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ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

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

VOL. XI.

TORONTO, SEPTEMBER, 1855.

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PEACE I LEAVE WITH YOU.

Sweet, gentle words,
What holy bliss, what calm their tones impart;
Sweet solace for the crushed and bleeding heart;
We thank Thee, Lord.

A precious legacy,
In this dark world of unrest, sin and death,
Whose mirth is hollow, and whose joys a breath,
Has Jesus left me.

Wealth with its care,
Its empty pageantry and splendid forms,
Corrodes the heart-strings, preying like the worm
On all that's fair.

But Jeem's precious boon
Flows like a river, peacefully along;
Nor seeds of anxious thought, nor fears of wrong
By it are sown.

It is a luscious fruit
Of Eschol's grapes, so perfect and so fair;
Not richest banquet earthly kings prepare,
So tempt the taste.

Oh! could I but once hear,
Coming from lips of love and gentleness,
These precious words, "I give you peace, my
peace."
This heart would never fear.

—Exchange Paper.

LINES FROM QUARLES.

"O that thou wouldst hide me in the grave,
that thou wouldst keep me in secret until thy
wrath be past!"—Job. xiv. 13.

O whether shall I fly? what path untrod
Shall I seek out to 'scape the flaming rod
Of my offended, of my angry God?

Where shall I sojourn? what kind sea will
hide
My head from thunder? where shall I abide,
Until his flames be quenched or laid aside?

What, if my feet should take their hasty flight,
And seek protection in the shades of night?
Alas! no shades can blind the God of light.

What, if my soul should take the wings of day,
And find some desert? If she springs away,
The wings of vengeance clip as fast as they.

What, if some solid rock should entertain
My frightened soul? can solid rocks restrain
The stroke of Justice, and not cleave in twain?
Nor sea, nor shade, nor shield, nor rock, nor
cave,
Nor silent deserts, nor the sullen grave,
What flame-ey'd fury means to smite, can save.

The seas will part, graves open, rocks will
split;
The shield will cleave; the frightened shadows
flit;
Where Justice aims, her fiery darts must hit.

No, no, if stern-brow'd vengeance means to
thunder,
There is no place above, beneath, or under,
So close, but will unlock, or rive in sunder,
'Tis vain to flee; 'tis neither here nor there
Can 'scape that hand, until that hand forbear;
Ah me! where is he not, that's everywhere?

'Tis vain to flee, till gentle mercy show
Her better eye; the farther off we go,
The swing of Justice deals the mightier blow.
Th' ingenuous child, corrected doth not fly
His angry mother's hand, but clings more nigh,
And quenches with his tears her flaming eye

Shadows are faithless, and the rocks are false
No trust in brass, no trust in marble walls;
Poor cots are e'en as safe as princes' halls.

Great God! there is no safety here below;
Thou art my fortress, thou that seem'st my foe,
'Tis thou, that strik'st the stroke must guard
the blow.

Thou art my God, by thee I fall or stand;
Thy grace hath giv'n me courage to withstand
All tortures, but my conscience and thy hand.

I know thy justice is thyself; I know,
Just God, thy very self is mercy too;
If not to thee, where whither shall I go;
Then work thy will; if passion bid me flee,
My reason shall obey; my wings shall be
Stretch'd out no further than from thee to thee.

—Quarles.

SYNODICAL COLLECTIONS FOR THE YEAR.

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

PRESBYTERY OF TORONTO.

The next meeting of this Presbytery is to be held in Toronto, on Tuesday, the 11th of Sept., at 11 o'clock, a. m.; and then at Whitby, on Wednesday the 12th, at 3 o'clock, p. m., when the Records of those Sessions that have neglected to send them in for revision, will be called for.

THOS. WIGHTMAN, *Pres. Clerk.*

PRESBYTERY OF BROCKVILLE AND OTTAWA.

The next meeting of this Presbytery will be held in Perth, on the first Tuesday in September, at 7 o'clock, p. m.

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

PRESBYTERY OF COBOURG.

This Presbytery will hold its next ordinary meeting at Cobourg, on the first Tuesday of October, at 10 o'clock, a. m.

J. BOWIE, *Pres. Clerk.*

FOREIGN MISSION COMMITTEE.

The members of this Committee are hereby requested to meet in the Vestry of the Free Church, Cote Street, Montreal, on Wednesday, 5th September, at 11 o'clock, a. m.

D. FRASER, *Convener.*

PRESBYTERY OF MONTREAL.

ORDINATION AT LAGUERRE.

This court met at Laguerre, on the 8th August, and was constituted.

Mr. John Crombie passed his examination, and delivered his trial discourses for ordination with much satisfaction to the Presbytery. It was then agreed to proceed to ordain him to the office and work of the holy ministry. The Rev. John Anderson, of Lancaster, presided, and preached an appropriate sermon from Isaiah xxxiv. 16. The usual questions having been put and answered, Mr. Crombie was ordained by solemn prayer, and the laying on of the hands of the Presbytery. The Rev. Messrs. McArthur, Campbell and Cameron, addressed the minister and the people on their reciprocal duties. The congregation, on retiring, gave their young pastor a cordial welcome.

The Presbytery thereafter transacted a considerable amount of business. The following are the chief items:—

Mr. Anderson, of Lancaster, was elected moderator for the ensuing twelve months.

A scheme of Presbyterial visitation was considered and adopted.

A call from the congregation of Winslow, to the Rev. E. McLean, ordained missionary, duly moderated in, was sustained. Mr. McLean having signified his acceptance by letter, his induction was appointed to take place on the 29th August. Mr. Cameron, of Lochiel, to preach and preside.

The Presbytery learning, with regret and sympathy, the continued illness of Mr. Gordon, appointed Messrs. Anderson, Cameron, and Campbell, each to give one Sabbath's supply at Indian Lands.

Mr. Crombie, of Laguerre, was appointed assessor to the kirk-session of St. Louis de Gonzague, in a case of difficulty.

D. FRASER, Pres. Clerk.

PRESBYTERY OF COBOURG.

The Presbytery of Cobourg met at Trenton, on Wednesday, July 25th.

The Rev. James Bowie was appointed clerk. The Rev. W. Gregg of Belleville, and the Rev. J. W. Chesnut of Madoc, having been present were invited to sit with the Presbytery. Mr. Thomson delivered what remained of his trials, and was examined in Theology, Church History, and Hebrew. The Presbytery expressed themselves highly satisfied with all his appearances, and agreed to proceed immediately with his ordination.

The Congregation having assembled the Rev. James Bowie preached. The Rev. D. McLeod gave a narrative of the steps that had been taken, put the usual questions, and offered up the ordination prayer. Mr. McLeod then addressed the pastor, and Mr. Roger the people on their respective duties. The young minister received a hearty welcome from his flock.

Mr. Thomson is to be minister of Trenton and Murray. He has a large and interesting sphere of labour. We earnestly wish him success, and hope that his settlement among this people will be to them the source of much spiritual good. May he be wise in winning souls.

The Rev. David Beattie, presented a certificate from the Free Presbytery of Dalkeith, Scotland, in whose bounds he had laboured previous to his leaving for this country, and also a commission from the Colonial Committee, recommending him to the Presbytery of Cobourg, which were sustained, and he cordially received as a missionary.

The Rev. William Blain was chosen Moderator for the current year.

The Presbytery appointed its next meeting to be held at Cobourg, on the 1st Tuesday of October, at 10 A. M.

JAMES BOWIE, Clerk.

PRESBYTERY OF TORONTO.

The Presbytery of Toronto met on the last of July, and the first of August. Twelve Ministers and four Elders were in attendance. The following is a sketch of the principal business before the Court:—

Mr. McTavish of Thorah and Eldon, was appointed Moderator for the ensuing twelve months.

The consideration of the appointment of a Missionary for the north west district of the Presbytery, which had been delayed, was resumed.

A Committee of Presbytery some time ago to look out for a suitable missionary itinerate in that district, had recommended that Mr. Nisbet of Oakville, be appointed to that office. After mature deliberation, the following motion was agreed to without a vote, viz.

That while the Presbytery have no doubt what-

ever of the qualification of their brother, Mr. Nisbet, for the peculiar work proposed, yet not feeling themselves prepared to take action in the case, relieve the committee, on their own request, from farther duty, and understanding that the north west quarter of the Presbytery is to be visited early in August by Mr. Reid, Convener of the Synod's Home Mission Committee, the Presbytery delay farther consideration of the spiritual destitution of these districts till he report to the Presbytery after his return.

The case of Mr. Finlay's resignation of his pastoral charge in Whitby, was next taken up.—when his letter tendering his resignation, and which had been before the Presbytery at Montreal was again read. The Clerk reported that he had preached at Whitby, on the 15th July, and cited parties to appear to day. Parties having been called there appeared—Rev. Mr. Findlay, pastor for himself—Mr. W. Heron, elder and commissioner from the rear congregation—and Mr. W. Gordon, commissioner from the front congregation. Two papers were handed in, viz., one from each congregation, stating the feelings of the people, and containing the appointment of the commissioners, which were read and ordered to be kept in *releatia*.

Mr. Findlay on being asked if he still adhered to his resolution to request the Presbytery to accept his resignation, answered in the affirmative. Parties were then heard, and several questions were put to the commissioners. Before adjudicating on this important case, Mr. Lowry on the call of the Moderator, engaged in special prayer. After mature deliberation, it was at length agreed to delay the final decision of this case till the next meeting of Presbytery, to be held in Whitby, on Wednesday, the 12th September, at three o'clock, p. m. Notice whereof to be given to parties concerned.

The Presbytery held a conference with the Rev. A. C. Geikie, formerly of the Congregational Church, who lately made applications to be admitted as minister of this church. At a former meeting, Mr. Geikie gave in satisfactory testimonials, and also his reasons for renouncing Congregationalism, and adopting Presbyterian views. The result of the conference was, that the Presbytery were fully satisfied with Mr. Geikie's views of doctrine and church government, and appointed him to preach before them at next meeting, in terms of the Act of Synod, for the admission of ministers from other churches.

The Rev. W. McIndoe, regularly designated as a missionary to Canada, and recommended to this Presbytery, presented satisfactory testimonials, from the Colonial Committee of the Free Church of Scotland, and was admitted a probationer of this Church.

A case of reference in a matter of discipline affecting a person in Mariposa, was brought for advice. The person in question as a member of the Masonic Order, claims the right to administer oaths on performing certain cures. After deliberation, the following motions was agreed to, viz:—

After hearing the reference and deliberation thereon, the Presbytery are unanimously of opinion that, the administration of oaths in all cases belongs to the civil magistrates and to regularly constituted ecclesiastical bodies only, and not to private individuals; recommended in this case, the substitution of a written declaration, in room of any thing of the nature of an oath, and leave the particulars of this case in the hands of the session, commending them to the guidance of the Great Head of the Church, while they seek to do all to edification.

The following Overture was adopted, and a motion in terms thereof agreed to, viz: That whereas traffic on the Lord's day, whether by Railway or otherwise, is acknowledged to be sinful; and whereas it would be a virtual participation in the sinfulness of such wilful violation both of the divine law and also of the civil statute against Sabbath desecration were we, while cog-

nizant of such conduct, to fail to lift up a testimony against it. and whereas on the Northern Railroad, Cars have been running for several sabbaths; it is hereby respectfully overtured to the Rev. the Presbytery of Toronto, that, whether by the appointment of a Committee to wait on the Railway Directors or otherwise, they do testify against the continuance of such traffic on the Lord's day.

A Committee consisting of Mr. Lowry, convener, Dr. Burns and Mr. Laing, Ministers; and Messrs. McMurich and Shaw Elders; was appointed to carry out the recommendation contained in the overture.

It was on motion agreed to, that the recommendation of the Synod's committee on the state of religion be carried out. The following were appointed a committee, to prepare questions and digest a scheme of Presbyterial visitation, &c., to report at next meeting, viz: Mr. Laing and Mr. Gray, Ministers; and Mr. Shaw, Elder;—Mr. Gray, Convener.

Mr. Laing brought before the Presbytery, the subject of Colportage, and recommended that in accordance with the deliverance of Synod in the matter, members of court should direct their attention to secure the speedy adoption of practical measures in the matter.

Mr. J. Milloy, student, read a Homily on James 1. 14, 15, and a Lecture on 1st Cor. 3. 10, 15, which were sustained as part of his trial exercises. The rest of his trial discourses to be heard at next meeting.

It was agreed that the committee for examining students, meet on as early a day as practicable, and call Mr. G. Ferguson, student, before them with a view of his immediate employment in the mission field, should cause appear.

The Clerk was instructed to write to those sessions that have neglected to submit their Records, urging them to send them in for revision at next meeting.

Supplies of vacant congregations and mission stations were fixed till the date of next meeting of Presbytery, which is to be held at Toronto, on Tuesday, the 11th September, at 11 o'clock, and then at Whitby, on Wednesday, the 12th, at 3 o'clock, p. m.

T. WIGHTMAN, Pres. Clerk.

PRESBYTERY OF BROCKVILLE AND OTTAWA.

The first meeting of this Presbytery took place, by appointment of Synod, on the last Tuesday in July. Mr. Boyd, of Prescott, preached the opening sermon, and presided at the first session—he was subsequently appointed moderator for the present synodical year.

There were present, two ministers and two elders from the late Presbytery of Brockville, and nine ministers and five elders from the Presbytery of Perth and Ottawa.

On the motion of Mr. McMurray, Mr. Fraser was unanimously appointed Clerk of Presbytery.

The extract minute of Synod, uniting the two Presbyteries, was read and ordered to be engrossed.

Mr. Troup, ordained missionary, was invited to take his seat with the Presbytery.

A Presbytery roll was made up and sanctioned. There are in the united Presbytery fifteen ministers, and six organized congregations without ministers.

The proceedings of the late Presbytery of Brockville and Ottawa, were sustained up to the period of union—their respective records closed, and all unfinished business transferred to the new Presbytery.

The Presbytery resolved to retain Mr. Troup as a missionary, and he was instructed to spend the two next Sabbaths in Edwardburgh, and the three following in Yonge.

The first case of importance was the consideration of a petition from certain parties in Osgeodo,

praying for the removal of Mr. Lochhead, on the ground that "his usefulness was at an end." This petition had come before the Presbytery of Perth at a special meeting in Osgoode. The consideration of it was now taken up.

Petitions from other parties in the congregation, of an opposite nature, was also read.

The Presbytery engaged in prayer before entering on this painful case.

Parties were heard at great length, during two sessions of Presbytery; the reasoning occupied a third session. Finally, the following deliverance, moved by Mr. Fraser, and seconded by Mr. McMurray, was unanimously adopted:—

The Presbytery having seriously and prayerfully considered the petition for the removal of Mr. Lochhead, and also the counter petitions, agreed to resolve—

1. That there is nothing in the petition nor in the pleadings in support thereof, to justify the Presbytery in granting its prayer.

2. That there is on both sides the manifestation of an unkindly spirit, which the Presbytery deeply deplor, and which sited, if not checked and abandoned, to interfere with the edification of the people of both parties, and the comfort of Mr. Lochhead.

3. That the Presbytery strongly recommend to Mr. Lochhead and his friends, as well as to the dissentients, the duty of cultivating a more becoming spirit in their intercourse with each other, and the use of less intemperate language in speaking or writing to or of each other.

4. The Presbytery recommend, further, that both parties will endeavour to forget the past, and meet on an early day for mutual prayer, and return to the position which they previously occupied in reference to each other.

Immediately after the foregoing deliverance was intimated to parties, there was handed in a memorial from Osgoode, signed by parties said to represent 304 souls, praying that the Presbytery do dissolve the connection between them and Mr. Lochhead, and organize them into a separate charge.

A committee, consisting of Mr. McMurray, Mr. Smith and Sheriff Sherwood, was appointed to confer with parties. They reported that they could not effect a reconciliation. The further consideration was deferred till September.

Mr. Melville intimated his declination of the appointment of Colporteur.

In compliance with a request to that effect, Mr. Wardrop, of Ottawa, was appointed to dispense the Sacrament of the Lord's Supper in Cumberland.

Mr. McMurray, Mr. Funcan, Sheriff Sherwood, and Mr. Nicol, were appointed a committee to visit West Port, ordain elders, and dispense the Sacrament of the Supper.

Mr. Melville was appointed to supply Edwardsburgh for three Sabbaths—Mr. P. Duncan, student, supplying Pembroke for two of these days.

Mr. McDonald was instructed to give one Sabbath to Bellamyville and Merrickville, and two to N. Gower.

The Presbytery took up an appeal by Mr. Melville, against the session of Pembroke. The following deliverance was sanctioned:—

The Presbytery sustain the appeal, and inasmuch as the pleadings at the bar have shown the existence of a most unpleasant misunderstanding between a majority of the session of Pembroke and the Moderator, by which a calm consideration of the case involved in the appeal is improbable, agree to appoint Mr. Gray, Mr. Fraser, Mr. Gourlay and Mr. Smith, assessors, to sit with the session at a meeting to be held on the 15th August; and further, vest these brethren with the power of a committee, if they should see fit to exercise those powers. Mr. Gray, Con- venter.

S. C. FRASER, Pres. Clerk.

GENERAL ASSEMBLY OF PRESBY- TERIAN CHURCH IN IRELAND.

This Court met in Mary's Abbey, Church, Dublin, on the 3d July, and was opened with a Sermon by the Moderator, the Rev. Dr. Hamilton, from Acts xi, 33. One hundred and twenty ministers were present at the opening of the Assembly. The Rev. Robert Allen, Superintendent of the Home Mission, in Connaught, was unanimously chosen Moderator. In consequence of not having received our own Newspapers for several weeks, owing to the absurd postal arrangements which have been lately adopted, we are indebted to the *Philadelphia Presbyterian*, for any information in regard to the Assembly. The Presbyterian says:—

We have at no previous time been so favourably impressed with the earnestness and energy of our Irish brethren in spreading the gospel both at home and abroad, as by the proceedings of this Assembly. The reports on the State of Religion, Sabbath Observance, Temperance, the Irish Home Mission, and the Foreign Missionary Scheme, were highly interesting, and indicative of a growing vitality and spirit of aggressiveness.

STATE OF RELIGION.

The speech of the Rev. Mr. Macnaughton on moving the adoption of the report on the State of Religion, was a powerful and stirring appeal, characterized by an eminently evangelical tone, and a profound conviction of the urgent claims upon the Church for greater self-sacrifice, and a more thorough devotedness to the work of saving souls. He insisted that a revival must commence in the hearts of God's ministers, that more care should be taken as to the piety of theological students, and that the ruling elders have a great work to do as spiritual labourers in Christ's vineyard.

DELEGATIONS FROM FOREIGN BODIES.

A large portion of the time of the Assembly was occupied in hearing the Delegations from Corresponding Bodies. There were present deputations from the Free Church of Scotland, from the Presbyterian Church in England, and from the Waldenses of Piedmont. The latter consisting of the Rev. Messrs Platte and Moillo, was heard with extraordinary interest. Mr. Meille spoke French, his colleague acting as interpreter. After various interesting details as to the progress of their operations, he mentioned the following as to the fidelity to the gospel of a little band in the valleys of the Apennines:

"In the Apennines, in the interior of the mountains, where for centuries the gospel has not been heard, a family of forty persons—a family of poor travelling musicians—have preserved the truth. In spite of persecution and vexation of every kind, they have remained firm and steadfast in their faith; they have built to themselves a chapel; they are about also to obtain a private cemetery, where they may bury those from amongst themselves who die in Christ. I visited those brethren a year ago, I have taken with them the Lord's Supper, and I have never in all my life partaken of the Lord's Table in more impressive circumstances. The poor people had been hard at work all day; night came: it was even late. The women had brought the cradles of their children, and laid them at the door, for the purpose of having them near, that they might be able to take care of their children. You enter the room, and find that it is the best of all the houses that has been devoted to the Lord. On the wall the first thing you see is an alphabet to teach the children to read. All around may be observed passages of Scripture, expressive of their faith and hope. The people, though they are not going out of their own house, have dress-

ed themselves as if they were going to church! A most touching particular arose in their having no Christian melodies—no airs adapted to the Christian poetry by which to express their gratitude to God: and they have adopted Christian and English words to the melodies of the old hymns that they used to sing in the Romish Church."

The reports of the deputation from the Assembly to the late Waldensian Synod were highly interesting, rendered the more so from the fact, that just two hundred years before a very different delegation from Ireland, went thither to aid in extirpating the Waldenses. Then the Duchess of Savoy and her son, at the solicitation of the Court of Rome, resolved to destroy the church in the wilderness, and to plant the valleys with Irishmen, who, in 1641, had been concerned in the massacre of the Protestants of Ulster. In the year 1655, twelve hundred of these military adventurers accordingly attacked the Presbyterians of Piedmont, and attempted to seize their possessions; but the mountaineers defended themselves with amazing bravery, and eventually succeeded in repelling their blood-thirsty assailants. How striking the contrast in the present visitation.

IRISH HOME MISSION.

The agent for the Irish Home Mission, after alluding to the fact that the attendance on their schools and congregations had in many cases fallen off, thus cautioned the Assembly against the conclusion that their cause was retrograding.

"These changed circumstances they regard as infallible indications of a strange and mighty reaction in the Roman Catholic mind, and a sad reverse in the field of our mission. This I hold to be a false impression and without any good foundation. I know I speak the mind of my brethren in the mission field, as well as my own deliberate conviction, when I assert that no such reaction has taken place, and no such reverse been suffered. The diminution in the attendance at our schools is most satisfactorily accounted for in the altered and improved circumstances of the people. Emigration alone has drawn off more than the one-half from some of our schools. The missionary is no longer the relieving officer for a whole district of country, to the starving inhabitants of which he could at the same time distribute meal and preach the gospel. The industrial schools are no longer the centre of attraction and influence they were at one time. The work of these schools is not so much needed, and where it is needed, it may be had independent of her schools. National schools have increased both in number and efficiency. Returning prosperity has made the people independent at once of relief associations and mission stations; and surely these are not changes over which we have cause to mourn. The smallness of our schools is the legitimate and natural result of this improved state of things, but certainly not an indication of any sad reverse in our mission work. On the contrary, while it is pleasant to have large schools and crowded congregations, it is pleasanter and more important still to have those attending, whether they be many or few, who come not for the loaves and fishes, but for the sake of the instruction communicated. This, I believe, was never so true of our mission schools as at the present time; and this being the case, I hold that our mission is in a healthier and safer state than it ever was, and that we have cause for congratulation and thankfulness rather than complaining and despondency. There is another interesting fact in the history of our mission that is important and encouraging to be known in the present circumstances of this mission—it is this, at no period in the history of the Connaught mission have so many cheering accounts been received, as during the past year, from those who have removed from our mission districts, and emigrated to other parts. There have been letters from America, from Gibraltar, from the Crimea, and from England, and Scotland, as well as from

place—near home—letters from young persons taught in our schools, and who, though now in distant lands, are living witnesses to the good effected by our schools, and are even now, by their faithful and consistent profession of the gospel, your missionary's joy and crown of rejoicing."

KNOX'S COLLEGE BUILDING—MEETING OF COMMITTEE.

The Committee met at Toronto, on the call of the Convener, on Wednesday, 1st August.—The members of committee present were John McMurrich, Esq., James Shaw, Esq., John Shaw, Esq., M. C. Lutz, Esq., Rev. Dr. Burns, Rev. Professor Young, Rev. Thomas Lowry, Moderator of Synod, and Rev. D. McLeod, Cobourg. The Rev. W. Reid acted as Secretary. A letter was read from Andrew Smith, Esq., Woodstock, regretting his inability to be present. Verbal statements were made by gentlemen present on the part of several other members of committee.

The following motion was moved by John Shaw, Esq., and seconded by S. Spruell, Esq.

That at a meeting of this Committee, on the 23d August, 1854, the members present were unanimously of opinion, that the College property should not be held by the ecclesiastical courts, but by Trustees for the Church at large. And whereas, a special meeting of the Synod of the Presbyterian Church of Canada was held in Knox's Church, Toronto, on Wednesday, 1st November, and the views held by this committee the Synod confirmed, by the unanimous adoption of the Rev. Mr. Reid's motion.

The annual meeting of the Synod was held in Coit Street Church, Montreal, on Thursday, 14th June, and on the 18th of said month, on motion made by the Rev. Mr. McLaren, it was

Resolved—That the Synod having taken into consideration the subject of deeding the College property, declare in favor of a deed, which secures the property to the principles of our Church, as at present defined in the standards of this body. The property to be held by Trustees, elected annually by the Synod.

These Trustees, by a subsequent resolution, being elected from a list of individuals chosen by the several congregations of the Church.

This committee, therefore, respectfully decline to go forth to solicit subscriptions for the erection of College Buildings, and adhere to their declaration, that the property should not be held by the ecclesiastical Courts, but in trust for the Church at large.

Dr. Burns moved in the following terms, and his motion was also duly seconded:—

The Committee, after lengthened deliberation, find that, on the terms of the Synod's deliverance in June last, they do not feel themselves at liberty to appeal to the Church at large for subscriptions for College Buildings, and therefore resolve to apply to the moderator of Synod, now present, for a *pro te nata* meeting of Synod, to be held in Toronto, with the special design of reviewing the matter, and adopting such measures as may be best fitted to secure the essential rights and privileges of the Church, in harmony with the sentiments and interests of the members at large; and the Committee further resolve to have in readiness for said meeting, forms of deeds, to be submitted by them, with plans and estimates, and a list of subscriptions and donations in behalf of the Buildings.

After a full and lengthened discussion, the vote was called for, when four voted for Dr. Burns' motion, and three for Mr. Shaw's. Dr. Burns' motion was accordingly carried. Messrs. McMurrich, James Shaw, and John Shaw, intimated their withdrawal from the committee.

DOCTRINES OF CHRISTIANS.

To the Editor of the Record.

DEAR SIR:—

I have heard several of the ministers of our church, as well as those of other churches, express a desire to know, from authority the religious sentiments of the people in Canada and the States, commonly known by the name of *Christians*. A book has come into my hands within the past few days, to which I have reason to believe their preachers refer as giving a correct exhibition of at least some of their principles. With your permission I would make a few quotations by which their opinions on three very important subjects in Theology, may be known, the Trinity, the Deity of Christ, and the Depravity of Man.

1st. "We do not divide God into persons nor parts.—To us he is ever one, infinite, and unchangeable, always God; never a priest or mediator, but for ever God."

"Does one think that being three in person, but one nature, would make them one God?—'Tis would no more teach that God is one, than mankind are one."

"There is but one person in the Godhead.—I believe in one individual God, the great eternal fountain of all existence, and one only begotten Son of God. I do not believe that Jesus Christ is a second person in the Godhead."

2nd. "Christ, a very few times, is called God in the Bible, with many others. But being called God, does not make either him or them God."

"Jesus Christ is declared positively, or by implication, to be subordinate to the Father, deriving from him his being, receiving from him his divine power, and acting in all things wholly in subjection to the authority and will of the Father."

"The supremacy of the Father, over the Son, is the simple and indisputable doctrine of the Bible, whereas the doctrine of the Son's equality or identity with the Father is closed in mystery, encumbered with difficulties, and dependent, at least, on a few passages for support."

"I know of no such union as that of the two natures of Christ. I know of no human soul in Christ; he was made of the seed of David, according to the flesh, and declared to be the Son of God, according to the Spirit."

On the third subject I find the following statements:

"We have no proof, whatever, that Adam fell into a state of total depravity; and it is wrong to accuse him of it without proof."

"There is neither scripture, reason, nor philosophy, for the opinion that one sin will cause all nature to become totally depraved; just as well might we say that one good deed would regenerate and sanctify our natures through all succeeding generations."

"Were natures totally depraved, then we would naturally hate every thing lovely, and love every hateful thing; but instead of this, we love virtue. Virtue is the first, and sin is a contrivance which comes afterwards."

These quotations will furnish Ministers of the Gospel with correct information as to the ground they should take in dealing with the opinions of the sect which has assumed rather than an equivocal appellation.

Yours, faithfully,

G. W.

JULY 24, 1855.

OBITUARY—WILLIAM DOW, ESQ., WHITBY.

William Dow, Esq., of Glen-dhu, Whitby, C. W., died on the 2nd inst., in the 79th year of his age, after an illness of about six days. Mr Dow was originally from Aberdeen-shire, and connected with the Established Church of Scotland, but when he settled in Whirby, in 1833, the ma-

ajority of the Presbyterians in this township at that time, preferred the Secession Church and, as union was necessary at that early period to enable the Presbyterians to enjoy the public ordinances of religion, in accordance with their own views, he united with that Church, and was, in the year 1834, elected to be an elder. After a few years the adherents of the Established Church of Scotland separated, and called the late Mr Lambie to be their minister in connection with that Church; and Mr. Dow was chosen to the eldership in this new organization. A short time before the death of Mr. Lambie, the division had taken place in this Province, which corresponded to the Disruption in Scotland; and it was found after the death of that minister, that the majority of those in Whirby, who had been under his ministry, were in favor of the Presbyterian Church of Canada. Dr. Burns, of Toronto, was therefore requested to visit the township, and explain the principles of this Church, and a church was organized in connection with it. Mr. Dow was again appointed to the eldership. He had thus held the office of elder upwards of twenty years; and although he acted in this capacity, in connection with three different denominations, this was not either from a spirit of contention, or from indifference to the distinguishing principles of the different parties. He had his preference, but he had a higher regard for the public ordinances of religion, than for his own predilections; and he was not only willing to forego his own choice for the sake of harmony, but he gave all his influence and his liberal support to that organization which promised to be most beneficial. He considered the regular administration of the public ordinances of religion to be indispensable to the well being of the community, and to the highest interests of man; and while he was exemplary in attending on these, he was most anxious that the church should prosper, that in the prospect of his being called to depart, he might have the pleasing hope that the means of grace would be continued, for the benefit of those among whom all his associations had been formed for so many years, and especially for the sake of the different branches of his own family. In his attachment to public ordinances, his regard for the sanctification of the Sabbath, his observance of family worship, and attention to secret prayer, he was most exemplary. He had not yet attained, neither was he yet perfect, but we wish they were, increased a hundred fold who would resemble him in these different features of character, which are essential to a life of godliness. In his last illness he expressed his hope in the merits of Jesus Christ alone. He had nothing of his own to which he could look, but his views of the fulness of Christ and the freeness of his grace upon which he relied, kept his mind in peace. His own language was, "I have no merit of my own, but I trust in the Lord Jesus Christ as my Saviour."—*Com.*

DEEDS WORDS OF MELANCTHON.—It is related that Melancthon, just before he died, expressed a wish to hear read some choice passages of Scripture; and this desire having been met, he was asked by his son-in-law Salinus, whether he would have anything else; to which he replied in these emphatic words. "ALIUD NUNQ, NISI COELUM," NOTHING ELSE, BUT HEAVEN! And shortly after this he gently breathed his last. Well did one who sought to emblem his memory in verse say:

"His sun went down in cloudless skies,
Assured upon the morn to rise,

In lovelier array;

But not like earth's declining light,

To vanish back again to night:

The zenith where he now shall glow

No bound, no setting beam can know.

Without a cloud or shade of woe

Is that eternal day."

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

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

TO CORRESPONDENTS.

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

The Record.

TORONTO, SEPTEMBER, 1855.

THE IMPORTANCE OF INDIVIDUAL DEALING WITH THEIR PEOPLE, BY MINISTERS OF THE GOSPEL.—"A PASTOR'S SKETCHES."

The great work of the Minister is, without doubt, the preaching of the gospel. The pulpit is his arena where he has to do battle with the enemies of the King, and whence he has to tender messages of reconciliation on the part of his master to those who have hitherto been fighting against him. Nothing should interfere with the Minister's preparation for the work of the pulpit—Rather than go to the pulpit without due preparation, he must, if necessary, abridge even his time for family visitation. But while he is to look to the work of the pulpit as his peculiar work, he must not overlook other opportunities of obtaining access to his people; and while he addresses direct earnest appeals to his congregation from the pulpit, he must avail himself of opportunities—yea he must seek opportunities, of holding direct intercourse with his people individually. Unless this is done, he will find individuals who may have listened to his public ministrations year after year without ever having distinct views of their responsibility in the matter of personal religion. It is indeed no easy matter to engage successfully in this direct individual dealing with souls. Many do not like dealing of the kind; they will even parry attempts to lead them to converse on the things which belong to their eternal salvation. They do not like to deal faithfully with themselves, and they like still less to allow others to come to close quarters with them. Then again, not a few ministers are sensitive, and backward in dealing personally with their people. They may be sincerely desirous of being faithful, and of seeking the spiritual good of those for whose souls they are appointed to watch. But they may be at the same time constitutionally timid, and shrinking, and lack that self-possession which is required in seeking to hold direct intercourse with men, and striving to discover the various refuges of hearts in which they may be fortifying themselves. But although there may be difficulties on both sides, ministers should stir themselves up to this duty, and their people should encourage their advances and open their hearts more to their spiritual teachers

Indeed it may be regarded as one of the sad signs of a low state of religion, that there is so little direct intercourse on spiritual things between minister and people. People consult their physician when in sickness, and their lawyer when they meet with any difficulty in the management of their temporal affairs. But they seldom or never go to consult their pastor, to unfold to him their spiritual difficulties and perplexities, and ask counsel in regard to such difficulties. It would be well if both ministers and people sought more to cultivate this spiritual intercourse. Assuredly he will, in general, be one of the most successful ministers of the gospel, who labours most to come home to the hearts and consciences of his people, both by preaching and by his individual dealing with them.

We have been led to think of this subject by reading "*A Pastor's Sketches, or Conversations with Anxious Inquirers respecting the Way of Salvation*." By Ichabod S. Spencer D. D., Pastor of the Second Presbyterian Church, Brooklyn, New York? Dr. Spencer, who died about nine months ago, was one of the most successful and honoured ministers of the gospel of these times. He was born in Vermont, in 1798, and after having been engaged in various charges, was settled in Brooklyn, in 1832. In connexion with his charge, he held for some years the Professorship extraordinary of Biblical History in Union College, New York, and was frequently invited to accept Professorships in various Theological Seminaries. Dr. Spencer was a man of high attainments and of sound learning. His published sermons sufficiently prove his intellectual and literary qualifications. "Few ministers of the everlasting gospel," says Dr. Spring, his Biographer, "if any, are more industrious and few have less occasion to lament mispent and wasted hours. The result was, he became one of the best and most effective preachers of the age—Few habitually spoke like him in discourses of such instructiveness, such attractive persuasion, such withering rebuke of wickedness, or such happy effects upon the minds of men." But it was as a Pastor, that Dr. Spencer especially excelled. The duties of the pastoral office he discharged most diligently and methodically.—He carried, we are told, a book containing the names and places of all the members of his congregation in which he made such entries as might serve to help his memory and guide him in his visits and conversations. He had a happy faculty of gaining the confidence of his people, and leading them to speak without reserve on spiritual things. The volumes entitled "*A Pastor's Sketches*" which have been published for some years, and which are extensively circulated, contain the substance of conversations which he held with individuals in the course of his ministry. We take this opportunity of recommending these volumes both to ministers and to people. They are fitted to be useful to both. Ministers may learn the importance of individual dealing with the souls entrusted to their care, and may gain experience in dealing with the various classes of persons they may meet with, while people generally may profit

by the perusal of these sketches, in which are set forth various difficulties which beset anxious enquirers, and the way of salvation clearly pointed out. We observe that an English Edition of these sketches has been published, with an introduction by Rev. J. Angell James, on the great end of preaching. Few can be expected to excel like Dr. Spencer in this department of pastoral work. Few have that knowledge of human nature, that insight into character, and that readiness in meeting difficulties, and repelling objections which he possessed. Nor indeed would we recommend the frequent publication of such conversations, because this would tend to alter their character, and lessen confidence between ministers and people. But we do recommend more frequent attempts on the part of Pastors, in a spirit of love and faithfulness, to have close personal dealing with their people. We would urge them to look on this, more than they generally do, as part of their special work, imitating in this respect the great apostle of the Gentiles who could say, "remember that by the space of three years, I ceased not to warn every one, day and night, with tears," and imitating the great Missionary, whom repeatedly, as at the well of Samaria, we find quietly and unostentatiously engaged in dealing with individual souls.

PRESBYTERIAN LITURGIES

It used to be generally supposed that the use of a liturgy, or set form of prayer and sacramental services, was one of the principal characteristics of Episcopacy as distinguished from Presbytery. But, for some time past, the use of a liturgy has been advocated, and in some instances, practised by members of various communions, in which forms of prayer have not been heretofore used. The question, we understand, is taken up by the English Independents, and is favoured by some of their leading men. Dr. Cumming, of London, one of the most popular preachers in the English metropolis uses, we have heard, something of the nature of a liturgy. The Congregationalists of New England it is said, are also discussing the expediency of the forms of prayer. Thus, it would appear, that in many quarters, the subject is occupying the attention of individuals in various communions.

It would appear to be engaging the attention of Presbyterian ministers on this continent. In the July number of the *Princeton Review*, we find an article on the subject of Liturgies, being a review of a work entitled "*Eutaxia; or the Presbyterian Liturgies: Historical Sketches*:" by a minister of the Presbyterian Church." The writer of this article admits that the compulsory use of liturgies is inconsistent with that liberty wherewith Christ makes his people free,—he even admits that the theory of Presbyterianism is opposed to the use of liturgies. He admits, indeed, the force of most of the objections which are usually urged against the use of set forms of prayer, but while he grants the expediency of compulsory forms, he thinks the Presbyterian Church has gone to the other extreme in giving up forms altogether. He states

his views in the following language:—"It is obvious to the candid that, between the extremes, there is a wide and safe middle ground. That safe middle ground is the optional use of a liturgy or form of public service, having the sanction of the Church. If such a book were compiled from the liturgies of Calvin, Knox, and of the Reformed Churches containing appropriate prayers for ordinary public worship, for special occasions, as for times of sickness, declension or public calamity, with forms for the administration of baptism, and of the Lord's supper, for funerals and marriages, we are bold to say that it would be, in our judgment, a very great blessing." The writer states his views at considerable length on the subject, and gives extracts from the liturgy of Calvin, which formed the basis of those which were in use in the Reformed Churches in the continent.

We do not propose to take up all the points which are adverted to by this writer and others who take the same view, but we must say decidedly that, we regard the reasonings of those who are writing in favour of liturgical forms as altogether unnecessary. The Presbyterian Church has, we believe, its mind made up on the subject, and we regard it as preposterous to suppose for a moment that any such forms will be sanctioned by any sound, healthy branch of the Presbyterian Church. We admit that the early Reformers sanctioned forms of service. But the circumstances of the times rendered this necessary. The people were famishing for the bread of life, and were eagerly desiring the milk of the word, while there was almost a total want of properly educated ministers. The Church then sanctioned the order of readers, and the use of forms of prayer. But ere long, these were discontinued, as the facilities for obtaining a properly educated ministry increased; and soon the Church of Scotland allowed set forms to fall into total disuse. So it has been in other churches. We have reason to believe that forms of prayer were unknown in the early Christian Church. For the use of forms would have been at variance with the freedom and simplicity of their worship, and no form of prayer was recorded or preserved by the contemporaries of the apostles, or by their immediate successors. And unquestionably, the tendency of the use of forms is, to check the growth of a spirit of devotion, and to produce carelessness and deadness by unvarying repetition, while no forms, however excellent they may be in themselves, will be found suitable for the various circumstances in which a minister and his congregation may be placed.

We regard, then, the labours of those who are directing their energies to the introduction of a liturgy into the Presbyterian Church of the present day, as altogether in vain. We do not say that the use of forms is inconsistent with the spirit of prayer, but unquestionably, such a spirit is not likely to be fostered by such means; while, without doubt, the taste and feelings of our people are decidedly opposed to such services.

But while these are our views in regard to the introduction of a liturgy into the Presbyterian Church, it becomes us, we think, solemnly to ask

how and whence it is that there is this growing expression of feeling in regard to the introduction of forms. Why have these been thought to be necessary? May it not be that poverty and weakness in the pulpit have led to this feeling? May not this felt want have originated in the want of a devotional spirit, and of appropriate, scriptural expressions in public prayer? May it not be that the inappropriateness of the exercises, the incongruous subjects introduced, and the tediousness of the services, have often marred a communion season, and begotten a desire for some suitable form to guide the minister in the administration of the solemn ordinance of the supper? We are persuaded that the feeling in regard to the introduction of forms of service has, in a great measure, grown from this state of things. In many instances, the services of the sanctuary do not meet the desires and wants of the people. There may be excessive length, or low expressions,—or an attempt at fine words, or lightness and flippancy, or a manifest lack of a devotional spirit; and as a consequence, careless worshippers are not impressed, and devout worshippers are not benefited or edified. But how should we seek to have such a state of things remedied? Not, we think, by introducing forms, which may be in themselves appropriate and unexceptionable, but by seeking an increase of true religion, an outpouring of the spirit, a revival of the Church of Christ. This is what the church requires in the present day. Until we experience such revival, until the spirit be poured out from on high, vain will be all mere human devices to obtain an improvement. Let us earnestly seek the revival of genuine religion, an outpouring of the Spirit upon all churches. Then would there be more life, and power in all the exercises of the sanctuary. There would be more life and power in our preaching, there would be more speaking from the heart to the heart.—There would be more life and heart in our praises. Our congregations would with one heart, if not with one voice make a joyful noise unto the Lord. There would be more life, and unction and power in our prayers, and directed in our devotions by the spirit of grace and supplications, we should not feel the need of forms of prayer.

NOTES OF A MISSIONARY TOUR.

By THE EDITOR.

Following out a plan, in the arrangement of which we had been kindly aided by the Rev. John McKinnon, of Owen Sound, and our young friends, Mr. McMillan, presently stationed at Durham, and Mr. D. Clark at St. Vincent, we left Toronto on the morning of the 9th August, by the Northern Railroad, at Collingwood we took the steamer *Oxford* for Owen Sound, which place, in consequence of a strong head wind, we did not reach until between two and three o'clock the following morning. At Owen Sound we remained for three or four days, assisting our esteemed brother, Mr. McKinnon, in the various services connected with the dispensation of the Sacrament of the Lord's Supper, and preaching on Friday, Saturday, Sabbath and Monday. On

most of these days there were also Gaelic services in a house adjoining the church, these being conducted chiefly by Mr. McMillan from Durham. The audiences, at all the services, were large and attentive, and we trust not a few enjoyed the season, and felt the exercises to be profitable and refreshing. The position occupied by Mr. McKinnon is a most important one. At Owen Sound the congregation is large, and we trust will be found with one heart and mind striving together for the advancement of the cause of Christ. Mr. McKinnon's labours have not, however, been confined to Owen Sound. He has sustained the cause of our Church throughout the whole region around, and wherever we went we found the people most gratefully acknowledging their obligations to him. Mr. McKinnon, while faithfully discharging the pastoral duties at Owen Sound, has been a most diligent and laborious missionary.

On Monday afternoon, we left in the public stage for Durham, in company with Mr. McMillan. The road we travelled, called the Garafraxa Road, is a very rough one, but the road was not the only rough thing which we experienced. The conduct of some of the passengers in the stage was rougher and less tolerable than the road. We left the stage about seven miles from Durham, and preached on the following day at eleven o'clock. There is in the neighborhood a large body of Gaelic speaking people, chiefly from Argyleshire, although there are some from Strathpey. The audience was principally composed of English-speaking people, of whom there are also a good many. From all that we saw and heard, we felt satisfied, that soon this station alone would be able to support a minister. For the present, however, it is connected with Durham. We preached at Durham in the evening. Owing to several causes the congregation was not large, but before leaving Durham we had opportunities of seeing the principal supporters of our cause in the place. Durham will soon be—indeed it is now—a very important post—the centre of a large and rapidly improving country. It cannot too soon have a faithful minister.

In coming along the Garafraxa Road to the north of Durham, we had pointed out to us the scene of a most providential escape, experienced by Dr. Burns on a recent tour to Durham. The horses of the vehicle in which the Doctor was travelling, ran off, the driver having left the carriage, and taken the bridles out of their mouths to let them drink more freely. After running two miles or upwards, over one of the roughest roads we ever travelled, they stopped at no great distance from a fearful descent, at what is called the Rocky Saugen. The Doctor, providentially, was but slightly injured; but if the horses had not been arrested by the unseen hand of God, at the place where they stopped, it is difficult to see, how serious, or indeed fatal consequences could have been avoided.

On Wednesday, we went down the road south of Durham, about ten miles, and preached to a very considerable congregation, from the townships of Egremont and Normanby. We regretted being unable to go farther down the Gat-

afaxa Road. However, Mr. McMillan, who accompanied us thus far, went on to Arthur, and was to spend the Sabbath there, and at a village on the Matland River, called Mount Forrest Between Arthur, Egmont, and Normanby, there would be employment for two missionary labourers.

Having returned to Durham in the evening, we started next morning for Artemisia. In the course of this day, we preached three times, once about five miles from Durham, a second time at Priceville, in the township of Artemisia, and a third time in the evening, on the Toronto Road, in the same township. At the last place especially, the congregation was large and encouraging. We had some difficulty in reaching the place, under the guidance of Mr. Cairns, having had, for some little distance, to walk, and drive the horses through the mud holes; but the encouraging aspect of things when we reached, was quite cheering. In this neighborhood there are a considerable number of excellent friends, who are most anxious to have the ordinances of the gospel. Hitherto there has been some little want of unity of sentiment of operation, but we are persuaded that, were they once favored with an active laborer, every thing of this kind would disappear, and that they would all rally round him. Here, as in all other places which we visited, we sought to encourage the people, to unto their energies and their prayers, with the view of their being, ere long, provided with the more regular and full dispensation of the means of grace. From Artemisia, following the Toronto Road westward, we went to Holland, where we preached on Friday. This road, like the Garafaxa and the Durham roads, was settled on the plan of fifty acre grants to actual settlers. Many of the settlers, however, have now acquired much more by purchase. A large population fills the country on both sides of the road, and we were informed, that within no great distance, there might be about 100 Presbyterian families. At Holland I was met by Mr. Clark, catechist, and Mr. James Robertson, from St. Vincent. The latter was my guide for two or three days, and I have not often had a more intelligent or better informed guide. Mr. Clark was on his way to Durham, to take Mr. McMillan's place, as he was to be in Arthur and Egmont. After a long journey through a bush road, we reached, on Saturday afternoon, Mr. Marshall's, on the confines of Euphrasia and St. Vincent. On the Sabbath, we preached on the 9th line of St. Vincent, and afterwards at Grier's Corners, the congregations at both places being full and most attentive. Mr. Clark in this station, and Mr. McMillan at Durham, are sustaining the work admirably, and are justly held in high estimation.

Having made arrangements to preach at Collingwood Harbour, in the Township of Nuttawasaga, on Monday evening, we started at an early hour on Monday morning, with the view of reaching McLaren's Point, at which the steamer from Owen Sound to Collingwood generally touches about nine o'clock. We reached the Point in due time, but to our disappointment

found that there would be no boat down that day. It being impossible to reach Collingwood by land in time to keep our appointment, we had no alternative but remain with our kind friends at the Point, Mr. and Mrs. McLaren and their family, with whom, although they belong to another communion, we had pleasing Christian intercourse. We were in hopes that, in the course of the day, a steamer would appear on its way to Owen Sound, by which we could come down on the following morning; but in this too we were disappointed. Many a look did we cast over the waters of the Georgian Bay, but no steamer appeared, except one of the large steamers from Chicago to Collingwood, which passed down at the distance of some miles. The Point where we thus lay, as it were weatherbound, marked in the maps *Cape Rich*, had, in regard to scenery, much to please and gratify the eye. To the south we could see distinctly the range of hills by which St. Vincent is encompassed like an amphitheatre, terminated eastward by the Blue Mountains of Collingwood. To the northeast we could describe the *Christian Islands*, and to the west and northwest the headlands beyond Owen Sound, while the pure waters of the Georgian Bay were stretched out like a mirror in front. In other circumstances we should have been delighted to linger for a day or two in such a quiet spot. But beautiful as the scenery was, and invigorating as were the breezes, we could not remain very patiently. Accordingly on Tuesday morning, having been provided with a horse by our kind host, we started for Meaford, a village about ten miles distant from the Point. Here we found a sailing boat just about to start for Collingwood with a load of flour. In company with several others, some of whom had been waiting longer than ourselves, we took a passage by this boat, and after a sail of little more than three hours, reached Collingwood, just as the afternoon train was ready to start. So little time had we to lose, that we believe some of our fellow passengers were not able to transfer themselves to the cars. We were more successful in our attempts to reach the cars, and were thus enabled to arrive in the city the same afternoon, somewhat fatigued, for in the course of ten days we had preached fourteen times, and, not counting the miles we had travelled by stage, &c., had travelled about 80 miles on horseback, over not very smooth roads,—but still thankful for continued health, and for the mercies which accompanied us on our journey and greeted us on our return.

Had time and space permitted, we should have made some remarks on the question which is forcing itself upon our consideration, "what are we to do with our Home Mission Field?" These however, we must reserve till next month.

THE MINUTES OF SYNOD.—We have sent parcels of the minutes to all the ministers of the church. We have still some on hand. Parties wishing them, may apply by letter for copies, and they shall be sent by mail. Mr. McLellan, Hamilton, and Mr. Clark, London, have a few copies.

THE PRIESTS AND OUR COMMON SCHOOLS.

We have received a copy of a correspondence between Dr. Ryerson and other persons, on the subject of Separate Schools, printed by order of the Assembly. From this pamphlet, it is evident that our admirable educational system is menaced with great danger, owing to the incessant and insidious attacks made upon it by the Roman Catholic Priests. We have only to turn to pages 34-35, to find out the daring attempts that are in the course of being made, to destroy the entire system of education, and make it subservient to the promotion of Romanism.—There is to be seen a most ominous document in the shape of a Bill, concocted by the Priests, Bishops, of Bytown, Kingston, and Toronto, and declared to be the only measure that will satisfy the "conscientious convictions of the Catholics of this province"—While pretending merely to satisfy these convictions, it would have bound the country neck and heel, to promote Romanism. *Our property, our laws, our municipal institutions*, would have been placed at the disposal of every petty priest. And this was the measure which our government was on the eve of passing at its last session. How much need then, have the friends of Education to rally around the standard of our school system, that the unrighteous attempts of the Jesuit Episcopal Triumvirate may be defeated. We have strong grounds for being vigilant, for we have to combat the wiles and defeat the insidious designs of Jesuitism.

We observe that in a portion of the correspondence, there is on the part of a certain Priest Kirwan, rural dean at London, a contemptuous allusion to the *Free Church Society at Toronto*, and an uncharitable attack upon the Rev. R. McPherson, of Stratford.

REV. DR. MURRAY.—The Rev. Dr. Murray, perhaps better known to some of our readers as "Kirwan," lately visited Toronto and Hamilton. In Toronto, besides preaching twice on Sabbath to crowded audiences, he delivered two Lectures on Popery; one in St. Lawrence Hall, on "the Genius and Tendency of Romanism," and the other in the Wesleyan Church, Richmond Street, on "Popery as found in Rome." Dr. Murray's visit will, we trust, give a strong impetus to the operations of the Toronto Protestant Alliance, and to the cause of Protestantism generally.

In consequence of the Editor's absence during a considerable portion of the month, a few communications may not have been attended to so promptly as might have been desirable. Correspondents will however excuse this.

The Editor purposes being at Cobourg on the 15th current, and at Otonabee on the 17th or 18th. Subscribers who may be in arrears for the *Record*, at the former place, may pay their subscriptions to Mr. Milne, Cobourg, and at Otonabee, to Mr. James Fyfe, Mr. D. Drummond, T. Short, Esq., or Rev. F. Andrews.

CORRECTIONS.—We beg to make the following corrections in the Financial Statement, which appeared in the last number of the *Record*, in regard to Lochiel congregation. The contribution to the Foreign and Jewish Missions, should have been £4 2s. 6d.; Value of Church, £900; Debt on Church, £20; Amount paid on Church and Manse, during year, £65.

The statement which we made last month, with reference to the Returns, will explain how such errors occur. We did our best to keep them correct in going through the press, but the state of many of the Presbytery Returns, rendered this very difficult.

In regard to Melville Church, Fergus, the Debt on the Church should have been put down as £25, instead of £250.

FERGUS.—The congregation of Fergus have lately presented the Rev. G. Smellie with a handsome carriage, as a token of their esteem and attachment. The members in Elora presented an excellent set of harness to correspond.

REV. ROBERT IRVINE.—The Rev. R. Irvine, minister of Knox's Church, Hamilton, has been constituted an Honorary Member of the American Board of Commissioners for Foreign Missions.

KING.—The members of the Rev. James Adams' congregation, lately presented him with a handsome and useful carriage, as a token of regard for him as their pastor.

BEDFORD.—We rejoice to learn that Mr. A. McDonald has been labouring with great success and acceptance in this station and the others associated with it. The young people attending his Bible Class, in the front of Bedford, lately presented him with a purse containing a substantial token of their esteem, and of their gratitude for his instructions.

LAGUERRE.—The Rev. John Crombie has been ordained as Pastor of this congregation. We cordially wish Mr. Crombie all success in the work put into his hands.

ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

FREE GREY FRIARS, EDINBURGH.—This congregation, vacant by the death of the Rev. J. Sym, lately agreed to call the Rev. Mr. Chalmers of Forfar.

DIVINITY HALL, ABERDEEN.—The Rev. Mr. Sachs, for some years Hebrew Tutor, has been appointed Professor of Hebrew and Exegetical Theology.

SCOTTISH EDUCATION BILL.—The Scottish Education Bill has been lost in the House of Lords, by a vote of 86 to 1.

SATURDAY HALF-HOLIDAY ASSOCIATION.—Mr. Hugh Miller has been giving several Geological Lectures to Workmen on the Saturday afternoons. They made an excursion to Salisbury Crag and Arthur Seat.

STREET PREACHING.—Street Preaching is becoming common in England. The Rev. H. McNeile of Liverpool, has preached on the Exchange without any disturbance.

LORD SHAFTSBURY'S RELIGIOUS WORSHIP BILL.

—This Bill has been recommitted with certain amendments agreed to by the Archbishop of Canterbury. There is every likelihood of its passing.

THE MAYNOOTH DEBATE.—The debate in the House of Commons on the subject of the Maynooth Report, has been thrown over to the next session of Parliament. The Government appear anxious to uphold Popery in connexion with the French alliance.

WHAT CHILDREN CAN DO.—In answer to an appeal by Rev Dr. A. Thomson, of Edinburgh, the children of the U. P. Church in Scotland, have contributed the entire sum necessary for the support of one of the Professors at La Tour.

PROTESTANT CHAPLAINS IN THE FRENCH ARMY.—Several Protestant Ministers have been sent out to labour in the Crimea among the French Soldiers. Their labours are highly appreciated.

THE BIBLE IN TURKEY.—A few years ago the Bible Society had an obscure depot in Galata, they have now a large depot in one of the most frequented streets in Constantinople, while the scriptures are for sale in various places throughout the city.

NEW UNIVERSITY IN INDIA.—Government has nominated as members of the New University, one from each of the following Protestant Missionary Institutions in Calcutta, viz: from Free Church Mission, Rev. D. Ewart; from London Mission, Rev. J. Mullens; and from Mission of Established Church of Scotland, Rev. J. Ogilvie.

AFFAIRS IN THE CRIMEA.—By latest accounts, things remain in much the same position in the Crimea. It was rumoured that the bombardment had been again begun. Important results were looked for both in the Black Sea and Baltic.

RETIREMENT OF LORD JOHN RUSSEL.—Lord John Russel has yielded to the feeling which has for some time prevailed against him, and has retired from the Cabinet. Sir William Molesworth succeeds him;—a man of talent, but said to be rather destitute of energy.

THE PRESBYTERIAN CHURCH IN NOVA SCOTIA.—The Free Church Presbytery of Halifax met lately for the ordination of the Rev. Mr. Murray, who has been appointed General Agent for the Church. The Rev. Professor King preached and presided. The Presbytery of Prince Edward Island licensed to preach the gospel, Mr. McKay one of the students at Halifax College.

The good effects already produced by the "Maine Law," in the State of New York, may be seen from the following testimony of a correspondent of the *N. Y. Tribune*, who has just been travelling in Otsego, Delaware, Schoharie and Greene Counties. He says:—"I took special pains to inquire as to the effects of the Prohibitory Law in the whole of that region, and from Catskill to Otsego, I find there is not an open grogery. *No drunkard is to be seen.* The safety one feels in travelling the country now, compared with what was experienced when stage-drivers could take a drink at every tavern, is worth a good deal. The law is truly doing its appointed work of preventing 'vice, pauperism and crime.' The conviction is very strong in the country that the law will never be repealed."

NOTICES OF PUBLICATIONS.

The Miscellaneous Works of the Rev. Matthew Henry, containing, in addition to these heretofore published, numerous sermons and papers, now first printed from the original papers; with forty sermons on what Christ is made to Believers. By Philip Henry, &c &c In two vols. New York: R. Carter & Brothers.—Sold by D. McLellan, Hamilton.

Few works are better known or more highly appreciated than Henry's Exposition of the Scriptures. His numerous Miscellaneous Works, however, the merits of which it would be difficult to over-estimate, are comparatively little known. Some of them, indeed, have been republished separately—such as his "Communicant's Companion," "Method of Prayer," and "Directions for Daily Communion with God," but still his works have not been so generally known and appreciated as they deserve to be.—We rejoice to see these handsome volumes, filled as they are with the richly evangelical productions of the pens of Matthew and Philip Henry. Besides the more commonly known works of Henry, we find here various sermons and memoirs, which have been hitherto comparatively little known. We feel that it is unnecessary to recommend such works as these, as the names and memory of the Henrys, form part of the heritage of the entire christian Church. But we should rejoice to know that these volumes had an extensive circulation among our congregations and people.

THE ETHICS OF THE SABBATH. By David Pirret, Edinburgh: Thos. Constable & Co. Sold by J. C. Grieve, Toronto.

This is a most important addition to the treatises which have been written of late in defence of the Sabbath. Its object is the illustration and defence of the obligation of the Sabbath. But in the prosecution of this object, a course has been pursued different from that of previous authors. The argument is drawn from the dictates of conscience, and not from the statements of scripture or the results of experience. The following points are laid down and discussed in the prosecution of the argument: 1. The worship of God demands the *appropriation of time*. 2. It demands the *appropriation of a set time*. 3. It demands the *appropriation of an entire day*. 4. It demands the *appropriation of a seventh day*. 5. It demands the *appropriation of the first day of the week*. Most will admit the conclusiveness of the argument on the first three points; but on the other two there may be some difference of opinion. We admit, however, the cogency of the author's reasoning, and, of course, agree with him in his conclusion, though we regard the appointment of God, as made known in the Bible, as the great ground on which the obligation and sacredness of the Sabbath must rest; just as we look on the revealed word as the *supreme rule*, both of faith and practice. We must observe, however, that the author does not profess to be able to prove from natural principles, that the religious observance of a seventh day, is an *absolute and universal duty*, but only to prove that it is *our duty*. The work contains two very valuable chapters

on Sabbath Worship, and Sabbath Recreation, in the course of which the author deals with those who hold that the contemplation of nature and the study of science, are the most rational and beneficial modes of worship, and that Sabbath recreation is right and proper. It is evident that the attention of the Christian community must be more turned to the question of the Sabbath than heretofore. We must be prepared to fight the battle with those who would virtually put down the Sabbath. To those whose attention is called to this vitally important subject, we would recommend the volume before us, containing, as it does, much that is new and fresh.

MEMOIRS OF FREDERICK OBERLIN, Pastor of Waldwick, in the Estado la Roche. Compiled from authentic sources, chiefly French and German. With a dedication and translation. By the Rev. Luther Halsey. New York: R. Carter & Brothers, 1855. Sold by D. McJellan, Hamilton.

Oberlin was a model of devotedness and diligence in the discharge of the pastoral duties to which he was called; and his name is gratefully remembered by Christians of the various evangelical denominations. He might truly have said with the great Apostle, "to me to live is Christ." The publication of this memoir cannot but prove, by the blessing of God, highly useful. May it be the means of stirring up the zeal and deepening the devotedness of those who have been called to engage in the solemn and responsible work of watching for the souls of men, and of leading them to lay out their every talent, and devote every energy to the great work of advancing the glory of the Redeemer, in the salvation of souls.

ADAM AND CHRIST; or the Doctrine of Representation Stated and Explained. By E. C. Wines, D. D. Philadelphia: Presbyterian Board of Publication.

This is a brief, but at the same time a clear and distinct illustration of a most important doctrine. We approve of the object of the writer, in taking his position on the important point, which is discussed in this short treatise. For, assuredly, if this point is given up, the road is open for the admission of various errors and heresies. The work is well worthy of a wide circulation.

THEISM: The Witness of Reason and Nature to an All-wise and Beneficent Creator. By the Rev. John Tulloch, D. D., Principal and Primarius Professor of Divinity, St. Mary's College, St. Andrews. New York: R. Carter & Brothers. Sold by D. McJellan, Hamilton.

The work lately published under the above title, is a prize Essay, the second prize founded by Mr. Burnett of Aberdeen, having been abridged to it. The essay which gained the first prize, and which was written by the Rev. R. A. Thompson, M. A., of Lincoln, has not, so far as we are aware, been as yet published in America. The judges, on the present occasion, were Mr. Isaac Taylor, Mr. Henry Rogers, and the Rev. B. Powell. The number of competitors was large, and we have no doubt the judges acted most impartially in the discharge of their

delicate and difficult duties. The work before us is, on the whole, well composed, and we have no doubt will have an extensive circulation. We must say, however, that something superior to this volume might have been expected in the present day. To give our readers a general idea of the work, we may mention that, after treating in several chapters of the principles of inductive evidence, the author proceeds in the second section to bring forward his evidence in favour of that order which pervades the work of nature, and which he regards as proving the existence of an all-wise and beneficent Creator. In the course of this evidence the writer adverts to various chemical arrangements, passing on to notice the intellectual condition of man. In the third section he adduces the moral intuitive evidence in favour of the existence of God, noticing in the concluding chapter of the section the *a priori* argument. In the fourth and last section he meets the difficulties which present themselves regarding the Divine wisdom and goodness, such as physical suffering, sorrow, social evils, &c. Although scarcely such a work as we might have expected, we have no doubt it will be popular, and be extensively circulated.

SELECT WORKS OF DR. CHALMERS. Edited by his Son-in-law, the Rev. W. Hanna, L.L.D. Vols. II. and III. Edinburgh: T. Constable & Co. Sold by J. C. Geikie, Toronto.

We are glad to see two additional volumes of Dr. Chalmers' works. The second volume contains the remainder of the Lectures on the Romans. The third contains the Astronomical Sermons, Commercial course, and a number of sermons delivered on public occasions. Although the volume contains so many distinct treatises, the type is very readable, and the book really handsome. We earnestly commend the volumes to all who are not possessed of Chalmers' works. The edition is both handsome and cheap.

BRITISH MESSENGER. Stirling: P. Drummond.

This is a monthly paper, on the general plan of the *American Messenger*. It is published by Mr. Drummond, whose labors are so indefatigable in seeking to advance the cause of Christ. Its contents are admirably suited to be useful in the present day. It has already attained a very large circulation. We shall avail ourselves of frequent extracts from it.

THE SANCTIFICATION OF THE SABBATH PROMOTIVE OF GOD'S GLORY AND MAN'S ADVANTAGE. A Sermon, by Rev. W. B. Clark, Minister of Chalmers' Church, Quebec.

This is an able and eminently seasonable sermon, from Exodus xx. 8. It was delivered in the ordinary course of the author's ministry, and without any view to publication, but was called forth by an outrage on the Sabbath, committed by the Grand Trunk Railroad Company, and is an admirable illustration of that faithful testimony, which ministers are required to bear against prevailing sins.

We insert the concluding pages of this sermon, not so much as an illustration of this interesting tract, as because of its public interest, and its

bearing on one of the great religious questions of the day:—

"Nathron, it becomes us, by all means in our power, to guard the sanctity of the Sabbath; as we would procure, or preserve God's favour, and avert his righteous indignation. And now that an attempt has been made, upon a gigantic scale, to introduce among ourselves the worst forms of Sabbath desecration I feel that I should be like a dumb dog that will not bark, when the enemy is coming in like a flood, were I to shrink from lifting up my voice, like a trumpet against the conduct of those, who, from whatever motive, are seeking to introduce practices, which, if persisted in, will assuredly blight our prospects as a nation, both spiritual and temporal, both moral and physical, and draw down upon us God's righteous indignation.

On passing along our streets last week, my attention was attracted to the following advertisement, printed in large characters, and posted up in a conspicuous place:—"To add additional eclat to the splendid trip per G. T. Railway steamer, on Sunday next, the St. Jean Baptiste unrivalled Band are engaged for the occasion, and will arrive at the Railway Wharf at 12:30." I know not who the Directors of the G. T. Railway Company are; but it is obvious that, if they disown not the conduct of their officials in this matter, they are responsible for this wanton and sacrilegious outrage on the sanctity of God's holy day. It is lamentable to think that those, who have been entrusted with the direction of a great national undertaking, which, under proper management, might have proved a great national blessing, are perverting it into a means of seducing the young and unwary from the paths of religion and virtue, and preparing them for a career of impiety and crime. Alas! and has it come to this, that Englishmen, and probably professing protestants, have been employing English capital, for the purpose of introducing a system of Sabbath desecration, upon a scale unheard of before even in this Roman Catholic country. It is customary in the large cities in Europe and America, to trick out gin palaces in the most attractive style, and furnish them with every thing calculated to decay the vain and thoughtless, and lure them to their doom. It is common there too for the keepers of drinking saloons to employ singing men, and singing women, and harpers with their harps, to attract the young and excitable, and thus seduce them into the path that leadeth to destruction; and so the G. T. Railway company have begun to act precisely on the same principle; they employ the St. Jean Baptiste Band to give eclat to their Sabbath desecration scheme, and thus the more effectually seduce the young and thoughtless, into a practice not more dishonouring to God, than ruinous to their own souls, and destructive of the best interests of society. It was in perfect keeping with such an occasion, to superadd the attraction of brandy to that of music. O miserable love of money, for the sake of a few pounds into the coffers of a great company, not only to introduce a system of Sabbath desecration on a gigantic scale, but to call in the attractions of music and strong drink, for the purpose of alluring more successfully large numbers of those who are seekers of pleasure more than lovers of God. We had thought that such practices were peculiar to the keepers of the worst species of public houses, and that the day would never come, when the G. T. Railway Company would degrade itself by opening its ferry-boat as a floating drinking house on the Lord's day, and availing itself of those arts which the keepers of tipping-houses employ to attract customers, and increase their profits.

There is no person of right principle, who does not look with pain and displeasure on men wantonly outraging God's law, and indulging in personal sin; but how shall we find words to express the burning indignation, the loathing and

disgust which swell our bosoms, when we see men who occupy an influential position, not only sinning with a high hand against God themselves, but cunningly exerting themselves, for the sake of some miserable self-end, to seduce the young and unwary into the paths of iniquity. And if the man, who meanly panders to sensuality and vice, is looked upon with disgust, and excluded from all decent society, what shall be thought of those who pander to the ungodliness of the human heart, and introduce practices not only wicked and most God-provoking in themselves, but calculated to undermine the only effectual bulwarks of piety and virtue.

Brethren what is to be done? As a watchman on Zion's battlements, I have sounded the trumpet, when I have seen the enemy advancing; and it is for you to march out and face him, if you would not suffer yourselves and your families to be destroyed unresistingly. You ought to agitate and petition against this crying enormity. The whole religious principle of the province ought to be called forth and excited against it.—We ought to appeal to the conscience and understanding of the Directors of the Railway, with a view to induce them to desist from this great sin. If we cannot succeed in this way, we ought then to appeal to their constituents, and use every right means to enlighten and agitate the public mind. To some this may appear a matter of small importance. The future character, and the spiritual and moral welfare, as well as temporal prosperity of the country are bound up with this question. And at this period, when the character of a great country is being moulded, and when so much depends on the manner in which the sabbath is sanctified, every effort ought to be made by God's people, both in their pleadings at the throne of grace, and in their dealings with men, to secure for Canada the enjoyment of a Christian sabbath. We must not be discouraged by a first or second defeat. Let us not be intimidated by the number or resources of the enemy. It is on the rock of truth we stand, it is the cause of the Omnipotent that we plead, it is the best interests of men that we seek to advance; and if we have faith and courage to persevere, we shall, at length, through God's help, gain a glorious and bloodless victory, in the benefits of which even our opponents will participate.

I should be sorry to do, or encourage anything calculated to injure the legitimate revenue of a great national work, which, if properly conducted, is calculated to confer vast advantages on the country; but if it introduce, and diffuse a great system of sabbath-breaking, the material benefits which it confers, will be far more than counterbalanced by the moral evil which it will occasion; and in that case, if nothing else will do, we ought to endeavour to stave the enemy into submission. If remonstrance should prove in vain, Christian men ought systematically to withdraw all support from the railway, submit to personal inconvenience, rather than contribute anything to its support, and avail themselves of it only in cases of absolute necessity. Let this be done, let Christian people come to a mutual understanding upon the subject; and I feel satisfied that, without putting themselves to inconvenience, they will withdraw more money from the railroad in six months, than the company will gain by sabbath desecration in twelve. Let us do this, and we shall succeed; it is no question of principle with these men, but one simply of profit and loss. Let them once be convinced that sabbath desecration is unprofitable, and it will be abandoned; let them be satisfied that the violation of God's law does not pay, and they will, if not respect it, at least let it alone. The Christian people of this province can put down this outrage against God's Sabbath, if they will; and on them rests a participation in the guilt, as they will have to endure their share of the consequences of the crime, if it is permitted to continue.

WESTMINSTER REVIEW FOR JULY.—This periodical continues to be marked by the same ability that has hitherto distinguished it, though, alas! the cloven-foot of infidelity is constantly shewing itself. To those, who are fond of metaphysical pursuits, the article on Spincza, will afford a considerable amount of strong meat. That on "International Immorality" is a telling exposure of the numerous offences against justice and liberty, which our Statesmen have committed during the present century, by sacrificing right to expediency. It ought to make Britons blush, when they think how the honor of their country has been trampled in the dust, by the dishonesty and chicanery of our diplomatists.

The subject of "Self-Education," is ably handled, though, in too secular a strain; and most flattering reference is made to Hugh Miller, whose excellent work, "My Schools and Schoolmasters," forms the burden of the article.

"The Physiological Errors of Teetotalism" constitutes the fourth subject discussed—being a review of the admirable work of Dr. Carpenter on Temperance. The reviewer lays down, as the two pillars of Teetotalism, the propositions, that Alcohol is a poison, and not a food, and secondly, that whatever is true of the excessive use of Alcohol, is true also in a proportionate degree, of the moderate and occasional use.

In order to combat the first of these propositions, he is obliged to extend the meaning of the word "food," and maintain that it not only repairs the waste of tissue, consequent on the wear and tear of life, and furnishes fuel for respiration, but is also the generator of force—It is under this category, a generator of force, that alcohol is characterised as food. The second proposition is shewn to be unsound, by proofs of the good effects of alcoholic drinks, when used on particular occasions—facts which all sound teetotalists allow. It must be admitted, that the subject is treated in a calm and courteous manner, the writer evidently sympathising with the Temperance movement. The great errors of the article, are the undue extension of the term food, by making it a generator of force, evidently for the purpose of including alcohol; the confounding of the medicinal with the habitual use of spirituous liquors, and the overlooking of the moral aspects of the question. Many friends of total abstinence will agree with the Reviewer in his conclusions, regarding what he falsely calls the two pillars of teetotalism, but will *totò cælo* differ from him as to their practical application; principally on the ground, that there is a moral obligation resting on man, to deprive himself of a luxury, or even a necessary, when it proves a stumbling-block in the way of human prosperity and eternal happiness. That principle is nowhere so clearly stated, as by the Apostle Paul: "It is good neither to eat flesh, nor to drink wine, nor (to do) anything whereby thy brother stumbleth, or is offended, or is made weak." The main question, then, which should have been discussed, was this "Has Intemperance reached such a height throughout the land, as to call for the exercise of such self-denial?" Watts thus indicating the general principles on

which the views enunciated in the article may be successfully refuted, we would greatly desiderate a more detailed refutation,—as the marked ability displayed in the treatment of the subject, will impart to it no little influence.

Passing by the "Decline of Party Government," the 6th article on "The Earth and Man," pays a most deserved compliment to our talented and learned citizen, Dr. Wilson. To a large extent the article is a synopsis of his truly valuable work the "Prehistoric Annals of Scotland," and flattering testimony is borne to the "great labor, judgment, and archaeological skill which it displays."

The last subject discussed is "the foreign policy of the United States."

It is to be regretted, that a work of so much ability should be so fearfully tinged with infidelity—on this ground it should be denounced and discountenanced—We cannot find language sufficiently strong, to condemn some of its statements. Our Scotch blood is ready to boil with indignation, when reading such a passage as the following, in a Review of "the method of the Divine Government, Physical and Moral." "His theology is equally Scotch, being that deplorably unscientific, traditional scripturism, which has disgraced Scotland ever since the Reformation." Who, after perusing such an extract, must not detest the principles of such a periodical—We have referred to it, for the purpose of exposing its errors, and guarding our readers against encouraging it in any way. We are sincerely sorry, that such poison is circulated in this Continent, poison that will exert a deadly influence upon the rising youth of our province.

THE POWER OF FAITH: A sermon by the Rev. W. Macalister, Metz. We have received a copy of this excellent sermon, we shall notice it more fully in our next number.

Several other publications have been received which shall be noticed in next number.

THE FREE PRESBYTERIAN CHURCH OF THE UNITED STATES.

In the absence of any report from the Committee, appointed by the Synod, 1854, to obtain information in regard to the position, &c., of the Free Presbyterian Church in the United States, we present our readers with the following account of the body, which we take from a late number of the *Free Presbyterian*, the organ of the denomination:—

The Synod of the Free Presbyterian Church was organized on the 4th day of November, 1847, at Ripley, O. Previous to this, however, the Presbytery of Ripley had withdrawn from the New School Presbyterian Church, and constituted the Presbytery of Felicity. The Free Presbytery of Mahoning was organized on the 20th of October, 1847, at new Athens, O., by ministers and elders who had withdrawn from the Old School Presbyterians. These three Presbyteries constituted the Synod of the Free Presbyterian Church of the United States. The principal reason for leaving the fellowship of the Old and New School Presbyterian Churches, was the continued refusal of these bodies to exclude slaveholders and the apologists of slaveholding from their communion. At the first meeting of the Synod

the following declaration of sentiment was adopted:

"As the bond and basis of our union, we declare our firm adherence to the Confession of Faith; the Larger and Shorter Catechisms; the Directory for the worship of God; together with the Plan of Government and Discipline as amended and ratified by the General Assembly at their sessions in May, 1821. And whereas, in this country the sin of slaveholding prevails to an alarming extent, perniciously influencing all the actions of the Church, either immediately or remotely connected with human rights, we incorporate into our Form of Government, the following Declaration, to wit:

"1. God has made of one blood all nations of men, consequently all human beings endowed with a rationality have an equal right to freedom.

"2. The holding of human beings as property is destructive of all the ends for which man was created and endowed with rational powers, and consequently one of the greatest evils that can be inflicted on human nature, highly immoral and entirely inconsistent with Christian character and profession.

"3. No person holding slaves, or advocating the rightfulness of slaveholding can be a member of this body.

"4. That no Church, Presbytery, or Synod, tolerating slaveholders or the advocates of slaveholding in its communion, can be a constituent part of this body."

By this action slaveholders and the apologists of slaveholding are excluded from fellowship. The Free Presbyterian Church has also declared membership in secret societies; the making, selling, and vending of intoxicating liquors as a beverage, as well as the furnishing of facilities, for the same; and voting for slaveholders, duellists, and other immoral characters for civil office, to be a ground of exclusion from the communion of the Church.

The number of ministers at the organization of the Church, was eleven. The present number is about fifty. The present number of Churches is about one hundred. We have not the statistics necessary, for an accurate statement of the number of members.

The Free Presbyterian Church has one College under its care, located at Iberia, Morrow Co., O. This Institution has been in progress about one year, and is in a flourishing state. In the Missionary work, our Church has operated through the American Missionary Association. As this Society is sustained by various denominations of Christians, and as all its funds go into the common treasury, we have no means of knowing the amount contributed by our Church for Missionary purposes. They have, however, contributed liberally, in proportion to their means, to this cause from the first. Our Church sustains one weekly newspaper, the *Free Presbyterian*, and has taken an active part in organizing and sustaining the American Reform Book and Tract Society, located at Cincinnati. Free Presbyterians have probably done more than any one denomination in supporting this Society.

The Free Presbyterian Church is Calvinistic in its theology, and Presbyterian in its Church government. It consists at present of five Presbyteries. Within the past year, a Presbytery was organized called the North-West. It embraces Churches in Iowa and Illinois. A wide door is open in these States for the extension of our Church. Although the Free Presbyterian Church is yet small among the thousands of Israel, its past growth and present prospects are highly encouraging.

PRESBYTERIAN CHURCH IN THE UNITED STATES—REPORT ON THE STATE OF RELIGION.

At the late meeting of the General Assembly of the Presbyterian Church in the States, an in-

teresting Report on the state of Religion, was presented. The Report referred to several points, some of them of an encouraging character; and some of them the reverse. A very gratifying reference was made to the cause of temperance which, it was stated, was making steady progress. Allusion was made to Sabbath desecration, and to the subjects of Family Religion, and the religious training of the young. The Report closed with the following paragraphs:—

There is much brought to our notice by the Presbyteries, on which we cannot dwell, though of great interest to all who love the welfare of the Redeemer's Kingdom. The outward prosperity of our Church; the extending of her territory; the strengthening of her Missions, at home and abroad; the multiplying of houses of worship, and the enlarging and improving of those erected in former years; the increasing extent and regularity with which worship is maintained by our congregations, and the encouraging attendance of the people; the interest shown by our Synods and Presbyteries to sustain Seminaries of Learning, which are governed and taught on Christian principles; the increased attention we are permitted to witness, to the instruction of our children and youth in the Catechisms of our Church; the augmented numbers of our Candidates for the Gospel Ministry above that of many years past; and the diversified efforts of our Brethren, that they might be instrumental in bringing in that glorious day of promise, when Righteousness and Peace shall fill the whole earth; in these things we will rejoice.

Never, in her history, probably, did the Presbyterian Church occupy a position of so much influence and encouragement. In the labors of the Gospel, she regards the world as her field—and from earth's distant borders there came to this great Annual Assembly, the representatives of her Polity, with the evidences of her sacrificing zeal. Our Ministry is, every year, becoming augmented in numbers, and more eminently endowed with the proper qualifications for the Gospel work. With humility for our unprofitableness, and with gratitude for the gifts bestowed, we record this testimony.

Accustomed each to worship, and to mingle with only the few, who may compose the individual church of our personal membership, we are often inclined to despondency. We think—how small is the flock of Christ!—How few the builders, on Zion's wall's!—How feeble is our strength!—We can hardly but allow that the Ammonitish taunt was recorded for our reproach: "Even that which they build,—if a fox go up, he shall break down their stone wall."

But to see our entire Church in General Assembly convened; and the gravity of its deliberations; the Christian love and forbearance shown, the serious aims and well founded hopes of our Brethren in Christ; it richly repays a long journey of expense and toil. How refreshing to the soul; what holy confidence it is adapted to inspire, of conquest for his Cause, and of glory to our Redeemer! Would that all our fellow Christians did, with us, enjoy the sight. Numbered with such a Sacramental Host, marching under the banner of the Captain of our Salvation, who has led his armies on to victory—we return to our respective congregations with holiest resolve—that no labors shall be accounted arduous, no adversity discouraging; no sacrifice too great.

But, in all this success; in all these blessings; in all this influence for good; in all these gifts; each member of our communion is allowed to share—all are yours, and ye are Christ's: "Our Family, we dwell in Him."

May God avert from us his judgment, and cause his anger towards us to cease, by sending us the early and latter rain. From our country and our Church the alarm of war is far distant. May its tumult be hushed in all the world

Our children, on whom the Covenant Seal has been impressed—remember, you are not your own. Trauple not on the authority of Christ! reject not his overtures; despise not your birth-right; break not that agreement between God and your souls.

And may the Holy Spirit—the Spirit of all Grace—be caused to descend on Pastors and people; on Ruling Elders and members in particular; on Parents and their Children—until it shall be the expression of every heart—"Oh! that man would praise the Lord for his goodness, and for his wonderful works to the children of men!"

MISSIONARY INTELLIGENCE.

The following statements, with reference to the progress of the work at Hamburg, will be read with interest:—

HAMBURG.

The brethren in Hamburg continue to have much encouragement in their labours.

The Jewess lately baptized by Dr. Craig walks consistently.

HAMBURG, December 12, 1854.

MY DEAR BROTHER—As Mr. Saphir will have given you some account of the Lord's work on the mind of Miss D., the Jewess, whom we were privileged to admit into the Christian Church by baptism, I have only to add that she continues to walk worthy of her high and holy calling, growing in grace and in the fear of the Lord. Hers is one of those cases which the Jews cannot understand. No possible advantage of a temporal kind can arise from the step she has taken; no motive which mere reason can suggest could have urged her to forsake the religion of her fathers and the Church of her earliest associations. We have been exceedingly gratified with the progress she has made in the knowledge of Divine things; and though we would not wish to lift the veil which conceals the sanctuary of inward experiences, still we cannot help saying that, in her case, we have often been obliged to exclaim, I have not found so great faith, nor among the educated in the Christian Church. May the prayers of the Church continue to ascend to the throne of the Most High, that she may be strengthened, and quickened, and purified, and presented faultless before the living God.

We have been seeking intercourse as we could among the Jews, and not always in vain. Some Jewish children have been attending Mr Saphir for instruction; some have received us kindly in their houses, some have been visiting us. An Egyptian darkness still covers the minds of most, and the revolving seasons bring no light, no spiritual comfort to their souls.

Our Sabbath-schools are doing well. A spirit of prayer seems pervading the teachers and in some cases extending to the children. Were the children receiving no advantage whatever, still these schools would be well worth all the time and labour bestowed on them, were it only for the sake of the healthy, cheery, active spirit generated among the teachers. A spirit of love and of zeal has been granted them, that we may indeed say, the whole multitude is of one heart and one soul, resolved to spare neither time, nor pains, nor money, nor any thing else which can advance the cause in which they are embarked. And when we remember that but a few years ago the great majority of these faithful fellow-labourers among Jews and Gentiles were either utter strangers to the Lamb of God which taketh away the sin of the world, or else, even though they had some faint conception of His character and work, still they could give no reason of the hope that was in them; when we think of the great change which, in a few years, has passed over so many of them, and see the zeal and earnestness with which they instruct their classes we feel as though it were not possible that this labour should be in vain.

One of our people has sold above 1400 Bibles and Testaments, another has visited all the emigrant ships which left the harbour, and has supplied the emigrants with tracts and copies of the Scriptures in so far as was practicable. The Tract Society was pleased to bear the expense of this latter work. Hundreds of families are visited weekly by the Sabbath school teachers and others, and tracts and Christian periodicals are brought into their houses. Children bring their parents to the house of God, and the public services are well attended by the most interesting and attentive hearers. It cannot be expected that we should have no opposition. Two of our most flourishing Sabbath-schools were on the point of being closed by the police authorities, when the stroke was averted by my taking the necessary steps to obtain a concession as a licensed parish schoolmaster for that parish. We have then liberty to open as many Sunday-schools as we please in that district, containing twenty thousand inhabitants, where the town ministers have been repeatedly prevented from doing so, have had their schools closed and their teachers fined. 'Tis very true, that into these schools very few Jewish children come, and those few very irregularly; still we will not on that account, be deterred from working on. Who can tell when and where the influence of these labours may reach the seed of Abraham, and lead them to seek the way of salvation! It is a good thing to have plenty of witnesses to corroborate the testimony which one brings; for, independent of the blessing accruing to their own souls by a living faith, there is something about true Christianity which can do little he had as a city on a hill, or a candle on a candlestick; it is a flame which many waters cannot quench, nor the floods drown. Ours steady, earnest, determined Christian can put a whole street into a panic, and two or three standing firmly together in silence the loudest outcry of a bigoted fanatical mob.

The Bible is causing its power to be felt on the Continent, and many an earnest voice is raised on its behalf. Christians are triumphing their lamps. At the last annual meeting of the Kirchentag, the majesty, and supremacy, and purity of the Word of God was asserted with a clearness and decision, which, a very few years ago, would not have been tolerated in the same quarters. Even Popish Austria is removing the rationalistic school-books out of Protestant schools, and that for the best political reasons—namely, that the State can never reckon on the loyalty of a man who is a thorough rationalist—that man cannot be a good citizen, who either believes in no God, or in one who is a creature of his own imagination. Everywhere the same indication stamps the Jewish mind. In all worldly matters, they have a judgment thoroughly formed, and their mind completely made up; but in things pertaining to God and heaven, and salvation and eternity, they have as yet come to no definite opinion. Any day could the mass of the Jews throw their whole intellectual power into one or the other side of the scale in the great war of opinion now going on; at present, though they take part in the struggles, and range themselves on the one side or the other, still they have no heart for it—the whole work is to them something in which they are not concerned.

In our own little experience, we know that the truth of God is making rapid inroads even in Popish lands. The names of kings, and princes, and crowned heads, appear by the side of the tradesman and mechanic on the list of the friends of our Tract cause. Into the very palaces of Popish princes we have an opportunity of bringing, by special request, the Word of the living God. A host of Popish priests have, within the last six or seven years, been admitted to the pastoral office in the Protestant Church. The sleep of ages is about to be rubbed out of the eyes of churches which have hitherto been torpid. A spirit of prayer is abroad, and the nations are

arising to shake themselves from the dust. The enemy is also active, and it is no rare thing to meet with individual cases which very much resemble what the New Testament says of the cases of Satanic possession in the days of the Lord. One thing we know, that Satan is bound, and his power is taken away; and the Church may be of good cheer, for Jesus has already overcome the world.

The great battle between light and darkness must be fought out; the forces are meeting in deadly conflict; happy are they who have taken their place, once for all, on the side of the Captain of our salvation. 'Till the day dawn, very truly yours,
JAMES CRAIG.

AMERICAN MISSIONS IN THE EAST.

We rejoice to learn that the Missions in the East are prospering in many places very remarkably. The following letter from Cesarea shows the progress which the Gospel is making among the Turks as well as among the Armenians:—

For some weeks we have had increasing evidence that the Spirit of God is here. We have not a revival; but we have cases of conviction, with a degree of activity among our church members that such resembles a revival. We have one young man who has long been a Protestant, but heretofore has seemed entirely thoughtless. When we first knew him, he had much of the appearance of one of the lower order of Turks, whom he imitated in his dress. Now he appears to be entirely changed. We first learned of his awakened interest through our colporteur. He was at a Turkish village, engaged in traffic. As the Sabbath approached, he felt anxious to get to some place where he could spend the day properly. He could not come to the city, as that was too far off. In the Turkish village there was no one who could sympathize with him. A few miles distant was an Armenian village, where reside two of the members of our church. He sought out these brethren; and in the evening our colporteur arrived there. The four Protestants had a happy day together. The colporteur felt that the young man was not far from the kingdom of heaven. Within a few days, he has declared his purpose to make an arrangement by which he may remain in the city, especially that he may profit by the means of grace here enjoyed. "I have been a Protestant these six years," he says; "but what does it profit! I want to be a Christian."

We have before had occasion to remark that the reformation in Cesarea has taken a strong hold of the females. They are now labouring in what we may call a revival spirit. Within a few days, we have known of their holding several informal and very interesting prayer meetings. In one case, five Armenian women called upon a Protestant family. Three of our sisters were there. Religious conversation was introduced. They read the New Testament, and prayed together; and when they could remain no longer, the strangers went away with much reluctance, declaring their purpose to return and hear more. In another house, five or six Armenians met three women, members of the church, and held a social prayer meeting. One woman who has never attended our meetings, led in prayer. The next day, one of our brethren met these same women, and spent nearly two hours with them in reading the Scriptures and exhortation. He was much pleased with their appearance, especially with that of the one who led in prayer the day before. He has previously known her as being quite indifferent; but she is now anxious for her salvation. Her mother, also, and her sister-in-law are both represented as being earnest inquirers. Both were present last week at Mrs. Farnsworth's prayer meeting. At the same meeting there was a girl some sixteen years old, whom we have known several months to be

desirous of embracing the truth. She wept very much during the meeting.

This week we have had the pleasure of seeing Turkish women interested in the gospel of Christ. Mrs. Farnsworth held her prayer meeting in a quarter of the city where several Mohammedan families reside; and some of the women were present during the whole exercise and were perfectly respectful. Apparently they were most deeply interested. Matthew xxvii. was read, with brief remarks. Probably these women had never before heard of the trial, execution and burial of our Saviour; hence it came to their minds with a freshness of which most Christians know nothing. The custom of saying "Amen" to what one heartily approves, especially in prayer, prevails here among all classes. During the closing prayer, the frequency and earnestness with which this exclamation was uttered, reminded Mrs. Farnsworth of a camp-meeting. We do not look for any movement among the Turks at present. Still the way is being prepared. The day of deliverance for the followers of Islam may be nearer than we suppose.

The school at Cesarea retains its popularity. Efforts have been made by the priests to reduce the number of its pupils; but the attendance is full. Mr. Farnsworth says, indeed, that the room in which the school is held, is crowded; and new applicants present themselves at the rate of three or four a week. "The people are heartily sick of their own schools, where their children spend five or six years, and are abundantly instructed, but receive almost no valuable instruction."

THE CHINA MISSION OF ENGLISH PRESBYTERIAN CHURCH.

In a late letter, Mr. Johnston, who we regret to notice, has been ordered home for the recovery of his health, mentions several conversions which had lately taken place:—

"The first of these converts, as respects age, is Tan Khey, aged forty. He has been for several months a constant applicant for baptism, and would have been admitted to the Church sooner, but for the circumstance of his isolated position, living in a village on the opposite side of the river, where he had no one like minded to encourage and support him in his daily walk. He has given every satisfaction, both in answers and conduct, and lately proved his resolute determination to have nothing to do with idolatry, and to observe the precepts of our religion, by leaving the paternal roof, to which every Chinaman clings so fondly, and taking up his abode at some distance from his relatives, that he might escape from their constant persecutions, and be able to set up the worship of God in his family, which he could not do at home, where an older brother exercised indisputable authority, and both maintained the worship of idols, and prevented the worship of the true God. At repeated examinations, I was very much pleased with the proofs of progressive knowledge and experience manifested.

The next who came under examination as a candidate was Hey Sew (I do not attempt to give the Amoy name). He labours under the disadvantage of some obtuseness of intellect, and considerable difficulty in expressing himself clearly, so that even his countrymen have some trouble in catching his meaning, but for which I have no doubt he would sooner have been received into the Church. The brethren had for some months expressed themselves satisfied with his deportment as a professed; he had for a considerable time given up all connection with idolatry, and observed the Sabbath, meeting with them, not only on that day, but almost daily, in their devotional exercises; and both Mr. Day and Mr. Talmage had felt the utmost reluctance in putting him off for another examination, as he

evidently felt the disappointment of hope deferred; and when Mr. P. and I were last there, it gave us much satisfaction to find the only difficulty in the way of his admission had, all along been his defective utterance, but his views were sound on all important points of doctrine; and his feelings of love to the Saviour, and hatred of sin, were, so far as any man could judge, genuine and hearty.

The third was Tan-Bu-Siat, a respectable rice-merchant in Pehchua, aged twenty-eight. He gave satisfactory evidence of a genuine change, and on several occasions a sovereign deal of peace from a spirit so truly Christian, that it required but a limited examination to satisfy all parties that he was a proper subject for baptism. Being a man of good family, there was more than usual opposition made to his joining the Church, and thereby renouncing the worship both of gods and ancestors; the latter the greater sin of the two in Chinese estimation. An uncle, who has attained the honourable degree of Sew-Tsu, and, on the score of literary honours, as well as senior relationship, considers himself bound to defend gods and ancestors, and to regulate the conscience of his nephew, used all his influence to prevent him from even coming to the place of worship; and finally, notwithstanding his great fear, that his arguments were unavailing with an *unshaken conscience*, he resorted to more substantial weapons, and finding that he had been at work up in the morning of the first Sabbath of the year, and had resolved that he would never again sell anything on that holy day, lost all temper, and gave him a very severe beating with his pipe, a very common and formidable instrument of punishment in China, as it proved in this instance. When the poor man returned to worship in the evening, as he did, undeterred by fruitless threats, the wounds on his head were still bleeding; he, the while, rejoicing that he was permitted to suffer for the name of Jesus. He was afterwards threatened with the loss of his trade; but, as he told me, with a smile, he felt no fear.—Jesus was able to take care of him and his family.

His wife, who at first was very much opposed to his change, now unites with him in daily worship; and he rejoices that all in his household worship 'the God of salvation,' although they have not courage to come to hear the Word in our little chapel. He himself had long been secretly convinced, and had even prayed to God, long before he came for baptism. He says, that as soon as he heard the new doctrine he believed it, but not in the way he does now.

The fourth case is one of peculiar interest, as being that of the first female baptized at Pehchua, and in itself possessed of features which will commend it to all who love to trace the operations of Divine grace through those channels which God has opened for conveying blessings to men, in the blessed union of the family circle. That family of which Un-Ho-se is the mother, is, I fear, too rare an instance, in this country, of real union and affection in all its members. Even prior to the reception of the Gospel, there seems to have been much of it; and there is a new and powerful element of purity and permanency introduced into the else mutable and temporary natural one. The whole family, consisting of the two parents and three sons, are now members of the Christian Church. A united family on earth—I hope to meet them an unbroken family in heaven. The oldest son, Gong-6, was the first to receive the truth from Mr. Burns; then his second brother, Kwai-a, who is now living with me, prosecuting his studies, and will, I hope, make an excellent evangelist or pastor, if he is spared, and continues to prosper as he now does; then the old man followed giving striking evidence of deep work of the Spirit of God. His youngest son, Sam-4, on asking to be allowed to go to Amoy with his father, to be baptized, was told that he was too young; he might fall back if he made a proba-

tion when he was only a little boy. To which he made the touching reply, 'Jesus has promised to carry the lamb in his arms. As I am only a little boy, it will be easier for Jesus to carry me.' The logic of the heart is too much for the father, he took him with him, and Sam-4 was ere long baptized, with some other applicants.

The most interesting circumstance in the conversion of Hesse is that she has never had any instruction, except from the members of her own family; and as soon as they apprehended the truth themselves, they began to communicate it to her; and they found a mind well prepared to receive the good seed of the Word. From an early period she manifested a lively interest in the Saviour, and encouraged her children to obey the new doctrine. She, by the tenacity of Chinese custom, dare not come to hear for herself, but her sons were in the habit of repeating to her as much of the sermons they heard as they could carry home; and when at any time, they heard any exposition of Scripture, during their intercourse with their teachers, they would set off to tell their mother, and return for more to convey. And so well had she profited by their instruction, that all who heard her examination were surprised at the extent and accuracy of her information, not less than at the courage she manifested in coming openly forward, with no other woman to bear her company, and that in a place where she was the first, as well as the solitary confessor of her sex. It says the more for her moral courage that she is naturally timid and retiring.

In addition to those already named he says that two other women have applied for baptism, and that six or eight hopeful male applicants were waiting for admission. At Pehchua, he has been enabled to make an addition to the accommodation, by which the women can now come and hear the Word preached without mixing with the men, which in China is cause of great scandal. On some occasions eight or ten women come in by their own private door, hear the sermon, and leave again without being seen by the other worshippers.—*Eng. Pres. Mes.*

THE AMERICAN TRACT SOCIETY—AND SLAVERY.

A Circular has lately been published and circulated entitled "Principles and facts of the American Tract Society." This circular has been commented on by several writers. One writer in the *Independent* notices it and says, that it has done more in convincing him that there is something wrong in the management of the Society, than all that he had read in the form of direct censure. We quote a few paragraphs from this communication:—

Another of the facts set forth in the circular is headed, "Catholic Basis." If this section has any pertinency we must interpret it as teaching that "sound morality" is a thing about which religious and evangelical denominations differ. We have not been accustomed to think that known immoralities were denominational matters at all. This cannot be the true idea of Catholic Basis, that it tolerates immoralities; and yet hear lies all the difficulty about the great question of slavery; slavery can no more be resolved into a mere abstraction without properties and concomitants than a man can be so resolved, and these properties and concomitants of slavery are as much a part of it as are those of a man a part of him. It is not to be questioned that the very strongest hold which slavery has upon many of those who live amongst it, is found in the fact that it affords unbounded license to the largest licentiousness. It is this which gives it its maddening power over the Southern mind. Slavery is but another name for "Man stealing."

And yet it is hedged around by those Catholic Basis, and to be protected as one of those things which exist as matter of controversy among Christians. Now I have no intention of entering into an argument on the merits of the case, but am only concerned to show that this formal array of what the writer of the circular would call a great principle of the Tract Society, betrays a conscious weakness of his cause. Can a man that feels full confidence in his cause plead for a basis of privilege on which is written in letters of blue flame, "Let us alone, what have we to do with Thee, thou Jesus, Son of the most high God, art thou come hither to torment us before the time?"

But says the circular, "Nor can topics of the local or sectional character be expected in the issue of a national Catholic Institution?" And why not? Shall nothing be published condemnatory of piracy and wrecking for plunder, because such sins are unknown in the Green Mountains, but are confined to those who inhabit the sea-coast? If a sin exists, it has no just claim to be let alone because it is sectional or local. There is no reason why Mormon concubinage should be condemned, though practised by a repudiated sect, not acknowledged as Christians, while slave concubinage more openly defiant of the mandates of God, is winked at as a thing to be tolerated, though found among those who profess an orthodox belief in the Bible. How many of the noisy politicians of the South are there who practice a polygamy more revolting than that of Urth? Yet this polygamy must not be condemned by the Tract Society because it is sectional and local, and because some of the guilty ones are daring enough to charge God foolishly, and to say, "we are delivered to do all these admissions." Pray what have localities and sectional lines to do with moral truth, except as eye-glasses for spectacles which every body can see through but the wearer?

Again we say it is conscious, or shall we say unconscious, shrinking from light which strikes us as the remarkable feature in this production. The writer stands before us in a pitiable position of a man filling his own eyes with dust to blind other people.

MARTYRDOM OF BRADFORD.

Then was he held forth to Smithfield, with a great company of weaponed men to conduct him thither, the like of which was seen at no other man's burning; for in every corner of Smithfield there were some, besides those which stood about the stake. Bradford then, being come to the place, fell flat to the ground, secretly making his prayer to Almighty God. And he, "lying prostrate on the one side of the stake," and a young man, an apprentice, John Leaf, who suffered with him "on the other side," they lay flat on their faces, praying to themselves the space of a quarter of an hour. Then one of the sheriffs said to Master Bradford, "Arise, and make an end; for the press of the people is great." At that word they both stood up upon their feet; and then Master Bradford took a faggot in his hand and kissed it, and so likewise the stake. And when he had so done, he desired of the sheriffs that his servant might have his raiment: "for," said he, "I have nothing else to give him, and besides that he is a poor man." And the sheriff said he should have it. And so forthwith Master Bradford did put off his raiment, and went to the stake; and lifting up his hands, and casting his countenance up to heaven, he said thus: "O England, England, repent thee of thy sins, repent thee of thy sins. Beware of idolatry, beware of false antichrists; take heed they do not deceive you." And as he was speaking these words, the sheriff bade them tie his hands if he would not be quiet. "O Master Sheriff," said Master Bradford, "I am quiet; God forgive you this, Master Sheriff." And one of the officers which made the fire, hearing Master Bradford so speaking to

the Sheriff, said, "If you have no better learning than that, you are but a fool, and were best to hold your peace." To the which words Master Bradford gave no answer, but asked all the world forgiveness, and forgave all the world, and prayed the people to pray for him, and turned his head unto the young man that suffered with him, and said, "Be of good comfort, brother; for we shall have a merry supper with the Lord this night;" and so spake no more words that any man did hear, but embracing the reeds, said thus: "Strait is the way, and narrow is the gate that leadeth to eternal salvation, and few there be that find it." "He endured the flame," Fuller observed, "as a fresh gale of wind in a hot summer's day, without any reluctance, confirming by his death the truth of that doctrine he had so diligently and powerfully preached during his life."—*Life of John Bradford*, p. 257.

CHRIST IN THE STORM.

One dark stormy night, we were tossing in a rude little native boat, near the coast of Ceylon.

As I lay on my low bed in the bottom of the boat, and saw the red flashes of lightning through the thatched covering, and heard the rapid peals of thunder, while the rain was pouring on all sides, and our boat tossing like a bubble on the angry waves, I could not but think of our danger, for I knew that the native boatmen were timid and ignorant, and that many such little barks go down every year on that coast.

Trembling and afraid, I raised my head to catch the words of my companion as he inquired for the master of the boat. "He is in the hinder part of the ship; asleep," was the reply.

Little did the rude heathen who uttered these simple words, know how they made my very soul thrill. In a moment I was carried back to that night when Jesus, perhaps in just such a rude little boat as ours, lay tossing on the stormy lake of Genesareth. Never did I so realize that our blessed Saviour was once a man, a suffering mortal, and one with us in nature.

Far from home and kindred, weak, helpless, and full of fear, for a moment I had forgotten that Jesus was just as near to us as he was to those fearing disciples, he could as easily say to the foaming billows about us: "Peace, be still," as he did on that night when they cried, "Master, carest thou not that we perish?"

My fears were gone. I felt that Jesus was near, that I could almost put my hand in his, and hear his voice, "It is I; be not afraid." Often since then, in hours of darkness and trial, have I lived over that night, and been comforted by the same sweet thoughts.

Afflicted, sorrowing child of God, forget not him who was a man of sorrows and acquainted with grief. Do heavy burdens press you down, fear not to carry them all to Jesus. None are too heavy for him to bear, none so small as to be beneath his notice. In him all fulness dwells.—Are we poor? he is rich. Are we weak? he is strong. Are we sinful and unworthy? he is righteous and infinitely worthy. If we are Christ's then he is ours, and in him we are complete.—*Am. Mes.*

PERSECUTION OF PROTESTANT CONVERTS ABROAD.

The Committee of the Protestant Alliance lately forwarded a communication to the Earl of Clarendon respecting his interference in behalf of Domenico Cecchetti, a workman in a cigar manufactory, imprisoned at Florence, for the alleged crime of injury to the Roman Catholic religion, in consequence of reading the Bible to his children and friends. They also brought under the notice of the Foreign Secretary the sufferings of John E. Borzinsky, and other subjects of Austria, for having embraced Protestantism; and concluded by urging the adoption of measures for the

safety of Dr. Gomez, formerly a Spanish priest, but now a Protestant clergyman at Lisbon, who has been accused before the Senate. The following is the statement of the committee in reference to Borzinsky and Gomez:—

"John Evangelist Borzinsky was nineteen years a monk of the Order of Mercy, and physician to his convent, in the city of Prague. Having become convinced of the errors of the Romish creed, he determined to embrace the Protestant religion. The laws of Austria legalise the profession of Protestantism, provided that due notice be first given to the ecclesiastical authorities, and a certificate be obtained from the Protestant minister with whose flock the convert may unite. The laws also permit an Austrian subject to make the profession in a foreign country. Borzinsky chose the latter mode, as less likely to give offence. To comply with the required conditions; he made known his intentions to the superior of his convent at Prague, and to the provincial of the Order at Vienna. He immediately went into Prussia, and was admitted as a member of the Lutheran confession, by the Rev. Dr. Nutwamy, in the parish church of St. Peter, Petershain, near Niesky, from whom he obtained the prescribed certificate. Borzinsky returned to his father's house in Moravia, confident that, as he had in every respect complied with the provisions of the law, he should enjoy its protection. He soon found his mistake. He was seized by the gendarmes, and given over to the ecclesiastical authorities. By them he was subjected to solitary confinement, and a diet of bread and water. As this proved unavailing to secure his recantation, he has been transferred to a dark subterraneous cell adjoining two raving maniacs. The last information received by the committee declares that he is more severely treated than ever: and fears are entertained that he must soon sink under the trial. The committee have likewise been informed that a brother of John E. Borzinsky, named Ubaldus, also a monk, published a letter to Pope Pius IX., on the immoralities of his Order, and expressed an intention of embracing Protestantism. For these offences he has been forcibly removed, under a strong guard, from Prague, to Goriz, in Illyria, where there is every reason to believe that his treatment will be similar to that of his brother. By the same authorities, the committee are instructed that a priest, named Joachim Zuzolo, has been confined in Prague as a lunatic during a period of twenty years, solely because he persists in a profession of Protestant convictions. 'To all these cases the words of Lord John Russell apply as well as to that of the Madiai: 'It is now well understood that the wasting of the body, the sinking of the spirit, the weakening of the mind, are but additions to the capital punishment which long and close confinement too often involves.' The committee are convinced that they need only lay these facts before your Lordship to arouse that generous indignation which every British statesman must feel at such cruelty, and to secure your Lordship's good offices with the Austrian Government on behalf of these confessors to Protestant truth. * * *

"The Rev. Dr. Gomez, formerly a Spanish priest, but now a recognized clergyman of the Church of England, has been for many years engaged as a Protestant minister at Lisbon. Having lately announced a discourse in his own house, on the doctrines of Protestantism, he was publicly accused in the Senate by the Marquis of Vallada. The Prime Minister of Portugal replied that every means should be taken to prevent or punish the offence. Dr. Gomez applied to the British embassy for protection, but was informed by the Charge d'Affaires that nothing could be done for him, as he was not a British subject. "The Committee understand that a treaty exists between the Crown of Great Britain and Portugal, which secures liberty of worship to Protestants in the Portuguese dominions. They earnestly request your Lordship to make such

communications to the British Embassy at Lisbon as may ensure the personal safety of Dr. Gomez.

The Committee are aware that your Lordship's time and attention, and that of your right honourable colleagues, must be severely taxed by the war. They yet venture to express the hope that the signing of the prisoners will not be unheeded; and that the same anxiety which has been manifested to secure religious liberty for the subjects of the Sublime Porte professing the Greek faith, will be shown to secure freedom of conscience and of public worship for our co-religionists who are suffering under the tyranny of the Latin Church.

JOHN MACGREGOR, Hon. Sec.
MARSHALL H. VINE, } Sec's
G. H. DAVIS, }

9, Serjeant's Inn, Fleet Street, July."

The reply from the Foreign Office is in these terms:—

Foreign Office, July 10.

Gentlemen,—I am directed by the Earl of Clarendon to acknowledge the receipt of your letter, not dated, calling attention to further cases of religious persecution, on the part of the Austrian and Portuguese Government, of individuals converted to the Protestant faith; and I am to inform you in reply that no amount of occupation will ever prevent Lord Clarendon's immediate and best attention being given to cases of unmerited suffering, such as those which the committee have brought to his Lordship's notice. You will assure the committee that Lord Clarendon fully recognises the right and expediency of remonstrance upon such cases with foreign Governments, but in the mode of proceeding more caution is required than may always be apparent to those who, moved by feelings of honest indignation, think only of the victims of oppression; for the Governments in question have usually to deal with a bigoted and fanatical spirit at home, and do not even, if well-disposed, always venture to yield to demands publicly or officially made by a foreign Government, and more especially when these demands may relate to their own subjects.

The Grand Duke of Tuscany has been made aware that he could do nothing more agreeable to the Government and people of England than to liberate Cecchetti.

With respect to the cases in Austria, of which the Earl of Clarendon had not heard, and which his Lordship thanks the committee for making known to him, Lord Clarendon will make the necessary application to the American Government through her Majesty's Charge d'Affaires at Vienna, and the committee shall be informed of the result.

Instructions will also be sent to Her Majesty's Charge d'Affaires at Lisbon, to afford such protection as may be in his power to Gomez; but as Gomez is a Spanish subject, and the treaty to which the committee alluded only provides for the free exercise of their religion by British subjects in Portugal, Her Majesty's Government cannot interfere officially in his behalf.

I am, Gentlemen, your most obedient, humble servant.
WOODHOUSE.

SELECTIONS FOR THE YOUNG.

VERSES FOR LITTLE CHILDREN.

Dr. Judson was a pious missionary in Burmah; he died a year or two ago. Though he laboured hard and long to teach the heathen, he found time to write little verses for the children he loved. We hope our young readers will be pleased with those which are here given.

PRAYER TO JESUS.

Dear Jesus, hear me when I pray,
And take this naughty heart away;
Teach me to love thee, gracious Lord,
And learn to read thy Holy Word.

ANOTHER.

Come, dearest Saviour, take my heart,
And let me never from Thee depart;
From every evil set me free,
And all the glory be to Thee.

HIS LITTLE DAUGHTER'S PRAYER FOR HER INFANTRY BROTHER.

Lord, look on little brother dear,
Safe may he sleep, while thou art near;
Preserve his life to know thy love,
And dwell at last in heaven above.

A MORNING PRAYER.

My waking thoughts I raise to Thee,
Who through the night hast guarded me;
Keep me this day from every ill,
And help me, Lord, to do thy will.

OUR DUTY TO OTHERS.

Love others as you love yourself;
And as you would that they
Should do to you, do you to them;
That is the golden way.—*Presbyterian.*

THE SHORT CANDLE.

As I sat in my chamber, I saw a little girl working by the light of a candle. It was burnt down almost to the socket. I perceived that she plied her needle very fast, and at length I overheard her say to herself, "I must be very industrious, for this is the only candle I have and it is almost gone."

What a moral there is, thought I, in the words of this child! Surely I may learn from it. Life is but a short candle. It is almost gone, and I have no other. How earnestly engaged should I then be in every duty of life! While I have the light of life, how carefully should I be to perform every thing enjoined by my heavenly Master!

1. I ought to be in haste to work out my own salvation with fear and trembling, knowing that when this light is extinguished, there is no other allowed to mortals for preparation.

2. I ought to be alive to the immortal interests of my fellow-creatures, working while it is called to-day, striving to bring sinners to the Lord Jesus Christ; for my brief candle is soon to go out, and there can be no conversion of sinners in another world.

3. I ought to be unceasingly active in every act of benevolence, making as many happy as I can, relieving the miserable, and doing good to all within my reach; for this light is soon to be put out, and in the other world the miserable and suffering will be beyond my reach.

4. I ought to use every talent for the glory of God and the kingdom of Christ, working the works of him that sent me, while it is day, because the night cometh in which no man can work.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccles. ix. 10.—*Children's Friend.*

WHAT AM I GOING TO DO?

One morning a young lad set off to go with some thoughtless companions to a place of Sunday amusements. "What am I going to do?" he asked. "I am going to break the Sabbath, suppose God should punish me for my wickedness." This thought so alarmed him, that he turned back and spent God's holy day in a becoming manner.

One afternoon a boy saw a person drop his purse, which he picked up, and was walking off with it, and the money which it contained. "What am I going to do?" came to his mind, and the answer followed, "I am going away with a purse of money that does not belong to me.

This is not honest; I shall be a thief, if I do so. God has said, Thou shalt not steal." In another moment, he ran after the person, and gave up the purse. The man gave him half a dollar; and an honest half-dollar is worth more than a great many dishonest whole dollars.

"What am I going to do?" asked a boy who took his fishing-tackle, instead of his books, and was stealing out of the back door of his father's house. "I am going to play truant, deceive my parents, neglect my school, and go in company of bad boys." The case looked a bad one. He turned about, put away his fishing-tackle, found his satchel, and ran off to school.

"What am I going to do?" asked the Sunday-scholar on his way to Sunday-school. "I am going where the young are trained up to fear God, and keep his commandments. May I be a studious, obedient, attentive scholar, and pray God to make me one of his own dear children.

"What am I going to do?" asks John on Wednesday afternoon. "My mother has given me leave to go and play with the boys. Let me not get angry, or fight, or swear, or call names, or do any mean or wicked thing. Then I shall be happy at my play."

Often ask yourself—and never be afraid to ask—"What am I going to do? A bad act will not bear reflection as a good one will. Ponder the path of thy feet, and let all thy ways be established. Turn not to thy right hand or the left; remove thy foot from evil."—*Ex. Paper.*

The Amherstburgh Manse Building Committee, in acknowledging the receipt of the following sums, per Rev. Mr. McLaren, beg to return their cordial thanks to the friends in the various places which follow, for the very seasonable and liberal assistance rendered to them in their work:—

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Amherstburgh, Aug. 17, 1853.

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- VOL. VII.**—T Mitchell, Sullivan; J Boyd, Bentinck.
- VOL. VIII.**—J Still, Mono; T Mitchell, Sullivan.
- VOL. IX.**—R Menzies, Stoney Creek; J Still, Mono; T Mitchell, Sullivan.
- VOL. X.**—A Morrison, Melbourn; R Menzies, Stoney Creek; Mr Templeton, Napanee; Miss Sinclair, Toronto; Mr Innes, Brock; J Still, Mono; D McFadyen, Owen Sound.
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Reference is permitted to the Clergyman as above, and also to the Rev. Wm. Reid, Knox's College, Toronto; James Lesslie, Esq., Toronto; and to Jeffrey Hale, Esq., Quebec.

TORONTO. C. W., Aug. 4th, 1855.

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