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*Donald Kennedy*

# THE ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

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

VOL. X.

TORONTO, MARCH, 1851.

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## THE BLESSEDNESS OF DOING GOOD.

Would'st thou from sorrow find a sweet relief?  
Or is thy heart oppress'd with woes untold?  
Balm would'st thou gather for corroding grief?  
Four blessings round thee like a shower of gold.

'Tis when the rose is wrapp'd in many a fold,  
Close to its heart the worm is wasting there  
Its life and beauty; not when, all unroll'd,  
Leaf after leaf, its blossom rich and fair,  
Breathes freely its perfumes throughout the am-  
bient air.

Rouse to some work of high and holy love,  
And thou an angel's happiness shalt know.  
Shalt bless the earth while in the world above,  
The good work done by thee shall onward flow  
In many a branching stream, and wider grow;  
The seed that in these few and fleeting hours  
Thy hands unsparing and unweary'd sow,  
Shall deck thy grave with amaranthine flowers  
And yield thee fruits divine in heaven's im-  
mortal bowers.

—American Poet.

## SYNODICAL COLLECTIONS FOR THE YEAR.

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

### PRESBYTERY OF BROCKVILLE.

The Presbytery of Brockville will hold its next ordinary, in Brockville, on the first Tuesday of May, at 11 o'clock, a. m.

JOHN McMURRAY, *Pres. Clerk.*

### PRESBYTERY OF COBOURG.

The next meeting of Presbytery is appointed to be held at Keene, on Tuesday, 7th March, at 11 o'clock, a. m.

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

### PRESBYTERY OF KINGSTON.

The next ordinary meeting of Presbytery is appointed to be held at Kingston, on the last Tuesday of April, at 11 o'clock, a. m.

W. GREGG, *Pres. Clerk.*

### PRESBYTERY OF HAMILTON.

The next ordinary meeting of Presbytery will be held in Hamilton, on the second Tuesday of April, at 3 o'clock, p. m.

M. Y. STARR, *Pres. Clerk.*

### PRESBYTERY OF MONTREAL.

The ordinary quarterly meeting of this Court was held on the 25th January—the Rev. David Black of St. Therese de Blainville, acting as moderator, *pro tem.*

The principal items of business were as follows:—

A call was laid on the table, from the congregation at Vankleekhull to Mr. Duncan Cameron, Probationer, duly moderated by the Rev. Daniel Gordon, and numerously signed. The call was sustained, and placed in the hands of Mr. Cameron, who signified his acceptance thereof. Trials for ordination were prescribed, and arrangements for the ordination made. Mr. Fraser, of Montreal, to preach and preside.

A petition was presented from the congregations of Durham and North Georgetown—for moderation of a call to Mr. Robert McArthur, Probationer. Mr. Inglis of Montreal was appointed to visit those congregations, and if he finds them ripe for a pastoral settlement, to moderate in a call.

Mr. John Milne, preacher of the gospel, presented a Commission from the Colonial Com-

mittee of the Free Church of Scotland, designating him to this Presbytery. Mr. Milne was cordially received, and appointed to supply the vacant churches of St. Louis de Gonzague and English River, on alternate Sabbaths, till further instructions.

A call was laid on the table, from the congregation at Leeds, to Mr. James McConechy, Preacher, moderated by Mr. Swinton, as substitute for Mr. Clark, and numerously signed. The call was sustained, and Mr. McConechy, by letter to the moderator, signified his acceptance of the same. Whereupon it was resolved, that Mr. Clark of Quebec, and Mr. Troup, (laboring at Inverness,) be appointed to attend to the settlement of Mr. McConechy, as minister at Leeds, at a date to be fixed and intimated by themselves.

Petitions from Laquerre and from Farnham, for services of students during the ensuing summer, were received and read, and referred to the Home Mission Committee.

A petition was received and read from 124 inhabitants of the Townships of Greenville and Harrington, in the County of Two Mountains, describing their spiritual destitution, and asking to be taken under the care of this Presbytery.—Mr. Fraser of Montreal was requested to visit and organize the petitioners—availing himself, if practicable, of the help of Mr. Cattnach, Elder at Lochiel.

Arrangements were made for the ordination of office-bearers, already elected, at Williams-town.

In compliance with the request of the Rev. Daniel Clark, ordained minister, without charge, a Presbyterial certificate was ordered to be granted to him, in view of his removal to a sphere of christian labor in the State of Ohio.

Mr. Fraser gave notice, that at next ordinary meeting, he would move that the Note in reference to certain passages of the Confession of Faith, sent down to Presbyteries by last Synod, be accepted simpliciter.

### PRESBYTERY OF KINGSTON.

The Kingston Presbytery met at Demorestville, on the 10th January. The Rev. J. W. Smith, of Grafton, being present, was invited to sit with the Presbytery.

The Clerk reported that he had forwarded the call to Mr. Nisbet, from the congregations of Melrose and Roslin to the Toronto Presbytery, and that he had received a letter from Mr. Reid, stating that Mr. Nisbet had declined it. The Presbytery agreed to express their sympathy with these congregations in their disappointment.

Mr. Chesnut stated that they had requested him to apply for some licentiate to labor among them; and the Convener of the Presbytery's Home Mission Committee was instructed to correspond with different parties, with a view of obtaining the services of an additional laborer.

In the meantime Mr. Macaulay was appointed to preach in Melrose and Roslin, on the 12th and 26th of February, and Mr. Rogers on the 29th January.

Mr. Gregg was appointed to preach at Picton, and dispense the Sacrament of the Supper, on the 29th January; Mr. Macaulay to preach there on the 15th; Mr. Chesnut on the 12th February, and Mr. Wilson on the 26th.

Mr. Burns was appointed to preach on some Sabbath which he might find convenient, in Ballinahinch and Storrington.

The Presbytery, in accordance with instructions of Synod, considered the note respecting the 23rd chap. of the Confession of Faith, and renewed their approval of said note.

The Presbytery adjourned to meet at Madoc, on the 12th, where several matters connected with the Madoc congregation were discussed, and Mr. Gregg appointed to preach to them on the following Sabbath.

The next meeting of Presbytery was held in Gananogue, on the 8th February, at which Mr. Macaulay was transferred to the Hamilton Presbytery, and the clerk instructed to make application for additional laborers.

In connection with the foregoing meetings of Presbytery, missionary meetings were held in Picton, Demorestville, Belleville, Madoc, Roslin, Kingston and Gananogue. The meetings this year were well attended; and the contributions about 50 per cent. higher than they ever were before.

WILLIAM GREGG, *Pres. Clerk.*

#### PRESBYTERY OF COBOURG.

This Presbytery met at Cobourg, on the 5th ult. The following is a brief summary of its proceedings:—

A letter was read from the Rev. J. M. Roger, resigning the pastoral charge of North Cavan, in consequence of the rapidly increasing congregation of Peterboro' requiring his full time and attention. The Presbytery directed the clerk to intimate this to the congregation of North Cavan, and cite them to appear at next meeting of Presbytery.

The Rev. D. McAleese intimated his intention of resigning the pastoral charge of Warsaw, in consequence of its distance from Norwood, and the difficulty of giving sufficient attention to it.

Financial reports were called for, and several were given in.

Arrangements were made for holding missionary meetings at Trenton, and Murray, also at Percy and Alwick.

Missionary meetings were appointed to be held, during the months of February and March, at Peterboro', N. and S. Cavan, Millbrook, Keene, Westwood, Norwood, Warsaw, Belmont, Smith, and Hastings.

Rev. Mr. McKenzie gave notice of overtures at next meeting, on the following subjects:—

1. The propriety of one or more ministers preaching at each meeting of Presbytery.

2. The necessity of having a paper devoted to the interests of the Church.

Mr. Blain, student of Divinity, having delivered the discourses prescribed to him, was licensed to preach the gospel of Jesus Christ.

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

#### PRESBYTERY OF BROCKVILLE.

The Presbytery of Brockville held its regular quarterly meeting at Prescott, on the 7th Feb'y. The following are some of the principal items of business before the Court.

Reports were asked for regarding the fulfilment of appointments to preaching stations, for the last quarter. These were all found punctually attended to. It was found also that the Synodical collections had been all taken in the

congregations of the Presbytery, and that the stations had generally attended to this matter.—The committee appointed at last meeting reported, that a plan for holding the meetings throughout the bounds, in reference to the Presbytery's Mission, had been drawn up, and that in pursuance of the notice given, meetings had been held in eleven of the eighteen places named in the plan. It was also reported to the Presbytery, that the collections, at the several places, for this Fund, had *far exceeded in amount*, the sums realised hitherto, and that there was a fair prospect that the Presbytery could, in addition to the present missionary's salary, meet the expenses incurred in the employment of two Catechists for the summer. Instructions were given to the Clerk to apply to the Home Mission Committee for one at the close of the Session in Knox's College. The sessions of the several Churches in the Presbytery, were instructed to present their Records of Session at next meeting of Presbytery. The consideration of the "Note" proposed to be adopted in reference to certain expressions in the Westminster Confession of Faith, was postponed till next meeting of Presbytery. Appointments were made to give partial supply of preaching at Charleston, Farmersville, Beverley, and Bellamyville, till next meeting.

The following is a condensed outline of the Report of the Rev. James Sinclair, the Presbytery's Missionary. He had now spent four months as the Missionary of the Presbytery at Bedford, Westport, Newboro', and Elgin, preaching at two of the places on each alternate Sabbath, to audiences averaging, at each place, about sixty to eighty—the attendance on the whole increasing. A prayer-meeting had been established at Newboro', and an apparent interest taken in the matter. Another such meeting was in process of formation at Bedford—several of the people there seeming to take a deep interest in the step, and all things giving promising hopes of life and continued prosperity at those places. Mr. Sinclair had also preached at Charleston and Beverley, and North Bedford, during week days, and found considerable anxiety expressed, especially at Charleston and North Bedford, for a share in the labours of a Missionary from the Presbytery. (The people at Charleston have a strong claim on the Presbytery, for various reasons, and among others, that, in proportion to their numbers, they are the largest contributors to the Presbytery's Mission Fund.) Mr. Sinclair also dwells on a pleasing feature of things in the stations where he labours—the apparent desire for gospel ordinances—and the regularity with which the people, young and old, attend the preaching of the word. He also reports, that at Westport, preparations are being made to erect a Church during the ensuing summer. He had visited thirty seven families in those four stations, and found the people kind, and gratified by his visits. He concludes his very admirable and interesting Report—but which is rather long for publication in the *Record*—by suggesting that North Bedford should be associated with the three places already named, and that Elgin should be transferred to a new group of stations, including Beverley, Charleston, and Farmersville, thus forming two groups of stations, which would each be a field of labour sufficiently extensive for employing the time of two missionary agents.

JOHN McMURRAY, *Pres. Clerk.*

#### COBOURG MISSIONARY ASSOCIATION.

The Annual Meeting of the Missionary Society, in connexion with St. Andrew's Church, Cobourg, was, this evening, held in the church, which was filled on the occasion. The chair was taken by C. H. Morgan, Esq., supported by the following ministers:—Rev. Messrs. Roger, Andrews, Sanderson, Smith, of Grafton,

McLeod, McKenzie, and Smith, of Bowmanville.

After the opening of the meeting by praise and prayer, the report was read, in the absence of the Secretary, by A. Jeffrey, Esq., which was received and adopted.

The following was the distribution of the funds of the Society:—

Home Mission Fund .....	£15 0 0
Knox's College.....	25 0 0
Buxton Mission and Synod Fund....	10 0 0
Widows' and Orphans' Fund .....	2 10 0
French Canadian Mission.....	7 10 0
	£60 0 0

Foreign Missions of the Free Church of Scotland—the collection of the evening, which amounted to..... £9 8 4

Several resolutions were then moved by the Rev. gentlemen who addressed the meeting in good effective speeches, which, being put from the chair, were unanimously carried. A good choir was in attendance, which enlivened the meeting with some well executed music and appropriate hymns. The meeting was closed at a late hour by praise and the benediction.

CONCORD, 6th Feb., 1854.

#### REPORT OF THE MISSIONARY ASSOCIATION OF ST. ANDREW'S CHURCH, COBOURG, FOR THE YEAR ENDING 6th FEBRUARY, 1854.

At the close of another annual period, your Committee deem it right to pass under review the various objects which, by the supreme judicatory of our Church, are commended to the interest and liberality of all her adherents. In number they are six:—

- The support of our Home Mission.
- The Theological Seminary, Knox's College.
- The Buxton Mission and Synod Fund.
- The Widows' and Orphans' Fund.
- The French Canadian Missionary Society.
- The Foreign Missions of the Free Church of Scotland.

The first of these, the *Home Mission*, has particular claims on our regards from the fact, that independent of its intrinsic value, as an adjunct to the stated machinery of our ecclesiastical system, it is local in its management and in its field of operation. It takes cognizance of the spiritual wants of our fellow countrymen, less favourably situated than ourselves, who located in new or remote and but thinly peopled settlements, yet yearn with anxious solicitude for those means of grace, which their poverty or isolated position prevent their securing for themselves without the assistance of others. This Mission has been the fruitful mother of many now flourishing congregations.

*Knox's College.*—The leadings of Providence would indicate, that on a native trained ministry will fall the burden of our Church's work, accustomed in some measure to the habits and peculiarities of our country and its inhabitants, and having a peculiar adaptation to the prosecution of their important duties. For the training of such, Knox's College is instituted, and a very large number of our ministers have received, within the precincts of our institution, the training for their important duties.

*Buxton Mission.*—The Mission to the colored refugees from American Slavery, who located in the Elgin settlement, are making steady progress in material as well as moral prosperity, is in a very interesting condition. We learn that the success of the experiment is now undoubted, owing mainly to the judicious and energetic management of the Rev. Mr. King. The church and school are in a state of high prosperity, and have excited in all visitors, feelings of gratitude and admiration. The poverty of the refugees, however, renders it impossible that the Mission should be as yet self-sustaining, and accordingly

It forms a worthy object of our church's care. The expenses of our supreme court, and other incidental charges, fall to be defrayed by what is called the "Synod Fund," which also claims a share of your support.

**The Ministers' Widows' and Orphan's Fund**—As was explained on former occasions, this fund derives its income from three sources.—1st. The interest accruing on a capital sum, subscribed by the members of the Church at large; this sum is fixed at £3000 currency. 2nd. A yearly subscription of £2 from each minister. And 3rd. Until these two first sources are adequate, an annual collection from every congregation. This congregation has subscribed over £60 to the capital sum, a portion of which is yet to be collected; but the fund claims in its present infant state an appropriation in favor of its current annual income, as already, in the providence of God, the widows of several of our esteemed clergymen, now taking their rest, are claimants on its bounty.

Recognising in the French Canadian Missionary Society an instrument honored of God, in paving the way for the moral enlightenment of our French Canadian fellow-subjects, our Church has deemed it right to grant her effective aid to that Society, and certainly never did the aspect of the times, never did our own social position or prospects, impel more urgently to the vigorous performance of this duty. This excellent Society has recently suffered a very severe loss, in the death, by drowning, off the coast of Parrt, of the Rev. Jean Verrier, long a teacher at Point aux Trembles, and recently ordained to the more public ministry of the word.

The last object to which our Church calls our Christian solicitude, is the field of Foreign Missions, and she has wisely chosen the distinguished Missions of the Free Church of Scotland, as the most fitting channels in which the benevolence of her adherents could flow.

Within the last few years, death has thinned the ranks both of European missionaries and distinguished converts. The palm and cypress of India wave alike o'er the graves of Macdonald and of Mahendra; Johnstone rests from his many labours in the land of his birth; whilst Anderson, Bradwood, Mitchell, and Mackay, toil on at the Missionary our in daily weakness, which the ardency of their love for souls alone enables them to overcome; their more robust brethren share their toils, but Drummond and Duff have been forced to leave the scene of former labour and success. Such is the shady side of the missionary life; but there is truly a great recompense of reward approaching. In the opinion of those best qualified to judge, the day of India's emancipation has dawned at length, not only are our schools and colleges thronged with pupils—not only are native churches in rapid progress of organization, but the system of thorough Biblical instruction, is telling, with prodigious effect, on the effete systems of oriental belief; and the labours of our missionaries, associated as they are in bonds of closest amity with those of other sections of the Christian Church, have contributed most powerfully to this desirable result.

[In consequence of limited space and a press of matter, we have been obliged to omit very considerable portions of this report.]—EDITOR.

**REPORT OF FEMALE ASSOCIATION, ST. ANDREW'S CHURCH, COBOURG.**

The Female Association in connexion with St. Andrew's Church, Cobourg, beg leave to submit to the meeting, the following statement of their last year's proceedings:—

On the 29th of March, they held their annual sale, when they realized 439 10s 8d. After paying all expenses, such as printing, materials, &c., they found they had £41 15s. to dispose of for missionary purposes. This sum was divided as follows:—

To the Bursary Fund .....	£7 10 0
French Canadian Mission .....	5 0 0
Home Mission of the Presbytery.....	15 5 0
Knox's College Fund .....	14 0 0
	£41 15 0

The juvenile members who had a table on this occasion, realized £8 4s 6d., which they disposed of in the following manner:—

For Sabbath School Libraries .....	£5 0 0
To the Metis Mission.....	2 0 0
	£7 0 0

The balance being kept on hand for materials.

The young ladies in connexion with this church, held a Soiree, in February last, when they realised £20. This sum was intended, as the beginning of a fund for repairing the church. It still is in the hands of the Treasurer, but will shortly be applied to the purpose for which it was originally intended.

JANE M. McLEOD, Secretary.

**THE PSALMODY OF OUR CHURCH.**

[We insert the following as the writer's concluding article on the subject of the Psalmody of our Church, but we do not wish to be held as committed to all its views and opinions. Neither do we implicitly accept all the statements which the writer makes with regard to the preparation of a new version of the Psalms. The subject may have been mooted, but we are not aware that it has engaged the serious consideration of the Free Church of Scotland. Neither did we know that the Presbyterian Church of England had a new version of the Psalms only waiting the final sanction of the Synod, although we are aware that they have had under consideration the preparation of a Book of Hymns or Paraphrases:—EDITOR.]

To the Editor of the Record.

DEAR SIR,— It now devolves on me to redeem the promise I made respecting a third and last article on the subject of congregational Psalmody. I have only a few words to say on the point alluded to in the closing sentence of my last communication in the January Number of the Record. It is there stated, that the improvement in our Psalmody—so much desiderated need not be expected, until a barrier, that stands in the way, is removed. This barrier, I venture to say, is our present version of the Psalms.

What our churches, I presume, very much want, is a new version of the Psalms—in which there would be a greater variety of metres, adapted to some of our finest congregational tunes. Besides, a new version is much required for other reasons. The present one contains many words that are obsolete—or out of use. It contains many antiquated expressions, that a plain English reader cannot understand without a glossary. Some of the metres are, to say the least, not very smooth; and a great improvement might and could be made in the versification of our Psalms, as they stand in the version used by our church, in common with other Presbyterian Churches on this and the other side of the Atlantic. The idea of having a new version is not a novel one. The Free Church of Scotland has had the subject under serious consideration, and the Free Presbyterian Church in England is about to have a new version issued at the next meeting of the Synod of that Church. It is in the hands of a committee of revision, and it only wants the final sanction of that Synod, when it holds its next meeting in the month of April.— Shall we, a church, not be the first to follow the good example set us by the brethren in Eng-

land, and be prepared either to adopt the version sanctioned by the English Synod, or take steps to have one prepared by a committee of our Church? I do not think it needful to enter upon any line of argument to demonstrate the importance and necessity of the thing suggested. I simply content myself, in the meantime, with making the suggestion, and may safely affirm, in doing so, that I express the decided opinion of a large majority of the people, adhering to "the Presbyterian Church of Canada."

I am, Sir, yours, &c.,

Brockville, Feb. 13th 1854. J. Mc M.

**LETTER FROM REV. W. McALISTER, METIS—OBITUARY NOTICES.**

MY DEAR SIR,—

Since I came to Metis, the oldest and (I suppose) the youngest member of my late congregation, have been removed by death. The former, upwards of ninety; the latter, only nineteen. What a difference in the period of their probation. What a loud and solemn call to the congregation and to all. The Lord may not come till the third watch is expired; but he may come even when the first watch is but announced. Surely it is wisdom to have our lamps trimmed and burning, and we on the look out for the approach of the Glorious Bridegroom.

The young member was received into Church fellowship, only a very short time before I left Sarina, and, therefore, I cannot say much about her standing in the divine life; she had a most engaging appearance, and was exceedingly modest and retiring.

The old member was not only full of years, but full of grace. He had early chosen Christ, and walked very closely with him, and consequently, knew Christ and his gospel well, and valued both above all earthly treasures. The Spirit was in his heart as a well of living water, springing up unto eternal life. His heart was saturated, softened, and purified by the Word of life. His very appearance was instructive, and the soft and tender manner in which he spoke of the things of Christ's precious kingdom, was sweet to the sanctified heart. Because he greatly loved the truth, he hated error with a perfect hatred, and could not speak with patience of the manner in which popery was not only tolerated, but fostered and supported by the British government, and by too many who professed to know and value the truth as it is in Christ.

I might say much regarding this good old man, that might edify as well as instruct. I have taken my pen at present, not to write of him, but about another person—one of the members of my present congregation, who died on the 10th of December, 1853. His name was Donald Smith. Consumption was the disease of which he died. For many hours before he died he had a severe struggle, but, excepting a few hours, his descent to the grave was slow, and gentle. He both pleased and surprised his friends, but, as he said himself, with rather a heavy, wearied step. He could walk about during the summer, and in the fall, though confined to the house, he was not to the bed. He was able to sit up till within a few weeks of his decease. After he ceased to come to church, I visited him regularly about once a week; and besides general conversations on suitable scriptural subjects, at these visits, I gave an exposition of any chapter he chose to fix upon. When I asked him what chapter he would like me to explain to-day, he hesitated not a moment; he was always prepared, and named the chapter he thought most suitable. I mention this to shew his perfect acquaintance with the word of God, for his selection was often made at those times when those who happened to be present, were to his own case; and he always fixed upon the chapter that I considered most appropriate. At one of my

visits I found the house crowded with people, and hesitated a little in asking him to select the chapter, thinking that I might be more able to fix upon the proper one for the occasion, but, as usual, I allowed him to choose, and had no reason for regret. He seemed to understand what would suit exactly, and said, in his own solemn deliberato way, "I think we'll take the first half of the third chapter of John's gospel to-day." The two last chapters which, at his request, I read and expounded to him, were Job xiv.—"Man that is born of a woman, is of few days, and full of trouble," &c.; and 2 Cor. v.—"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," &c. He was very weak when I expounded the last chapter. I had spoken for about forty minutes when I reached the middle of the chapter; feeling a little fatigued myself, and supposing he would be exhausted, I had no wish to proceed, but he would have me to go on, and I did so. The truth was always fresh to him, not because he was a young Christian, but because he was a growing one, and had always a keen, spiritual appetite.

He had been impressed by divine truth from his infancy, and could remember sermons that greatly affected him, when only five years old. He came to America when eighteen, and one reason that induced him to come to this country, was the conviction that he would have more time to improve in the divine life. Having lived twenty-two years in Metis, he could not always have the benefit of the public means of grace, but when he did enjoy them, he was careful to profit by them, and I believe every minister that preached in this place benefited his soul, less or more.

None gave me a more hearty welcome when I came, than he; and during the few weeks that he was permitted to attend my public ministrations, he was a most eager, and delighted hearer. I could perceive, by his fixed eye, and significant nods, that he not only approved of the sentiments which I uttered, but rejoiced in them.

He came to the church as long as he was able, and went when he could no longer go up with others to the house of God. From the time he was confined to the house, the Bible or some other religious book, was seldom out of his hand.

Being but a young man, forty years, and having a numerous and young family, we cannot wonder that he wished to live, or that his affections were wound round several earthly objects. In the prospect of death it greatly pained him to feel too strong a desire to live, and too great unwillingness to part with all, and be with Christ.

This divided condition of his affections caused many a sad struggle, in which, though he did not seem to know it, the devil was the chief combatant; but it was a struggle that ended not in defeat but in the most triumphant victory. For some time before his death his affections were quite drawn from the earth and earthly objects. He was then hastening up through the wilderness, to the land of promise, leaning upon the arm of his beloved; and when he reached the Jordan, he seemed all eagerness to cross, for death to him had no terrors. He had been washed in the blood of the Lamb, and was clothed from head to foot in his righteousness, and therefore quite prepared for judgment; moreover, he felt that he was one with Christ—that he was not only before him, but with him—and that Jesus would never leave him nor forsake him. He had much communion with Christ, and sometimes got wonderful glimpses of the glory of his person.—At one time, after a faintish fit, he said, I never had such a sight of Christ, and I am sure, if the world but saw him as I have seen him, they could not but admire and follow him.

He was what all christians should be, a useful

member of society, a kind neighbour, an affectionate husband and parent, and a most dutiful son. He was remarkable for obedience to his parents. It is supposed he never greatly offended them but once, and for this offence he not only begged pardon, but did so of his own accord, and upon his knees.

Yours, sincerely,

Wm. MACALISTER.

### ON PRIVATE JUDGMENT.

Notes of Lecture delivered by the Rev. D. Fraser, A. M., Montreal.

(Continued from last Number.)

III. *Responsibility of Private Judgment.*—Our view of this subject, however, were quite faulty and one-sided, if we should assert the right of private judgment without remembering and affirming its high responsibility. And thus it is, which gives the whole theme its weight and dignity. Private judgment is not merely a right to be vindicated against invasion, it is a gift of God to be received with thankfulness—and it involves a responsibility to God, which cannot be transferred, but which every individual must bear for himself. You all admit, as I trust, that man is accountable not for words or notions merely, but for sentiments, opinions, judgments, beliefs. Before man, or as respects human interference, you have a right to think and judge as you see best. But before God, you have no right to believe a lie. That is not a right, but a wrong.

In all times it is important for men, to realize their responsibility for their judgments—never more important, than in present age. It is a period of daring inquiry—of resuscitated controversy—and of spreading earnestness. To use the language of Dr. Candlish, "Already does it begin to be apparent, that there are but two levers of real power to move the world—the one planted on church authority, the other on the preaching of the Word. The earnest religious strife of former days is resumed; and after a comparative lull of 200 years, during which the exhaustion of the combatants in the first instance, and afterwards the cold indifference of a dissipated age, had laid to sleep many agitated questions—these very questions are rising again—and it appears, that, instead of being settled and set at rest, they are to be canvassed anew as keenly as before—and to convulse society it may be, as severely. These then are not the times for indecision and neutrality. They demand a mind made up, and a heart established. They are not to be encountered by men driven about with every wind of doctrine, unfixed, unsettled, uncommitted. The adversary to be met in these days is not a spirit of careless doubt, but a spirit of earnest belief. The age of indifference, which would let the world pass, and take all things easily, as they happen to fall out, is past and over. Days of greater seriousness and intensity, both of feeling and action, are at hand."

Well for you, especially for those of you who are yet young, to know the time, its special duty and special responsibility, in regard to the formation of opinion and belief. Expect to have your most venerated conceptions questioned—and do not content, unless you can prove your judgments to be based on the firm rock of truth. In study, be it your aim to reach the truth; in life, your aim to commend the truth; and in discussion, your aim to speak the truth in love. Be not carried away by the restless spirit of the times, to admire and follow glittering novelties. But let your minds be equally free from an idolatrous homage to antiquity, involving antique errors, no less than antique truths. Push your investigations, and are your beliefs, both in

a spirit of independence and in a spirit of sobriety—not afraid to think, but afraid to think amiss. This is to exercise your private judgment, under a fitting sense of your individual responsibility to God, and to the times in which God has appointed you to live.

And now, before I draw this theme to a close, I detain you for a little longer, to consider the manner in which this principle of private judgment works among mankind. There are abuses, for which it is not fairly responsible. There are uses and advantages, which are its legitimate and encouraging results.

No principle can be held answerable for the abuses to which it may be perverted. It is responsible only for its tendencies and unavoidable effects. The sober principle of private judgment is therefore not to be taken to task, because of the perversions of reason, or caprices of fancy, in professed inquirers, after truth. It is a grand abuse to suppose, that this principle, which we have sought to establish, covers with its broad shield all the vagaries of the human mind, and confounds immutable truth with individual and mutable opinion. When we say, that the opposite theory of authoritative dictation has produced persecution, it is retorted, and with no little force, that our system has countenanced latitudinarianism. We admit, that it has been perverted to that end; but this is an abuse, not a lawful result. Let me allude to two erroneous ideas, in behalf of which men have pleaded the principle of private judgment. The first, that conscientious error is blameless. The second, a consequence of the first—that no one should be excluded from Church fellowship on a point of sentiment or belief.

1. That conscientious error is blameless—The fact, that you are conscientious or sincere, in no wise affects or modifies the character of your belief, as dishonouring to truth, and the God of truth. It only provides, that to error you do not add the baseness of hypocrisy. When moral and spiritual truths are concerned, false opinions flow, not from a defect in the revelation, but from culpable dispositions in the professed enquirer. He is too careless about truth—not seeking for her as for hid treasures. Or, he is self-sufficient and leaves too much to his own understanding—or, he is strongly prejudiced, and slow of heart to believe anything that jars with his preconceived notions. From whatever cause his error proceeds, unless it be entirely involuntary and unavoidable, it involves responsibility, it is an offence, an injury, a sin. The opposite theory—that of the innocence of mental error—indeed subverts the very principle from which it professes to be drawn, the principle, that the Scriptures are to each man the one only rule of faith. But if error be innocent, faith has no rule, at least, none that is obligatory—for there can be no obligation, where deviation is no crime. The principle of private judgment then repudiates the idea, that error is blameless, and the fact that there is a rule of faith involves the consequence, that there is such a thing as heresy—and that heresy is culpable before God.

2. The second false notion, for which some plead the authority of private judgment, is this—that no one should be excluded from church-fellowship, on a point of sentiment or belief. I have heard of men changing their sentiments in regard to the chief doctrines of revelation, coming to avow what their church abhorred as heresy—and yet stoutly pleading that they should be left undisturbed in their church membership, because they had only exercised their Protestant rights of inquiry and private judgment. Now the church must not say to an individual—Thus and thus you shall believe, because thus and thus we teach. That were to rob the individual of his private judgment. But the Church may say and must say—If such and such be your faith, we cannot have fellowship with you—you must after admonition, depart from us whether the variance be in principle or in practice; if it

be sufficiently serious, the church is entitled to proceed to excommunication—and this from a regard to the honor of the Lord, and even to her own self preservation as a body witnessing for truth.

I do not stay to expose the false and foolish ideas, that are often bandied about under the fair names of christian liberty and comprehensive charity. Men will tell you—you are not to think worse of a man because he holds what you think erroneous principles. But, I answer, in the words of Andrew Fuller, "that depends on another question—whether the man himself is either better or worse for the principles he has imbibed." If he be not, then, it must be allowed, that we ought not to think so of him; but if he be, undoubtedly, we ought to think of one another according to truth. To say, that one is no better or worse in a moral view, whatever be his principles, is to say that principles themselves have no influence on the heart and life, in other words, that they are of no practical importance—which is a conclusion to be abhorred.

The position then which we take is this—that it is an abuse of the good principle of private judgment to allege that it renders false sentiments and principles excusable, in the estimate of God, or in that of his faithful church.

I pass to a more pleasing consideration—to dwell a little on the uses and advantages which accrue from the principle of private judgment, as its proper and legitimate results.

It repels every form and degree of persecution—securing to the propagation of truth its proper weapons—persuasion and argument; and divesting the propagation of error of its unhallowed instruments—penalties, and violence.

It preserves intact God's supremacy over human conscience—and suffers no power to interfere by its overbearing dictations, between the conscience of man and Him who is its only Lord and Sovereign.

It promotes the civilization of the race. One might here remark, that all the great discoveries in science have arisen from the free exercise of private judgment. We owe them to men who dared to think for themselves. They brought all to the tests of fact and truth. They heard the clamor of prejudiced lovers of old traditions without flinching, and thus had success—so that we, in this 19th century, reap the fruit of their undaunted use of private judgment.

But, besides all this, and to go more to the foundation of things, the principle of private judgment promotes the true civilization and advancement of states, by guarding the principle of individuality. As one has truly said, "Paganism (and I will add—Popery) destroys the sense of individuality, by perverting it to something extraneous. Pure Christianity recognizes, authorizes, and sanctifies it; undertakes to sustain and guide it to its only adequate and satisfactory issue. Christianity alone, (addressed to private judgment,) harmonizes all the sacred rights of individuality, with the social tendency, with the supremacy of law, the claims of government, the spirit of nationality and patriotism. Hence it most effectually works for civilization, and carries it upon sure principles to its highest point. It founds all rights on those of the conscience, which precede all others in order, and ought never to be suspended or counteracted by any that follow them." The principle of individual responsibility is the true basis of personal morals, and consequently, the best and most durable foundation for social order and national strength.

And once more, the principle of private judgment is the best, because it both fosters activity, and exercises charity. Mental activity is the sure outgrowth of that freedom of judgment and conscience for which we plead. Compare the lively energy of nations like the British and American, with the dull, dead lethargy as respects the highest truths, of the populations that

lie under civil or ecclesiastical despotism, and you can be at no loss which to prefer. Besides, with activity and constant variety of sentiment, the beautiful grace of charity is called into exercise. It is very easy to be on good terms with those who think as we think, and have no liberty to vary one's hair's breadth. But this is not charity, it is enlarged party spirit. There is no value in agreement, when none are allowed to differ, and no grace in charity, when there is nothing to forbear.

We are not unconscious of the vexations and perplexities, which the caprices of human opinion have caused. But still we prefer the vivacity of mental freedom, a thousand times, to the dull and stolid level of a forced unquestioning uniformity. For a healthy atmosphere, give us the sweep of winds rather than the clogging choking air, without a breath to stir its oppressive weight. For sweetness of mind, give us a chorus of birds, singing each after its kind in the leafy woods, rather than the parrot in his cage, shouting out the words his master has taught him, saying as he is bid, and unable to say a word beside. Or, to vary the figure again—give us both for beauty and for benefit, the winding courses of many brooks of living water, rather than the dead rank stillness of a stagnant pond—or the free toss of the ocean waves, on which ride the navies of the world, rather than the dull cold monotony of the ice plains in the northern sea—Yes—we embrace the alternative of mental liberty, whatever the abuses to which it may be turned, rather than the non-progressive and depressing system of unquestioning submission to any human authority under the whole heaven.

We see nothing to move us from the opinion, that an entire uniformity in beliefs, political, social, or religious, is by no means to be expected, so long as the mental advantages, capacities, and constitutions of mankind present so much diversity. It were most desirable, to see all men wedded to the most orthodox belief. But the very way to prevent this union, is to keep men from the information and inquiry they demand, under the pretext that you would preserve them from heresy. You thus start the suspicion in curious minds, that your orthodoxy is not as sound and strong as it ought to be, otherwise it would not fear the results of fair discussion and thorough research.

After all that has been said—and coming to the most important topic on which private judgment is exercised, there are few books, so plain to the unprejudiced, as the Bible.

The scripture abideth the same, in the sober majesty of truth.

And the different aspects of its teaching proceed from diversity in minds.

He that would learn to think may gain that knowledge there;

For the living word, as an angel, standeth at the gate of wisdom,

And publisheth—This is the way, walk ye surely in it.

Religion taketh by the hand the humble pupil of repentance,

And teacheth him lessons of mystery, solving the questions of doubt.

She maketh man worthy of himself, of his high prerogative of reason,

Threadeth all the labyrinths of thought, and leadeth him to his God.

THE BIBLE.

No. III.

The Bible is the safeguard of human rights. Infidelity uses great swelling words about the "rights of man." It is a solemn mockery.—Whatever aims at dealing a death-blow to the Bible, is at direct antagonism with man's dearest interests. The presence of despotism runs par-

allel with the absence of the Bible. Point me to the spot where precepts of this holy book are not in force, and its influence is not felt, and there I will point you to the rod of the oppressor and the "tears of the oppressed." Let a community be really impregnated with the spirit of the Bible, and the foundations of every description of tyranny will be overturned, the rights of man will be fully recognised, and respect be had to those principles of "liberty, equality, fraternity," which will establish on a firm basis an universal brotherhood.

"He is the free man whom the truth makes free, And all are slaves besides."

We extol much, and deservedly, the beauties of the civil constitution, under which it is our privilege to live; but we are apt to lose sight of the fact, that it is *to the Bible we owe it*. It was the word of Christ dwelling richly in the hearts of those resolute heroes who wrested from the reluctant grasp of weak and vacillating tyrants this precious boon, that stimulated and sustained them during the protracted struggle in which it was won. A celebrated Historian, the sworn foe too of the Bible, informs us "that the precious spark of liberty had been kindled, and was preserved by the Puritans alone, and that it was to this sect the English owe the whole freedom of their constitution." "They, (exclaims an eloquent statesman,) they, I fearlessly confess it, with whatever ridicule some may visit their excesses, and with whatever blame, others—they, with the zeal of martyrs, the purity of early Christians, the skill and courage of the most renowned warriors, obtained for England the free constitution she now enjoys."

Religious liberty is linked with civil. The Bible is the source and security of both.—Run over the chequered histories of Mahometanism, Paganism, and Popery. They are stained with blood. They are crowded with proofs of bigotry and intolerance. The Church of Rome especially has an unenviable prominence among the opponents of this most reasonable right—liberty of conscience. It is the express testimony of one of her more moderate dignitaries, that "toleration is not a mark of the true Church." "Arise, Peter, kill and eat," is her warrant for persecution. Wherever she can get the opportunity, and finds it politic, she breathes out threatenings and slaughter against the disciples of the Lord." Hence on the prophetic roll she is portrayed as "wearing out the saints of the Most High, and drunken with their blood." Witness the mysterious horrors of the inquisition, the burning stakes of Southfield—the fiendish massacre of St. Bartholomew, and the myriads of slaughtered saints, whose bones lie scattered on the Alpine mountains cold. Why this hostility to liberty of conscience? Because Popery is at War with the Bible. At war with the Bible? Can this be true? Listen to words lately thundered from the altar by the lips of one of Rome's infallible ministers, in the hearing and with the approval of one of her leading Archbishops—"As the poison of Bible information is fast spreading in this parish particularly, you ought, by all means possible, to put a stop to the machinations of these heretics; for, assuredly, any one who practises the reading of the Bible, will inevitably fall into everlasting destruction. Why should you permit persons who bring with them the worst of all pestilence—the infectious pestilence of the Bible, which would entail on yourselves and on your children the everlasting ruin of your souls? They who send their children to schools, where the scriptures are read, do give their children, bound in chains, to the Devil." And this is not the doctrine of a solitary priest. It is the doctrine of the Church as embodied in the decrees of councils, in the Bulls of Popes, and her other recognized standards. This spirit of liberty and intolerance the Bible repudiates. It breathes peace on earth and good will to men. It tells the servant of

the Lord not to strive, but to be gentle unto all men. . . . *weakness instructing those who oppose themselves.* Thus where the Spirit of the Lord is, and especially where the Word of the Lord is, which that spirit pervades, *there is Liberty.* When we contemplate the rights, civil and religious, thus secured by the Bible, sorely gratitude alone is due to prompt the acknowledgment—“What hath God wrought?”

2. The *preserver and promoter of man's nature.*—Amongst men in every age the utmost diversity of opinion has existed, respecting the foundation and the standard of moral obligation. What is virtue? is a question to which there have been as many answers as the philosophical sects and systems, which, like the political dynasties of earth, have been ranged against, or supplanted each other. Epicureans make it to consist in sensual gratification; Stoics, in conformity to nature, while the Academics, sitting at the feet of the illustrious Plato, were in perpetual doubt as to whether there was really any distinction between virtue and its opposite, or which of the two was to be preferred. There has been no greater unanimity amongst modern philosophers, nor have their opinions been more satisfactory. By one school, virtue is made to consist in self-love; by another, in a recognition of the powers that be, and regard to civil enactments; by a third, in a compliance with the judgments of the mind, and the inclinations of the heart; while a fourth upholds the mercenary principle of temporal advantage, which again, in the case of a fifth, merges into the extremely elastic one of utility or expediency.—The question is left as we found it. What is virtue? Wherein does morality consist? “I ask not proud philosophy to tell me what thou art.” To turn from the meaningless jargon and endless wranglings of the schools, to the sublimely simple teaching of the Bible, is to exchange the shadows of the night, or the mist of the morning, for the clear light of day. As we sit at the feet of Jesus, the lessons of morality that drop from his lips constrain us to acknowledge, “we know that thou art a Teacher come from God.”

Here we have a code of morals, not unstable as water, but stable as the throne of God—not ever shifting with the capricious turnings of the human will, but reflecting the countenance of Him who is “without variableness”—not tainted by a heterogeneous admixture of elements, carnally, sensual, devilish, but pure as the pavement of heaven—not narrow and superficial, bounded by the horizon of time, and looking only to the outward appearance, but stretching into the recesses of eternity, and sounding the inner man of the heart.

On the page of Inspiration there stand forth two Master ideas—the *love of God and the law of God.* In the one we discover the foundation of true virtue, in the other its standard. This love is the principle which prompts to obedience. The law is the rule, in an implicit and impartial conformity to which, the very essence of obedience consists. Nor is the Bible barren in its exhibition of *motives.* We have the character of Him who is of purer eyes than to behold iniquity—a character which speaks—“*Be ye holy for I am holy.*” We are alternately driven by the terrors of the law, and drawn by the precious promises of the gospel. The smoke of the bottomless pit rises to alarm; the pleasures for evermore are spread out to allure us, while overtopping the whole, gleams the *Cross,* the grace streaming from which teaches to “deny ungodliness and every worldly lust, and to live soberly, and righteously, and godly.” Here it becomes us to notice the close connexion subsisting between *morality and religion.* We are the rather led to do so, because it is one of the most common forms of modern latitudinarianism to disjoin them. “If a man's practice be correct, it matters not what his principles are.” Never was there a greater mistake. We have only to look

to the devotees of error, in order to discover the powerful influence which principles exert on the character and conduct. What is the picture of Idolatry? “As if the worst of men had taken hold of their worst passions, aggravated and enlarged them to the dimensions of a god, and then thrown them into the sky to constitute the character of the divinities there; so that the heaven above us, bending as a beautiful overhanging mirror, was made to reflect nothing but the most offensive enormities of earth.” It may be laid down as an axiom, that the moral character of the worshippers will not be superior to that of the objects of their blind adoration. These being impure, they must correspond. And is not this, in point of fact, the case? Idolaters frame iniquity by law. They are given over to lasciviousness to work all uncleanness with greediness. It would be a shame even to speak of those things that we do of them in secret.—This close connexion between principles and practice, is strikingly brought out in regard to the heathen, by Paul. Having shown how grievously they erred in worshipping and serving the creature more than the Creator, he thus proceeds:—“*For this cause God gave them up to vile affections; wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves.*” This connexion is equally observable in the case of *Mahometans.* The Koran paints a heaven teeming with animal delights—with every thing fitted to qualify the cravings of appetite, and feed the flame of passion. Wherever, therefore, the religion of the Koran extends, immorality, in its grossest forms, stalks abroad with unblushing front. But turn we from the lands where Paganism and Mahometanism are rampant to those where Christianity is professed, and there we find the true morality. And to what is the change to be traced? Mainly to the fact, that instead of the *Shastres* and the *Koran,* there is circulated throughout these a book which speaks of a holy God, and points to a holy heaven. And when we contemplate the change produced on the moral aspect of individuals and of society, by the diffusion of Bible principles and a Bible spirit, it becomes us devoutly to exclaim—what hath God wrought!

R. F. B.

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

*Remittances in behalf of the Widows' Fund, and Communications connected with that Scheme, and the Home Mission, to be addressed to “REV. ALEX. GALT, Mount Albion P.O., C.W.”*

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

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

## The Record.

TORONTO, MARCH 1854.

### THE WANTS OF THE CHURCH.

One obvious want of the Church, to which we have repeatedly referred is, an increased number of labourers for the Lord's vineyard, for there is a most lamentable disproportion of labourers to

the number of stations that are calling for the means of grace and the ordinances of the gospel. May the Lord of the harvest prepare and thrust forth many faithful men to go and possess the land. But we need something more. We need greater earnestness and devotedness and prayerfulness, in those already engaged in the work.—Let us not, however, be misunderstood. We do not mean to hint that we have in our ranks men who are careless and unfaithful. We rejoice to believe, that the Gospel is proclaimed in all our pulpits, and that the ministers of our church may be regarded as faithful and laborious men, diligently employing themselves in the duties of their high vocation. But still, after all, we apprehend that increasing faithfulness and earnestness are required, and greater tenderness and love in dealing with the souls of men. While we would not desire to see the intellectual standard of the pulpit lowered, we would desire to see its spiritual tone elevated. Let ministers preach to the intellect, but let them also preach to the heart; let them not only speak the truth, but speak the truth in love, and set forth the great truths of the gospel in a tone of earnestness and affectionateness, from which men cannot carelessly turn away. If we inquire into the character of the preaching, which God has most largely owned and blessed for the conversion of souls, we shall find it peculiarly characterized, not so much by eloquence, or what men usually call power, as by holy earnestness and tenderness and love. Will our dear brethren then bear with us when we urge the necessity of greater earnestness and zeal and faithfulness, the necessity in short of a revival in their own souls as the means of securing, under the blessing of God, a revival among their people. Let them not be satisfied with increasing congregations, and a growing spirit of liberality, and an orderly conduct of the affairs of their several congregations. But let them look to the glory of God in the salvation of souls, as the great end of their ministry. Let them commune much with God. Let them cultivate a spirit of prayer. And we may hope that when their own souls are thus exercised, they may be privileged to see greater and greater success from their labours, and that God will not only “pour water on him that is thirsty,” but “floods upon the dry grounds.”

But farther, we need in the present day, greater piety and devotedness in the membership of the Church. We fear the people too generally entertain the idea, that every thing depends on the minister, and that having obtained a pastor to preach to them, they have nothing farther to do. Now it is true much does depend on the pastor, but not every thing. He has much to do undoubtedly in connexion with the advancement of the cause of truth and religion, but still not every thing. The pulpit certainly does affect the pew, but then the pew also affects the pulpit. There is a reflex influence thrown back upon the minister from the congregation. If his people are a warm-hearted, pious, praying people, the effect will be to warm the pastor's heart, and cheer and comfort his soul. But on the other hand, if his people are cold, and careless,

and worldly, hearers of the word but not doers, it cannot be matter of surprise if he is chilled and disheartened. The spiritual atmosphere around him will tend either to chill or warm his heart. Now we fear that at present too many church members leave the pastor to labour on, without encouragement, and without co-operation, as if they had no duty to perform, and no interest to engage them. Whereas every member should be a fellow-helper to the truth, and all should be found with one heart and with one mind, striving together for the faith of the gospel. The pastor has to labour and pray with little sympathy or aid. The prayer meeting is in a great measure neglected, and, in these very circumstances it may be, the people are complaining that the minister is at fault, and that the work is not prospering. We need then greater devotedness among our people, more prayerfulness, more co-operation with the pastor in his work of faith and labour of love. We need more members of the spirit and stamp of Alexander Paterson, the missionary of Kilmany—members who will account it alike their duty and delight to do good to others, and strive to promote the work of Christ all around them. Happy would it be for the Church if in every congregation, minister, office-bearers, and people, were found labouring and praying in concert, contending zealously for the faith once delivered unto the Saints, and thus proving fellow-helpers to each other's joy.

#### POPERY AND OUR COMMON SCHOOLS.

Popery is at present putting forth all its energies to obtain an ascendancy throughout the world. And these energies are put forth in various directions, and are turned into many different channels. Jesuitism especially, is exceedingly versatile in its devices and resources. It can introduce its influence into the councils of kings and rulers, into hospitals and other benevolent institutions, and even into the bosom of families. It can supply confessors for Emperors and Governors, pseudo-ministers of religion to disseminate privily the leaven of Popery in a Protestant church; it can provide teachers for the youth of both sexes, and even nurses for the children of Protestants, whose tender minds they may poison and prejudice. Popery, too, can turn out when occasion offers, bands of physical force champions, who, however rude and ignorant they may be, can at last apply the *argumentum ad baculum*, as was lately exemplified in Quebec and Montreal. While Popery is putting forth its efforts in all these various directions, it is at the present time specially bent on putting down national education, and seizing the control of the instruction of the young. This has been its policy in Europe, more especially in Ireland, and this is also its policy in America. In the United States, Romanists first opposed the Common Schools, on the ground of their being sectarian, in consequence of the Bible being read; and then, when they succeeded in some instances in excluding the Bible, they opposed them on the ground of their being infidel. The same policy is being tried in Canada, and hitherto with too great success, in consequence of the fa-

vor of our Legislators on the one hand, and the supineness of Protestants on the other. We trust a wise and decided course will be adopted in regard to our Common Schools, and that there will be no concessions in regard to the use of the Bible, with the idea of propitiating Roman Catholics. Past experience should prove the folly of such a course. The truth is, it is Popery's hatred of the Bible which lies at the foundation of all its opposition to education, when not under its own control. It may complain of the infidelity of those schools from which the Bible is excluded. But it does not introduce even the Douay Bible into its own schools. It is calculated that, in the city of New York, there are twenty-eight schools of various grades, attended by upwards of ten thousand pupils, and superintended by sixty Priests, besides a hundred and fifty teachers, male and female. But in not one of these schools is the Bible read by the scholars, or read to them by the Teachers. In the State of Pennsylvania, the struggle is going on just now. And we rejoice to observe, that sound Protestant principles extensively prevail there. Would that the same healthy spirit were more extensively prevalent in Canada. In testimony of what we have just stated, we subjoin the following Resolutions, adopted unanimously by the Board of Directors of the Public Schools of one of the sections of the city of Philadelphia:—

*Whereas*, we have reason to believe that an effort will be made in the next Legislature of the State of Pennsylvania to divide the School Fund for sectarian purposes, as such effort was made in New-York and elsewhere and failed, and as we believe will fail here; and, *whereas*, we are at the head of the school direction of the Fourth Section of the First School District of Pennsylvania, and believe that we should be derelict in our duties to the present generation, and treacherous to the well being of future generations, did we not sound the alarm; therefore, be it

*Resolved*—That a division of the School Fund would be anti-republican, inasmuch as under the liberal Constitution of the Commonwealth of the State of Pennsylvania, no sect is recognised; and as such division would lead to new demands for other divisions, until our public schools would become private schools of the strictest sectarian character.

*Resolved*—That such a division would ultimately lead to the worst results, because the youth, by such marked educational division and consequent separation from each other while the mind is most impressible, would grow up to manhood with contempt for each others religious belief, and hatred of each other, and the inevitable result would be confusion, religious broils, bloodshed, State and National commotions, and intestine war.

*Resolved*—That we will ever insist on the reading of the Bible, without note or comment, in our public schools, because, *First*—we believe it to be the Word of God, and *Second*—because we know that such is the will of the vast majority of the Commonwealth.

**AN EXAMPLE WORTHY OF IMITATION.**—The congregation of Knox's Church, Bytown, at their annual meeting lately held, agreed, in consideration of the increased expense of the necessaries of life, to advance their minister's stipend £50 per annum, making it now £200, with a free manse. While this is most praiseworthy in the people of Bytown, it is after all only just and equitable that ministers should receive more than

they did a year or two ago. In many articles the price is a third higher than it was formerly, and in some things it is nearly double, so that now £100 would not go so far as £70 or £80 would a few years ago. Most classes are of course receiving a proportionally higher income. But it is not so with ministers of the Gospel.—We trust this example will be followed by many congregations. Their resources in most instances will enable them to do so. Assuredly congregations will promote their own interests by considerate christian liberality. A minister can go among his people with far greater self-confidence and self-respect when he feels that he owes no man any thing, and he can throw his soul into his work far more successfully, when he is not daily burdened and perplexed with temporal cares. Let our congregations then think of these things, and see that their ministers are placed in a situation of comfort as to temporal things.

We are particularly pleased to observe that the friends in Bytown give their minister a free manse. This should be provided for every minister. Where there is no manse, the minister has in almost every instance to provide a residence at a great disadvantage. Every congregation should contemplate the erection of a manse, and until one is provided, they should engage a residence for the minister, so that he may be free from one great source of annoyance and trouble.

**REV. DR. DUFF.**—This distinguished missionary arrived in the States by the *Africa*. We regret to say that his health has been to some extent impaired by his exertions on the other side of the Atlantic. He purposes to return to attend the meeting of the General Assembly in May; so that he will only be able to visit some of the principal cities in the United States, and in Canada. We shall be able in our next to say when Dr. Duff will visit Canada, and how long he will be able to remain amongst us.

**REVIVAL.**—We rejoice to hear that the Revival which began some time ago in Lanark and the adjoining places, has extended to several other congregations in that vicinity. May God, in answer to the prayers of his people, send down the influences of his spirit like rain upon the mown grass, and like showers that water the earth.

**PRAYER FOR SCHOOLS, COLLEGES AND STUDENTS.**—The last Thursday of February was, by appointment of the General Assembly of the Presbyterian Church in the United States, observed as a day of Prayer, especially for Theological Seminaries and Students. We like to see such a direct recognition of God as the Lord of the Harvest, whose prerogative it is to prepare and send forth labourers for the harvest. Although no day has been set apart for special prayer for our Theological Institution, and for the young men who are studying there, we trust many of our people bear it upon their hearts, and are praying, that through its means many able and devoted ministers of the New Testament may be sent forth into our land.



**THE REV. JAMES GLASGOW, MISSIONARY AT SURAT, INDIA.**—We observe by the last *Missionary Herald* of the Presbyterian Church of Ireland, that the Rev. James Glasgow, one of the first missionaries sent to India by the above Church, is about to return to the sphere of his labour in Surat, in the Province of Kattowar.—Owing to the ill health of his wife, who has been ten years conducting the Female branch of the Mission, he was obliged to visit his native country. He has spent nearly two years in visiting and infusing a missionary spirit into the churches in Ulster, and returns in spring to India, at the desire of the Board of Directors, leaving in the meantime, his excellent and devoted wife behind him. Mr. Glasgow has translated the Psalms of David into Guzurati. He has also made a metrical version of the Psalms in the same language, and besides, he is the author of a great number of religious tracts and papers, which have been issued by the Religious Tract Society. He is also the honorary member of the Bombay Branch of the Royal Asiatic Society. He is an excellent Oriental scholar, having studied some eight or ten of the Hindoo dialects, so that he can speak and preach in them. He is an intimate friend of Dr. Wilson's, of Bombay, in whose periodical Mr. Glasgow's name is often mentioned in a most complimentary way, and he is very highly spoken of by Dr. Duff of Calcutta.—We pray God to guide and preserve him on his way to his field of labour, and to bless him abundantly in cultivating it.

**SOIREE—COBOURG.**—A Soiree was held on the evening of Friday, 10th ult., in the Sons of Temperance Hall, for the purpose of aiding the Ladies' Association in their effort to purchase a site for the erection of a manse. The meeting was addressed by the Rev. J. W. Smith of Grafton, Rev. F. Andrews, Otonabee, Rev. Mr. Nelles, Principal of Victoria College, the Rev. T. Sanderson, and others. The sum of £17 was raised for the above object.

**BROCK STREET CONGREGATION, KINGSTON.**—Mr. John Morrison, Teacher, acts as agent for the *Record*, in the Brock Street congregation.—Orders and remittances may be made through Mr. Morrison.

**CONTRIBUTIONS FOR BIBLE SOCIETY.**—We have been reluctantly obliged to omit in this number, a list of contributions for the Jubilee Fund of the Bible Society. It shall appear in our next. We are glad to see such a long list.

We have also had to lay aside this month, a communication with reference to the Mission at Metis.

**SUCCESSOR TO DR. GORDON.**—The congregation of the Free High Church, Edinburgh, have unanimously resolved to apply to the Presbytery, to moderate in a call to Rev. R. Rainey of Huntly.

**COMMUNICATIONS FOR THE RECORD.**—We earnestly press on our Correspondents, the importance of forwarding their communications as early in the month as possible.

A letter from Rev. John Black will appear in our next.

#### ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE

**PERSECUTION OF CONVULTS IN IRELAND.**—So strong is the spirit of persecution that, in some workhouses it has been found necessary to seek the protection of the Poor Law Commissioners. In the workhouse of Dingle Union, Protestant paupers had been beaten, dragged by the hair of the head, and struck with stones, because they worshipped God according to the dictates of their conscience. Application was made for separate apartments for the Protestant inmates. This was not granted, but the Commissioners promised that steps should be taken to prevent such outrages; nothing, however, was done, and the convicts had been obliged to leave the workhouse.

**ENDOWMENT OF POPISH CHAPLAINS.**—It is said to be the intention of the British Government, to appoint paid popish chaplains in jails and other public institutions. Nothing can be more preposterous. It is ascertained that the amount of crime among Papists is three-fold more than among Protestants. And yet the Protestant Rulers of Britain, blind to the tendency of Popery, appear determined to protect and perpetuate it. The Presbytery of Edinburgh lately resolved to memorialise the government against the proposed endowment. The same has been done by several other public bodies.

**THE BURNETT TREATISES.**—It is stated that about 200 Essays have been forwarded by competitors, for the Burnett Prizes at Aberdeen.—These Prizes are of the several amounts of £1600 and £800.

**CHINA.**—Dr. MacGowan of the Ningpo mission, in reviewing his ten years' labour in China, says that more than one hundred natives who, ten years ago, were perfectly ignorant of the Gospel, are now members of the Church; hundreds of children have obtained a general knowledge of Christianity, and hundreds of thousands have heard of Christ through the printed page.

**CONSECRATION OF AN IRVINGITE CHURCH.**—Several of the English papers give a lengthened account of the consecration of a magnificent Gothic church, lately built for the Irvingites in London. There would appear to have been as much parade and pageantry as at the consecration of a Popish Cathedral. The various orders of office-bearers were splendidly habited, some in purple, some in blue, and some in red.

**FREEDOM OF RELIGIOUS WORSHIP IN FOREIGN COUNTRIES.**—A deputation from the Protestant Alliance, headed by Lord Shaftesbury, lately waited on the Foreign minister, to present a memorial adopted at the public meeting lately held on the subject of the liberty of British Protestants in foreign countries, in respect to the exercise of their religion. The memorial made special reference to the persecuting laws in Tuscany, Portugal and Spain, and to the intolerant provisions in the Maltese code. Lord Clarendon assured the deputation that the memorial should receive his best attention, and that he would communicate with his colleagues regarding it.—We ob-

serve a large and influential meeting was lately held in New York on the same subject.

**AUSTRIAN INTOLERANCE.**—An American clergyman, the Rev. J. C. Richmond, was lately arrested while travelling in Hungary. He was subjected to various indignities, but on taking steps to bring the matter under the cognizance of the American ambassador, he was released and his papers and passport returned. Another American clergyman, the Rev. Mr. Drinkwater, has also been brutally interfered with.

**CHINESE CRUELTY.**—The imperialists having retaken Amoy from the rebels, enacted a most awful scene of cruelty and carnage, having executed in cold blood one thousand of the inhabitants.

**APPRENTICE SCHOOL ASSOCIATION.**—The Earl of Elgin lately presided at a meeting in connection with this Association in Edinburgh. Eloquent speeches were delivered by Lord Elgin, Rev. Dr. Guthrie, and others.

**RUSSIA AND TURKEY.**—By the latest accounts war appeared inevitable, indeed it may be said to have already commenced, the Russian ambassadors having left Paris and London, and 10,000 British troops being ordered to Constantinople.—Austria and the other German powers are to be neutral. However much war may be deplored, and however much it may arrest for a time the progress of improvement, God is able to bring light out of darkness, and good out of evil.

**RELIGIOUS ANNIVERSARIES.**—The annual meetings of the various religious Societies at Montreal and Kingston, have been recently held. Increasing interest appears to have been felt in these excellent institutions.

**NATIONAL EDUCATION.**—A large and most influential meeting was lately held in Edinburgh, on the subject of National Education. It is to be hoped that in Scotland, at least, a system that will prove generally acceptable may be introduced by government.

**QUEBEC RIOTERS.**—Most of our readers will have learned that the rioters who sought the life of Gavazzi in Chalmer's Church, Quebec, and committed great outrages there in June last, have been acquitted. The unpunished violence of those who committed such a serious breach of the peace will, we fear, embolden others.

**THE REV. JOHN JENKINS.**—Mr. Jenkins lately preached his farewell sermon in the Wesleyan Church, Great St. James Street Montreal.—Previously to his leaving for Philadelphia, he was waited upon by a deputation of clergymen, who presented him with an address expressive of their feelings of regard and christian affection.

**PRESBYTERIAN CHURCH IN THE LOWER PROVINCES.**—We are glad to observe from the Halifax *Record*, and other papers, that the Presbyterian Church is advancing in the Provinces of Nova Scotia and New Brunswick. The Rev. G. Sutherland was lately ordained by the Presbytery of Halifax, to the Pastoral charge of the united congregations of Lawrencetown, Lake Porter, and Musquedobit Harbour.

**TORONTO YOUNG MEN'S CHRISTIAN ASSOCIATION.**—The first public lecture was lately delivered in connexion with this interesting associa-

tion, by the Rev. Dr. Willis. Our space will not allow us to give even an outline of the Lecture, which was listened to by a large and attentive audience.

**MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.**—During the year of 1853, the large sum of £29,000 has been contributed by the various congregations of this body in support of the Home and Foreign operations of the Synod. This is nearly £1000 more than last year.

#### NOTICES OF RECENT PUBLICATIONS.

**SELECT SCRIPTURES, ARRANGED FOR DEVOTIONAL READING, SABBATH SCHOOLS, AND BIBLE CLASSES.** By the Rev. Samuel Young, Gulph. Hamilton: D. McLellan, King Street.

The United minister of Gulph has, we believe, done good service to the church by the compilation and publication of this small volume. The general plan is good, the arrangement natural, and the scripture passages happily selected. It is calculated to be useful not only for Sabbath schools and Bible classes, but to all who seek to have the word of Christ dwelling richly in them in all wisdom and spiritual understanding. After a careful examination, we cordially recommend it to our readers.

**HISTORY OF THE WESTMINSTER ASSEMBLY OF DIVINES.** By the Rev. W. H. Hetherington, Author of History of the Church of Scotland, &c. New York: R. Carter & Brothers. For Sale by D. McLellan, Hamilton.

It would be difficult to over-estimate the obligations of the Church in later times to the Westminster Assembly of Divines, and to the admirable standards which were compiled by them. These obligations have been too little recognized; and we may say, too, that while Presbyterians have been accustomed to make use of the Westminster Standards, their attention has been too little directed to the history of the period, and of the men of the Westminster Assembly. Hetherington's history is fitted to be most interesting and useful. It is neither too meagre on the one hand, nor too minute and prolix on the other. It is written in a clear, vigorous and pleasing style. In the present day it is peculiarly necessary that Presbyterians especially should study the principles of their system, that they may be able to withstand the objections of their adversaries and give an answer to every one that asketh them a reason of their faith.

**ABBEOKUTA, OR SUNRISE WITHIN THE TROPICS.**

By Miss Tucker, Author of the Rainbow in the North. New York: Robert Carter & Brothers. For Sale by D. McLellan, Hamilton.

The friends of missions will read this volume with real pleasure and delight, describing as it does the triumphs of the Gospel among the sable sons of Africa. For many years, different tribes on the western coast of Africa, were accustomed to wage war with each other, and the conquerors to sell the conquered into slavery. There is now reason to thank God that Britain's power on the one hand, and her christianity on the other have materially lessened, indeed have almost suppressed this crying evil. The mission

which is referred to in this volume, is sustained by the Church Missionary Society. May the time soon come when the multitudes of Africa's children shall be converted to the Lord, and shall become followers of God as dear children, walking in love and adorning the doctrine of their God and Saviour.

**WALKER THROUGH THE WALLS—STORIES, FOR THE SABBATH HOURS, OF AFFLICTED BELIEVERS.** By the Rev. Edward Henry Bickersteth, M. A. New York: Robert Carter & Brothers. For Sale by D. McLellan, Hamilton.

This volume is well adapted for the object which the Author had in view—the comfort and edification of afflicted Christians. It contains a series of meditations for the morning and evening of each Sabbath in the year. These were at first composed for the benefit of a beloved sister who was confined for a lengthened period to a chamber of sickness. They are short and sweet, full of gospel truth, and well fitted to convey to the heart the consolations of Christ, which are neither few nor small. It is such a book as an afflicted believer would prize and relish.

**AUTOGRAPHS FOR FREEDOM.** Edited by Julia Griffiths, Auburn and Rochester, 1854.

A new volume has just come from the press, which is a continuation of another volume, with the same title, published last year. Miss Griffiths, the Editor, is Secretary to the Ladies' Anti-Slavery Society. The work is a contribution from about fifty pens—among which we recognize some well known names of the literary and political circles in the Union, such as Rev. H. Ward Beecher; also his celebrated sister, Mrs. Harriet B. Stowe; the Hon. W. Jay; Hon. C. M. Clay; Lewis Tappan, Esq.—each having a fac simile of his autograph added to the article he contributes. We find the friends of the slave in Canada represented by the Rev. Dr. Willis and Thos. Henning, Esq.—the one writing under the heading of "The Bible versus Slavery;" the other, "What has Canada to do with Slavery?" The work exhibits thus a great variety of talent; and is already exciting much interest and commanding a wide circulation in the States. The volume is handsomely done up—and is accompanied with portraits of Mrs. Stowe, and some half dozen other celebrated Abolitionists. The Lady Editor, in her preface, congratulates her associates of Rochester, and the friends of freedom generally, on the progress made, during the past year, by the cause to which the book is devoted.

**MCCOMB'S PRESBYTERIAN ALMANACK, AND CHRISTIAN REMEMBRANCE, FOR 1854.** Belfast: W. McComb.

This almanack is not to be regarded as of ephemeral interest. It really contains a large amount of well condensed and digested Ecclesiastical and Miscellaneous information of an exceedingly valuable nature. We like very much the condensed view which it gives of the state of the Protestant Churches on the Continent of Europe. The publication is worth procuring, and worth preserving.

**THE CANADIAN UNITED PRESBYTERIAN MAGAZINE.** Toronto: Charles Fletcher, 51 Yonge Street.

We have received the first number of this Magazine, edited by the Rev. Professor Taylor. The ability of the Editor may be regarded as a sufficient guarantee for the character and talent of the publication. While devoted to the interests of the United Presbyterian Church, it will strive to cherish a spirit of brotherhood to all the faithful followers of Christ.

**THE CRUSADER: NEW YORK.**—This vigorous and well-sustained Paper will, we doubt not, do good service in the struggle which is being waged between spiritual despotism and freedom, between light and darkness. It has done not a little already to stir up sound Protestant feeling and to diffuse correct information on the subject of Popery. We trust its circulation will become more and more extensive.

#### MISSIONARY INTELLIGENCE.

##### MISSIONS OF THE FREE CHURCH OF SCOTLAND.

**INDIA.**—The intelligence from India is still full of encouragement, and fitted to call forth heartfelt gratitude to God, who is watering the seed sown by his servants. At Madras two young Hindoos of the Telugu caste, have lately been led to seek admission into the visible Church of Christ. Strong efforts were made by their relatives to induce them to return, but without effect.

At Bombay a Milanese Romanist was lately received into the Church, after publicly reading his recantation of the errors and abominations of Popery. The reasons which he gave for separating from the Romish Communion were the following:—

1. The Roman Catholic Church teaches us that our salvation depends on our own merits, the merits of the Church, the saints, the angels, &c. On the contrary, the Bible, which contains the only true word of God, plainly declares that we are justified with God solely through faith in the redemption wrought by Jesus Christ, the Son of God. Our sins are pardoned through the firm belief that Christ died upon the cross for their expiation.

Innumerable proofs and instances of this are presented throughout the whole extent of the Bible, from Abraham and the kings and prophets who believed in Christ before his advent, and were thus justified with God, down to the contemporaries of the Son of God, who were justified through faith in him as the Messiah. Even so, we also are justified if we believe that he is the Lamb of God, and that by the shedding of his blood he hath opened for us the gates of heaven, which otherwise must have been forever shut.

2. The Church of Rome receives the traditions of man as possessing equal authority in matters of religion with the Holy Scriptures, and on these traditions she has established articles of faith. This is a manifest abuse, a thing entirely opposed to what the Scriptures themselves declare, when they speak of the condemnation of those who shall add, or take away the least portion of them, and to the words of St. Paul: "If an angel from heaven, preach any other gospel than that which we have preached, let him be anathema." (Gal. i. 8.) Moreover, no tradition whatsoever avails in matters of faith; and every belief must be founded on that which is contained in the Bible itself.

3. The Pope, the head of the Roman Catholic Church, teaches that his authority has been obtained by uninterrupted succession from St. Peter as the founder of the Church and the vicar of Jesus Christ on earth.

This is a false and worldly authority, usurped by the Roman Pontiffs, and contrary to what the Bible declares, viz.: "Other foundation can no man lay, than that which is laid, which is Jesus Christ;" contrary also to evangelical humility, which does not admit of hierarchies.—To the apostles, without distinction, equal power was given; and on the occasion of a dispute arising among them, Christ declares, "He that is greatest among you, let him be as the younger, and he that is chief, as he that serves."

4. The doctrine of the Papal infallibility in matters of faith is an execrable usurpation of an attribute which pertains only to God and to his Word. In the Bible, such a claim is allowed neither to church, nor party, nor person.

5. The institution of the sacrament of penance is another plague with which the Romish Church has infested the world. To God alone—as it is written in the Bible—to him alone, the searcher of the human heart, ought we to confess our sins, and before him alone humble ourselves that we may obtain remission. We ought never to do this before the priests of Rome, who have arrogated to themselves an authority which pertains only unto God.

6. Wheresoever Romanism is professed, the Latin language is used in (public) prayer. The Liturgy, the Bible, the Lord's Prayer, everything, in short, is read in a language which has been dead for twelve centuries, and is understood only by the learned. The Catholic prayers are thus reduced to a mere exercise of the lip; the heart has no share in them, as it comprehends not what the lips pronounce. This is one of the principal causes which have everywhere reduced the Catholic to a deplorable state of superstition, fanaticism, intolerance, and idolatry. The Papal infallibility has torn from him that divine nourishment which is contained in the Bible, but of which the true Roman Catholic cannot, and must not, taste the smallest portion. O Rome, O popes, in what abysses have ye sunk the flock of God!

7. Further, it appears to me, that such things as the following—viz: invocation of saints, the use of images, transubstantiation, the mass, purgatory, all the sacraments except baptism and the Lord's supper, venial sin, fastings, monastic institutions, works of supererogation, &c., are impostures, abominations, and utterly irreconcilable with what God teaches in the Bible; and I feel myself compelled, if I desire salvation, to separate myself from a community which has altered the Word of God, and which adores things made by the hand of man, such as the sacramental bread, images, paintings, sculptures, and the relics of dead men whom Roman Catholic presumption has exalted to heaven.

(Signed) ENRICO ANTONINI.

#### JEWISH MISSIONS.

Through the goodness of God, although war and rumours of war are prevailing in the East, missionary efforts can still be freely carried on in Constantinople. Mr. Thompson still labours most abundantly, and successfully. In writing to the Convener he says:—

From fifteen individuals I have received during the month a single visit, and some of these have promised to return and pursue their inquiries; while from six other individuals I have received thirty visits; one interesting young man having come no fewer than ten times, and having continued with me each time from two to three hours, in anxious examination of the evidence and doctrines of the gospel. There can be no doubt that the amount of inquiry thus

manifested to be abroad has in no small degree been excited and furthered by our publications.

He mentions specially the case of two Rabbis, who had waited upon him, and also the case of two brothers, sons of a most respectable and indeed eminent family of the Spanish Jews. In regard to the elder brother, Mr. Thomson writes:—

It is the elder brother who undoubtedly has presented the most interesting case during the past month. So long ago as the winter of 1848, and the spring of 1849, I was in the habit of frequently visiting his father's house, and explaining the doctrines of the gospel: of course, principally out of the Old Testament. On these occasions, none contended with more pertinacity for the Jewish interpretation, than the elder son, of whom I now write; yet, it is most certain that he never was able to dislodge from his mind the conviction of the truth of what was then advanced; but, though he frequently came to me afterwards for instruction, and professed his readiness to be ultimately baptized, he always accompanied his professions with something which assured me that his heart was at best divided between God and the world. At last, after a lingering illness, a beloved sister was snatched from his side. This rekindled all his smouldering fears; he perused the New Testament again, though amid much darkness, felt a secret power in the words of Him who spake as never man spake, and again applied to me for instruction and baptism. I felt the solemnity of the application, and implored him to brave the fear of man, and to follow the Lord fully. That visit, however, produced little apparent effect. At a second similar visit, we read and prayed over Matthew, chap. x.; but, though deeply affected, he left me in painful suspense as to what the result might be. Five days afterwards, November 1, he returned, telling me he had made up his mind to make a public profession of his faith, even though it should result in his total disinheritation, and his ignominious expulsion from his father's house. He now desired further and most thorough instruction; for, though convinced here and there of leading and fundamental facts of the Christian system, he was in a great measure ignorant of its details, and even considered many of them unintelligible, and contrary to the Old Testament. He had such confidence, however, in the truth, as to be convinced that all his difficulties would disappear upon a thorough examination, and hence he was most desirous for instruction. Poor fellow! he was not aware that what he needed, and still needs, is an operation of the Spirit of all grace on his own soul, far more than any instruction which man can impart. He came, however, and still comes, with exemplary regularity; to-day he spent more than three hours with me; but he has found that "strait is the gate, and narrow is the way that leadeth unto life."

#### CAFFRARIA.

Little has been heard of the Missionary operations in Caffraria for a considerable time. The December number of the *Home and Foreign Record*, however, contains intelligence on the whole of a cheering nature. The effects of the war were, for the time, disastrous—several of the stations were destroyed—and the congregations dispersed. But the aspect of affairs is becoming again more encouraging. Before the war, three principal stations were occupied by the Missionaries, Lovedale, Barnhill, and Pirie. There is little prospect of Barnhill being again occupied as a mission station, as the country around it, though formerly densely peopled, is

now unoccupied. The Rev. Mr. Ross, however, has returned to Pirie, and is again actively employed in missionary work. He has three services on the Lord's-day, and is diligently occupied during the week. The church contains twenty-two adult native members, thirty-seven baptized in infancy, and seven catechumens.—There is a school attended by forty-six scholars, and the numbers were on the increase.

LOVEDALE.—Ten adult persons were lately admitted into the visible Church here by the ordinance of baptism, having been all, except three, considerably more than a year ago in the class of catechumens. Two native Elders have lately been added to the Session—one a Kaffir, and the other a Fingo. Much good is anticipated from the zealous co-operation of these converts.

The number of catechumens on the roll is now twenty-eight, while the native church numbers eighty-eight members.

May the kingdom of Christ increase more and more, until the sons of Africa and all the other members of the human family shall have become the subjects of Him who is King of Saints and King of Nations.

#### MISSIONS OF PRESBYTERIAN CHURCH OF IRELAND.

INDIA.

SURAT.—The following extracts from a letter written by Mr. McKee, we take from the *Missionary Herald* of the Church in Ireland:—

Since my arrival in Surat, it has pleased the Lord to give me as usual good health. I cannot say I have been laid aside from work for a single day; and I praise the Lord that I have been enabled thus from day to day to get through a considerable amount of labour. The press, the native Church, and the senior classes of our schools, occupy most of my time.

Since the beginning of April, we have carried through the press *twenty-five thousand tracts and books*. The works are—"The Epistle to the Romans," "The History of Shunker Lingam," a native Christian, and an eminent servant of Christ. "Good Tidings," "The History of Salvation," "What is Salvation?" "On Mercy," "Catechism for the Young," &c., amounting to ten. Several other new works are ready for the press. Many thousands of these silent messengers will, before the close of the coming cold season, be distributed over the extensive plains of Gujarat. Our colporteurs have already commenced the work. These publications are, excepting "Romans," the first fruits of our newly-formed Tract Society. We have already got aid, in contributions of cash and paper, to the amount of 2500 rupees—£250. Thus are we bound to thank the Lord, and take courage.

The members of our native Church walk steadily, and afford much satisfaction. They are all usefully employed. The Munshi, as superintendent of day and Sabbath-schools, and of colporteurs, affords me important aid. I have, on the Sabbath, two vernacular services, and a Bible class in the evening, and a weekly vernacular prayer-meeting. The females of the mission, and some others, receive daily instruction in our house. We have just had good accounts of the Munshi and family of Portunder. The two lads who lately went to the Free Church Institution are going on favourably.

JEWISH MISSION, HAMBURG.—Dr. Craig, who is labouring at Hamburg, has an open door for the proclamation of the glad tidings of salvation,

and is diligently employed in availing himself of the opportunities presented to him in the providence of God. In a recent letter he writes as follows:—

I have had several Jewish callers, who seemed in earnest, and who were very desirous, at least, of knowing the contents of the New Testament. One said misfortune is, that they know so little of the Old Testament. The Gospel, as contained in the prophets and the psalms, the glorious declaration of pardon of sin and acceptance, of a new heart and a clean spirit, of acceptance with God by free grace—all, all is sealed up from the Jew. Very few feel the burden of sin, or the need of salvation; what troubles them, if they are occasionally concerned about sin, is not its detestable character, but the punishment which must necessarily follow. Some have bought New Testaments, some have bought, and some have borrowed, and are evidently reading with some attention.

Our Sunday-schools are prospering satisfactorily. In one sense, we are most unfortunate with our teachers; but it is much in the way that Dr. Chalmers complained of the children in his ragged schools, that somehow they always lost the rags when they had attended for some time. We picked up one young man, and made him a teacher; and he succeeded so well that he became a clergyman, gave up his business, and has lately been ordained. Another young man, a merchant's clerk, allowed himself to be overpersuaded to come to look at our schools; and he was so much pleased, that he expressed a wish to have a class to teach. He soon discovered how glorious was the message that he had to deliver to the children; and, having embraced it for himself, he longed to be able to give his whole time to publish the story of a Saviour's love. He leaves us next week to prepare for being a missionary to the heathen.—Several others have become schoolmasters or town missionaries, and so many of our female teachers have obtained situations in schools, that our Sunday-school may be looked on as normal schools for training schoolmistresses. A Roman Catholic nobleman, residing in the neighbourhood, has appointed three of our young females to the charge of schools on his property. Still, the number of our labourers continues about the same, for a new generation comes forward to supply the place of those who leave us.

#### MISCELLANEOUS MISSIONARY INTELLIGENCE.

From the Journal of Missions.

CANTON.—The past year has been one of decided progress in publishing more extensively the message of the gospel, in securing for it a hearing, and in gaining the good will and the good opinion of the people. In a daily service in the chapel in the early part of the year, from one to two hundred tracts and portions of the Scriptures were distributed each day, and generally well received. The audience at the Sabbath service at the same place, though composed mostly of passers-by and strangers, has improved in the department and the number of apparently interested listeners. Dr. Hall has made repeated excursions into the country, of twenty miles or more, and "has been everywhere well received." The people recognize him as a teacher and not as a foreigner merely, and treat him with corresponding respect.—Mr. Bonney and Mr. Youngman have visited several villages where the people said they had never seen a foreigner, and the farther they went into the interior the more cordial was their reception. The chief man of a town of ten thousand inhabitants, thirty-six miles from Canton, sent to the boat for books, after they had been freely distributed among the people.—In some villages farther up the river, never before visited by a missionary, the people,

young and old, gathered about them, appearing timid at first, and hesitating whether to receive the books, but when told that the distributors were teachers and desirous of making them better, all hesitation vanished, and more books were wanted than could reasonably be given. There is abundant evidence that seed thus sown is not lost.

Church of Scotland.—Four young men have recently been admitted to the church in Calcutta. One of them has been under religious impressions for two years. The others made application many months since to be taken on trial for baptism.

Church Missionary Society.—In the valley of the Ganges are about thirty congregations, numbering six or seven thousand native Christians. New stations are forming, and old ones are throwing out offshoots. There is a desire amongst the educated Hindoos in Calcutta and the vicinity, to possess the Scriptures. Itinerating missionaries meet with remarkable encouragement. Willing hearers are found where, a few years since, the missionary would have met with contempt, or even rudeness, while the work of individual conversion is progressing from the lower to the higher classes of native society.

Baptist Missionary Society.—Timings are very encouraging in the neighborhood of Chitoura. In the fifty villages that are visited monthly, the gospel never excited more attention than it is now doing. In a single village there are about fifty who profess to be friendly to Christianity. A Brahmin was baptized in May, who goes daily from village to village preaching the gospel. In another village, a new Testament which a man received, has made such an impression on him, that his neighbors say he is mad. He too is a Brahmin, and goes about among the villages with his Testament, telling the people that Jesus is the Saviour.—The Brahmins of Puna received Mr. Hon "most cordially" in a tour which he made in that district, and were eager to hear of the Saviour. Some of them, says he, on one occasion ran six miles after us to receive a gospel. At another place, one of them said to him, "You must be a very happy man to be constantly preaching such good and pure words." Another gave up his idolatry at the first hearing of the way of life.

#### HINTS TO SABBATH-SCHOOL TEACHER.

MY WHOLE CLASS IN HEAVEN.—"O, if I saw only one in my class turn to the Lord; if but one were saved how happy I should be! what encouragement I should feel to go on with the work." Thus, fellow-teachers, we speak; thus perhaps we pray. Yet why but one? Why not all? "Oh," you say, "that would be presumption; I dare not ask so much." And why not ask so much? Surely it is because we have so little faith. We are not straitened in our God but in ourselves. "We have not because we ask not." One of Israel's sins of old was that they "limited the Holy One." Partake we not of their sin when we say, "I dare not ask so much!"

If the four who bore the palsied man to our Lord had returned for another and another, and brought each with equal faith, would the power of healing have been put forth on the one for their faith, and denied to the ten or twenty brought thither by them with like faith? Assuredly not. Or ought they, whose faith overcame every obstacle for the first, to have waxed weaker because others needed the same healing? Can the fountain which, though overflowing is ever full, be drawn from too largely? Would that we had faith to grasp all that is within our reach. "All things whatsoever ye shall ask in prayer believing ye shall receive." "We have this confidence in Him, that if we ask anything according to his will, He heareth us; and if we know that He

hear us, whatsoever we ask we know that we have the petitions we desired of Him."

#### ONLY ONE LIFE.

'Tis not for man to trifle! life is brief,  
And sin is here.  
Our age is but the falling of a leaf  
A drooping tear.  
We have no time to sport away the hours  
All must be earnest in a world like ours.  
Not many lives, but only one have we,—  
One, only one;—  
How sacred should that one life ever be,—  
That narrow span!—  
Day after day filled up with blessed toil,  
Hour after hour still bringing in new spoil.

#### NOTES ON SABBATH-SCHOOL LESSONS

##### First Quarter—Third Month.

No. 9. Gen. xxxvii. 23—36.—Joseph sold by his Brethren.—Sufferings of Joseph similar to those of Christ—Joseph stripped of coat, so Christ, Matt. xxvii. 28 and 35—Joseph cast into a pit, so Christ imprisoned, Matt. xxvii. 2—Joseph sold for price of slave, so Christ, Matt. xxvi. 15. Notice cruel indifference of Joseph's brethren sitting down to eat and drink, while brother in pit. So, many rejoice, while victims of their oppression or avarice, are in misery. Particular providence exemplified in removal of Joseph's brethren, and arrival of Ishmaelites at particular time and place. This first recorded instance of slave traffic—sad to think of its continuance still.—One curse leads to another, and hence cruelty to brother followed by base falsehood to father. Jacob's grief immoderate—sorrow allowable, but for the righteous we ought not to mourn without hope.

No. 10. Gen. xli. 37—49. Joseph appointed Governor of Egypt.—Joseph has interpreted Pharaoh's dreams. On account of his wisdom and piety appointed ruler. These qualities necessary in rulers. Similarity between exaltation of Joseph and Christ. As Pharaoh exalted Joseph, so God hath exalted Christ. Joseph exalted to be a prince and Saviour, so Christ, Acts, v. 31. Joseph provides food for body—Christ spiritual food, John vi. 51. Joseph gathered while there was abundance, let us improve our opportunities while they last. Death will terminate the means of grace, Ecc. ix. 10.

No. 11. Gen. xlv. 1—15.—Joseph reveals himself to his Brethren.—Review circumstances of former interviews. Previous disguise probably intended to test brethren's disposition towards their Father and Benjamin. Question respecting father shows ardent filial affection unchanged by time distance or rank—an example to children to honour and love parents. The words "I am Joseph, whom ye sold," fitted to humble—similar to those of Christ and Paul, Acts ix. 5. Recognition of particular providence—God carries out his own gracious designs—through actions for the sin of which men are responsible. Notice Joseph's forgiving disposition to brethren—this we ought to imitate. Joseph provides for brethren rich inheritance, so Christ has done for his people, John, xix. 13.

No. 12. Gen. i. 14.—Death and Burial of Joseph. After Father's death, brethren afraid.—This shows power of conscience, which torments sinner. Joseph promises security, so Christ bestows favour upon his enemies, who repent and believe. Long life and prosperity, illustrate promise of the Fifth Commandment, also Psalm 128. Wealth, rank, or piety cannot avert death. Notice faith of Joseph, he prefers Canaan to Egypt—confides in God's promise that this inheritance will be given to his posterity. Faith the best stay in prospect of death. Infidelity gives no comfort. Let us seek to die death of righteous.

To the Editor of the Record.

MY DEAR SIR,—

The following beautiful piece has been sent me, with a view to its being inserted, if you think fit, in the *Record*. You will, I am sure, all the more readily give it a place, when I inform you that I have reason to believe that it is not a mere composition of art, but is a genuine expression of the writer's own experience.

"Quaque ipse miserrima vidi,  
"Et quorum pars magna fui"

I have taken the liberty of underlining one passage, in which the thought seems to me peculiarly fine; and I pray that the precious views of the uses of affliction, and of the duty of believers under it, which the paper as a whole exhibits, may be sanctified to such readers of your magazine as are in God's providence called to suffer bereavement.

I am, my dear Sir,

Yours truly,

GEORGE PAXTON YOUNG.

Toronto, 17th February, 1854.

### THE CROWN JEWEL, OR, THE MISER.

The jewel gleamed bright in its rare setting, and the Miser exulted in his precious treasure. Little cared he that the king was collecting rare gems for his crown. "It is mine," he said, "and I will keep it bright, and it shall not tarnish. I shall not part with my precious jewel. I shall gloat over my bright gold, and exult in my sparkling gem for ever."

So said the Miser.—But hark! there is a knocking without; and the gem is clasped convulsively. Who dares to intrude upon the Miser's joy? It is one with haggard cheek and tottering limb; and the Miser cries, "who art thou, and what dost thou want?"

"My name is Sickness. I am sent with graving tools from the king, to prepare a jewel for his crown."

"How should I have a jewel fit for the Royal Diadem? Nay, friend, thou must go further on. Stop not here. Go to the next city, or the next street, or to my near neighbour: but stop not here."

"The commission has gone forth, and I see a gem sparkling in thy bosom."

"Take that one, or that one, but not this, Oh! terrible one."

"Nay; but 'tis this one I must have."

"I will give thee mine own life, but I cannot give thee this."

"Nay, but I may not spare, nor stop to ask thee leave."

And Sickness unpacked his graving tools; and the hammer knocked off the little angles, and the chisel smoothed the faces of the stone, and it shone out brighter and brighter, and the rare setting looked dimmer and more dim, as the stone emitted little flashes of brilliancy; and the Miser's eyes were suffused with tears for the beautiful gold; and he heeded not that the stone sparkled ever brighter in the fading setting; and ever and anon he cried bitterly, "spare, spare my jewel;" and he listened not to the voice of the stranger which said continually, "I am polishing the gem for the Royal crown." But every stroke of the hammer, and every scrape of the chisel, struck and grated on the Miser's heart; and truly it was more than an echo in that heart, for another of the king's messengers, whose name was Affliction, was even then at work with that jewel also.

Soon Sickness said, "I have finished. My mission is fulfilled, and the gem is ready to be taken away. The messenger is close at hand."

As he spoke, the air grew cold, and darkness spread around. The Miser wrapped closer around him his rags of wretchedness, as he felt

his idol slipping from his grasp; and he was chilled to the heart, when the messenger laid his cold hand on the jewel. But he spake out fiercely, and said, "who and what art thou, terrible stranger, and why dost thou come hither?"

"My name is Death. I am the king's messenger, and my pale horse waits without. I am come for the jewel." And the Miser started to his feet to wrestle with Death. "Nay, Death," said he, "take not my jewel from me. Take my jewel but mine."

"Thy jewel," sayest thou? "It is the king's, and he hath need of it. 'Tis now too precious for thy keeping."

"I will go with thee, Oh Death! but spare the jewel—the jewel! I cannot part with that. Thou must spare the jewel!"

"I spare not. Wouldest thou rebel against the king, and rob him of his own?" Death was stronger than the Miser, and wrenched the jewel from his grasp; and there remained nothing to him but the rifled setting. And the Miser wrapped himself up in his cloak of sorrow, while Death sped away on his pale horse with the inestimable jewel purchased at so costly a price, that the sons of the morning wondered with an exceeding great and everlasting wonder.

Little heeded the Miser that the daylight streamed in. His eyes were covered with his cloak; and he sat and moaned, till an echo in his heart (it might be from the voice of Death as he passed out) whispered, "I will come for thee too, when thou art polished; but not yet.—Thou art not yet fit to be placed beside the Royal gem thou art bereft of." And hark! there is another voice sweet and gentle, yet withal so penetrating as to reach his ear and thrill his heart, even through the many folds in which the Miser sat shrouded: "But assuredly thou shalt again place thy jewel in thy bosom: for what is His is yours; for all things are yours, whether life or death. Look up, and see! the gem sparkles in the Redeemer's crown. And yet thou shalt see it sparkle in its golden setting, when that shall have been purified from all its dross—when the most fine gold shall never be come dim any more for ever—when this mortal shall have put on immortality."

Up, then, thou sorrowful one! and bury thy dead out of thy sight; and look no longer downwards to the grave, but upwards to the living.—He is not here, whom thou seekest: he is risen to his Father, and thy Father. His Father's image shone clear and bright in his purified soul; and heaven alone was fit for his dwelling place.

And the Miser found that with Death which had broken, came Consolation too, to bind up and staunch the bleeding of his heart, and to say, "peace, be still," to his rebellious thoughts; and it was whispered feebly from beneath his cloak, "it is well: even so, Father, for so it seemed good in thy sight. Thy will be done.—Thou gavest, and thou hast taken away: blessed be thy holy name." He knew his treasure was safe, where neither moth nor rust can corrupt, and where thieves cannot break through to steal.

He was a Miser no longer, but a cheerful giver; and he stretched out his hands that he might be led as a little child.

### SELECTIONS FOR THE YOUNG.

#### CHANGES IN CHINA.—A GREAT FIRE FROM A LITTLE SPARK.

Not very many years ago a boy was working in his father's little shop, as a carpenter, in Newcastle. One might have thought, to see him, he would have remained a carpenter all his days, and known about little else than the making of a window, flooring a room, or fitting up a cupboard—just as most boys would have done, had they been in his place. He had not been long at school—

but he was diligent when there,—and now, when obliged to work hard with hammer and plane, there was little time for self-improvement. But by knowing the Saviour, he learned to "redeem the time;" and spare moments, wasted by others in idleness and fun, were spent by him in learning Latin and Greek, sitting on a log of wood, among the shavings and sawdust of his father's workshop.

Years passed away. Many school boys had grown up to be men; some, like when scholars, were getting slowly on, and dunces were found to be dunces still. Some had gone to sea, because too wild and careless to live on land, and had found out, when too late, that wise men still think there is nothing like a rod for the back of a fool. But our young carpenter is far away, living in a strange-looking little room, in a town on the borders of China. He is not a carpenter now, but a man of extensive learning—a missionary of the cross, sent out there by a Society in London. It was no easy task he had undertaken: for he was the only Protestant missionary in all that immense empire; he was not able to preach to the people in their own tongue, and even if he had, the Government would not have allowed him. They would not permit him to go further in the country, and it was only by stealth he could live where he was. But, from a boy, he had learned to overcome difficulties; and he was not to be baffled now. For a long time he had often to hide himself all the day, and only venture out at night. At length by great perseverance, he mastered the strange, difficult, Chinese language, translated the whole Bible into it; and wrote a large dictionary for the use of other missionaries who might come after him.

At last the Bible being translated into Chinese chapters of it were printed off and given to the people. But they would not believe it. Some tore them up, threw them away; others burnt them in the fire; and some even mocked the missionaries as fanatics and fools. But God had not forgotten them; for, after a time, the clouds began to break, and streaks of daylight to appear. A man, called Leang Afa, was employed in printing the Scriptures; and although a wicked idolater at first, he was eventually brought to a knowledge of the Saviour. He became a new man, changed by the spirit of God; and so precious was the Saviour to him, so happy did he feel as one of the Lord's freemen, that he longed to make known the blessed Gospel to his Heathen countrymen. He soon became a good missionary himself, wrote tracts and printed them, and then went from place to place, scattering "the good seed of the Word." But some police-men, hearing what he was doing, seized all his printing-blocks and tracts, and threw poor Afa into prison. The missionaries tried to get him out, and although they paid a fine for his freedom, his cruel persecutors would not let him go until he received thirty strokes on the back with a bamboo-cane, covering it with wounds and blood. But all this did not discourage him; God blessed his labours, first in the conversion of his wife, and then of some of his friends. In 1834 Afa and three of his friends went to the examination of a Chinese school at a place called Canton. They stood before the door of the Hall and gave a tract to every one who would take it. They gave away ten thousand. But poor men, they soon had to suffer for this. One of them was killed, another was cruelly beaten, and Afa was glad to make his escape. Their work was not in vain,—no one can tell even yet how much good was done; a spark was let fall that day which God was afterwards to blow up into a great flame. Many of the tracts were, no doubt, soon destroyed, but not all. One student took his home. He read it carefully, and it left a deep impression on his mind. He wished to know more about God and about Jesus. Long afterwards he met with a missionary, who gave him further instruction. He went home, and, like Afa, began to teach his friends. They, too, believed, and gave up their idols.

Others joined them, until there was a large company. But soon they were persecuted, forbidden to pray to Jesus, or speak to others in his name. Some were beheaded, others put in prison, and all so cruelly treated that at last they were forced to defend themselves. They fought, and conquered; and from one place to another they have gone making war against their cruel oppressors, breaking down the Heathen temples, and casting the idols into the sea! They pray to God, many of them believe in Jesus, and they have printed,—the only portion of the Bible, we fear, that they have,—the first twenty-eight chapters of Genesis; and some other good books they have themselves written. It is expected they will soon turn the king from his throne, and, if God gives them light, destroy the idolatry of China, and proclaim her to be free!

You see how wonderful are the ways of God; how great things He can bring out of small beginnings! And all this we can trace back to the poor carpenter-boy, Robert—afterwards Dr.—Morrison.

Now, this is the reason why we wish, *at once*, to send so many Bibles to China. These people cannot succeed without the Bible—China will never be free without it—souls will never be saved. But send them this glorious Bible, this “*lamb and light*,” and the darkness of that land will flee, their dumb idols it “*will utterly abolish*,” and the voice of joy and rejoicing shall be heard in the tabernacles of the righteous. Is not this worth an effort!—a noble, vigorous effort!—Surely it is. And it is an effort in which all may join—the youngest boy or the oldest man. With a field so wide before us,—teeming with dark, imprisoned souls, seeking light and liberty,—they must have Heathen hearts, cold as the dumb idols, who would not pray, and give, and gather, to help on a work so glorious! Reader have you done all you can, or is it not possible to add a little more to what you have already done!—*English Pres. Mess.*

#### WALDENSES.

A LETTER FROM THE REV. J. P. REVEL, D. D.,  
MODERATOR OF THE SYNOD OF THE WALDENSIAN  
CHURCH.

*La Tour, Vaudois Valleys of Piedmont,  
Italy, October 19th, 1853.*

Highly esteemed Sir, and dear Brother.—It was not my intention to wait so long before writing to you, but the accumulation of business has not left me the liberty to choose. I hope also to be able to give you some particulars concerning the public opening of the church at Turin, which was at first appointed for the 29th of September, then postponed to the 20th of this month, and now the director of the work informs me that the ceremony must be deferred, because the building is far from being finished within. These disappointments are painful, because a good number of friends from England, America, and other quarters, had made their arrangements to unite with us on that important and solemn occasion. I am, notwithstanding, happy to be able to say that this delay does not proceed from any difficulty raised on the part of the Government or of the people; on the contrary, we receive great encouragement from both these sources. The former, faithful to the spirit of the constitution, leaves all possible liberty to preach the gospel, and to disseminate the holy Scriptures among the Catholic population; and the latter show themselves every day better disposed to receive the good news of salvation. We who are engaged in the work see this, and we bless God: and the foreign brethren who have visited us, and could observe this, are struck with it. One of them wrote lately, “*In the kingdom of Sardinia, the state of mind is at this moment such that no one can form a conception of it, without being witness to it. It is the waking up from a long sleep; it is the dry bones begin-*

ning to move. Everywhere the people begin to reflect, to recognize their error, to long for and demand something better. The Scriptures are widely distributed, and their divine author blesses marvellously the reading of them, without the intervention of any human instrument:—whilst wherever the gospel is preached, it meets with a profoundly attentive audience, and many prove that it is the power of God unto their salvation. In the principal towns of the kingdom, Vaudois pastors are established, as well for the directions as for the extension of the good work. The colporteurs have admirable success. In one place, during the first week, four hundred copies were disposed of. In another town, as soon as the colporteurs showed themselves, people ran up to obtain these books, and in a quarter of an hour fifteen copies were sold; the people, as they took them away, exclaimed, ‘*Here is the true Bible! Here is the truth, which has always been kept concealed from us! May we profit by it!*’”

During this summer's vacation, two of our Professors were sent on a missionary tour through Piedmont. The reports which they have made to us are very interesting, and communicate to us most important information. In one town they found a Canon who reads the Bible constantly, and who has already so well appreciated its instructions that he has given up his canonicate, which brought him two hundred and forty dollars a year; and his love for the truth in Christ prompts him already to make it known, though timidly, to others. In another place there is a priest who cannot any more read mass. He has procured a copy of the Bible for each of his nieces; he reads it and meditates upon it with the members of his household; and when at distant intervals they still go to the Roman church, they carry their Bibles, and read in them during the whole service, paying no attention to what the priest is saying or doing. In another place, the Syndic (or mayor) of the commune, received our evangelist with peculiar joy:—showed the Bible which he reads, and many religious tracts. He deplors the state of indifference and unbelief of the masses and of the nation, and added, with sadness, “*It is necessary, in order that your work may prosper amongst us, that the spirit of the people be changed; all is corrupt.*” Our itinerant missionaries have every where met with some well-disposed persons, and such as might serve as points of support for a work of evangelization. They have sold many copies of the Bible, and since they have returned, they are frequently receiving letters from priests, monks, and other members of the Roman church, asking them for information concerning the principle of our church. You will doubtless join with me in admiring the fine field which Providence appears to design opening to the Professors and students of our Theological Seminary. The masters and their pupils will go during their summer vacation, to make missionary tours in the plains of Piedmont, to verify in practice the lessons of the winter, and to study together the best method of evangelizing our ignorant populations.

I have great satisfaction of being able to say to you that our work of evangelization makes surprising progress. We have now eleven missionaries in the work. We have received encouraging reports from them all. They are placed as follows:—one at *Pigneral*, with more than 300 hearers; two at *Turin*, more than 600 hearers; one at *Cuzco*, 25 to 30 persons; two at *Gènes*, more than 500 hearers; one at *Chiavari* and *Favale*, 40 to 50 hearers; two at *Nice*, with an Italian congregation of 70 to 80, and a French one of 90 to 100 hearers; one at *Constantinople*, having a small congregation and a school, and one is about to leave for *Florence*.—Although the bigotry of the Grand Duke of Tuscany has reached a point of disgusting stupidity, I hope that our young brother will not suffer himself to be dismayed. With zeal and prudence, he

will be able to do something for those unfortunate brethren. \* \* \* \* \*

We are at this moment embarrassed to pay all our eleven evangelists, who are labouring in the bosom of Catholic populations. In case you do not deem it imprudent, I would pray you to ask the Board of Foreign Missions, of which you are the Secretary, if they could appropriate to us five or six hundred dollars from your receipts for our Italian mission. If you consider my request as not well timed, I beg you very earnestly to make no mention of it, for nothing would so give me pain as to appear importunate in the eyes of the venerable friends who have become so dear to me, since I have tasted with delight the most precious testimonials of their cordial love. I desire that you will have the goodness to say to each one of them, as occasion shall serve, how happy we are, my wife and myself, to recall them to mind in our home conversation, with our friends, and in our prayers \* \* \* and believe me, I am, dear sir, with respect and Christian love, your devoted brother in Christ,

J. P. REVEL, *Pastor and Moderator.*

#### MINISTER'S TREASURY.

Nothing less than earnestness can succeed in any cases of great difficulty; and the earnestness must of course be in proportion to the difficulty to be surmounted. Great obstacles cannot be overcome without intense application of the mind. How then can the work of the ministry be accomplished? Every view we can take of it replies, “*Only by earnestness.*” Every syllable of the apostle's language replies, “*Only by earnestness.*” Every survey we can take of human nature replies, “*Only by earnestness.*” Every recollection of our own experience, as well as every observation we can make of the experience of others, replies, “*Only by earnestness.*” This, this is what we want, and must have, if the ends of the gospel are ever to be extensively accomplished—*an earnest ministry.*

We have heard much of late about a *learned* ministry, and God forbid we should ever be afflicted by so great an evil as an unlearned one. We have been often reminded of the necessity of an *educated* ministry; and in this case, as in every other, men must be educated for their vocation; but then that education must be strictly appropriate and specific. We are very properly told from many quarters, we can do nothing without a *pious* ministry. Nothing can be more true, nor can any truth bearing upon this subject be more momentous; for of all the curses which God ever pours from the vials of his wrath upon a nation which he intends to scourge, there is not one so fearful as giving them up to an *unholy* ministry. I trust our churches will ever consider piety as the first and most essential qualification in their pastors, for which talents, genius, learning, and eloquence, would and could be no substitutes. It will be a dark and evil day when personal godliness shall be placed second to anything else in those who serve as the altar of God. But still there is something else wanted in addition to natural talent, to academic training, and even to the most fervent, evangelical piety, and that is, *intense devotedness.*—*James' Earnest Ministry.*

#### A RELIGION WITHOUT A HOLY SPIRIT.

A gentleman of intelligence, who was born of Catholic parents, and educated in the Catholic church, but left it recently for Protestantism (for some do leave the Catholic for the Protestant church—the conversions are not all to Romanism—but we, Protestants, don't make such a noise about it when we receive a convert; and I suppose the reason is, that it is really no wonder that a Catholic should become a Protestant—the only wonder is, that any should remain Catholic)—this gentleman said to his brother, who is still a Catholic, “*Why, brother, as long as I*

was a Catholic, I never knew that there was a Holy Spirit."

And what do you think was the brother's reply? "Well, I don't know that there is one now!"

The narration of what passed between these two men struck me with great force. A religion without a Holy Spirit! and this the religion, according to the computation of Bishop England, of two hundred millions of mankind! It made me sorry. My religion, thought I, would be very imperfect without a Holy Spirit. I want a Sanctifier, as well as a Surety. I want one to act internally upon me, as well as one to act externally for me. What should I do with my title to heaven without a fitness for it? As a sinner, I am equally destitute of both. There can be no heaven without holiness. And whence has any man holiness but from the Holy Spirit? And is it likely he will act where he is not acknowledged? If priests can pardon, as they say, yet can they purify?

Here were two men, educated in the Catholic religion, and attending weekly the Catholic church, and yet never having heard of the Holy Spirit! They had heard often enough of the Virgin Mary, and of this saint, and that saint, but never a word of the Holy Spirit the Divine Sanctifier! But was it not their own fault? Is not the doctrine of the Trinity a part of the Catholic faith? It is—but that may be, and yet the priests never instruct the people in the character and office of the Holy Spirit, and in the necessity of his operations.

But had these men never been present at a baptism, when water, according to Christ's direction, with oil, spittle, &c. as the church directs, is applied to the body, and the name of each person of the Trinity is mentioned? Yes, but, poor men, they had never studied Latin. How should they know what *Spiritus Sanctus* means, when they hear it? Why should all the world be presumed to understand Latin? Oh, why should the worship of the living God be conducted in a dead language? But this is by the way.

These men knew not that there was a Holy Spirit—why did they not know it? I will tell you. Because so little is said of the Holy Spirit among the Catholics—there is so little need of any such help to prepare a soul for heaven. The Catholic system is complete without a Holy Spirit. Therefore nothing is said of him in the pulpit, and in the confession-box; and the sinner is not directed to seek his influences, or to reply on his aid. If I misrepresent, let it be shown, and I will retract. But if I am correct in the statement I make, look at it. Protestant, look at it—a religion without a Holy Spirit! Catholic, look at it, and obey the voice from heaven which says, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This is one of her capital crimes. She does not speak against the Holy Ghost. No she is silent about him!—Thoughts on Popery.

#### OBITUARY.

#### THE LATE JOHN PRINGLE, ESQUIRE, SHERIFF-SUBSTITUTE OF BANFF-SHIRE.

The following notice we take, slightly abridged, from the *Banffshire Journal* of 6th December. Sheriff Pringle was an attached member, and a faithful office-bearer of the Free Church. Would that many of our Judges and public men were like him in high-toned piety and principle:—

It is with unfeigned regret that we record the death of John Pringle, Esq., Sheriff-Substitute of this county, at his residence in Banff, on the evening of Saturday last.

The melancholy event occurred under affecting circumstances. The learned gentleman, though for some months rather ailing, was apparently in

his usual state of health on Saturday, having discharged some professional duty, and had his customary walk for exercise on that day. About nine o'clock in the evening, he retired, as was his wont, to his bedroom for private religious exercises, before partaking of supper and finally retiring for the night. Continuing somewhat longer than usual, the members of the family became anxious, and one of them, on entering his room, found him seated, or rather reclining, in his arm chair, his head resting gently on one shoulder, the eyes half closed, and the hands lying easily on the person, and the whole posture indicative of repose. Beside him on a table, lay a New Testament, open at the first chapter of the Epistle to the Philippians. At first the impression was that he was asleep. A nearer approach, however, showed that life had departed. He slept certainly, but it was not in the sense expressed in the lines—

He sleeps in holy rest:

The good are not said to die.

The spirit had indeed fled. "He was not, for God took him." His work was done, as he thought, for the week, but, as it proved, it was not of the week only, but the work of life was over, and he who had completed the week on earth, entered on the rest of the Sabbath in heaven.

Mr. Pringle was in his sixty-ninth year, having been born in Edinburgh in 1785. Attaching himself to the profession of the law, he passed as a Writer to the Signet in 1811, and continued in business in Edinburgh for eight or nine years. A vacancy occurring in the office of Sheriff-Substitute of this County by the resignation of the late Mr. George Forbes, Mr. Pringle became his successor, the date of his appointment being the 21st October, 1821. From that time until Saturday evening last he has continued in the active and constant discharge of his duties, from which, at last he has only been relieved by death.

Of the manner in which Mr. Pringle performed his official functions it is unnecessary to speak at length. Suffice it to say, that he on all occasions exhibited the strictest uprightness and integrity, and that he brought to the discharge of his duties a correct and extensive knowledge of the principles of the law.

A prominent feature in the public character of the deceased was the courtesy and gentlemanly feeling which he uniformly manifested even in circumstances not a little trying both to temper and patience. Abundant proof of this entire self-command and innate courtesy is to be found in the fact that, during the whole thirty-two years he has been in Banff, he never made an enemy or an opponent. Farther, those brought most closely into contact with him in official duty are those who were most warmly attached to him, and who speak of him not only with respect, but with affection, as feeling each one that he has lost a friend.

The deceased was not merely marked by integrity of character, but was possessed of a highly cultivated mind. Without pretending to proficiency in any of the sciences, he yet had a very considerable knowledge of each. His literary attainments were of a very high order. His writings, some of which we have seen, are marked by vigorous thought, and by extreme purity of style; and in this latter respect are indeed "a pure well of English undefiled." Himself an ardent student, he sought to stimulate the same desire in others. Accordingly, he was not only among the founders of the "Banff Institution for Science and Literature, and the Encouragement of Native Genius," but we may say he was the chief instrument in effecting the formation of that Institution in 1828.

We would not trust ourselves to delineate the Christian character of the deceased. A friend, however, who knew him intimately, thus writes: "He was marked by an exalted piety, high spirituality, deep humility, and the very meekness and gentleness of Christ, blended with the firmness and decision of a Christian. Of the

most Catholic spirit, he was ever ready at the call of all to give his exertions in the promotion of the cause of the Saviour: it was enough for him that those who sought his service were Christians. An attached, consistent, and devoted member and a zealous office-bearer of the Church, he laboured both by counsel and acting for thirty-two years to promote its moral and spiritual good, as a Sabbath-school teacher, and then as the instructor of a young men's Bible Class, evincing his love for the rising generation not merely by these humble and assiduous labours, but also by composing hymns for the children, and putting suitable books into the hands of the young men. At the very commencement of his residence in this place, he originated and conducted a weekly prayer-meeting, which was only suspended within the last few weeks, and was found to be a refreshing and edifying ordinance to those who frequented it. He was ever prompt at the same time to take part in more public prayer-meetings, and in other exercises tending to promote the spiritual edification of the congregation with which he was connected; and while decidedly and devotedly attached to the Free Church, he was ever ready to advance the interests of every other denomination of Christians as he had opportunity. In short, he lived habitually to God by prayer, and the study of the Word, and the exercise of faith in the Saviour whom he loved so much—at the same time adorning his Christian profession by a singularly holy, devout, and consistent walk and conversation. So much was this the case, that he has been known by his meek and holy consistency and decision to have arrested and impressed the thoughtless, and decided and encouraged the earnest inquirer after the truth as it is in Jesus."

The sudden decease of a man so much respected and loved has created a deep sensation throughout the district. The event was referred to and improved from most of the pulpits in town on Sabbath last.

#### NATIONAL EDUCATION—DR. COOK AND LORD DRUMLANRIG.

The following correspondence has taken place between the Rev. Dr. Cook, St. Andrew's, and Viscount Drumlanrig, M. P., on this question:—  
St. Andrew's, Dec. 12, 1853.

MY LORD—I have the honour, as Convener of the Committee of the General Assembly, to lay before your Lordship a copy of a statement prepared by them on the subject of parochial schools in Scotland, and, in their name, to express the anxious hope that your Lordship will concur in the views therein set forth, for the preservation and support of these schools, so valuable to Scotland, and which form part of the Establishment of the Church of Scotland—I have the honour to be, my Lord, your Lordship's most obedient humble servant.  
JOHN COOK.

The Right Hon. Viscount Drumlanrig, &c., &c.

Hastings, December 16, 1853.

MY DEAR SIR—Your letter of the 12th instant from St. Andrew's, inclosing the statement which has been prepared by the Committee of the General Assembly, on the subject of parochial schools, I duly received. But neither in my capacity as an heritor, nor as the representative of a certain portion of the public in Scotland, whether in parliament or in the General Assembly, can I concur in all that this statement affirms, and which, as a matter of unchanged and unchangeable right, in spite of all other changes which have taken place, this statement now seeks to maintain. In Scotland the time is at hand, when a revision of our present parochial system of education becomes imperative—so far all are agreed—and that the Established Church of Scotland, in the revision of that system, should receive the full and the due share of authority in the superintendence of parochial education, which her position and her in-

fluence in the country entitle her to demand is likewise a point which all parties are anxious to concede. Moreover, it is a subject of congratulation to feel that notwithstanding all that has taken place in Scotland within the last few years, that share of authority which the Established Church of Scotland has still the right to claim, in the name of those she represents, is a share so large, that her influence and her authority can only be competed with either on this question of education, or in any other work specially interesting to the Church, by dint of the most untiring zeal and energy in those who, now that party feeling has been allowed to subside, should rather be looked upon by the Establishment as co-operators in a common cause than as rivals.

But if the Established Church is to maintain her influence—the respect of those who do not belong to her as well as the affection of those who do—if, as I hope will be the case, she is to take the lead among all other branches of the Presbyterian Church of Scotland—if she is to show herself worthy, in these altered times, of her early training—I know of no one thing more important to her moral influence, than that by her actions and by her policy she should appear before Scotland to have grown with the nation;—and I can conceive no step so injurious to her most vital interests,—no step which, in the end, must prove so suicidal, no policy which, I believe, can be so little masculine, as that the Established Church in a body, ignoring the change which has taken place in the people of Scotland, who once were all members of the Establishment, should now put forth any such untenable claims as the right of superintending and of controlling exclusively the whole people of Scotland, in any new system of parochial education which may be about to be submitted to the country. I know of no law, human or divine, which could justify any such exclusive claims on the part of a Church which professed to protest against the Roman system, and I am certain were there such claims conceded, the people of Scotland, unless strangely untrue to themselves and to the principles of their religion, would indignantly and successfully resist such exclusive and such anti-Presbyterian privileges. I do not wish to see the Established Church the sufferer, as she must be in any such collision. We may regret the first secession, we may still deplore the last Disruption; but since the past cannot be recalled, and since it is impossible not to feel proud and grateful for the zeal and for the activity which the Free Church specially is exhibiting in Scotland, the plain duty is simply to accept the present state of things, to do our utmost in extinguishing what few unseemly jealousies still exist, and to endeavour, not by urging exclusive claims, but by the use of very different weapons, to compete against, and to outdo other branches of the Church of Scotland. We live in days when men must all think, and as men are different, so will their ideas also be different. The majority of the people in Scotland are no longer members of the Establishment, and this, once admitted, the privileges of that Establishment as a Church, cease at once—must cease, as a matter of course. The people and the Church cannot be separated, for they are one and the same thing. But if Scotland has ceased in a majority to belong to the Establishment, she has not ceased to be Presbyterian; and in any future system of superintendence over the parochial education, I do not feel called upon, though a member of the Establishment, and a member also of the General Assembly, to turn my back on the just and on the equitable claims which may be put forth by other parties in Scotland, who equally with ourselves, “are anxious for the religious character of the parochial schools,” but who do not admit that their participation in the superintendence of those schools will deteriorate their hitherto religious character.—I am, my dear Sir, with great respect, yours very faithfully,  
DUNELANRIC.

The Rev. Dr. Cook, St. Andrew's.

The Rev. J. C. Swinton gratefully acknowledges the receipt of sixty-two pounds ten shillings, from friends in Quebec, for the erection of a Church for the Presbyterian congregation in Richmond. The following is a list of the subscriptions:—

J. Gibb, Esq., £25, John Ross, £10, J. G. Ross, £5, Hon. M. Cameron, £2 10s, Gibb, Lane & Co. £2 10s., O. L. Richardson & Sons, £2 10s., A. McDonald, £1 5s., G. C. Hossack, £1 5s., W. Hossack, £1 5s., W. Hossack, St. Rochs, £1, James Hossack, £1 5s., J. S. Hossack, 10s., M. Moodie, £1 5s., A. Friend, £1 5s., W. Laird, £1, F. Cowan, 10s., D. M. Wright, £1, R. C. Geggie, 10s., R. Winfield, 15s., John Ross, sen., 7s. 5d., sundry small sums, 37s. 6d.

GALT LADIES' ASSOCIATION.

TREASURER'S ACCOUNT.

Dr.	To Proceeds of Sale.....	£60	0	0
	Amount of Money Subscriptions.....	9	8	9
		£69	8	9
Cr.	By materials for work, printing, &c.	£3	14	11
	College Fund.....	25	0	0
	Bursary Fund.....	30	0	0
	Home Mission Fund.....	10	0	0
	Balance in hand.....	0	13	10
		£69	8	9

CATHERINE BROWN, Sec. & Treas.

LADIES' ASSOCIATION, KNOX'S CHURCH, HAMILTON.

TREASURER'S ACCOUNT.

Dr.	1853—To Balance.....	£5	17	0
	Annual Sale.....	173	17	7
	Interest to date.....	1	6	3
	Subscriptions and Donations.....	13	10	0
		£194	10	10
Cr.	1853—By sundry materials.....	£15	8	5
	Printing.....	0	12	6
	Building Fund, 2nd Pres. Church, 100	0	0	0
	Home Mission Fund.....	50	0	0
	Bursary Fund.....	20	0	0
	Red River Mission.....	5	0	0
	Balance.....	3	9	11
		£194	10	10

ANN WALKER, Treasurer.

RECEIPTS FOR THE RECORD.

Moneys received at this office up to Feb. 20th.  
VOL. V.—E McTavish, Darlington.  
VOL. VI.—J Blain, Streetsville; E McTavish, D Fisher, Darlington.  
VOL. VII.—J Blain; J Aikenhead, Brucefield; E McTavish, D Fisher, J Rusk, Darlington; J Baird, Esq. Rantsay.  
VOL. VIII.—J Blain; A Irving, A Curry, Pembroke; C S Paterson, Esq. Picton; J Aikenhead; J McDonald, Esq. Newboro'; J McKelvie, Inverness; J Ross, Beaverton; Mrs McLean, Weston; J Gillies, Cornwall; W Russell, T Wade, E McTavish, D Fisher, P McKay, J Rusk, Mr Ney, R Fairbairn, Darlington; J Baird, Esq; P McIntyre, Otonabee; D McKinlay, Orillia; Mrs Launder, Cobourg; T Turnbull, Mono.  
VOL. IX.—H McDermid, Owen Sound, 5s; John Balmer, John Blain, B Franklin, Esq, J Wilson, Mrs McRae, W Cassilis, W McKay,

Streetsville; A Irving, A Curry, Rev A Melville, Pembroke; Rev W Porterfield, Dunnville; C S Patterson, Esq. Picton; F Fraser, Brucefield; J McDonald, Esq. Newboro'; W Moore, Caledonia; E Montgomery, St Sylvester; J McKelvie, Inverness; R Warren, A Grant, Acton; A McKay, Bradford; J Ross, Beaverton; Mrs McLean, Weston; P Chisholm, Chinguacousy; Jas Gillies, Cornwall; E McTavish, P McKay, J Rusk, Mr Ney, J Smart, R Fairbairn, Darlington; J Baird, Esq; J McFarlane, Otonabee; J Turner, Fingal; J McKay, R Bailey, D McKinlay, Orillia; J Currie, J Eise, Sumidale; W Young, Markham; A Jeffrey, Esq, D Brodie, Esq, A Pringle, W Butler, A Moscrip, Mrs Launder, P McCallum, Cobourg; W Mitchell, Woolwich, 3 copies; Belleville, per Rev. W Gregg, £3 13s 10d; T Turnbull, Mono; Jas Scott, Esq, Toronto.

VOL. X.—D McTavish, N McGibb, Wallace-town; Mrs McGill, John Balmer, John Blain, B Franklin, Esq, T Torrance, A Burns, Mr Embleton, Mr Rogers, W Leslie, elder, A Elliot, A Simpson, Esq, D McGregor, W McKay, Streetsville; A Callan, Amherstburgh; A Irving, 2s, Rev A Melville, Pembroke, 1s 3d; J Smith, Port Maitland; D Johnston, G Ingram, Fios; Al McNab, Vankleekhull; Rev J Ross, Brucefield; J McDonald, Esq, Rev J Sinclair, Newboro'; J Delong, Esq, M P P, Phillipville; R Dergavel, Elgin; Rev J McMurray, Brockville; W Moore, Caledonia; T Sharp, Chinguacousy; J Fleming, Toronto; J Douglas, Woodstock; E Montgomery, H Woodside, St Sylvester; R Warren, D McGregor, A McNab, Acton; A McKay, Bradford; J Brydon, R Turnbull, Toronto; C Robinson, Beaverton; J McGregor, Scotland, (formerly omitted); Mrs McLean, Weston, 1s 10½d; R Little, Innisfil; T Whyte, Ashton, 5s overpaid; P Chisholm, Chinguacousy; R Atcheson, J Hunter, W Mack, A Billsland, R Anderson, Cornwall; R Ferrie, Esq, J Craig, J Mitchell, R Orr, R Thompson, Doon; L Cuthbertson, A Stewart, Bristol; T Saunders, J Stuart, Toronto; J Fullerton, Bedford, N H; J Cockburn, A McKenzie, Abersfoyle; Mrs J Fraser, Puslinch; T Nicol, John Allan, Jane Garratt, Perth; Mr Ney, J Smart, Darlington; T Wallace, Ingersoll; S Fullerton, Toronto, 2 copies; J Crichton, Esq, D Durie, Owen Sound; J Baird, Esq, Ramsay, 1s 6d; D McIntyre, D Drummond, Otonabee; J Turner, Fingal, 1s 6d; A Stewart, 2 copies, N Stewart, D McDougall, P McTavish, J Stewart, A McDiarmid, J McTavish, jun'r, J Stewart, J McEwen, Frankton; F McEwen, R Kennedy, J Stewart, J McNab, T Whyte, overpaid, Ashton; W Duff, Arch McArthur, Esq, Rev P Gray, Carleton Place; Rev Mr Blair; H Lister, J McKenzie, Orillia; J S Smith, Crosby's Corner; W Young, Markham; A Jeffrey, Esq, D Brodie, Esq, John Newton, J Sidey, Cobourg; W Clark, Esq, Toronto; Jas Shaw, Esq; W Mitchell, Woolwich, 2 copies; Mr J Mein, 10s; Miss Hamilton, Rochester, N Y; Ogoode, per Rev W Lochead, 26s 3d; J Laidlaw, Esq, Jas Scott, Esq, Toronto; W McKay, Goderich. □ Various payments from Toronto, in our next.

KNOX'S COLLEGE.

Cobourg, St Andrew's Church.....	£25	0	0
Chatham.....	7	15	11
Rev. D. McDiarmid, Woodstock....	0	5	0
St. Gabriel St. Congregation, Montreal, first instalment.....	13	15	0
Scarboro'.....	5	0	0
Highland Creek.....	4	17	0
Gananoque.....	7	0	0

The following were the subscriptions in Chalmers' Church, Quebec:—Angus McDonald, Esq., £10; J. S. Hossack, Esq., £1 5s.; Rev. W. B. Clark, £1 10s.; J. Hossack, Esq., £2; James G. Ross, Esq., £10; John Ross, Esq., £10; Gibb, Lane & Co., £5; M. Moodie, £2 10s.; W. Hossack, Esq., £1 10s.; O. L. Richardson & Sons, £5; J. Munn, Esq., £2 10s.; Hon. M. Cameron, £10; James Gibb, Esq., £37 5s.



## JEWISH AND FOREIGN MISSIONS.

Dunnville.....	£2 0 0
Vankleekbill.....	2 10 0
Dundas.....	2 15 0
Ancaster.....	0 11 0
Caledonia.....	2 10 0
Onedia.....	2 0 0
Allan Settlement.....	1 5 0
Boston Church, E-quesing.....	2 5 0
Knox's Church, Hamilton.....	14 0 0
Do. collected at monthly meetings.....	11 17 0
A Friend, per Rev. J. Scott, London.....	1 5 0
Cornwall.....	1 10 6
Pembroke, Calvin Church.....	1 5 0
Bytown, Knox's Church.....	3 15 5
West Gwillimbury.....	2 12 0½
Bradford.....	0 17 6
York Mills.....	42 2 3
Fisherville.....	3 4 10½
Brockville.....	5 7 1½
Wakefield.....	3 0 0
Beckwith.....	3 0 0
Blenheim and Paris.....	3 15 0
Brockville Sabbath School.....	0 8 4
Dalhousie Mills.....	1 10 0
Streetsville.....	3 0 7½
Cold Springs.....	1 0 0
Do Missionary Meeting.....	3 0 0
Osgoode and Gloucester.....	1 13 4

## BUXTON MISSION AND SYNOD FUND

Cobourg, St. Andrew's Church.....	£10 0 0
Orillia.....	£2 4 7
Oro.....	0 19 4½
Mrs. Darling.....	0 5 0
F. Hamilton.....	0 2 6
Perth, additional.....	3 11 5½
Beckwith.....	5 0 0
Brockville Sabbath School.....	1 15 0
Brockville Sabbath School.....	0 8 4

## FRENCH CANADIAN MISSION.

Chatham.....	£1 2 5½
Bytown, S. School, Knox's Church.....	1 0 0
Brockville Sabbath School.....	0 8 4
Gananoque.....	4 0 0

## RED RIVER MISSION.

Knox's Church, Hamilton, Female Association.....	£5 0 0
G. McBeth, London, per Dr. Burns.....	1 0 0
Bytown, Sab. School, Knox's Church.....	1 0 0
Mrs. Livingston, Montreal.....	0 15 0

## MADEIRA.

Colborne, per Rev. J. W. Smith.....	£1 0 0
Bytown Sab. School, Knox's Church.....	1 0 0

## KNOX'S COLLEGE BURSARY FUND.

From Ladies' Association, Galt, per Chas. Brown, Esq.....	£30 0 0
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## DONATIONS TO THE MUSEUM OF KNOX'S COLLEGE.

From Rev. Samuel Young, Guelph—A Box of Mineralogical Specimens.....	
From Mr. J. Patterson, per Rev. A. McLean—A Tusk of Sperm Whale from the South Seas.....	

Receipts for Toronto Home Mission Fund in next number.

We have been requested to state that, of the sum credited some time ago to Orillia, for the Bible Society, the congregation of Oro contributed £1 1s. 6d.

## STUDENTS' MISSIONARY SOCIETY.

Bowmanville, per Rev. John Smith.....	£3 0 0
Osgoode and Gloucester, per Rev. W. Lochead, student.....	3 0 0
Gaelic Meeting, Toronto, per A. Young, student.....	2 17 6

JAMES ROSS, Treasurer.

## MINISTERS' WIDOWS' AND ORPHANS' FUND.

Chatham.....	£7 6 7½
Cobourg, St. Andrew's Church.....	2 10 0
Knox's Church, Hamilton, yearly payment to Mrs. Robb.....	10 0 0
Do. additional.....	2 10 0

ALEX. GALE, Treasurer.

## D. McLELLAN.

## BOOKSELLER, HAMILTON, C. W.

Has just returned from New York, where he has been purchasing a large and varied stock of RELIGIOUS AND MISCELLANEOUS BOOKS, on terms more than usually advantageous; and having, likewise, received large additions to his stock by recent arrivals from Great Britain, is now prepared to offer an attractive and valuable assortment of Books at extremely low prices.

The publications of the Messrs. Carters, and others, sold at New York prices.

A liberal discount allowed to Clergymen, Sabbath Schools, and Congregational Libraries, and those purchasing to sell again.

A personal examination of the Books respectfully solicited. Orders promptly attended to. Hamilton, Nov., 1853.

## NEW BOOKS AND NEW EDITIONS.

Fresh arrivals from Britain and the United States.

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

Matthew Henry's Commentary, new edition.

Brown's Sufferings and Glories of Messiah.

Do. Exposition of Galatians.

Bickersteth's Waters from the Well-springs.

The Law and the Testimony.

Abraham, or Samson in the Troops.

Hamilton's Lamp and Lantern.

Cheever's Power of the World to Come.

Hetherington's History of the Westminster Assembly of Divines, new edition.

The Missionary of Kilmory.

A fresh supply of Boston's complete Works.

Boston's Memoirs and Correspondence.

Shepherd's Parable of the Virgins, 11s. 3d.

Do. Sound Believer, 2s. 6d.

The Laws of the Church, including the Books of Discipline, &c. &c., 6s. 3d.

Amesworth on the Communion of Saints, 2s. 6d.

Brown's Christian Journal, 2s. 6d.

McCombie's Sacred Poet—a new Book, 5s.

Convent Life at Port Royal, 5s.

Richard Williams, by Dr. Hamilton, 3s. 9d.

Scotia's Bards, finely illustrated, 15s.

Pearson's Prize Essay on Infidelity, 10s.

James' Christian Father's Present, 3s. 9d.

Dr. King's new work—Presbyterianism.

The Bulwark, vols. 1st and 2d, bound.

Ward's India Missions.

Dr. Reid's Mosheim's Church History.

Paxton's Bible Illustrations.

## BELLS!

THE Subscribers manufacture and keep constantly on hand, a very large assortment of Church, Factory, Steamboat, Steamship, Locomotive, and School House Bells, made in an entirely new way recently adopted by us. The best stock is used, and the most approved method of hanging. We have fourteen Gold and Silver Medals awarded for "the Bells, for sonority and purity of tone." Nearly 10,000 Bells have been cast from this Foundry. We can send to New York in four hours, and by Canal and Railroads in every direction, at an hour's notice. Mathematical Instruments of the most approved construction on hand. Address

A. McNEELY'S SONS,  
West Troy, N. Y.

## SEMINARY FOR YOUNG LADIES,

York Street, Toronto.

MISSSES SINCLAIR having, at the request of friends, transferred their Seminary from Perth, C. W., to Toronto, will OPEN IT ON MONDAY, SEPTEMBER 5th, at 10 o'clock, A. M., in the house formerly occupied by Mrs. Coates, corner of Adelaide and York Streets.

The different branches of Female Education will be conducted partly by MISSSES SINCLAIR themselves, and partly by Teachers of approved character.

The arrangements for Boarders will approach very nearly those of a well regulated family, in which religious exercises will be prominent, and every attention given to the conduct and morals of the inmates.

Besides the instructions of the Superintendents and Teachers, honorary Lectures will be given weekly, on such subjects as the following: History, British Literature, and Antiquities; Natural Sciences; Evidences of Christianity; Church History; and Christian Ethics. Dr. Burns of Knox's Church, and Mr. Ormiston of the Normal Seminary, have agreed to give their services in this department.

This Seminary can be cordially recommended to the friends of a solid and Christian Female Education as well deserving of encouragement. Misses Sinclair have been known for years as well qualified Teachers, and their Seminary will be conducted as heretofore on liberal and Evangelical principles.

THE TERMS WILL BE AS FOLLOWS:

For Board and all the branches taught in the Seminary—Forty Pounds currency; and no extras, except for Washing; the young Ladies bringing with them their own Bedding and Linens.

Day School, per Quarter of Eleven Weeks:

Younger Pupils—Elements of English Reading, Spelling, and Grammar.....	£0 15 0
English Reading and Composition; Geography and History; Arithmetic; Penmanship, and Needle-work.....	1 5 0
French, Geometry, Algebra, Experimental Philosophy, and Natural Science.....	1 10 0
Music.....	2 0 0

Other Branches as may be arranged.

REFERENCES—Toronto: Rev. Dr. Burns, York Street; Rev. Professor Taylor, Gerrard Street; Rev. William Reid, Knox's College; James Leshe, Esq., King Street; and Alexander McGlashan, Esq., York Street—Perth: Rev. James B. Duncan, and the Hon. R. Matheson—Montreal: Rev. Donald Fraser, A. M., and T. M. Thomson, Esq.—London: Rev. John Scott. Toronto, C.W., August 22, 1853.

## PRIVATE EDUCATION

The Rev. ALEXANDER GALE.

ON the 1st September, the undersigned will be prepared (D. V.) to receive into his family, a limited number of BOYS, whose education, in its various branches, English, Classical, Mathematical and Commercial, he will superintend. His residence is situated in a locality of great beauty and salubrity, about five miles distant from Hamilton; the house is new, and has been fitted up for the purpose.

Without fixing an absolute limit, it is desired that no pupil shall be above 12 years of age at the time of his entrance, and the number will not be allowed to exceed twelve.

The terms for Board, Washing and Tuition, are £50 per annum.

ALEXANDER GALE,  
Logic, Mount Albion P. O.

22nd July, 1853.