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THE ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

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

VOL. VIII.

TORONTO, APRIL, 1852.

No. 6.

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THE KNELL OF TIME.

Heard you that knell? It was the knell of Time!
 And is time dead? I thought Time never died!
 I knew him old, 'tis true, and full of years;
 And he was bald, except in front—but he
 Was strong as Hercules. I saw him grasp
 The oak—it fell; the tower—it crumbled; the
 stone,
 The sculptured monument, that mark the grave
 Of fallen greatness, cease their pompous strain
 As Time came by. Yes, Time was very strong;
 And I had thought too strong for death to
 grapple.
 But I remember now his step was light,
 And though he moved at rapid rate, or trod
 On adamant, his tread was never heard.
 And there was something ghostly in the thought,
 That in the silence of the midnight hour
 He trod my chamber, and I heard him not.
 And I have held my breath, and listened close
 To catch one footfall, as he glided by;
 But naught awoke the echo slumbering there.
 And the thought struck me, then, that one whose
 step
 Was so much like a spirit's tread; whose acts
 Were all so noiseless, like the world unseen,
 Would soon be fit for other worlds than this,
 Fit for high converse with immortal minds,
 Unfettered by the flesh, unchained to earth.

PRESBYTERY OF TORONTO.

The Presbytery of Toronto will meet in the Library of Knox's College, on Wednesday, the 14th April, at noon.

T. WIGHTMAN, *Pres. Clerk.*

PRESBYTERY OF HAMILTON.

The next ordinary meeting will take place at Hamilton, on the second Tuesday of April next, at three o'clock, p. m., and it is enjoined that the Session Records of Congregations be sent in to the Clerk, on or before that day.

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

KNOX'S COLLEGE.

Close of the Session, 1851-52.

The closing class examinations, with review of the work of the Session, will commence on the 5th inst. The formal closing exercises on the occasion, will take place on Wednesday the 14th, commencing at 11 o'clock. The friends of the Institution generally are respectfully invited to attend.

KNOX'S COLLEGE.

The Committee of Knox's College will meet in the Library of the Institution, on Tuesday, the 13th April, at Twelve o'clock, noon. A full attendance of members is earnestly requested.

The following members compose the Committee, viz., The Moderator of Synod, Mr. McKenzie, Zorra, Mr. Roger, Mr. Wardrope, Mr. Gordon, Mr. Starke, Mr. Gale, Mr. Young and Mr. Bayne, ministers; and Mr. John Fraser, Mr. Davidson, Hon. Mr. Cameron, Hon. Mr. McDonald, Dr. Dickson, Mr. Burns, Mr. Gibb, Mr. Redpath, Mr. McMurrich, Mr. James Shaw, and Mr. Spreull, together with the Professors, Dr. Willis, Convener.

ALEX. GALE, *Secretary.*

LIBRARY OF KNOX'S COLLEGE.

Ministers, Students, and others, who have Books from the Library of Knox's College, are respectfully requested to return them as soon as possible. Those who cannot conveniently do so, are requested to send, immediately, accurate lists of the books which they have in their hands; as circumstances render it necessary that the exact state of the Library be ascertained before the close of the College session in the middle of April.

JAMES BLACK, *Librarian.*

HOME MISSION COMMITTEE OF THE SYNOD.

The half-yearly meeting of this Committee, will be held in Knox's College (D. V.), on Tuesday, the 13th of April, inst., at Seven o'clock, P. M. As the distribution of Missionaries for the ensuing half year takes place at this meeting, it is requested that there be a full attendance of members, and that Presbyteries forward, along with their claims for missionaries, such statements respecting the several missionary fields, as may afford the Committee adequate data to guide them in the distribution. The collection for the Synod Fund having, so far as yet appears, fallen far short of the amount required, the Home Mission Committee will also, on this occasion, have to provide for the support of the Mission at Buxton, under the Rev. Mr. King, according to the minute of Synod.

Committee—The Moderator, Mr. Young, Mr. Cheyne, Dr. Burns, Dr. Willis, Mr. Gale, Mr. Ure, Mr. Lowry, Mr. J. M. Roger, Mr. McLeod, Mr. Smith, Mr. Gregg, Mr. R. F. Burns, Mr. McMurray, Mr. Gray, Mr. Duncan, Mr. Wardrope, Mr. Black, Mr. Donald McKenzie, Mr.

Scott, ministers; and Mr. Davidson, Mr. Fisher, Mr. McMurrich, Mr. Shaw, Mr. Brodie, Dr. Dickson, Mr. K. Smith, Dr. Edmondson, Dr. MacLagan, Mr. Redpath, Mr. McLellan, elders.

ALEX. GALE, *Convener.*

SABBATH OBSERVANCE.

The Synod's Committee on the above, will meet (D.V.) on Friday, 30th April, in Kingston, at ten o'clock, a. m.

Committee—Robt. F. Burns, Convener; Dr. Burns, Dr. Willis, Mr. Gale, Mr. McGregor, Mr. Gordon, Mr. McMurray, Mr. Gregg, Mr. Reid, Ministers; Dr. Dickson, Mr. Redpath, Mr. J. Shaw, Mr. Davidson, Mr. Fisher, Mr. Keith, Mr. Gibson, Elders.

PRESBYTERY OF TORONTO.

The ordinary quarterly meeting of the Presbytery of Toronto, on the 3rd of March, was attended by seven ministers, and only one elder.—The following is a brief notice of the principal business before the court:—

A very urgent application for supply was made by Messrs. D. Agnew and J. McMillan, deputies from the congregation in Nassagaweya—the people agreeing to pay the salary quarterly. In that township, the people adhering to our Church, are represented as amounting to upwards of eighty families.

The Presbytery agreed to grant supply once a fortnight, till the close of the college session, and appointed the Rev. Mr. Nisbet to spend a few days in visiting the families, and report the state of the congregation to next meeting of Presbytery.

A letter from the Rev. Joseph Alexander, signifying his acceptance of the call from Union and Norval churches, was read. The Presbytery acquiesced in the letter of acceptance, and being satisfied with the steps thus far taken in this matter, appointed Mr. Alexander's induction to take place at Union Church, on Wednesday, the 21st of April, at two o'clock, p. m.—a sermon to be preached at Norval the same day, at eleven.—Dr. Willis, Messrs. McLachlan and Holmes, to conduct the services.

Mr. Harris was appointed to preach at both places, and serve the edict on the first Sabbath of April.

In reference to the missionary meetings within the bounds, Dr. Burns reported successful progress through a considerable part of the Presbytery.

The brethren present reported that contributions in support of Knox's College, were either in progress of being taken up, or in immediate prospect.

Mr. Gray, on behalf of the Gaelic population in Oro, applied for a laborer during the ensuing summer. The Presbytery agreed to apply to the Home Mission Committee, next month, for a catechist or missionary having Gaelic, to labor in Oro and Marsa.

The consideration of the draft of the explanatory note on the standards was taken up, and,

after deliberation, the Presbytery unanimously agreed, that while the draft contains a very full view of the sense attached by the Church, to the passages referred to in the Confession of Faith, the paper might be shortened. The Presbytery, however, reserved the final expression of their opinion until next meeting, in the hope of there being a fuller attendance of members.

The following overture to be presented to next Synod, was unanimously agreed to—

"Whereas the ministers belonging to our own and all the other churches in the province, except those of England and of Rome, are subjected to unjust and degrading distinctions, in obtaining the right of celebrating marriage, it is hereby overruled, that steps be taken to bring the matter under the notice of the Provincial Legislature, with the view of all Christian ministers being placed, in this respect, upon a footing of equality."

T. WIGHTMAN, *Pres. Clerk.*

PRESBYTERY OF COBOURG

The Presbytery of Cobourg met in St Andrew's Church, Cobourg, on the 9th March. The attendance of ministers and elders was good, and a considerable amount of business was transacted.

Rev. James Adams was appointed to perform missionary duties in Cartwright and Manvers, until the meeting of the Home Mission Committee in April, while Rev. D McAleese was appointed to Dummer and Percy for the same time.

Financial reports were presented from Grafton and Colborne, Cobourg, Peterboro', Cartwright, and Manvers, which were considered satisfactory; and the clerk was directed to make instant application to the defaulting congregations for the past year's reports.

The Presbytery agreed to make application to the Home Mission Committee for two missionaries besides Mr. McAleese, to labor within the bounds of the Presbytery during the summer, and appointed Rev. Messrs. McKenzie and Andrews, and Mr. Brodie, elder, to attend the meeting of Committee in Toronto. Arrangements were then made for paying the salaries of the missionaries who have been laboring within the Presbytery's bounds during winter.

The Presbytery next proceeded to enquire into the progress the various congregations had made in forwarding the subscriptions for the Widow and Orphans' Fund. Cobourg, Grafton and Colborne, and Peterboro' congregations, reported that they had already proceeded to a certain length with the subscription lists, and hoped soon to be able to complete the work. The other congregations, from which no reports were forthcoming, were directed to proceed immediately, that they may have the subscription list completed before the meeting of Synod.

The members of Presbytery were notified, that extracts will be required at the next meeting of Presbytery, from each Deacon's Court, stating their opinion on the 8th clause of the charter proposed for Knox's College.

The Sustentation Board then presented their report. The Presbytery highly approve of their diligence, and instruct those congregations, through their ministers, which have not yet reported to the Board, to send their reports immediately to Alexander Fraser, Esq., Cobourg—that a full financial statement of all the congregations may be ready before the meeting of Synod.

The Presbytery proceeded to ascertain the opinion of the members on the proposed Declaratory Enactment, ancient some passages in the Confession of Faith. And while the Presbytery highly approve of the diligence of the Committee who drew up the Enactment, they are unanimously of opinion, that what is required, is a short explanatory note, intimating that this Church does not understand the sections of the Confession of Faith referred to in the Enactment, as countenancing Erastianism.

The clerk desires to intimate to ministers and

congregations, that they will henceforth consider the reports of the Presbytery in the *Record*, official, and thereby prevent the necessity of any other communication.

The next meeting of Presbytery was appointed to be held at Cobourg, on Tuesday, the 18th May.

JOHN W. SMITH, *P. C.*

STUDENTS' MISSIONARY SOCIETY OF KNOX'S COLLEGE.

ITS NATURE AND DESIGN—ITS PRESENT FIELD OF LABOUR—WHAT IT HAS DONE IN IT—AND, WHAT IT NOW SELKS TO DO.

1 *The Nature and Design of the Association*
These will be best understood by the following extracts from its Constitution;

Article 2nd, "Its design shall be the fostering of a Missionary spirit, and the promotion of Missionary objects by all available means."

Article 3rd, "Its members shall consist of all Students recognised by the Presbyterian Church of Canada, as looking forward to the ministry, along with the Professors of the College, and such honorary members as may be from time to time appointed."

By-Law 6th, "That the funds of the Society shall be specially employed in aiding the work of Evangelization among the French Canadian population."

2 *The Society's present Field of Labour.*

In the early part of the summer of 1851, the Society commenced Missionary labours among the French Canadians at Metis, a place about 200 miles below Quebec, on the south side of the St. Lawrence. Here Mr. Kedey, one of their own number, laboured during the College recess, and in that time a School was established for the education of French Canadian children.—The Society consider this the place most suitable to begin missionary operations in order to reach the immense dormant mass of population that now lies sunk in ignorance and superstition.—From Quebec downwards, for more than 200 miles, the whole population, with a few exceptions, are French Canadians, and most devotedly attached to the soul-destroying system of the "Man of Sin." The County of Rimouski itself, though far down the River, numbers not less than 20,000 inhabitants. Almost every nine miles a Romish Church, with all its usual appendages, meets the eye. At Ste. Anne, far below Quebec, there is an extensive College, where the most promising youth of the surrounding country are imbued with the dogmas and spirit of Romanism. As yet little has been done by Protestants in this extensive field of Missionary enterprise.

3 *What the Society has done in this Field.*

As has already been stated, one of its members laboured at Metis during the summer of 1851.—He held meetings which were attended by a number of French Canadians, to whom the Scriptures were read and expounded in their own language. He also visited families and was invariably well received. The desire to hear the Word of God was apparent wherever he went. He distributed a few copies of the Scriptures. The confidence of several in the Church of Rome has been shaken, and some have left her communion altogether. And finally, a school, as has been mentioned, was opened with a view of giving a Scriptural, as well as a sound elementary education to the French Canadian children. In the face of much priestly opposition, it was commenced about the end of July, with three or four scholars. In September the number had increased to nine, and in February, 1852, the number had reached fifteen; four of these, however, were withdrawn on account of a threat from the Bishop of Quebec, to the effect that those who should send their children to the Mission School, would be deprived of the privileges of the Church. There is reason to thank God, however, that there are some who say that they do not fear his

threats, while others have come to see the school, and have gone away saying, "who can say anything against it?"

4 *What the Society seeks to do.*

The work which has been undertaken must, from its very nature, either progress and extend, or dwindle away and prove a failure. In entering upon it, it has been the desire and hope of the Society that the former may be the issue. And they feel that they can appeal with confidence to the friends of Christ to assist in extending their efforts. In order to prosecute the work successfully, the school would require immediately a Female Teacher to take charge of the Girls' department. This would add greatly to its efficiency. Books and other articles for the use of the school, are also required; and as the Teacher's house must, especially during the winter, become an asylum for many of the poorer children, articles for household use and clothing for the more destitute, will be necessary. And although the Society has the prospect of obtaining the services of their former missionary, Mr. Kedey, during the ensuing summer, it is highly desirable that funds should be raised for the support of a permanent colporteur to carry the Bible from house to house, and converse familiarly with the *habitants*, and thereby strengthen the hands both of the missionary and the teachers. Experience warrants the opinion, that it is only by the combined efforts of the Missionary, the Colporteur and the Teacher, that the work of evangelization can, in such a field, be successfully prosecuted. The aid of Bible Classes and Sabbath Schools is especially solicited in this important work.

Wm. McLAREN, *President.*

JOHN LANG, *Secretary.*

N. B.—Contributions, in money, books, clothing, &c., will be thankfully received, and may be sent to the Treasurer, Mr. John Rennie, Knox's College, Toronto; or to James Hoesack, Esq., Merchant, Lower Town, Quebec.

SABBATH OBSERVANCE.

At a meeting of the Synod's Committee, on the subject of the Sabbath, it was resolved, that a series of queries be drawn up, and published in the *Record*, with the view of "gathering information from the ministers and sessions of the Church, as to the extent and the forms of Sabbath Desecration prevalent throughout the land."

I. Does Sabbath *visiting* prevail to any extent in your locality?

II. Is there any *trading* on the Sabbath especially in intoxicating liquors? Do any engage in their secular avocations on that day?

III. Are harvest operations carried on at all? Any cases of farmers cutting down and leading in their grain on the Lord's day?

IV. How many stages and steamers may arrive or leave on the Sabbath?

V. Is there much travelling for pleasure, or on business? Is it at all customary to set out on, or return from, a journey on Sabbath?

VI. If, in the vicinity of any of the public canals, which are open on the Sabbath, could you state the number of hands employed—the amount of traffic during the past year—the effect produced on the surrounding community—and the opinion, in so far as it can be ascertained, of parties most interested on the subject of closing them?

VII. What is the extent of Sabbath labour in your post-office? Has anything been done in the way of memorialising the public authorities for its discontinuance?

VIII. Have existing Legislative enactments, for the protection of the Sabbath, been faithfully enforced in your quarter?

IX. Have any special efforts been made to bring the general subject of the Sabbath prominently under the notice of your congregation, or the community at large—such as, having lectures delivered—tracts distributed—or an association formed?

X. State any additional facts, and make any

suggestions that may occur to you, as likely to prove of use for the information and guidance of the Committee.

It is respectfully and earnestly recommended, that ministers or kirk sessions throughout the Church supply answers to such of the above questions as their position and circumstances may enable them, on or before Thursday, the 29th of April.

All communications to be addressed to Rev. R. F. Burns, Kingston, Convener of Committee.

[FOR THE RECORD.]

VIEWS OF LONDON, CANADA WEST.

"Walk about Zion, and go round about her, till the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following." Psalm xl. 12, 13.

London was in a commotion when we first saw it. The late Governor General Lord Metcalfe, having been hourly expected on a visit to it, soldiers and other inhabitants were in high expectation. We had left the road and retired to a friend's house, when lo! in a little, the thunder of the cannon announced that the representative of royalty had arrived.

What we desire to do at present, however, is to direct attention to the moral and spiritual interests of this town, not forgetting at the same time, natural scenes and providential events; as it is the same God who rules in every department. The year to which we have referred in the outset, was 1843. Dundas-street had then a great many frame buildings, though now studded over with numerous brick erections, and the population increasing proportionally. The present population of London is 7000, and the following is the number of places of worship: three Methodist buildings, one Episcopalian, one Popish, two Presbyterian, one Baptist, and one Congregational. There is here a branch of the Bible and Religious Tract Society, in a flourishing condition. It is well that it is so. We were lately led to wish that we had for these provinces, twenty thousand copies of the "swearer's prayer." This little tract should be circulated very extensively among our military and sea-faring population, not forgetting at the same time our stage-drivers, "for because of swearing the land mourneth." The cause of Temperance is progressing here likewise; and it is interesting to notice, that a resolution of the Town Council was passed in February, this year, reducing the number of taverns from forty-seven to twenty. It were well if the Church of Christ generally took a deeper interest in this subject, than she has done heretofore. There is in London also, a Mechanics' Institution, with an excellent library attached to it.

The Presbytery of London, in connection with the Presbyterian Church of Canada, commenced in July, 1848. At its first session there were present, the Rev. Messrs. McKenzie, Graham, McKinnon, McColl, and Sutherland, and a few elders. It was customary at such meetings, before we had a minister settled in the town, for one of the minister's to give an evening discourse to the congregation. On the evening of the first Presbytery, we preached from a portion of the 1st chapter of Paul's epistle to the Philippians.—May all in the sacred ministry be able to say with the Apostle, "God is my record, how greatly I long after you all in the bowels of Christ Jesus." Missionaries visited this town occasionally from 1834 to 1843. It was in the latter year that St. Andrew's congregation was organized, and elders ordained, and thenceforth missionary visits became more frequent. In October 1850, the Rev. John Scott was ordained minister over it.

It was the second ministerial ordination which had taken place within these walls, and solemn to think, on the day when the second went in, the first was deposed, he being the person, who had been ordained a few years previously in London, to watch over the spiritual interests of the flock at Amherstburgh. May he that thinketh

he standeth, take heed lest he fall. St. Andrew's congregation is at present in a flourishing condition, and the following are some items of information about it. Communicants 150, adherents 500, a male and female Bible Class, the former taught by the minister, and the latter by John Fraser, Esq., one of the elders. Mr. Clarke, another of the elders, has long taken a lively interest in the affairs of the congregation, but this is so well known that it is needless to enlarge. The Sacrament was lately dispensed in this place. It seemed to be so far as man could judge, a season of more than ordinary solemnity, and of assiduous attention to the means of grace, public and private. Ministers appeared to go forth in the might of the Lord, and other Christians looked as if re-invigorated. One intelligent believer told us that he never had had such clear views of salvation at any former period, and that he felt selfishness overborne in him, and that his communion was sweet. It is hoped that more than one Jacob had been wrestling for the blessing, and more than one Cornelius present, waiting to hear what God would speak. There was mourning in public, and in private, at the sight of the purged Saviour, and at the same time a rejoicing of heart on the part of those who were thus seeking the Lord.—May the ordinances also have conveyed a blessing through the power of Him, who could not see the city without weeping over it, to those who hitherto might have been at ease in Zion. On Monday, the last day of the feast, after the officiating minister had concluded the services, the annual Congregational meeting was held, and a statement of the financial affairs submitted by Mr. Begg, Treasurer. At this meeting it was also agreed to erect a gallery in the church, partly with a view to accommodate those of the military, who might be disposed to attend the ministrations of our church in this place. At the close of this meeting, those present constituted themselves into a Missionary Meeting, and after hearing a few brief addresses, concluded with offering praise to the God of our salvation, breathing at the same time the prayer that the whole earth might be filled with His glory. One of the elders of this congregation died last year, on the 26th of September, in Toronto, and his remains now sleep in the dust, on the east side of St. Andrew's Church, London.

The late John Michie, Esq., was a native of Aberdeenshire Scotland. He was of a most gentle and loving nature, and liberal in his contributions to the cause of Christ. Friends and relatives lament the loss of one cut off in the mid-time of his days. He came to London in 1811, and was chosen one of the elders in 1843. We remember a saying of his, made after a prayer-meeting, viz., "that a man might be at Jerusalem and yet not see the King's face."—we may add yes, but he cannot be in the Jerusalem above, without beholding the King in His beauty.—Blessed are they, saith the voice of the Son of God, who mourn, for they shall be comforted. In his last sickness, Mr. Michie often referred to some of his deceased friends, and regretted that he could not fix his attention more fully, on the great objects of eternity, intimating that the day of health should be the great time for that. May the Lord cheer the afflicted family, as He did the mourners at Bethany. Weep not as those who have no hope, thy husband shall rise again, and again shall thy father appear, when the mystery of God will be finished. Thou hast still the means of grace, and many providential blessings showered down upon thy path. The Chinese primrose still blooms beside the window, and it blooms even when snowy winter is all around. The Bible is still on your table, and Jesus is still with you.

At our last visit to London we found the Congregational music advancing well, especially was this the case with the choir. The Church in general should give more attention than ever to this lovely science and art. If we had a Mr. Begg in every congregation, things would progress ra-

pidly. One of the most devotional men of the Old Testament times, was at the same time one of the most musical. He was not only a Psalmist, and King, but also the Sweet Singer of Israel. In making his fingers sweep along the notes of his much-loved lyre, he sung at the same time the high praises of Jehovah, with his voice, with his heart, and with his understanding also.—"Music," observed the late amiable and accomplished Leigh Richmond, who had himself so much of the spirit of the son of Jesse, "music, when brought into the service of religion, is one of the most delightful, and not least efficacious means of grace." I pretend not too minutely to conjecture, as to the actual nature of those pleasures, which after the resurrection the re-united body and soul will enjoy in heaven, but I can hardly persuade myself, that melody and harmony will be wanting, when even the sense of hearing shall itself be glorified.

When in London various hand-bills attracted our notice—most were unexceptionable and even praiseworthy—one told about a meeting of the Bible Society, and another about an assemblage of the Daughters of Temperance; but what was our astonishment at seeing another, which had been posted up, informing that the celebrated seer from Detroit, could be consulted for a certain charge at the Robinson Hall, on fortunes, marriages, &c. It has long been understood by reasonable men, that the way to preach down error, is to preach up truth. It was suggested to us by a friend that passages from the Prophet Ezekiel, against consulting soothsayers should be printed, and posted up beside such hand-bills. And we throw out this hint in the hope that the good people of London will henceforth act upon it. Let us give a brief example.—The celebrated seer from Detroit, after an experience of seven or eight years, can be consulted, &c. Ezekiel xiv 9, 10, 11.—And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him, from the midst of my people Israel. And they shall bear the punishment of their iniquity, the punishment of the prophet, shall be even as the punishment of him that seeketh unto him. That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions."

W. G.

[FOR THE RECORD.]

A WORD TO THE YOUNG,

YOUR TIME.

You have been often told, in the Gospel of Peace, of "the accepted time"—the time in which the Father, in his long suffering, is waiting to meet you returning to him, to embrace you and own you as his dear children.—The time in which he comes near to you and offers his unspeakable gift, his beloved Son, with all the treasures of his love, and urges upon you to receive his Holy Spirit, with all his communicable fulness of wisdom, love and power.—"The accepted time"—the time in which the Saviour deals with you personally, saying, "Let me embrace you and bear you on the broad shoulder of my boundless merits,—let me heal the wounds of your spirits and your hearts,—let me put upon you this white raiment,—let me bestow on you this gold; this weight of gold to enrich you,—let me apply to your eyes this eye-salve that you may clearly apprehend the glory of my person and my kingdom,—let me raise you up and honour you and invest you with the glory of my Father's household. This is the time in which the Holy Spirit is persuading you to be reconciled to God through the mediation of Jesus.—The time in which He is unfolding to you the tremendous doom awaiting the workers of iniquity, the unchangeable demands of the law of Jehovah, your nearness to the world to come and the boundless eternity be-

fore you. The time in which your minds are partially enlightened and enabled to see more or less, the vanity and emptiness of all earthly things—in which your hearts are almost persuaded to seek for better treasures.

"This is 'the accepted time'—it is your time, you shall be accepted now, if you return to your God and Saviour. Why will you not return now? There are many barriers in the way of our return, you say; we will wait till God's time come, when He removes our difficulties, then we will return. God has not left you in ignorance in respect to his time. He has told you that his time is 'to-day.' If you would ever return to God, return 'to-day.' Now I would beseech you in the name of the Lord Jesus, to think in this word 'to-day.' Let it unceasingly ring in your ears, bearing with it the authority of God, to 'repent and believe the Gospel 'to-day.'—Let it arrest and captivate your consciences and your hearts, till you are not only almost but altogether persuaded to come to him who 'loved us and gave himself for us,'—till you are brought to look to him whom you have pierced—Come and cry to-day unto God, 'We have sinned'—'we have destroyed ourselves, but in thee is our help found.'—Thou art our Father and preserver.—Thou art our Saviour and our life—take away all iniquity and receive us graciously."

Say now "I will arise and go to my Father," &c. Are you decided now, to be no longer at variance with the Holy Spirit? Do you say "I will awake now—I will cast off the works of darkness, I will put on the armour of light—I will put on the Lord Jesus Christ, and walk in him. I will walk as one of the children of the light and of the day, and make provision for the world to come." The moment in which you have decided this matter will be eternally remembered. It gave joy in heaven. It is the beginning of time with you; the beginning of life. You have chosen the good part. You are become one of the disciples of Jesus. A young disciple. All the disciples of Jesus are beautiful and comely, but the sincere young disciples are, methinks, more comely than others. Their love is so intense, their consciences so tender, their affections so lively, and their desires so strong, that they become such beautiful and shining ones.

Your time on earth is very short. The Lord will not leave you long here. The time of your pilgrimage and warfare here is but a small moment. It will pass with the swiftness of the eagle. Improve it. The work which the Lord has given you to do is sufficient to fill up every inch of your time. It is in the service of your Lord Jesus you are, and he has given you an example how to improve your time. He employed every moment of his time in his Father's work. Let us follow his example. Let us work diligently, earnestly and heartily during our short day. Let us labour for the Lord's sake, not in order that we may be saved, but because he has saved us. Let us improve our time to the honour and glory of the Lord Jesus, because we love him who loved us and saved us, by giving himself for us. Let our thought, our word and our actions, be worthy of our Lord and Master, of our hopes and our inheritance. Your time is measured, Your moments are all numbered. Eternal results are inseparably attached to every moment of your time. It is given you to run a race and you must run all your time. It is given you to fight the good fight. Your time is the most precious talent committed to your care. And O, see that you make the best use of it. Is it a season of comparative peace with you?—Take heed to use it well that you may grow in grace and gather strength for the time to come. Is it a time of trial with you? A time of storms and darkness and perplexities? then muster all your strength, your season of trial will not last long. See that you stand during the present moment, and you will soon win the victory. Is it an hour of refreshing and spiritual enjoyment with you? in which you have got very near the fountain of life,

in which you "Cry Abba, Father," O see that you "hold fast the confidence and the rejoicing of your hope, firm unto the end." Are you to die young, then use well your moments, to prepare to meet the Bridegroom and to take your Crown. Are you to live to old age? then, know assuredly that, your usefulness, your happiness, your peace and joy, your honour and glory, as a Christian depend upon your improvement of your present moments. Have you any moments which you think that you may spare? If you think so, it is because, you have not fully understood, how completely your Lord Jesus would have every part of the work committed to your care, finished. Have you faithfully discharged your various duties? have you redeemed the time? Oh! is it possible to persuade you to do this, and convince you of the importance and the preciousness of your present moments? Is it possible to impress your mind with the unspeakable value of your uncertain days on earth? while millions of your fellow-pilgrims are deceived in this matter, and never take heed that their time runs, till it is all past. And when time with them is no more, they awake out of their bewitching dreams and begin to cry, O, how carelessly we have spent our days on earth! O, for a few days more to prepare to meet with God! Will you differ from the thousands about you? Will you say, whatever others may do, I will endeavour to "redeem my time?" Or will you continue to dream away your life, and be found on your death-bed lamenting that your days are past, that your life is lost and that your soul is required of you in an unprepared state? A youth full of the hopes and buoyancy peculiar to his age, called upon me lately, after his arrival in this country, with a view of improving his fortune. He removed to the neighbouring district, where he was taken ill. I called on him and understood that his sickness was unto death. I spoke to him of the God he was about to meet in judgment and the eternity upon which he was about to enter. "Am I thus to be cut off," he lamented, "I am not prepared to die—I lived so carelessly. I feel my hardness and impenitence. Will God have mercy on me?" And he died. We could give you many instances, of the frailty of man's life, and the uncertainty of his time, if necessary. Let it suffice to know that to-day is your time, to make your peace with God and to lay up treasures in heaven. See that you wait not for a more convenient season to attend to these matters which concern your temporal and everlasting happiness. Will the accepted time wait for the unrepentant sinner? Will death delay his coming because you delay to prepare to meet him? Will the Bridegroom tarry because the believer is inclined to sleep? All of us will soon hear the cry, "the Bridegroom is come, go ye forth to meet him." "Awake" then.—"What meanest thou, O sleeper? Awake and call upon thy God." May the Lord awake you and keep you awake till the hour of his coming.

PRESBYTERIAN CHURCH OF CANADA.—Extract of a letter (Dec. 11, 1851), from Rev. J. Walker of Newton Stewart, Deputy of the Free Church of Scotland, supplying St. John's Church, Quebec.

I have now had ten weeks of observation and experience of the state of the Free Church in this city and neighbourhood. The congregation has been vacant more than three years. It has never either been very large, or in any sense influential. The people have been isolated from all others of their church, no ministerial charge being no nearer than Montreal, which is one hundred and eighty miles distant. They have not enjoyed the services of a stated pastor for any length of time together.

The old church is now completely filled, and it is not too much to say, that new life and vigour are manifestly arising among us. In addition to this, the new Church is rapidly progressing. The exterior is all but finished, and it promises to be, though not large, one of the meet

handsome in Canada. I am not without hope that the wealthy and liberal friends of the Church here will be induced to open it entirely free of debt. Should things go on with their present spirit, I feel quite assured that it will be filled in every pew from the day of its opening. In respect to Quebec as a field of labour, I am very deeply impressed with the conviction that there is not a more important one in Canada, East or West. When one thinks of the vast population of Romanists around it—of the large number of stations, such as Leeds, Sylvester, Inverness, Three Rivers, Metis, &c., all of which, at no distant day, ought to have a regular ministry, but at present have none—of the fact that this place is now the seat of government, and will continue to be so, at least for some few years—of the likelihood of railway communication being opened between this and Halifax at no distant day—and of the fact that Quebec is necessary to be the head quarters of all our operations for a vast outlying country in the Townships—it is easy to see that one can scarcely over-estimate its importance.—H. & F. Miss. Record.

THE LATE JAMES RAMSAY ORR, ESQ. MONTREAL.

When going to press we received a supplement to the *Montreal Witness*, announcing that this estimable gentleman and devoted christian, had gone to his reward. We cannot do more at present than give the notice from the *Witness*. The address of his pastor, the Rev. D. Fraser, of Coit Street Church, delivered at the funeral, (one of the largest ever seen in Montreal) will appear in our next:

On Tuesday, the 16th March, the gentleman above named departed this life, after a career of usefulness which has seldom been equalled, and perhaps never surpassed in Canada. For nearly twenty years, Mr. Orr carried on extensive mercantile transactions in this city, with unblemished integrity, remarkable ability and universal respect; and yet all the while was as laborious and useful in every religious and benevolent cause that claimed his aid, as if he had no other business to occupy his attention. His habits of industry and method, in fact, enabled him to do in his own person the work of two first class men, viz. an accomplished man of business, and an energetic and persevering philanthropist; and all this, with a bodily frame never very strong, and latterly very feeble. Nor did he confine his exertions and means to every legitimate call that came upon him—he actually devised new ways of doing good, and called forth the energies and means of others to co-operate with his own. To such a character as this, we would earnestly ask the attention of young men, and especially young merchants, as a model worthy of close imitation. Never hurried, he went from one thing to another with method, punctuality, and a clear judgment, that accomplished results which less gifted men could scarcely understand. He was always active, and all that he did told with effect. Merchants knew him for an able, diligent, and successful man of business, as well as a decidedly religious man, and therefore cannot excuse themselves for neglecting vital religion on the plea that it is incompatible with the claims of business. Mr. Orr was emphatically a christian merchant, and it was, doubtless, in his prayerful Christian spirit that the secret of his great ability and usefulness lay.

Viewed as a religious man, Mr. Orr was a promoter, and, probably, at one time or other, an active manager of all our religious societies, but the Bible Society, of which he was for many years Recording Secretary, the French Canadian Missionary Society, of which he was from the beginning one of the most active and liberal managers, and the late Mr. Osgood's efforts for the religious instruction of seamen, immigrants, and

poor children, claimed his peculiar regard. He also, in some respects, fulfilled the work of a Tract Society, by importing and putting into circulation good books.

It was, however, in his private life, and as an elder in the Coté Street Church, that his religious character shone most brightly, but at these relations we may merely glance,—suffice it to say, that his minister, fellow-elders, and Christian friends, will not easily, if ever, find his place filled up. Into his relations as a husband and parent, we do not enter, but they were as near an approach to the fulfilment of the injunctions of the New Testament, as the writer of this notice, who resided for years in his family, ever saw, or expects to see.

As a philanthropist, Mr. Orr was a warm and steady friend to, and diligent and liberal promoter of, the temperance cause, and other benevolent Societies; whilst no private opportunity was, it is believed, omitted to relieve real distress, or help forward real merit, though such charities were so numerous; and so carefully did he observe the Scripture rule respecting privacy, that each of his most intimate friends knew only a small part of them, and that only incidentally. As a patriot and citizen, Mr. Orr took a deep interest in every public improvement, and especially rendered most important services to Canada in encouraging by an extensive correspondence, a wholesome emigration, and, by his acquaintance with the country and public men, aiding the emigrants when they came. Many a family which came poor, ignorant and friendless to our shores, now settled comfortably in the newly opened parts of Canada, has reason to be thankful for Mr. Orr's kind efforts in their behalf. In fact, his heart and hand were ever open to any deserving object in need of aid, and all his efforts in behalf of such objects were guided by rare judgment and intelligence.

It only remains to add, that the foregoing testimony is that of one who enjoyed the very great privilege of an intimate and unbroken friendship with the deceased for a long series of years, and a more unwavering, disinterested, self-denying or amiable friend, we believe, remains not on earth.

That the foregoing are not merely the partial opinions of a personal friend, will be obvious, from the following paragraph, copied from the *Montreal Herald*:—

"In our last issue we recorded the death of James R. Orr, Esq., merchant of this city, universally esteemed and regretted by all classes of the community. There are few amongst us whose removal will be so deeply felt. In him charity had its perfect work—no Christian enterprise but received his warmest support—while the poor and the needy found in him an able friend. A large portion of his means, acquired by unceasing diligence and steady enterprise, was freely dispensed in the furtherance of every good object. His life was one of increasing usefulness, where Christian virtues of the highest order were exemplified in a remarkable degree. Being interested in a fine fleet of ships trading to this port, he rendered essential services to the community, by giving free passages to ministers and others engaged in benevolent enterprises. The vast concourse of mourners that followed his remains to the grave, testified to the sacred regard in which his memory is held."

A CHRISTIAN SOLDIER—ACCOUNT OF COL. FORDYCE OF THE 74TH REGT.

To the Editor of the Record.

Toronto, March 10, 1852.

DEAR MR. EDITOR,—

Permit me to solicit your insertion in the next *Record*, of the following interesting sketch of the life and character of Colonel Fordyce, who lately fell at the head of his brave regiment in the afflicting contest with the Caffres in Africa. It was published in the *Scottish Guardian* of the 10th February; and all who read it will concur with the Editor in characterising it as "a touching and elegant tribute," by one "who enjoyed the most favorable opportunities of observing, in early life, the development of those fine powers of mind and amiable qualities of heart, which united in Col. Fordyce to form a truly noble character;

and which must have rendered his friendship in mature life a privilege and an honour to all who enjoyed it." The writer of the sketch is my much esteemed friend, Dr. Smyth, of Free Saint George's, Glasgow; and I have not the least doubt that the friendly intercourse between that excellent minister and the subject of the sketch—an intercourse early commenced and matured amid many early associations—told most beneficially, by the blessing of God, on the formation of the intellectual and christian character of the lamented Colonel.

The estate of Ayton is one of the finest in Berwickshire, and those who have travelled north or south by the great London road, nearest the coast, must have been attracted by the handsome mansion house, and the fine grounds full in view.—To this mansion Dr. Chalmers paid a visit in 1826, and his concluding notice of the visit to Mr. Buchan of Kelso, and Mr. Fordyce of Ayton, is truly characteristic. "O that the spirit which reigns at Kelso, and is so active at Ayton, were transferred with my own family. (Life, vol. iii. p. 132.) The gallant Col. might have honourably retired to his patrimonial inheritance had he felt inclined to relinquish the service of his country for the peaceful engagements of a retired life; and his influential example in the country would have been eminently beneficial. But the very hazards of foreign service seemed to endear to him the more that honorable profession he had early chosen; and he would not even in appearance prefer ease and comfort at home, to the call which his country addressed to him, to unfurl his banner on a foreign shore.

And the sands of Africa Britain's noblest blood has been shed; and over the sad scene of our cruel government of the poor Aborigines, humanity sighs. When shall the sword be sheathed? and when shall the salutary appeals of a Pringle, and an Andreas Stockeom, be listened to by the Legislature of Britain! How rarely do we find Christianity and Colonization running parallel with one another! Otago is the exception—certainly not the rule.

Mr. Editor, faithfully yours,
R. B.

THE LATE COLONEL FORDYCE.

This distinguished and deeply lamented officer was the eldest son of the late Thomas J. Fordyce, Esq. of Ayton, Berwickshire, an extensive landed proprietor, of great worth and intelligence.

Under the parental roof he was trained from his earliest years in the nurture and admonition of the Lord. His accomplished and truly Christian Mother, who "had no greater joy than to see her children walking in the truth," was her Son's faithful instructress in that knowledge which maketh wise unto salvation. A portion of the Sacred Volume was committed each morning to memory, and around the Family altar prayer was offered daily unto the Lord.

At the age of twelve, the subject of this mournful tribute had mastered several of the higher Latin Classics, and acquired a tolerable knowledge of Greek. For the acquisition of languages he discovered peculiar aptitude, analysing with much facility the passages of his favourite authors.

It was manifested, from the enthusiasm with which he followed Cæsar and Hannibal, and other heroes of antiquity, through their respective fields of conflict, that he was desuned, with a sparing Providence, for a military life. The writer of these observations has a vivid recollection of the graphic skill with which, after rising from the pages of *Livy* or *Tacitus*, he described the successes or discomfitures of the combatants, and pronounced on the equity or injustice of the causes of warfare. Before leaving home for a private seminary in England, he was thoroughly conversant with the works of our best modern Historians, Travellers, and Poets. After his return, he completed his literary curriculum in Edinburgh, and was resident for some time with

Doctor (now Bishop) Terrot, enjoying, under his able superintendence, advantages equivalent to those of an English University.

His first commission as an ensign in the 34th Regiment, was dated in 1828. He served with that corps (then in Nova Scotia) until 1832, when he obtained an unattached lieutenancy. The same year, however, he returned to full-pay, first in the 94th, and soon after in the 21st. He served with the 21st North British Fusiliers until 1836, when he obtained his company in the 35th Regiment, from which he exchanged to the 11th Foot in 1839. Having in 1844 obtained his step as major in the latter regiment, he exchanged the same year into the 74th Highlanders. In 1846 he became lieutenant-colonel and commanding officer of this regiment, in which important position he gained the esteem of the military authorities and the affection of all who served under him. Though possessed of a good private fortune, so strong was the *esprit de corps* of the noble officer that in March 1851, he embarked with his regiment for the Cape of Good Hope, where, after months of severe and harassing warfare, he fell at the head of his gallant and beloved Highlanders, in the prime of his manhood, and with a name already one of renown.

Deprived in youth of his excellent parents, to whom he was ever a dutiful and loving son, he fulfilled with unwearied fidelity and tenderness the part of an elder brother towards all the other members of a family whose present heavy sorrows the Heavenly Comforter alone can alleviate.

In no feature of character was the late Colonel Fordyce more remarkable than in his strict conscientiousness. Every transaction, private or public, was conducted with a sacred regard to the authority and the glory of God. This profound sense of responsibility for his stewardship distinguished him, not only in the more prominent department of duty, but in the most minute details of every day life. As an officer who had been called to occupy a high position in the British army, he was ardently and indefatigably devoted to his professional avocations; cheerfully expended time and strength and pecuniary resources in promoting the temporal and spiritual welfare of the Regiment which he commanded. Whilst stationed in Glasgow a few years ago, opportunities were incidentally afforded for marking the solicitude which he evinced in regard to the intellectual and moral improvement of soldiers' children; using all practicable means, by Week-day and Sabbath schools, that they might be taught the good ways of the Lord.

The 74th, with their gallant Colonel, were ordered from this city to Clonmel, Ireland. The following notice from the Rev. Mr. Dill will be perused with deep interest:—

THE REV. MR. DILL
"To the Editor of the Banner of Ulster

"SIR,—The death of Lieutenant-Colonel Fordyce, 74th Highlanders, has been felt as a personal bereavement by all who knew him. Clonmel was the last home station of the 74th, where, after eight months' residence, they received orders for foreign service in November, 1850. To those even slightly acquainted with the army, it will not sound strange to hear, in the published accounts from the Cape, that the whole colony deplores the loss of this noble officer. Both men and officers feel his loss severely, and at this juncture the loss the service has sustained is incalculable. But those who knew Colonel Fordyce not only as a soldier, but as a man and a Christian, can truly estimate his loss to his regiment and his country. As chaplain to the 74th Highlanders, I had frequent opportunity of meeting and observing him. I can truly say that, under God, he devoted himself to his regiment and the service. Though not a member of the Presbyterian Church, he was never absent from his pew on the Lord's-day. I continually found him superintending the regimental Sabbath and week-day schools, and could trace his kind advice and charity everywhere among the sick in hospi-

tal, the families and recruits of his regiment. On the evening before the 74th Highlanders left Clonmel for the Cape of Good Hope, he called and handed me £10 for charitable purposes, requesting that I should not give his name as the donor. Besides this, he had given, through my name, within the three preceding months, £15 to other charities. What his other donations were I know not. From what I have heard, they must have been numerous as I am sure they were unostentatious. The lamentable death of Col. Fordyce affords me the sad pleasure of acknowledging the benevolence and worth which he would not permit to be made known while he was alive. I feel his death as if it were a personal bereavement, and I pray that our army may be blessed by many such officers.

"I remain, yours truly,

(Signed) "Jons Duff.

"Manse, Clonmel, 10th Jan., 1852"

How precious the thought that that intrepid spirit which was foremost in the battle-field, cheering the troops by his undaunted bravery, was a true and faithful soldier of the Lord of hosts, — a man of prayer — not ashamed to confess Christ before men — a possessor of that faith which purifies the heart and overcomes the world! Such an unequivocal profession of discipleship required no ordinary heroism. When his military rank and the high position which he occupied otherwise in society are taken into account, it required fortitude not less noble than that which he exercised in his country's service to maintain unshaken fealty to his Heavenly King. Of nothing was he less tolerant than the frivolities of fashionable life. Having received an invitation in this city to one of those midnight assemblages which are too common even among some of whom better things might be expected, he remarked with emphasis, "Life is too short for that style of things." Would that others followed his magnanimous example! It is surprising that when death overtook such a man, General Somerset, bathed in tears, exclaimed, "This war ought not to demand such noble victims!"

"No one (writes his excellent brother Major Fordyce, who had shared along with him the toils and the perils of the disastrous struggle) knew my brother's state of mind better than I did; for I had for a long time been constantly with him, and I knew that he was a faithful follower of Christ, and he is now where there is no more sorrow — no more pain. What a great thing it is to have such consolation! How much more dreadful would have been the sad bereavement, if we could not have felt the confidence we do that he died a Christian, and that his removal from this world was the end of all trial to him, and the commencement of an eternity of joy!"

ECCLESIASTICAL AND MISSIONARY INTELLIGENCE.

A conference was held by Dr. Duff in the month of January, with the Free Presbytery of Edinburgh, regarding his plan of associations, for supporting Foreign Missions, the result of which was the adoption by the Presbytery of the terms of last General Assembly's deliverance, recommending the formation of associations within their bounds. Dr. Duff afterwards addressed the Presbytery and an assembled audience, at the High Church, on the magnitude of India and the work there being carried on. Several associations have, through the energetic efforts of Dr. Duff, been already formed in connection with this subject; and in many cases the contributions to the Foreign Mission Fund have increased fourfold.

The annual meeting of the Edinburgh City Mission took place on the 21st January. By an account of the state of this Mission, read at the meeting, it appears that in no previous period has the number of Missionaries employed been so great as at present, and by their labours a very

large amount of good has already been accomplished.

The death of the Rev. Robert Stirrat, minister of Free St. Cuthbert's, Edinburgh, has been announced. Mr. Stirrat was but in his 35th year when he died.

Several of the Free Presbyteries have had under discussion the subject of the contemplated change in the Sustentation Fund, by which it is proposed to rate the congregations towards the support of that Fund. The subject has created a good deal of interest throughout the Church.

At a recent quarterly communion held in the Canongate Free Church, (Rev. Mr. Nisbet's) the deeply interesting spectacle was witnessed of five converts from Popery, partaking for the first time of the Lord's Supper in connection with the Protestant Church. These individuals have been under Mr. McMenemy's training, in connection with the Edinburgh Irish Mission, and at an examination which took place previously to the communion, they solemnly and formally renounced the errors of Popery in the presence of the congregation.

Eight persons have also at St. John's Church, Liverpool, recently declared their belief in the doctrines of the Church of England, and publicly renounced the errors of Romanism. They had for the last three years been engaged in studying the principles of their recent adoption, and in preparing their minds for the public avowal. Several others are said to be under similar scriptural training, with a view to their being received into the Church of England in Liverpool.

Measures are being adopted with a view to effecting a union of the Original Secession Church with the Free Church of Scotland. A conference of ministers and elders, constituting the Synod of Original Seceders, was lately held in Edinburgh, for the purpose of taking the subject of the proposed union into consideration, at which the great majority of members present expressed themselves upon the propriety of such a step. — The subject, it is expected, will be brought before their next meeting of Synod, to be held at Glasgow, about the last of April.

The Rev. Finlay McPherson, minister of the Free Church, Kilbrandon, Argyleshire died early in January, at the age of 55. Thus another of the rapidly diminishing ministers of the Disruption has passed away. The deceased took a very decided and prominent part in the contentings of the evangelical party, both before and at the period of the Disruption, and was mainly instrumental, along with the late much lamented Rev. P. Macbride, of Rothesay, in organising the extensive bounds of the Presbytery of Mull.

Meetings have recently been held by the Voluntaries in Edinburgh and Perth, with a view to bringing about the separation of Church and State, and for signing the withdrawal of the Endowment to Maynooth. — *Halifax Witness.*

BRITISH AND FOREIGN BIBLE SOCIETY.

From the Society's Reporter for February, we learn that the Colporteur at Coblenz, in Belgium, had obtained leave to follow his vocation in that province, and that he has encouragement in his labours. The Reporter gives the following interesting fact as greeting him upon entering the field:—

"I met a woman on Wednesday, to whom I offered the word of God. 'I have the word of God,' answered she in a friendly manner. 'Will you have the kindness to show it to me?' She looked rather perplexed, went into the next room, and brought me a Testament of Luther's translation. 'Are you a Lutheran?' I inquired. 'No, but I hope there is no harm in reading in this Testament.'—'Certainly not; but how did you, a Roman Catholic, procure this Testament?' *Woman*, 'I may converse freely with you, seeing

you bring the truth to the people. We have had this book for several years, and my husband and I read it in every evening. It has become necessary to us, and we feel convinced that it contains the pure eternal truth, through which alone we can be saved. Luther did nothing more than translate it.'—'Quite right,' I remarked, 'what I now hear from you rejoices me very much. But how have you been led to the knowledge of the truth?' *Woman*, 'I will tell you then, as you wish it. You agree with me, do you not, that our Church acts quite in contradiction to what is commanded in this book? She looked at me with satisfaction.—I replied, I believed, with the Apostle Paul, that we are saved through faith without works; for the blood of Jesus Christ alone cleanses us from all sin: all other things are useless, and deprive Christ of his honor. *Woman*, 'That is also our belief, but we keep it secret: if our neighbors knew it they would be our bitterest enemies and we should be branded as Lutherans. I will tell you how we have come through God's grace, to this knowledge. My father loved the Bible, and had one in his house; but we were brought up as Roman Catholics, following all the ceremonies and ordinances of the Church. My sister married a Protestant, who kindly pointed out to me the errors of our Church, and sought to convince me of them by the word of God. I strenuously opposed him. I never believed in the truth of purgatory, but to doubt the infallibility of the Romish Church appeared to me very dreadful. My husband and I very often spoke of these things, but we were prevented by a slavish fear from thinking and searching for ourselves. Our son went from home, on account of his business, and remained away several years. He at last wrote us that he was to be married. We instantly answered him, expressing a hope that it was to a Roman Catholic. He replied that his wife was of his own religion. We were satisfied, for we thought this meant that she was a Roman Catholic. Shortly afterwards we sent for our son, as I was taken dangerously ill. In a few days he was with us. Our joy was great at seeing him, but we were grieved to remark that he did not cross himself when asking a blessing before supper. We thought he had become an atheist; still we saw that he prayed with apparent earnestness. It became clear to us that he was a Lutheran, and I began to converse with him about it. He then said, 'Dear mother, you know that there is only one true faith, and that is, faith in the Lord Jesus Christ. Those who possess this faith shall be saved of whatever sect they be. I am still a Catholic, but not Roman. I belong to the universal Christian Church, of which Christ is the corner stone.' He then related to us how, by God's grace, he had been brought to a knowledge of the truth. I was greatly astonished at all I heard, but I saw that my son said the truth, and proved it by the word of God. He had left sin, and enjoyed peace through the blood of Christ. He remained some time with us, and we have diligently read the word of God ever since.'"

A FRENCH CANADIAN CONVERT FROM POPERY.

The following which we clip from the *Montreal Witness*, first appeared in the *Evangelist*, published at Amherstburgh, a paper whose doctrines we repudiate. Whilst rejoicing that Mr. Graveline has escaped from the grasp of the Man of Sin, we sincerely hope he may escape the slough of Morrisonianism, and embrace that religion, which is "Glory to God in the highest!"—

The following is a translation of a letter written in French and sent by the priest to Mr. Graveline:—

MY DEAR MR. GRAVELINE,—

Are you a Protestant or are you a Catholic?—some say you are the one, some say you are the other. For my own part I believe you to be a Catholic. You have a pew in our church, and by the same you profess Catholicism. On this account I beg leave to request your part for the support of the priest. You know our rules. If you are poor I do not ask anything. But you appear to me at the head of a family in respectable and easy circumstances. I believe it would be unjust not to count you among those who are able and who ought to contribute to the support of the priest.

It is true you offered me money at the time when I rendered my service to your wife. But it is not my custom to receive money which might seem to be payment for the sacraments which I administer. When any one pays me, he pays me only that which is called tithes. My services are for all, and I am never so happy as when I am well employed.

We read in the Gospel yesterday, these words of our Lord: "Go show yourself to the priest and offer your offering in testimony of your faith, according to that which is prescribed by Moses." St. Paul also tells us in one of his epistles that "the priest has a right to live by the altar."

You have too much honour and good sense not to feel the justice of the demand which I now address to you.

Your affectionate Pastor,
DAUDET, Priest.

REPLY.

AMHERSTBURGH, Feb. 17, 1852.

REV. MR. DAUDET,—
Dear Sir,—I acknowledge the receipt of your letter. The object of it appears to me to be, not for the purpose of obtaining from me any money which you consider due to you, as in order that I may declare to you whether I am a Roman Catholic or a Protestant. I enclose in this letter the sum of \$3, being for the services you may have rendered to my family during the past year, but as to any future sums, after the declaration which I now make in this letter, you are not to expect them from me. If any of my family should solicit your services, you must look to them to whom that service is rendered, and not to me, as my mind is fully made up to renounce the Romish Church.

You are, no doubt, aware that I have long been enquiring after spiritual truth. I have been long perusing the Word of God, and I have been led to see that the doctrines and modes of worship in your church, do not correspond with the New Testament. I read in the Sacred Scriptures that "there is but one mediator between God and man, the man Christ Jesus." (1 Tim. ii. 5.) But in the Romish system there is a great multiplicity of mediators. I find in the New Testament that very little is said about the Virgin Mary. I do not read of the Apostles or early Christians praying to her or worshipping her. Neither in the Acts of the Apostles, nor in any Epistles is she set forth in any prominent way, and much less as an object of homage or prayer. Nay, so far as I remember, I do not think her name is mentioned in the epistles of Paul or Peter, or James or John. But I find in your system, that she occupies as much attention, if not more, among worshippers than even Christ himself.—I cannot see how she could attend to the prayers of all people, in all parts of the world, unless she was possessed of the very attributes of Deity—unless she was omniscient and omnipotent—neither of which attributes does she or can she possess. I find that the rites and ceremonies—the works and penances—as well as the number of canonized saints, who are to act as mediators and intercessors, are in order to propitiate or reconcile God to us; whereas I read in my Bible, that instead of its being our work, to reconcile God, God is actually represented as beseeching us to be reconciled to Him, for he hath made Him, (Christ,) who knew no sin, to be sin

for us, that we might be made the righteousness of God in Him. (2 Cor. v. 21.) I think that a great deal of what is done by the worshippers of your system, is virtually to take the work of Christ out of His hands—it is trying to do that which Christ only did, and which He alone could do. It is going about, as the Scripture says, to establish our own righteousness, instead of submitting to the righteousness which is by faith.

I consider that the simple and glorious plan of free grace, is to look to and rely alone on the merits of our Lord Jesus Christ, who has done to God's character and government, all that was necessary to vindicate and uphold them in all their requisition of glory, and at the same time enable Him, consistently with His perfections, to dispense pardon and grace to those that trust in Christ as the alone Saviour.

I find, too, that countries that are Protestant are more enlightened, more free, more enterprising, in a higher state of intellectual and moral progress than those that are under the Roman Catholic system.

For these and other reasons which I might enumerate, I have come to the determination, and I here declare that determination, to renounce the Romish system. You will henceforward, therefore, look on me simply as a follower of Christ—a Catholic, but not a Roman Catholic—a subject of King Jesus, but not of the Pope. I know that in taking this step I am exposing myself to many trials, but I have counted the cost. I remember the words of my Divine Master, who said: "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me."—Matt. x. 37.

The question was once put to me, Why is it that Roman Catholics are so numerous? I replied that it was because when we are mere infants we are put into the hands of the priests to be dealt with by them, and are kept as much as possible from any researches after divine truth, except such as they may see fit to give. The mind is thus pre-occupied, prejudiced and cramped. I bless God, however, that I have been enabled to burst these fetters and enjoy liberty. I hope and pray that my family also may seek and enjoy the same religious freedom, and that my fellow-countrymen also may be freed from their present bondage, and obtain "the liberty wherewith Christ makes his people free."—Gal. v. 1.

Praying that you too may be led to see "the truth as it is in Jesus,"

Yours respectfully,

JOSEPH GRAVELINE.

P. S.—I may here state that the declaration I have now made to you, has not been given in the secrecy of the Confessional. I intend to give it publicly for the sake of my fellow-men, to lead them to enquiry.

J. G.

POPE RY.

A public attention has been and is concentrated on Popery, in its religious, ecclesiastical and political phases; and as we are entering on a struggle which is to eventuate in its success or destruction, we propose to enumerate a few of those claims and lying pretensions which it makes, as a great politico-ecclesiastical power. They will be found useful in assisting us to deliberate on many of those demands and discussions with which the journals are filled. Instead of observing any order, we take them as they occur, and content ourselves with only touching on the various points.

The Papacy claims universal temporal dominion over territories. Adrian IV, writing to Henry II of England, says, that all lands "upon which the Sun of Righteousness hath shone, do belong to the patrimony of St Peter and of the Holy Roman Church."

The Papacy denies salvation out of its pale. "It is essential," says Boniface VIII., "to the salvation of every human being to be subject to the Roman Pontiff."

The Papacy claims supremacy over all men. "I cannot find," says Gregory VII., "that when the Lord confided to Peter the keys of heaven and hell, he made any exception in favor of kings." When Pius V excommunicated Elizabeth, he declared the said Elizabeth deprived of the pretended right to the kingdom of England, and of all dominion, dignity and privilege whatsoever; and that all the nobility and subjects of the said realm who have sworn to her in any measure whatsoever, are for ever absolved from any such oaths and from all obligations of fidelity and allegiance. We likewise command all the nobility, subjects, and others above mentioned, that they do not presume to obey her orders, commands or laws for the future." Henry VIII was by Paul III "excommunicated, anathematized, cursed, and condemned to eternal damnation."

The reading of Scriptures by the laity was first prohibited in 1229. The Council of Trent still more emphatically denoted the "presumption." Leo XII (in 1824) calls Bible societies "deadly pastures;" and the present Pius desires, to use his own words, "to join eagerly in their reprobation." For a Roman to possess a Bible is a misdemeanour punishable with imprisonment; and several young men were recently imprisoned for this crime. In Maynooth, it appears from a Parliamentary return, that a Bible is scarcely known, and no student is required to possess one. Peter Dens, the Filthy, is a far more important authority there. The teaching of the Papacy on the subject of oaths and solemn engagements is the most alarming, so far as human society is concerned, of any. Its other teachings may be equally or more presumptuous and blasphemous; but they are intelligible and patent. Here, however, we are lost among casuistries which destroy all confidence between man and man. A text-book at Maynooth, Bally's Theology, says, "A promissory oath obliges, unless a legitimate cause excuses." Let us see, then, what some of the legitimate causes are. "The hindering a greater good," is one. When the swearer finds, or thinks he finds, that the violation of his oath would tend to a greater good than its observance; or when the intention of the swearer is not what his lips express! Some instructive specimens of lawful or laudable evasions are given by Romish authorities. Alphonsus says, we may not only equivocate, but confirm the equivocation with an oath, "for a just cause." A priest may lawfully say on oath, "I do not know" of a crime, which has been confessed to him. The accused or a witness may swear that he is ignorant of a crime of which he is not ignorant, by understanding that he does not know it, "so as to give evidence concerning it." The Lateran Council declares that "those are not to be called oaths, but rather perjuries, which are taken contrary to ecclesiastical utility and the institution of the Fathers;" and the seraphic Thomas Aquinas gives us the reason why subjects are relieved of their allegiance to an excommunicated monarch, because "a heretic cannot govern the faithful." Urban VI. declares that "engagements of any kind, even when confirmed by oath, with persons guilty of schism, or heresy, though made before their apostacy, are in themselves rash, unlawful, and void." Nor are these mere abstractions. Not to multiply illustrations of the uses to which they have been turned, we may point to the cases of John Huss and Jerome of Prague, who consented to appear before the Council of Constance on the faith of a safe conduct; and who, in violation of the solemn pledge, were both burned alive, the Council considering that "no prejudices should arise to the Catholic faith or Church's jurisdiction;" "such safe conduct notwithstanding."

Even mental reservations have been made the groundwork of an enormous superstructure of imposture. To quote from Dens a single dogma, it is said, "in every promissory oath, however absolutely made, certain tacit conditions are understood." For example, an adulteress can deny her guilt to her husband, if she has previously con-

feared to the priest, because by confession the crime is removed. This is also the solution of a riddle which has puzzled many persons who have never sounded the depths of this cunning system, when they have heard of felons solemnly denying a crime for which they were about to suffer, and which had been brought home to them by the clearest evidence. The key to the problem hangs here—they had confessed their sins, and received absolution, and therefore they were free to affirm that they were perfectly innocent! As to Carden's special pleading for a servant denying that his master is at home when he is at home, and sundry ingenious quibbles of a similar sort, they are scarcely more censurable than are the sophistries of Dr. Paley. The master device by which Romanists open up a way of escape from the oaths, vows, promises, or affirmation, is to construe everything according to the intention of the speaker, and with a view to the good of the church.

The Papacy claims the right to use the carnal as well as the spiritual weapon. A work in repute at Maynooth is Delahogue, who says, "The Church retains her jurisdiction over all apostates, heretics, and schismatics, though they do not now belong to the body; as the leader of an army has a right to punish severely the deserter, although his name be erased from the roll." Another great authority in this Irish seminary, endowed from the public funds of Britain, says, "They who deny that heretics are to be put to death, ought much rather to deny that thieves much rather than murderers ought to be put to death; for heretics are so much the more pernicious than thieves and murderers, as it is a greater crime to steal and slay the souls of men than their bodies." The well-known Scripture passage, "Drunk with the blood of the saints," the Popish commentators remark on thus, "The Protestants foolishly expound it of Rome; for that they put heretics to death, and allow of their punishment in other countries; but their blood is not called the blood of saints, no more than the blood of thieves; for the shedding of which, by order of justice, no commonwealth shall answer." All history teems with practical commentaries on these doctrines.

The tariff of Pope John XXII., regulating the rates at which supplies of grace could be obtained, and indulgence for certain sins purchased, is well known. It is too filthy for quotation. A few of the least abominable may be mentioned:—"For a layman murdering a layman, 7s. 6d.; for murdering father, mother, wife, or sister, 10s. 6d.; for smiting a clergyman without drawing blood, 10s. 6d.; for a priest keeping a concubine, 10s. 6d.; for burning the house of a neighbour, 12s.; for forging the Pope's hand, £1 7s.; forging letters apostolical, £1 7s.; a king going to the Holy Sepulchre without license, £7 10s.; taking a false oath, 9s.; dispensation for a bastard to enter into holy orders, 18s.; for a man found hanged, to get Christian burial, £1 7s. 6d.; changing a vow 15s.; going into a nunnery alone, 18s.; for a remission of a third part of one's sin, £1 10s.; license to eat meat in Lent, 10s. 6d.; to marry at prohibited seasons, £2 5s. Permission to commit, or pardon of crimes too shocking to be mentioned, was granted at rates varying from 9s. to £2 10s. Jeremy Taylor says of the publication—"It is a book in which a man may learn more wickedness than in all summaries of vices published in the world."

We have not adverted to the countless practices and impostures of Romanism—to its mass, its confession, its miracles, its mummeries—our object being to confine attention to those doctrines and decrees through which it seeks to uproot all human obligations which are not subservient to its own interests, and to sap the very foundations of ordinary morality.—*Scottish Press.*

THE WESTMINSTER REVIEW has been excluded from the Select Subscription Library of Edinburgh, on account of the special ground of its heresy.

The Record.

TORONTO, APRIL, 1852.

COLLECTION FOR THE FOREIGN AND JEWISH MISSIONS OF THE FREE CHURCH OF SCOTLAND.

This collection, the fourth and last of those appointed by the Synod for the year ending the 31st May, will be taken up in all the congregations and mission stations of the Church, on the third Sabbath (18th) of April. The ministers in all the settled congregations, and the preachers who may be supplying any of the vacant congregations, or mission stations, will give intimation of the Synod's appointment of the collection, and give the people an opportunity of contributing of their substance to the spread of the gospel among Jews and Gentiles.

The Presbyterian Church of Canada has not been unmindful of the claims of the Jews and of the heathen, although we have no separate missions to them. It has been deemed better to be auxiliary to the Free Church of Scotland, in her very effective organizations for Foreign and Jewish Missionary operations. The fruits of the Missions to the heathen are beginning to appear. Old deep rooted prejudices are giving way; and one of the most powerful human instrumentalities—a native ministry—has, as in India, been brought into successful opposition to the false and degrading religious opinions of the people. Dr. Duff has been honoured to contribute largely to this happy consummation, and is now privileged to proclaim to christians in Britain the triumphs of the cross, and to plead with all his fervid eloquence the cause of the perishing heathen. It is to be hoped that he will, ere returning to his chosen and perhaps most appropriate sphere, pay a visit to Canada, and stir up our dormant zeal, not only in behalf of India, but in the extension and consolidation of our own Church?

No Christian denies that we owe very important duties to the Jews. Has the Christian Church faithfully discharged them? Have the children of Abraham not been neglected, and only feeble attempts made for their conversion? May not much of the deadness which prevails in the Christian Church be the fruits of her insensibility to the state of the Jewish people?

The Bible assures us of the complete conversion of the Jews to God. As He works by means, may we not hope that those now in use may be blessed of Him for the accomplishment of His gracious purpose? There are encouragements to prosecute missionary work among the Jews. Souls have been converted—the young trained in the knowledge of Christ as the only Saviour, and a spirit of inquiry excited among this interesting, but long neglected people. It cannot be denied that there are difficulties and discouragements too, as the expulsion of the missionaries from Hungary, and the blind and heartless opposition of the mere worldly politicians, to the ameliorating influence of the Gospel upon the Hebrew mind.

The Saviour commanded his apostles, when they went forth to preach the gospel, to begin

at Jerusalem. And it is perhaps one of the most distinguishing characteristics of all the eras of reformation and revival in the Church, that an interest has been awakened on such occasions, in behalf of that people whose are the promises, and of whom Christ came.

Our interest in, and sympathy for, the Jews and the heathen, may be manifested by earnest application to the Father of mercies on their behalf, and also by our endeavours, according to our means, to send to them the pure word of God, and the voice of the living preacher—

John Redpath, Esq., is Treasurer to the Jewish and Foreign Missions; to him collections should be remitted, or to John Burns, General Agent for the Church, Knox's College, Toronto.

STATISTICS.

Along with this number of the *Record*, blank schedules are sent to every congregation of the Church, and, as far as known, to every station. No doubt, the supply of the latter is incomplete, and, on that account, a parcel is forwarded to each Presbytery clerk, that he may be able to supply deficiencies. An accurate statistical table may, by a little care and attention, be made up. There have been two pretty correct tables already published, and to these frequent reference is made, but it is to be regretted that they are both incomplete from the want of returns.

The table for the present year is designed to cover the year ending 31st May, 1852. Thus it will correspond with the accounts of the Church, which, by a resolution of Synod, are to be closed on that day. There will not be time, as in former years, to transmit the returns of congregations to the Agency Office, that the general table may be compiled before the meeting of Synod; but all the congregational returns may be in the hands of clerks of Presbyteries, in good time for the Presbyterial returns to be made up. These returns will be open for inspection and correction during the session of Synod.

It is hoped, that in all the organized stations, as well as the settled congregations, attention will be paid to filling up and transmitting to the Presbytery clerk the requisite return. It is respectfully suggested, that the Presbyterial tables be laid before the committee on statistics, and after undergoing their inspection, be handed to the general agent, with instructions to complete the statistical table in time, that it may be read in open Synod, in order that any inaccuracies may be corrected.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

We regret to say that the contributions are coming in slowly for this benevolent object. While in some quarters the matter has been taken up with commendable zeal, in others it seems to have almost been forgotten. The meeting of Synod is approaching, and it is much to be desired that the necessary capital for the successful working of the scheme be paid in before that time.

Along with a handsome donation to the fund an intelligent elder of our church sends the fol-

lowing very sensible remarks. Although not written for publication, we think the sentiments will find a hearty response in many a Christian heart, and that they are well worthy to be recorded. Speaking of the Ministers' Widows and Orphans' Fund, our correspondent says:—

"I have now the pleasure of sending my contribution in aid of that necessary and important endowment connected with our Church. It would be affectation to say that this is no sacrifice, but I feel that the object calls for sacrifice; there are periods in the history of the Church that require peculiar effort. In the Apostolic age and at the Reformation the call was nobly met; and if in this generation the Church of our Fathers has been rescued from the deadening grasp of Erastianism, we would be unworthy to live in an age so honoured, if we did not see to it, that her emancipated institutions and the provision for her pastors and their families be permanently placed on a renovated and liberal basis, and thus hand down unimpaired the blessings we ourselves enjoy, through the uncompromising fidelity, the sacrifices and sufferings of our noble ancestors. Besides, every denomination complains that far fewer pious young men than are needed, now devote themselves to the sacred office, and it forcibly reminds us, that we have been unreasonable in the degree of sacrifice and self-denial we expected of them; and that if we had required any other of the learned professions, as on the average we have our ministers, there would not now be a talented physician or lawyer on the whole continent. I wish you then much success in endeavouring to better the condition and allay the anxieties of our pastors, that they may give themselves more wholly to their work."

NEW CHURCH AT ORILLIA.

Not many months have elapsed since the prospect was held out to the inhabitants of the beautiful village of Orillia, that one of their first ornamental accessions would be a handsome church and spire, situated on a location such as to command the notice of visitors on every side. The fabric has been reared with a promptitude and in a style highly creditable to the friends of the Free Church in that quarter. It is a neat and commodious place of worship, with a handsome pulpit, and completely finished in the seating, and a very elegant roof. The pulpit, the baptismal and communion plate, gown, pulpit-Bible, and Psalmbook, are all the gifts of friends, thus presenting a fine example of considerate liberality.

On Sabbath, the 14th March, this church was opened, and though the weather was very unfavorable, the building was completely filled in the morning, and respectably attended in the afternoon. After devotional exercises, conducted by the young and promising pastor, the Rev. John Gray, the Rev. Dr. Burns, of Knox's Church, Toronto, delivered a discourse suited to the occasion, from Isaiah, lxii. 10, and afterwards ordained three elders. Another discourse was delivered at three o'clock, p. m., and the collection at both meetings exceeded £15.

The progress of the cause at this place has been remarkable. At first, and for a long time, the prospect seemed gloomy. Now, a faithful pastor has been settled over an united society, gathered out of eight townships, and embracing as many stations. Unquestionably the field is too great for one minister; but the commencement made is most hopeful, and other labourers

will enter the field. May the dew of Hermon descend on this pasture!

RED RIVER SETTLEMENT—SECOND CHURCH—THE NATIVES.

Intelligence up to the 26th January has been received from Mr. Black, and we are happy to report favorably of the health of our esteemed Missionary and of the success of his labours. "I continue," says he, "to enjoy good health, and to be treated by the people with the greatest kindness and respect. The attendance at our meetings continues as usual; the house always well filled by a respectable and attentive congregation. The Sabbath School, also, is as encouraging as ever. On Sabbath last our number was ninety-seven, of whom thirty-six were in my own Bible-class. The attendance at the prayer-meeting is very full. All the elders, and one or two others, take a part—mostly, however, in the Gaelic. The lecture on Wednesday afternoon is also well attended. One piece of intelligence which will be gratifying to you is, that we are about to have a second Church in the settlement. A few families residing about 14 miles below our present station, have resolved on the erection of a small wooden building as a house of worship, and will proceed with it immediately. There is a dense population in that quarter, most of whom should have been Presbyterian. I am inclined to think there would be a good attendance were there a certainty of a permanent minister, and we are well assured that there would, even now, be a larger church attendance were there only larger church accommodation."

Mr. Black has sent us some particulars regarding the Aborigines. They are a branch of the great Chippeway nation, so widely spread over North America. Their language is, of course, the same as that of Peter Jones, and the Indians lately on the Credit River, now at Munceytown, C. W. These, however, are called *Saulteuse*, from their having come originally from the neighbourhood of the Sault Saint Marie, at the lower end of Lake Superior. The number of the Indians in and around the settlement, it is not easy to ascertain, but it must amount to several hundreds.—Such of them as are not located at the mission stations, are in a degraded state; and from their habits, and total loss of independent spirit, have become a heavy burden on the settlement. They generally live in wigwams on the banks of the River, consisting of a few poles set up in a circle, and meeting at the top, and covered over with birch bark—no very comfortable habitation.—They are also very poorly clad, and often, in winter at least, suffer the gnawings of hunger. Their habits are exceedingly indolent. Still they are a harmless, honest sort of people, and it is very seldom that the settlers suffer any injury by them.

As to their spiritual condition, they are still, to all intents and purposes, heathen, although some pains have been taken to instruct them. Some of them know a little of Christianity, and have been baptized, but never professing Christianity from any thing but a worldly motive, they do not retain even the profession. Thirty years in contact with civilization and Christianity, they are

heathen savages still! Any effective mission among them would require to be conducted on the principle of settling them in some one place and teaching them the arts of life. They are not unwilling to listen to the word of life, when affectionately spoken to them in their own tongue. It is impossible to convey religious instruction clearly and forcibly through the medium of an interpreter. Mr. Black makes mention of an excellent American missionary at present with him, who speaks their language and to whom they listen with great attention. He has preached frequently in the Free Church at the Settlement, and the Aborigines are much interested in his addresses. "He is really a man of God," says Mr. B., "sound in the faith, and full of missionary zeal."

It is somewhat discouraging to think that so much labour and so much money have been already spent on mission; in the Hudson Bay territory among the natives, and with so little effect. Within thirty years 27 missionaries, Popish and Protestant, have been labouring within a range of 200 miles of the Red River Settlement, and a sum approaching to £50,000 sterling, has been spent in the work! The Romanists have attempted three missions within the space spoken of, but these have all been abandoned. They have others, however, at a greater distance. The Protestant churches which have missions on the Red River are, the Wesleyans and Church of England. The former have two missions; the latter three. If the fruit is not very abundant, it is not for want of zeal and diligence. The causes of want of success may be the uncommon sterility of the soil, and the want of skill in its culture.

One thing is clear, that the accounts which have been circulated through the press, as to the success of these missions, are by far too highly colored. We hope this hint will be taken in the proper quarter.

The second congregation in Toronto, are proceeding in a call to the Rev. Mr. Irvine, of St. John's, New Brunswick, to become their pastor

THE RECORD.—We have on hand, and can supply, a few sets of the back numbers of the present volume. The next number will commence the last half of the volume. New subscribers may begin at either No. 1, or No. 7, at their option. Agents for the *Record* will accept of 1s. 10d., if paid in advance, for the remaining half of Vol. VIII., or 2s. 3d. at the close of it.

Complete sets of Volume VII. may be had on application at the Agency Office.

REV. JOHN BAYNE, GALT.—As suggestive of a mode of doing good, and at the same time paying a gratifying compliment to Christian friends, we have pleasure in announcing that the Rev. J. Bayne, of Knox's Church, has been constituted an Honorary Member of the American Board of Commissioners for Foreign Missions, by a donation to the funds of the Board, made on his behalf, by N. D. Fisher, Esq., of Galt. This form of contributing to Missionary objects, by donations on behalf of pastors and other friends, although not much in use, as yet, in Canada, is frequently adopted, we understand, both by congregations and individuals in the States, and seems well deserving of imitation.—*Dumfries Reformer*.

SOIREE AT INGERSOLL—ENCOURAGING PROSPECTS.

On the 26th February, a Soiree was held in the Presbyterian Church at Ingersoll. The attendance was good—filling the church to overflowing. Indeed, after the passages and all the available space were occupied, several sleigh loads of persons, who were unable to procure admission, had to retire. There were eight speakers—ministers of different denominations—on the platform—Among the subjects on which they addressed the audience were, "A defence of Church Soirees"—"Christian Union"—"Christian energy and activity, and Missions." The sum which was realized, and which has been applied to the liquidation of the debt upon the church, exceeded £20.

Cleared by the result, and desiring to have their place of worship free from debt, the trustees resolved to make an effort, by means of a subscription, to discharge the balance. Having contributed handsomely themselves, they will now call upon the friends of the cause for their free-will offerings to this desirable object.

The church is a handsome building, very creditable to the small but rising congregation. It is placed upon a lovely spot, selected, at least recommended, by the devoted missionary now in China, the Rev. Wm. C. Burns, during his visit to Canada some years ago, where he preached to attentive congregations under the shade of the beautiful trees which surround the church.

SOIREE AT PICTON.—On Wednesday, the 25th February, a Soiree took place at Pictou, in connexion with the Female Working Society. This was the first occasion on which any social meeting of the kind had been held in the congregation, and it was looked forward to with a considerable degree of interest. The meeting was of a very pleasing kind, all present appearing highly to enjoy the exercises. The minister of the congregation, Rev. W. Reid, presided, and after tea, interesting and eloquent addresses were delivered by the Rev. W. Gregg of Belleville, and the Rev. R. F. Burns of Kingston. Several pieces of sacred music were performed in the course of the evening, in which the choir of the congregation was assisted by some friends from Kingston, formerly members of the Pictou congregation.—On the whole the meeting was highly successful; not only were the funds of the association (intended for the painting of the Church) aided to the amount of £15, but harmony and good feeling were the result; and all seemed to feel, that such meetings, when properly conducted, are calculated to be both pleasing and profitable.

SOIREE AT STRATFORD.—A correspondent thus briefly notices the Soiree recently held in the Rev. Mr. McPherson's Church. "Our Soiree came off delightfully. The Rev. Messrs. Ball, Wallace, and McRuar, gave us excellent speeches on Christian Union, Christian energy and activity, and Missions. The music was enchanting, and the company, consisting of upwards of 300, of all Protestant denominations, retired at a late hour, satisfied that social intercourse on Christian principles, and enjoyed with Christian decorum, un-

speakably transcends the wild hilarity of the wicked."

LADIES' ASSOCIATION, OAKVILLE.

It has been with great satisfaction that we have recently noticed the proceedings of the Ladies' Associations connected with our larger and long established congregations; and may they long continue to render such substantial aid to the various schemes of the Church, and to missions generally. It is right that the larger and more influential congregations should take the lead in every good work. But it gives us no less satisfaction to observe, that our smaller and more recently formed charges, are not backward in following the good example set before them. As a proof of this remark, we have just been informed, that the first annual meeting of a society of this kind, connected with the recently settled congregation of Oakville, has been lately held, when it was reported that the value of the year's contributions (consisting of money, ladies' work, and materials,) amounted to £35 7s. 6d., currency—which was expended in the following way, viz. a box of clothing, &c., for the use of the Female Boarding School at one of the missionary stations in the Samoan Islands—value, (including charges for freight, &c.) £27 7s. 6d.; a box of clothing, &c., sent to the French Canadian Missionary Society's Institute at Point-aux-Trembles—value £7; printing the constitution of the Society, £1. In connection with this society periodical meetings are held for prayer, hearing missionary intelligence, and executing any work which happens to be in the hands of the Depository. These meetings, we have no doubt, have proved very useful as well as interesting, to all who have attended them. May the good work go on and prosper; and may the time soon come when each of our congregations, whether large or small, will be able to speak of a flourishing Ladies' Association.

CATHOLIC REGULATIONS FOR LENT.

The *Catholic Telegraph* contains the "regulations" and "exhortations" of the Archbishop of Cincinnati, for the season of Lent. We copy them:—

1. All the days of Lent, except Sundays, are fasting days of obligation.
2. This fast is to be observed by all persons over twenty-one years of age, who cannot plead the exemptions usually acknowledged by the Church.
3. Meat is allowed, by dispensation, at every meal on Sundays. It is further allowed at one meal on Mondays, Tuesdays, and Thursdays.—It is also allowed on Wednesdays, except Ash-Wednesday, the Wednesday of Ember Week, (the 3rd of March,) and the Wednesday of the last, or Holy Week.
4. Fish and Flesh are not permitted at the same meal.
5. Lard is allowed in cooking.
6. Eggs, butter, and cheese are allowed without distinction of days.
7. Custom has authorized the taking of a collation, which is not to exceed the fourth part of an ordinary meal—towards evening—and also a cup of coffee or tea in the morning.

The Archbishop says, "Let us not see, let us hear not of any drunkenness on Ash-Wednesday,

on Good Friday, on Saturday nights and Sunday morning, or at any time during Lent." A good Catholic, according to the Archbishop, may violate the Sabbath by drunkenness on that day, provided it is not in Lent; and even during that season, it would seem to be less sinful to be drunk in the afternoon than in the morning of the Sabbath. Not a word does this dignitary say about the Divine authority for observing the whole day, "remembering the Sabbath to keep it holy." There is prudence, to say the least of it, in not appealing to such authority, because the above rules have no shadow of warrant in the Word of God. When shall the veil be removed from the eyes of the votaries of a degrading superstition—when shall these doctrines of devils be exploded, and the seducing spirits that command to abstain from meats which God hath created to be received with thanksgiving, be consumed by the Spirit of His mouth and destroyed by the brightness of his coming, to spread the Gospel throughout the world?

The mere command of a fallible sinful man, unsupported by, nay, opposed to the Word of God, would have no weight with intelligent minds in the Romish Church, were the right of private judgment not denied to them. The authority of custom is recognised in the Archbishop's regulations, but the law and the testimony are nowhere hinted at. The faithful are commanded to eat according to the regulation, and exhorted not to get drunk, otherwise than is allowed by the regulations.

THE MAINE LIQUOR LAW—ITS RESULTS.

In the report of the Mayor of Portland, to the Board of Aldermen and City Council, some very important facts are brought to light, in regard to the working of the Maine Liquor Law. We give a brief abstract of that report. Mayor Dow states that its operation has been, in the highest degree, salutary, and that there is reason to suppose, that it will eventually be adopted by all the other States. Many persons who were intemperate have abandoned strong drinks, from the difficulty of procuring them. The law has executed its mission with more ease, certainty and despatch, than was anticipated by its most ardent friends—it has been most triumphantly successful. The House of Correction is empty. Commitments for offences against the laws are greatly reduced. The peace of the city has been better preserved. The law is stringent, and firmly and energetically enforced. There have been 101 convictions for selling intoxicating drinks, for which fines to the amount of \$1310 have been imposed; amount of fines for keeping liquors, \$300; for selling and keeping, \$373; whole amount of fines and costs, \$2943. The whole number of seizures has been about 50, and the market value of the liquor seized and destroyed, \$5000.

We look forward to the day, we trust, not very remote, when a similar remedy shall be applied to the drunkenness of Canada. Public opinion is tending in that direction. Galt, to her honor, took the lead in recommending the adoption of

the Maine Law. Others are following the example. We direct attention to the suggestion contained in the subjoined resolution (which we publish by request) of the "Knights of Temperance" in London:—

Resolved—That this encampment, feeling the absolute necessity of a law, prohibiting the manufacture, importation, or sale of intoxicating liquors, within this province, are of opinion, that the 24th of May next, being the Queen's birthday, would be a favorable opportunity for a simultaneous, united, and energetic movement, to petition the Legislature to take immediate steps to exterminate this monster evil, and would suggest that petitions be prepared and circulated for signature in every locality from Sandwich to Gaspé.

THE MAINE LAW.

Probable every one who takes a newspaper has heard of the famous Maine temperance law, but as every one may not be able to tell what it is, we will just offer them the briefest synopsis of it:

Its principal features are, that alcohol is necessary for medicine and in the arts, and therefore must be sold; but its unrestricted sale being ruinous, it must be sold only by safe, temperate, and responsible men. The law, which went into operation in June last, provides that the select men of the town shall purchase as much alcoholic liquor as they may deem necessary, and appoint some faithful man to sell it at cost to such persons as he may think need it for medicinal or artistic purposes. For this he is to receive a salary; and he is to keep a book in which to record all he sells, to whom, and for what purpose. This book is to be open for the inspection of all.

This law further provides, that no one else shall sell it; that liquor is outlawed, and wherever found may be destroyed. Officers may search for it in stores, vessels, and all public conveyances, and destroy it without compunction, and no action for damages can be brought against them. And furthermore, if any one is found selling it unlawfully, he may be fined twenty dollars for the first offence, thirty dollars for the second, and imprisoned three months for the third. This law was enacted by a vote of eighty-one to forty in the House, and of eighteen to ten in the Senate; and approved by the Governor on the 2nd of June last.—*Pres. of the West.*

REVIEW.

MAN, HIS RELIGION AND HIS WORLD. By the Rev. Horatius Bonar, Kelso. New York: Robert Carter & Brothers. Hamilton: D. McLellan.

This is a small, but most searching volume.—It contains two parts. The first, Man's religion—the contrast and the counterfeit; and the second, Man's world—his thoughts of the present—his theory of progress—his hope of the future—and the Divine verdict. The following extract from the contrast between the religion of man and the religion of God, will serve as a sample of the author's style and manner of treating the subject:—

Man's religion does not ascribe salvation wholly to God. It tries to share the credit of it with man. Admitting that man is a lost being, and therefore needing salvation, it includes salvation in its objects; it does not refuse to give to God some considerable share in planning and effecting it; but it seeks to divide the credit, so that, at least, man shall have some of it, and be in some degree, however little, his own Saviour.—Salvation wholly of the Lord is too humbling to be owned. Yet this is the very centre of God's religion. "Salvation is of the Lord." God planned it all, and performs it all. Man gets the

benefit, but God gets the honour. The first thought of it was from Him. The gift on which it rests was of Him. The propitiation was of Him. The choice is His, the giving is His, the eternal life is His. He is the great, sole Giver—we, the mere receivers. He is the beginning and ending of it all, the planner the provider, the accomplisher of it all, and to Him must belong the endless praise.

Man's religion does not trace up salvation directly to the eternal purpose of Jehovah. It substitutes man's election of God for God's election of man, and rejects the truth that not one soul would arise from the dead, or believe or seek God's favour, were it not for the Divine purpose from eternity. It says, "I can believe the truth of myself as easily as I can believe a lie; I can love God of myself as easily as I can hate Him; I can repent of myself, I can choose the good and shun the evil of myself." It boasts of self-power to think, feel, choose, do everything that is right and holy. To be dependent for salvation upon a direct purpose of God seems to it intolerable bondage, an encroachment on liberty, an interference with responsibility. God's religion takes the eternal purpose of Jehovah for its basis, as that without which there could be no gospel, no salvation, no hope for the sinner. It says to man, "You are a totally depraved being, unable to think, feel, act aright; your heart is so thoroughly 'enmity to God,' that the more you hear of Him the more you hate Him; if left to your own will or power you would perish; not one would be saved." But God has interposed. He has said "They shall not all be lost—I will save some, I will pluck them as brands from the burning." Thus the two religions are opposed to each other. They have hardly one common principle, either in regard to God's character or man's. God has no right to decree who are to be saved, and man is not so far gone in sin but that he can believe of himself, and turn to God—are the two principles on which man's religion rests. God has an entire, inalienable, and sovereign right to decree who are to be saved, and man is a totally depraved and helpless creature—are the two principles on which God's religion bases itself. Man's election of God is the main idea of the former; God's election of man is the essence of the latter. God presents himself to us in the attitude of a sovereign God, doing according to His will in the armies of heaven and among the inhabitants of the earth. It is His eternal purpose that is the fountain-head of all that we call salvation; and not only is the scheme of deliverance in general traceable to this, but the rescue of each one who is saved directly ascribed to the same eternal source. All is of God and God is all. The redeemed are as truly and specially comprised in the eternal plan as is the Redeemer. They and He have been viewed as one from all eternity. The Father selected the bride just as personally as He choose the Bridegroom. Each living stone in the great living temple is as distinctly fixed upon and appointed to its place in the building, from eternity, as is the corner-stone itself.

In this age of progress there is an eager thirsting for new discoveries in every department of natural and moral science. Old doctrines are becoming obsolete, and even in religion something is sought for, better suited to the spirit of the age. The impious attempt is made to adapt the truth of God to the times, to widen the way of life, and to improve the gospel scheme. The volume before us is a reasonable antidote to this lax and audacious speculativeness.

Do we blame Creation for its repetitions, as if an original age like ours could no longer bear them; or do we speak slightly of its beauty as stereotyped and antiquated? Nay, do we not rejoice that it does so faithfully repeat itself ste-

reotyping all its old forms and reproducing each one of its primeval glories?

Nor do they lose by repetition. They are as fresh and new in these last days as when God first pronounced them good. The stars are as keen in their sparkle, and the sky as fair in its blue stretch as at the first. The sea has not grown tame, nor the mountains commonplace, nor the forest wearisome, nor the rivers monotonous. We are satisfied without originality in these we would not have them otherwise. The old suits us well. Not only do we recognise repetition as the law of the universe, but we see in it that very law which makes creation so goodly, so perfect, so suitable for us.

If so, is there not something unhealthy, something false and unnatural, in the tendency to set aside old truth as obsolete, in the restless craving after what is new? Nay, and is there not something suspicious in the dislike of the old forms of doctrine—the ancestral moulds of venerable truth? We claim no unassisted declaration of truth as perfect, and we are always glad to have it amended, and made more correct; but we tremble for the feeling unfolding itself in many quarters that theology must keep pace with the age, and spurn the straitened limits and narrow formulae of other times. What was true in Reformation theology is true now, even as then.—Truth has not altered with the age or with the climate. What was scriptural in Puritanic doctrine, is still scriptural and Divine. We may add to it, or we may illustrate it, but we cannot supersede it. We may follow it out, but we cannot supplant it. It is not Christianity that is to keep pace with the age, but it is the age that is to keep pace with Christianity. To say that the movements of theology are to follow the march of intellect—that Christian doctrine must shape and adapt itself to the progress of the age—that old channels of truth must be burst, and old moulds broken in compliance with the spirit of the age—that the Divine must bend to the human, the infinite to the finite, is to give utterance to the mingled pride and infidelity which says, "Our lips are our own, who is Lord over us?" and to take at least the first step in doing homage to Satan as an angel of light, the usurper of the glories of Him "in whom are hid all the treasures of wisdom and knowledge."

Along with progress, the age boasts of its liberality; identifying liberality and liberalism.—Let us see how far it can make its boasting good. True liberality is a blessed thing, for it is but another name for the love that "bareth all things;" that "thinketh no evil;" that "rejoiceth not in iniquity, but rejoiceth in the truth." With this, however, the liberality of the age has nothing in common. Its essence is, indifference to sin and error. Its object is, to smooth down the distinctions between good and evil; between holiness and sin; between the church and the world; between Protestantism and Popery; between the belief of God's Word and Infidelity or Atheism. All its sayings and doings in government, in the legislature, in Society, in corporations or private intercourse, are based upon the axiom that there is no real difference between these things, or, at least, that if there be it is not discoverable by man: so that man is not only not responsible for acting upon it, but that it would be intolerance and presumption in him to do so. Kings are therefore to rule as if there were no such distinction, forgetting by whom they reign. Judges are to know no such distinction, forgetting that they are to judge "in the fear of the Lord." Society is to be constructed without reference to any such distinction; as if the Bible were not the basis of all society; as if the Book which God has written, were unsuitable for the regulation of the world which He created. But is not this calling good evil and evil good—putting darkness for light and light for darkness—putting bitter for sweet and sweet for bitter?

We see this liberality in the kind things spoken

of infidelity; in the praises of Popery, in the sneers against Protestantism, as being by its very name a system of illiberality. Education, from which God is shut out, and in which the Bible has no place, is contended for, even by men who call themselves religious; and this is named liberality. To attend mass in a Popish cathedral, to listen to the blasphemies of Socinianism, for the sake of the eloquence of the preacher; to hold fellowship with an avowed Infidel, for the sake of his science; to sit at the table of the licentious, on the score of his artistic fame,—these are common things amongst us, and all are honoured by the name of liberality! Because our fathers condemned these things; because “they abhorred that which was evil, and cleaved to that which was good,” they are branded as intolerant and narrow-minded; and because our own age has thus filled up the gulf between the good and evil, it is honoured with the name of enlightened!

We have marked several other passages which we intended to extract, but we recommend our readers to get the book. It will repay the perusal.

THE BOOK OF PSALMS, translated out of the Original Hebrew, according to the authorised version—arranged in Parallels—with an Introductory Treatise on Hebrew Poetry.—Toronto, 1851. Sold by all the Booksellers.

This is not a new translation, but the authorised version arranged more in accordance with the original—in Parallels. The use to be made of the Scripture Parallelism is to ascertain what are the leading topics of a passage, the points which the sacred writer intends to urge, and those which he only introduces in connection with them, as well as to indicate in what sense an obscure or ambiguous word is to be taken.

In the beginning of the volume before us, after remarks on Hebrew Poetry, and on the construction of the Psalms, a very good definition is given of the Poetical Parallelisms of the Scriptures, and of the desirableness of understanding them, as a means of facilitating the right interpretation of the sacred word. The Parallelism is a distinguishing characteristic of Hebrew poetry, every variety of which is presented in the Book of Psalms.

Indeed, in many instances, Parallelism is the only means by which we may arrive at the true import of a passage, or the particular force of a word. Thus, for instance, Ps. i. 6:—

“For the Lord knoweth the way of the righteous,

But the way of the wicked shall perish.”

Here the verb to know, in the first clause, is in Parallelism with the verb to perish, in the second clause; hence it must have some additional force than simply to know, viz: to take cognizance of, and reward it. We have then the sense, that whilst the way, or manner of life of the righteous leads to reward, the way, or manner of life of the wicked, on the contrary, leads to destruction—Here, then, Parallelism alone points out the full force of the verb to know, and so hundreds of passages might be pointed out where Parallelism may be looked upon as the only sure guide to conduct us to the true sense, and to enable us, at the same time, by the Divine teaching, to enter fully into the spirit of the sacred compositions, and to appreciate their beauties, without which, many passages would appear tame, if not meaningless.

That book is the most devotional of all the sacred writings. It was adapted to the circumstances of the people of God, under the old economy, and we believe is no less fitted to meet every conceivable case of Christian experience, under this last and more perfect dispensation. It furnishes the most abundant and glorious themes for devout meditation.

We ought, from such considerations, to feel grateful to the benevolent individual who, at much labour and pecuniary loss, has reproduced an edition of the Psalms, which is so arranged as to contribute to its being better understood and appreciated.

We would refer our readers to the advertisement on our last page.

ROGER MILLER; OR HEROISM IN HUMBLE LIFE. A narrative by GEORGE ORME, with an introduction by JAMES W. ALEXANDER, D. D. New York, ROBERT CARTER AND BROTHERS; Hamilton, D. McLELLAN, Bookseller, King-street.

This is a biographical sketch of one born and brought up in the humblest circumstances, who, from the effects of early neglect and cruel treatment, was exposed to many trials; and by the example and persuasion of dissolute companions led into the paths of irreligion and vice. But he was arrested in his wayward career. The instruction received in the Sabbath School was blessed to him. Notwithstanding his subsequent relapses into sinful courses, that instruction was mainly instrumental by the blessing of God, in fitting him for the highly important work to which he was destined.

Mr. Miller became a successful Sabbath School teacher, and a missionary in connection with the London City Mission. The greater portion of this little volume is occupied with a narrative of his labours of love, in behalf of the lowest and most abandoned class of the population of London.

The Sabbath School teacher—the city missionary—the philanthropist—every one who feels for the woes of fallen humanity—may read this book with profit. And the example of Roger Miller may serve as a stimulus to exertion in every good work.

HUNGARY.

VALUE OF LORD PALMERSTON TO PROTESTANTISM—SIGNOR PASQUALI IN THE INQUISITION.

Dr. Baird gives the following historical and religious account of Hungary, which is invested with additional interest at present by the presence in the United States of Kossuth, the late Governor of that unhappy country:—

“Hungary is interesting to a Protestant as having been the scene of many conflicts between Truth and Romanism. The doctrines of the Reformation early penetrated into that beautiful country, and almost the whole of the Magyars embraced them. These people had come from Asia into the Valley of the Danube in the ninth century, and had embraced Christianity, and for the most part had become the followers of Rome, as many of the people whom they found in that country—Slavonic and other tribes—and whom they conquered, were followers of Constantinople; in other words, belonged to the Greek Church, whose missionaries had first carried Christianity into the Valley of the Danube. In the year 1526,

Hungary became united to the archduchy of Austria, (by the marriage of the last heiress of the former with the archduke Ferdinand of the latter,) and so came under the government and fatal influence of the House of Hapsburgh, at once the greatest advocates and promoters of Romanism and of despotism. Notwithstanding the opposition which the rulers of this execrable house made to the Reformation, that glorious movement made great progress in Hungary, especially among the Magyars. Indeed, almost the whole of that portion of the inhabitants embraced at first its glorious doctrines, which were long and distinctively termed, in that land, THE MAGYAR FAITH. But the influence of the Jesuits, and of the many and dreadful persecutions and oppressions at the hands of the rulers, in the process of time, did much to stay the progress of the glorious movement, and indeed to recover for Rome her lost possessions in that land. Treaties of peace were made at Vienna, (in 1606,) and at Linz, (in 1615,) with the Princes of Transylvania, (or Siebenburgen, as that country is often called,) then independent, who had taken up arms against Austria in behalf of the oppressed Protestants, secured them some relief for awhile. God often raised up friends for them. Frederick the Great espoused their cause, and compelled the Empress, Maria Theresa, to cease to persecute them.

“Notwithstanding all that they have gone through, the Protestants of Hungary are estimated at about three millions, or three millions and a half. It is an interesting fact that they are the only considerable body of Protestants in eastern Europe. Rather more than one-third part of the Protestants of Hungary belong to the Lutheran Church, or the Augsburg Confession, and rather less than two-thirds belong to the Helvetic Faith, whose church organization is essentially Presbyterian.

“The Austrian government, through an edict of Marshal Haynan, issued in February, 1851, is endeavouring to subvert the very structure of the Protestant Churches, abolishing, in fact, what may be called their Presbyteries, (‘Seniorates,’) and their Synods, (‘Assemblies of Superintendents,’ who are a species of bishops,) and even breaking down the autocracy, or self-government of each church, by arbitrarily giving the appointment of the men who are to constitute these several ecclesiastical bodies to the military authority.”

How the Austrians intend to use their authority appears from the banishment of the missionaries of the Free Church of Scotland from Pesth. The Edinburgh Witness thus refers to this event:

“Our respected missionaries, Messrs. Wingate and Smith, have received peremptory orders to leave Pesth, and their remonstrances, applying for delay on account of the inclemency of the season, have not been listened to. The 15th instant was the last day allowed them, in the strict prohibition against stopping any where in the Austrian dominions or touching at Vienna. They leave the mission at a time when it was and is full of promise—with the schools attended by 360 children, their premises not admitting more—the demand for Bibles great and increasing—and some indications of saving grace through the word preached.”

By late arrivals, we find that the British government has directed inquiry to be made in regard to this.

It is a striking coincidence that no sooner had Lord Palmerston been thrust out of the Foreign Office, than the Protestant Missionaries to the Jews, in connection with the Free Church of Scotland, were ordered to leave Pesth within twenty-four hours, and another at Lemberg, was summarily dismissed from a promising mission. These missions, in as far as Popish malice can effect it, are broken up.

“The Kings of the Earth set themselves,
And the rulers take counsel together,
Against the Lord, and against his anointed.”

The cause being of God, and his faithfulness pledged for its ultimate success, there is, in these apparently adverse providences, no cause for despondency—rather should there be drawn from them an argument for increased exertion.

“God shall judge his people in righteousness, And shall break in pieces the oppressor.”

The following extract from letters written by a gentleman who was lately a prisoner in the Inquisition in Rome, shows that Lord Palmerston exercised an influence highly beneficial to the interests of civil and religious freedom:—

“It would perhaps interest you to hear the account of Signor Pasquali's adventures after my imprisonment; I should like you to do so from his own lips, but that being impossible, I will attempt to tell you, as briefly as I can, all that occurred to him. No sooner were my friends apprized of my arrest, than they hastened to the convent where I lodged, and sought out my room at the very time when the Father Inquisitor, accompanied by the notary, was engaged in examining my books and papers. Signor Pasquali was desirous of going in, and asking the Inquisitor what had become of me, but this was not allowed. On the contrary, my three friends were summarily dismissed by the Superior of the Convent, who told them they were the cause of my imprisonment and my ruin. They next proceeded to the Swiss Consul, to beg him to demand that I should be set at liberty. The Swiss Consul is an excellent gentleman, he manifested much concern at my misfortune, and said he would certainly have interposed his good offices, but that he foresaw they would prove useless. Switzerland, he observed, was an insignificant power, which the Court of Rome did not fear.

My friends now made use of the most strenuous endeavours to penetrate the Inquisition and see me, but all in vain.

One day, in the dusk of the evening, Signor Pasquali was walking alone in a remote street, when a man of gentlemanly appearance presented himself to his notice, saluted him politely, and mentioned that he was a great friend of the Swiss Consul's, whose house he had seen him visit, adding that the Consul had confided to him the fact of my imprisonment, that he could obtain Pasquali an interview with me, and that the present was the most opportune occasion to secure it. Signor Pasquali, incapable of deceit himself, gave easy credence to his unknown companion, and committed himself to his guidance. They both entered the palace of the Inquisition—the unknown disappeared in the apartments of the Father Commissioner, and Signor Pasquali awaited him in an ante-chamber. In a few minutes a jailer came forward, told Signor Pasquali to follow him, held open a prison door, invited him to enter, and as soon as he had done so shut it upon him. Pasquali immediately perceived the snare in which he had been entangled, but it was too late to release himself.

The same proceedings were speedily taken with him as with me on the first evening of my arrival. Meanwhile, Mr. Sweetman and Mr. Manson were in a state of great agitation on their friend's account. They went to the police, who knew nothing of him, and then to the English Consul: and as Signor Pasquali was furnished with an English passport, the Consul, who was well acquainted with the Court of Rome, immediately despatched a note to the Secretary of State, requesting him to give an account of the individual in question. The Secretary of State replied that every thing in his power should be done.—Meanwhile days and weeks passed on, and nothing more was heard of Signor Pasquali.

One day a man presented himself to Mr. Manson, saying that he had obtained tidings of Signor Pasquali, which he would faithfully disclose, and point out a certain method of saving him, provided he was well recompensed, and received a pro-

mise of absolute and perpetual silence. The gratuity demanded was 100 scudi, and Mr. Manson was required to take an oath never to make known the person of his informant. Mr. Manson promised to give the 100 scudi if he found it all true. This contented the other, who revealed his friend's place of imprisonment.

Meanwhile Signor Pasquali had undergone his first examination, and as he was a dogmatizing heretic, it was conducted with the greater solemnity. The Father Commissioner, Monsignor the Assessor, the Attorney General, two Counsellors, and a Notary, were all seated round a large table in the Judgment Hall. Signor Pasquali was brought forward, and ordered to be sworn. “The Lord has instructed us,” said Pasquali, “not to swear at all. I am not accustomed to tell falsehoods, but to let my communication be yea, yea, nay, nay. God will assist me to speak the truth; but in matters of so little moment I do not swear.”

The Father Commissioner then inquired to what religious sect he belonged? Signor Pasquali replied, like St. Paul, “After the way that ye call heresy I serve the God of my fathers. I believe all that is written in the Word of God: in short, I am a Christian.”

The Father Commissioner continued, “However, you belong to a separate sect of the Church of Jesus Christ?”

“That is false,” rejoined Signor Pasquali, “I belong to the Church of Jesus Christ, and to no sect. The Church of which, by God's mercy, I am a member, has existed from apostolic times, and has always preserved apostolic doctrine.”

Then one of the Counsellors took up the subject, and began to enter into discussion with him. Pasquali's eyes glistened at the opportunity thus afforded him of proclaiming the Gospel in the congregation of the Scribes and Pharisees. “The sole, catholic, apostolic, and Roman Church,” said the Counsellor, “is the pillar and ground of the truth.”

“Reverend Father,” interrupted Pasquali, “there St. Paul was speaking of the Church of Jesus Christ, not of the Church of Rome. I will show where he spoke of the Church of Rome. ‘After my departure,’ said he to the Christians of Ephesus, (Acts xx.) ‘I know that grievous wolves shall enter in among you, not sparing the flock, speaking perverse things to draw away disciples after them.—Here the apostle speaks of you; but does so still more fully in the fourth chapter of the first Epistle to Timothy.—Now the Spirit speaketh expressly that in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron.’ And once more, hear what is written in the second chapter of the second Epistle to the Thessalonians.”

But at this point the Father Commissioner rose from his seat, and all the rest with him, exclaiming, “He is an absolute heretic, have him below.”

Pasquali was immediately conducted to a narrow subterranean prison, where the light of day never penetrated, and perhaps we were both destined to be thrown together into one of those furnaces of which I have told you.

Meanwhile Mr. Manson, at the suggestion of the Unknown, went, in company with Mr. Sweetman, to the English Consul's, and informed him of Pasquali's imprisonment. The course he had been advised to adopt was as follows:—That the English Consul should obtain audience of the Pope, speak with great resolution as though under orders from his Government, and authoritatively demand the immediate liberation of Signor Pasquali; adding, that in case of refusal, he must write that very day to Lord Palmerston. “Be assured,” the Unknown had continued, “that at this juncture, Lord Palmerston's name will make the Pope tremble, but it is most essential the interview should be private, and so managed that no one else knows of it.”

The Consul immediately put on his uniform and went to the Pope's palace; he entered the

ante-chamber with an air of great solicitude, as if he was charged with most important communications, approached the Chamberlain, and demanded a formal audience, as though on the most pressing business. He obtained it, and commended himself in such a manner as to alarm the Pope, who promised to liberate Signor Pasquali. But the Consul was not satisfied; he said that the post would leave in one hour, and that he must send the positive result by that day's post, and consequently begged his Holiness to write him the order for Signor Pasquali's liberation.—“Since,” he added, “your Holiness has consented to set him at liberty in the course of the day, an hour more or less must be immaterial.”

The Pope then wrote the order of liberation and consigned it to the Consul, who set off with all speed to the Holy Office, presented the order and demanded that Pasquali should be immediately given up to him.

It was one o'clock in the afternoon when the two friends welcomed the Consul's return to the Consulate, accompanied by Signor Pasquali, who was so wasted by his month's imprisonment, that they would scarcely have recognized him. The Consul begged them to take something to eat, while their passports were made out for Malta, where he would forward their baggage. “You must set forth at once,” said he, “or the Pope may recover from his surprise and revoke his favour.”

WHAT SHOULD I GIVE.—It has been frequently wished by Christians, that there were some rule laid down in the Bible, fixing the proportion of their property which they ought to contribute to religious uses. This is as if a child should go to his father and say, “Father, how many times in the day must I come to you with some testimony of my love! how often will it be necessary to show my affection for you?” The father would of course reply, “Just as often as your feelings prompt you, my child, and no oftener.” Just so Christ says to his people, “Look at me, and see what I have done and suffered for you, and then give me just what you think I deserve. I do not wish any thing forced.”

STORY FOR BOYS.—It is related of a Persian mother, that on giving her son forty pieces of silver as his portion, she made him swear never to tell a lie, and said, “Go my son, I consign thee to God, and we shall not meet again till the day of judgment.”

The youth went away, and the party he travelled with was assailed by robbers. One fellow asked the boy what he had got, and he said, “forty dinars are sewed up in my garments.” He laughed thinking he jested. Another asked him the same question, and he received the same answer.

At last the chief called him and asked him the same question, and he said, “I have told two of your people already that I have forty dinars sewed up in my clothes.”

He ordered the clothes to be ripped open, and found the money.

“And how came you to tell this?” said he. “Because,” replied the child, “I would not be false to my mother, to whom I promised never to tell a lie.”

“Child,” said the robber, “art thou so mindful of thy duty to thy mother at thy years, and am I insensible at my age of the duty I owe to my God! Give me thy hand that I may swear repentance on it.” He did so, and his followers were all struck with the scene.

“You have been our leader in guilt,” said they to the chief, “be the same in the path of virtue;” and they instantly made restitution of spoils, and vowed repentance on the boy's hand.

There is a moral in this story, which goes beyond the direct influence of the mother on the child. The noble sentiment infused into the breast of the child, is again transfused from breast to breast, till those who feel it know not whence it came.—Mrs. Wattlesey's Magazine.

THE CRISIS IN IRELAND.

DUBLIN, Feb. 6, 1852.

I told you, long ago, that, in the desperate warfare between Popery and Protestantism, upon which Rome is concentrating all her energies, Ireland is to be the first great battle field. I am now about to record the actual commencement of the conflict. And I now tell you that I do it, not more to awaken American sympathy, than to excite American vigilance. Your time will come.

It has been made known, through the *N. Y. Observer*, to the American public, that, for several years, the districts in the south and west of Ireland, formerly peopled almost exclusively by Roman Catholics, have been occupied by different Protestant bodies as a missionary field; and that their labors have been extensively blessed. The address of the Catholic Defence Association, prepared by their Secretary, Mr. Wilberforce, and read and adopted at their meeting last week, impliedly counter-signs all the statements as to the extent of the field occupied by the Protestant missionaries, and the success which has been given to the schools, and the preaching of the Gospel; while it denounces them "in the face of the Catholic world," and calls for aid from the four quarters of the globe to counteract them, and prevent their spreading among the entire population. The priests are to have a staff of auxiliaries of every kind, ad libitum; schools of all descriptions are to be opened; male and female missionaries are to be multiplied; relief institutions are to be established, the machinery of the "propagators" is to be turned against themselves.

It is very natural to inquire, Are the churches in readiness for the crisis that is evidently impending,—in the old world, and in Ireland in particular? I question it.

In regard to the Presbyterian church, the division arising out of the controversy regarding the college question, runs higher than ever. Commencing with the difference, whether the Magee bequest should be employed in making the already existing Theological Institute a perfect college for literary and theological study, the seat of which should be in Belfast; or whether it should be made the foundation of a distinct college in Derry; it has branched out into so many collateral subjects, given rise to so many imputations, created such excessive acerbity of spirit, and alienation of feeling, that appearances are more like a split into two assemblies, than when, some months ago, I expressed my apprehensions that matters were tending to that result. This state of things is very unfavourable for such an united, vigorous, prayerful effort, as the success hitherto granted encourages, and the opposition that must now be encountered demands. I do not say, the Mission is neglected; but this time requires the laborers in the field already occupied—of every kind—to be doubled; and the field itself to be enlarged; and the great men of the Assembly to visit, superintend, cheer on, and protect those who are bearing the burden and heat of the day.

The Episcopalian Mission stretches over a wider sphere; but it is, too, broken into different sections—working independently; and while it has the advantage of the clergyman—perhaps his curate—on the spot; yet the mission has to bear all the sins of the establishment so obnoxious to the people,—the similarity of so much of the services, to those of Rome,—the fact of the derivations of those services, and its orders from that church,—the immense secessions to Rome, in England, of men famed for learning and piety,—the deadly strife going on in the Church of England on vital points,—and her enslavement to the State,—of all of which the opponents of her missionaries are not slow to avail themselves, when these missionaries come forward to point to the path into the Church of England, as "a more excellent way."

But, with the truth as their weapon, missionaries, of all sects, go forth—and I t they wield it, in the spirit of prayer: an

misses and experience forbid despair as to success,—mighty as is the conflict, and boastful as are the opponents.—*Cor. N. Y. Observer.*

ISOLATION NECESSARY TO ROMANISM

The fact has recently been demonstrated in the United States, more fully perhaps than in all the previous history of Popery, that that system cannot stand before intelligence and freedom if allowed to hold intercourse with them. The Jesuits, male and female, thought to vanquish the United States by their old system of education, and did all in their power by low charges, refined manners, and able teaching, to draw the youth of both sexes into their schools; but what was the consequence? Instead of converting Protestant children to Romanism, which we hesitate not to say was their sole aim, (for what care they about extending education apart from this?) these children were found to convert their Roman Catholic fellow pupils, if not to Protestantism at least to that independence of mind, which is destructive of Popery; and now, the Bishops are, it is said, as strenuous to keep Protestant pupils out of their schools and colleges, as ever they were to get them in.

In the Free schools of the States, also Romanism is in a single generation deprived of its teeth and claws. The children of Roman Catholic parents come out independent freemen, who, though they may continue their connection with the church of Rome, think and act for themselves almost as much as if they were Protestants. And whenever this point is attained, Romanism ceases to be formidable, at all events as a disturbing political element.

Men wonder at the progress of ultramontane views, but rightly considered, they are the only views really consistent with Popery. All Gallicism—any degree of national, synodical or individual independence—is just so far as it goes a protest against Popery, and consequently, a shade, more or less deep, of Protestantism. Popery requires utter abnegation of reason, entire prostration of soul, perfect servitude and submission through all its gradations, and he who dares to think, question, or act for himself in any way, just ceases in so far to be a Papist. How indeed grown men with intellects like other people can be reduced, even in outward appearance, to this state, astonishes us—even as the whole French nation of bearded men, consents to be treated like very small children by Louis Napoleon—but so it is.

The priests have only one way, however, of securing a continuation of their despotic power over the people, and that is by keeping the latter isolated; and accordingly they are at present addressing all their energies to this point.

The world has outgrown the golden age of Popery, when it could keep the people in the condition, that it has hitherto kept our French Canadians, i. e. unable to read or write. The people will have education, but for Roman Catholic children to be educated with Protestants, would be to admit too much light and liberty into their minds for the purposes of the priest; and therefore, SEPARATE SCHOOLS and colleges, wholly, under the control of the priests, must be secured at any cost of agitation or violence.

Again, the people will have literary institutions, libraries, and lectures, and inasmuch as Popery must be sorely shaken by mingling with unfettered and reasoning mind in any way, a safety valve must be provided. This accounts for the CATHOLIC INSTITUTES, with which this and other countries are being studded. These literary institutions will have the lives of Saints, &c. for libraries, and priests for lecturers, and the energies of their members, instead of being directed to the advancement of their own minds, or of literature and science, will be directed into the channel of aggrandizing the priests, opposing the entrance of light in any way among the people,

and uniting together to influence elections, and oppose politically all that tends to freedom or patriotism in the State.

The people will have Temperance societies also; but to unite with Protestants, in such an effort,—to elect their own officers, and manage their own affairs, would be a lesson fraught with danger to priestly power, and therefore there must be Roman Catholic Temperance societies; and all kinds of sophistical arguments, as in a recent number of the *True Witness*, put forth to justify this separation.

But this is not all. It is not enough for priests to seize hold of the child, who is unhappy enough to be under their control, in his infancy, and bring him up in such a state of isolation, that no glimpse of Gospel light, freedom or truth, will reach him; it is not enough to keep him pent up in separate Roman Catholic colleges, institutes and societies in his youth and manhood—should he fall into decay, and need the comforts and medical attendance of an HOSPITAL, even here all light must be excluded. From the cradle to the grave, the priest's gown must constitute the only object in his religious horizon, and we need not say that no ray of heavenly truth is allowed to penetrate that. This plan of establishing a separate hospital is in one point of view, the cruellest thing that Popery ever did to its votaries. It is depriving them of the very last chance of hearing the Gospel, ere they go hence. It is a means of rendering certain the exclusion of the Sun of righteousness to the very last moment, when his rays would be of any avail. What will not the Lord do with such a system as this, when He girds His sword upon his thigh?

We need not point out that all the isolation, to which we have alluded, is for the interests of the sacerdotal order, and against the interests of the people.—*Montreal Witness.*

COMFORT FOR THE BELEAVER.—Let this be our consolation when we mourn over those who sleep in Jesus. It is not an enemy who hath done this. It is no fighful monster who has torn that dear one from our loving embrace. It was a Brother's arms which received the departing spirit. He commits the important office to no inferior messenger, far less to an enemy.— "I will come again, and receive you unto myself." Dying Stephen beheld him, when he said, "Lord Jesus, receive my spirit." Yes, it is Jesus! In that chamber of anxiety and tears, where the feeble tide of ebbing life is watched so tenderly, and all is being done that skill and kindness can suggest to delay the dreaded moment of separation, Jesus is saying, "It is I." In that darkened abode, where the activity of love no longer holds back the flood-gates of grief, Jesus whispers, "It is I." At that sad funeral procession, each advancing step of which seems as though it were conveying the mourners to their own burial, Jesus—as at Nain—touches the bier, and says to the widow, the fatherless, the friendless, "It is I." At the open grave, where with that dead body are to be sepulchred so many living joys and hopes, Jesus—as at Bethany—stands among the mourners, and while weeping with them, allays their sorrow, saying, "It is I." Yes, it is Jesus who has taken away the departed spirit to the full enjoyment of a love still tenderer than theirs, in a world where tears are never shed, and pain is never felt, and death is for ever unknown!—*Newman Hall.*

THE CHRISTIAN CAPTIVE.—During the war at the beginning of the present century, as a British vessel of the navy was one night running close to the coast of Barbary, the officers on deck heard some one singing. In a moment they were convinced that he was singing the Old Hundred psalm tune. They immediately conjectured that the singer was a Christian captive, and determined to attempt his rescue. Twenty stout sailors, armed with pistols and cutlasses, manned the ship's boat and approached the shore. Directed

by the voice of a singing prayer, they soon reached the abode of the Christian captive. It was a little hut at the bottom of his master's garden on the mouth of a small river. They burst open the door and took him from his knees, and in a few minutes he was on the ship's deck frantic with joy.

The account that he gave of himself was, that his name was McDonald; that he was a native of Scotland, and had been a captive eighteen years. He had obtained the confidence of his master, was chief gardener, and had the privilege of living by himself. He said he was not at all surprised when they burst open his door, for the Turks had often done so, and whipped him while on his knees.

PEACE AT HOME.—It is just as possible to keep a calm house as a clean house, a cheerful house, an orderly house, as a furnished house, if the heads set themselves to do so. Where is the difficulty of consulting each other's weakness as well as each other's wants, each other's tempers, as well as each other's characters? Oh! it is by leaving the peace at home to chance, instead of pursuing it by system, that so many houses are unhappy. It deserves notice, also, that almost any one can be courteous and patient in a neighbor's house. If any thing go wrong, or be out of time, or be disagreeable there, it is made the best of, not the worst; even efforts are made to excuse it, and to show it is not felt; or if felt, it is attributed to accident, not to design, and this is not only easy, but natural, in the house of a friend. I will not therefore believe that what is so natural in the house of another, is impossible at home, but maintain without fear, that all the courtesies of social life may be upheld in domestic societies. A husband as willing to be pleased at home, and as anxious to please as in his neighbour's house, and a wife as intent on making things comfortable every day to her family, as on set days to her guests, could not fail to make their own home happy. Let us not evade the point of these remarks by recurring to the maxim about allowances for temper. It is worse than folly to refer to our temper unless we could prove that we ever gained any thing by giving way to it. Fits of ill humour punish us quite as much, if not more, than those they are vented upon; and it actually requires more effort, and inflicts more pain to give them up, than would be requisite to avoid them.—*Philip.*

UNIVERSALISM AMONG SAILORS.—A Universalist was once appointed a chaplain in the American navy, and reported for duty on board one of our ships fitting for sea. His creed very soon became known to the sailors, and was freely discussed in their messes.

"If we are all so good that we are going to heaven," said an old tar "what is the use in overhauling one's sin? it only gives a man a bloody sight of trouble for nothing."

"If we are all on the right tack," said another, "and must bring up at the right port what is the use preaching and praying about it?"

"If we trust this doctrine, and it don't turn out to be true, there'll be hell to pay!" exclaimed a third.

These sentiments were shared in by the whole crew, and soon became known to the newly appointed chaplain, who was wise enough to resign his commission.—*Rev. Walter Colton.*

BEAUTIFUL FIGURE.—Two painters were employed to fresco the walls of a magnificent cathedral; both stood on a rude scaffolding, constructed for the purpose, some eight feet from the floor. One of them was so intent upon his work that he became wholly absorbed, and in admiration stood off from the picture, gazing at it with intense delight. Forgetting where he was, he moved backwards slowly, surveying critically the work of his pencil, until he had neared the very edge of the plank upon which he stood.

At this critical moment, his companion turned suddenly, and, almost frozen with horror, beheld his imminent peril; another instant, and the enthusiast would be precipitated upon the pavement beneath; if he spoke to him, it was certain death—if he held his peace, death was equally sure. Suddenly he regained his presence of mind, and seizing a wet brush, flung it against the wall, spattering the beautiful picture with unsightly blotches of colouring. The painter flew forward, and turned upon his friend with fierce imprecations; but started at his ghastly face, he listened to the recital of danger, looked shudderingly over the dread space below, and with tears of gratitude blessed the hand that saved him.

So, said a preacher, we sometimes get absorbed in looking upon the pictures of this world, and in contemplating them, step backward, unconscious of our peril; when the Almighty dashes out the beautiful images, and we spring forward to lament their destruction—into the outstretched arms of mercy, and are saved.

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