

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- | | |
|--|--|
| <input type="checkbox"/> Coloured covers/
Couverture de couleur | <input type="checkbox"/> Coloured pages/
Pages de couleur |
| <input type="checkbox"/> Covers damaged/
Couverture endommagée | <input type="checkbox"/> Pages damaged/
Pages endommagées |
| <input type="checkbox"/> Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée | <input type="checkbox"/> Pages restored and/or laminated/
Pages restaurées et/ou pelliculées |
| <input type="checkbox"/> Cover title missing/
Le titre de couverture manque | <input checked="" type="checkbox"/> Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées |
| <input type="checkbox"/> Coloured maps/
Cartes géographiques en couleur | <input type="checkbox"/> Pages detached/
Pages détachées |
| <input type="checkbox"/> Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire) | <input checked="" type="checkbox"/> Showthrough/
Transparence |
| <input type="checkbox"/> Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur | <input checked="" type="checkbox"/> Quality of print varies/
Qualité inégale de l'impression |
| <input checked="" type="checkbox"/> Bound with other material/
Relié avec d'autres documents | <input checked="" type="checkbox"/> Continuous pagination/
Pagination continue |
| <input checked="" type="checkbox"/> Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure | <input type="checkbox"/> Includes index(es)/
Comprend un (des) index |
| <input type="checkbox"/> Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées. | Title on header taken from: /
Le titre de l'en-tête provient: |
| <input type="checkbox"/> Additional comments: /
Commentaires supplémentaires: | <input type="checkbox"/> Title page of issue/
Page de titre de la livraison |
| | <input type="checkbox"/> Caption of issue/
Titre de départ de la livraison |
| | <input type="checkbox"/> Masthead/
Générique (périodiques) de la livraison |

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

THE ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

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

VOL. IX.

TORONTO, AUGUST, 1853.

No. 10.

CONTENTS.	Page
Poetry—The Dying Hymn.....	145
Presbytery of Toronto—Montreal—Kingston	145
Presbytery of Cobourg—Hamilton	146
Communications—Owen Sound, Metis Mission, Woodstock	146
Report of Home Mission Committee	147
General Assembly of the Free Church of Scotland	148
Synod of the United Presbyterian Church ..	149
The Record—Our Church	150
Religious Liberty and Free Discussion.....	151
Rev. John Black—Buxton Mission	151
Statistical Returns	151
Items of Religious and General Intelligence,	151
Minute of Synod, with reference to Prof. Es- son, Mr. John Burns, and Mr. John Fra- ser of London.....	152
Resolutions on Slavery	152
Special Meeting of Synod.....	153
Covenanters of Madagascar.....	153
Progress of Temperance.....	154
Effect of Intoxicating Drinks.....	154
Hints to Sabbath School Teachers.....	155
Selections for the Young.....	155
General Characteristics of the Bible.....	155
Spiritual Despotism of Popery.....	156
Buxton Mission—Letter from Dr. Burns....	156
Notices of Recent Publications.....	157
Daniel a Model of Piety—Peace in Death..	157
The Height of Folly	158
A Mother's Influence	158
Miscellaneous	158

The following verses are from the Latin of Musculus, the famous Professor of Theology at Berne. They are commonly known as his dying hymn. The translation is by an American divine, and is, on the whole, happily executed:—

The vital flame shall burn no more!
The blood around my heart is cold!
But thou, O CHRIST, my soul shalt warm,
With life of more than mortal mould!

Why thee, my soul, why tremble thus,
To wing thy flight to seats of rest?
Behold thy guide, thine ANGEL waits,
To lead thee there among the blest.

Leave, then, this wretched mansion, leave,
In ruins it around thee lies;
For God's right hand is faithful still,
And thou shalt see it fairer rise.

But, hast thou sinned? hence springs thy fear?
Sad truth! but yet believers know,
That crimson as the stain may be,
The blood of Christ doth cleansing flow.

Does Death a face of horror wear?
Most true, my soul, but life is nigh!
That life to which thy Saviour calle,
By grace so sure thou canst not die.

Victor o'er Satan, sin, and death,
Yonder thy Lord in triumph reigns;
Stretch, O my soul thy joyful wings,
And fly to those celestial plains.

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

KNOX'S COLLEGE.

A meeting of the College Committee will be held in the Divinity Hall, Knox's College, on Wednesday, 10th August, at half-past six o'clock, P. M.

College Committee.—The Moderator, Messrs. D. McKenzie, Scott, Bayne, Young, Lowry, Ure, McLeod, W. J. McKenzie, Reid, Gregg, Boyd, Geggie, Wardrope, Duncan, Henry, Fraser, and Irvine, ministers; and Messrs. Mair, McMurrich, Shaw, Jeffrey, Tully, Anderson, Dr. Dickson, Messrs. Breakenridge, Kennedy, Redpath, Gibb, and Henning; together with the Professors of Knox's College, and Messrs. John Shaw, Samuel Spreull, and Alexander McGlashan of Toronto.

PRESBYTERY OF MONTREAL.

The next ordinary meeting of Presbytery is appointed to be held within St. Gabriel Street Church, Montreal, on Wednesday, 7th Sep., at 10 o'clock, A. M.

D. FRASER, *Pres. Clerk*

PRESBYTERY OF TORONTO.

Next ordinary meeting of Presbytery will be held in the usual place, on the first Wednesday of September, at 11 o'clock, A. M., when the Records of the various Sessions within the bounds will be called for.

T. WIGHTMAN, *Pres. Clerk*.

PRESBYTERY OF KINGSTON.

The next ordinary meeting of Presbytery is appointed to be held at Belleville, on the first Wednesday of September, at 12 o'clock, noon.

W. GREGG, *Pres. Clerk*.

PRESBYTERY OF COBOURG.

The next meeting of Presbytery is appointed to be held at Peterboro', on the third Tuesday of September.

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

PRESBYTERY OF LONDON.

The next ordinary meeting of the Presbytery of London, will be held in St. Andrew's Church, London, on the second Wednesday of August, at 10 o'clock, A. M.

JOHN SCOTT, *Pres. Clerk*.

PRESBYTERY OF TORONTO.

At a meeting of the Presbytery of Toronto held on the 6th July, Mr. John Laing and Mr. Henry MacMeekin, students, having given all their trial exercises, which were sustained with approbation, were licensed to preach the gospel of Christ.

After solemn prayer by the Moderator, Rev. R. Irvine, these licentiates were addressed in very suitable terms by Dr. Willis, in reference to their duties and responsibilities as probationers for the holy ministry.

PRESBYTERY OF MONTREAL.

INDUCTION AT QUEBEC.—On Tuesday, the 21st June, 1853, the Presbytery of Montreal inducted the Rev. B. Clark, lately of Maxwelltown, Dumfries, as minister of Chalmers' Church, Quebec.

The Rev. R. C. Swinton preached on the occasion from Matt. xi. 7. "What went ye out into the wilderness to see?" The Rev. David Inghs proposed the usual questions, and after solemn prayer, addressed the Pastor and the Congregation in appropriate terms.

At the close, Mr. Clark received a cordial welcome from the congregation, by shaking of hands.

At a subsequent meeting of Presbytery, on the 23d June, it was resolved to organise a new congregation at Durham, and dispense the Lord's Supper there on the fourth Sabbath of July. The Rev. D. Fraser was appointed to this duty, with the assistance of Rev. W. Troup.

D. FRASER, *Pres. Clerk*.

PRESBYTERY OF KINGSTON.

The Kingston Presbytery met at Picton on the 19th July. Mr. James M. Chesnut was appointed Moderator for the ensuing year.

An extract from the minutes of Synod was laid before the Presbytery, containing a resolution appointing Mr. Reid, minister at Picton, sole Clerk of Synod, Editor of the *Record*, and General Agent of the Schemes of the Church; and instructing this Presbytery to take the necessary steps for dissolving the pastoral relation between him and his congregation.

Messrs. Smith, Miller, and Ross, appeared as delegates from the congregation, and stated that, so soon as they had heard of the Synod's appointment of Mr. Reid, the congregation had held a meeting, and unanimously adopted the following resolution, viz.:—

"That this congregation have learned with sorrow of the Synod appointing the Rev. W. Reid to another sphere of duty—that as well on account of the interests of the congregation, as from their esteem and affection for Mr. Reid as their pastor, they contemplate his removal from among them with deep regret, yet they desire to submit to the wisdom of the Synod, trusting that while this congregation must lament the removal of Mr. Reid as a serious loss to them, his servi-

ces in his new sphere may conduce to the benefit of the Church in general."

The Presbytery then agreed to dissolve, and hereby do dissolve the pastoral connection between Mr. Reid and the Picton congregation, and appoint Mr. R. F. Burns to preach in Picton on an early occasion, and to intimate from the pulpit this act of Presbytery. The Presbytery moreover agreed to record their sorrow at losing in Mr. Reid a member with whom, since he came among them, they have enjoyed the most pleasing intercourse, and from whose prudent counsels and business habits, they have derived the greatest advantage.

Mr. Reid agreed to supply the Picton congregation till the first of August.

Mr. MacMeekin was appointed to labour in Brock Street for the next three Sabbaths, and afterwards in Roslin, Melrose, and Picton, in rotation.

Mr. Rogers was requested to give such supplies to Picton as he conveniently could

WILLIAM GREGG, Pres Clerk

PRESBYTERY OF COBOURG

The Presbytery of Cobourg met in St Andrew's Church, Cobourg, on Tuesday, 5th July. Seven ministers and two elders were present.

Mr. Samuel Kedey, who had passed his preliminary examinations before the Presbytery of Toronto, appeared, and requested to be taken under the care of this Presbytery. A minute of Mr. Kedey's standing in the Presbytery of Toronto was read, and considered satisfactory; and the Presbytery then agreed to proceed with the remainder of Mr. Kedey's trials, preparatory to his being licensed to preach the gospel. The Presbytery then having taken a conjunct view of Mr. Kedey's whole appearance, approved of the same, and agreed to license him to preach the gospel. The questions appointed by the Synod, to be put to probationers on receiving license, were then put to Mr. Kedey, and answered in a satisfactory manner; he also expressed his readiness to sign the formula; whereupon the Presbytery did and hereby do license Mr. Kedey to preach the gospel. Mr. Kedey has been laboring since this meeting of Synod, at Peterboro', in conjunction with the Rev. J. M. Roger, where a large field of usefulness opens before him.—May he be long spared to be a standard-bearer under the King of Zion.

Mr. James Tait was then examined in Latin, Greek, Mental, Moral, and Natural Philosophy, and Logic, and the Presbytery expressed their full satisfaction with Mr. Tait's knowledge on these various subjects. The subjects for the usual public exercises were then prescribed to Mr. Tait, to be delivered at the next meeting of Presbytery in September, and he was directed to continue his labors at Percy and the neighboring stations, until the next meeting of the Court.

The subject of the Collections for the various Schemes of the Church was discussed at considerable length, and the Presbytery agreed that particular attention should be given, that these collections should be made in all the congregations and mission stations with regularity; and that at each meeting of Presbytery particular enquiry shall be made at the representatives of the various congregations, how far these matters have been attended to.

Thereafter, the subject of the Revival of true Religion was introduced. The necessity was felt by all to be peculiarly great. After lengthened conversation, the ministers agreed to meet together for mutual fellowship and counsel, and for united prayer, that the windows of heaven might be opened, and the Spirit poured down upon the Church—that thereby the desert might be made to blossom as the rose. The Presbytery also agreed, that at the next meeting a considerable portion of time should be given to devotional exercises, with a view to the reviving of the work in their own hearts.

PRESBYTERY OF HAMILTON.

RESIGNATION OF MR. MELDRUM.—At a meeting of Presbytery on the 14th June last, the Rev. Mr. Meldrum gave in his resignation of the pastoral charge of the congregation of Puslinch, which the Presbytery, in the circumstances, resolved to accept. In consideration of the fact that there was no Gaelic speaking minister of the Presbytery whose services could be obtained, Mr. Allan of the Presbytery of London was requested to intimate this decision to the Puslinch congregation, and to declare the church vacant.

ORDINATION OF MR. S. YOUNG.—The Presbytery met at Guelph on the 22nd June, for the ordination of the Rev. S. Young. The Rev. G. Smellie, who presided, preached a sermon from Is vi 3—"The whole earth is full of his glory." He then stated to the congregation assembled the steps which had been taken in the case; after which, Mr. Young, having satisfactorily answered the usual questions, was solemnly set apart by prayer and the laying on of the hands of the Presbytery, to the office of the holy ministry, and received the right hand of fellowship from the brethren present.

TRIALS OF MR. JAMES BLACK.—The Presbytery met at Hamilton on the 12th July. *Inter alia*, Mr. James Black, student in Theology, whom the Presbytery had been permitted by the Synod to take on public probationary trials, delivered with approbation an exegesis on the subject "an sit Deus ens necessario existens et eternum;" an exercise and addition from Acts xv. 28, 29, and a popular sermon from Eph. iv. 8.

MISSIONARY FROM THE PRESBYTERIAN CHURCH OF IRELAND.—The Rev. Andrew James McAulay appeared and produced testimonials to the effect that he had been designated by the Colonial Committee of the Irish Church to proceed as a missionary to this country. Whereupon Mr. McAulay was received as a missionary of this Church, and (with the sanction of the Convener of the Synod's Home Mission Committee,) appointed to labour for three Sabbaths in Nassagaweya and two in Flamborough.

To the Editor of the Record.

REV. AND DEAR SIR,—

I beg leave, by means of the *Record*, to acknowledge the liberality of some Christian friends, residing in the city of Toronto, (both of our own and of the Congregational communion,) who lately contributed the sum of £20, currency, to enable my people to liquidate a debt upon our church, at the request of W. D. Taylor, Esq., of that place.

This contribution has been of much service to us, and I am sure I have the hearty concurrence of my congregation, in thus tendering our cordial thanks to our liberal friends.

I remain, Rev. and dear Sir,

Yours truly,

JOHN MCKINNON

OWEN SOUND, July 15, 1853.

METIS MISSION.

To the Editor of the Record.

DEAR SIR,—

As many of your readers feel a deep interest in the Mission, established by the Students' Missionary Society, at Metis, I beg again a short space in your columns, to acquaint them with our progress. Mr. Pascho is still going on quietly with his work of evangelization among the young and adult population; and, as may be expected, the priest is using all his influence to prevent any one from attending either the school or the Sabbath meetings. It is well known how great the influence of a priest is over his people, and hence the great difficulty with which all missionaries to Roman Catholics have to contend. Though this is the case, still, we often meet with tokens of encouragement. The

following from one of Mr. Pascho's monthly letters, illustrates this:—

"On Saturday afternoon, when visiting a Canadian, who has left the Romish Church a year or two since, a man and woman, both Catholics, arrived, having come from some miles below.—I began to read some portions of the Holy Word, adding some short explanations, after which, we prayed to God. About the middle of our conversation, the woman retired into another room, but her husband listened all the time with attention. Afterwards, with the apparent intention of leading to a discussion, he said that he and his wife were going to confession. Upon my asking if he thought that after having received absolution for the present, his mind would be at peace, that he could go without fear to meet his God, he answered, 'yes,' were he to die immediately after. By and by, finding himself, I think, too much pressed by the quotations from scripture, or the arguments which I brought forward, he said, 'that if he had twelve heads, he would allow them to be cut off, rather than change his religion!' This speech in the mouth of a man, already advanced in years, serious, and in other respects very respectable, made me start. To confirm this, the woman began to affirm to us, that she had seen, with her own eyes, a priest, with horse, carriage, and servant, go over the river (not frozen) without sinking; that another priest, by putting his hand upon her forehead, had cured her of headaches, which had resisted all the skill of doctors, &c., &c. Poor souls! However, in returning on Monday, they again called at Mr. ———, who read to them some parts of the tracts which I had left, and this very man asked the loan of these little books for some time. May the Lord bless the reading of them."

In a letter of July 1st, Mr. Pascho says, "The missionary work here is at present surrounded with many difficulties; and, considering the sad moral and intellectual state of the people, the progress cannot be so rapid as in other countries better prepared; but, at the same time, I know of no part of Canada which it is more necessary to instruct and evangelize."

Our missionary states in the 'no letter, that the number attending school .. en, three of whom are pure French Canadians. Two of these children were boarders, but the priest having visited the parents, and threatened them with excommunication, they were withdrawn. Since they left, two others, little girls, have entered in their place.

It was stated in a former communication, that the Society intended to erect a Mission house; it has been judged prudent, however, to delay the work for some time.

Our efforts at Metis may seem but "small things," but "the day of small things is not to be despised." They show us how great the efforts of Protestants ought to be, in order that the benighted *habitans* maybe enlightened. "Popery is blindness," said the eloquent Gavazzi. It is too true. The recent shocking events at Quebec and Montreal, clearly prove it. Surely such scenes are loud calls to every follower of the Lamb, to do all that he can to dispel the darkness, by sending the light of the gospel.

JOHN RENNIE, Secretary

TORONTO, July 18, 1853.

[FOR THE RECORD.]

WOODSTOCK—GAELIC CONGREGATION.

On Sabbath, 17th instant, the new Gaelic Church in Woodstock was opened for divine service. The morning was fine and favourable, and at an early hour groups of Highlanders might be seen gathering around the building, reminding the spectator of Sabbath scenes, in the "land of the mountain and the flood." Almost immedi-

ately after the opening of the doors, the church was perfectly filled; and when the hour for commencing worship arrived, there was no place to be found within the church, and many remained without. The congregation, for whose use the house has been erected, was at least doubled on the occasion by the presence of a large number of the Highlanders from Zorra, who accompanied their esteemed minister, Rev. D. McKenzie, and many persons of influence from all the various christian denominations in the town, who manifested a delightful interest in the transactions of the day. No doubt the opening of the church presented great attractions to many, and a desire to see and to hear Dr. Burns brought many others together. Dr. Burns preached in the forenoon an excellent and appropriate discourse from Isaiah, lxii. 10, last clause—"Lift up a standard for the people." Rev. D. McKenzie followed with a suitable sermon in Gaelic, from Haggai, ii. 9—"The glory of this latter house shall be greater than of the former;" and the Rev. Doctor concluded the exercises of the day, by preaching in the evening from Psalm, xlviii. 12, to the end—"Walk about Zion," &c. The collection taken up during the day amounted to £34.

The new Church is, like many in our land—"Chalmer's Church"—thus paying a silent tribute to one whose memory will long be cherished by all who love the truth, and who hold dear the great principles for which the Free Church of Scotland has contended. The site is most delightful, on the high ground which looks down upon the river, and having a fine view of the pleasing prospect on the other side. The building is of white brick, and a very fair specimen of Canadian Church architecture, and the spire, is the highest object in Woodstock. There is a piece of land intended for a manse and garden, and we doubt not but the enterprising congregation which has thus, with very trifling assistance from without, erected so convenient a place of worship, will, after the debt has been paid off, proceed to erect a comfortable dwelling for their pastor. The interior of the Church is not quite finished, but is in good keeping with the exterior, and is seated for 430.

The prospects of our church in Woodstock are certainly very promising, and we trust that our two ministers there may be the means of building up large and prosperous congregations, and that the people, not contented merely with places of worship, will seek to have a spiritual temple in their midst, where God will manifest his grace and his glory.

Throughout the whole western part of Canada, there is a loud demand for Gaelic ministers, and we would wish to impress Gaelic congregations with a sense of their duty to seek for pious young men, and to encourage and aid them in prosecuting their studies, preparatory to entering upon the work of the ministry.

Woodstock, July 18, 1853,

ABRIDGED REPORT OF THE SYNOD'S HOME MISSION COMMITTEE,
For the year ending 8th of June, 1853.

In presenting the Annual Report of their proceedings, the Home Mission Committee feel called upon to express anew their devout gratitude and thanksgivings to the God of all grace, for the wide door of usefulness which he continues to place before this church, and for the measure of success which, during the past year, has attended the very inadequate efforts that have been made to supply destitute localities with the means of grace. They would, at the same time, mark their deep sense of the loss which they, in common with the church at large, have sustained in the recent removal by death of two much esteemed brethren, who occupied prominent positions in the Church; and who, besides their connexion with other departments of service, were more or less closely identified with this Committee and with the Home Mission

field. We allude to the late lamented Professor Esson and Mr. John Burns. The latter gentleman, in addition to his other and multifarious duties, had long ago held a place on this Committee, and acted as its secretary; the very last recorded minute of its proceedings having been drawn up by his own hand. In the sudden removal of this excellent man we have to mourn the loss of an eminently wise and prudent counsellor, a devoted and warm-hearted friend of our Home Mission, and one who gave unsparing of his time and energies to promote the successful working of this as well as of all the other schemes of the church.

The other revered servant of God, who has still more recently been called to his reward, leaves behind him a name which must likewise ever remain fresh in the grateful and fond remembrance of the brethren; and more especially of the younger ministers of the church, many of whom owe so much to the talents and zeal, the various learning and sanctified genius which he brought to bear upon the work of their preliminary training in Knox's College. If our Home Mission field has reaped benefit from the labors of those who have at different times gone forth from that seminary, it is hazzarding a very obvious remark to say, that no small share of the result is, under God, due to that eminent man, who labored to impress those placed under his tuition with proper views of the qualifications required for the ministerial and missionary work, no less than to guide them in the formation of studious habits, and to inspire them with literary tastes and a love for science and philosophy. But besides assisting in the work of training others for the field, he himself, like his respected colleagues, was ever ready to take a direct part in missionary work, and to assist in supplying vacancies, in so far as the pressure of other duties would permit, and until compelled to desist from declining strength. While we grieve at the thought that the presence and co-operation of these good men are no longer a privilege, there is room for joy in the reflection that their death does not deprive us of the blessed influence of the Christian examples which they have left us, nor of the fruits of their abundant prayers and efforts for the good of the church.

Since the Committee gave in their report at the last meeting of Synod, four missionaries have arrived in the Province, two of them documented by the Colonial Committee of the Presbyterian Synod of Ulster, and the other two by the Committee of the Free Church of Scotland. Of these, two have been inducted into pastoral charges, and the remaining two continue to be employed in missionary work. For this addition, small as it is, to the number of our truly useful and acceptable laborers, special thanks are due to these churches, whose kindly interest and active co-operation we hope to enlist still more largely on our behalf during the ensuing year. And here it is proper to remark, that whatever complaints may have been made, and justly made, against the too great facility with which certificates have been granted by private ministers and others to probationers who have come to us asking for admission into the church, no portion of the censure implied in these complaints was meant to attach to the above committees, who have done good service to our cause, and have, with rare exceptions, exercised a sound discrimination in the selection of the men whom they have from time to time sent forth to our aid. We cordially thank them for what they have already done for us, and earnestly solicit a continuance of their good offices.

Your committee, some weeks ago, sent down a series of queries to the different Presbyteries, with the view of eliciting full statistical information in regard to the whole field of our church's Home Missionary operations; and they are happy to say, that from all the Presbyteries reports more or less full have been received, thus enabling them to present a tolerably accurate representa-

tion of the amount of existing destitution within the bounds of the church, and of the very inadequate means employed to supply it.

1. *Of the Presbytery of Montreal.*—In this Presbytery, three congregations have had ministers settled over them during the year—namely, St. Gabriel Street Church, Montreal, under the charge of the Rev. Mr. Inglis, St. Eustache and Grande Feniere, under the Rev. Mr. Scott; and Meus, under the Rev. Mr. McAlister, late of Port Sarma. There are still eight vacant charges—namely, Indian Lands, Lochuel, Vankleekhill, Martintown and Williamstown, Lancaster and Dalhousie, Leeds and St. Sylvester, Inverness and Melbourne. The Mission Stations are nine in number, five of which have been opened during the year. None of these are at present ripe for settlement, but all of them, with the exception perhaps of two, are able and willing to provide for a student catechist. The Gaelic language is required in four of the above congregations, and in two of the stations. The aggregate number of members and adherents belonging to the whole of these destitute charges, amounts to 910. Ten missionaries were employed throughout the whole or a part of the year, and these cultivated their several fields of labor with zeal, and, so far as is known to the Presbytery, with encouraging marks of divine favor and success.

2. *The Presbytery of Brockville* contains seven Mission Stations, with an aggregate attendance of about 700; and there are four other localities which present favorable openings for missionary effort, and which would be occupied immediately if suitable laborers could be obtained. One missionary was employed during the year, and the different members of Presbytery have each given a portion of their time to the mission field. The sum of £27 was raised for the Presbytery's Home Mission field, in addition to the amount contributed by the stations themselves.

3. In the *Presbytery of Perth*, one congregation, that of Ramsay, has during the year been supplied with a pastor, and our cause in that section, the vineyard, which had for some considerable time been seriously declining, is now in a healthful and flourishing condition. There are two congregations still vacant—namely, Bristol and Dalhousie; and three missionary charges—namely, North Gower and Richmond, Cumberland and Buckingham, and Aylmer. The mission field within the bounds of this Presbytery is a wide one, and it is far from being adequately represented by the mere enumeration of its organized stations. As many as six missionaries, were they to be had, could find present employment and full support; yet at the recent distribution of supplies, only one could be allotted to this field; and even he, almost ever since the period of his appointment, has been laid aside by sickness, and prevented from doing any active service. In the past year, two missionaries were employed a part of the time, and each settled minister gave two Sabbath's supply to the mission field; besides which, missionary meetings were held in all the congregations and stations within the bounds of the Presbytery.

4. *The Presbytery of Kingston* had, during the greater part of the year, five Mission Stations, to which partial supply was given. Of these, three have lately been erected into a ministerial charge by the pastoral settlement over them of the Rev. Mr. Chesnut. The two which remain are also ready for settlement, and would, together, form an interesting charge for a suitable laborer. There are two vacant congregations—namely, Huntingdon and Tyendennaga, and Brock street church, Kingston. The number of members and adherents attached to these charges are estimated to amount in all to about 1500. There are other eligible localities which might with advantage be occupied, such as the townships of Camden and Sheffield, and the rising villages of Rawdon and Trenton; but the supply of laborers at the command of the Presbytery has been so inadequate, that they have been not only prevented from

entering upon new ground, but compelled to drop stations which had for a time been occupied by them. They had one missionary during the year, and the services of a catechist for a short time. Upwards of £100 was contributed to the Home Mission fund; and in addition to this, about £100 was raised by one of the stations for church building purposes.

5. The *Presbytery of Cobourg* report two pastoral settlements during the year—the Rev. Mr. McAleese, at Norwood and Dammer, and the Rev. Mr. Bong, at Cartwright and Mauvers. Both of these congregations are stated to be the results of the Home Missionary operations within the last two years. Both are large, the average attendance at each being about 100. And at all of the places, commodious churches have been erected almost entirely at the expense of the people themselves. The present mission field embraces four Mission Stations, with an aggregate attendance of 490 and upwards, and several places are mentioned where other stations will in all likelihood soon be established. About £150 was raised for the Mission fund; and the services of two Missionaries and a Catechist were at the disposal of the Presbytery for a considerable part of the year.

6. In the *Presbytery of Toronto*, two new pastoral charges have likewise been formed in the past year—namely, a second Presbyterian Church in the city of Toronto, under the pastoral charge of the Rev. Mr. Irvine, late of St. John's, New Brunswick; the other at Fisherville, Yonge-street, the members of which have been associated with those of York Mills, and both placed under the care of the Rev. Mr. Wightman. There are four vacant charges within the bounds—namely, Scarborough and Highland Creek, Thorah and Elton, Vaughan, and Barrie and Innisfield, vacant by the translation of Mr. Lowry to West Gwillimbury and Bradford. Of Mission Stations there are 16, embracing six or seven pastoral charges—that is, embracing localities quite sufficient to occupy so many fixed pastors; and there is, in addition to these, the large and extensive district lying between Essa and Owen's Sound, embracing about a dozen of townships, and fast filling up with a population which is largely Presbyterian. Two of the vacant charges, and two of the mission stations, have been supplied during the year by the Ministers of the city, and the professors and students of Knox's College; other two missions have been supplied by lay missionaries or catechists, and the other vacancies and stations have been attended to, as far as was practicable, by the members of Presbytery and the students at college. The Presbytery rejoice in many pleasing evidences of good done; and they only regret, as heretofore, but still more painfully, the want of an efficient corps of suitable laborers.

7. The *Presbytery of Hamilton* reports two vacant charges, Guelph and Caledonia, including under the name of Caledonia, Caledonia proper, with Oneida and Allan's settlement. There are eight mission charges, three of which are prepared to give calls to ministers—namely, Nassagaweya, Doon Mills and New Aberdeen, Woolwich and Berlin. The Owen Sound tract of country is mentioned in the report as a single mission field, although it embraces in reality three distinct and extensive charges. In the townships of Bentinck and Glenelg, north of the rocky Saugeen River, and within a distance of not more than five miles from a common centre, there are 91 householders who adhere to our church; and in the same two townships, south of the Saugeen, including the Durham road through Glenelg, there are at least an equal number. And in Egremont, Normanby and Arthur, the numbers, though not exactly ascertained, are estimated to be about equal to those in the two quarters above named taken together. There are thus about 400 families looking to our church in these localities; and as the settlements are new and rapidly increasing, the numbers will probably be doubled in a few

years. In all of these, and some of the other stations named, the Gaelic language is necessary to the acceptance and success of the missionary. There are other extensive districts, and two or three important and rising towns, from which applications for supply have recently been made to the Presbytery; and arrangements are being made to meet these. Pleasing testimony is borne to the success which has attended the labors of the missionaries in Owen's Sound, Walpole, Guelph and Caledonia. In the two last named places our cause was never in a more prosperous condition than it is at the present moment; and in the other quarters, evidences of steady progress are apparent.

8. The *Presbytery of London*.—In this Presbytery, two vacancies have been supplied with ministers during the year. Mr. McLaren has recently been ordained over the congregation in Amherstburg, and under auspices which fully warrant the hope that an effectual arrest will be put to the progress of error in that interesting locality. The other settlement alluded to is that of Mr. Tolmie at Blandford.

There are still within the bounds four vacancies and seventeen mission fields, each requiring the services of a separate laborer; and connected with these there are no fewer than 6252 members and adherents, a considerable proportion of whom are Highland Scotch. The sum raised for Home Mission purposes was £243, and the number of Missionaries employed were three in the winter and two in the summer months. Five of the stations were opened during the year, and seven additional places are mentioned where others ought to be established immediately.

In looking over the Report sent in by this Presbytery, we have been particularly struck with the proofs it furnishes of the amazing rapidity with which large congregations spring into existence in that western portion of our country. In Bosanquet, for example, where three years ago there was scarcely a single settler, the adherents of our church now number about 150. The Saugeen settlement, scarcely so old as the above, is now able and willing to provide for the support of a missionary. In Kincardine, where the first tree was felled about four years ago, there is now an average attendance at the two or three stations which have been formed by our church, of about 400. In Bruce, the progress has been similar; and in Ashfield, still more rapid. Queen's Bush is mentioned in the report as a single mission field, simply because it has not yet been arranged into distinct stations; but it is a tract of country nearly thirty miles square, mostly all settled within the last six or seven years, and containing people belonging to our communion sufficient to constitute six or eight congregations.

The accompanying tabular statement: furnishes a brief view of the principal statistics contained in the reports of the several Presbyteries:—

Total	PRESBYTERIES.									
	London	Hamilton	Toronto	Cobourg	Kingsion	Brockville	Perth	Montreal	Brockville	Perth
11	2	2	2	1	1	1	3	3	3	3
23	4	2	4	2	2	3	8	8	8	8
66	17	8	16	4	2	7	9	9	7	9
20	10	3	4	1	1	3	3	3	3	3
19,887	6352	3365	2160	400	1500	700	4910	4910	700	700
12	5	1	1	1	1	1	5	5	1	1
	7	Many	2	4	4	4	Many	4	4	4
97	3	3	4	1	1	1	10	10	1	1

From this statement it will be observed that, in addition to 23 vacancies, there are 65 mission stations looking to our church for supply of ordinances; and in reference to these latter it is proper to remark, that the term mission station is, with two exceptions, employed in the reports of Presbyteries to designate, not each separate station, but each group of stations, or each mission field where the services of a separate laborer are required. Making allowances for the exceptions notified, the number of such missions may be safely put at 60, which, added to the number of vacant congregations, gives a total of 83 charges, requiring as many pastors and missionaries. Large as this number is, it could easily be increased, as the above abstract shews, to the extent of at least a third more during the present year, if a sufficient number of laborers could be procured. Instead, however, of witnessing any extension of our mission field, we shall probably, at the opening of another year, be compelled to report a serious diminution in the strength and resources of our already existing stations, unless energetic efforts be made to increase our missionary staff. Last year, your Committee had upon the roll as many as 27 laborers; this year there are not more than 18, a number which would be insufficient to supply the present wants of the Presbytery of London alone. It is to be hoped that at least the more destitute of our Presbyteries will shew themselves prepared to take immediate action upon the suggestion which was laid before them by the Committee some weeks ago, in reference to the propriety of endeavoring to obtain a suitable supply of preachers from the mother country. While, however, your Committee feel the need of looking to other churches for help in the present exigency, they at the same time feel as deeply as ever impressed with the conviction, that it is upon her own Theological seminary that the church must mainly depend for permanent supplies of suitable laborers; and they regret in having to notice the fact, that while the field of destitution is rapidly widening, the number of students in attendance at college shows no corresponding increase; but that it was even smaller last session than on some previous ones. The Committee would press upon the church at large the necessity of putting forth more strenuous efforts for increasing the efficiency of this important institution, especially in the way of looking out for pious young men of suitable gifts, and encouraging them to devote themselves to the work of the ministry in this land; and they would seek to stir up the pure minds of the brethren, by way of remembrance, to the duty of instant and united prayer, on this behalf, to the great Head of the church, whose work it is to raise up and qualify, and thrust forth laborers into his harvest.

THE GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

The eleventh annual meeting of this venerable court was held at Edinburgh from the 19th to the 31st May. The proceedings were full of interest, and were conducted not only with great ability, but in a most admirable christian spirit.

Some had been anticipating stormy and acrimonious discussions on certain subjects. But these anticipations were not realized. Differences of opinion on some matters there were. But a spirit of meekness and forbearance and love prevailed throughout.

The Rev. Dr. Smyth, of Glasgow, a minister universally esteemed and revered, was called to succeed Dr. McKellar as Moderator, and on taking the chair, delivered a deeply impressive and interesting address.

THE FUNDS OF THE CHURCH.

On Friday, 20th, the usual financial statement

of the funds of the church was made to the Assembly. The following is an abstract of the statement then made—viz:

Sustentation Fund	£90,660	18	8
Building Fund	37,999	13	8½
Congregational Fund	79,714	13	8½
Missions and Education....	51,765	14	1
Miscellaneous	16,507	1	8

Total £275,748 0 9½

CONVERSION OF THE JEWS.

The same day the Report of the Committee on the Conversion of the Jews was given in by the Rev. Mr. Moody Stuart. From the report, it appeared that notwithstanding the exclusion of the Missionaries from several of the stations occupied by them, the work of God is silently but surely advancing, especially by the circulation of God's Holy Word. In Constantinople, the Mission is in an interesting and flourishing condition. The Rev. Mr. Koenig, of Constantinople, was present, and addressed the Assembly.

PRESBYTERIAN CHURCH IN IRELAND.

On Saturday, 21st, the Report of the Committee on the Evangelization of Ireland was read, and a deputation from the Presbyterian Church in Ireland consisting of Messrs. Bleckley, Canning and Slater, delivered most eloquent and interesting addresses, referring especially to the efforts, employed by the Presbyterian Church in Ireland for the advancement of Protestant and gospel truth, and the measure of success with which these efforts have been crowned. The Assembly agreed to express their continued interest in the labors of the Irish Church, and to encourage them in the work of the Lord in which they are engaged.

REPORT OF COLONIAL COMMITTEE.

The Report of the Colonial Committee was given in by the Rev. Mr. Bonar, of Glasgow, Convener.

The Report, referring as it did not only to the various British Colonies, but also to many places on the Continent, was of considerable length, though full of interest. During the year, the efforts of the Committee have chiefly been directed to Australia, and they have succeeded in making twenty appointments of Ministers and Probationers to proceed to that rising and interesting Colony. In this number are included two ministers of standing and experience—namely, the Rev. Dr. McKay of Dunoon, and the Rev. Mr. Cairns of Cupar. On the continent, various doors are opened in the Providence of God, and various fields are presented for occupation by the Free Church of Scotland.

In consequence of the great and growing extent of the work in connexion with the Colonial Scheme, Mr. Bonar, the respected Convener of the Committee, asked permission to retire from the Conventership.

The Assembly approved of the Report, gave various instructions to the Committee, and appointed a Committee to consider whether any arrangement could be made for retaining the services of Mr. Bonar. The Committee to report to the Commission in August.

DEPUTIES FROM CONTINENTAL CHURCHES

The Rev. F. Monod of Paris, and Professor La Harpe of Geneva, were introduced, and severally addressed the Assembly. On motion made by Dr. Candlish, the Assembly agreed to tender to Messrs. Monod and La Harpe their thanks for the interesting and important information communicated by them with reference to the state of religion in France and Geneva.

REPORT OF SABBATH OBSERVANCE COMMITTEE.

This report was given in by J. Balfour, Jun., Esq., W. S., in the absence of the Rev. G. R. Davidson, the Convener. Reference was made to the attempt made, although hitherto without

success, to open the Crystal Palace on the Lord's day, and a proposal which had been mentioned in some quarters to run steamers on the Clyde on the Sabbath. The Report was sustained, and the Assembly remitted to the Sabbath Observance and Temperance Committees to prepare a petition to Parliament in favor of Mr. Forbes McKenzie's bill, which has for its object the closing of public houses on the Lord's day.

CLAIM OF RIGHTS.

Various Overtures on this subject were laid before the Assembly, and a lengthened discussion took place. A Committee was appointed to draw up a popular summary, in a narrative form, of the principles and contentings of the Church of Scotland from the earliest times to the present, and to report progress to the next Assembly.

FOREIGN MISSIONS.

On Tuesday evening, 24th May, the Report of the Committee on Foreign Missions was given by Dr. Tweedie, Convener. From this Report it appeared that, while various bereavements had been experienced, the work of God was advancing at the various stations occupied in India. Interesting addresses were delivered by Dr. Duff and the Rev. Mr. Bradwood.

COLLEGE QUESTION.

The discussion on this question, one of the most perplexing questions that came before the Assembly, took place on Wednesday, 25th. Two motions were brought forward, namely, one by Dr. Cunningham and another by Dr. Candlish. Dr. Cunningham's motion was as follows:—

"The General Assembly having maturely considered the College Overtures, Memorial and Report, resolve to appoint a Committee to consider the question whether or not a theological institution should be continued at Aberdeen; and in order to collect more fully the mind of the church on this subject, instruct the Presbyteries to take this question into their deliberate consideration, and to transmit their opinion upon it to the Committee to be appointed by this Assembly, on or before the 31st March next; instruct the Committee to report to the next General Assembly on these returns and the question to which they relate; and in the meantime, resolve to appoint for next Session an interim Professor to discharge the duties of the chair of Theology filled by the late Dr. McLagan."

Dr. Candlish moved as follows—viz:

"That the General Assembly having considered the Overtures and relative Memorial, together with the Report of the Select College Committee,—and having in view the proceedings of this Church since the year 1843, in the matter to which the said Overtures and Memorial refer, declare that the resolutions and acts of the Assemblies 1850, 1851 and 1852, ought not to be interfered with; and accordingly, the General Assembly resolve to fill up the vacancy in the Divinity chair at Aberdeen, occasioned by the lamented death of Dr. McLagan; and inasmuch as the state of the College finances, though more satisfactory than heretofore, does not appear yet to warrant the appointment of a second Professor, as contemplated in the resolutions and acts aforesaid, the General Assembly further resolve to adhere to the arrangement of the past Session relative to the interim appointment of an assistant to the Professor of Divinity at Aberdeen; and the application of the interest of the £2000 endowment to meet the expenses of this arrangement.

Dr. Candlish's motion was carried by a majority of 75, and at an after diet the Assembly appointed the Rev. P. Fairbairn Professor of Divinity at Aberdeen.

REPORT.

The Committee on Popery gave in a Report, and various interesting addresses were delivered

with reference to this subject, including one by Dr. Dill, Secretary of the Scottish Reformation Society. The Report was approved, various recommendations were given, and the Assembly resolved to petition Parliament in favor of Mr Chambers' bill for the inspection of nunneries.

SUSTENTATION FUND.

On Thursday evening, Dr. Buchanan presented the Report of the Committee on the Sustentation Fund. The new plan of administration which had been approved by a majority of Presbyteries, was adopted by the Assembly, and it was also agreed to form a supplementary Sustentation Fund out of donations and bequests, which are to be capitalized, and the interest made available to the central fund. Considerable progress has been already made in the formation of this fund, several large donations, including one from James Ewing, Esq., of Strathleven, of the amount of £5,000, having been lately received.

STATE OF RELIGION.

The Assembly held a conference on Friday, 27th, on the subject of the state of religion. In pursuance of this conference, the Rev. C. J. Brown prepared a deeply interesting address, extracts from which we may give in some future number. This address was of a solemn and searching character, and produced a deep impression on all who listened to it. It is to be issued in the form of a pastoral address.

Various other matters of interest and importance engaged the attention of the Assembly, such as the religious destitution of the Highlands, the Report of the Home Mission Committee, the Report of the Education Committee, the Report of the Committee on Intemperance, the Report of the Committee on Psalmody. To these and other subjects, our space will not allow us to make any special reference. The proceedings were closed by an impressive address from the Moderator, who announced, in concluding, that the next General Assembly of the Free Church of Scotland would meet at Edinburgh on the 18th May, 1854.

SYNOD OF THE UNITED PRESBYTERIAN CHURCH.

This Synod met in Toronto on the 15th of June. The Rev. Mr. Barrie, of Eramosa, was unanimously appointed Moderator.

The Committee on public questions, with especial reference to the questions of—1st, Slavery; 2nd, Sectarian Schools; 3rd, Right of Public Discussion—reported,

First, on the question of Slavery, they submitted the following resolutions for the adoption of the Synod:

1. That the Synod feel called upon to express the unqualified and unmitigated abhorrence with which they have always contemplated Slavery, as repugnant to the light of reason, the principles of natural justice, and the spirit and precepts of our holy religion.

2. That the Synod are grieved to know that Slavery still prevails among nations which have made great progress in civilization, and are distinguished for their religious privileges and professions. And the Synod cannot refrain from referring, in particular, to many of the United States of America, where church members, and even office-bearers, are said to be deeply implicated in the matter.

3. That the Synod deeply regret, that comparatively few of the churches in the United States have taken such energetic action on this subject as the Synod consider to be demanded; while some of them have altogether connived at this evil, and others have almost directly given it their sanction. That the Synod are persuaded, that decided practical testimony borne by the religious portion of the community against this great enormity of Slavery, is likely to prove one of the most effectual means of its suppression; and that there is little hope

of that object being accomplished so long as that testimony is withheld.

4. That the Synod, though aware in some measure, of the difficulties connected with the abolition of Slavery in the United States, and anxious to make due allowances on that account, agree to record their approbation of, and sympathy with, those churches, which have excluded slave-dealers and slave-holders from their fellowship; and will feel it an honor and a privilege to co-operate on Scriptural principles with such churches in their efforts against Slavery, and in other works of faith and labours of love.

On the second question—namely, that of Sectarian Schools, the Report of the Committee embodies the following Resolutions:

Resolved—1. That this Synod approve of a National system of Education, placing all the members of the community upon a level, and encouraging, as that now in force in this Province does, the use of the Scriptures under certain reasonable regulations, as are also prescribed therein.

2. Holding these views, we deeply regret to perceive the principle of Sectarian Schools so distinctly recognized in the latest amendments of the Provincial School Act, and do strongly testify against such a principle as impolitic and mischievous, recognizing as it does the right of the Government to take the moneys of the people and appropriate them for the purpose of sustaining and extending religious distinctions, and thereby continuing to stimulate the elements of discord throughout the community, and greatly marring social interests.

3. That this Synod recommend to those under their care, the use of every proper and constitutional means to secure the repeal of all such statutes as recognize the principle of Sectarian Schools.

On the third question submitted to the Committee—namely, the Right of Public Discussion, the Report recommended for the adoption of Synod the following resolutions:

1. That this Synod maintain the right of full and free public discussion of all questions of national interest, whether political, philosophical, moral, or religious; and they regard it as the privilege of every member of society to state, explain, and vindicate his sentiments, on proper occasions, on all such questions.

2. That whilst they thus maintain the right of public discussion as the privilege of all persons and classes, the Synod are by no means to be considered as giving their approbation to any expression, either by word or action, by individual or combined demonstration, which would tend to irritate, or provoke to any breach of the public peace, rather than to enlighten and convince the understanding. But this is to be understood as in no way limiting the right of free and calm enquiry and discussion on points on which parties may widely differ from each other.

3. That this Synod express their regret that on some late occasions, in the Eastern sections of this Province, this freedom of speech and discussion was obstructed by threats and violent proceedings, leading to disastrous consequences; and they maintain that all such interference with the privilege of public discussion should be condemned, and effective measures taken to prevent the recurrence of such disorderly and dissual occurrences.

The Report on the whole of the questions as above was received, and was, on motion, unanimously and cordially adopted; and the Synod did and do resolve in terms thereof.

The Committee to whom was remitted the question of the public desecration of the Sabbath, reported a series of resolutions for the adoption of the Synod. They are of the tenor following, viz:—

1. That the Sabbatical Institution is altogether of Divine authority, and that the obligation to observe it extends over all time and all men.

2. That God, "The Lord of the Sabbath," in bestowing on man as a gift, six days out of seven, reserved the Seventh day as his own special property.

3. That "The Lord of the Sabbath" has commanded that His own day be wholly devoted to spiritual exercises; and has imposed upon man the solemn obligation, "Remember the Sabbath day to keep it holy."

4. That of the Sabbath day, the "Lord's day," and by him appointed to be kept "holy," man cannot, without being chargeable with the sin of robbing God, take any part, and devote it either to the performance of secular duties or to mere amusements.

5. That the Synod see with sorrow that the "Lord's day" is profaned by travelling on railways and steamboats, in consequence of Governmental requirements, whereby servants of the public in postal and other departments of the State are obliged, under the penalty of the loss of place, to violate the sanctity of the Sabbath.

6. That the Synod recommend, that all the Presbyteries, Sessions, and Congregations of the United Presbyterian Church, and the individual members thereof, employ every legitimate means in their power to procure the enactment of such laws as may relieve public servants from the necessity of Sabbath desecration.

7. That to render effectual the means employed to remove the causes of Sabbath profanation the Synod further enjoin, as those who must give account of souls, that all over whom they have the spiritual oversight, see that in their personal department, their domestic arrangements, and public life, they "Remember the Sabbath day to keep it holy."

The Report was received, and its recommendations adopted, and the Synod did and do resolve in terms thereof.

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

Remittances in behalf of the Widows' Fund, and Communications connected with that Scheme and the Home Mission, to be addressed to "REV. ALEX. GALE," Mount Allison P.O., C.W.

TO CORRESPONDENTS.

We have received the communication of "Amicus," also the communication of "R. B. Aberloak." We shall endeavor to find space for these in our next.

"Y's" letter will receive attention as soon as possible; but we would remind him, and all correspondents, that the real name and address of the writer must accompany every communication.

The article on the "Qualifications for the Eldership," and the address on "Ministerial Devotedness," are not lost sight of.

The Record.

TORONTO, AUGUST, 1853.

THE RECORD.

Although the *Record* has been steadily increasing in its circulation since its first commencement, and has now reached a highly respectable position, there is no reason why its circulation should not be still further increased. There are, on the contrary, many reasons for earnestly seeking to promote its circulation. In some quarters it is comparatively unknown,

while in not a few congregations its circulation is very limited indeed. And we believe it will in general be found, that where there is a want of interest in the *Record*, there will be ignorance of, and consequently a want of interest in, the various schemes of the Church; while in other places where its circulation is general, there will be found a far higher measure of intelligence, of zeal, and of liberality. We feel convinced that ministers and office-bearers of the Church, in seeking to extend the circulation of our *Record* will be in reality giving an impetus to all the evangelistic objects of the Church; while they will, we trust, at the same time be promoting the growth of pure and undefiled religion among our people. We therefore earnestly call upon the tried friends of the Church to put forth a renewed effort for the increased circulation of the *Record* amongst our people in every corner of the land. Nor do we think it out of place, in present circumstances, to entreat the prayers of christian brethren and friends, that we may be directed and helped in rightly sustaining this important instrumentality. The press is becoming every day more and more powerful in its influence. And if Christians are called upon to pray that the divine blessing may rest on ministers of the gospel, and render their labors fruitful, they are surely called upon also to pray, that the efforts of the religious press may be made more and more efficient for counteracting ignorance, infidelity and vice, and advancing the interests of the Redeemer's kingdom. Whatever be the department of spiritual labor in which we engage, we must look to God as the great source of our strength and success. Paul may plant and Apollos may water, but God giveth the increase.

OUR CHURCH.

In looking at the progress and position of our Church, we cannot but feel that we are under the strongest obligations to acknowledge the goodness of the great Head of the Church, and to thank and praise him for the tokens of His favor which we have received. Nine years ago we had only about 23 or 24 ministers. Now we have nearly ninety, while there are ten young men educated at our own institution, who in all probability will be licensed in the course of a few months. And then we speak within bounds when we say, that had we the men, we could at once nearly double the number of our congregations, while every year is adding to the field of our missionary operations. Undoubtedly God has placed us in a large place, and is presenting a wide field for us to occupy. And besides the mere enlargement of our borders, there is undoubted reason for believing that God has been blessing us in other ways, and prospering our evangelistic efforts. So that we must be held chargeable with the vilest insensibility and ingratitude if we are not led with our souls and all within us to thank and praise Him, who hath led us hitherto, and vouchsafed such tokens of His favor and blessing. But still, while we must not be insensible and unthankful amidst the favors we have received, we must not, on the other hand, be forgetful of our own short-comings, and

of the chastenings of our God and King. Assuredly we have to sing of judgment as well as of mercy. Some of our most loved and most useful brethren in the ministry and in the eldership have been removed from the midst of us. And our short-comings and iniquities have had in a measure, the light of God's gracious countenance. God will never abandon his true Church and people. His arm is not shortened, His ear is not heavy, His grace has not become feeble and powerless. But alas, we see but few manifestations of His grace and power. The ministry of the word is to a great extent unfruitful, so far as actual results are concerned. And too many have a name to live while they are dead. This state of things is too common in other sections of the Christian Church, as well as in our own. And it surely calls for deep humiliation and earnest prayer. Our readers will have observed that the subject of the revival of religion engaged the attention of the Synod at its late meeting, and that the first Wednesday of October is to be set apart as a day of humiliation and prayer. But we need not wait until that day comes round, ere we humble ourselves under the mighty hand of God. We need not wait for the address, which will be issued in due time by a committee appointed by the Synod to suggest grounds and reasons for humiliation. If we are led now as a Church, as families, and as individuals, to humble ourselves before God and acknowledge our sins, and return to him with all our hearts, our mourning may soon be turned into joy, and the dark clouds break, not in fierce and devastating storms, but in gentle, refreshing, and fructifying showers.

RELIGIOUS LIBERTY AND FREE DISCUSSION.

The melancholy events which recently took place in Lower Canada, have furnished a theme which has been largely dwelt upon by the press throughout the whole province. And with very few exceptions, the press has strongly and emphatically condemned the proceedings of those, who sought by violence to put down what they attempted not to meet by fair argument. Our liberty, religious and civil, is a blessing which cannot be too highly prized. But where is our liberty, if scenes like these which were enacted in Quebec and Montreal are to be tolerated? It is not necessary to enter into the history of Gavazzi, nor into his spiritual character, nor the probable effects of his lectures, so far as the advancement of pure and evangelical religion is concerned. The right of free discussion lies at the very foundation of our civil and religious liberty; and this right has in the meantime been most seriously interfered with.

The events referred to will not pass away without leaving important fruits behind them. Some of these will be of a melancholy and deplorable nature. Not a few families are in the meantime left sorrowful and desolate. Bad feelings, too, may be stirred up in the hearts of some who are not sufficiently under the influence of the truth and grace of God; while all the true friends of religious freedom must mourn the temporary triumph of physical force and violence.

But then, on the other hand, as God brings good out of apparent evil, and blessings out of what seem to be the elements of strife and confusion, there may be good results flowing even from these lamentable occurrences. Some may have their eyes opened to the true nature and the unchanging intolerance of Popery. Our rulers and legislators may learn something of the danger of patting and pampering the beast, that may so easily be excited to acts of violence and blood. And evangelical Christians may be stirred up to greater diligence and zeal in employing all the means of grace, with the view of spreading abroad the knowledge and influence of the truth as it is in Christ Jesus. There may be a dark day at hand. The slaying of the witnesses, as some believe, may be still future. Our doors of usefulness may soon be closed. And it surely becomes us to be diligent now, "sowing beside all waters," and doing "with our might" whatsoever our hands may find to do. It will be well if these sad and deplorable events lead to such results as these.

REV. JOHN BLACK.—Most of our readers in Canada will rejoice to hear of the safe return of Mr. Black. He left the Red River Settlement on the 5th day of June, and arrived in Toronto on the 14th July. Mr. Black and his companions in travel, were graciously protected during their long journey.

Mr. Black has brought with him three most promising young men, viz:—Messrs. Ross, Matheson, and Fraser, who purpose to prosecute their studies in Toronto.

Mr. Black is extensively and favorably known throughout Canada, and much interest, we are assured, is felt in the mission with which he has been connected. But the contributions have been very limited indeed. We earnestly solicit some more substantial tokens of the interest of the Christian community in this important mission.

BUXTON MISSION.—Mr. King, the zealous and indefatigable Missionary to the colored population, has been engaged for a short time in visiting some portions of the Church, in behalf of the Buxton Mission, in accordance with the directions of Synod. We trust his efforts will be highly successful. It is most desirable that the debt, which lies as an incubus on this mission, should be forthwith removed.

Mr. King cannot visit all the congregations in the Church, but we trust that those who may not have the pleasure of seeing him, and the privilege of hearing him, will not be forgetful of the interesting object to which he is devoting himself.

PRO RE NATA MEETING OF SYNOD.—The *pro re nata* meeting of Synod, as called by the Moderator, was held at Kingston on the 14th July.

On motion made by Rev. Thos. Wardrope, seconded by Rev. D. McLeod, the Synod appointed Rev. G. P. Young of Hamilton, Second Professor of Divinity in Knox's College, and dissolved the pastoral connexion between him and the congregation of Knox's Church, Hamilton.

The minutes will be found in another page.

MINUTES OF SYNOD.—We have addressed a copy of the minutes to every member of Synod, and have forwarded parcels to the following individuals—namely, Rev. John Scott, Clerk of the Presbytery of London; D. McLellan, Esq., Hamilton; Rev. J. W. Smith, Clerk of the Presbytery of Cobourg; Rev. John McMurray, Brockville; Rev. J. B. Duncan, Perth; and James Court, Esq., Montreal. Ministers and others within the bounds of the Presbytery of Toronto can obtain copies at the office of the *Record*, Knox's College.

STATISTICAL RETURNS.—The additions to the Communion Roll by examination in Chalmers' Church, Kingston, should have been entered as 30 instead of 5.

The statistics of Streetsville congregation were accidentally omitted.

In the statistical return of Brock and Reach, the amount of minister's stipend should have been £120, and miscellaneous contributions, &c., £123 9s, making the total contributions £250 19s. 0½d.

There may have been other errors, in consequence of circumstances which were unavoidable.

REPORT OF HOME MISSION COMMITTEE.—We would call the attention of our readers to this important and interesting report.

ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

PERSECUTION IN TUSCANY.—Persecution still goes on in Tuscany. Of late, thirty individuals have been imprisoned, professedly on political grounds, but in reality on account of their adherence to the word of God.

LONDON RELIGIOUS TRACT SOCIETY.—During the past year the issues of the London Religious Tract Society have amounted to 25,850,851, making a total issue since the formation of the Society, of 602,000,000 in 112 languages and dialects. Of one tract, viz:—On the death of the Duke of Wellington, 350,000 copies have been circulated.

CONVERTS FROM ROMANISM.—The Rev. R. Bickersteth, Rector of St. Giles-in-the-Fields, lately established a class for Roman Catholic inquirers, the result of which has been that, up to the present time, upwards of thirty persons have renounced the errors of Romanism and joined the Church of England.

MAYNOOTH.—The rejection of the proposed grant of £1235 for the repairs of St. Patrick's College, Maynooth, has greatly encouraged Protestants in Britain, and is looked upon as indicating a decided change of feeling in regard to the endowment of Popery.

BIBLE READING IN ROME.—Notwithstanding the watchfulness of the priests and their tools, Bible circulation continues, and the number of those who are bent on searching the Bible for themselves, is decidedly on the increase. Amid the darkness of superstition, priestly despotism, idolatry, and persecution, so long brooding over that unhappy land, tokens are not wanting of the dawn of a better and brighter day.

PROTESTANTISM IN HOLLAND.—There is good reason to believe that, as the papal aggression tended to call forth the slumbering Protestantism of Britain, so the old Protestant spirit of Holland will be aroused by the policy of the Pope, in reference to that country. Public meetings are being held in the principal Dutch towns, and resolutions are being passed, breathing a tone not unworthy the Protestant descent of the men who compose these meetings.

INSPECTION OF NUNNERIES.—Mr Chamber's bill, providing for the inspection of nunneries, has been defeated on the second reading; the ministry voting in the majority.

RUSSIA AND TURKEY.—The recent movements of the Emperor of Russia, would indicate a determination on his part, notwithstanding his declaration to the contrary, to force a war on Turkey. May He who has the hearts of all men in his hand, and who is Governor among the nations, avert the calamity of war.

POPERY AND EDUCATION.—In Britain and throughout the Continent, as well as in Canada and the United States, popery is striving to obtain separate schools and colleges, so as to have the exclusive control of the education of the young.

PRESBYTERIAN PUBLICATIONS.—The Old School Board of Education has published, according to its report, six new books during the past year, of which 60,500 volumes have been printed. The whole number of new issues has been 140,750 copies; and if the tracts and reprints be added, 745,550 copies. The aggregate number of volumes published by the Board since its organization in 1840, has amounted to upwards of two millions.—*N. Y. Evangelist.*

THE LATE CATASTROPHE, MONTREAL.—The Coroner's Inquest was closed on Monday the 11th inst., and after a deliberation of four hours and a half the Jury came into court. They had been unable to agree as to a verdict, but handed in special returns, one signed by nine, another by seven, and a third by three of the jurors. The first return is very unfavourable to the Mayor, severe towards the police and soldiers, and implies that five witnesses at least perjured themselves. The other returns are more lenient towards these parties; but all exonerate the officers from having ordered the fire, and throw the fault upon the want of discipline on the part of the men.—*Montreal Witness.*

DR. ACHILLI.—Dr. Achilli, whose name is well known to the public, in connexion with the subject of the Inquisition, and more recently in connexion with the legal controversy, between him and Dr. Newman, the distinguished pervert to Romanism, has lately arrived in New York.

CONGREGATIONAL UNION OF EASTERN CANADA.—The Fourteenth Annual Assembly of this Union was held in this city last week. The plan which has been under consideration for a year, having in view the bringing together of the two Unions of Eastern and Western Canada, and the uniting of their respective Missionary Societies, was cordially adopted. It had been previously adopted by the Union in the West, at its annual assembly in Toronto last month, subject to a contingency which will terminate on the first October next. It is probably, therefore, that "The Congregational Union of Canada," the name of the amalgamated body, will meet in this city for the first time next June.—*Montreal Witness.*

The following is the minute of Synod with reference to the lamented deaths of Professor Esson, Mr. John Burns of Toronto, and Mr. John Fraser of London:—

The Synod, while deeply sensible of the many tokens of the Divine favor, which, as a Church, they have enjoyed, feel especially called upon to acknowledge the hand of God in recent trials; and more particularly in the sudden removal, by death, and within a short period of each other, of three distinguished fellow-laborers, whose gifts and graces eminently fitted them for usefulness; and the loss of whose presence, and labors, and prayers, is felt to be a heavy blow by the Church at large. It seems meet to them, also, that a testimony should be put on record, of the esteem in which those for whose removal from amongst them they mourn, were held while they lived, and

of the reverence and affection with which their memories are cherished.

By the death of Professor Esson, our College has suffered the loss of a gifted, accomplished, and devoted teacher, whose singleness of purpose and unwearied labours, in the discharge of the duties of his office, had commanded the admiration of all who took an interest in the institution.

Endowed with fine natural genius, a most accomplished scholar, a metaphysician and moral philosopher by the natural bent of his mind, and as the fruit of careful study in a favorite field, distinguished by a warmth of affection, and a kindness of manner, which drew to him, instinctively, the hearts of the young, and withal, an enthusiast in the cause of education, Professor Esson possessed many rare qualifications for his important office. With these qualifications, the services which he was enabled to render in the preliminary training of our students, were of high value.

In the classical department, he had few superiors. And, in the philosophical, if in the mere art of laying the stores of his knowledge before the minds of his pupils—an art in which inferior men often excel the more gifted and accomplished—Professor Esson might be thought to be equalled or surpassed by others, few more eminently possessed the power of inspiring his students with enthusiasm in the pursuit of knowledge, of imbuing their minds with the love of truth for its own sake, and of cultivating among them that philosophic spirit which, better than mere knowledge at second hand, makes the student not the repository of the thoughts of his teacher, but his own teacher—stirring him up to think, to examine, and to decide for himself.

Always remarkable for the loftiness of his aims and the unworldly generosity of his disposition, in the latter period of his life—and more especially since the memorable era of the disruption, at which he made a noble stand for the headship of the Redeemer—Professor Esson had come to feel with growing solemnity the paramount importance of the truth which "make a wise unto salvation;" and had learned to look upon philosophy as only in its right place when employed as the handmaid of religion. And in view both of the spirit and the abundance of his labors, his loss may well be lamented, as that of one whose whole energies were consecrated to the work of training up a race of ministers in our church, who should not only be wise with the wisdom of this world, but wise in winning souls to Christ.

In Mr John Burns, Agent of the Schemes of the Church, our Church has lost a servant providentially raised up to her at a critical period of her history, singularly qualified for his office, devoted, heart and soul, to his important work, and whose loss it will be indeed difficult to supply.

Possessed of excellent talents and a well cultivated mind, combining rare equanimity and mildness of disposition with tact and firmness, skilful and prudent as a man of business, and, above all, devoted to the duties of his office as a man of God, animated by the lofty motives which the Gospel inspires, and seeking the prosperity of the schemes over which he watched, because he deemed their prosperity identified with the cause of the Redeemer, those who knew him best, feel that the blow which so suddenly struck him down, took from them a friend who was, in not a few respects, a model of what an agent of the Church ought to be.

It is believed that, to some extent at least, his lamented death may have been hastened by the extent and difficulty of his labors; and this consideration is an additional reason why his name should be held by the Church in grateful remembrance.

John Fraser, Esq., of London, an Elder of the congregation in that place, as he occupied a more private sphere than either Professor Esson or Mr. Burns, was less known to the Church at large; but his eminent graces, his distinguished usefulness in the locality in which he resided, and the admiration and esteem in which he was held by his coun-

trymen and the friends of Christ generally within the bounds of the Presbytery of London, no less truly invest his sudden death with the character of a public calamity.

With talents, accomplishments and manners, which fitted him for taking a leading place in society as a gentleman, and a man of business, Mr. Fraser united the humility, the warm affections, the spirituality of mind, and the devoted zeal for the glory of God, by which the character of the true disciple of Christ is at once distinguished and adorned. In every undertaking which seemed likely to promote the cause of Christ, Mr. Fraser, with true Catholic spirit, was ready to co-operate; but of our own Church, in particular, he was a discriminating and zealous friend, and to her he was enabled to render services which are deserving of special commemoration.

During several years, in which the Congregation were looking out and waiting in hope for a pastor, Mr. Fraser did the duties of an Evangelist among them with a prudence and singleness of purpose which gained him universal acceptance, and united the congregation around him until the desire of their hearts was obtained.

As might be supposed, from the qualifications ascribed to him, Mr. Fraser excelled in the exposition of Scripture and in prayer; but the secret of his influence was his deep piety—a piety which, nourished in close secrete communion with his God, made itself manifest to others in the works of faith and labours of love in which he habitually abounded. And his case may well be held forth to the Elders of our Church as an example of the services which, in this land of spiritual destitution, many of them might be able to render to the cause of Christ.

The loss of these honored individuals is indeed a loud call to humiliation and searching of heart and prayer. May He who has applied the rod, sanctify the blow. May we be enabled to enquire, in a becoming spirit, why the hand of the Lord is thus stretched out against us, and to learn aright the lessons which he is seeking to convey.

And may the fruits of fatherly chastisement, in the holier lives and more devoted labors of Ministers and Elders, and people, make it manifest that the Lord has not cast us off in his anger, but chastened us for our profit, and that we might be made partakers of his holiness.

RESOLUTIONS ON SLAVERY.

The following Resolutions on the subject of Slavery, were adopted at the late meeting of Synod:

1. That re-declaring, in terms of the Synod's resolutions at Kingston, in June, 1851, their belief in the sinful and unscriptural character of the Slaveholding system, this Synod judge it to be their duty to God and to man, to co-operate by all moral methods, in promoting its abolition.

2. That it is deeply to be lamented that professing Christian churches in the neighbouring States, do so generally refrain from bearing a clear and decided testimony against laws, which not only involve an crastian usurpation of absolute power over the conscience of the slave, but deprive him of every characteristic privilege of rational nature, and do so what God originally stamped with his own image, and in many cases, those on whom that image has been re-impressed by the Holy Spirit, and for whom Christ died, to the rank of vendible chattels.

3. That, having regard to the inadequate effect which seems to have been produced on the larger ecclesiastical bodies of the United States, by the respectful remonstrances sent from churches in Britain, and on one occasion from this church in Canada, the Synod resolves, in the spirit of affectionate but faithful testimony, to manifest in every way competent, its determination, not to be a partaker in other men's sins: and therefore enjoins upon all ministers

and members of this church to omit no opportunity of respectfully dealing with the consciences of slaveholders,—especially professing Christian slaveholders,—and resolve that while communion in religious ordinances is not to be refused to such as profess and avow by credible evidence that they are sincere in the purpose of taking means to purify their church and land from the sin, at the same time communion should be avoided with ministers and congregations avowing or known to be supporters and defenders of this national iniquity.

4. That the Synod heartily rejoices to recognize those Christian societies and individuals in the American Union, who have perseveringly contended against slavery; and desires to cultivate closer union with such churches in the States as decidedly oppose themselves to this oppression, and to strengthen their hands in every competent or possible way.

5. That a copy of these resolutions be published in at least one Canada and one United States newspaper, and also transmitted to such friends of the Anti-Slavery cause in the neighbouring Republic, as the Comm. Synod having charge of this interest may deem most likely to make these resolutions subservient to the advancement of civil and religious liberty.

SPECIAL MEETING OF SYNOD.

At Kingston, the 14th day of July, one thousand eight hundred and fifty-three, the which day the Synod of the Presbyterian Church of Canada met, in consequence of a circular letter from the Moderator, addressed to the members of Synod, the tenor of which follows:—

In accordance with a Resolution of the Synod of the Presbyterian Church of Canada, at its recent meeting in Hamilton, I hereby call a special meeting of Synod, to take place at Kingston, and within Chalmers' Church there, on Thursday the 14th day of July next, at 11 o'clock, A. M., for the purpose of making a final decision in the matter of the appointment of a second Professor of Theology in Knox's College, the Committee appointed by the Synod having agreed to recommend the Rev. George P. Young as a suitable person to fill the situation of Second Professor.

(Signed) ALEXANDER GALE,
Moderator of Synod.

Hamilton, 29th June, 1853.

The meeting was duly constituted with prayer. Sederunt—Rev. A. Gale, Moderator of Synod; Rev. W. Reid, Clerk of Synod; Dr. Willis; Messrs. D. McLeod, W. Gregg, R. F. Burns, J. W. Chesnut, J. McMurray, Thomas Wardrope, D. Fraser, Thomas McPherson, J. Alexander and D. McRuar, Minister; and Messrs. McLachlan, Matthews, Stewart, McMillan, and Shaw, Elders.

On motion made and seconded, it was unanimously agreed to approve of the conduct of the Moderator in calling the meeting.

The Report of the Committee appointed to look out for a suitable person to fill the situation of Second Professor of Divinity in Knox's College, was given in and read. The Report embodied the following recommendations, with reference to the designation, status and duties of the Professor to be appointed—viz:—

1. That the proposed Professor shall be designated as "Second Professor of Divinity in Knox's College."

2. That in regard to the duties of his Professorship, the management of his classes, and the treatment of the various departments of study assigned to him in the curriculum, his authority shall be, in all respects, co-ordinate with that of the Primarius Professor.

3. That there shall be assigned to the superin-

tendence of the Second Professor of Divinity, the departments of Logic, Mental and Moral Philosophy, and the Evidences of Natural and Revealed Religion.

The Report further specified the various steps that had been adopted by the Committee in the matter, and concluded with unanimously recommending the Rev. George P. Young, of Hamilton, as a suitable person to fill the situation in question.

On motion made and seconded, it was unanimously agreed to receive the Report, and approve the diligence of the Committee in the matter entrusted to them.

A memorial was read from Mr. John Redpath and James Court, suggesting the postponement, in the meantime, of any appointment of a second Professor.

It was moved by Mr. Wardrope, seconded by Mr. McLeod, and unanimously resolved,

1. That the Synod, in accordance with the recommendation of the Committee, do appoint, as they hereby do, the Rev. George P. Young, Second Professor of Divinity in Knox's College, adopting and sanctioning the recommendations of the Committee in regard to Mr. Young's designation, status and duties in the College; and that, in the meantime, his salary be not less than £300 per annum.

2. That the Synod release Mr. Young, as they hereby do, from his present charge, in order that he may be enabled to give his attention to such arrangements as he may find it necessary to make for the discharge of the important duties now to devolve upon him.

Mr. Webster, who appeared as Commissioner from the Session and Congregation of Knox's Church, Hamilton, addressed the Synod with reference to the feelings and desires of the Congregation in view of the removal of their Pastor.

Whereupon it was moved, seconded and unanimously

Resolved—That the Synod have heard with pleasure of the disinterested conduct of the Congregation of Knox's Church, Hamilton, and agree to grant them such supply as they may have it in their power to give, and in every competent way to further the views of the Congregation as represented by their Commissioner, and further recommend to the various Presbyteries and Sessions to co-operate, as far as possible, with the Presbytery of Hamilton, and the Session of Knox's Church there, in affording such supply as the vacant Congregation may desire.

Thereafter the meeting was closed with prayer.

THE COVENANTERS OF MADAGASCAR.

We take from the *Free Church Magazine* the following interesting sketch of the recent religious history of Madagascar, being part of a speech by the Rev. Thomas Binney, at the late meeting of the London Missionary Society:

"Let me now just recall to you a little about Madagascar. It has been referred to as a noble island. I confess that, lying as it does, to the east of Africa, it appears to me the Great Britain of the African continent—a fine island, having in it a great abundance of raw material, natural and social—raw material that may be wrought up into beautiful forms of commercial prosperity, and virtue and advancement; the principal tribe, the Ovas, being reputed to be rather above the European standard in height—robust, athletic, of noble bearing, having about them a great deal of the raw material of man, which may be wrought up, by God's blessing on the instrumentality of the gospel, into fine forms of humanity. The religion of these people, you know, was a gross

and debasing superstition. They were under the influence of their necromancers, the wise men, who appear to have understood priestcraft quite as well as many of a similar type in other lands. It appears that polygamy was allowed on a very extensive scale. There was slavery, and a slave-trade. Well, among these people, some forty years ago, or it may be a little more, there appeared a noble, great minded man—a man of great talents, and I think, of large ambition. He conquered and subdued the best part of the land. He used to collect into large meetings his conquered or submitting subjects. He used to take from them their oath of fidelity. He used to explain to them his laws, and he greatly reformed the laws that had previously existed, and showed great sagacity and political discernment; and thus he united under him a great mass of the population, the finest in the land; and he was the first that took the title of King of Madagascar. He abolished the slave trade, both internal and external. He punished with death either the bringing a slave into the kingdom, or the sending a slave out of it. He did not, however, abolish slavery itself, but I must say, from all that I can learn about the matter, that I think in Madagascar slavery seems to have existed in about the mildest form of that ancient institution. Now, Radama did a great deal previous to any of our missionaries going there. He was, I tell you, a large-minded man, and had in view the improvement and elevation of his people; and he sent some of the native youth both to Paris and to England, that they might be instructed, and go back to be useful as reformers and elevators of society. It was quite to be expected that such a man, who looks to me like what we may call the Alfred of Madagascar, should have sagacity enough to discover the value of missionaries, when he came to understand their purpose and aim. And he did so, and I have no doubt that, previous to his own mind being enlightened, and his heart coming under the influence of the gospel, he had sagacity enough to discover that the missionaries were bringing the means of elevating and improving the people, and assisting him in the great political object which he had in view. Well, I must go into all the particulars of the Madagascar mission, and yet do I think it is right that we should have the minds of men stirred up by way of remembrance, that we may pass with intelligence such a resolution as this. Besides, it does appear to me, that what was done in Madagascar by our missionaries during the few years that they were there is perfectly marvellous. From 1818 and up to 1828, six missionary artisans, and two missionary printers, were sent; and during that time they continued their labours under the auspices and with the encouragement of Radama. In 1828 he died, or was poisoned, but if he was poisoned he died, and the Queen succeeding to his power, but under a bad influence, became opposed to Christianity; but still it was not till 1835 that the missionaries were expelled, so that they still went on working during these latter years, but not with the facilities and success of the former. Now, during that time, only I think, they took a language which previously had only been heard, and they made it visible; they threw it upon paper; they reduced it to a written form; they composed elementary books for grammatical teaching; they compiled a dictionary of the language in two volumes; and they translated the whole of the Scriptures, printed and published them; they established schools, they had four thousand children regularly under instruction in those schools. There was a great number of the people who learned to read without coming to school, by voluntary effort at home. There was a large number of them who learned the English language, as well as learned to read their own. In addition to all this, which Radama, simply as King of Madagascar, would have sagacity to appreciate and understand, God's blessing on their labours, as the missionaries of the cross, in

preaching the Gospel, led to the establishment of two large churches in the capital, and preaching stations round about. The Scriptures were circulated, meetings for prayer and religious teaching were held in various localities, and the press was continually at work. 25,000 Bibles and books of a religious nature were printed and circulated among the people. Then there came a night of weeping. The ferocity of the persecutor at last unrestrained, Christian ordinances put down, Christian meetings prohibited, the profession of Christ treated as a crime, the Scriptures destroyed, the people impoverished, hundreds reduced to slavery, hundreds taking the spoiling of their goods, as you have heard, between forty and fifty being actually put to death—speared, poisoned, precipitated from a rock, dashed to pieces, burnt slowly alive. All this—and then there comes another change. Only before we pass to that other change, let us remember with gratitude, what we have already heard, how that, in the midst of that dark night, there was light, light, light! being sown by the hand of God in the thick darkness under persecution. Robbed, and spoiled, and trampled on, and buffeted, and threatened, the people still gathered together for worship; in the mountains, in the valleys, in the dens and caves of the earth, they gathered together, these COVENANTERS OF MADAGASCAR; they gathered together, and God blessed them; and they were not only instrumental in keeping up the warmth of their own piety, and preserving their own faith, but the work spread, and hundreds and thousands became Christians under the pressure of that very persecution. "Light is sown for the righteous" in the darkness, and when the morning comes it springs up, and the result is seen; and we see it now. Now there is another change, the Queen's son coming forth a Christian man; and now we find that the ports are to be opened, the missionaries re-invited, those who had left the land to return; and we trust there is a day dawning, and that we shall see great results by the blessing of God.

PROGRESS OF TEMPERANCE.

A complete revolution is apparently taking place in men's ideas and sentiments on the subject of the license laws. And this change is taking place not only on this side the Atlantic; it is taking place silently but rapidly in Britain, where the drinking usages have taken even deeper and firmer root than amongst ourselves. For years, benevolent and Christian men have been led to see the inseparable connexion between the increase of intemperance and the multiplication of taverns. And they have been struggling to have these reduced, but with very little success. Now they are beginning to look to the entire suppression of these taverns and tipping houses as the only effectual means of arresting the progress of intemperance, and restoring society to a sound and healthy condition. We transfer to our columns, from the *Temperance Advocate*, the following paragraphs, which originally appeared in a British publication, not merely with the view of shewing the direction which men's minds are taking on this subject on the other side of the Atlantic, but with the view of meeting some objections which are brought forward against the prohibition of the traffic in intoxicating drinks. We may add, that in Glasgow, public discussions are going on on the subject of prohibitory laws:—

The experiment which is now being tried by several States of the great American confederation, in reference to the prohibition of the traffic in intoxicating liquors, is one which neither phil-

anthropist nor Christian can regard with anything like indifference. Having in view the abatement of the greatest curse of the civilised world, it ought to command the unprejudiced consideration of every friend of the human race. That the question has been warmly debated and opposed by others than those who are interested in the traffic, is to us no matter of surprise; especially when we remember that there is an estimable, though small class, among the workers in our onward movements, who are determined to do almost anything by "moral suasion." Their prepossessions in favor of this doctrine are not to be disturbed by a thousand every-day facts; and inasmuch as their position looks so very innocent and Christian, it must needs be defended to the last. It is useless to tell them that the logical sequence of their line of argumentation would practically be, the disbanding of all governments, the repeal of all law, and the inauguration of a state of society, a prominent feature of which would be, the illustration of that every-day defence of concentrated selfishness—"Have not I a right to do what I will with my own?"

We believe that every person favourable to government of any kind will admit that the one grand fundamental principle involved in all governing arrangements of the human compact, is the surrendering of some supposed abstract individual rights for the attainment of some general good. Various persons have attempted to describe and define what they term "the true province of government," especially those who belong to the "moral suasion" class; but in our humble opinion they have been about as successful in their admittedly difficult task as the discoverers of "perpetual motion," or the finders of the "philosopher's stone."

We are unwilling to charge those who take the "moral suasion" view only in the temperance movement, with intentionally mis-stating the position and arguments of those who are advocates of "government interference." It is, nevertheless, a fact that they do persist in charging those of opposite views to themselves with conduct of which they are not guilty, and in attributing to them opinions which they do not hold. It is invariably assumed that those who ask for government prohibitions have "abandoned moral suasion," and therefore never attempt by pen or tongue to advance the cause of temperance. What is the real, the notorious fact? After an experience in temperance operations covering more than twenty years, and with opportunities for observation possessed by few, we do not hesitate to say that those holding Maine Law views are among the most zealous teachers of temperance truth. Their position is, that both "moral suasion" and "legal action" are needed in this great work. Like wise moral husbandmen, have reclaimed a quantity of land from the wild waste of intemperance, they are anxious to fence and protect it from the enemies of progress, who would sow it again with the seeds of those noxious plants whose fruits produce pestilence and death. Having made encouraging advances in the erection of a beautiful structure, they are naturally concerned that it be not pulled down again as fast as they build it up. We repeat that the advocates of the Maine Law have among them a majority of the best writers, the best speakers, and the best workers in the temperance enterprise. Let us, then, hear no more about "abandoning moral suasion."

Another misconception which frequently finds its way into print from the anti-Maine Law quarter is, that those who are friends of the law teach the people to rely upon "government aid"—upon "functionarism," and other "legal or ecclesiastical" interferences. Ranking ourselves among the number, we say that we teach no such thing. We do not ask government to do anything for the people, in the strict and positive meaning of the phrase; on the contrary, we wish it to cease doing that which is palpably mischievous by license laws, and to take the ground of

prohibition. If government will cease to license but falls for the destruction of men, and also forbid under proper penalties the making of such traps by others, that is all we ask relating to the question. We solicit no "government management;" but as there are certain things of government creation which stand in the way of "self-helpfulness," we ask that they may be removed, just as the man of order and cleanliness appeals to the inspector of nuisances in a case where a reckless, selfish neighbor persists, after several trials at "moral suasion," in keeping a pig-stye close to the complainant's door. The traffic in strong drink is a "nuisance" question, and as such we ask government to deal with it; and so long as it is found necessary to have a Health of Towns Bill, and numberless other acts relating to slaughter-houses, lodging houses, burning of smoke, sewers, and streets, so it is equally demanded by the people's physical and moral health that the monster nuisance of the world be placed under ban by all civilised nations. To deny that government does "enact and execute laws for the suppression of crime," is to assert that our statue-books do not say a word against gambling houses, bribery at elections, theft, forgery, murder, and a hundred other crimes," and notwithstanding that violations of the law in these respects are continually taking place, they do not in the least affect the scope and intentions of those acts of the legislature in which these transgressions are forbidden and condemned. To insist that these acts were useless because these crimes still exist, would be indeed to affirm, not to prove, that "all law is a farce," and would certainly demonstrate that there are well-meaning people in the world who are more afflicted with the anti-Maine Law mania, than familiar with the great facts and experience of every-day life. The honest way to argue about laws enacted for the suppression and punishment of crime, is to ask, what would have been the state of society had they not been in existence? Would life and property be as secure if all such laws were repealed? It must not be forgotten that the millennium has not yet dawned upon the world; and we ask for arrangements suited to the present condition of human society. And because suppressory and penal laws do not prevent every crime, we shall not jump to the conclusion that they are therefore entirely useless, no more than a sensible man would cast away his umbrella on a wet stormy day, because it did not shelter him from every drop of rain.

THE EFFECT OF INTOXICATING DRINKS.—The effect of the habitual use of intoxicating drinks upon the health is much greater than is generally supposed. An individual who is in the habit of drinking spirits daily, although he may not fall under the character of a drunkard, is undermining his constitution gradually but certainly: as a noble building, standing by the side of a small unnoticed rivulet, whose current steals along under its foundation, and carries away from its support sand after sand, has its security certainly though imperceptibly impaired, and finally falls into utter ruin. A large proportion of the inmates of our mad-houses are the victims of ardent spirits. Our hospitals and poorhouses speak volumes of the ruin that awaits the bodily powers of those who indulge in even moderate tipping. It exposes the system to much greater ravages when disease attacks it. The powers of nature are weakened, and less able to resist disease; and medicines will never act so promptly and kindly upon those who are accustomed to strong drinks, as upon those who are not.

But where is the soul, the disembodied spirit of a diseased drunkard? "No drunkard shall inherit the kingdom of God," is the plain declaration of sacred writ; and were there no such scriptural denunciation of the wretched inebriate, the very nature of his case would render his prospect dark and dismal. In the intervals of his cups, when his animal powers are not goaded by arti-

ficial excitement, his distressed spirit partakes of the horrible collapse of its polluted tenement and can contemplate no motive, however weighty, nor entertain any other thought, but it ever is interesting, than how to relieve its present wretchedness. Where then can the unhappy man find peace with God amid this tumult of his unbalanced faculties, this perturbation of his unholy passions? How utterly unfitted to give the necessary attention to those things which belong to his eternal salvation.—*John Gridley, M.D.*

HINTS TO SABBATH-SCHOOL TEACHERS ON THE EXERCISE OF DISCIPLINE IN THE SABBATH-SCHOOL.

Gentleness is one of the chief tributaries to good discipline. The government of a Sabbath-school is strictly parental, and should be, in every respect, kind and gentle. Have you a child of disagreeable and repulsive manners? Perhaps it is the want of gentleness in her domestic training, or in her week-day school that has formed them. Perhaps her natural disposition is unhappy and irritable, and nothing but gentleness will win her confidence or affect her heart. At any rate, whatever may have occasioned her defects, it is certain that harshness and severity will not remedy them. The servant of the Lord must be *gentle*, showing all meekness to all men.

The discipline of a school should be *equal and impartial*.

Partiality is a fault. It is occasioned by the indulgence of improper feelings. It proceeds from judging, not according to the exact truth of things, but according to the unjust inclination of the will and affections. To be partial to one is to favor him without just cause. There can be no appearance of this in a good Sabbath-school teacher. It should be borne in mind, however, that the treatment of the members of a class may be entirely different, and yet no charge of partiality be incurred.

Prayer and affectionate private exhortation have been the means not only of reforming, but, by the blessing of God, of converting some of the most wayward and depraved children. It is unquestionably true, that reproof before the class is attended with many hazards which are not incurred in private reproof; and that many advantages which the teacher might derive from the former, in the general management of the class, he loses in the latter.

Were we required to reduce the whole subject of discipline to three simple rules, they would be the following:

1. Let it be a rule that no one shall speak so loud as to be heard beyond his own class. This rule is often broken by the teacher, but more commonly by boys, who are taught in their day-schools to read in a loud coarse tone. A little practice will make it very easy for all to speak so as to be perfectly heard by the class to which they belong, and yet not disturb others. The stillness that is thus produced invites, and indeed compels, attention.

2. Another important point in maintaining order is to keep all the scholars engaged. The principal cause of disturbance lies in the conduct of the children who are left to themselves whilst the teacher is questioning others. A good rule on this point is to address the whole class, and require the attention of all to every part of instruction. If the class is of a proper size, and the general stillness of the room allows the teacher to be heard, this is easily done. In addressing them, look from one to another, check the slightest inattention or misconduct, and in asking questions, put them promiscuously, and not more than one or two to the same scholar. It is a miserable plan in all respects to take one at a time, and make the impression that the rest of the class have no interest in the lesson until their turn comes in order.

3. Another important rule is, that every scholar

and teacher should take their proper seats on entering the room, and keep them until the school-time is expired. When the session is not more than an hour and a half, it should be the general law that no one should leave his seat. The practice of permitting children to leave the room is a very pernicious one. It should be known as a rule of every school, that no child is allowed to leave his seat until the school is dismissed, and no exception should be permitted except at the request of a teacher to the superintendent.—*The Teacher Taught.*

SELECTIONS FOR THE YOUNG.

It is impossible to over-estimate the importance of seeking to give a right direction to the minds of the young, and to bring them under the influence of sound Bible principles. Their hearts are still young and tender, and impressions may be made upon them far more easily than upon those who have become hardened through the influence of the world and the deceitfulness of sin. It is a well ascertained fact, that by far the larger portion of true christians have been brought to the knowledge and experience of the truth in early life, while comparatively few have experienced such a change in old age. Hence, every faithful and devoted minister is led earnestly to strive to get hold of the minds and affections of the young, that he may lead them to choose the better part that shall never be taken from them. Deeply impressed with a sense of the necessity of using all means rightly to influence the minds of the young, we purpose to set apart a column for our youthful readers, and to give from time to time such selections as may tend not only to interest, but to elevate, to strengthen, and improve their minds.

THE DANGERS OF YOUTH, AND THE IMPORTANCE OF EARLY PIETY.—We have walked in the garden in spring, when all was beauty to the eye and music to the ear, and noticed with delight how the rich blossoms gave promise first of the plenitude of summer, and then of the mellow autumn. In its wondrous laboratory, prolific nature seemed to be preparing the bounties of Him who is the author of every good and perfect gift, to make glad the hearts of hundreds; and fancy revelled without an effort in the stores which appeared to be in progress. But on the morrow we revisited the scene, and it was now one of desolation—like death, a killing frost had nipped in a night all the promise of yesterday, and blackness, corruption and blight now reigned where beauty was so recently conspicuous.

And is not this an emblem of what often happens in youth? Its blossoms "go up like dust." To-day all promise, to-morrow all disappointment. To-day cherished with fondness, as the hope of many hearts—in a brief period only illustrating the truth, "Iniquity is bound up in the heart of a child." Though the earth be often spanned by the rainbow, it may be true all the while that a tempest is raging.

Yet in the midst of all that is painful in the history of many a youth, we should not fail to notice how much the word of Him, who rules in earth and heaven, has recorded concerning the importance of those years which form the spring and seed-time of life. While God has "set his glory in the heavens," it is not less true that "out of the mouths of babes and sucklings has he ordained strength, because of his enemies." The Saviour of the lost repeated the words, and his loving soul let forth all its affection regarding that period of life, when

"Spring hangs her infant blossoms on the trees."

One of the tenderest of his sayings has reference to the young, and it seems like a gleam of the very light of heaven to hear the Saviour say, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." And then wisdom—the Redeemer's emblem, or the Redeemer himself—walks forth among the erring sons of men, and in winning words exclaims, "They that seek me early shall find me." It is not merely by such general maxims as "What a man soweth that shall he also reap," that the young are warned and allured towards what is pure and good and true. By line upon line, and precept upon precept, the wisdom of Heaven manifests its solicitude for them.

And while the word of the Holy One teaches us by lessons, it is careful to instruct us also by examples. There is a little child who has begun betimes to sow the good seed. He had a godly mother, who said regarding him, "I have lent him to the Lord; as long as he liveth he shall be lent to the Lord," and it was done according to her vow. "The child ministered before the Lord." "He grew before the Lord." "The Lord communed with him" as with the holy prophets, and the boy grew in godliness, a blessing and a joy to all around. It was the child Samuel who sought God early—who found him, and concerning whom we read in that word of the Lord which "endureth for ever," "Samuel grew, and the Lord was with him, and let none of his words fall to the ground."

Or there is another youth. The people made him king over a great nation when he was only eight years of age. Yet surrounded as he was with the allurements and dangers of a court, he "did that which was right in the sight of the Lord," and turned not aside to the right hand or to the left." He was careful to rebuild the ruined temple of his country. He removed every vestige of idolatry, and swept the land clean of all that had defiled it. The spirit of God was his guide, and he would endure no wicked thing before his eyes. That was Josiah, who though only a stripling king, was yet a mighty man for God: and as he honored the Lord, he was honored by Him. "He turned to the Lord with all his heart, and with all his soul, and with all his might;" and he was largely blessed in his deed.—*Abridged from Treadle.*

THE LITTLE TRACT WRITER.—Dr. Barff, of Wirtenburg, when a little boy, wished to be useful to his school-fellows. At the age of ten years he wrote a tract, and as he had not money enough to get it printed, he wrote out twenty copies to give to them. He has since spent a great part of his life in writing and publishing tracts and books, which have been very useful, and several hundreds of thousands of them have been printed in different languages. If we wish to be very useful when we grow up, we must begin while we are young.

GENERAL CHARACTERISTICS OF THE BIBLE AS THE SUPREME RULE OF FAITH AND PRACTICE.

The Bible is *inspired*. This is a precious attribute. "All Scripture is given by inspiration of God." "Holy men of old spoke as they were moved by the Holy Ghost." This gives us confidence in its disclosures, and hope in its prospects; we read it as the very word of God; the true and faithful exponent of His will and our obligations. It is because it is so, that we can lean on the omnipotence we cannot measure, and trust the wisdom we cannot comprehend.

It is *written*. This is no ordinary ground of gratitude. Had the inspired truths of Christianity been left to the transmission of oral tradition, they had perished from on earth long before they had reached us. The perverting tendency of tradition is not only traceable in history, but revealed in scripture. *John xxi. 21.*—"Peter see-

ing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee, follow thou me. Then went this saying abroad, this is the oral tradition, "among the brethren, that that disciple should not die. Yet Jesus said not unto him, he shall not die, but, if I will that he tarry till I come, what is that to thee?" Thus the written scripturo corrects the unwritten tradition. No such calamity can befall the inspired truth of God. This is in the shape of an indestructible stereotype, an immutable fixture—proof against the attacks of open foes, and the corruptions of pretended friends.

The Bible is *translated*. Written originally in Hebrew and Greek, it is now translated into almost every language under Heaven. It was translated into English by Tyndal in 1530, by Coverdale in 1535, by Cranmer in 1539, at Geneva in 1560, by the Bishops in 1568, and by the accomplished translators of our common and authorized version in 1611. It is a translation of matchless faithfulness and beauty, with few imperfections, and these of no vital importance.

The Bible is *plain and intelligible*. True, it is not without mysteries, incomprehensible, because revelations of the infinite, and thus transcending the reach of finite minds. Great truths, like very high mountains, cast around them on earth very broad shadows. But the saving truths of Christianity—that is, those which are essential to the salvation of sinners, the nature and effects of sin, the atonement, justification, sanctification, privilege and duty, are fully and plainly revealed.

It is a *perfect standard*. "To the law and to the testimony is the final appeal. Jesus so honored his own written word, that he preferred to quote from its pages solutions of intricate questions, to emitting replies from the depths of his own infinite mind. History may tell us of the fall of kingdoms, and the erection of dynasties, but it is silent on the introduction of sin, and the provision of a Saviour. Geography describes isles, and continents, and rivers and seas, but it has no map of Eden, and no chart of the way thither. Astronomy speaks of suns, and stars, and systems; but it is silent on the sun of righteousness. Geology reveals strange petrefactions, and fossils, and rocks, and precious stones, but it excavates not the pearl of great price. Botany describes the hyssop out of the wall, and the cedar that crowns Mount Lebanon: but not the Tree of Life.

These are all beautiful and useful in their place, but they must neither supersede nor be a substitute for the word of God. Before its majesty, science must bow, councils fall, and fathers veil their heads. One text from one Apostle outweighs all the opinions and traditions of Christendom.—*Cumming*.

SPIRITUAL DESPOTISM OF POKERY.

If, reader, you were to enter into the Church of Rome, you must assure your right to interpret for yourself the plainest sentence in the word of God. You may be a man of extensive attainments and patient research; biblical studies may have engaged your attention for half a century; the original languages in which the Scriptures were written may be as familiar to you as your own; still, according to this doctrine, you must not form an independent opinion respecting one article of faith. Your guide is the decision of your priest; he is your oracle: and if you err under his direction, the fault is his. Has he a right then to examine for himself? No more than you have; for every article of his creed he is responsible to his superior. Has that superior the privilege of thinking for himself? Far from it! Even His Holiness, with all his lofty pretensions, by the exercise of private judgment, would become a heretic, as some have been actually deposed for heresy. He also must decide according to previous decisions. The decrees of councils and the acknowledged frag-

ments of antiquity, bind him as firmly as they bind the most illiterate peasant. Were he convinced that some pages of the inspired writings pointedly condemned a tenet which had obtained the sanction of former ages, his perception of the fact would be unavailing, all his representations would be met by the ready and invincible rejoinder, "The church understands the passage differently from you, therefore you mistake its meaning." Thus a return from error to truth is rendered hopeless; a mistake once made becomes permanent. It is part of a system which must support its character of unchanging uniformity. The word of God is made "of none effect," through human tradition. The key of knowledge is taken from the people and cast into the Tiber.—*Pokery Unveiled*.

LETTER FROM DR. BURNS—BUXTON MISSION.

The following letter came to hand too late to have a place with other communications in this number. But we are unwilling to delay its publication for a month; and therefore insert it here, with the hope that it may not only interest our readers, but draw forth their liberality in behalf of this very interesting mission:—

To the Editor of the Record.

INGERSOLL, July 16, 1853.

DEAR MR. EDITOR,—

As I may not finish my Western tour for a week yet, and as I am anxious that this should appear in the earliest number of the *Record*, I write you from this place, reporting progress.—Our excellent friend, Mr. King, has just left Buxton on a collecting tour in the eastern parts of the Province, and I am anxious to bear my testimony in aid of his object, seeing I have had the very latest and best opportunity of forming a judgment regarding it. I have spent several days—including one Sabbath—in that very interesting settlement. We had the solemn ordinance of the Lord's Supper dispensed there last Sabbath, and the occasion was really edifying and pleasing. The usual week-day services, before and after, were kept up, and although the labors of harvest had begun, the attendance was, on the whole, good. Upwards of forty joined at the holy table of the Lord. The commodious new church was opened on the occasion, and it, as well as the adjoining school-house, were crowded—service being conducted in both places. For five hours a solemn stillness reigned, and the attention of all kept up from beginning to end. After the action sermon, and immediately before fencing the tables, there was the public baptism of a colored female adult, a married woman, whose husband is still in the States. She was one of the "Lemon slaves," of whose emancipation, by Judge Jay of New York, we have all heard. None of them reached our settlement, and have all been provided with good situations there or at Windsor and other places, by Mr. King. A tall, good-looking Mandingo, and his wife, came forward at the same time, to receive baptism for their child; and the scene was new and inexpressibly interesting. These parents afterwards sat down with the rest at the communion table. Our excellent friends, Mr. and Mrs. Scoble from London, joined in the communion service, and Mr. S. conducted the evening exercises on Sabbath.

In company with that gentleman and Mr. King, I had an opportunity of paying visits on the forenoon of Saturday to some five or six of the houses of the settlers, and I must say, that the symptoms of order, cleanliness, and comfort,—to say nothing of even taste and elegance—in these habitations of our sable brethren, were to me unexpected as they were most pleasing. The experiment designed by the Elgin Association has succeeded beyond the most ardent expectations of its friends, and I only could have wished

that our brethren in Scotland and in England had had the opportunity I now had of witnessing the capabilities of our colored friends, and receiving ocular demonstration of the solid and substantial good which has been done, and at an expenditure exceedingly moderate.

The greater part of the land is now occupied, and the houses, built on one plan, are at once solid and commodious. A number of white settlers, who had been preoccupants, have been bought out, and a considerable number of colored settlers are skirting now the lands of the Association, having made purchases of farms—some of them to the value of a thousand and eighteen hundred dollars. The settlement is six miles long by three broad. The public road to Windsor runs through it, and is in excellent condition. Travellers passing along have their attention arrested by the beautifully white-colored buildings of the settlement, embracing the church, school-house, and post-office in the foreground, with the minister's residence a little behind, surmounted as that is by a little spire or belfry, from whence peal, at regular hours, daily, the clear and sweet notes of the bell which was presented to Mr. King by the colored inhabitants of Pittsburgh, on occasion of our visit to that city and Alleghany in October, 1850.

On Monday, at ten o'clock, we examined the school, taught by Mr. Forrest, one of the students at Knox's College, and attended by about eighty pupils. Our time was limited, and of course the inspection was rather short; but we saw enough to satisfy us that the seminary was well conducted, and that the progress and behaviour of the pupils, were satisfactory. A class of Latin scholars—two of them females—excited in us the hope that this humble seminary may yet, by the blessing of God, be the fountain of christian instruction to colored members of the human family, in this and other lands.

Mr. King occupies here a commanding station of usefulness, and the impartial testimonies received in support not only of his admirable management, but of the civil and religious value of the Institution, (which has now well nigh lived down all prejudices) are every way fitted to encourage its friends, and to give it a high claim on the consideration of the benevolent in Canada, and in the United States.

With best wishes, yours,

RONR. BURNS.

FOREIGN MISSIONS.

The Report presented by the Committee on Foreign Missions at the recent meeting of the General Assembly of the Free Church of Scotland, concluded with the following interesting statements:

Little now remains for the Committee to add upon this wide and exhaustless subject, but to congratulate the Assembly and the Church on the blessing vouchsafed to the labors of your Missionaries in India during the past year. The Gospel has been preached far and wide in Asia. Between 8000 and 9000 of the youth of that country are daily under christian influences. About twenty-five adults have been added during the past year to the church by baptism. Appliances in every proper form are employed to weaken superstition, and plant the truth; and would the church arise and take hold of the Almighty arm, in the spirit of the Patriarch, saying, "I will not let thee go except thou bless me," the day of India's regeneration might soon appear. The Committee do not for a breath ignore the progress made, the promise given, and the growing liberality of not a few in this land towards this greatest of causes. They call to mind that during the past year, 56,000 bibles have been circulated in Bengal, or 14,000 more than in any former year. They remember the public profession and the baptism of the young Prince Dhul-

leep Singh, as well as other tokens for good of a similar kind. They recollect that one section of the church of Christ counts 112,000 converts in all India, and has 80,000 more under Christian training. Inevitable prejudices, as they know, are overthrown, roads are opened, electric communications are employed, moral marvels have been wrought, in short, Providence and revelation, like two witnesses, attest that the day of India's emancipation has dawned. The churches have done much—shall we say some of them have done nobly. But more has yet to be done—far, far more. One man among the Wesleyans of England has given at the rate of seven guineas every day for a year to the cause of foreign missions. That must be imitated. A Queen of England, Anne, once said in a public document, that she would "always be ready to do her part towards imitating and encouraging so good a work." That example must be copied by many in high places. By command of our beloved and gracious Queen Victoria, the Earl of Chichester lately wrote to the chiefs of Aberokuta, to tell them that "England has become great and happy by the knowledge of the true God and Jesus Christ;" and the message was accompanied with two copies of the Word of God from our Queen, one in Arabic and another in English. That also is to be hailed with thanksgiving, and imitated in every sphere. In a word, the Committee foresee the time when it will be no hyperbole to say, that "the Gospel is preached to every country under Heaven." Were the spirit to be given in answer to the prayer of faith, nations would be born in a day; and meanwhile, it is ours in our spheres to labor, to pray and trust in the living God—even as our devoted Missionaries do.

NOTICES OF RECENT PUBLICATIONS.

THE FRIEND OF MOSES, OR A DEFENCE OF THE PENTATEUCH, AS A PRODUCTION OF MOSES AND AN INSPIRED DOCUMENT AGAINST THE OBJECTIONS OF MODERN SCEPTICISM. By W. T. Hamilton, D.D., Mobile, Alabama. Published by M. W. Dodd, New York.

Little over a year ago this volume appeared in the United States, and being most favorably reviewed by some of the leading theological journals of Great Britain, was soon reprinted in that country.

Dr. Hamilton is a distinguished divine, in connexion with the O. S. Assembly, and after watching most carefully the progress of scepticism for some quarter of a century, as it has appeared—*first*, in its Philological form in the schools of modern Hermeneutics—*secondly*, in its Philosophical form, in the schools of modern Science—and *thirdly*, in its Archaeological form, in the revival of antiquated lore and the discoveries of Eastern travellers; he has bent the whole energies of a master-mind to those sources of cavil, and, in our opinion, has given a triumphant refutation to every popular objection drawn therefrom.

The volume concludes with a masterly discussion on "The Unity of Races", in which he establishes to a demonstration the proposition of Paul, that God "hath made of one blood all nations of men"—a topic not the most popular in his region, and hence his argument does credit alike to his head and his heart.

The venerable and learned Doctor has spent the last twelve months in the Holy Land and adjoining countries, and, on his return, has visited Germany, France, and Britain. The result of his enquiries will, we trust, be dedicated to the

service of our common Christianity, which has been signally benefited by the volume before us.

AN HISTORICAL GEOGRAPHY. By Rev. Lyman Coleman, D.D. New edition with additions. Published by E. H. Butler & Co., Philadelphia, 1853.

This system of Geography has been reprinted, and very extensively adopted in the schools and academics of the mother country. It is one of the most extensive and varied systems we have seen. The learned author has devoted a great portion of his time to the collection and arrangement of the immense quantity of material out of which this book is compiled. In the schools connected with the Presbyterian and Congregational Churches of America, the work is very generally adopted. There are a number of beautifully executed maps, and a large collection of chronological and biographical charts and tables appended to it, so that the book is one of singular merit and great utility. The compilation must have cost its learned author a vast amount of labour.

THE APOSTOLIC AND PRIMITIVE CHURCH; PARTICULAR IN ITS GOVERNMENT AND SIMPLE IN ITS WORSHIP. By Lyman Coleman, D.D., with an Introductory Essay by Neander. Second edition.

The author of "The Antiquities of the Christian Church" is known as well in Britain and Germany as on this continent. Whilst collecting the matter out of which this excellent volume has grown, the doctor was privileged with the society of Neander, having spent an entire winter at Berlin, during which time he had the freest access to him—to his private library, and to the public library of the University of Berlin, which contains 500,000 volumes. Besides, he enjoyed the acquaintance of Rothé at Heidelberg, and of Tholuck at Halle.

On every question at issue between Presbytery and Prelacy, Dr. Coleman had the opinion of these men, and their aid in collecting and consulting the best authorities, so that this book is one embodying a vast amount of theological learning, and his positions in defence of Presbytery are impregnable.

PUBLICATIONS RECEIVED.—Notes on Mark and Luke, by Jacobus; The Collier's Tale, by James Bridges, Esq.; Three Months under the Snow; Frank Harrison—all published by Robt. Carter & Brothers, N. Y., and sold by D. Mclellan, Hamilton, Discourses Preached on various occasions, by Rev. R. McGill. Armour & Co.

DANIEL, A MODEL OF PIETY TO MEN IN BUSINESS.—Daniel was a busy statesman. Darius had made him his chief minister. He had charge of the royal revenue, and was virtual ruler of the empire. But amidst all cares of office he maintained his wonted custom of praying thrice a day. For these prayers nothing was neglected. The administration of justice was not standing still; the accounts did not run into confusion. There was no mutiny in the army, no rebellion in the provinces from any mismanagement of his. And though disappointed rivals were ready to found an impeachment on the slightest flaw, so wise and prompt and impartial was his procedure that they at last concluded, "We shall find no occasion against this Daniel, except we find it against him

concerning the law of his God." He found leisure to rule the realm of Babylon, and leisure to pray three times a day. Some would say that he must have been a first-rate man of business to find so much time for prayer. It would be nearer the truth to say that it was his taking so much time to pray which made him so diligent and successful in business. It was from God that Daniel got his knowledge, his wisdom, and his skill. In the composure and serenity which these frequent approaches to God imparted to his spirit, as well as in the supernatural sagacity and forethought and power of arrangement which God gave in direct answer to his prayers, he had an infinite advantage over those men who, refusing to acknowledge God in their callings, vex themselves in vain, and who, when the fret and worry and sweltering of their pained day is done, find that they have accomplished less, and that little far more painfully than their wiser brethren who took time to pray. The man must be busier than Daniel who has not time to pray, and wiser than Daniel who can do what Daniel did without prayer to help him. Daniel was in a place where prayer was eminently needful. He was in Babylon—a place of luxury and revelry—and from his position in society he was peculiarly exposed to the idolatrous and voluptuous temptations around him. It was difficult and ere long it was dangerous to maintain his singularity. But so far as there was any seduction in the mirth of that jovial city, prayer kept him separate; and so far as there was any danger in withholding countenance from its idol-orgies, prayer made him bold. Though the clash of the cymbal and the shouts of the dancers were coming in at the window, they did not disturb his devotion; and though he had not forgotten the king's decree and the lions' den, he did not close the lattice nor try to conceal his faith and his worship; and secure alike from spiritual detriment and personal danger, the Lord had his praying servant in the hollow of his hand.—*Dr. James Hamilton.*

PEACE IN DEATH.—The comfortable influence, of the precious truths of the Bible at a dying hour, was manifested in the case of a poor soldier, who was mortally wounded at the battle of Waterloo. His companion conveyed him to some distance, and laid him down under a tree. Before he left him, the dying soldier entreated him to open his knapsack, and take out his pocket bible, and read to him a small portion before he died. When asked what passages he should read, he desired him to read John xiv. 27. "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your hearts be troubled, neither let it be afraid." "Now," said he, "I die happy. I desire to have peace with God, and I possess the peace of God which passeth all understanding." A little while after, one of his officers passed him, and seeing him in such an exhausted state, asked him how he did. He said, "I die happy, for I enjoy the peace of God which passeth all understanding," and then expired. The officer left him, and went into the battle where he was soon after mortally wounded. When surrounded by his brother officers, full of anguish and dismay, he cried out, "Oh! I would give ten thousand worlds, if I had them, that I possessed that peace which gladdened the heart of a dying soldier, whom I saw lying under a tree, for he declared that he possessed that peace of God which passeth all understanding. I know nothing of this peace! I die miserable! for I die in despair."—*Anecdotes on Shorter Catechism.*

Those do not truly love their children, who do not inure them to business and labour. The fondling of children is, with good reason, commonly called the *spoiling* of them.

The words of the widow of Helvetus to Napoleon are worth remembering. "You cannot conceive how much happiness can be found on three acres of land."

THE HEIGHT OF FOLLY.

An exchange says, "it is the height of folly for parents to live hard, work hard, and die hard, to give their children a start in the world." But as apparent as this folly must be to every real thinker, it is just the folly into which thousands of parents plunge themselves; and no parents are more guilty of it than those parents who began life with nothing, and had to find a way to start without help from any of their ancestors. Instead of reasoning from their own experience, and saying, "the blessings which have attended my own industry and prudence, will smile upon the efforts of my children," they pinch themselves to lay up a good store for those who, in three cases out of four, had better be without it. Observation has shown that in most cases, where persons have started with nothing and become very wealthy, and have not brought up their children to labour as they have done, to accumulate their wealth, those children have reversed the order of things, and wasted the property when they got hold of it, faster than their parents had gathered it. And their habits have been such that they have lived wretched and died miserable.

Industry and economy, early practised, have a happy influence through life. But to be "born with a silver spoon in one's mouth," too often results in having no spoon at all, not even an iron one. Money that is not earned by one's own labour is very frequently an absolute curse. It leads to idleness, pride and extravagance, and produces dissipation and a looseness of morals. The value of property is not understood by such, and while they consider their funds inexhaustible, they are at once involved in overwhelming embarrassment, and all this because their parents chose to give them "a start in the world."

The best start that can be given to a child, is to put in a way to earn his own living. Let him have a faithful training at some good trade, or honest profession. Let him know how bread tastes that has been earned by his own sweat. Such bread will taste sweet, and he will know its value. Men should earn their living, and then they should enjoy it. It is injustice to themselves when they have earned it, not to use all they need to make them comfortable, under the false notion that their children will need it. Why should their children need it more than their parents did? Let the parents enjoy all they need, and let the children have what is left, whether little or much. But let them be so trained as not to depend on it. Then they will succeed, and they will know how to use to advantage whatever falls to their lot. But the greatest folly of which parents can be guilty, is to twist honesty, neglect charity, and starve themselves for the sake of giving their children a start, when they start them in a direction in which they are sure to ruin themselves.—*Olive Branch.*

A MOTHER'S INFLUENCE.—An instance of the influence of a deceased pious mother upon a wayward and impenitent son, lately came to my knowledge. A young man came to this place with a drove of horses for sale. On the Sabbath morning after his arrival, while sitting in the bar-room of the hotel where he stopped, he was urged by those who were desirous of purchasing, to bring out his horses that they might trade. But this he refused to do. "Why," said they, "do you want to sell them?" "Yes," he replied, "I want to sell them, but not to-day—to-day is Sunday, and I will not trade horses on Sunday." "What do you care for Sunday?" was their inquiry, accompanied with a look of mingled scorn and astonishment. "Nothing, myself," was his reply; "but I had a mother once who did, and I will not trade horses on this day." All entreaties were vain; he could not be induced to exhibit his horses on that day. Surely that mother's prayers and example were not altogether lost.—*Am. Messenger.*

The highest angels are at an infinite distance from the knowledge of God; and, therefore, there must of necessity be always something, in His nature and acts, mysterious even to them: why then should not we be content with our darkness, and submit to live by faith here, when we must do it to all eternity?

How can I be happy but in God? And how can I be in God with a will contrary to, or but indifferent to his? No quiet in the spirit till we settle upon this basis of rest and satisfaction; and obtain acquiescence in the will of God; contentedness under the accidents of life: patience with the humors of all about us, and cheerful submission to the demands of the present hour.

Suffering is an excellent preacher, sent immediately from heaven, to speak aloud in the name of God to the heart, mind, and conscience, and has saved many a soul, when, humanly speaking, nothing else could. If it was not for pain, I should spend less time with God.

RECEIPTS FOR THE RECORD.

VOL. V.—A McAlister, Kingston.
VOL. VI.—D McNaughton, Mono; A Lockhart, Esq., Lachine; J Kirkwood, Cheltenham; G McKay, Owen Sound; A McAlister, Kingston; Samuel Stewart, Wilton.

VOL. VII.—D McNaughton, Mono; A Lockhart, Esq., Lachine; J Kirkwood, Cheltenham; G McKay, Is, D McFadyen, W Holmes, Owen Sound; W Baker, J Fiannagan, Esq, J McKay, A & D Shaw, A McAlister, John Gray, James Gibson, Kingston.

VOL. VIII.—D McNaughton, Mono, Is; A Lockhart, Esq, Lachine; John Kirkwood, Cheltenham; D McFadyen, W Holmes, Owen Sound; N McNeill, W Brash, R McCammon, R Duncan, Capt Abbey, L Middleton, John Fiannagan, Esq, J McKay, James Murray, A & D Shaw, T Willing, R Robertson, G Manson, Thos Murray, James Shaw, R M Rose, James Logan, J Glassford, John Gray, James Gibson, Kingston; A Campbell, Wolfe Island.

VOL. IX.—W Moir, Toronto; A Lockhart, Esq, Lachine; R Brown, Bradford; D McFadyen, Is, W Holmes, Owen Sound, Is; D Blackburn, J Pritchard, Rev J Corbett, T Stevenson, Joshua Breadnor, J McLaren & Co, W Leslie, (pays to middle of volume 10.) Wakefield; S Milne, M Strachan, L Middleton, Samuel Gaw, J McKay, K McKenzie, Esq, J Carruthers, Esq, D McIntosh, G W Fenwick, A & D Shaw, Alexander Smith, W Hay, J McNece, J Waddell, J J Whitehead, G Manson, Thos Murray, Rev R Reid, R M Rose, James Logan, D. Nicholson, J Glassford, J Loggie, R McFall, Dr Dickson, J Gibson, Mrs Campbell, Kingston; Milton Fisk, William Owens, Wilton; W Watson, York Mills.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

ANNUAL STATEMENT.

DR. TREASURER OF WIDOWS' AND ORPHANS' FUND.

Presbytery of Cobourg.

Cobourg	£30 0 0
Baltimore and Coldsprings	1 14 2
Peterboro'	13 0 0
Grafton	3 10 0
	£48 4 2

Presbytery of Kingston.

Kingston, Chalmers' Church.....	£5 0 0
Demorestville	1 5 0
Melrose, Tyendenaga, &c.....	2 14 4½
Belleville	10 0 0
Pictou	5 0 0
Amqui	3 0 0
	£26 19 4½

Presbytery of Brockville.

Brockville and Yonge	£10 13 4
South Gower.....	2 14 0
	£13 7 0

Presbytery of Perth.

Bytown	£8 18 0
Beckwith	2 15 0
Pembroke	1 1 9
McNab and Horton.....	1 16 5
Osgoode and Gloucester	0 18 7
Wakefield.....	1 10 0
	£16 19 0

Presbytery of Montreal.

Montreal, Coté Street Church.....	£55 0 0
Melbourne.....	0 5 0
Indian Lands	3 0 0
Lachute	1 7 6
St. Theree.....	11 10 0
	£71 2 6

Presbytery of London.

London	£1 0 0
Port Sarnia.....	3 0 0
Chatham	2 6 0
N. Easthope	6 7 6
Aldboro'	7 1 9
Lobo	2 7 7
Howard.....	0 10 0
Bayfield.....	0 5 0
Woodstock (English).....	4 0 0
Do. (Gaelic).....	0 17 9½
Ingersoll	1 15 0
Zorra	10 0 0
Brucefield	4 5 0
Stratford.....	1 10 0
	£44 19 7½

Presbytery of Hamilton.

Hamilton, Knox's Church	£79 0 0
Do. J. Fisher, Esq., (addit'l)	50 0 0
Ayr	1 15 0
Fergus	2 3 4½
Pustlinch	1 10 0
Guelph.....	0 18 3½
Wellington Square, Waterdown, &c.	1 6 1½
Galt	5 5 0
Saltfleet and Binbrook.....	1 14 4½
Niagara Collec. and Harris Fund....	45 14 5½
Caledonia	3 1 3
Dunnville.....	1 2 6
	£193 10 4½

Presbytery of Toronto.

Toronto, Knox's Church.....	£56 10 0
York Mills.....	3 0 2
Scarboro'	2 0 0
Acton, Boston Church, &c.....	24 14 1½
Oakville and Dundas Street.....	3 0 0
Markham	0 15 5
Orillia and Oro.....	11 8 6
Chinguacousy, Gore of Toronto, &c.	11 4 1½
Nottawasaga	0 3 0
Un. n and Norval	2 15 0
West Gwillimbury and Bradford	13 16 1
	£129 6 5

RECAPITULATION.

TREASURER OF WIDOWS' FUND OF THE PRESBYTERIAN CHURCH OF CANADA.

June 1, 1852, to June, 1853. DR.	
To Balance.....	£140 10 11½
Toronto Presbytery	129 6 5
Cobourg	48 4 2
Kingston	26 19 4
Brockville	13 7 0
Perth	16 19 9
Montreal	71 2 6
London	44 19 7½
Hamilton	193 19 4½
Miscellaneous	1 6 3
Interest	116 8 6½

Ministers' Rates	140	0	0
Deposits withdrawn.....	1202	16	6
	£2145	11	5½
1852. INVESTMENTS. CR			
Aug. 24. Debentures, Sarnia.....	£460	0	0
Do. Dereham.....	659	10	9
	1119	10	9
Deposited with Bryce & McMurry, per late Treas.	£523	4	4
Do. per Treasurer.....	195	2	11
Do. with J. Fisher, Esq.....	50	0	0
	768	7	3
Annuity, Mrs. Harris, 5 quarters.....	£46	5	0
Do., Mrs. Robb.....	40	0	0
Do., Mrs. Rintoul.....	37	10	0
	123	15	0
Stationery, Postage, and Printing.....	£5	0	1½
Travelling Expenses.....	3	6	3
Bank Commission.....	0	4	6
Treas. Salary, 18 mos.	75	0	0
	83	10	10½
Balance	50	7	7
	£2145	11	5½

HOME MISSION ACCOUNT OF THE PRESBYTERY OF LONDON.

The Presbytery of London in account current with the late John Fraser, Esq., Treasurer.

1852. DR.			
Paid Rev. Duncan McDiarmid.....	£12	0	0
Rev. John Ross.....	12	0	0
Do. do.....	6	5	0
Mr. G. Jameson.....	10	0	0
Rev. G. Cheyne, per W. Clark	1	17	6
Rev. Duncan McDiarmid.....	10	0	0
Mr. G. Jameson.....	5	0	0
Do. do.....	10	0	0
Mr. Archibald Currie.....	5	0	0
Rev. John Ross.....	10	0	0
Rev. Andrew Tolmie.....	7	0	0
Rev. Duncan McDiarmid.....	10	0	0
Mr. Nichol Nicolson.....	15	0	0
Rev. David Greer.....	25	5	0
Mr. Peter Currie.....	14	17	9
	154	5	3
Balance	3	7	3
	£157	12	6
1852. CR.			
Balance brought forward.....	£33	11	1
From St. Andrew's, Missouri.....	3	5	0
Blandford.....	1	0	10
Brucefield Congregation.....	6	5	0
Zorra, per Rev. D. McKenzie.	17	4	2
Bayfield, 25s, Sab. School, 10s	1	5	0
Williams.....	9	0	11
North Easthope, per Rev. D. Allen.....	1	10	0
Ingersoll, per Rev. R. Wallace.	2	0	0
Brucefield, per Rev. J. Ross.....	6	0	0
St. Andrew's, per J. McKay ..	7	9	0
London Communion Collection	12	0	0
Ekfrid, per Rev. W. R. Sutherland	12	5	0
Tuckersmith, per Rev. W. Graham	0	12	6
Fingal, per Rev. John Ross....	15	11	3
Blandford and Melrose, per Rev. A. Tolmie.....	7	0	0
Aldboro', per Mr. McDougald	16	5	0
Plains of Lobo, per Mt. P. Currie	0	12	3
Kincardine, per do.....	4	5	6
	157	12	6
Balance in Mr. Fraser's hands at death	£3	7	3

The Presbytery of London in account current with Wm. Clark, Treasurer.

1853. DR.	
Paid Rev. Andrew Tolmie.....	£10 0 0
Rev. John Ross.....	5 0 0
Rev. Wm. McLaren.....	16 0 0
Rev. A. Tolmie.....	1 10 7½
Mr. A. Currie.....	8 0 0
Travelling expenses	1 19 7
Rev. John Ross.....	12 10 0
Rev. W. McLaren.....	2 10 0
Rev. Duncan McDiarmid.....	5 0 0
Mr. G. Jameson.....	5 0 0
Rev. A. Tolmie.....	3 17 6
Rev. L. McPherson, travelling expenses	0 1 8
Rev. A. Tolmie.....	8 0 0
Rev. John Fraser.....	8 0 0
Rev. W. McLaren.....	15 10 0
Mr. Peter Currie	8 10 0
Mr. John Straith	1 5 0
	117 14 4½
Balance	5 18 10½
	£123 13 3

1853. CR.	
From St. Andrews, per John Ranton	11 10 0
Fingal, per Rev. A. Tolmie....	10 0 0
Amherstburgh, per Rev. Wm. McLaren.....	3 0 0
Wallaceburgh, per do.....	13 10 0
Stratford, per Rev. T. McPherson	1 9 4½
London Sabbath School	4 10 0
Chatham, per Mr. Urquhart ...	4 0 0
Thamesford, per Rev. A. Tolmie	1 10 7½
London Missionary collection	3 3 6
Dunwich do.....	1 13 5
Aldborough do.....	4 3 9
Wardville do.....	1 15 0
Bosanquet do.....	4 0 0
North Caradoc do.....	4 15 0
London Communion collection	7 17 6
South Caradoc	2 12 6
Thamesford, per Rev. A. Tolmie	1 5 0
Williams and Lobo	2 7 4
South Caradoc	0 7 6
Blandford, per Rev. A. Tolmie	8 0 0
Fingal, per R. Blackwood, Esq.	2 0 0
Thamesford, per John McKay	11 5 0
Aldborough, per Rev. W. McLaren	2 15 0
Amherstburgh, per do.....	2 0 0
Wallaceburgh, per do.....	7 5 0
Fingal, per do.....	3 10 0
	£123 13 3

Audited from 1st May, 1852, to 1st May, 1853,

LACHLAN MCPHERSON, Minister.
ANDREW SMITH, Elder.

Balance in Treasurer's hands, £5 18s. 10½d.

PRESBYTERY OF HAMILTON.

HOME MISSION FUND.

Statement of sums paid in to the Treasurer of the Home Mission Fund of the Presbytery of Hamilton, from 31st May, 1852, to 31st May, 1853.

It is to be observed, that the following contributions are over and above what the several stations receiving supply have paid directly into the hands of the catechists and missionaries officiating. The statement subjoined, includes only the sums received by the Treasurer in Hamilton:—

Ayr Congregation.....	£2	8	0
Fergus.....	5	0	0
Dundas and Ancaster.....	1	15	0
Blenheim	1	15	0
Woolwich	4	0	0
Dundas Congregation.....	4	10	0

Dundas Ladies' Association	10	0	0
Niagara.....	1	10	0
Hamilton Ladies' Association.....	45	0	0
Galt Ladies' Association.....	10	0	0
Glenelg	2	15	0
Ayr	4	0	0
Dundas	4	13	9
Saltfleet and Binbrook.....	2	0	7
Arthur	2	17	3
Cummingsville	1	11	0
Wellington Square.....	0	5	2
Waterdown.....	0	7	7
Legacy of late Isabella Orr.....	12	10	0
Pustinch.....	3	5	0
Bentick	1	5	0

In reply to a letter from North Easthope, we beg to state, that on referring to the books, we find that the moneys sent in the end of April were received, viz:—

For Record—R. McGunagle, 4s. 6d. for vol. 8; John Hamilton, 4s. 6d. for vol. 8; John Dow, 4s. 6d. for vol. 8, 6d. on ac. of vol. 9; P. McIntosh, 10s., 4s. 6d. for vol. 7, 4s. 6d. for vol. 8, 1s. on ac. of vol. 9; D. Fisher, £1 10s. for vols. 4, 5, 6, 7, 8, 9, 10.

For Widows' Fund—A. Crearer, 10s, J. Fisher, 10s., D. Fisher, 10s., John Stewart, £1 10s., Congregational collection, £1 7s. 6d.

For French Canadian Mission—£1 10s.
For Synod Fund—£1; Buxton Mission—£1 5s. 8d.

For Knox's College—£2 2s. 10d.; additional, 10s. Attention will be paid to letter of April 28.

The following sums sent from Beaverton in March last, were received, viz:—

For Record—Colin Campbell, 15s.; Alexander Campbell, 15s.; D. Gilchrist, £1.

The following sums should have been acknowledged in last number:—

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Chalmers' Church, Kingston, being second instalment of Dr. Dickson's subscription.	£5	0	0
Grafton and Colborne.....	3	10	0
Aldboro', per Mr. Clark, London.....	2	11	3

Further receipts for this fund in our next.

MONEYS RECEIVED UP TO JULY 21.

JEWISH AND FOREIGN MISSIONS OF THE FREE CHURCH OF SCOTLAND.

Caledon, per H. Paullo.....	£1	17	6
Chatham, per Rev. A. McColl.....	1	2	6

FRENCH CANADIAN MISSION.

Tuckersmith, per Geo. Sproat, Treas.	£2	15	0
---	----	----	---

KNOX'S COLLEGE FUND.

Williams, per Rev. L. McPherson..... £7 16 3
This amount was inserted in last No. as having been contributed by the London congregation.

BUXTON MISSION AND SYNOD FUND.

Hamilton, Collection at Synod Meeting.....	£9	15	0
--	----	----	---

RED RIVER MISSION.

Mrs. Rintoul, Montreal.....	£0	10	0
-----------------------------	----	----	---

STUDENTS' MISSIONARY SOCIETY.

Bytown, per G. Hay.....	£1	5	0
-------------------------	----	---	---

J. RENNIE, Treasurer.

DONATIONS TO THE MUSEUM OF KNOX'S COLLEGE.

From Mr. J. Quin, Orillia, per Rev. Ino. Gray—
A Rattlesnake, preserved in spirits, caught at the mouth of the river Severn.

From Mr. D. Buchanan, Oro, per Rev. J. Gray—
An Indian Pipe, and Spear Head, made of
deer horn.

£500 FOR INVESTMENT.

THE above mentioned sum, belonging to the
Ministers' Widows' and Orphans' Fund,
of the Presbyterian Church of Canada, will be in-
vested either in Municipal Debentures or first
class Mortgages, having not less than seven years
to run.

Proposals will be received by John Fisher, Esq.,
Hamilton, John McMurrich, Esq., Toronto, or by
ALEX. GALE, Sec. and Treas.,
Logic, Mount Albion P. O.,
near Hamilton.

July, 1853.

PRIVATE EDUCATION.

The Rev. ALEXANDER GALE.

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

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

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

ALEXANDER GALE,
Logic, Mount Albion P. O.

22nd July, 1853.

COLPORTEUR WANTED,

BY THE UPPER CANADA BIBLE SO-
CIETY, for the City of Toronto and adjoin-
ing Townships.

He must be a person of decided piety, sound
evangelical views, and well acquainted with the
Holy Scriptures, which he will be required to dis-
tribute on sale and otherwise.

Satisfactory testimonials as to character and
fitness for the duty, with age of applicant, and
other particulars, to be addressed to

J. S. HOWARD, Secretary.

In the Press, and will shortly be published:

THE AMERICAN SLAVE CODE,

IN THEORY AND PRACTICE:

ITS DISTINCTIVE FEATURES shown by
its Statutes, Judicial Decisions and Illustrative
Facts. By WILLIAM GOODELL, author of the
"Democracy of Christianity," "Slavery and
Anti-Slavery," &c. New York: American and
Foreign Anti-Slavery Society, 48, Beckman-st.

The work will contain above 400 pages, 12mo,
neatly bound in cloth, and will be sold for cash at
75 cents single copy, \$6 per dozen, and \$45 per
hundred; also, in paper covers, at a deduction of
10 cents per copy from the above prices. Orders
may be forwarded to
LEWIS TAPPAN,
48 Beckman-street, New York.

TO KIRK SESSIONS, &c.

THE Subscriber has just received, direct from
Birmingham, a choice assortment of Com-
munion Vessels and Tokens at various prices; also
from Robertson of Glasgow, a fresh supply of
Kirk Session and Presbytery Minute Books, Com-
municants' Roll Book, and Baptismal Registers;
likewise, a fresh supply of the Records of the
Kirk of Scotland, containing the Acts and Pro-
ceedings of the General Assembly, with Notes
and Historical Illustrations.

D. McLELLAN,
Hamilton, May 25, 1853. Bookseller.

**KNOX'S COLLEGE—BURSARIES FOR
SESSION 1853-4.**

BURSARIES will be awarded at the opening
of the next Session of Knox's College, ac-
cording to the following Scheme:—

- 1.—For the best examination in the Grammar of
the English Language, open to all entrants,
£2 10s.
- 2.—For the best examination in the Grammar of
the Latin Language, open to all entrants,
£2 10s.
- 3.—For the best examination in the Grammar of
the Greek Language, open to all entrants,
£2 10s.
- 4.—For the best examination in the Grammar of
the French Language, open to all entrants,
£2 10s.
- 5.—The George Buchanan Bursary of £10,
(founded by Isaac Buchanan, Esq.) for emi-
nence in Latin and Greek, as proved by exami-
nation in the Grammars of both Languages—
in Cicero's Orations against Catiline, II. and
III.—Virgil, Aeneid, Lib. IX.—Georgics, Lib
IV.—Horace, Odes, Lib. III.—in Lucian's
Timon—Homer, Iiad, Lib. VI.—Xenophon,
Anab. Lib. II.—Roman Antiquities—with an
exercise in Latin Composition.
- 6.—For the best examination in the Hebrew and
Septuagint of Proverbs, and Psalms 2, 16, 22,
21, 68, 72, 89, 110—£5.

The Gaelic Bursaries of the Colonial Committee
of the Free Church of Scotland.

- 7.—For the best examination on the Grammar of
the Gaelic Language, with Readings and
Shorter Catechism, £4.
- 8.—For the best written exposition, in Gaelic, of
the Lord's Prayer, £6.
- 9.—For the best Essay on the Characteristic
Principle of Paley's Ethical Philosophy, with
its Defects, making particular reference to the
Fourth Commandment—£5.
- 10.—For the best Analysis of Butler's Analogy,
Part first—£5.
- 11.—For the best Statement of Hume's Sophisms
on Theism and Christianity, with a brief syn-
opsis of the answers of Campbell and Chal-
mers—£5.

12.—The John Knox Bursary of £10 (founded
by Isaac Buchanan, Esq.) for the best Essay
on the Covenants of Works and Grace; their
Points of Agreement and of Distinction—with
a brief Exegetical Analysis of Rom. v. 12—21.

13.—For the best account of the Manuscripts and
Ancient Versions of the New Testament; with
instances of Mistranslation from the Greek in
the Latin Vulgate, (New Testament)—£5.
Originality in instances quoted, will be deemed
an additional excellence.

14.—A Bursary of £5, (by Mrs. Dr. Willis) for the
best two specimens by the same Student, of a
Morning Public Prayer—not exceeding fifteen
minutes. The test of excellence to be in the
happy combination of fulness of suitable mat-
ter, with minuteness or variety of reference to
special objects; and of devotional sentiment,
with appropriate and varied expression.

15.—For the best Essay on the History of the
Pelagian Heresy—£5.

16.—Bursary (by the Second Presbyterian Con-
gregation, Toronto,) of £5, for the best Exam-
ination in the first Six and the Eleventh Books
of Euclid—in Algebra, embracing Simple and
Quadratic Equations, Arithmetical, Geometrical
and Harmonical Proportions, and Surds.

REMARKS.

1. The Essays to be given into the Secretary
of the Professors' Court, on or before the first day
of November.
2. The days of Examination to be specified at
the opening of the College in October.
3. The Essays must be correctly and legibly
written, with mottos on the title pages, instead of
the names of the authors.
4. Brevity, when consistent with completeness
in the particular treatise, perspicuity of style

and appropriateness of illustration, will be esteem-
ed an additional excellence. No Essay to occu-
py more than forty minutes in reading.

5. A Student who may have obtained Bursar-
ies Nos. 5, 7, 12, in any former Session, cannot
obtain the corresponding Bursary a second time;
though he may compete for it, and if deserving of
it, his merit will be noticed.

By order of Professors' Court.
May 16, 1853.

**THE CANADA LIFE ASSURANCE COM-
PANY, HAMILTON,**

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

Rates and full particulars may be obtained of
E. BRADBURNE, Agent, Albany Chambers

GREAT ATTRACTION!

CHRISTMAS AND NEW YEAR'S GIFT BOOKS.

CHARLES FLETCHER announces that he
has received a choice selection of BOOKS,
suitable for CHRISTMAS and NEW YEAR'S
PRESENTS, among which are

- REYNARD THE FOX,
Most beautifully and profusely illustrated.
- THE EARLY REFORMERS,
A Collection of Exquisite Portraits, with accom-
panying Letter-press. Also, illustrated AN-
NUALS, and a large assortment of

JUVENILE BOOKS.
54 Yonge Street, Toronto, }
December 23, 1852. }

NEW BOOKS AND NEW EDITIONS.

Fresh arrivals from Britain and the United
States.

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

- The Gospel Glass, by Stuckley.
- Memoirs of Mrs. H. N. Cooke.
- Ryle's Startling Questions.
- Wardlaw on Miracles.
- Memoirs of W. A. B. Johnston.
- Letters and Diaries of P. Sapphir.
- James' Female Piety.
- Kuto's Life and Death of Christ.
- Whately's Historic Doubts.
- D'Aubigne's History, 5th vol.
- James' Course of Faith.
- Gillilan's Martyrs, Heroes, and Bards, of
the Scottish Covenant.
- Charnock on the Attributes 15 0
- Haldane on the Romans..... 13 9
- Dr. Chalmers' Life, 4th vol..... 6 3
- Daily Commentary by 180 Clergymen of
Scotland, being a Companion to Fam-
ily Worship..... 17 6
- Cheever's Reel in the Bottle..... 3 9
- Dr Williams' Religious Progress..... 3 9
- Cheever's Island World of the Pacific... 3 9
- Hitchcock's Religion of Geology..... 3 9
- Dr Dill's Ireland's Miseries and Cure.... 3 9
- Dr McGrie's Pascal's Provincial Letters. 3 9
- Tweedie's Calvin and Servetus..... 4 4
- Dr. Davidson's Biblical Criticism, 2 vols. 27 6

PRINTED BY JAS. CLELAND, 62 YONGE STREET