisfied with the issue of the late contest. So they seem as if they would like to provoke, or at least risk, another engagement in the hope of returning to their land as a division of the conquering party. The fact is that while we are thankful for the present respite of comparative peace and quiet, we cannot shut our eyes to the indications before us, that it will not be the fault of this people, if the islands are not again thrown into a state of strife and turmoil. They seem to be taking the sure way to bring it about. They are doing what they can towards building large boats in imitation of those which gave Ana and Atua so much advantage in the late fighting. But then the parties on Upolu are far a-head of them, in this department, and as they, too, keep building they are likely to continue a-head; so it is difficult to say what will come of it. May the Lord bring to naught the counsels of wicked men, and scatter those who delight in war.

But to return to my visit. I felt my heart somewhat warmed while again going about among the people. I felt that I was among a people who had not forgotten me. Nor was there wanting some indications that the Lord's work was not altogether at a stand. There are a good many candidates for church fellowship, and I had the privilege of admitting three new members during my visit, and of seeing that there are among the candidates some who seem very hopeful.

The *John Williams* came to anchor a few days ago. The Directors have sent us out only one new missionary to reinforce the Samoan mission, and none for the New Hebrides. So the prospects for those poor benighted islands are, to all human appearance, anything but cheering. There is now something in the situation and family circumstances of almost all the mission families in Samoa, that would be an effectual hindrance to any of us going to the west as a permanent appointment; and then too we are now so short-handed here, as to make it difficult to draft any off.

We have felt much for the native teachers to the west, owing to the great delay in the return of the *John Williams*. They must wonder much what has become of her. May we hear that the Lord has been their support and their strength! We have been rejoiced to hear, that in some of the stations there have been tokens of success, which we hope have continued to increase. Especially at Aneiteum, where the Rev. Mr. Geddie pursues his arduous and lonely course, have there been cheering indications.

At the ensuing meeting of the mission, we must appoint a deputation to visit all our stations in the New Hebrides and New Caledonia groups,

as the *John Williams* now proceeds in that direction.

It is not my privilege to tell of *great* spiritual prosperity throughout my present district, since I took charge of it. The church, as a whole, does not seem growing in grace and spirituality, but rather, in some things, shewing a disposition to be conformed to the world, and to relax in the zeal they once manifested. Still, we have not been without tokens, that the Lord's work is not at a stand. We have, from time to time, had the happiness of adding a few new members, and restoring some who had fallen. But, O how few, compared with the numbers who continue to give themselves up to sin and the service of satan! The leading men throw their influence into the scale of wickedness, and the multitudes are not slow to follow the example. Night dances, with their attendant abominations, and other old customs, which have their birth in heathenism, have been revived, and are carried on with even increasing ardour; like water which had been pent up, but having burst from its confinement, flows with increased impetuosity. But the Lord reigneth, and He will bring the wickedness of the wicked to an end.

Since writing the above, we have finished the greater part of the business of our meeting of the mission. I have been appointed permanently to Sapapalii, and the new missionary (Mr. Law) has been appointed to succeed me at Safata.

THE HOME AND FOREIGN RECORD OF THE FREE CHURCH OF SCOTLAND.—The number for October is very interesting. As it rarely comes to hand until after our *Record* is filled up, we are prevented from selecting so much of the missionary intelligence as we could wish to give. And, before we publish again, much of the information, which is then six weeks' old, has been given to our readers through other channels.

THE INDIA MISSIONS.

The prospects at present are fraught with encouragement. The communications from the missionaries are most encouraging. At Calcutta, Mr. McKay writes, that two promising young men were admitted into the Church by baptism, on the 7th July. At Bombay, a young woman has been added to the Church. Her heathen relations instituted a prosecution in the Supreme Court. The result was favourable to the liberty of the convert, and she has been baptized by her former teacher, Rev. H. Pestonji. The Mission School at Bombay is in a flourishing state. Seventy new pupils were lately added. The attendance is between three and four hundred. The Institution has been removed to new premises, adjacent to the site of the permanent buildings. This removal has had a good effect. Inadequate as the staff of missionaries is to the great work of evangelizing India, God is giving testimony to the word of His grace at their lips, and has done great things for and by them. While godless Europeans scorn their efforts, learned Hindus say that their system is sick unto death and must perish.

CAFFRARIA.

Letters have been received to the 9th July.—The missionaries were well, but the war continued, and the Caffres evinced no symptoms of giving way.

CONSTANTINOPLE—JEWISH MISSION.

The Mission School, which is receiving constant accessions, has now forty-four pupils; ten English, two Greeks, five German Jews, and

twenty-seven Spanish Jews, with a sprinkling of Italian. Parents visit the school and listen attentively. The variety of languages increases the labour of the teachers, but they are cheered by the amount of Scripture knowledge which the pupils have acquired. There had been a series of destructive fires, consuming thousands of houses, but the Mission premises had not suffered at the date of Mr. Thomas's letter, of August 14th, from which we extract.

THE HOME MISSION.

A collection was appointed for the 17th: October, to aid stations, and also congregations carrying on Missionary work in their neighborhood, and to aid in forming territorial charges.

The *Record* contains a list of one hundred and eighty-one probationers, of whom twenty-six have the Gaelic language.

NEW ZEALAND.

The Rev. Mr. Burns writes from Otago, in January last, that the congregation at Dunedin, which was organised in 1847, has now an elder and a deacon for each of the eleven districts into which it is divided. The Church holds 400, and is usually filled. Their are 576 communicants—adherents, including children, 1127.

EXTRACT FROM A SPEECH OF THE REV. DR. GUTHRIE.

At a dinner recently given to Lord Pauncefote the Rev. Dr. Guthrie said "we consider Protestantism to be the palladium of our country. To this, I believe, Great Britain owes the position which she this day occupies as the first of the nations of the earth. I believe that the Protestantism of this country is more valuable than the crown of the Queen, the coronet of the nobility, or the privileges of the House of Commons, and that when the Protestantism of our country is lost, we may write Ichabod, for the glory will have departed. While I agree with Mr. Moncreiff, that one great means of building up Protestantism in this country is due to the discharge of the pastoral duties, still there is a peculiarity about Protestantism—it will not grow in darkness—darkness is its death, light is its life. Mention had been made of taking off the window-tax, but I want to take off all taxes—to remove all obstructions in the way of that knowledge which is the life and power of the country. What I wish is to see a sound secular, moral, and religious education, wide enough for the wants of the people, and catholic enough for the people's wishes. This was his desire, and he begged now to take the opportunity of stating his opinion on this subject, as it is not every day that he had an opportunity of addressing the men who rule the destinies of the country. (Laughter and cheers.) I have a most profound veneration for these men—I feel deeply the debt of gratitude every lover of civil and religious liberty owes them; but as one that feels as deep an interest in the welfare of my countrymen—I am sure they will pardon me for thus expressing my sentiments. (Cheers.) The noblest crown that Lord John Russell could wear—the noblest crown that any statesman could place on his head—would be the devising and maturing such a system of education as I have now described—reaching from the noblest University to the poorest ragged school in the country. (Cheers.) Nor do I see any great difficulties in Ireland—there, there are two Bibles. There might be difficulties in England—there, there are three catechisms; but in Scotland there were only one Bible and one catechism, and where was the difficulty of establishing such a system of education? I know there are different views on the subject. I know, for instance, the Established Church will not give up the pa-

rochial schools. Well, if they will not give them up they must keep them, and we must get a system of education which will go above and beyond these schools—a great broad, popular, and catholic system, founded on a proper basis. (Cheers.) One of the difficulties which has long stood in the way has been the diversity of opinion entertained by professing Christians, and we have been twitted on not a few occasions with these differences of religious opinion. But were it not much better to have a nation that do think for themselves, than a nation of slaves that do not think—or a nation of cowards that dare not think—or a nation of fools that cannot think—or a nation of hypocrites that think one thing and sign and say another and a very different thing—or a nation of infidels that say anything and believe nothing? A lady once said to me, "Oh! but I do not like party spirit." No more do I; but would much rather have party spirit than no spirit at all. (Cheers.) There is some hope of a man in delirium, but none after he is dead. (Cheers.) I believe that there is more real unity in our country, and in our Churches, than in Churches which are composed of materials which are crushed into a mass like a brick by the force of pure despotism, and whose temperature at the same time is far below zero. (Laughter and applause.) Nevertheless, I am for healing measures—I am for union among the Churches; and I believe if good christian men would resolve that they should make certain points which are not essential to salvation, and the meaning of which is not clearly revealed in the Word of God, a sort of neutral territory on which they would agree to differ, we would have much more real union than we now possess. I would say to my friends of all denominations, let us hold the spirit of unity in the bond of peace; let us walk together as far as we are agreed; our only rivalry that of who shall do the most for the glory of God and for the diffusion of true-hearted piety, which will assuredly in the end prove the country's surest defence.

THE DEATH OF THE DUKE OF WEL- LINGTON.

This event took place at Walmer Castle on Tuesday, the 14th September. We take the following particulars from the *Glasgow Scottish Guardian*—

Till Tuesday, his Grace, who was residing at Walmer Castle, his marine residence, was in possession of his usual health. He walked out in the forenoon and took his accustomed exercise in the grounds of the castle, but on returning home was seized with an epileptic fit, similar to that with which he was attacked about nine years ago, when his constitutional energy was greater, and the effect of the shock was soon overcome. On the present occasion his Grace derived no relief from the aid of his medical attendants, who were speedily at hand, and after suffering from a rapid succession of convulsions, he expired at a quarter past three o'clock in the afternoon. The Duke was in his eighty-fourth year, and enjoyed, to the close of his ripe age, the full possession of all his faculties. Of late years, indeed, his stooping posture and tottering gait, as he appeared in the streets of London, the observed of all observers, and the object of universal veneration and esteem, indicated that his once iron frame was succumbing to the encroachments of age; and the decay of his hearing was manifest from the position he was wont to assume in the House of Peers. But his mental powers retained their vigour to an unwonted degree, and the opinions he expressed on public affairs in that august assembly continued, in the late session, to evince the quick perception and strong intuitive sagacity and shrewdness which characterized his career as a statesman, not less than when the same qualities of mind were displayed in the field where he gathered his military laurels. The Duke of Wel-

lington was born in Dublin, in 1763. He received his education successively at Eton, Brighton, and in the Military Seminary of Angers in France. He obtained his first commission in 1787, being then in his 18th year, his captivity four years afterwards; and his majority in 1798. In 1790, when just come of age, he sat for the family borough of Trim in the Irish Parliament. In 1794, when he was in his twenty-sixth year, he was entrusted with his first command, and commenced active service under the Duke of York, in the war then waged by England against France. In 1797 he arrived in India, where he first distinguished himself in the maintenance and extension of our possessions in that country.—From Asia he was recalled at the period when the Continental Powers were struck down by the conquering sword of Napoleon, and began in the Peninsula that career of military glory which culminated in the crowning triumph of Waterloo.—It is not our purpose to attempt either an account of the life or an analysis of the character of the great Duke. The distinctive feature of the Duke's public life was a paramount sense of his duty to the State. To this he was ready at all times to sacrifice alike his convictions and his convenience. Hence expediency became his guiding principle as a statesman; and our admiration of the fidelity and firmness, the disinterestedness and patriotism which shone so conspicuously in his character, must not be allowed to blind us to such a fatal defect in his public policy. "If the world," he said on one occasion, "were governed by principles, nothing would be more easy than to conduct even the greatest affairs; but in all circumstances, the duty of a wise man is to choose the lesser of any two difficulties which beset him." It was in accordance with this view that the Duke's Administration passed the Act of 1829, admitting Roman Catholics into Parliament, which we rather think he had reason ultimately to regret.—But in this the time of public sorrow and lamentation for a nation's loss, we have no inclination to dwell upon these specks of character which shade even the most brilliant renown. We desire only to remember the great Duke as the instrument employed by a gracious Providence to give peace to Europe and the world, and security and independence to our native land—as the most eminent military commander of this or any other age, who from Assaye to Waterloo covered his country with the glory of a hundred victories—who, during the thirty-seven years of peace which have followed his latest triumph, has adorned the Senate by his wisdom and by his virtues—who was the confidential councillor of our beloved Sovereign—the mediator between adverse factions in the State,—and the idol of every class and rank of the community, which mourns his loss with a depth of real sorrow, such as only could be called forth by the recollection of services so inestimable, of patriotism so unselfish, and of a character so noble and elevated, as those of the great and good Duke of Wellington.

The Duke was the thirty-second in direct descent from ALFRED THE GREAT, and twenty-fifth from WILLIAM THE CONQUEROR. He was a descendant in an unbroken line of the Royal House of Plantagenet, and consequently akin, though remotely, to the Queen.

From the number of the *Guardian*, for October 1st, we copy the following interesting extract of a letter, addressed by the Duke of Wellington to Lord Aberdeen, which shows conclusively that he was in favour of granting what was demanded in the "claim of rights," of the Church of Scotland. Had his advice been taken, the disruption would have been prevented:—

"If these were the times in which moderate council would be attended to, I should say that it would not be difficult to settle this question.

But what I would recommend to the Kirk to consider is, that their utility, as an *Establishment*, depends in a great measure upon their intimate connection with the State. They cannot be an Establishment without such an union—every care being taken to preserve their exclusive spiritual power and to secure it to them. But in the exercise of this exclusive power, it is very desirable, and not inconsistent with former practice, that the Kirk should state clearly the rule which it is proposed to adopt, that that rule should be made the subject of an Act of Parliament, and should regulate all questions in future." With reference to these pregnant sentences, Dr Buchanan well remarks, "His proposal is the very ideal of the way in which, according to the system of Church and State in Scotland, legislation in regard to matters ecclesiastical, ought to proceed. The singular and unhappy circumstance, however, connected with the incident, is this—that Lord Aberdeen himself took a course the very opposite of that which the Duke recommended. Disregarding the 'rule' proposed by the Church, his Lordship framed, without consulting the Church at all, a rule of his own, and endeavoured to force it down the Church's throat. No wonder that the effect was to widen instead of closing the breach, and that the whole attempt ended in producing among both parties increased irritation and disgust."

THE BIBLE IN FRANCE.

Extract, letter from Mr. de Pressense Paris, July 1, 1852.

"As for you, you are men of the Bible: you never speak of aught else. You certainly are not men of this world. Whether Louis Napoleon or Louis Philippe sits upon the throne, it matters very little to you. You are comical fellows; you seem as if you belonged neither to the Republic, to the Empire, or to any thing else; and to look at you, and to listen to you, one might almost say that God is always before you, and that it is He who governs. How comes this? Explain yourselves."

I say that these observations have caused me pleasure, since they apply without distinction to all our agents; and because they prove that they keep themselves aloof from political discussions, which might be calculated to compromise their work. But they occasion me peculiar pleasure from the fact that they also apply, as this has but quite recently been the case, to five or six of our new Colporteurs, with whose advanced political opinions I was acquainted; and you know that by this term *advanced* we here understand Socialist opinions, in however slight a degree. You are well aware that our Colporteurs, with a very few exceptions, belong to the labouring classes, among whom these opinions are most prevalent. I will add, that their conversion from Catholicism to Protestantism is a proof that they are men of a decided independence of character, who, from their want of education, are, more than others, exposed to fall into extremes. It is always this that excites my greatest solicitude, when setting a fresh candidate to the work, and this has already often prevented my engaging young men full of zeal, and endowed with undeniable qualities, for the work of colportage. The necessity of sustaining a controversy to the last, and especially with priests, is another danger which I greatly dread for those but recently converted. I have ever been strongly opposed to that low species of controversy which always results in exciting the worst passions, and never in convincing, or affecting the consciences; but now, more than ever, do I discountenance controversy, and I entreat, our friends to abstain from it altogether. You will, I am sure, learn this with satisfaction; and, I may add, that in the journals of Colporteurs I am constantly meeting with fresh proofs that they have avoided the kind of controversy I am reproaching with a remarkable degree of tact

and skill. Thus, when the efficacy of the intercession of the Virgin Mary is prominently brought forward, instead of speaking, as is frequently done, with a certain kind of levity of this holy woman, they set forth the power of the intercession of Jesus Christ as the only intercession of any avail. When people speak to them of the corruption of the priests, and in a manner which shows that these detractors are imbued with such satanic feelings, under which they, in a certain sense, rejoice in iniquity, the Colporteurs, instead of joining chorus with these detractors of the Curés, at once proceed to speak of the corruption of the hearts of all men, and show, by the Gospel, what must be done to be delivered therefrom. Oh! I assure you that the power of the Holy Spirit's operation shows itself in marvellous manners in the facts which I am now mentioning. Did you but know, as I do, the antecedents of the devoted men whom your Society employs in France; if you could witness, as I do, their utter distaste of all that the world admires, and their devotedness to all that the angels in heaven rejoice over; yes, I repeat, could you witness these things, you would more decidedly share with me the conviction, that you are here accomplishing a work, which will, sooner or later, produce a great, a glorious reward. You know that it is always in a Christian sense that I make use of this word.—*Bible Society Reporter.*

The Record.

TORONTO, NOVEMBER, 1852.

KNOX'S COLLEGE—OPENING OF THE SESSION, 1852-53.

On Wednesday, the 14th October, the Ninth Session of the Institution was opened. In the absence of the Rev. Dr. Willis, who had not returned from Britain, the Rev. Professor Esson addressed the assembled students and others who were present.

Professor Esson noticed particularly, the reason for devout thankfulness to God, for the auspicious circumstances in which they were permitted to re-assemble after a pleasant recess—marked by no painful casualty. The Rev. Professor referred to the importance of diligence on the part of the students, in the acquisition of that knowledge which is requisite for the right discharge of their important duties; and urged that, while availing themselves of every facility for improving their minds, they should never forget that learning is really valuable, only in so far as it is pervaded by the religious element, and tends to elevate the thoughts to God; and also stated the importance of consecrating all their powers to His service and glory.

Some valuable directions were given to the students, in reference to their deportment and habits, as well as the prosecution of their studies, in regard to which they were counselled and exhorted to pay especial attention to thorough grounding in the more elementary studies, and to pay particular attention to the study of our own noble language.

Professor Esson referred, with much satisfaction, to the fact, that a student of Knox's College, well qualified to take part in the work of the institution, would, this session, take charge of the classical and mathematical departments. The happy and complimentary reference which

the Rev. Professor made to Mr. Laing, reminded us of the satisfaction manifested by the venerable Dr. Miller of Princeton, when a youthful student of his own, now a distinguished Professor, was associated with him. We would indulge the hope that our Professors may see many of those who have sat at their feet, fitted for taking a place in the higher walks of literature and theology.

On account of the engagements into which several of the students had entered for the summer, they could not be forward at the opening. It was gratifying to see so many of them present on that occasion. We learn that it is intended, in future, to commence the business of the Sessions immediately after the recess, which will make it necessary for students to make their arrangements for coming up at the time prescribed.

The Rev. George Paxton Young of Hamilton, and the Rev. Robert Irvine, of the Second Congregation in this city, assisted Professor Essoon in the examination of the students, until the arrival of the Rev. Dr. Willis on the 19th.

The Rev. Dr. has returned in health to resume his duties. He has brought from Britain a valuable addition to the College Library, including Calvin's works, in English, 35 volumes—a present from the Dowager Lady Gray. The Dr. and Mrs. Willis have also brought some contributions to the museum.

The College Committee appointed a sub-committee to procure from the ministers of the Church, aid to the Professors in some of the departments. That Committee reported that the Rev. Mr. Irvine had consented to place himself, in this respect, at the service of the Church, to undertake any service that he can perform to the College and the Church, consistently with his pastoral engagements.

The importance of the College to the progress and efficiency of our Church, is universally admitted. With such an estimate of its value, surely the Church will be unfaithful to her own best interests if any practicable means of sustaining it be neglected. All our ministers and missionaries have much in their power in this respect, in seeking out and encouraging young men of piety and suitable gifts to study for the ministry. Parents can do much in training and directing the minds of their children to this, the most important of offices.—The men are wanted to fill our Seminary.—Thrice the number of students, that have yet attended, might be educated without additional expense to the Church. It does not necessarily follow that every one who enters the College should become a minister. The studies in the preparatory course are requisite for fitting men for the other learned professions. Although the Church furnishes free education only to candidates for the ministry, others prepared to enter the College, are not excluded. Well were it if these who will be the future office-bearers and members of the Church, availed themselves of the benefits of this Seminary.—When we compare Knox's College with other Institutions, we have no cause to complain, but in looking at the field, and then at the candi-

dates for the ministry, we may well exclaim, the harvest truly is plentiful, but the labourers are few. They who have the interests of the Redeemer's kingdom at heart, will not fail to pray that the Lord of the harvest would send forth labourers into His harvest.

CANOBIE—THE REV. ALEXANDER W. MILNE.

We have no pleasure in referring to scenes which cause a Briton to blush for his country, nor in reviving recollections of our native land, that fill the heart with sadness. There are scenes and recollections, however, connected with the parish of Canobie, which are now matter of history, and which will live through coming ages—a noble tribute, on the one hand, to the memory of a Christian people, who, though humble in worldly station, manifested the spirit of nature's nobility and God's freed-men, and, on the other, of the heartless tyranny of those, who, by the abuse of their "brief authority," deprived these simple-minded but right-hearted people of the inalienable right of worshipping God according to the dictates of conscience.

CANOBIE, whose name is so intimately connected with the sufferings of the Free Church of Scotland, is a parish in Dumfriesshire, about fourteen miles from Carlisle. At the disruption, the congregation, about five hundred in number, threw in their lot with the Free Protestant Church. Of course they had to leave their church. They met for worship in the open air, on a barren moss—the worst piece of land in the parish. But the Duke of Buccleugh drove them from it by legal interdict. They then met on the Queen's highway—the only land in the parish not owned by the Duke, and here they worshipped for ten months, in all sorts of weather, subject to many annoyances—the mail coach driving through the assembled congregation every Sabbath. The Rev. Dr. (then Mr. Guthrie,) describes very vividly the hardships, of which he was an eye-witness, to which they were exposed. He drove out from Edinburgh to Canobie, the hills white with snow, the roads covered ankle-deep with slush, the wind high and cold, thick rain lashing on, the river Esk roaring in the snow flood between bank and brae. A turn in the road brought him "in view of a sight which was overpowering, and would have brought the salt tear into the eyes of any man of common humanity. There, under the naked boughs of some spreading oak trees, at a point where a country road joined the turnpike, stood a tent, around, or rather in front of which, was gathered a large group of muffled men and women, with some little children, a few sitting, most of them standing, and some old venerable widows cowering under the scanty shelter of an umbrella. On all sides each road was adding a stream of plaided men and muffled women to the group, till the congregation had increased to between five and six hundred; gathering on the very road and waiting my forthcoming from a mean inn, where I found shelter till the hour of worship had come. . . . The rain lashed on heavily during the latter part of the sermon, but

none budged; and when my hat was off during the prayer, some man kindly extended an umbrella over my head. I was so interested, and so were the people, that our forenoon service continued for about two hours."

We cannot at present lay our hands upon the more extended detail of this affecting scene, but, if we rightly recollect, after the morning service the preacher retired, during the intermission, to the mean tavern above referred to. Such was the state of the weather, from the fall of rain and sleet, that he had no idea of the people reassembling for the afternoon service. However, as the time for worship drew near, groups of muffled men and women flocked to the wayside temple—the cold earth its floor, and heaven's vaulted arch its roof. What could the preacher do? The people had met, and if they could brave the "pelting of the pitiless storm," to hear, he resolved, through his Divine Master's help, to proclaim His word to them. And there minister and people remained exposed until the end of an interesting service—the more interesting from the felt presence of the Master of assemblies.

When it had become evident to the Duke and his satellites, (who were really the more guilty parties,) that persecution would never drive the people from their principles—to remove further from public observation a spectacle so discreditable to their heads and hearts—they permitted the congregation to assemble in a gravel pit in a field. In that gravel pit they have worshipped for eight years, under the scanty shelter of a canvas roof, incapable of protecting them from the inclemency of a cold and humid climate. Here, not a few may have contracted disease, which hurried them to an untimely grave—here the Rev. Mr. Innes, the pastor, was the victim of cruel intolerance—here he fell while heading his noble people.* Doubtless their enemies supposed that no other minister would take his place—a place so forbidding—but another "man to take the colors" was ready—another leader for this apparently forlorn hope. The Rev. Alexander W. Milne, possessed of much of the spirit of his friend and pastor, the lamented McCheyne, against the remonstrances of timid friends, stepped into the breach. His faith sustained him. Strong in the justness of his cause—the cause of God and of truth—Mr. Milne went to the Duke, who, by the way, is himself a dissenter from the Established Church of Scotland, and asked, for himself and people, the liberty to purchase a site for a church. The Duke relented, received Mr. Milne with much kindness, and granted a site for a church and manse in a most favorable locality.

These very interesting people, who, without a murmur, have borne such unparalleled hardships, are of the humbler walks of life, poor in this world's goods, and unable to finish their church. Their devoted pastor has collected a considerable sum in Scotland, and is now in our favoured land, where such scenes as those we

* For a more full account of the sufferings and death of Mr. Innes, see *Record* for July, 1846, vol. iv., p. 60, 61.

have detailed can never be tolerated. Mr. Milne has met with a kind reception in Quebec and Montreal. We had the pleasure, along with others, of introducing him to friends in Toronto, who contributed in the handsomest manner to the aid of his now emancipated flock. Mr. M. is about proceeding to the United States, where the bare recital of the wrongs and the intolerance in Canobie, will ensure him a welcome. We doubt not that, in New York alone, the friends of religious liberty, with their wonted liberality, will send him back to his family and flock with the means of providing accommodation for both—to finish the church and manse, which are far advanced, and enjoy the possession of both, sweetened by the satisfaction of "owing no man anything" but good will.

The church, though still in an unfinished state, has been taken possession of by the congregation. It was opened by the Rev. Dr. Duff, who preached an eloquent discourse from Psalm cxiii., 1st verse—"I was glad when they said unto me, let us go into the house of the Lord."

Little allusion was made to the sufferings which the people had endured, but the Dr. said that the bare recital of their wrongs, caused their countrymen on the banks of the distant Ganges, to blush for their native land.

THE PROGRESS OF THE CHURCH.

Under this heading we have been most desirous to give a continuous series of papers, each containing the history of one or more of the congregations of our Church, noting any interesting incidents connected with the rise and progress of the congregations or mission stations. The *Record* is the only history yet in existence, of our Church. The founders of some of its congregations are passing away. Their successors will have only a traditional knowledge of what these men themselves enacted and witnessed. It is not expected that the founders of the various congregations should write the detailed history of all the minute particulars connected with their infant state. But there is not a single Presbyterian congregation or mission station, in the Canadas, whose history is not worth preserving, and connected with which, there is not some individual who could write or collect the interesting facts belonging to it, in order to their being *Recorded*. Besides the importance of preserving the annals of the Church, these papers are otherwise valuable, imparting as they do an interest to our columns. The title of our monthly is a misnomer, while we are compelled to fill its pages with general matter and extracts from exchanges. We sincerely hope that the above will command attention, at least to the extent of enabling us to keep up the heading of this article. And if we write not the history of the Presbyterian Church of Canada, let us provide materials for the future historian—the facts and the statistics. It can never be so well done as at the present time.

Our attention has been called to a very sensible letter, from the pen of the Rev. Robert McGill of Montreal, addressed to the Synod in connexion with the Church of Scotland, which ap-

pears in the September number of the *Home and Foreign Record of the Church of Scotland*, and was previously published in the *Presbyterian*.—The facts and the figures which it contains are worthy of being pondered. As it furnishes a chapter of the history not only of the Church of Scotland in Canada, but also of our own Church, we give the following extracts:—

Montreal, June 15, 1852.

Sir,—I shall offer no apology for calling your serious attention to the matters contained in the following Overture, intended to be proposed to the Synod which shall assemble at Williamstown on the first Wednesday of July.

"Whereas, since the secession of many of our ministers in 1844, this Synod, and several of the members thereof individually, have used great exertions to procure ministers to supply the destitute localities within our bounds; and during the seven years that have since elapsed, we have obtained eight ministers from the Church of Scotland, and nine from other Presbyterian bodies, which, together with six ministers licensed and ordained by the Synod, making a total of twenty-three, presents only an actual increase of nine members on the roll of 1851 over that of 1845,—an increase bearing no adequate proportion to the spiritual destitution which prevails among the members of our Church in this Province, enlarging, as it does, by emigration, and the natural increase of population: Therefore it is respectfully overtured, that this Synod do take some effectual means to enforce the duty that is laid upon us to perpetuate and extend our Church and to diffuse its blessed influence among all who shall ask for the benefit of its ministrations, by training up young men for the ministry; and that for the attainment of this object the Synod do ordain that Presbyteries shall use effectual means to secure at least one student on the average from every four congregations, and, if need be, assist to maintain him at Queen's College during the whole course of studies; and that for the carrying out of this scheme, the synod shall organize itself into educational boards of four congregations each, on such a plan as shall best ensure cordial and effective co-operation in this measure."

With a full knowledge of the difficulties and discouragements by which we have been surrounded, and which still, in a deplorable degree, encumber us, permit me to state frankly my opinion, that our Church has not faithfully discharged its duty to Queen's College. That institution is peculiarly our own in its origin and design. Its funds were collected mainly from our own people. The General Assembly of the Church of Scotland has continued annually a liberal donation to its funds—a donation originally intended to assist in educating a native ministry. Yet after the lapse of nine years, and a large expenditure, the result has been, as appears from the roll of 1851, only six ministers to the Church, some of whom received part of their education in Scotland.

The Synod, as now constituted, is made up of—
Ministers of the Church of Scotland..... 30
Ministers from other Presbyterian bodies. 24
Its own Licentiates 6

Two Professors and two Missionaries on the Roll of the Presbytery of Kingston.

One French Missionary on the Roll of the Presbytery of Montreal.

One Missionary and Catechist on the Roll of the Presbytery of Toronto.

In 1844, at the second meeting of the Synod in that year, 63 names are found upon the Synod Roll; but shortly after, and previous to the meeting of Synod in 1845, two ministers retired from the Presbytery of Montreal, two from the Presbytery of Glengarry, three from the Presbytery of Hamilton, and four from the Presbytery of Quebec,—total, thirteen.

In	Memb.	Profes'rs.	Names.
1845 Synod Roll contains	51	3	54
1846	51	2	53
1847	56	1	57
1848 No Minutes publish'd			
1849 Synod Roll contains	58	2	60
1850	61	1	62
1851	60	2	62

The Synod which originated by dissent from ours in 1844, has now upon its Roll 74 ministers with pastoral charges, and 6 without pastoral charge.

The United Presbyterian Synod, whose origin is not long anterior to 1844, has now on its Roll 42 ministers with pastoral charges, and 3 without pastoral charge.

The facts exhibited in the preceding view are melancholy enough; they ought always to be admonitory. During the last seven years, the additions to the ministry have done little more than counterbalance the waste that death and other causes have made in its ranks. We are indebted for nearly half its strength to a source that may be styled foreign reference to the legal designation which our Church bears. While should we take our own for the future from the past, which we may certainly do if the former apathy prevail, the next seven years will only find us further sunk in senility and decrepitude.

Will such a prospect not put an end to our vain-jangling and paper schemes, plausible enough sometimes, which are never carried into execution, because the inert mass is content to approve, without any serious united effort to realize their good; and treats practically, the authority of our ecclesiastical judicatures as a thing without force or obligation. If there be any among us despairing of our condition, and destitute of all hearty good will to advance our cause, hugging themselves in that guarantee of stability which a Parliamentary enactment is supposed to give, and congratulating themselves, that whatever may come of the Church, "there shall be peace in their day;" they ought to be reminded that the descent of a church, like that of a man into the valley of death, is not always a period of peace, but more usually of sorrow and tribulation to all connected with it. Let us not shut our eyes, then, upon the prospect. It requires no gift of prophecy, and only a little skill in the statistics of life in men and churches, to predict that, unless we shall be more successful than we have been in increasing our power from lawful and legitimate sources, twenty years will not pass before the Church of Scotland in Canada is a shapeless shadow—a heterogeneous thing, which its parent will refuse to own. No friendly man, thoroughly acquainted with the state of our affairs, will treat the contingency lightly. Our duty, our safety, our very life, lies in the application of a right remedy.

SABBATH PROFANATION.

The Christian public are at present stirred up to action in regard to the protection of the Sabbath from public profanation. Well were it for the country if there were no other forms of Sabbath desecration than the labor done in the Post Offices, and the traffic on our great thoroughfares. These abuses (for such they must ever be regarded,) may be corrected by legislative enactment. But there are many other ways in which the Lord's day is openly and publicly profaned, that cannot so easily be reached. It is unnecessary to enumerate these—they will readily occur to the reader. The simple rule that only works of necessity and mercy are lawful on the Sabbath, will enable the candid enquirer, without difficulty, to decide what may be done on, and what should be left undone until after the Sabbath.

What we have chiefly in view at present is, that abuse of the Lord's day which is committed under the guise of worship—at once running through the third and fourth commandments.

The inhabitants of this city were lately notified by a large placard, in staring capitals, that a splendid, powerful, and rich-toned organ had been introduced into one of the churches, and would be used on a certain Sabbath; and the better to grace the exhibition, the bill stated at the bottom, that two sermons would be preached on the occasion, and a collection taken up after each of them. The object which every one should have in view, in going to the house of prayer, on Sabbath, is the worship of the God of the Sabbath. On the occasion referred to, neither the worship nor the collection, but the organ, was the point of attraction. And in the large assemblage how many had been brought together for mere amusement? Some, no doubt, viewed the exhibition in a different light, but this, however, does not by any means change its character.

We condemn the Popish dogma that the end sanctifies the means; yet Protestants profane the Lord's day by an unhallowed use of a solemn act of devotion, in order to raise money, perhaps for some benevolent object. We pity the poor devotee kneeling before a wax figure of the Virgin, and are ready to shed a tear for the deluded votary counting his beads, while we forget that professedly protestant churches are not free from popery. Some of them too, avail themselves of a pompous ceremonial, and appeal to the senses—giving an undue place to observances at variance with the simplicity of the gospel. When the Saviour appeared in our world and introduced the better dispensation, it was not with pomp.—He himself externally, had no beauty that he should be desired. Like Himself his worship should be a spiritual worship, divested as much as possible of the worldly element. The richest tones of the organ, and the sweetest notes of the violin, are a poor apology in the praise of God, in His house, for the human voice used in the songs of Zion, with the understanding and the heart.

THE FREE CHURCH IN NEW BRUNSWICK.

We copy the following paragraph from the report of the last annual meeting of the Presbytery of New Brunswick, as given in the *Halifax Witness*.

From the report it appears that the trustees of some of the churches, by a strange system of interpretation, claim a prerogative never assumed by, nor assigned to any patron in Scotland, even in the most palmy days of Erastian Moderatism, viz: that of resisting the exercise of Presbyterial authority in the matter of missionary collections. Such an assumption of power virtually amounts to a complete suppression of christian liberality. When Paul appealed to the benevolence of the Corinthian christians on behalf of the "collection for the saints," see 1 Cor. xvi. 1. He did not ask the Trustees of the Church, but said, "Now concerning the collection for the

Saints, as I have given order to the churches of Galatia, even so do ye," &c.

It appears, however, that by an act of the Provincial Legislature, certain men are "a body, politic, corporate," &c., with power vested in them, or assumed by them, to override the judicatories of the church. From the deliberate act of the Presbytery—unanimously agreed to—we infer that the charter is incompatible with the free exercise of presbyterial church government and practice, and cannot, therefore, be too soon swept away. We commend the Presbytery of New Brunswick for the step they have taken, in order to abolish or amend this obnoxious charter. May it not have exerted a blighting influence on the Church, and helped to drive ministers, who could ill be spared, to seek employment in more congenial spheres?

We fear very much that the Presbyterian Church is not thriving in the Lower Provinces. A year ago, the Presbytery of New Brunswick had ten ministers and one travelling missionary. Since March last it has lost four, and is now reduced to six, with its missionary. Somehow, the missionaries who have been sent from Scotland and Ireland, have never remained in that Province, neither before nor since the Disruption; yet our friend Mr. Irvine, of this city, recently from New Brunswick, reports in the most favorable terms of the affection and hospitality of the people, both in town and country, taken as a whole. From the arrival of Dr. George Burns in St. John, till the present time, there have been some twenty or twenty-five ministers from Scotland and Ireland in that Province, and, strange to say, only two have died in it. Most of them have either returned to the mother country, or emigrated. This fact we deplore, not only on account of the actual loss which the Presbytery sustains by their removal, but, on account of the fact, that it tends to retard men of the right stamp from entering that field.

We hope and pray that the cause may revive in this sister colony, and that the College at Halifax, combined with the exertions of the committee at home, may do much to recruit the weakened ranks of our esteemed brethren, who are toiling in the cities and rural districts of New Brunswick.

We regret exceedingly to notice, that one esteemed minister has been forced to abandon his charge, for want of sufficient support from his people. He was one of the three founders of the Presbytery in 1843:—

"The Moderator having asked permission to leave the chair, then brought under the notice of the Court the charter of incorporation passed for the different congregations of the Presbytery, some years ago by the Legislature, but as yet acted on only by some two or three of them—pointing out that whilst it was merely intituled 'an act to provide for the Incorporation of the Presbyterian Church in New Brunswick adhering to the Westminster Standards,' it also made provision for 'certain matters in reference to the call and qualification of the ministers'—and such provisions for these objects, as were not consonant with Free Church principles. The Moderator having at great length reviewed the act and commented on the exceptionable provisions, moved, that the clauses of the deed relating to the call be expunged, and that a new clause or

provision be interpolated also to guard against the possibility of Trustees counter ordering special collections, demanded by the Presbytery; and in short to insure their having no such powers within the Church as do not pertain to unordained ecclesiastical office-bearers. Mr. Ferris's motion being seconded and unanimously supported, it was farther moved that a petition to the Legislature be prepared (by a Committee to be appointed for that purpose), with a view to the soliciting from Government, such alteration of the charter of Incorporation, as should be in unison with the previously expressed views of the Presbytery."

PRESENTATION TO THE REV. R. IRVINE OF THIS CITY.

To the Editor of the Record.

Toronto, Oct. 26, 1852

MY DEAR SIR,—

May I request room in your next No., for the accompanying letter, just received from St. John, N. B. Its contents speak.

I am yours,

ROBERT IRVINE.

The letter from one of Mr. Irvine's people, formerly a member of his Bible Class, is written on behalf of a large number of his friends and former members, and covers a draft for the handsome sum of £28; a substantial proof that, though absent, Mr. I. is not forgotten by his friends and former flock at St. John.—[Ed.]

REV. AND DEAR SIR,—

Allow me, in the name and on behalf of your late congregation in St. John, to present to you the inclosed as a token of the esteem in which they hold you as a minister and a gentleman; although removed from them in the Providence of God; still, they cannot let you part from them without this small token of their gratitude, and praying God for your future usefulness and prosperity in the new field of labour to which He has called you; and also for your family in their absence from you, that you may again meet to enjoy a continuance of his manifold mercies.

Yours, in Christian Love,

JOHN S. RICHIE.

Rev. Robert Irvine, Toronto.

FRENCH CANADIAN MISSION.—A Conference and devotional meeting of the Pastors, Colporteurs and Teachers of the French Canadian Missionary Society, was held by appointment at *Pointe aux Trembles*, on Thursday the 14th October, at which the Secretary and other members of the committee were present. The reports from all quarters were encouraging, to a manifest decline of priestly authority and dictation among the French Canadians, and the signs of a better day at hand. Several interesting cases of individuals enlightened and brought to the knowledge of the truth, were mentioned, and all the missionaries seemed to feel their hands strengthened for the work in which they were engaged. The girls' school, at *Pointe aux Trembles*, which holds 30, is full, and the boys' school, which can hold a hundred, has a considerable number, and is fast filling up.

SVAVITER IN MODO.—There is not any benefit so glorious in itself, but it may yet be exceedingly sweetened and improved by the manner of conferring it. The virtue, I know, rests in the intent; the profit in the judicious application of the matter; but the beauty and ornament of obligation lies in the manner of it.—Seneca.

BUXTON MISSION.

The following note shows that the debt of the mission would not long be an incubus, if a similar response were generally had to the appeal made at the last meeting of Synod. The special effort then recommended, was designed to extinguish the debt, and the ordinary collection to go for current expenses. Mr. Webster, and the congregation of Knox's Church, Hamilton, have set a noble example:—

HAMILTON, Oct. 21, 1852.

DEAR SIR,—

I have just finished my canvass on behalf of the Buxton Mission. My list shows £20 14s. 10½d. Of this I remitted previously £18, and I now enclose the balance, £2 14s. 10½d. We are taking a collection on Sabbath first for the same object, which you will receive soon. I should like you to notice it separately, as the result of our special effort. I hope the debt of the mission is, or will soon be entirely discharged, and a good balance in the Treasurer's hands. I shall be glad to hear what is done.

I am, Dear Sir, yours truly,

John Burns, Esq., } J. WEBSTER.
Treas. Buxton Miss. }

THE NORMAL SCHOOL.

The *Journal of Education* announces that the new buildings are nearly completed. The winter session will be held in them, and will open on the 15th November, and close on the 15th April. All the necessary information as to the form of application, terms of admission, &c., can be had from the Chief Superintendent of Schools, or on application at the Education Office in this city.

On a recent visit which we paid to the new building, the Clerk of the works very politely showed the whole establishment, and gave the fullest information as to the uses to which the several apartments are to be appropriated. The accommodation will be of the best kind, and every facility afforded that can minister to the physical comfort of the student teachers. Should the mental training to be provided bear any tolerable proportion to the external arrangements in this capacious building, the Canadian school-masters and school-mistresses will be fitted for taking the place in society which has been so long denied to them, and to which their important office so justly entitles them.

The Model School, which is attached, is also well fitted up—provided with large and comfortable class-rooms, having every convenience, and suitable provision for the physical exercise of the pupils. The situation is good, and the extensive grounds surrounding the schools, are to be laid out with much taste.

No pains nor expense have been spared to make both Institutions what they ought to be—models worthy of imitation. We hope that ere long we shall reap the benefit—that some well-digested school law will be adopted, and suffered to remain long enough to be understood and tested—that such provision will be made for schools as to ensure the services of well-qualified teachers—and that the blessings of a solid education, based on the word of God, may be universally diffused.

THE UNIVERSITY OF TORONTO.

The country has been taken by surprise at the introduction into Parliament, by the Government, of a Bill for demolishing the University of Toronto, and dividing its funds among the various sectarian seminaries which are now in existence, that can accept of a share, and those that may hereafter arise. The measure, most unexpected—not noticed in the speech from the throne—meets with strong opposition. The close sectarian character of King's College rendered it too unpopular to be tolerated, hence the more liberal charter of the University of Toronto, to which it gave way. So far as it has been carried, the reform has been salutary; and the country has been looking for steps being taken to infuse new life into the Institution by the introduction of improvements in the mode of teaching, and the appointment of additional Professors of high standing and character. These changes could not be effected suddenly. Some of them, it is granted, have been too long delayed, but they were in progress when this sweeping measure was announced.

We know so little of the proposed Bill, that we must defer further remarks thereon, and have merely to say, that so far as we understand it, it will not be favourable to the interests either of literature or religion, and will give great dissatisfaction to those sects who cannot participate in the division of the funds. They will feel that their rights are not respected—that they are plundered to pension stronger or less scrupulous sects.

The magnificent endowment which belongs to the Province, ought to sustain a University of the first class, giving facilities not otherwise enjoyed, to all the inhabitants of the Province, of whatever creed, to acquire a thorough education. Their schools of Divinity should, of course, be under the sole control of the several denominations, and be supported by themselves; but the great Provincial Institution—open to all—should be on the broadest catholic basis consistent with its character, as the national University of a christian people.

MORRISONIANISM.—In reply to the query—"What short manual gives the best refutation of this erroneous doctrine," we would say, that Bonar's "Truth and Error," though not written expressly to expose the heresy, contains the truth of God in opposition to the dogmas of Morrison and his followers. There is also a work entitled "Antidote to Morrisonianism; or, the Way of Life, by the Rev. John Kirk, shown to be the Way of Death, by the Rev. John Tyndal," published at Edinburgh in 1851. Mr. Tyndal takes up and exposes the errors one by one, and adduces the scripture testimony in opposition to them. The latter work is well recommended by the Scottish Reviewers; the former has been pretty extensively circulated in Canada, and should be in every family library. We can commend it with great confidence, and the latter we believe to be worthy of the high character which it bears.

ST. GABRIEL STREET CHURCH, MONTREAL.—

On the evening of the 6th October, the day of fasting and prayer appointed by the Synod, after divine service, a congregational meeting was held for the purpose of organizing a Missionary Association, as recommended to all congregations by the Synod at its last meeting. The minister of the church, the Rev. David Inglis, presided, and explained the objects at present contemplated by the Association, viz.: the support of Knox's College, and of the Presbytery's Home Mission Fund. By the constitution of the Society it was provided that all persons subscribing regularly to its funds should be members; that its office-bearers should be a President, Vice President, Treasurer, and Secretary, besides Collectors, whose duty should be to solicit subscriptions and collect the contributions monthly; and further, that the Society should meet once a month for prayer and the communication of missionary intelligence. This constitution was unanimously approved of, office-bearers elected, and persons willing to serve as collectors invited to come forward. A sufficient number have offered themselves, to make the labour of collecting fall very light upon each, and the congregation has been divided into a corresponding number of districts. It is hoped that by this systematic procedure not only may the contributions to the above all-important objects be materially increased, but that a greater interest in missionary enterprise may be awakened and kept alive.

THE COMMISSION OF SYNOD was appointed to meet in Toronto on the third Wednesday (20th) of October. Owing to the non-appearance of the members, no meeting was held. The time of meeting was fixed by the Synod. The opening of the College and the autumn meeting of the Home Mission Committee having been appointed for the previous week, the interest was thus divided, and some who would have come for all the meetings combined, on account of a week intervening between them, came to none. The Commission for the present year has thus fallen to the ground.

"THE ECHO."

This excellent paper, a faithful exponent of the Evangelism of the Church of England, is published weekly at Port Hope. We always turn to it with pleasure. In the best of spirit the accomplished Editor upholds the Protestant character of his Church, in opposition to the High Church party, who have already gone more than half way to Rome—the more consistent, all the way. Fears have been entertained that, amid the Puseyism which pervades the Episcopal Church in Canada, such a paper could not be sustained. We are gratified to find that the *Echo*, which has almost reached the end of the first volume, and whose diminutive size was its principal defect, will come out on a larger sheet; but unless an effort be made by the friends of truth, in its behalf, it can only be upheld at a sacrifice, which neither the Editor nor his friends should be called to make. A little experience

in this matter shows how easy it would be, by a combined effort of those who hold and love the truth, to extend the circulation so far as to place it on a safe basis.

The following extract from an Editorial article, exhibits the character and condition of the paper, to which, in all sincerity, we say, "God speed:"

* * *

If the leaven of Tractarianism be infused into the length and breadth of our Diocese, and if it be exhibiting its subtle influence in quarters where it is hardly suspected, and in persons who are scarcely aware of it themselves, are we to fold our arms in supine indifference, as if it were no business of ours; and, as if we had no responsibility beyond the narrow bounds of our own individual locality?

In this journal, a feeble but earnest effort is making to advocate and extend the true doctrines and principles of our Church, as handed down to us by the Reformers; let each reader ask himself what he is doing to make the effort more worthy of the cause; and how much he is aiding us by his purse, his pen, and—most powerful aid of all—his prayers. Surely were every one that knows and loves the truth, doing his duty, (that wonder-working watch-word and Pole Star of Nelson and Wellington) we would not have to mention the reproachful fact, that we are about to commence our enlarged second volume with scarcely half the number of subscribers required to pay the actual expense of paper and printing; leaving a large amount of mechanical labour to be done or paid for, as heretofore, by the Editor himself. Were the number of hours of labour thus unfairly imposed upon one person throughout the past year, (in addition to his Editorial duties proper) divided among fifty persons, each spending his share in seeking additional subscribers, we should circulate at least four thousand copies, instead of the little more than one thousand to which our present circulation has only attained as yet.

Although our circumstances are rather discouraging, and the report of our Travelling Agent is not calculated to give us much hope for the future, yet we feel that we are in the path of duty, and we hope for grace to persevere. —*Echo, Oct. 20.*

REVIEWS.

BUTLER'S ANALOGY, with an Analysis left unfinished by Rev. Robert Emary, D.D.; and Life of Butler by R. R. Crooks. Harper & Brothers, N. Y. At T. Maclear's of this city.

We rejoice in the opportunity of noticing another American edition of this incomparable work. We have no modern book on Theology to compare with Butler. This was the book which led Dr. Chalmers into his argument on The Evidences; and it furnished the basis of his two volumes of the Bridgewater Treatises, as he most honourably acknowledges. He was a placed minister before he had ever read the work; and it was by the suggestion of Sir David Brewster, that he commenced to study it, when he undertook to write the article on Christianity, in the Edinburgh *Encyclopædia*. Butler's argument is impregnable. It was published in 1736, being dedicated to the then Lord Chancellor Talbot. Shortly before his translation to the Rolls Chapel in London, whither, Adam Smith said, "the Lord Chancellor had wafted him on a cloud of metaphysics," and though one hundred and twenty years old, the book is as fresh and as little out of date as Sir James Mackintosh's History of Ethics. It loses not by age. It is a golden

currency; tear and wear cannot waste, mutilate or deface it. It is the Text Book, adopted by Regius, Professor of Divinity in Trinity College, Dublin; and indeed in all the leading Divinity Halls of the empire.

The Edition before us is the handsomest and best we have seen. The Rev. A. Barnes undertook some years ago to give, under his own auspices, an edition of this work to the American public; but his introductory essay was feeble, as his talents do not lie in the *profundities* of Theology. The Analysis, which was never before published, is an admirable help to the comprehending of Butler's argument, and is itself, to the student of Theology, worth the price of the whole book.—We have seldom enjoyed so much satisfaction and pleasure in noticing a new book, and we would most heartily recommend the edition before us to every Theological Student.

THE ANGLO AMERICAN MAGAZINE. Published by Thomas Maclear of this city.

We are indebted to the politeness of the enterprising publisher for the October No. of this great colonial miscellany, and we feel much pleasure in uniting our testimony to that which has already been given, so generally and deservedly by the public press of the Province.

The talent of a country is not generally found in the ephemeral sheets of a public newspaper, nor yet in the pages of some great national work. In the former we find the plebeianism of our literature, in the latter the aristocracy; but the real pith and substance of our literature will be found in the monthly or quarterly magazines. Here we have a concentration of talent, cumulative and diversified; and nothing shows the healthiness of a nation's literature so powerfully, as the well conducted Review. On this account we regard the birth of the Anglo American as a most auspicious epoch in the history of Canada, believing that the literary taste and the literary talent of our Province are verging towards a vigorous maturity.

The number before us embraces some thirty articles, about one-third of which are original, and written with great elegance, and talent.

The opening article is an account of Brockville, historical, topographical, and commercial; which is followed by another paper on emigration. The doctrine enforced in these articles on emigration is most true, and we would strongly recommend the adoption of some method for promulgating it extensively in Europe.

"The Editor's Shanty" pursues its impetuous course as if the authors and publishers had been consigned to oblivion a thousand years ago.—Still, it gives commendation where commendation is due.

We conclude this our first notice (on which account we have extended it) by wishing this periodical every success, and believe the best way to ensure it is, by continuing to fill its pages as heretofore, with a judicious selection of original and chosen matter.

The Anglo American resembles Harper's Magazine, to which it is fully equal—to Canadians quite superior. We fervently hope that our young men will now discard all the yellow

covered trash which is hawked about the streets, and take up the Anglo, which will afford amusement while it imparts instruction, without leaving a stain or sting after it.

INSTITUTES OF ALGEBRA, by Gerardus Beckman Docharty, L.L.D., Professor of Mathematics in the New York Free Academy. Harper & Brothers, N. Y. T. Maclear of this city.

Some fifty years ago there was scarcely such a thing in the English language as a good Elementary treatise on Algebra, in all respects suited to the use of schools. Bonycastle's was the school book in England. Tyson *misimproved* it; no doubt with a view to get sale for his Key. Within the last thirty years there has been a rivalry between the English and American schools for the ascendancy in this department of Academic Literature, and at this moment every leading seminary has its own author and its own system. The "Analytic Method," which is peculiarly continental, has been imported into our British and American schools; and the press is literally inundated at this moment with elementary treatises of this branch of science.

We have hastily glanced at the work before us, and are inclined to think favourably of it.—The author gives a very simple and beautiful investigation of Sturm's Theorem and Horner's method of solving Equations of the higher degree.

SHADES OF CHARACTER, or The Infant Pilgrim. By Ann Woodrooffe; 2 vols. New York: Carter & Brothers. Hamilton: D. McLellan.

The above work has received a very favourable welcome by the leading journals of the United States. It is an accession to that department of literature to which it belongs. It lies between Christian Biography and juvenile romance,—belongs to neither, but is intended in a racy and attractive style to impress, especially on the young, the necessity of acquiring habits of order, taste, cleanliness, and indeed all those habits which find a home in a well regulated mind. The Carters never publish a bad book, and the elegantly finished volumes before us do credit to their taste.

PATTERSON ON THE SHORTER CATECHISM. A new edition by Carter & Brothers, 1852; for sale by D. McLellan, Hamilton.

No work on the Shorter Catechism has obtained so universal currency in Britain and America, as the book before us. It is a settled fact that for domestic and Sabbath School purposes, as also for the Bible Class, Patterson is, next to the Bible, THE BOOK. The analytical part of the work is admirable, the explanatory most sound and judicious, while the catechetical is simple and easily comprehended. Indeed Patterson's is a perfect book of its kind, and ought to be in the possession of every Presbyterian family, as well as of every Sabbath School teacher, and every Bible Class attendant.

We are much pleased to find that Mr. Carter is pushing a new edition of this work through the press every second or third year. It cannot

be too extensively circulated. In order to supply friends who may wish to possess this excellent book, Mr. McLellan has left a supply at this office.

NLAR HOME, by the Author of "The Peep of Day." New York: Carter & Brothers. Hamilton: D. McLellan.

This is a book intended for juvenile readers, containing nineteen illustrations, and familiar descriptions of twenty-six different countries in Europe, with their principal cities. The style in which it is written, and the amusing anecdotes which it contains, combine to make it attractive to the young reader. Its solid value is, that the child who has mastered its contents, will know more of Europe as it is, than many do who have waded through ponderous volumes

HOLIDAY HOUSE, A SERIES OF TALES, by Catherine Sinclair. New York: Carter & Brothers. Hamilton: D. McLellan.

This is another book for the young. In it there is a description given of the "noisy, frolicsome, mischievous children," with whom we were familiar in years gone by, when rigid artificial rules were less regarded than in this utilitarian age. Their faults are exposed, but the generous affections which they possessed, are not overlooked. We admire the preface, as a commentary on modern education, and the book itself, as affording entertainment, while it holds up religion as the best resource in the happiest hours, and the only refuge in affliction.

LITTLE LESSONS FOR LITTLE LEARNERS, IN WORDS OF ONE SYLLABLE, by Mrs. Barwell. **FANNY AND HER MAMA, OR EASY READING LESSONS**, in which it is attempted to bring Scriptural Principles into daily practice, by the author of "Mama's Bible Stories."

These beautiful little volumes, published by Carter & Brothers, are for sale by D. McLellan, Hamilton.

They are intended for the youngest class of readers. From such perusal as we have given them, we would recommend them as suitable for the purpose for which they have been published. The appearance of the little volumes is all in their favour.

REFLECTIONS ON PSALM xxxii, by R. Brydon.—This volume, containing a series of communications to a sister-in-law, based on Psalm xxxii., does credit to the head and heart of the author. Without any pretensions to the character of an exposition, the meaning of the Psalm is well brought out, and suitable reflections are made on the various topics presented, as justification, and the blessedness attending it, confession, God as the believer's refuge, Christ as his prophet and king, &c. The work abounds with good theology, as well as practical observations.

THE MUSICAL WORLD AND NEW YORK MUSICAL TIMES. New York: published every Saturday, by Dyer & Willis, No. 257, Broadway. Price \$3 for one copy; \$5 for two; \$10 for five copies.

This neat weekly is regularly on our table. We should have noticed it before. Not deeply skilled in music, yet not willing to be classed

among those "who have no music in their soul," we have taken counsel on the subject, and are advised, that the music alone is worth the whole subscription; then there are ten pages of reading matter and advertisements into the bargain.

The *World* must be a treat to the lovers of music, which Luther characterised as the "art of the prophets—the only art to calm the agitation of the soul, and put the devil to flight."

BIBLE CLASS QUESTIONS

We resume the publication of these interesting questions, and hope that we shall be able to continue them unbroken. We copy from the *Banner of the Covenant*, published at Philadelphia:—

THE INSTITUTION OF SACRIFICE.

Have we already seen, that the first promise to fallen Adam contained an intimation of the gracious appointment of a Mediator? Did not this first promise intimate also, although obscurely, the perfect innocence and moral purity of the Mediator? *He was the seed of the woman*. Did not the first promise intimate that the Mediator, though innocent would suffer? Thou shalt bruise His heel. Gen. iii. 15. Did it not also intimate that He would conquer by suffering? It (He) shall bruise thy head. Same chapter and verse, compared with Heb. ii. 14, last clause.

Does it accord with justice for the innocent to suffer on his own account? But if the case be so, that His life is at His own disposal, may it not then accord with justice for the innocent to suffer for the guilty? Was not the life of the Mediator at His own disposal? I have power to lay it down and I have power to take it again. John x. 15.

But, although the Mediator had power to lay down His life and had power to take it again, and although He acted voluntarily in laying down His life a ransom for many, did He not act by the appointment of the Father also? This commandment have I received of my Father. John x. 18.

Does not, then, the analysis of the first promise exhibit the following doctrines? 1. The gracious announcement of the Mediator. 2. His absolute purity. 3. His substitutionary sufferings. And 4. That by his sufferings, the head of the serpent should be broken and guilty sinners redeemed. Now,—Did we find, in a former exercise, that some standing, visible rite was necessary, to keep up the remembrance of so important a promise, and to strengthen faith in it? And if such a standing rite was necessary, and for such a purpose, was not, therefore, the institution of sacrifice, for the ends specified, a necessary institution? And if a necessary institution, then would it have been in accordance with the nature and character of God, to have withheld it?

Were not the wisdom and grace of God indispensably necessary to the appointment of the antitypical sacrifice? Did not God act in this matter as the independent and gracious sovereign? And was not the wisdom of God as necessary to discern the fitness of the natural object to represent the spiritual, as to appoint the great sacrifice itself? Moreover,—was not the exercise of His sovereignty as necessary and proper, in the appointment of the type, as in that of the antitype? Is it not manifest, then, that if the institution of sacrifice were a necessary institution, and if the exercise of the wisdom and sovereignty of God were as necessarily required in the appointment of symbols and types, as in the appointment of the substance and great antitype, that the very beginning of sacrifice was by divine appointment?

Again,—were not bloody sacrifices offered in Adam's time, and by Adam's family? If the

appointment of a Mediator had not been made known to Adam, would he have had any ground to hope for acceptance of his person or worship before God? From the time he sinned till the grace was revealed, do we read of any attempts he made to worship God at all? Now, if he killed animals and offered their flesh to God, without a command to do so, he must have done so, either from natural discernment of the fitness of the thing and from natural inclination, or from ignorance and in error. If from natural discernment and inclination, does not this set aside the doctrine of grace? And if from ignorance and in error, could God have approved and accepted of his offering? But did not God accept of the bloody offering in Adam's day, and from, at least, some of Adam's family? Since fallen man could not offer acceptably to God by natural inclination, and God could not accept of that which was offered from ignorance and in error, and yet he did accept of such offering, then is there any other ground upon which Adam could acceptably have presented such offerings, unless that of the command of God to do so? Does the Bible furnish us with an express command, on this subject, in reference to Adam's time? But, although it does not furnish authority in the form of a command, on this subject, does not the Bible contain some passages sufficiently clear and decisive, to sustain the position, that sacrifice is of divine appointment and introduction? How many can you produce at once, which have a bearing on this question? Name the three. What does Gen. iii. 21, say? Up till the time mentioned in these words, were our first parents naked? Before they sinned, were they ashamed? But after they sinned they were ashamed. Before the time mentioned in these words, had they tried any plan of their own to cover themselves? Did the plan succeed? But this plan was their own. To whom is the act of covering them with skins attributed? Did not God's plan answer the end of supplying their present wants? Now observe:—

Can an agent be said to have done, in any sense, that which he has neither done himself, nor in any way authorized another to do? In covering the first pair with skins, was not an action performed? And God is said to have done that action. Are not all God's acts done, either mediately, that is, by means of subordinate agencies, or immediately, that is, by his own supernatural power, without the intervention of such means as man is competent to use? Where the ordinary means are practicable and competent to the end, does God ever use the extraordinary and supernatural agencies?

Mention another scripture, which seems to favour the divine origin of sacrifice. What does Heb. xi. 4, say? Did not Cain and Abel both offer? And did not both, therefore, recognise the being of God? But although both, by offering, acknowledged the being of God, did God accept of the offering of both? Does it appear that he rejected Cain's offering? But did he not respect the offering of Abel? Gen. iv. 4. Would it be in accordance with the character of God to reject offerings presented in all respects agreeably to his will? Would it not also be contrary to the character of God, to accept offerings not presented in accordance with his will and the provisions of grace? Does it not appear, then, that the offering of Cain was wanting in something which that of Abel possessed? Was the matter of his offering of fruit the ground? Was this suitable for an expiatory offering? Was there, or could there, be life taken or blood shed here? But had not God plainly intimated, that by the bruising of the heel of the holy seed, or by suffering, the head of the serpent would be destroyed? And did not this intimation contain the promise of grace? Does not Cain seem to have overlooked this fact? Was not his offering wanting, then in the matter of it? But if unsuitable in the matter of it, was it not, therefore, wanting in the appropriate emblem for leading the mind to the

proper object of faith, that is the true sacrifice! For this reason, then, does not Cain's offering seem to have been wanting in both the matter and spirit of it? It was not, therefore, a practical recognition of the system of grace at all in his case. How, then, could God accept his offering?

(To be continued.)

SHIPWRECK AND LOSS OF LIFE ON LAKE HURON.
—By a private letter from A. McNabb, Esq., of Southampton, to W. A. Stephens, Esq., of this town, we learn that a melancholy accident occurred on Lake Huron, a short distance below Chantry Island. The sloop Emma, of Kincardine, left Southampton on the 4th inst. for Goderich, and soon after sprung a leak. As the water gained upon her, she was put about, the captain intending to reach this harbour, but painful to say, was struck by a heavy sea, which laid her on her beam ends; fortunately she was seen going over by persons on shore. Two boats were immediately sent out, and succeeded in saving six men and one woman; four were drowned—*Saved*—Rev. Mr. Crawford, Free Church; Mr. J. Belcher, formerly of Dundas street; Mrs. Morrison, Mr. Belcher's daughter; G. Swanson, of Goderich; Captain Murray, owner of the sloop and two hands. *Drowned*—Mr. Morrison of Cooksville, lately married to Mr. Belcher's daughter; J. Wright of Goderich; the cook of the vessel, and a person named Lillie, from Toronto.—*Queen Sound Comet.*

In connection with the above we may mention, that in a private letter we have a more extended detail of the wreck of the vessel, the sufferings and providential escape of the survivors. Mr. Crawford, the Missionary of our Church at Saugeen, sustained personal injury, from which he is recovering. His books and clothea were washed ashore, completely saturated with water and sand, and his papers destroyed.

We see the goodness of God in sparing the life of our missionary. We would "extol the Lord with him," hoping that his life so mercifully saved may be prolonged, and whilst devoted to the best of services, in the cause of the best of Masters, he may realise that he is indeed one alive from the dead.

CANOBIE FREE CHURCH.

The Rev. Mr. Milne acknowledges with gratitude the receipt of the following contributions, in Toronto, in aid of the building fund of the Church and Manse, at Canobie, Scotland. Mr. Burns, Agent for the Presbyterian Church of Canada, will receive and transmit any further donations to the above object:—

Rev. Dr. Burns, £1; Mary Cameron, £1 5s; Friend, 2s 6d; Mrs. Lithgow, 2s 6d; M. Perry, 1s 3d; J. Mitchell, £2 10s; A. Rattray, 5s; Robt Gardner, 10s; Friend, 5s; A. M. Smith, 10s; J. Polson, 5s; E. G. Gilbert, £1 5s; Sam'l Spreull, £1 5s; Alexander McDonald, £1 5s; Mrs. Dunlop, 15s; Mary Henderson, 1s 3d; Margaret Tolmie, 5s; Mrs. Saunders, 5s; A. Friend, 10s; Mrs. Shillinglaw, 2s 6d; Wm. Cloyd, 5s; Mrs. Marshall, 5s; Ann McGregor, 5s; William Ross, 5s; John Burns, 12s 6d; D. W. Smith, £1; J. Kay, £1 5s; D. Mathieson, 5s; James Bain, 5s; J. Leishman, 5s; J. S. Howard, £1; H. Miller, £1 5s; Friend, 5s; William Thomson, 2s 6d; Professor Esson, 10s; Mrs. Stewart, 5s; E. Perry, 5s; Bryce, McMurich, & Co., £2 10s; Scott & Laidlaw 15s; Geo Dyett, 10s; David Wardrope, 5s; J. Leask, £1 5s; Thomas Young, £1 5s; Friend, 5s; Geo. Mowat, 2s 6d; Globe Office, £1; A. McGlashan, £1 5s; Geo. A. Pyper, 10s; J. Torrance, 5s, A

few Friends per Rev. Mr. Irvine, £1 10s; Robt. Maitland, 5s; J. Watson, 5s; John Embleton, 2s 6d; D. McDonald, 2s 6d; D. Campbell, 5s; Mr. Acheson, 10s; Mr. Smith, 10s; Walter Macfarlane, £1; J. McNab, 5s; Mr. Wilson, 5s; Mrs. Elliot, 10s; John Kerr, 5s; John Smart, 5s; John Elliot, 2s 6d; Mrs. Drummond, 15s; Jas. Fleming, 5s; Peter Brown, 10s; James W. Miller, 5s; J. McDonald, 7s 6d; Ann Buchanan, 2s 6d; Friend, 5s; Mrs. Thomson, 5s, Robert Stewart, 15s; Friend, 10s, Alex. Thomson 1s 3d, Mrs. A. Smith, £1, Mr. Taylor, 10s, Angus McIntosh, 10s; Andrew Wilson, 15s, J. Ballantyne, 10s, Mrs. Sutt, 10s, John McBean, £1, Geo. Gann, 5s; Alex. Ross, 5s; Mrs. Dunn, 1s 3d, Shaw & Turnbull, £1 10s; J. Laddell, 10s, A. Cameron, 5s; Alex. McDonald, 5s, R. Brewer, 5s; John Thom, 5s, G. P. Dickson, 5s, J. Leslie, 10s, J. Shaw, 5s, James Wingate, 5s; Norman Bain, 1s 3d; James Fiske, £1 5s; Mrs. Christie, 5s, Mrs. Lyle, 10s; Congregation at Vaughan, £1 10s, D. Campbell, 5s, Friend, 3s 9d, Mr. Ketchum, jun, 10s, Friend, per A. Wilson, 3s, Geo. Oal, 2s 6d; Mrs. Capt. T. Dick, 20s; Donald Morrison, 5s, David Carlyle, 5s; Wm Carlyle, 5s; Mr. Thomson, Scarborough, 5s., Hugh Ross, 5s, Rev. M. Willis, 20s; Geo. Price, 10s, Rev. J. Puce, 5s.

MINISTERS' SALARIES.

One of the worst evils, on the whole, in the relation between pastor and people, is the failure to secure for him pecuniary independence, when the people are able to do so. One can hardly understand how any one should fail to see the truth on this subject, or to practice it, did we not see some lamentable examples to the contrary. The law anxiously provides for the independence of the judiciary, by giving the judges an adequate salary and forbidding it to be diminished during the term for which they are commissioned. Our organic law, both in scripture and constitution, is no less particular as to the clergy. They are to be kept free from worldly care and anxiety. As a general rule, they are not so kept. They are dejected by pecuniary responsibilities they cannot meet, or by sacrifices they ought not to make. Their families are often perplexed beyond measure, even to provide for the necessities of life, while very few are able to purchase the books that are the very tools with which they work.—They feel their minds dwarfing, and sigh for mental food, but do not deem it honest to go in debt even for what seems indispensable to their preparation for the pulpit. Worn out by long continued labour, they are blamed if they take a summer journey. The temptation to be too complaisant to the rich, frets the honest hearted minister, and perhaps leads him to the opposite extreme of discourtesy. Worse than all, perhaps he begins to cherish hard feelings against his flock. Here are people, he feels, who are perfectly able, without distressing themselves, to take the mountain weight of pecuniary responsibility off his heart, and they will not so much as touch it with one of their fingers. Must he not be almost superhuman, if, with such feelings, he can, with gentle tenderness, fulfil his pastoral duties? It is most difficult to school his heart to love for the brethren, who, he sometimes says bitterly within him, are starving his family; and to kind feeling for those who, he thinks, do not sympathise with the severest troubles of his lot. The prayers of his flock for him sometimes sound like mockery; professions of love to him, and to the cause of Christ, send a pang to his heart. Gladly would he engage in any other pursuit, which would supply his family, but he cannot see his way clear to leave his Master's work. And so he suffers on, as far as may be, in silence, but the interest of the church suffer with him. For a half-hearted service will show itself in a half-hearted church.

Now, we submit that this is the refinement of cruelty. It is like that torture in the inquisition, where a man was so fastened that drop after drop

of water, falling on his head, at last pierced his brain. Such slow and lingering anguish as many a minister suffers, no church surely would inflict if they understood the matter.—*Presbyterian Quarterly Review*

HEATHEN IDEAS OF HEAVEN.—Christianity alone reveals a heaven into which "nothing that defileth shall enter;" a bliss which is entirely pure and spiritual, and wholly uncongential with the natural taste of man. The views of darkened, biased reason have ever borne the impress of sensuality; thus when the savage has ventured to send forth a thought to the land of souls, he has pictured to himself boundless forests and exhaustless game; an eye to direct his aim, which shall be undimmed by the progress of age; and nerve to draw the bow, which shall never lose its vigor. The clysmum of refined antiquity, in like manner, was merely the perfection of those enjoyments which afforded it's highest delight on earth. The lover of rural life was there to be surrounded with woods and streams, and fields all gilded with the brightness of perpetual spring. The lyre of the poet, being broken at the grave, was there to wake to softer numbers, and warble richer melody. The philosopher, with expanded views and a clear mental vision, would discourse upon his favourite topics, in groves more quiet and beautiful than those of Academus. And thus every class was to find its happiness in the full gratification of ruling passions.

UTILITY OF SHORT TRACTS.—It takes but a very small portion of truth to convert the soul, if it only receives application from above; and without this opening of the eyes to "behold wondrous things out of God's law," you would in vain concentrate the light of seven days upon one sightless eyeball. A single summons, consisting of only two words, "Follow me," severed the connexion between the heart of Matthew and his place at the money-changer's table. One sentence brings Zaccheus joyfully down the tree to the feet of Christ. One declaration, uttered in a breath, sent away that woman that was a sinner penitent and relieved, from the house of the Pharisee.—*Rev. J. Romeyn.*

They are wicked indeed who sin to the utmost of their power; that never refuse to comply with a temptation because they *should not*, but because they *cannot*.

No one can have any ground to deem himself a partaker of salvation, who allows himself in the practice of one known sin, or the habitual neglect of one known duty.

THE FOUNDATION OF LIBERTY.—The Buenos Ayrean government has recently decreed, that in the course of instruction pursued in the public schools in that country, the word of God shall be included.

THE RIGHT PLACE TO BEGIN.—A French writer on being asked to lend his aid to the abolition of the death penalty, replied, "With all my heart, only let messieurs the assassins begin the reform by abstaining from murder."

A ROYAL EXAMPLE.—Queen Victoria has at Windsor a Sabbath and a day class of children belonging to the domestics, to which she unremittingly attends when the court is held there.

HARDEN NOT YOUR HEART.—The Lord hardened Pharaoh's heart, by not withholding Pharaoh from doing just as he chose to do; and he chose to rebel against God. So, sinner, your heart may be hardened to an obduracy that no Christian penitence will ever soften.

TRIAL AND PRAYER.

Nothing so quickens prayer as trial. I send us, at once, to our knees, and shuts the door of our closet behind us. In the day of prosperity we have many comforts, many refuges to resort to; in the day of sorrow we have only one, and that is God. Our grief is too deep to tell to any other; is too heavy for any other to soothe. Now we awake to prayer. It was something to us before, but now it is *all*. Man's arm fails, and there is none but God to lean upon.

Our closets, in truth, are the only places of light in a world which has now become doubly dark to us. All without and around is gloom. Clouds overshadow the whole region; only the closet is bright and calm. How eagerly, how thankfully, we betake ourselves to it now! We could spend our whole time in this happy island of light which God has provided for us in the midst of a stormy ocean. When compelled, at times, to leave it, how gladly do we return to it! What peaceful hours of solitude we have there with God for our own companion! We can almost forget that the clouds of earth are still above us, and its tempests still rioting around us.

Prayer becomes a far more real thing than ever. It is prized now as it was never prized before. We cannot do without it. Of necessity, as well as of choice, we must pray, and send up our cries from the depths. It becomes a real asking, a real pleading. It is no form now. What new life, now energy, now earnestness, are poured into each petition. It is the heart that is now speaking, and lips cannot find words wherewith to give utterance to its desires. The groanings that "cannot be uttered" all now burst forth, and ascend up to the ear of God. Formerly, there was often the lips, without the heart; now it is oftener the heart without the lips. Now we know how "the Spirit helpeth our infirmities." We begin to feel what it is to "pray in the Holy Ghost."

There is now nearness to God. Communion with God is far more of a conscious reality now. It is close dealing with a living, personal Jehovah. Now arguments suggest themselves—new desires spring up—new wants disclose themselves. Our own emptiness, and God's manifold fullness, are brought before us so vividly that the longings of our inmost souls are kindled, and our heart crieth out for God, for the living God. It was David's sorrow that quickened prayer in him—it was in the belly of the fish that Jonah was taught to cry aloud—and it was among the thorns of the wilderness and the fetters of Babylon that Manasseh learnt to pray.—*H. Donar.*

IT IS GOOD FOR ME TO DRAW NEAR TO GOD.

Such is the language of David; and it is the language of every believing soul. The Lord Jesus came in the world that he might bring us near to God. True views of the gospel show us our heavenly Father as approachable. Though our sins have separated between God and us, yet, by the mediation of Christ, we who were far off are brought nigh. It is a delightful truth, that we may go to God at all times, through the blessed Redeemer.

But superstition has obscured this precious doctrine. It has placed God, and even Christ, at an inaccessible distance. Popery has brought in "gods many, and lords many." It has introduced numberless intercessors, by whom, as by a sacred ladder, we must climb up to God. According to this scheme, God is less approachable under the New Testament than he was under the Old; for the Mosaic economy knows nothing of the intervention of saints. Among all the psalms and prayers of the Old Testament, there is not one addressed to a mere human being. Prayer, in Scripture, is always praying to God. Though angels are often mentioned, they are never prayed to. The Virgin Mary is never

alluded to as hearing prayer, or interceding with her Son. The absolute silence of revelation on this point affords a powerful argument. Hence the simple use of the Scriptures tends to the downfall of popery; and hence the perusal of the Scriptures is forbidden. The plainest reader will ask himself such questions as these: "If the invocation of saints is a duty, how is it that in all the book of Scripture there is no one instance of such invocation? How is it that all holy men in Scripture go to God without any Mediator but Christ? Why may I not approach my compassionate Redeemer as directly as I could approach Our Lady, or Michael the archangel, or St. Simon and St. Jude?" These are puzzling queries for priests and confessors, who accordingly find it less easy to answer them than to prohibit the Bible.

Yes, humble sinner, cling to the word of inspiration. Pray as Moses, as David, as Paul prayed. Feel that it is good for you, through Christ the "one Mediator," *Tim. 2: 5, to draw near to God.*—*Am. Messenger.*

MAINE LAW—HOW THE REPEAL STRIKES THE DRUNKARD'S WIFE.

On a bright sunny morning last week, a poor woman presented herself at our door with a basket of nice berries for sale, which she had brought some two or three miles that she might purchase some trifling luxuries for an invalid child. I handed her a seat, and bade her relieve herself of her large sun-bonnet, and cool her heated brow, while I emptied her basket and brought her the "change." When I returned she was deeply absorbed in listening to an animated conversation, carried on by a small group of voluble politicians, seated in the shade near the door. They were discussing that topic of topics, the Maine Temperance Law. One voice was distinguishable above the rest for its boisterous eloquence.

"I tell you, gentlemen, that ours is a nation of liberty. Our free-born citizens will not long submit to this gag-law, which is forced upon them. It will soon be numbered among 'the things that were, but are not.'"

The poor woman lifted her eyes up to my face and asked earnestly,

"Is it true that this blessed law is to be repealed?"

"No," I replied, inspired with a sudden confidence, "there are wicked and designing men who love the waters of death, that would fain wipe it out forever from the bright page on which it is inscribed, but there are those who are stronger than they."

"Thrice armed is he who hath his quarrel just."

"No, my good woman, this righteous law will live, and be honored and observed when yonder stormy politician will have sunk into an unhallowed grave."

Her eye brightened, but grew instantly dim with tears, as she said:

"You will not wonder that the sound of a repeal strikes me with horror, when I tell you that on the day when this law went into operation, I and my wronged children sat silently in a wretched hut, watching with never-to-be-spoken anguish, the fast fleeting breath of a dear child—our youngest darling, who died from want of nourishment and medical aid, while his father lay steeped in drunkenness in one corner of the hovel. (A burst of tears relieved the mother's heart, ere she could proceed.) Now we have a comfortable home, my children are clothed and fed, my husband is kind and industrious, but could the poor misguided man obtain spirituous liquor, we should be again plunged into the deepest wretchedness; for alas he has no power to resist temptation. A return of these dreadful days will be worse than death? Just think of it. To see my children again clothed in rags, their sunny smiles and merry laughter changed

to cries and tears, their tender limbs bruised and broken by a tyrant's merciless hand! To see my quiet home turned into the home of a demon, before whose terrible frown fly comfort and peace! To me it would be like the striking yonder bright sun from the blue sky, and robbing the green earth in the gloom of the grave! May God in his great mercy forbid this unholy repeal!"

Voters of Maine! Hear you the agonised cry of the poor wife and mother? It is the cry of the women of Maine! Remember the mother of your children, as ye go forth to the ballot box, with the proud exulting tread of freemen, and see to it, that the glorious law remains as it now stands; unstained by amendment—a Guardian Angel upon your Statute Books—powerful to preserve your daughters from the hopeless misery of unloved and wretched homes.

—*Fountain & Journal.*

EDITH REVERS.

THE SABBATH IN PARIS.

The *London Record* has the following remarks respecting the recent celebration of the birth-day of Napoleon in Paris:

On the 15th August, 1769, the wife of a Corsican lawyer gave birth to a son in the town of Ajaccio. Little was it then imagined that that infant was to shake the thrones of Europe, and that, after a life of chequered grandeur and abasement, his memory was once more to revive in France, so that in 1852 the anniversary of his birth should be celebrated at Paris by a military festival, a parade of myriads of troops, illumination, fireworks, and rejoicing, scarcely ever paralleled even in the midst of a nation pre-eminent for its gaiety, and in a city remarkable for its love of spectacles. There is, however, something melancholy intermingled with these sacrifices to the vanity of a great nation. They are conducted with an entire disregard to the laws of God, and as if religion were something intended only to give a zest to worldly enjoyment. The day chosen for these rejoicings was the Lord's, and although it would appear that a short morning service at the magnificent church of the Madeleine was not omitted on the part of the President, it would seem as if this homage was intended not for God, but for the Church, and was only a proper tribute of respect to that great apostasy which is striving more and more to intermingle itself with the affairs of Government. From an early hour in the morning to a late hour at night Paris seems to have given up herself to revelry and mirth. Myriads of strangers had poured in from the provinces. Excursion trains from London brought hundreds, probably thousands, from England, whilst nothing seemed to be wanted but fine weather to render complete the pleasures of the thoughtless multitude.

And yet amidst this scene of vanity and practical Atheism, Paris was not without its witnesses for God. Hard by the church of the Louvre, whose ill-omened bell sounded the tocsin of massacre on the night of St. Bartholomew's, and hard by the windows out of which the blood-stained Charles VIII fired at the flying Huguenots, the Gospel in now preached in the church of the Oratoire, by M. Adolphe Monod and M. Grandpierre. Whilst these very scenes were going on we have heard from those who were present, how, in another Protestant temple, M. Adolphe Monod was setting forth the essence of true religion as consisting in subordinating the material to the spiritual life—in seeking first the kingdom of God and his righteousness—and having established this great truth on the basis of Divine authority as applicable to individuals, he next exhibited the applicability of the same principle to Societies and to nations, and with that forid eloquence which so distinguishes him, pressed home the truth, not without some references to the events which were passing around him, announced as they were by the booming of

the guns from the Champ de Mars, that righteousness exalteth a nation, but sin is the shame of any people. Other witnesses there are for God in that great city, and surely this is a call on British Christians to work by their instrumentality, and endeavour to promote the knowledge of that Gospel which can alone save from the dominion of sin and the slavery of Satan both individuals and nations.

LAW AGAINST LIQUORS.

The *Presbyterian Magazine* for September, has an article by the Rev. Dr. S. B. Jones, on the Temperance question, with special reference to the "Maine Liquor Law." The reasonings of Dr. Jones are so sound, judicious, and discriminating, that we should be very glad to see them widely diffused, by the issue of his essay as a tract for general circulation.

Dr. Jones argues and to our satisfaction proves the right of a State to protect its citizens against the evils resulting from the traffic in intoxicating drinks; draws the proper distinction between legislation to prevent mere moral evils and political evils; evils effecting only the doer and those that reach society, and he shows that intemperance is one of the latter class that may be restrained by law as well as licentiousness or murder. He also cites largely the past action of the State on the subject to prove that if it may regulate, it may restrain, and if restrain, it may prevent the sale of whatever offends against the order and prosperity of the commonwealth.

The writer, however, doubts the expediency of a law to interdict all use, or every kind of traffic in intoxicating drinks, and as well observes that no civil legislation can eradicate the evil of intemperance: it may check but cannot remove it. Moral means, especially the power of the Gospel, must be relied on to remove this, as well as all evil from the world.

We are pleased to see that the dealers in intoxicating liquors have started a newspaper to defend the craft whereby they have their living. We are pleased, because we have now the means of knowing the true grounds on which they place their opposition to the Maine law. They deny the right of the State to interfere with the citizen in the matter of eating and drinking. If their position is sound, all laws to restrain the sale of liquors, or poisonous drugs, or diseased meat, all laws to interfere with the appetites of men are wrong, and ought to be repealed. The Chinese must not protect themselves against opium. Men must be allowed to make drunkards of themselves and paupers of their families, and entail upon the State, the burden of their support, increasing our taxes fourfold and the majority must submit to the appetites of the minority, who claim an abstract right to drink what they please, and as much of it as they like.

These gentlemen have put their defence on untenable ground. The State has clear civil and moral right to regulate the sale of liquors, as the sale of gunpowder or opium. If the safety of the lives or property of the citizen required it, rum, gunpowder, and opium might justly be excluded from the State. The opponents of the Maine law must put their opposition on other ground, or they will not make a successful stand.

Portrait of Voltaire.—The distinguished Frenchman, who conspired with Frederick the Great, to put out the light of christianity—whose common motto was—"Crush the wretch."—meaning Christ—is exhibited in a rather mean plight in the vivid pictures of Macaulay! How wonderful the providence of God! These learned and powerful atheists, who no doubt expected that long before the middle of the nineteenth century, by means of their labors, the religion of Jesus would be ranked with that of Jupiter, are now brought out and exhibited in private life, as worthy of the honor of plotting to destroy the only religion which inculcates rational doctrine

in connection with purity of morals. How striking a fulfilment of the Saviour's declaration, "Upon whomsoever it shall fall, it shall grind him to powder."

POINTED PREACHING.—Father Moody was an eccentric man. He had in his congregation a Colonel Ingraham, a wealthy farmer, who had kept back his large stock of corn from the market, in hope of raising the price. The pastor heard of it, and resolved to make a public attack on the transgressor. One Sabbath he read for his text, "He that withholdeth the corn, the people shall curse him; but blessings shall be upon the head of him that selleth it." Prov. xi 26. Colonel Ingraham could not but know to whom the reference was made, but he held up his head and faced his pastor with a look of stolid unconsciousness. Father Moody went on with very strong remarks, became still warmer, and touched the Colonel still more closely, who however, still held up his head, apparently determined not to feel. At last the preacher lost all patience, and cried out, "Colonel Ingraham, you know that I mean you; why don't you hang down your head?"

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 - From Rev. M. Willis, D.D.—Owen's Works, 14 vols.
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 - Balfour's Botany.
 - Hengstenberg on Revelation.
 - Sir W. Hamilton's Philosophical Essays.
 - Catalogues of the Harvard University for 1851, also 1852-53.
 - Latest Statistical Reports of the Boston Schools.
 - From the Council of the Evangelical Alliance, British Organization—The Papacy, Prize Essay by Rev. J. Wylie.
 - From the author, Mr. Robert Brydon, Waterloo, C. W.—Reflections on Psalm xxxii.
- JOHN LAING, Librarian.
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Oct. 20, 1852. }

DONATIONS TO THE MUSEUM OF KNOX'S COLLEGE.

- From Rev. Dr. Willis—Engraved Portrait of Rev. Dr. Cooke, Belfast. Also, paper containing Autographs of the Fathers of the Irish Assembly, met at Armagh, 1852.
- From Rev. Mr. Anderson, Helensburgh, Scotland—Old Coins from Samaria.

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- VOL. V.—William Watt, Normanby, 2s 2d; W Mitchell, Brooklyn.
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- VOL. VIII.—J Nasmith, J Lauder, Toronto; D Cattanaeh, Esq, Kenyon, bal 2s 9d; J Riddell, Perth; Geo Munro, J McCallum, James Thayer,

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Mr. Burns acknowledges the following receipts for the Funds of the Church, viz:—for MINISTERS' WIDOWS' AND ORPHANS FUND.

Coldsprings per David Macintosh	£0 11 8
Rev. D. Gordon, Lingwick	2 0 0
Rev. Geo. Cheyne, Salfleet, (rate)	2 0 0
Rev. W. Gregg, Belleville	2 0 0
Aldborough, per J. McDougall	4 10 6

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CHALMERS' CHURCH, KINGSTON.

We have been requested to insert the following list of contributions, from Chalmers' Church, Kingston. The gross amounts were acknowledged in the Record for July, viz:—

Widows' Fund.—Dr. Dickson, (1st instalmt.) £5; Dr. Fraser, 20s; A. McAlister, (Harris Fund,) 50s; Robert Matthews, (H. F.) 30s; Rev. R. F. Burns, (additional,) £5.

KNOX'S COLLEGE.—A. & D. Shaw, £5; John Millar, 50s; James Macnee, 20s; Jas. Stewart, 20s; John Carruthers, 20s; Dr. Dickson, 20s; Dr. Fraser, 10s; John Waddell, 2s 6d.

By request we notice, that owing to the illness of the Pastor, the contributions from the congregation at Gananoque, to the College Fund, £3, and that to the Synod Fund, £2 10s., which were acknowledged in the Record for July last, were not paid in to the Treasurer until after the 31st May, and therefore did not appear in the tabular statement. The same notice applies to several other congregations.

THE REV. MR. KING thankfully acknowledges the following sums received by him in Ohio, in aid of the Buxton Mission, viz., Finlay, \$40, Dayton \$40, Hillsboro', \$16, S. Salem, \$18.

MR. SPRELL, Treasurer of the Bursary Fund of Knox's College, acknowledges the receipt of £20 from Isaac Buchanan, Esq., of Hamilton, being his annual contribution to that Fund.

STUDENTS' MISSIONARY SOCIETY. KNOX'S COLLEGE.

Per Rev. Wm. McLaren—
 Doon Mills £1 11 3
 New Aberdeen 1 0 0
 2 11 3

Per John Laing, student—
 Melbourne 1 8 3
 Chateauguy 2 15 10½
 4 4 1½

Per John Murray, student—
 Leeds 1 7 0
 St. Sylvester 0 13 0
 Mrs. Rogers, Broughton 5 2 6
 2 2 6

Per Alex. McDonald, student—
 Blenheim 0 11 3
 Willis' Church Sab. School 0 4 4½
 0 15 7½

Per Malcolm McVicar, student—
 Caledonia Settlem't, Chatham 1 0 0
 York Township 2 0 0
 3 0 0

Per John McMillan, student—
 Torbolton 1 2 6
 Collected by Mrs Smith ... 1 5 0
 2 7 6

Per James Ferguson, student—
 Glenelg and Bentinck 0 18 6
 Durham 0 10 0½
 Egremont and Normanby. 1 2 7½
 Arthur 0 5 7½
 2 16 9½

Per Joseph Lindsay, student—
 Ayr 4 5 0
 Galt 1 0 10½
 Rev. S. Young, Hamilton. 0 5 0
 5 10 10½

Per James Black, student—
 West Gwillimbury 3 10 0
 Indian Lands 4 10 6½
 Mrs. Cunningham, Cornwall 0 3 0
 8 3 6½

Per John Anderson, student—
 Dalhousie Mills 2 0 7
 Lancaster 2 7 6
 Martintown 1 3 3
 Williamston 0 5 7½
 Nepean, per Mrs. Kennedy, 1 4 0
 7 0 11½

Per Wm. Blain, student—
 Caledonia 1 15 0
 Ancaster 1 0 0
 Onocida 1 0 0
 3 15 0

Southampton and Saugeen, per A. Crawford, student 2 10 0
 Scarborough, per James Thom, studt. 5 7 4½
 Prescott, per T. S. Chambers, studt. 1 7 6
 Bristol, per David Wardrope, studt. 1 6 0
 Toronto, per John Rennie, student. 7 2 6
 Quebec, per Miss Runcie, for Metis School 2 11 3

JOHN RENNIE,
 Treas. S. M. S.

CENSUS OF CANADA, &c.

The population of Lower Canada is 890,261, Upper Canada 952,004; United Canada 1,842,265. Of these, 795,945 are Canadians of French origin; 651,679 Canadians of other origin; 277,766 are Irish; 93,929 English and Welsh; and 90,376 Scotch; 56,214 are natives of the United States; 10,116 Dutch or Germans; 7,373 natives of other British North American Colonies. The principal religious divisions are as follows, viz:—Church of Rome 914,561; of England 268,592; Presbyterians 110,020; Wesleyan Methodists 102,439; Free Church 66,074; Church of Scotland 61,589; Episcopal Methodists 43,891; New Connection Methodists 10,989; other Methodists 71,520; Baptists 49,846; Lutheran 12,107; Congregationalists 11,674; Quakers 7,423; Menonists and Tunkers 8,230; Universalists 6,134; Bible Christians 5,742. The rest all under five thousand.

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

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- Dr Dewar's Family Religion 6 3
- Arbousse's Tour in Africa, with maps. 5 0
- McCombie's Unity and Schism 2 2½
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- Dr McCrie's Pascal's Provincial Letters. 11 3
- Barnes' Notes on Revelations. 10 0
- " on Isaiah. 8 9
- " on Job.
- MacGavin's Scots' Worthies 8 9

CASH FOR INVESTMENT.

THE Treasurer of the Ministers' Widows' and Orphans' Fund of the Presbyterian Church of Canada, has on hand for investment, £700.

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

Any communications on the subject to be addressed, post paid, to JOHN FISHER, Esq., Convener of the Widows' Fund Committee, Hamilton, or to JOHN BURNS, Treasurer, Knox's College, Toronto.
 Aug. 28, 1852.

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