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THE ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

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

VOL. X.

TORONTO, AUGUST, 1854.

No. 10.

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THE VANITY OF MAN'S DESIRES.

"ALL IS VANITY."

A good that never satisfies the mind ;
 A beauty fading like the April flowers ;
 A sweet, with floods of gall that runs combined ;
 A pleasure passing ere in thought made ours ;
 An honour that more sickle is than wind ;
 A glory at opinion's frown that lowers ;
 A treasury which bankrupt time devours ;
 A knowledge than grave ignorance more blind ;
 A vain delight our equals to command ;
 A style of gleams, in effect a dream ;
 A wailing thought of holing sea and land ;
 A servile lot, decked with a pompous name ;
 Are the strange ends we toil for here below,
 Till wisest death makes us our errors know.

WILLIAM DRUMMOND. 1555-1649.

PRESBYTERY OF COBOURG.

The next meeting of Presbytery is appointed to be held at Westwood, on the last Tuesday in August, (29th,) at 11 o'clock, A. M.

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

PRESBYTERY OF TORONTO.

The next ordinary meeting of this Presbytery will be held in Toronto, on the first Wednesday of September, at 11 o'clock, A. M.

T. WRIGHTMAN, *Pres. Clerk.*

PRESBYTERY OF BROCKVILLE.

The Presbytery of Brockville will hold its next ordinary meeting in Prescott, on the first Tuesday of August next, at 11 o'clock, A. M.

JOHN McMURRAY, *Pres. Clerk.*

PRESBYTERY OF PERTH.

The next ordinary meeting of Presbytery will be held at Bytown, on the evening of the second Tuesday in September.

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

PRESBYTERY OF LONDON.

The next ordinary meeting of the Presbytery of London, will be held at London, on the second Wednesday of August, at ten o'clock, A. M.

JOHN SCOTT, *Pres. Clerk.*

SYNODICAL COLLECTIONS FOR THE YEAR,

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

PRESBYTERY OF COBOURG.

The Presbytery of Cobourg met in Saint Andrew's Church on the 13th June. A greater amount of business was transacted than usual, but principally of a local interest. The commissions of several elders, appointed by their respective sessions to attend Presbytery and Synod, were presented and the elders' names enrolled.

Thereafter Mr. Sanders appeared as a representative from the congregation of North Cavan, formerly under the pastoral charge of Rev J. M. Roger. Mr. Sanderson laid on the table of the Presbytery a call, unanimously signed by the congregation, inviting Rev. W. Blain to become their pastor, and promising £120 annually for his support. The Presbytery sustained the call, and presented it to Mr. Blain for his acceptance. Mr. Blain stated that he believed the call was from God, and, therefore, saw it his duty to accept. The Presbytery then appointed Mr. Blain's ordination to take place at Cavan on the first Tuesday of July, at eleven o'clock, A. M. Mr. Blain has been laboring in Cavan since April.

The committee appointed at the last meeting of Presbytery to obtain information and prepare a report on the state of religion, presented their report. The report was read by Mr. McKenzie, and afterwards sustained, and the Presbytery resolved to transmit it to the Synod to meet at Toronto. The attention of the Court was called to the state of the civil law regarding the registration of births, marriages and deaths. Mr. McKenzie was appointed to prepare an Overture to the Synod on the subject.

The Presbytery renewed their injunction to all the Sessions whose records have not been examined within the last year to present them for examination at the next regular meeting of the Court.

The Presbytery expect the records of Sessions to be presented at their meeting in Westwood, on the last Tuesday in August.

The Clerk was directed to instruct the Treasurer of the Presbyterian Home Mission, to pay to Rev. W. Read the sum of £4 15s, that being the portion of the salary of the late Rev. A. Gale, as Superintendent of Missions, that falls upon this Presbytery.

The Presbytery of Cobourg met in Peterboro' on Monday, 3rd July, and was constituted.

The Presbytery proceeded to hear Mr. Blain's discourse previous to his ordination at Cavan. Having heard and sustained the discourse, the Court adjourned till to-morrow at eleven o'clock, when they meet at Cavan for Mr. Blain's ordination.

The Presbytery met at Cavan by adjournment, and after the ordination services (an account of which is given in another column), proceeded with the other business.

The following appointments were then made, viz:—

Rev. W. J. McKenzie to preach at Trenton and Murray, on Sabbath, 16th July.

Rev. Mr. Blain to preach at Warsaw on Tuesday, 11th July.

Rev. D. McAlcese, at Warsaw, on Sabbath, 23rd July.

Rev. R. Boag, at Percy and Alnwick, on Sabbath, 30th July.

Rev. H. Andrews, at Alnwick, on 2nd Sabbath of August, at 5 o'clock P. M., and at Percy on the following Monday evening.

The Clerk was directed to make application to the Convener of H. M. Committee for another missionary.

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

INDUCTION AT NORTH CAVAN.

At North Cavan, on Tuesday the 4th current, the Presbytery of Cobourg met according to appointment, for the purpose of ordaining, and inducting to the pastoral charge of North Cavan, Mr. William Blain, preacher of the gospel.

At an early hour, and long before the time appointed, the church was crowded. The solemn services were commenced by the Moderator, the Rev. D. M. McAlcese, of Norwood, with praise and prayer. The Rev. Robert Boag, of Cartwright, read the Scriptures, and preached an excellent and appropriate sermon from Acts x. 33, last clause of the verse, "Now therefore are we all here present before God to hear all things that are commanded thee of God."

The Moderator then gave the narrative and requested the people to signify whether they adhered to the call, which they had tendered to Mr. Blain to become their pastor, when they unanimously testified their cordial adherence thereto.

The usual constitutional questions were then put to Mr. Blain, who having returned appropriate and satisfactory answers, was then set apart to the high office of the Ministry, by solemn prayer by the Moderator and the imposition of the hands of the Presbytery. The Rev. Wm. J. Mackenzie, of Baltimore, then addressed the young pastor, with that appropriateness of subject, and correctness of diction so characteristic of that gentleman. Rev. J. M. Roger, of Peterboro', who for twenty years had faithfully broken to them the bread of life, then addressed the people, on their relative duties. It was a happy arrangement to appoint Mr. Roger to address the people, none else could have done it so appropriately and so well. Knowing them as he did from his long intimate and faithful intercourse with them, he was able to speak with a point and power which reached the conscience, and affected the heart, and more than once during his address did we observe "a tear unbidden tremble" in eyes unused to weep. Rev. J. M. Smith, of Grafton, engaged in prayer, invoking the blessing of Jehovah on the union thus consummated, when, after "praising God for his goodness," once more the congregation was dismissed with the apostolic benediction. On retiring the people had an opportunity of congratulating their young minister, which they did, giving him a hearty welcome.

Mr. Blain's is a most satisfactory and cordial settlement, nor can we doubt, associated with Mr. Roger as he is, aided by his wise and faithful counsel, as he will be, that his position will be a pleasant and profitable one. We humbly hope and pray that the great King and Head of the Church will abundantly sanction and bless both pastors and people, that the union so auspiciously formed may be lasting and productive of good to all concerned.—*Com.*

Norwood, July 10th, 1854.

REPORT ON SABBATH OBSERVANCE

The subject of the Sabbath appropriately succeeds that of Revivals, to which the attention of this Court has already been prominently called. There is a natural and necessary connexion. The Sabbath supplies a thermometer by which the religious temperature in individuals and communities may be tested. Just in proportion as it is observed or neglected will religion flourish or decline. The soul and the society by which the Sabbath is counted the holy of the Lord, honorable, cannot fail to prosper and to be in health. Where this blessed institution is trampled underfoot, the symptoms of a moral consumption cannot fail to appear. It has been already observed that in those Presbyterian Reports on the State of Religion, in which its decline is mentioned and mourned over, Sabbath desecration is almost universally specified as at once a symptom and source. In those instances, on the other hand, in which the little cloud has appeared and drops from heaven have fallen, the time of refreshing has evinced its reality in a growing love for ordinances, and a growing desire to remember the Sabbath day to keep it holy.

Your Committee regret that (so far as they have been enabled to learn) they are not justified in reporting any marked improvement in the mode in which the Sabbath is observed throughout our country and church generally. The increased spirit of worldliness consequent on the impetus that has been imparted to every department of business, and the present and prospective development of our latent resources, has excited in this respect an injurious influence. This influence has been aggravated by the example of some in high official station, who have openly refused to rest the Sabbath day according to the commandment. When the leaders of the people cause them to err it is a melancholy omen. In the construction of some of our railways, Sabbath

labour is by no means uncommon. We have heard of places along the line where very little distinction, if any, is made between the Sabbath and the other days in the week. It has also been stated on good authority that there is a strong desire, if not a positive design, to have certain lines open for systematic traffic on the Lord's day. The friends of the Sabbath would do well to have their eyes open and their armour on, in case by some *coup d'etat* such a disastrous measure be consummated.

The reports from districts bordering on the St. Lawrence Canal are very unfavourable. In consequence of the progress our country is making, the number of vessels is constantly on the increase. The bustle and excitement increase proportionately. The final passage of the Reciprocity bill will cause a still further increase. Cornwall and neighborhood sensibly feel the blighting effects, and will do so yet more if a strenuous effort be not made to effect a stoppage. The present is a favorable juncture for making such an effort. With prudence, perseverance and prayer, there is reason to hope the St. Lawrence Canal may eventually be placed on the same footing with the Welland, where, for years, the locks have been closed, and no difficulty experienced.

Sabbath visiting still prevails. Many of our domestic circles are still strangers to those hallowed exercises, which formed the glory of our Zion in her purest days. Nor does there seem to be any perceptible change in the matter of Sabbath travelling, in which Christian professors too often act a part, of which the men of the world are only too ready to take the advantage.

While not losing sight of these forms of Sabbath desecration, in regard to which moral suasion and ecclesiastical discipline behave to be employed, your Committee have had their attention as formerly directed to those public abuses for which legislative interference is required. From Parliament not having met, however, since our last Synodical assembly, we have not been able to do much. And now that the Houses are again sitting, it has been deemed inexpedient to take any definite action, as it is generally understood the present session will be a very short one, and that a general election will succeed the dissolution.

Your Committee have reason to believe that the subject of the Sabbath has in one form or other found a place in the pulpit ministrations of the brethren of our church, during the year. The period for simultaneous preaching (15th of January last) authorized by last Synod, was duly advertised in the *Record*, and we trust, was pretty generally observed. We would take this opportunity for recommending that the present Synod renew this appointment. They would also recommend to Sessions to exercise a stricter oversight of members in the matter of the Sabbath, and to deal closely, though tenderly, with them, when guilty of its violation. Special notice should be taken of irregular visiting, journeying, and irregular attendance on ordinances. Were office-bearers to give themselves more to reproving, rebuking, and exhorting with all long suffering, the standard of Sabbath observance throughout our church might be greatly elevated.

We would also recommend to those residing in the neighborhood of Railways or Canals, or in localities where some of the more gross and glaring cases of Sabbath desecration occur, to take special notice of them through the medium of the public journals, or otherwise, to send such information as they may see fit to your committee, and wherever it is practicable, by apprising the public authorities, to secure the intervention of the arm of the law.

Your committee would further recommend that the synod again memorialize government regarding the abolition of Sabbath labor in the public departments, whenever a favorable opportunity occurs, and that Presbyteries and Sessions

receive a similar instruction. In view of the coming struggle to which the general election may be expected to give rise, your Committee would suggest the propriety of a more thorough organization amongst the friends of the Sabbath. *Worldly politics* now feel the importance of this. Why should the children of this world be wiser in their generation than the professed children of light? It is cause of gratitude that associations have been formed in different parts of the province. Let there be a regular understanding among them, that they may act in concert. With a general alliance binding into one the single and separate societies,—with a common centre-point, whence a common influence may be simultaneously communicated, the action taken on this great question will be much more efficient, the agitation will be much more likely to be crowned with success.

ROBT. F. BURNS, *Conteuer*

FOURTH ANNUAL REPORT OF THE BUXTON MISSION, 14th JUNE, 1854.

In presenting the Annual Report of the Buxton Mission to the Synod, we have reason to acknowledge with special thankfulness, our indebtedness to the author of all good, for the measure of success which has attended our labors during the past year.

There were many difficulties arising from the peculiar nature of the work, and the limited means at our command for carrying it on. These have been in a great measure overcome, the debt under which we labored has, by the liberality of the people during the past year, been liquidated. Relieved from this burthen, we have been enabled to make encouraging progress. We have good reason to hope, that with the blessing of God, we will be enabled to accomplish much more during the present year.

The object of this Mission has been fully presented in previous reports. It would not be necessary to advert to it here; were it not that in my visit to some of the Presbyteries last summer, I found that it was imperfectly understood, and in many places confounded with an Association that is of a secular nature, and with which the Synod has nothing to do. The object of the Mission is purely spiritual; upwards of thirty thousand colored persons are living within the bounds of our church, most of them in the degraded state in which slavery has kept them. The Mission has been established, to provide the adult population with the means of grace and their children with a Christian education. To a certain extent it has been doing that work. On the other hand the Elgin Association provides a home, superintends the social improvements, and manages all the secularities of the settlement, but does not interfere with the spiritual improvement.

The functions of the Elgin Association and the Mission are separate and distinct. The one is secular, and managed by Directors over whom this church has no control, the other is spiritual, and under the supervision of the Synod. Although the Synod has nothing to do with the social improvement of the settlement, yet it will be gratifying to those who have taken an interest in the secular department there has been made decided advancement during the past year. The lands originally purchased by the Association have nearly all been taken up and settled on, several thousand acres have also been purchased in the neighbourhood by coloured families with their own means, who were anxious to get near our school to educate their children.

There are at present about one hundred and fifty families in the settlement, these extend over a tract of country six miles long and three wide. The children are now become so numerous, and so much scattered, that they cannot be conveniently collected into one school; during several months in the year, the state of the roads are

such that it renders it difficult for children living at a distance to attend. Could they all be collected in one place, we have not at present sufficient accommodation, the house has been filled during the past session to its utmost capacity. The number of pupils on the roll was 142, of those 97 were boys and 45 were girls. This department of the mission would require enlarged accommodation to meet the growing wants of the settlement. Besides the common branches of an English education some of the pupils have been studying Algebra and Geometry. A second class in Latin has also been formed, the first is reading Cæsar, and has made during the session considerable progress. Besides the day school, there was a night school opened for adults, during the winter months which was not well attended, owing to the frequent thaws that rendered the roads almost impassable.

In the Sabbath school during the past year there has been also an increased attendance, the number on the roll, is 109, of those 65 are boys and 44 girls. The attendance has not been very steady, owing to the state of the roads and the weather, during the summer months the attendance is good. Such as have been regular have made considerable progress in Scriptural knowledge, and some of them have committed the whole of the Shorter Catechism to memory.

The building erected as a temporary place of worship was opened last July by the Rev. Dr. Burns, the congregation has been well accommodated there since. The attendance is not steady, varying with the state of the roads and weather, sometimes the house is nearly full, at others there will not be more than one hundred present. We have had two communion seasons since our last report, one in July and one in March. On these occasions eight communicants were added to our number, five on examination, and three by certificate. The number on the communion roll at present is thirty. There appears to be a growing desire among the settlers for the word and ordinances. The Bible has been put into the hands of all who can read. All the families in the settlement that can read have been provided with a Bible and Testament. Last year I made a request, that all in the settlement who could read, should provide themselves with the word of God; stating at the same time, that if any person could read and could not purchase a Bible I would bestow him one, since I have sold between sixty and eighty, but not one has been asked without paying for it. All who could read and were not supplied have cheerfully paid the price charged by the Bible Society.

We trust that the word which has thus been so widely broadcast will bring forth fruit for eternity.

The state of our finances is highly encouraging. When we made our last report the mission was burthened with a debt. A special effort has since been made to pay off the debt, which has been successful, the appeal made by the Synod at its last meeting, has been met by the members of our church with a spirit of liberality.—The subscriptions and collections during the last year, has discharged the debt and met current expenses.

We are now for the first time since the mission went into operation, able to report that we are out of debt. We trust that the same spirit of increased liberality among our people will enable us during the present year to extend our operations in the educational department, and make that branch of the mission more efficient. It is to be borne in mind that it is to the education of the young that we are to look for permanent success.

In concluding our report we would again most gratefully acknowledge the goodness of Divine Providence, in sustaining and prospering us during the past year.

But while we are gratified for what has been done, we are sensible that very much remains to be accomplished. Encouraged, however, by the measure of success that has already attended our efforts, we would look for greater triumphs in future, but above all we would earnestly look for the Divine blessing, without which a solemn mockery awaits all our efforts.

WM. KING.

OBITUARY NOTICE—MR. MARK YOUNG.

To the Editor of the Record.

DEAR SIR,—

The obituary notices which have occasionally appeared in the *Record*, have, I believe, been read with general interest, and seem well fitted to subservise the objects which your journal is intended to promote. Under this impression, it has appeared to me that a brief notice of the death of Mr. Mark Young, one of the elders of the Free Church in this place, might not be unacceptable.

Mr. Young's decease took place here on the 3d May, after an illness of considerable duration, during which he was enabled to exhibit the power of that faith which had animated him through life, and which had attracted towards him the admiration and esteem of the friends of Christ in this locality. His deep humility—the simplicity of his dependence on Christ—the warmth of his Christian affections—and the profound interest which he felt in the spiritual welfare of others, and the progress of the cause of Christ—shone forth with new attractions while he was waiting on the bed of sickness for his removal, while his calm and peaceful death was well fitted to draw forth from the most sceptical, the exclamation, "let me die the death of the righteous, and let my last end be like his."

Mr. Young was a native of Jedburgh, Scotland, and for some years previous to his death, held the office of elder in Knox's congregation, Galt, to which he was elected on account of the high opinion which had been formed generally by the members of that congregation of his real worth. In the estimate of his character, and in the expectations of his usefulness which had led to this appointment, the congregation were not disappointed; and Mr. Young, by his devoted piety and zealous labors, became a centre of attraction to a large number of those who felt the importance of vital godliness. There were few marked incidents in Mr. Young's history, such as it would be interesting to the public to record; but his character and labors not only gave him a conspicuous place in the congregation of which he was an officebearer, but speedily attracted the attention of strangers, and the remark of a Minister who had occasional opportunities of holding intercourse with him, may illustrate the impression which his transparent spirituality of mind not unfrequently produced, "I think," said he, "I see heaven in his face."

But instead of enlarging upon my own estimate of his worth, I may here quote as I noted them down, the substance of the remarks of his pastor, the Rev. Dr. Bayne, (one not much given to flattering words) in referring to his death on the Sabbath which followed it. The subject of discourse was in 1st Peter ii. chap. 9th ver. 6—"a peculiar people." Before concluding, I cannot refrain from giving expression to a few thoughts suggested by the removal from amongst us, of one whose character seems to me a simple and appropriate illustration of that which I have been endeavoring to unfold to you, from the words of the text—one who, so far as we can judge from the evidences furnished by his life, was one of the peculiar people—one who, realizing that he was God's peculiar property, devoted himself as such, entirely to the service of God.

Our esteemed brother, whose remains a few days ago we laid in the grave, was not dis-

tinguished for much that the world holds in honor. He was not remarkable for rank, for station, for natural talents, or for an extensive acquaintance with any branch of human learning—yet there was a singular uniqueness in his character, and he stood out amongst us a marked man. Conspicuous for nothing else, he was conspicuous for his religion. He was emphatically a man of God, standing prominently out as one of the 'peculiar people.' With him, religion was really the first great business of life. Feeling that he was not his own, but bought with a price, he placed himself entirely at the disposal of his Master and Lord. His delight was in the service of God, and in winning souls to Christ. Few could meet him in almost any circumstances without being made to realize that he was not of the world—that his conversation was in heaven, and that his great aim was, to be about his Master's business. When any in the congregation came to be concerned about the salvation of their souls, he was generally one of the first whom they sought out, and with whom they took counsel on the things of Christ and eternity, while around him the friends and followers of Christ seemed instinctively to be drawn by the charm arising from the simplicity of his character, the warmth of his affections, the singleness of his aim, the spirituality of his mind, and the unwearied interest which he took in conversing of the things of the kingdom. In a word, he was known among us just for his religion, and attracted general notice, by the simplicity and earnestness of his devotion to the business of religion.

"The world might, no doubt, pronounce him an enthusiast, a dreamer, or a fool—but now that he is gone, who would not choose to be like him—who would not prefer the name which he leaves behind, to all the honors which the world can confer.

"Our departed friend will be missed amongst us. Of too many, it may be said when they die, that they are not missed. They are not missed in the sanctuary—they are not missed at the prayer meeting—they are not missed by such as are enquiring 'what shall we do to be saved'—they are not missed among those who are waiting, and sighing, and laboring for the redemption of Israel—they drop out of the Church, and the Church, instead of suffering, has gained a loss by their removal. Their fall is not like that off a tree whose verdure and fruitfulness has made it a blessing to the vineyard—but the lopping off of a withered branch—a cutting down of a cumberer of the ground. It is one of the highest honors that can be conferred on a man to be missed when he is gone, and that honor belongs to our departed friend. I for one can say that I miss him; I miss his meek and humble spirit—I miss his frank and open candour. I miss his cordial sympathy in labours of usefulness—I miss his warm affectionate prayers—and I believe that not a few of yourselves who were wont to take sweet counsel with him, now miss him also, and may yet feel more sensibly still, the blank which his removal has occasioned.

"Let us, my dear friends, in view of the example he has left behind him, endeavour to imitate him in so far as he imitated Christ. Let us, like him, endeavour to realize our calling and our privileges and our duties as God's peculiar people—that we too, like him, may be missed when we die, and that others may learn from our example, how to follow and glorify Christ."

I am, dear sir, yours truly, Z.

CONFERE WITH THINE OWN SOUL.—Demean thyself more warily in thy study than in the street. If the public actions have a hundred witnesses, thy private have a thousand. The multitude looks but upon thy public actions—thy conscience looks unto thy private actions; the multitude may chance to excuse thee, if not acquit thee—thy conscience will accuse thee, if not condemn thee.—Francis Quarles.

SKETCH OF THE LIFE AND DEATH OF MARGARET IRVING, WHO DIED IN HER SEVENTH YEAR.

"Out of the mouth of babes and sucklings thou hast perfected praise."

When we look upon an aged disciple of Jesus—a father or mother in Israel, it is with deep respect, bordering on reverence, for "the hoary head is a crown of glory when found in the way of righteousness," and the singleness of their eye, the strength of their faith, the brightness of their hope, and the devotion of their lives, naturally suppose a long course of discipline of heavenly training, hard struggling with nature, and happy communion with God. But when we turn to look upon a pious little child, there is more than respect or reverence—we are constrained to love, and our joy rises to a holy ecstasy, while we gratefully acknowledge "Out of the mouth of babes and sucklings thou hast perfected praise."

It is one of the glories of the christian religion, that an infant mind can grasp it—the heart of a child can enjoy it!

God often hides the saving mysteries of the kingdom from the wise and prudent, and reveals them unto babes—because it seems good in his own eyes.

The little girl whose brief memoir of early piety I am about to lay before our youthful readers, and whose unaffected simplicity and godly sincerity, I would strongly commend to their imitation, was one of those we sometimes meet, whose temper and course are such as strongly impress us with the conviction, that they belong to that happy and highly favoured class, whom the Good Shepherd will early remove to another and better world, where those gentle natures and loving hearts shall find a more agreeable clime, and be screened from the scorching rays of a summer's sun, and the piercing cold of the winter's blast, and "be for ever with the Lord."

Most children are thoughtless—folly is bound in their hearts, for the sports and pleasures of youth they have an insatiable thirst, but prayers, Bibles, Sabbaths and sacred lessons are felt to be a galling yoke, for which they have no relish, and from which they derive no pleasure. All this is natural, and here it is, we judge, that the carnal mind first displays its inherent dislike of what is holy, and of all that leads to God—Now if we meet with an exception—clear, strong and decided, where duty is preferred to pleasure and holy exercises to youthful sports, how are we to account for?

This strong aversion to what is good, God only can remove—and from the love of pleasure so natural to children, nothing but a clear discovery of the loveliness of Jesus can draw us away. When the Good Shepherd by his mighty spirit, says to the heart, "follow me," even the youthful mind will not stay, to confer with flesh and blood. Thus we believe it was with little Margaret.

When we find such a state of mind in a mere child, we naturally turn to think of the secondary causes and instrumentalities through which the free and sovereign grace of God had acted. Here there is nothing extraordinary, but a diligent and persevering use, and application of such means as are within the reach of all; and commend themselves to any parents' heart, in whom is the root of the matter, and which no man who loves his child, and wishes to train him for eternity, will fail to use. It just amounted to that early, careful, persevering course of religious training, as has been common for many past generations, among the families of Scotland—whose first text book was the Mothers' Catechism, the short, easy, simple question, and answers of which, when often repeated, will not only occupy a place in the memory, but be engraven upon the heart.

When little Margaret was only between three and four years of age—before she could read a word—she could answer correctly, one hundred and fifty of these simple questions! Thus her childish thoughts were occupied, her infant mind engaged, and, doubtless her heart impressed by the mighty truths with which her thought were familiar.

After she had learned to read, for which she had an astonishing faculty, she had gone through the entire New Testament three times before she was five years of age! and who can tell the precious thoughts, the heavenly aspirations—the deep and lasting impressions which the stable, the manger, the cross, and the prayers, the parables and miracles of Christ, may have made upon her young and tender heart—for "the entrance of thy word giveth light, it makes wise the simple."

Little Margaret's knowledge of the Scriptures was very extensive, she was quite familiar with its historical parts, Egypt, the Red Sea, Canaan, &c. For a child of her years she was deeply versed in a knowledge of Bible characters—Moses and his cradle of bulrushes, Aaron and his rod, Abram and his sojourn, Jacob and his mission, Isaac and his meditations, Samson and his strength, David and his psalms, Solomon and his wisdom, Elijah and Daniel and their prayers, and Job and his patience, were all familiar to her thoughts!

Clear strong evidence of her love to the Bible, was the ease and readiness with which she committed to memory, but a still stronger proof was found in the fact, that, what she learned, she seldom forgot! "Thy word have I hid in my heart" O, it is pleasing to think of a child knowing the Scriptures—when it is remembered, that through the spirit's teaching, they can make wise unto salvation.

A third instrumentality by which this lamb of the flock was instructed, and guided, first to the great Shepherd, and then to the great sheepfold above, was the Shorter Catechism! That epitome of christian doctrine, which under God has been the means of bringing thousands of youthful hearts to the knowledge of the truth, she knew thoroughly—for before she was six years of age, she would answer with a calmness and a precision and dignity (not even failing to observe the points,) which plainly intimated her knowledge of, and love for its doctrine. There can be little doubt that Scotland was for many generations much indebted, for the knowledge, morality, and piety of its families, to the Shorter Catechism—and we judge that the most effectual check which could be put to the growing ignorance and vice of that country, now would be the restoration of the Catechism to the common and Sabbath schools.

The Sabbath school was another means which the blessed Saviour owned in the instruction and edification of this child of grace. Here her lessons were well said—she required no assistance, felt no confusion, but would repeat her task with an ease well becoming those of riper years. For nearly two years, during which she attended the school, I never knew her give a half learned lesson! Parents and teachers would confer an unpeakable benefit on the young, were they always to refuse a half-learned lesson.

In company with others, she had nearly committed to memory, the entire gospel of John, and in the agonies of her dying bed, she gave pleasing proof she had not forgot it.

Another matter which doubtless strengthened her religious impressions, was the regularity with which family religion was observed by her pious grandfather, and the rigid sanctity with which the Sabbath was observed.

Nor must I fail to notice a long season of severe affliction with which the family was visited. For months together the home of little Margaret was like an hospital. Here lay her pious grandmother pining for breath—yet long-

ing for glory; for she knew in whom she had believed, and that grandma, her loved and prayed for little Margaret, as she did for all her offspring. Such prayers could not be in vain. I shall not forget very soon the edification and comfort I received in visiting that excellent christian woman. Her end was peace!

Three children and two adults were all sick at the same time. But if it was a house of mourning, it was a so a house of prayer. Three deaths succeeded in a few weeks. A brief space followed and Margaret was left a "Motherless barn." And now Margaret like a morning flower—displaying her sweets, and, reading her silken beams to the rising sun, careless of heat, and fearless of cold, passed a brief season, when—

"Nipped by the wind's untimely blast,
Paro'd by the sun's directer ray,
The momentary glorious waste,
The short-lived beauty dies away."

The last illness, and death-bed scene of this pious child, I am sure will be read with deep interest, by old and young.

A short time before she was taken ill, the collection for the Buxton Mission was made in the church she was in the habit of attending. Her father told her the nature and object of the Mission, when she promptly replied—"well, father, I have fifteen pence, and I will give it to assist the African Mission." She did so, and doubtless He that approved the widow's offering of two mites, would also approve the active benevolence of this child who gave all that she had.

On the first night of her illness she felt very restless and could not sleep, but her thoughts were of Jesus and heaven.

She asked her father to sing, when he said what shall I sing my dear! mentioning the names of some songs. Her countenance glowed with most unusual ardour, and she cried with animation, "O no, father, I don't like such songs as those!" her thoughts and heart found nothing congenial there, but she was pleased and soothed for the time with—

"Hush my dear, lie still and slumber,
Holy angels guard thy bed."

On another occasion, some young persons present, proposed the reading of a novel for the entertainment of the dying child—horror seemed to seize her mind, she became greatly agitated—and strongly protested—administering such a truly solemn and just rebuke, as we trust will not soon be forgotten!

She was asked if ever she had had any painful sense, or convictions of sin, her answer was, "O yes," and what did it lead you to do? her ready reply was, "to pray!"

Her illness was a complication of diseases, attended with violent inflammation, great difficulty in breathing, and much pain—the painful spasms were very sudden, and awfully severe, as appeared from her frequent shrieks and startling frame, but no agony she endured—not even the sudden spasms—led her to manifest any degree of penitance or impatience. Sometimes when the violence of pain, for a short space would subside—she would fall into a gentle slumber—but in her sleep her lips were seen to move, and the language of the Lord's prayer was distinctly uttered. Her father had often explained to her, that it mattered not what the language is, we use in prayer, shortly after she had a spasm, when with vehemence she exclaimed "God be merciful to me a sinner."

On slightly recovering she was heard calmly and earnestly to pray, that God might spare her life, but even this prayer was offered with resignation, for she added,— "but if not prepare me for another world."

On this she was asked if she would like to live, and for what reason? "To love father

and brother and little sister," was the answer, but are "you afraid to die, Margaret?" "No I am not afraid to die." "And why not?"—"Because I know Jesus would take me to himself, to heaven."

"And what would you see there?"
"Jesus, mother and little sister!"

We have special directions as to the use we are to make of the word of God, thus, "Bind them continually upon thine heart, to them about thy neck"—this little child had done so,—the good spirit had engraven it deep upon the fleshy table of her heart, and therefore it is not surprising that the promise would be hers,—
"Where thou goest, it shall lead thee,—when thou sleepest it shall keep, and when thou awakest it shall talk with thee."

The dying bed of Margaret Irving then but a child—less than seven years of age—afforded the clearest, strongest, and most delightful evidence of the reality, and power of vital godliness—the promise above, last quoted, was happily verified in her last moments. What was her study and delight in life, was her stay and comfort in death!

Where she went it led her—when she slept it kept her (like a guardian angel) when she awoke it was there by her side, and talked sweetly of Jesus—of his mission and death,—of the travail of his soul by which he bore the iniquities of his people. It is a remarkable fact worthy of note and worthy of preservation, that this dying child should have her thoughts and heart, even when panting for breath, and on the very verge of eternity, directed to the passage of Scripture, where is recorded in prophetic language, the oppressions and afflictions of him who opened not his mouth—and who when "brought to the slaughter," was "as a dumb lamb before his shearers."

"I want the Bible father?" "What do you want with the Bible, shall I read for you?" "No, I want to read myself!" "What do you want to read, Margaret?" "I want to read mother's (favorite) chapter." She got the Bible, and with an audible voice and many interruptions,—thru' pain and difficult breathing, she persevered until she had finished, the tragic story of the Redeemer's death,—the guide of the living, and comfort of the dying,—the balm of a wounded conscience, the hope of the church and the world, the 53^d of Isaiah!

"That will do," she said, and soon after fell asleep leaning on him who gathers the lambs with his arm, and carries them in his bosom.—Let ministers, parents, and Sabbath school teachers remember the Saviour's injunction, "Feed my lambs." A. M. P.

ADDRESS

By the Committee of Synod, on College Buildings, as adopted at its Meeting in June, 1854.

TORONTO, 27th June, 1854.

DEAR BRETHREN AND FRIENDS:

The Synod having at its late meeting resolved on taking steps with all convenient speed to provide permanent Buildings for the accommodation of the Theological Classes; and having appointed their Committee to draw up a short Address to the congregations of our Church commendatory of the object, permit us to lay before you the following considerations:—

We have much reason to acknowledge the signal favor of Providence in having rendered our College already so fruitful of benefit to the Church. Not without some anxiety was it established on its new and separate basis ten years ago. Its friends and supporters were comparatively few. And the congregations which it had to depend on, had themselves in struggle with difficulties incident to a period of division and re-organization. Aware of this, the Synod was contented, year after year, to waive the idea of a Building suitable to the purposes of our chief Educational

Institute; and the Professors and Students reconciled themselves to such accommodation as the leased premises in Toronto could supply. Latterly, when the growing importance of the Institution, the enlargement of the Library, and especially the happy increase in the number of Students, as compared with the earliest years of its existence, made additional class apartments highly desirable, the parties most immediately interested still forbore to urge upon the Synod their claim to better accommodation, sympathizing, as they felt it to be their duty to do, with other laudable schemes which the Church had set on foot, and admitted to be of primary concern to its existence or efficiency. Now, however, the cords of our Ecclesiastical Tabernacle have been lengthened, and its stakes strengthened. The season of anxious exertion in securing the means of grace in many localities has passed. The schemes we refer to have been matured, and well nigh established on a satisfactory footing. The Province has entered on a career of unusual prosperity, in which our congregations share. Meanwhile, the rise in the value of property accompanying this prosperity has occasioned an increase of Rental on the premises in Front street, now occupied for College purposes: so that, were we to continue to occupy these much longer, a considerable portion of Annual College Funds must be absorbed in Rental alone, which it would be more economical in the long-run to save, by appropriating the corresponding capital to the erection of a Fabric more adapted to the use of the classes, and situated apart from the noise and bustle, constantly accumulating, of the present location.

It is not proposed to erect either a very large, or very costly edifice. We contemplate at least, in the first instance, a solid and sufficient, rather than a showy Building. We require three or four Class Rooms, a common Hall for meeting, on occasions, of the whole College—Library and Museum accommodation—with apartments for a Servants' family to give necessary attendance on the premises. Though we cannot indicate the precise expense of ground and fabric, our general idea is, that the amount actually required will not much exceed Five Thousand Pounds; and considering that our settled congregations now approach ninety in number, it will not appear an unreasonable expectation, that, for an object so important, and so vitally concerning the respectability of our Church, and the efficiency of its Educational Seminary, a call upon your united liberality to such a moderate extent will be cordially responded to. Already we are encouraged by proffers of liberal subscriptions. Members of Country, as well as of Town Congregations, have gone before us in devising liberal things; and, considering the spirit of self-respect, and proof of means, evinced in the solid Church Buildings erected in so many Towns and Villages by the efforts of individual congregations, and mostly from their own resources, we conclude that when near a hundred congregations are only asked to contribute a proportionate part for a great common interest, to an extent in all not exceeding the cost of some two or three of your Churches, such united exertion will soon, under God's blessing, enable us to secure for our College all that is desiderated. You agree with us, we are persuaded, that though in the first instance congregations, like College Classes, may well be thankful for opportunities of worshipping God in rented Houses—may, in times of trial and necessity, for freedom to meet for such a purpose under the open canopy of Heaven; yet when it is possible, no worthier destination of a portion of the substance with which God may have blessed us, can be devised, than when from the first fruits of all our increase, Temples are provided, in which the Great Giver may be worshipped without distraction. And who would grudge that such Houses for Divine Service should so correspond at least with the circumstances of the worshippers, as to afford no occasion for say-

ing as in the days of the latest Prophets, that while pains and costly outlay were applied to the adorning of ceiled private dwellings, the Sanctuary of Jehovah was consigned to niggardly neglect, or slovenly dilapidation. You approve that even in outward appearance, your Churches should present some indication of the value attached by you to the sacred interests they subserve. And we anticipate your concurrence in our sentiments, when we plead as an argument for no longer delaying to meet the increasing necessities of our Collegiate Institute, that it is only befitting the great enlargement God has given to our Church in this land, and our appreciation of the benefits of Sacred Learning, that the walls of our School of the Prophets should stand forth visible to observers, a testimony not by gaudy and extravagant appurtenances, yet by solid—and why not somewhat ornamental architecture—to our Church's united interest in its rising Ministry, and a pledge of our purpose to provide, as God enables us, for the transmission of the principles we maintain, and of the privileges we enjoy, to an unborn generation.

We do not enlarge further in reasoning on a subject on which we do anticipate ready sympathy and co-operation on all hands. And we shall only add that, while among the wide-spread constituency of the Church, the humblest offering of those who desire to contribute a stone to our Theological Hall will not be declined, our hope is, that such among our congregations as Providence has blessed with ample means, will lead the way, as has been the case elsewhere, by donations on a large scale—thereby rendering the burden as light as possible to the weaker membership of the body, and provoking to love and good works in the cause that somewhat numerous class, who, with sufficiency of earthly means, may have been less accustomed to give for purposes of learning, and religion, when not immediately, though certainly ultimately, bearing on the spiritual interests of themselves and their families. These will judge of the seasonableness and necessity of the present appeal, by the rate of the contributions of the wealthier, and more educated among our Members, and will, we believe, follow in the good direction in which they are seen generously to lead.

In order to meet the convenience of subscribers, it is proposed that payment be made either within the present year, or in three annual instalments.

In name and behalf of the Committee.

J. McMURRICH, *Convener*.

DEAR SIR,—With reference to the above Address, I beg to invite your cordial co-operation, by bringing the subject before your people, and associating with yourself any other members of Committee within your reach, or any other friends interested in the object, and taking up subscriptions with all convenient speed; first instalment payable on or before the 1st of February next, to the Rev. William Reid, Treasurer, Toronto.

As the Committee are requested to report progress to the Committee of Synod in October, be pleased to advise the amount subscribed by the first of that month.

J. McM.

The following are the names of the Committee on College Buildings:—

Dr. Burns, Dr. Willis, Professor Young, Rev. W. B. Clark, Rev. D. McLeod, ministers; J. McMurrich, John Shaw, S. Spreull, Toronto; Rev. R. Irvine, Isaac Buchanan, J. Fisher, J. Stewart, Hamilton; Judge Miller, Dundas; Mr. Christie, Niagara; A. Smith, Woodstock; W. Clark, W. Begg, London; A. McKellar, Chatham; Archibald Young, Port Sarnia; G. Hay, D. Kennedy, Bytown; Mr. Tschach, Ramsey; J. Redpath, J. Court, W. Murray, Montreal; J. Gibb, James Ross, James Hossack, Quebec; A. D. Ferrier, Fergus; J. Paterson, Streetsville;

P. Cook, M. C. Lutz, Galt; N. Stewart, Van-
kierkhull, Mr. Cattanach, Lochiel; T. Short,
Otonabee; K. Kemp, Norwood; J. Hall, Peter-
boro'; J. Miller, James Stewart, Kingston; J.
Keith, Belleville; Hon. J. McDonald, Ganano-
quo; D. Matheson, Embro; Sheriff Sherwood,
Brockville; Mr. Campbell, Prescott, with power
to add to their number. John McMurrich, Esq.,
Toronto, Convener.

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

TO CORRESPONDENTS.

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

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

The Record.

TORONTO, AUGUST, 1854.

SYSTEMATIC BENEVOLENCE.

We have occasionally in the pages of the
Record offered a few remarks on Christian lib-
erality in general, and systematic benevolence in
particular. This subject deserves and really
demands our most serious attention. The duty
of giving to the cause of Christ, and for the sake
of Christ, is, we fear, but very partially un-
derstood. How solemn the thought that many pro-
fessing Christians spend far more on unnecessary
luxuries than on objects connected with the cause
of Christ; yea, that some spend more on strong
drink or tobacco—things which we hold to be
not merely unnecessary, but positively injurious
—than they devote to Christ's cause. Such
things assuredly ought not to be.

The evil has been, that in giving for the ad-
vancement of the Redeemer's Kingdom, no prin-
ciple has been recognized, and no system followed.
Of late, this subject has engaged the attention of
various devoted men, and several treatises have
been written on the subject, which, we believe,
have so far been of use in diffusing correct and
scriptural views in regard to the duty of Chris-
tian liberality. A volume has lately been pub-
lished, entitled "Gold and the Gospel; the
Ulster Prize Essays on the scriptural duty of
giving in proportion to means and income."—
Prizes having been offered for the best and second
best essays on "Giving in proportion to means
and income," fifty-one essays were submitted to
the adjudicators, who selected five as "co-equal
in merit, but so varied in style and distinct in
character as to form an interesting, efficient and
complete exposition of the whole subject." Of
the five writers, two are Englishmen, two Irish-
men, and one a Scotchman; while, as to
Churches, the first is an Episcopalian Minister,
the second a Presbyterian Minister, the third a
Scotch Dissenter, the fourth an English Non-
conformist, and the fifth a layman of a different

church from all the four. Some of the Essayists
hold the divine institution and authority of tithes;
while they all hold up a high standard of Chris-
tian liberality,—one of the writers maintaining
that "the proportion of the Christian offerings
to religion and humanity should as much exceed
the ratio of the law of tithes, as his obligations
exceed those of a Jew; and that he should pro-
portion his offerings to the measure of his re-
sources, and practice self-denial of the luxuries
and elegancies of life, to have what he may
in the fullest measure to the Saviour's glory." The
fifth essayist dwells on the importance of
method, system and regularity in giving, and
recommends that we should not only give when
solicited, but store up a portion of our substance
in readiness, so that the amount shall not be left
to chance, or to the impulse of the moment. This
volume has had a most extensive circulation
in Britain. In England, six gentlemen
belonging to as many different denominations,
have purchased each 1000 copies for distribution
among the ministers of the Gospel. We trust
the essays will be extensively read in Canada
also. Were the principles set forth in them gen-
erally prevalent, how much might be done by our
prosperous settlers. We might not only liberally
sustain our domestic religious institutions, but
send missionaries of our own to India and China
to take part with those who are labouring to
plant in those lands the standard of the cross.
Would we be the poorer for this expendi-
ture? Assuredly not, for God himself hath de-
clared that "them who honour Him, He will
honour;" that "the liberal soul shall be made
fat, and he that watereth others shall be watered
himself."

The paragraphs which we subjoin are taken
from one of the essays referred to, viz, that by
the Rev. Henry Constable, of the Established
Church of Ireland:—

In the expenditure of the Christian's offerings,
the support of the gospel ministry amongst our-
selves occupies the leading place. They who
are God's ambassadors to convey his mes-
sage to man, are his first objects in the distribution
of the portion which he claims for himself.
It is their right, which cannot be withheld from
them without guilt—"They who preach the
gospel should live of the gospel"—by the same
Divine ordinance that gave to the Jewish priest-
hood a share of the altar sacrifices. They who
have separated themselves from secular business,
devoted themselves to the service of the Redeem-
er, and the salvation of his wandering sheep,
should not have their thoughts distracted from
their calling by poverty and want at home—
"Let it not be thought," says Mr. James, speak-
ing on this subject, "that what is given to a min-
ister is a charitable donation: it is the payment
of a just debt. It is what Christ claims for his
faithful servants, and which cannot be withheld
without robbery. I spurn for myself and my
brethren the degrading apprehension that we are
supported by charity. We are not clerical pen-
sioners upon mere bounty. Our appeal is to
justice; and if our claims are denied upon this
ground, we refuse to plead before any other tri-
bunal, and refer the matter to the great assize." We
know of no money so well spent as this, in
whatever view regarded. It is the most direct
homage to God, being given to his servants
which are for the salvation of those grand souls,
Even on the grounds of worldly expediency, it is

more for the temporal interests of nations than
any other expenditure. "Ye are the salt of the
earth," said Christ to his apostles, and well and
truly has Hooker called every ambassador of his
"a pillar of that commonwealth wherein he
faithfully serveth God." Take away from na-
tions its gospel ministrations; silence the mes-
sage of peace, and the word of exhortation, rebuke
and warning, and you will quickly reduce it to
that degeneracy of mind and morals, which is
the certain precursor of decay and ruin.

It is righteousness which is the great exalter
of one nation above another; and true religion
more, far more than any other thing, produces
those principles of morality, of activity, of pru-
dence and industry, of temperance and endurance,
which make a people great at home, and respect-
ed and powerful abroad. What has preserved
wealthy England from falling into that effemi-
nacy of manners, that luxury and vicious indul-
gence, which extinguished the spirit of Greece
and Rome, and paved the way for their downfall?
Without hesitation we say it is her possession—
too partial, alas!—of true religion. What the
Latin poet said of imperial Rome may, with
much greater truth, be said of Britain—"Thou
boarest rule, because thou submittest thy will to
heaven." To the possession of the truth and to
its influence we refer, under God, the greatness
of our country; and while she retains them we
will not fear her overthrow.

OUR DUTIES AND RESPONSIBILITIES AS CITIZENS.

There are some who entertain the idea that
Christians should leave secular matters to world-
ly men, without troubling themselves with their
management. Now while we hold that Chris-
tians should guard against the influence of secu-
lar things, and live as it becometh those whose
home, and portion, and affections are in heaven,
yet, still we cannot admit that they are at
liberty to lay aside all regard to secular and
public matters, far less that it is sinful for them
to be engaged in any degree about such things.
The Christian, it is true, is not to be sunk in the
more citizen. Neither is the citizen to be sunk
in the Christian. The duties of the Christian and
of the citizen are not to be regarded as incon-
sistent with each other. The truth is Christiani-
ty is not a thing by itself. It is not something
superadded to the character of the man. It is
something that must pervade and influence his
whole character, and affect all his conduct and
demeanour;—a leaven which, hidden in the heart,
must diffuse its influence through the whole indi-
vidual. The true Christian will not merely be a
Christian on the Lord's day, he will show his
Christianity by his week-day conduct also. He
will not be a Christian merely in the house of
God, or at the religious meeting, but in the bosom
of his family, in his intercourse with his fellow
men, in the shop, in the Senate, on the Bench,
or in whatever place he occupies in society. We
do not mean to say that the Christian is, in the
performance of ordinary duties, to affect a
marked difference from his fellow creatures.
But still wherever he is, and in whatever duty
he may be engaged, he will still be the Christian,
remembering that he is under law to Christ,
having a single eye to the glory of God and man-
ifesting such conduct and such a spirit as may
lead those who see him to take knowledge of him
that he has been with Jesus.

We have been led to this train of thought by reflecting on the present position of our country, and the doubt which may rest on the minds of some of our christian men as to the path of duty which in the present crisis they should follow. Unquestionably it is not their duty to cast themselves into the vortex of politics, and yield themselves up to all the excitement which prevails at a time like this. It is not their duty to view the political element as supreme. It is not their duty to seek, as some political partizans do, to carry their point even at the sacrifice of truth and honour and principle. There is in times of political excitement a danger of being hurried into conduct, which God's word and an enlightened conscience will condemn. But then, on the other hand, it is the duty of the christian to realize his responsibility as a member of the great social body, and to use the rights and privileges which he enjoys as a citizen with an eye to the real interests of the Province. It is his duty to look out for men of principle and probity, —and to use, in a legitimate way, his influence for the promotion of those principles, which he conscientiously believes to be essential to the real good of the community, and ultimately subservient to the glory of Jehovah. We believe it would be a great blessing to our country, if christian men were more alive to their duty as citizens, and more deeply sensible of their solemn responsibility, —and if they were enabled to send to the Legislative Hall men who would not be ashamed to lift up their voice for God's truth, men who would act the part of *Christian Senators*, men who would not be ashamed to appeal to the Bible as the great standard of truth and duty, men who would be guided by Christian principle and not by mere expediency or a blind regard to the interests of a political party.

We trust there may be found in our Legislative Assembly some such men. We would hail their appearance with delight. These would be our best patriots, the surest pillars of the social building. The appearance of such men would do much to elevate the standard of public morality, and would administer a powerful rebuke to sin, which "is a reproach to any people."

A CALL TO HUMILIATION AND PRAYER.

A short time ago we heard with pleasure of the general, we might almost say, the universal observance of a day of humiliation and prayer in Britain. In England, Scotland, and Ireland, the sanctuaries were filled on that day, —earnest prayers were presented, —impressive sermons were delivered, and a most beneficial influence apparently exerted on the public mind. The day was partially observed in some of our cities. Many amongst us, however, declined to join in the observance of the season on the plea, that a special day of humiliation and prayer would be recommended to the christian community here. Nothing, however, has been done in the matter, so far as we know. But yet, assuredly, there is a cause. Besides the great and important strug-

gle in which the British empire is engaged, a struggle, which in its issues may most extensively affect not only the cause of humanity, but also the cause of christianity, and which should call for earnest prayer to Him, in whose hands are the issues of all things, —there is another call no less loud and urgent. We refer to the appearance of cholera in the Province. In several of our cities there have been already cases, more or less numerous, of this severe and fatal disease. Some amongst us are mourning the removal of those near and dear to them; and the disease may become still more prevalent. In these circumstances it surely would be becoming and right to humble ourselves as a people before God, and seek his mercy and favour. It is true, some may use the language lately used by the Honorable the Secretary of State for the Home department, and ridicule the idea of prayer to God under such circumstances, as if natural causes alone had to do with the disease, and God were not to be recognized at all in the Kingdom of Providence. But we sincerely trust that comparatively few amongst us would sympathize with those views, and that the great majority of the community would feel it to be a solemn duty to humble themselves under the mighty hand of God, recognizing Him as the great controller of all events, and as the God who rules in heaven above, and the earth beneath, and has the issues of all things in his hands. Whether there be any general day of humiliation or not, it surely becomes us as individuals to wait earnestly upon God, to plead with Him in behalf of our country, to plead with Him in behalf of ourselves, that we may indeed be in Christ, that all our hopes may be grounded on Him, and that through His grace we may be enabled to live with our loins girded and our lamps burning, so that death, even if it should be unexpected and sudden, may not overtake us unawares.

SECOND CONGREGATION, HAMILTON.—Knox's Church, Hamilton, having for a considerable time, been filled to overflowing, it was agreed some months ago to organize a second congregation, and to build a second church in connexion with the Presbyterian Church of Canada. For the accomplishment of this important object the members of our church, resident in Hamilton, have generally contributed with their accustomed generosity. The proposal having been sanctioned by the Presbytery, the new congregation met for the first time for public worship, on Sabbath, 16th, when Rev. Robert Irvine, and Rev. Dr. Wills officiated. It is pleasing to see the good feeling that prevails among all parties connected with the cause in Hamilton. We may regard this as a token for good, and an earnest of continued prosperity. There is room for two congregations in the rising city of Hamilton; and while Knox's Church, so long the rallying point of Free Church-men in Hamilton, still continues full under the able ministry of the newly inducted Pastor, the new congregation will, we trust, soon become strong, consolidated, and influential.

PRESBYTERY OF KINGSTON'S REPORT ON THE STATE OF RELIGION.—In answer to the enquiries of a friend in the country, we beg to state that we have still several copies of the *Record* containing the Report of the Presbytery of Kingston, on the state of religion. These we can supply to parties wishing to obtain them; of course if any very large number should be required, we could get the Report printed in separate form.

TOKEN OF ESTEEM AND GRATITUDE.—The Rev. D. Fraser, A. M., of Coté Street, Montreal, who has ministered for the past year to a number of the Soldiers belonging to the 26th Regiment, was presented by them on their leaving Montreal, with a substantial and valuable token of their gratitude and esteem.

HOME AND FOREIGN RECORD OF FREE CHURCH.—The last number of the *Record* came to hand too late to enable us to make any extracts from its pages.

DEATH OF REV. R. LINDSAY.—We have to record the death of the Rev. R. Lindsay, formerly minister at Ayr. His health had been declining for some time, but we did not hear of any serious illness until we heard of his death.

CHALMERS' CHURCH, KINGSTON.—A correspondent in Kingston points out an error in the statistical table, published in last number. Instead of there being two deacons and no trustees, our correspondent states that in Chalmers' church congregation, there are no deacons, but six trustees, for the management of the temporal affairs.

CORRECTION.—Students are requested to observe, that for students entering Theology, the subjects for examination in Mental Philosophy will be *Reid's Essays*, and *Whately's Logic*, with *Sir W. Hamilton's Notes B. C. D.* appended to his edition of *Reid*, and in Moral Philosophy, *Sir J. McIntosh's History of Ethical Philosophy*, and *Butler's Sermons*. These were incorrectly stated in the *May Record*.

MINUTES OF SYNOD.—Copies of the Minutes have been sent by mail to all ministers, and to the Elders whose names appear on the roll of Synod. Parcels will be sent to the following individuals for the supply of the several Presbyteries, viz: to Rev. J. W. Smith, Grafton; Rev. W. Gregg, Beileville; Rev. J. McMurray, Brockville; Rev. J. B. Duncan, Perth; James Court, Esq., Montreal; Rev. J. Scott, London; and D. McLellan, Esq., Hamilton; Ministers and congregations in the Presbytery of Toronto can be supplied from this office.

CHOLERA IN MONTREAL.—We regret to learn that cholera has been for some time severely prevalent in Montreal. Among those who have been sorely afflicted is the Rev. D. Inglis, the highly esteemed pastor of St. Gabriel Street Church, who has been bereaved of his wife and three children. May the Master whom he serves support and comfort him.

ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

NEW PUBLIC HOUSE ACT IN SCOTLAND.—Scotch papers speak very decidedly of the beneficial effects which have already resulted from the new act, in regard to the closing of public houses on the Lord's day. In the large towns, so quiet a Sabbath had not been seen for many years, as the one immediately after the act referred to went into operation. There appeared to be a determination, on the part of the authorities, to carry it out fairly and fully.

LECTURES ON SYRIA.—Mr. Wortabet of Beyrout, the son of an Armenian Bishop, has been delivering lectures in Edinburgh, to large and respectable audiences, on the subject of Syria.—Mr. Wortabet spoke in high terms of the American missionaries, and also of Bishop Gobat. He spoke of the peculiar adaptation of medical missionaries to Syria.

THE CRYSTAL PALACE AND THE TEMPERANCE MONUMENT.—An attempt has been made by the Directors of the Crystal Palace, to have the charter altered so as to allow the sale of intoxicating drinks. An influential meeting was lately held in Exeter Hall, for the purpose of opposing this attempt. The Earl of Harrington presided, and Mr. G. Cruikshank, the celebrated artist, was one of the speakers.

GREEK CHAIR, KING'S COLLEGE, ABERDEEN.—The Rev. P. C. Campbell, of Caputh, formerly minister of the Presbyterian Church at Brockville, and afterwards at Queen's College, Kingston, has been appointed to the Greek chair in King's College, vacant by the death of Dr. McPherson.

THE MISSIONARY SHIP "WILLIAMS."—A letter from the Captain of the ship "John Williams", reports a visit to Erromanga. While the vessel was there, the very man who had given Williams his death-blow came on board. He is now a learner of christianity. When asked why he had killed the missionary, his answer was, "white man had been to the island, and had slain his brother and sister. He feared this white man would do likewise, and so he killed him." The island is now in a great measure reclaimed from heathenism.

FREE CHURCH EDUCATION SCHEME.—The Rev. Dr. Candlish, with his usual zeal and energy, is visiting various places in Scotland, explaining the measures to be adopted in furtherance of the resolution of the late General Assembly, to extend the benefits of the Free Church Education Scheme, so as to provide for a larger number of the neglected classes.

COLONIAL COMMITTEE OF FREE CHURCH.—The Rev. John Bonar has been released from his charge by the Presbytery of Glasgow, that he may enter on the duties of Convener of the Colonial Committee.

PRAYER FOR AN INCREASE OF MISSIONARY LABOURERS.—The Archbishop of Canterbury has, in pursuance of a resolution of the Society for the Propagation of the Gospel, issued forms of prayer for an increase of labourers in the Lord's vineyard, and for the blessing of Almighty God upon their labours.

THE NUNNERY BILL.—Numerous meetings are being held in the South of Ireland by Roman Catholics, to protest against the Bill for the inspection of Nunneries. The question may naturally be asked, if the nunneries are what they are represented by Romanists to be, why is there such violent opposition to an examination of them?

A MURDERED MISSIONARY.—Mr. Williams, an Agent of the Wesleyan Methodists in the County of Cork, having been on six several occasions severely assaulted by the congregation of Mr. Daly, Roman Catholic curate, has lately died from the effects of the injuries which he sustained.—Mr. Daly and ten others are to be tried for the assaults.

ALLOWANCE TO ROMAN CATHOLIC CHAPLAINS.—In the estimates for government prisons, the sum of £550 was put down as "Provision for Roman Catholic Priests." On the motion of Mr. Spooner, however, the grant was negatived by a vote of 158 to 136.

UNIVERSITY OF NEW YORK.—This University has lately conferred the honorary degree of L. L. D., on the Rev. Alexander Duff, D. D., of the Free Church Missionary Institution, Calcutta.

NEBRASKA BILL.—A feeling of strong dissatisfaction exists in reference to this Bill lately carried in the United States Legislature. The Presbytery of Maumee "commends to all christian citizens within its bounds the most earnest and persevering efforts for the repeal of that enactment lest such unrighteousness on the part of the nation should bring down the most disastrous results" Other Ecclesiastical Bodies are also speaking out.

THE WAR WITH RUSSIA.—The Emperor of Russia, it is said, is determined to persevere in his warlike operations. Such conduct appears like infatuation, and is most likely to prove ruinous to him.

THE OPENING OF JAPAN.—The expedition sent out by the American Government, has succeeded in opening some of the ports of this long secluded Empire. May the blessings of christianity be introduced among the hitherto jealous and intolerant Japanese.

NOTICES OF RECENT PUBLICATIONS.

WAYMARKS IN THE WILDERNESS; A Monthly Journal of Scriptural Studies, Literary Observation, and Current History. Hamilton and Detroit; J. Inglis, & Co.

We have lately received the first and second numbers of this Magazine. It is conducted by ministers of three distinct denominations, and thus practically illustrates christian harmony and co-operation, even where there is not incorporation. The exposition of Prophecy is to be a prominent object of this Magazine. Of course many may differ in their opinions and views from the conductors of this periodical on the subject of Prophecy, as there are few subjects which have occasioned so much diversity of opinion. We believe, however, that the subject will be treated in the *Waymarks* in a becoming christian spirit. The articles generally show ability and talent.

THE JUSTIFIED BELIEVER, HIS SECURITY, CONFLICTS, AND TRIUMPHS.—By W. B. McKimzie, M. A., Incumbent of St. James, Holloway. Philadelphia: Presbyterian Board of Publication.

This is a most excellent work on the important subject of justification. The author describes in a clear and satisfactory way, the nature and method of justification, showing the unscriptural character of the Romish doctrines on these points. He then proceeds to set forth the evidences of justification and the blessed effects which flow from it. The treatise is orthodox and evangelical in doctrine and spirit, and is well fitted to be useful in the present day when error on vital points is so rife.

THE STORY OF NINEVEH, ITS GREATNESS AND RUINS. Philadelphia; Presbyterian Board of Publication.

This interesting little volume has been written for the purpose of making the young acquainted with the history of ancient Nineveh, and in some measure with the discoveries of modern times relative to this celebrated city. It is well fitted to answer its object and instruct the youthful reader. The Presbyterian Board has issued from time to time a number of most useful and attractive volumes for the young, and the present volume is worthy of occupying a high place in this list.

ASLEEP IN JESUS, OR WORDS OF CONSOLATION TO BEGRIEVED PARENTS.—By the Rev. W. B. Clark now of Quebec. Philadelphia, W. S. Martien.—For Sale by D. McLellan, Hamilton.

This volume, written by Mr. Clark, formerly of Dumfries, now of Quebec, is admirably adapted for the direction and consolation of sorrowing parents. The excellent author manifests not only an intimate acquaintance with the word and ways of God, but also a tender sympathy with the afflicted. It is just such a manual as a minister would wish to put into the hand of a bereaved and sorrowing parent.

EMBLEMS, DIVINE AND MORAL.—By Francis Quarles. New York; R. Carter & Brothers; Sold by D. McLellan, Hamilton.

Francis Quarles the Author of the Emblems, was a distinguished scholar, and filled several situations of prominence during the reign of the first Charles, whose eruse he warmly espoused. He was distinguished for his profound knowledge, his ready wit, and fervent piety. In the "Emblems" along with much quaintness, will be found much real poetry, and much that will be appreciated by the true christian. This valuable edition of an old work is accompanied by a number of illustrated embellishments which add greatly to its worth.

VARA; OR THE CHILD OF ADOPTION.—New York, R. Carter & Brothers, Sold by D. McLellan, Hamilton.

This volume, which contains the history of a child sent by its parents from the Pacific Isles to America for the purpose of being educated, will be read by many with great pleasure. It is written with more than ordinary talent, and an

excellent spirit runs throughout it. It will, we doubt not, lead many to sympathize more with those heroic and self-denying men and women who go to heathen lands as Missionaries of the cross.

NEED OF MISSIONARIES IN INDIA—Concerning Hindoos, we learn from a table prepared by Mr. Mullins, of Calcutta, that, amid her population of 15,000,000, there are, in connection with all Christian Churches, only

- 413 Ordained Missionaries, of whom 48 are natives;
- 698 Natives Catechists or Teachers;
- 311 Stations;
- 331 Native Churches;
- 112,191 Native Christians;
- 15,110 Communicants or Church members.

During the cold season many missionaries in India are accustomed to make long journeys into the interior, preaching the Gospel wherever they go. In every quarter they find myriads to whom the sound of salvation is strange, and no man caring for their souls. One missionary had travelled 700 miles through a population of several millions, and did not meet a single fellow-labourer. Another says, "The period of our tour was sixty-eight days, during which time we travelled 824 miles, preached in 236 places, in ninety-two of which the Gospel had not been heard before, some of these previously unvisited villages containing 400, 500, and 600 houses; one of them as many as 1,612 houses. Surely the Churches at home have much need to remember the injunction, "Pray yet the Lord of the harvest to send forth more labourers into his harvest."

MISSIONS OF THE PRESBYTERIAN CHURCH OF IRELAND.

The following extracts are from a letter of the Rev. J. McKee, missionary at Surat. They may show the nature of the missionary's work, his tools in sowing the seed of the kingdom, and the urgent need of more earnest prayer, for the showers of heavenly grace to water the seed, and cause it to grow, and bring forth fruit:—

SURAT, March 9, 1851.

MY DEAR DR. MORGAN,—I would gladly write to you frequently, but I can honestly say, I have not time to do so. The press, our vernacular and other services, weekly and on the Sabbath, correspondence connected with our Book and Translation Societies, fully occupy my time. Occasional correspondence, however, is a duty which must be attended to. Hence my present communication.

A few days ago I returned from a tour, in which I was accompanied by the Rev. D. Nairn; and I may here add, that as a missionary tourist, as well as in his other labours, "he is a workman who needeth not to be ashamed." We proceeded as far as Damann, the southern boundary of the Surat collectorate, and of the Gujarati-speaking population. On our way outward, we kept towards the east of the main road, and on our return, diverged towards the sea. My remarks must be of a very general character.

During our tour, it was our privilege to proclaim the truth in twelve or thirteen towns and villages. In the larger towns we halted two or three days; and while Dhanubhat and I took each his station at different points in the streets, our colporteurs, three in number, were busily employed reading and disposing of books and tracts to the people. These colporteurs are very useful agents in the mission-field. They go among the people where, in several instances, we would not be allowed to go, and read and sell to them those silent messengers of mercy. On

our tour we disposed of thirty-two rupees worth of books and tracts—that is, at their proper value, one hundred rupees worth. These are not fly-sheet tracts, but compact little books, varying in size from fifteen to one hundred and fifty pages. Mrs. Hobbert, of whom I have already written to you—a lady whose conversation truly is in heaven—besides all her other donations to our mission, supports one of our colporteurs, at the rate of ten shillings a month. Our audiences generally were good, and we could see that several gave attention to our words. Our greatest opponents were the Parsees, who were in some instances very virulent. Dhanubhat, once one of themselves, but now boldly declaring to them the truth as it is in Christ, was, in some measure, the occasion of this opposition. The Parsees are the most intelligent and enterprising of the native community, but, as yet, their knowledge is of this world only.

Damann, the limit of our tour, is, as you are aware, Portuguese territory. The ports and harbours of Goa, Damann, Diu, and Bombay, (the Portuguese), are, perhaps the finest in the East. The former three are still in the hands of the Portuguese. In all these places, as well as in the Basco, the fortifications tell what the Portuguese were. In Damann there is still a Governor, not living on his thousands but on a salary of £300 a year; and the head of the military, a lieutenant-colonel, £65 a year. A few soldiers and officials are still here. The surplus of the revenue is expended in building for the supreme Government a 20 or 40 gun ship once in the ten years.

We visited the Governor in his finely built, but unfurnished rooms and afterwards the city; but, with the exception of fifteen or twenty houses for the few officials still here, we saw little except emblems of departed greatness. Convents, with their cloisters and cells, cathedrals, with their pulpits and altar-pieces still gilded, are utterly deserted, and are now the abodes of myriads of the noisome but.

The most interesting fact remains to be told, the Sabbath we spent in Damann was the Popish Carnival, and while the Portuguese, conformably with their Church rules, were inflicting every rule of morality, the head of the military, an intelligent Portuguese gentleman, came and spent the whole of the Sabbath with us, and cordially engaged with us in our religious exercises. He is in heart a Protestant, and a constant reader of the Bible and Protestant works. He does not see his way to make a public renunciation of Popery. We were in his house, and saw on his table a well-worn Bible, and several excellent works. He knows English well, and speaks it fluently. About a year ago, Mr. Wallace and I supplied the same person with books of a suitable kind when he was at a different station, but it was only now I discovered that this was the inquirer who had applied for them. May the Lord increase and sanctify the light which He has already caused to shine unto his heart. We are not to lose sight of him.

On each side of the fort are the native towns, inhabited chiefly by Hindoos. They were rude and unwilling to hear; still, we left among them the truth, as they purchased a considerable number of our books.

May the Great Husbandman cause the seed we have scattered to take root, and bring forth fruit in the barren waste.

Our converts, with one or two exceptions, continue steady, and afford us much cause of thankfulness. The Munshi is preparing to go out on his third tour this season.

Colonel Lang has made over his house in the camp of Rajkote, when yields nearly 600 rupees a year, one-half to the Rajkote Mission, and one-half for the support of our young lads under Dr. Wilson's care. I enclose a note from the elder of these boys.

We have a Mussulman inquirer with us at present. He appears a promising man, but I cannot say more at present. May he and we obtain wisdom and light from above.

Our press continues in active operation. I am glad to be able to report that the London Tract Society have made a second grant of one hundred reams of paper to our Gujarati Tract Society—a grant, I should suppose, worth nearly 1000 rupees.

The cholera broke into our city some time ago, and rapidly gained ground. Generally in an hour or two it did its fatal work. A refreshing south-west breeze set in—a very unusual circumstance at this season of the year. The immediate consequence has been an abatement in the violence of this fearful scourge. We pray the Lord in His mercy to avert from us this weapon of His displeasure.

We all rejoice in the prospect of soon welcoming Mr. Glasgow to our shores. May he be brought to us in the fulness of the blessing of Christ—Believe me, my dear Dr. Morgan, yours the Lord,

J. MCKEE.

STATE OF ITALY.

The Papal Government since 1850 has been engaged in no great work of public utility; the railways projected in 1848 remain mere projects still; not one of them has been constructed; nothing whatever has been done for the encouragement of commerce, agriculture, or industry, and the Papal army of some six or seven thousand men cannot be so great a burden as to account for an yearly deficit of two millions and a half of Roman *scudi*. I shall merely cite a few of the causes which have been assigned for expenditure so greatly exceeding the income of the state. 1. Wretched administration in every department. 2. The exemption of privileged classes from the public burdens. 3. Wretched custom-house laws, and duties ruinous to the commerce of the country, as well as to the government which has imposed them. 4. The Austrians in Romagna are still a burden to the Government, and nuisance to the people.

It is pleasant to turn from Rome to Piedmont, now enjoying the blessings of civil and religious liberty. I mentioned before the triumph of Archbishop Charvaz and the clerical party in the matter of the Waldensian Church of Genoa. But it is not right to judge the Sardinian Government hardly for yielding in one such case to the threat of a public clamour, especially when coming from a very powerful party. Had there been a Protestant ambassador in Turin, English, Prussian, or American, sufficiently interested in the Protestant cause to speak one firm word to the king and the ministers, I believe the Waldenses in Genoa would never have been prevented from taking possession of the church which they had purchased. It was certainly a mistake on the part of the ministers, but there is good reason to believe that should another case of the same kind arise, they would act differently. And at all events I cannot think it a very great injury to the Waldensian congregation at Genoa that they had been deprived of the use of the "Gran Madre di Dio" as it is difficult to accommodate a Roman church to Protestant service.

To one who knew Turin five years ago, its present state is most extraordinary. Go to almost any book-stand, and you will find Italian Bibles, and Protestant tracts, printed openly in Turin, or secretly in Tuscany. Turn down from the great square in which the King's palace stands, and the "Evangelical Library" catches your eye. Italian evangelical books are not yet very plenty, but if you glance over the collection you find Merle D'Aulagne's History, and Adolphe Monod's "Lucille," and Bunyan's "Pilgrim's Progress," and Watt's "Scripture History," and Newman Hall's "Life of Dr. Gordon," and some other

books well known in England; besides treatises by Dr. DeSanctis, and other Italian writers, who have sought to lead others to the truth which they have found for themselves. Go down to Porta Nuova, and among the handsome buildings of one of the finest streets in the capital stands the Waldensian Church, no mean ornament even to that part of the city. Enter the church at three o'clock on Sabbath afternoon, and there is a perfect crowd of Italians, many of whom are evidently all unaccustomed to a Protestant service.—*News of the Churches.*

THE RECENT MEETING OF THE WALDENSIAN SYNOD AT LA TOUR.

The Synod opened on Monday the 29th of May, at 9 o'clock, A. M. The large church of La Tour was filled with such an audience as might assemble on the Sabbath day. In the front rows sat the pastors and deputies. The opening service was in Italian, as Dr. DeSanctis had been appointed to preach. According to the Waldensian form, which retains a "reader," Professor Malan read the chapters, &c., in Italian, and then, after prayer and praise, Dr. DeSanctis chose Acts xx. 23, as his text of his discourse.

The text presented, he said, 1. *A duty*—"Take heed to yourselves, and to all the flock." 2. *A privilege*—"Over which the Holy Ghost hath made you overseers." 3. *An office*—"To feed the church of God." 4. *A dogma*—"The church, which he hath purchased with his own blood." He dwelt on the necessity of looking well to themselves, and to their own faith. The faith of which he spoke was not that which comes by books, by courses of logic, or Christian instruction, but which is of God and cometh from above. He bore his testimony to the truth which had been preserved in those valleys, and thanked God that he, who was not born in that church, nor educated in it, but who in God's providence belonged to it by choice, by conviction, and by duty, was enabled to hear testimony. He then spoke of the duty of taking heed to all the flock, and of the dangers with which in these days the flock was surrounded. Under the second head—their privilege as overseers appointed by the Holy Ghost—he spoke of parties who, under pretence of leading them back to primitive purity and simplicity, were getting to set aside the pastoral office, and to lead the flock away from the "overseers" which the Holy Ghost had appointed over them. This system of mysticism, with its false pretence of primitive purity, was especially to be avoided, as it introduced disorder and confusion, and divided the flock which ought to be united in evil days. He did not enter at length on the third head—the office which was assigned to them, to feed the church of God. It was the office of "pastors," of shepherds under the chief Shepherd, to feed the flock of God, and the flock of church of God could only be led with the Word of God. He noticed especially in reference to the pastoral office, that the same persons who were called "elders" in the 17th verse, were called "bishops" or "overseers," in the 23th. The Italian version has the right translation of the passage: "Take heed to yourselves and to all the flock over which the Holy Ghost hath made you bishops." He concluded by merely alluding to the dogma, or doctrine, that the church which they were to feed was the church of God, which he has purchased with his own blood; that is, which Christ, who is "God over all blessed for ever," has redeemed from among men. Such is a mere outline of a very excellent discourse, preached in very beautiful Italian.

There were sixty-five members present, namely, the pastors of the 11 parishes, and of the Italian stations, the Professors of the College, and two lay deputies from each parish.

The Synod closed on Friday at one o'clock, P. M. Though no Synod had sat for so long a time for two centuries, the country deputies remained till

the last. On Sabbath the communion was dispensed in all the parishes. The morning service at La Tour was in the old church at the foot of the mountain, where about 400 or 500 people communicated. M. Appia preached an excellent discourse in the afternoon, in the church at La Tour, to a large audience, and in the evening there was another crowded meeting at Santa Margherita for Italian service. M. Malan presided and opened the exposition, which was continued by M. Etienne Malan, Signor Niccolini, Mr. Hanna of Florence, and Mr. Curry of Manchester. There is truly a great work to do in this land: the harvest is plentiful, but the labourers are few. "Pray ye therefore the Lord of the harvest that he would send labourers into his harvest." The concluding prayer of the evening meeting was off red by Francesco Madiai, so well known as the prisoner of Volterra. It was simple and earnest, and exceedingly affecting, especially when he thanked God who had brought him to those valleys that were stained with the blood of his martyrs, and to brethren who had prayed for him when he was in chains, for the Word of God and the testimony of Jesus. It is truly interesting to see the Italian element so largely represented in the Waldensian church. May that church, whose chosen emblem is the light shining in darkness, be the blessed instrument in leading many to that light which is the light of men!—*News of the Churches.*

CHINA.

In the last number of the *English Presbyterian Messenger*, we find several letters from their missionaries in China, viz: two from the Rev. W. C. Burns, and one from the Rev. Mr. Johnston. In one of his letters, Mr. Burns says:

When I last wrote, I was sojourning at a country market town, about fourteen miles (English) from Amoy. In this place, and the neighbourhood, our way was so remarkably opened that we have been there, as our headquarters, ever since (dwelling in a hired house, with preaching-hall, one dollar per month), encouraged not only by the general disposition of the people to hear the Word, but also by the special interest of a few individuals, and among these one entire family (father, mother, and three sons), who seem to be at the door of the kingdom, it they have not already entered in. A month ago, my two native Christian companions returned here for a few days, while I, with my servant, remained to keep the station open, and when, last Monday (Feb. 27th), I returned here, they, in their turn, remained behind to prosecute too work. I had been absent from Amoy exactly forty-nine days, and they were days of much mercy, and more than usual encouragement in the Lord's work among this people. I hope (D. V.) to go out again in the beginning of next week, and should we have, as there is some reason to hope for, an addition to the number of assistants from the native Church here, I may be called to go still further on to other places to which we have been invited, leaving a part of our number to maintain the station which we have been thus unexpectedly led to open.

Mr. Johnson, in writing from Amoy, on the 18th January, gives most interesting information in regard to the country generally. We give the following extracts from his letter—

The town of Amoy, which stands on the west of the Island, is said to contain 15,000 inhabitants, most of them very poor. The streets are quite as narrow, and rather dirtier, than most other Chinese towns, had as most of them are in this respect. The shops have a poor look, and the things exposed for sale of the commonest kind, no appearance of that wealth and luxury which is to be seen in Canton.

This is partly owing, doubtless, to the recent

insurrection and siege, from which it has not yet recovered; and on all hands are to be seen proofs of the severity and barbarity of the assailants on both sides, everywhere you see houses in ruins, not from the effect of a well-directed cannonade, but the wanton cruelty and revenge of the victors. The insurgents, as soon as they succeeded, pulled down the houses of the authorities, and all public buildings, and the Mandarins, when they retook the town, pulled down the houses of the rebels, or those who had harboured them: whole villages have been destroyed in this way. In walking through the town, you see proofs of the insecurity of property and life, in the way in which those who were able to do so have built up the doors of their houses, leaving only a small opening through which a man can creep with difficulty. Ho who excited in gates in Amoy, during the insurrection, sought destruction; and even yet they cannot trust themselves; and the authorities seem to be very much afraid of another rising, although we can see no likelihood of it. They are frequently issuing proclamations. One of those recently issued was to prohibit all men from the ages of sixteen to sixty from wearing any red silk in their tails! It seems that the insurgents had lengthened their queues with that colour, as a badge, in the same way as the French Socialists wore the "bonnet rouge."

Amoy does not seem ever to have been, or to have much prospects of becoming, a place of much commercial importance. There are no sources of mineral wealth. The surrounding country is sterile, and destitute of mineral resources, and there is no manufacturing enterprise among the people. Its imports are chiefly of the bare necessities of life, such as rice from Formosa, cotton from India, and that hateful drug, opium, the demand for which induces many to part with their all, that they may enjoy for a season its pleasing stupefaction. Sugar, and salted vegetables, and the instruments of idolatrous worship, are the chief exports, and the trade in these is, for the most part, carried on by wealthy Chinese, in the straits of Malacca, many of whom are Fokien men.

There are only six British firms established here, and they derive their chief revenues from the opium trade.

But, you will say, all this is about external and secondary matters, have you nothing to say about our Mission? I am sorry to say that I have very little to write about that; God has tried the faith and patience of our brethren, in denying them the privilege of gathering front in this life as yet, and at present we cannot even speak of the blossoms or budding of the spiritual vintage. Doubtless good has been done in one and another, of which it is impossible for me to speak, not having been here to witness it. I can only write of apparent results of which as my fellow-labourers tell me with grief, they are not able to speak. Diseases have been cured, the span of a few lives has been, in some cases, longened; opium-smokers have, in a few instances, been mercifully helped to relinquish their destructive habits, some children have been taught the elements of religious truth, and the rudiments of the English language. The seed of the Word has been scattered broad and cast upon the waters, and the missionaries of other Churches have been helped in instructing their converts; and "The Pilgrim" has been sent to show the way from the Celestial region to a better, that is, an heavenly country, and, from what I hear, he walks through the land in a costume of which his Saxon brother need not be ashamed. And all this is well; we know not that the Church has a right to expect more, however much she may desire more; and it is well that the Church should know what the rate of her work is, that she may humble herself, as we humbled ourselves, before God, and that she may unite with us in a more importunate supplication for the promised grace of the Spirit!

What are we in such a field as this? How can we go against this great host, if we are not supported and encouraged by the prayers and warm sympathies of the Church? Arise, O Lord, and plead thine own cause.

You have notes by this mail from Mr Burns and Dr Young, so that I need not speak of them. For myself, I can only say that I am busy with the language; and while that barrier stands between me and the people, I am glad to employ a little time in visiting the Seamen's Hospital, and the few vessels in the harbour with English sailors or officers on board, and in preaching in the ships of her Majesty's navy which lie here. I had one service on board the 'Hermes' before she left, and now I am preaching in the 'Styx,' which has taken her place. It is a real pleasure to preach to such manly, and courteous, and attentive hearers. May the Lord bless the Word.

I hope to tell you, in my next of what God has wrought here by the instrumentality of other Churches, that you may in that rejoice, as we do. In the meantime I must close, as this is already too long. I have said nothing of the movement now going on in this country. I wish to know more of it myself, before I attempt to inform others. Too much that is crude and erroneous has been said about it already for me to increase error. There is too much tendency to look to man. I would say,

Trust not in princes or men's sons,
In whom there is no stay.

"Blessed is the man that trusteth in Jehovah,
and whose hope the Lord is"

With kind love to all inquirers,
Ever yours,

JAMES JOHNSTON.

P.S.—There will be a fine opening for the Word of God, if Tai-Ping Wang, as I hear, makes the Bible a text-book in the examination for literary honours, and through them, to all state affairs. He has got Matthew out, as No. 1 of the New Testament Series, and is as far as Numbers in the Old Testament, leaving out the "Gospel according to Leviticus," which I much regret.

Yours, in haste,

J. J.

HINTS TO SABBATH-SCHOOL
TEACHERS.

ON CONSISTENCY IN TEACHERS.

We want a stricter attention to our walk and conversation. Christian consistency compels the respect even of the vicious; and those who have resisted every other attempt to gain an influence over them have often felt the power of a holy example, and have quailed before that truthfulness of character which the habit of communion with Jesus has inspired. The influence which a Sunday school teacher should maintain is frequently and greatly impaired by want of a circumspect deportment. Observe the flippant manner with which many, on the Sabbath, enter the place where they are expecting to meet with immortal souls, and to speak to those assembled about the mightiest concerns which can engage their attention. A teacher should strive to carry with him the remembrance of his responsibility, and should cherish the conviction, that in no circumstances, and in no company, does he live entirely to himself. It is to be feared that, even in their social meetings, teachers suffer the spirit of the world to creep in among them to a lamentable extent, by which their influence over each other is weakened, and the benefit of their intercourse considerably diminished. Witness the loud laughter, the idling, and the worldly music, which are sometimes indulged in by teachers, who meet to spend a week-day evening, avowedly for the purpose of mutual profit.

"In doctrine showing uncorruptness, gravity, sincerity,"—here is a model for a teacher's imitation. He should be so guileless, that his fellow teachers, and his class, should be able, by his very voice and aspect, to recognize a truthful, a real, an honest man; one who feels as he professes to feel, that the world is the world, and that eternity is eternity. He should be so grave, that the unhallowed laugh, the facetious pun, and the worldly tone should sink at his approach,—and all those with whom he mixes should feel that he has been holding fellowship with the Father and with his Son Jesus Christ. And yet, should he be withal so simple and sincere, that there should be everything in his manner and looks to invite the confidence of the gentlest and most modest of his fellow labourers, and to ensure the love of the most timid child in his class. Sabbath school teachers, get much of the spirit of heaven—ask for it—wrestle for it! Endeavour to realize that idea of a Christian, so beautifully sketched by one now gone to her long home; "Not one who looks down from earth to heaven, but one who looks down from heaven to earth;" and so shall your attendance in the Sabbath-school prove a blessing to your scholars, and your influence over them, and among your fellow labourers, be both hallowed and powerful.—S S Journal.

POPERY "THE MAN OF SIN."

2 Thess. ii.; 1 Tim. iv.

IMPORTANCE OF THE SUBJECT.

We have no hesitation in saying, that the question relating to the "Man of Sin" is by far the most important of all the questions that are now engaging public attention. It would indeed be extremely difficult to over-rate or exaggerate its importance. An accurate acquaintance with the subject is of equal value to individuals, to nations, and to governments. He who has not studied the prediction concerning the "Man of Sin," deprives himself of one of the strongest prophetic arguments on the side of Christianity, and cannot, therefore, possess so full and enlightened a faith as he might and ought to have.—The nations who do not perceive the Pope to be the "Man of Sin," must continue immersed in the thick mists of papal superstition, and not being aware of their danger, will be unable, in the day of vengeance, to escape from Rome's dreadful plagues. And those governments that now labour under the same blindness, and even flatter themselves with the vain idea that they are consolidating their power by the patronage of Popery, are really, on the contrary, weakening their strength, and drawing nearer every day to their subversion. How stupid and short-sighted such rulers are! Perceiving that Popery tends to produce a deadness or submissiveness of spirit, they become partial to it as an engine of civil order, or rather of despotism; they favour its most active and unscrupulous teachers, (the Jesuits); they give their power, in Scripture phrase, to "the beast;" and while they suppose they are strengthening their own hands, and favoring the general cause of conservatism, they are, in reality, sapping the foundations of authority, and promoting the interests of revolution and anarchy.

It should never be forgotten, that if the Pope is the Man of Sin, he is also the "Son of perdition," and will draw into the same ruin with himself all who are deceived by his sophistry, who subscribe to his idolatrous creed, and who patronize his temporal or spiritual supremacy.—I would not go the length of saying that salvation is impossible within the Church of Rome, but it may be said of the few it saves, that they are saved not by it, but in spite of it. It is possible to study the Bible even in the solitude of the monkish cell; and it may please God to bless this sacred work, so as to promote not merely the salvation of the reader himself, but that of thousands who may afterwards listen to his appeals,

and profit by his example. Luther was converted within the pale of Romanism; but he escaped as soon as possible from its deadly thralldom, and spent his future life in combating its dogmas, and destroying its authority. Few Protestants could have written so sharp and effective a satire against Popery as is contained in the "Provincial Letters;" and it may be said of Fenelon and Erasmus, that if they had been gifted with as much vigour of character as elegance of genius, they would have gone out like Luther, and acted with him.

THE TITLE "MAN OF SIN."

There is a great deal of marked and peculiar expression in this title. Indeed it may be said to be one of the most expressive in the whole Scriptures; and its expressiveness is not more remarkable than its exact and surprising exactness to the unscriptural chief of Rome. It fits the pontiff to a title. And it cannot be applied with any show of veni-ance to any other person or personage. We are, in fact, shut up to the Protestant application of the phrase, and all the attempts of sophistry to apply it better in a different quarter have completely failed, and must always fail. Indeed, the title may almost be said to apply itself; and its precise adaptation to the Head of the Romish Church, forms a strong presumptive proof in favor of the Protestant interpretation.

The most literal translation of the Greek term would be "the lawless one," and in this sense it is equally applicable to the Roman Pontiff. For when it answers his purpose or suits his policy, he can act either above law, or a civil law, or without law, and in one and all these cases, he commits sin and patronizes sin. When he acts against law, he violates some moral precept, and thus proclaims himself to be a sinner. And when he acts without law, or without any regard to law, he sins against the Author of all law, and the dictates of conscience. Many striking examples might be given of the Pope's being the "lawless one, in all of these senses.

In discharging the various functions of his unscriptural office, he is guilty of great sin himself, and he leads others to be guilty of great sin.—The antichristian system of which he is the head and representative, tends necessarily to produce an immense amount of moral corruption among the nations, and this corruption, when it reaches its climax, and becomes full, will issue in the complete overthrow of all those states that remain within the pale of Rome, yield to her authority, and are active in her service. We cannot fix the precise week or month or year when this tremendous catastrophe shall be accomplished, but we are assured that its accomplishment is certain, and also it cannot be far distant. The signs of the times betoken its approaching; but they can only be distinctly marked by those who receive the Bible as the word of God, and labour to ascertain its meaning.

The Church of Rome contains within her pale a huge and monstrous system of antichristian doctrine. It is the largest and most wondrous compound of gross and damnable error which the world has ever seen or been corrupted with. Popery adds to the Bible, and overwhelms the gospel under a prodigious accumulation of idolatrous dogmas. And instead of being confined to a few professing members scattered up and down Christendom, it comprises within its communion the greater portion of the so-called Christian world. The Church of Rome, in spite of all the assaults of the Reformation, still contains within her pale, or numbers among her adherents, a majority of professing Christians, though by no means the most intelligent and civilized. Far in number be on the side of Romanism, *quality* on the side of Protestantism. But not content with her own proper success, Romanism has contrived to ally itself with the state power in every Popish country; it has prevailed upon Popish governments to grant it their favour and support, and has erected upon this double basis the most enorm-

mous system of despotism that ever trampled under foot the civil and religious liberties of mankind. Wielding this immense power, she has sucked within her vortex not only the spiritual life and morals, but the knowledge, freedom, wealth, and power of every nation that has not escaped from her fatal grasp, but allowed itself to be seduced by her artful wiles, and debased by her foul abominations. And we need not wonder that to wickedness so great there should be reserved the most awful retribution. She and her confederates are doomed, and that doom is every day approaching nearer. It is impossible for them to escape from it; for the very book which predicts and describes the system, and exhorts all in the most earnest manner to beware of it and be separated from it, is driven from the precincts of Popery, and persecuted with a fierce and fanatical hatred. The whole system of Romish delusion has been often branded with the title of "Satan's master-piece," and though the epithet is certainly as strong as possible, yet it is by no means too strong for the combination of absurd doctrine and mischievous agency it was meant to characterize. —*Bulwer.*

THE UNIVERSALITY OF THE GOSPEL CALL NOT INCONSISTENT WITH A DEFINITE ATONEMENT.

In the present day not a few loudly condemn the views held by Evangelical Presbyterians generally on the subject of the Atonement, and misrepresent them as if they preached no free gospel to sinners. It is remarkable, however, that many of the ministers whom God has most signally owned and blessed in awakening souls and bringing them to Christ, held such views as are set forth in the Westminster standards. We might mention the names of Edwards, Whitfield, John Newton, and many others. The following extract from Synnington will show that ministers holding what are generally called Calvinistic views, can preach as full and free a gospel to sinners as others, in perfect consistency with the views which they hold, on the authority of God's Word of the nature and extent of the Atonement.

Alluding to the objection which some urge, that a definite atonement is inconsistent with the unlimited offer of salvation which the Gospel sets forth, Dr. S. says:

The fact on which this objection is founded we admit without reservation. We contend for the unlimited extent of the Gospel call, and regard every attempt to restrict it as hostile alike to the letter and the spirit of the Gospel. Here we take the phrases "every creature"—"all the world"—"every one"—"whosoever will." &c., in the fullest extent of acceptance of which they admit. The ministers of religion ought to esteem it a privilege and a pleasure, not less than a duty, to be permitted, as ambassadors for Christ, beseechingly to say to all who come within the reach of their voice, "We pray you, in Christ's stead, be ye reconciled to God." Nor is it denied that the general invitations of the Gospel rest, as their basis, on the atonement of Jesus Christ. "We pray you, in Christ's stead, be ye reconciled to God, for he hath made him to be sin for us who knew no sin." "All things are ready—come unto the marriage."

The unlimited nature of the Gospel call necessarily results from God's plan of salvation. It is God's method to save men by faith. With his reasons for so doing we are not at present concerned. It is enough for us to know, that "it hath pleased God by the foolishness of preaching to save them which believe." Now, to this unrestricted offer of Christ is essential, as otherwise men could have no warrant for faith.

The warrant of faith is the testimony of God in the Gospel. And, it may be asked, could not this testimony have been made only to those to whom it was his design to give grace to receive it? We answer,—not, without doing away with that mixed state of human existence, which God has appointed for important purposes;—not, without making a premature disclosure of who are the objects of his special favour, and who are not, to the entire subversion of that moral economy, under which it is the good pleasure of his will that man should subsist in this world;—not, without even subverting the very design of salvation by faith. For, on this supposition, the very communicating of the divine testimony to any one would amount to a virtual intimation of his own personal salvation; it would make that salvation as sure as it could possibly be made; and where, in this case, would there be room for that faith which is the substance of things hoped for, the evidence of things not seen? Thus does it appear, that, if God should choose to save some of the human family by faith in the Gospel message, it is necessary to his design that the publication of this message, be universal. We must either deny that God has a right to save any by means of faith in the Gospel—and who are they that will take upon them thus to limit the Holy One of Israel?—or admit that an unrestrictive Gospel offer is perfectly consistent and indispensable.

The objection we are considering militates as directly against the limited application, as against the restricted intention, of Christ's atonement. It is asked, how can God offer to all salvation by Christ, if this salvation has not been purchased for all? We ask, on the same principle, how can God offer to all salvation by Christ, when, even supposing it purchased, it is his intention not to confer it all? And when our opponents have given a satisfactory reply to the latter question, we shall have no difficulty whatever in replying to the former. A designed limited application, which our opponents admit, affords no broader a basis for the universal offer, than a designed limited purchase. The difficulty is only, by this means, shifted a step forward, where it presses, not only with all its original weight, but with that of other encumbrances which it has gathered in its progress.

The ground on which the universality of the Gospel offer proceeds, is the *all-sufficiency* of Christ's atonement. This the universal Gospel message supposes and affirms. It is not said in the Gospel, that Christ died with the intention that all should be saved, but that his atonement is a sufficient ground of salvation to all, and that all who rest on this ground by faith shall be saved. This is all that the Gospel asserts; and there is nothing here but what is true, and fit to be made known to all. Nor is anything more requisite to vindicate the universality of the Gospel offer from the charge of inconsistency or insincerity. The atonement of Christ being sufficient for all, possessing a glorious, infinite, all-sufficiency, it is with propriety made known and offered to the acceptance of all. There is, in this case, no natural impossibility in the salvation of any man. The secret design of God, by which the application is restricted, has no causal influence in producing unbelief. The obstacles to salvation are all moral, that is to say, are such only as arise from the native rebellion and hardness of man's own heart. A sufficient ground of salvation exists; the appropriate means of salvation are provided; and, of course, a proper foundation is laid for man's accountability, so that, in rejecting salvation by Christ, he is absolutely without excuse. "He that believeth not shall be condemned."

Add to these considerations, that the universality of the Gospel offer is necessary to glorify God. We are too apt to limit our views, in this matter, to the interests of man. But the gracious character of Deity, and the beauty of the scheme of mercy, are also concerned in it. By

the universal offer, means of salvation are provided for all, and God's willingness to save all that come unto him is widely proclaimed. It is thus made known, that he is "long-suffering to usward, not willing that any should perish, but that all should come to repentance." He is revealed as "God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth." And the sincerity of his own remarkable declaration is seen and vindicated,—“As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel.” It is, further, made to appear, that the reason, the sole reason, why men perish in their sins, is not, in any sense, because Christ did not die for them, but because they would not avail themselves of the merits of his death, by believing the record which God hath given of his Son. The character of God is vindicated from every aspersion, and the blame of eternal misery is seen to rest with the unbelieving themselves. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

BIBLE COMFORT.

In his old age Carsten Niebuhr, the great traveller, was blind; but as he lay on his bed or reposed in his easy chair, his face would be often luminous with an inward joy. He was meditating on the splendid scenes which he had so often viewed in the sunny eastern land; and as its glowing landscapes and its brilliant starry vault rose again from the depths of his memory, he feared for them no eclipse, and never missed the flat marshes of Holstein.

And so, my friend, should God open your eyes to the wonders of his word, you will not be resourceless, though all other joys are cut off. You will get to know a Friend whose earthly history is in the book, and whose present home is at the right hand of the Father;—a Friend, who, when the midnight taper only reveals an empty room, is still so nigh that he can hear your softest whisper; and were you breathing forth your spirit in the silence, would bear it instantly to the bosom of immortality, and introduce it to the white-robed company. You will become familiar with the New Jerusalem, and the peary gates, and the crystal river. And, mayhap, as you meditate on these,—amidst the bliss of believing God's truth and the joy of enduring God's will, you may get such songs in the night, as never were heard in the halls of the worldling, and the visions of God will eclipse all the pageants of time.

So was it with a happy sufferer whose history we lately read. Poor and independent, for six-and-thirty years the victim of incurable maladies, often undergoing excruciating agony, sometimes for a lengthened period blind, few have experienced the exquisite enjoyment of which her shattered tenement was the habitual abode. As she wrote to a friend "My nights are very pleasant in general. I feel like David when he said, 'I wait for the Lord; my soul doth wait; and in his word do I hope.' And while I am enabled to contemplate the wonders of redeeming grace and love, the hours pass swiftly on, and the morn appears even before I am aware. I experience so much of the Saviour's love in supporting me under pain that I cannot fear its increase."

Once, when a lady, shuddering at the spectacle of her suffering, said that if called to endure so much pain herself, her faith must fail, Harriet quoted the text, "Strengthened with all might unto all long-suffering with joyfulness;" and added, "Yes; and I think this is one end to be answered in my long afflictions—*encouragement* for others to trust in him. This precious book is my constant companion, and its truths and promises my unshaking support."—*Dr. Jas. Ham-*

DISCONTENT—ITS SOURCE.

We are inclined to refer much of the discontent which abounds in the world to the influence of an un-ancified conscience. As repeated neglects of duty pass under the notice of the mind, there is a wretchedness ever renewed, though possibly without the individual being at all aware of the source from which it springs. In this respect it resembles the constant uneasiness produced by the derangement of the digestive organs, or the irritation caused by a diseased nervous system. The reproaches of conscience, though individually transient, do yet, by their recurrence, excite a powerful influence. They resemble those noxious ephemera which make up in number what they want in strength; and while the individuals perish, the genus survives. By their constant renewal they disturb the flow of association in the mind, and dispose it to anxiety and fretfulness. An accusing conscience must thus ever be rendering the possessor restless and unhappy. We refer to this cause much of what we call temper, both of peevish and violent temper. True, the individual may not know the quarter from which the restlessness he feels proceeds, and he may be inclined to trace it to any other source rather than the true one. He thinks that it arises from his condition, and hence his constant endeavours to better his position, to free himself from certain external inconveniences, and to attain certain temporal privileges; or he refers it to the ill usage which he receives from mankind in general, or certain individuals who have thwarted, or envied, or insulted him, and hence his irritability or the boisterousness of his temper. He may not be aware of it—nay, he might scout at the idea if propounded to him; but, nevertheless, it is certain that the spring of his misery is to be found in a conscience awakened without being pacified.

—McCook.

FREE CHURCH SYNOD OF NOVA SCOTIA.—This Synod met at Halifax, on Thursday, 29th June, and broke up on Monday, 3rd July. The number of members in attendance was larger than usual, and the business transacted was in many respects important. The following were some of the pieces of business before the Court:—

The Rev. A. Sutherland was appointed Moderator. Friday, 31st, was chiefly spent in devotional exercises, and hearing statements from the brethren regarding the state of religion, and the dispensation of ordinances.

The next important subject that engaged the attention of the Synod, was the discussion of an Overture on the subject of a Provincial College for Literature and Philosophy. The Synod unanimously approved of this Overture, appointed a committee for the purpose afore-named, as well as to draw out a statement of the principles to be aimed at in the establishment of such an institution, and to report.

Another subject that engaged a considerable portion of the time of the Synod, was the appointment of a mission to the Roman Catholic population of this Province, and especially to the Gaelic speaking portion of them, mainly resident in Sydney County and Cape Breton. A committee was appointed for the purpose of considering the whole matter, and to report at next meeting of Synod.

Another important matter that engaged the attention of the Synod was the College, both in its external and internal arrangements. It will, we are confident, be ground of satisfaction and encouragement to all the true friends of the Free Church in these Provinces, to know that considerably more than the proposed sum has been subscribed, and that, although several congregations and districts have yet been unvisited by the deputation.

SELECTIONS FOR THE YOUNG.

CONVERSION OF COPAUL.

Poor little Copaul was born blind. He lived in a kind of pit, which some one had dug for him in the earth, the roof of which was made of branches and twigs of trees, and was almost level with the ground. He shared his miserable place with two companions—his grandmother and his faithful dog. The old woman used to sit at the entrance of the pit with her wheel, spinning cotton; but, alas! she was an ignorant worshipper of idols. The dog was very useful in leading about his master from one door to another, where he begged bread for himself and his grandmother.

One day the dog had led him to a house that stood in the midst of a garden. The poor animal saw then what the boy could not see, a gentleman with a white face sitting under the verandah. He therefore drew his master by the string through the open gate. When he came up to the house the dog stood still, and Copaul, supposing that some one was near, bowed himself till his face nearly touched the ground, though he did not yet know before whom he stood. But it was a servant of God, whom his Divine Master had sent to bring this blind boy to Christ.

The good missionary had pity on the boy. He saw that he was nearly naked; for the little covering he had on was nearly rags. He therefore said, "Where do you come from, child? and what do you want here?" Poor Copaul laid his hand on his breast, and said, "I am hungry, Sir!" The missionary resolved to inquire about him, and in the meantime put his hand into his pocket, and drew out a piece of money, which he threw to the hungry boy, to prove whether he was blind or not, and whether he would pick it up. But the money fell to the ground without the boy's looking at it. The faithful dog, however, who was accustomed to collect the money for the boy, sprang to the spot, picked it up with his mouth, and placed it in his master's hand.

The missionary was not long before he found out that all the blind boy had told him was true. He then had him clothed, and sent to a Christian school, which was held in a house near his garden. Day after day his good dog led him to school, and waited for him till evening, when Copaul returned home. He soon learned many verses of the Bible, and, like all blind people, he never forgot what he learned.

Soon after, the missionary had to take a journey, and was away two months. When he returned, the first thing he did was to visit the school: but on looking round for Copaul, the boy was nowhere to be seen. He was then told that his grandmother had kept him away by force, for the poor woman was a confirmed heathen; and she was made to believe that the New Testament was a bad book. She would rather, therefore, lose her bread than let her grandson remain in a Christian school.

The missionary hastened the same evening to the miserable dwelling of Copaul. He crept through the entrance, and found the poor blind boy lying on a wretched bed of bannocks, with a pillow of rags to support his head. His faithful dog lay by his side, but the moment he saw the friend of his master enter, he sprang up and greeted him in the most joyful manner.

"Copaul, my poor child," said the missionary, "why do you lie here?" At first he received no answer; but stooping down to feel the boy's pulse, Copaul became aware that some one was near him, though he knew not who it was. At first, he thought it was his grandmother, and said, with a weak voice, "Oh, mother, mother, let me die! I do not like to stay in this dark place; I will go where there is light. I know the words are true, that God sent his Son; to die for the sins of the world." Hereupon the poor boy began to repeat one verse after another which he had learnt at school. One text especially pleased him above

all others, for it seemed to suit his blind and dark condition. It was, "I know that my Redeemer liveth, and that he shall stand at the latter day upon earth, and though after my skin worms destroy this body, yet in my flesh I shall see God, whom I shall see for myself, and my eyes shall behold, and not another." Several times he repeated the words; but at last he could get no farther than the first two words, "I know." He was too weak to go on, and sank back, quite overcome, on his miserable pillow.

When the poor child gave over speaking, the missionary went down on his knees at the bedside, and praised God for this unexpected jewel, that, through his grace, he had gathered from the dust of India to set in the crown of the Redeemer. Four-and-twenty hours afterwards, the weak voice of his converted boy was silent for ever on earth, to commence its singing in heaven. Would you like to hear some of the last words he uttered? They were these:—"I see!—Now I have light!—I see him in his beauty!—Tell the missionary that the blind see!—I glory in Christ!—I glory!" As he said this he slept in Jesus, and angels bore his happy spirit to that place where he should behold what no eye hath seen, nor ear heard.—*Juv. Miss. Mag.*

PACKING UP FOR HEAVEN.

A little child was playing with its mother, and they were talking about heaven. The mother had been telling the child of the joys and glories of that happy world, the beauty and glory of the angels with their shining wings, the streets of gold, the gates of pearl, the golden crowns, and the harps, and the white robes, and the song of redemption. There is no sickness there, no pain, nor no death nor sorrow, nor sighing, for God shall wipe away all the tears from every eye, and there is no sin, which makes all the trouble here, but perfect holiness. All will be holy, just as the Lord Jesus is holy, and all will be perfectly happy in Him. All good children will be there; and He himself has said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Oh! what a happy world! There shall we see God, and love Him, and rejoice in Him, and God himself shall be with us, and be our God.

"There we shall see his face,
And never, never sin,
And from the rivers of his grace
Drink endless pleasure in."

Oh! what a happy world! And how happy shall we all be when we once get there!

"Oh! dear mother," said the little child, jumping up at the thought of such a bright, happy place, and such happy company. "Let us all go now, let us start now; I long to be there. Let us go right away to-night."

"Oh, but we can't get ready to-night; we must wait a little; and besides, God is not ready for us to come yet, but when we must come, He will let us know."

"But why can't we get ready now? Oh! I should like to go now, right up to heaven. Dear mother, let us go to-morrow."

"But, my dear child, we are not ready yet, and we must wait God's time, and when He is ready, He will send for us."

"Well, dear mother, let us begin to pack up now, at any rate."

Reader, are you making ready for heaven?—*Eng. Pres. Mess.*

We cannot go to the bottom of sin without the convincing, searching Spirit of God. If the work is to be our own, we shall deal so very tenderly with ourselves, that nothing can ever come of it.—*Rec. T. Adams.*

STATEMENT SHOWING RECEIPTS FOR THE WIDOWS FUND, AND THE PRESENT CONDITION OF THE FUND.

Presbytery of Kingston.		CONTRIBUTED PREVIOUSLY.
CONTRIBUTED IN 1853-4.		CONTRIBUTED PREVIOUSLY.
Gananoque.....	£5 0 0	£20 15 0
Demorestville.....	1 15 0	1 5 0
Pictou.....		16 12 7½
Belleville.....	8 9 0	10 0 0
Kingston, Chalmers' Church.....	8 0 0	24 10 0
Kingston, Brock Street.....	12 11 0	5 0 0
Madoc.....		2 14 4½
Roslin and Melrose.....		1 2 6
Storrington.....		
	£34 0 0	£31 19 10
Presbytery of Brockville.		CONTRIBUTED PREVIOUSLY.
Prescott.....	£2 5 6	£9 12 7
Spencer and Edwardsburgh.....	0 15 0	
Brockville.....	2 10 0	38 1 9
South Gower.....	1 11 0	4 7 8
Newboro', &c.....	1 11 0	
	£8 12 6	£52 2 0
Presbytery of Perth.		CONTRIBUTED PREVIOUSLY.
Osgoode and Gloucester.....	£2 15 0	6 12 4
McNab and Horton.....	2 5 0	8 11 5
Bytown.....	6 0 0	29 18 0
Pembroke.....	1 5 0	2 19 7
Wakefield.....	1 5 0	7 10 0
Brockwith.....	2 2 0	16 10 0
Perth.....	1 5 11	19 0 0
Ramsey.....	11 11 3	2 15 1½
Bristol.....		
Dalhousie.....		
Goulburn, &c.....	3 15 3	6 4 3
	£32 4 10	£100 0 8½
Presbytery of Montreal.		CONTRIBUTED PREVIOUSLY.
Metis.....	£	£
Quebec.....	15 3 9	122 0 0
St. Therese de Blainville.....	6 0 0	11 10 0
Lachute.....	1 11 3	8 7 6
Montreal, St. Gabriel St.....		118 10 4
Montreal, Cote St.....	17 1 4	237 9 0
Indian Lands, &c.....	4 0 0	5 17 10
Melbourne.....	0 17 6	0 5 0
Osnabuck, &c.....	1 0 0	0 8 6
St. Eustache, &c.....	2 10 0	
Lingwick and Winslow.....	1 0 0	4 0 0
Vankleekhill.....	2 0 0	10 12 6
Leeds.....		
Lochuel.....		
Cornwall.....	2 6 3	4 18 9
St. Louis de Gonzague.....	1 5 0	
Lambie's Mill.....		1 0 0
Dalhousie Mills.....		0 10 0
English River.....		1 0 0
	£54 15 1	£526 9 5
Presbytery of London.		CONTRIBUTED PREVIOUSLY.
Zorra.....	£	£15 10 0
North Easthope.....	4 10 0	10 17 6
Stratford.....	2 7 9½	1 10 0
Egmondville.....	1 5 0	2 0 0
Ingersoll and Beachville.....	1 0 0	6 0 0
Ekfrid and Moss.....	8 7 4	8 11 7
Chatham.....	7 6 7½	2 0 0
Williams and Lobo.....	4 0 0	5 2 7
Woodstock.....	3 10 0	19 12 6
Aldbrough.....	3 5 0	10 6 9
London.....	7 10 0	64 7 8
Buxton.....		
Brucefield.....	4 0 0	4 5 0
Woodstock Gaelic.....	1 5 0	7 7 9½
Plympton.....		
Ambersburgh.....	1 5 7½	
Blandford.....		
Port Sarua.....	4 5 0	17 11 10½
St. Thomas.....		
Fingal.....		
Howard.....		0 10 0
	£53 17 4½	£175 11 3

Presbytery of Hamilton.

CONTRIBUTED IN 1853-4.	CONTRIBUTED PREVIOUSLY.	
Saltfleet and Binbrook.....	£2 2 0	£14 3 11
Dundas.....	4 5 6	32 16 8½
Galt.....	20 4 5	89 18 3
Fergus.....	4 10 0	34 13 4½
Wellington Square, &c.....	2 11 10	31 8 7½
Geolph.....	2 13 9	10 14 10½
Owen Sound.....	2 7 6	2 0 0
Niagara.....	10 13 0	232 17 2
Blenheim and Paris		
Caledonia, &c.....	6 0 0	5 16 3
Nassagaweya.....	3 0 0	
Hamilton.....	234 5 0	519 3 1½
Port Dover.....	1 0 0	9 15 0
Passlinch.....		7 12 6
Dunnville.....	1 15 0	12 12 6½
Ayr.....		5 18 4½
Walpole.....		0 15 0
	£292 14 3	£1,010 5 8½

Presbytery of Toronto.

Toronto, Knox's Church, { col.	20 8 6	
} subs.	29 5 0	£161 10 0
" Second Congregation.....		
Whitby.....		
W. Gwillimbury.....	13 16 1	
Vaughan.....	2 0 0	
Chinguacousy, &c.....	1 15 10	14 5 2½
York Mills, &c.....	2 3 9	6 17 2
Acton and Boston.....		30 2 1½
Markham.....	3 1 1	3 13 7½
Oakville and Dundas Street.....	2 5 10½	14 3 9
Streetsville.....	2 15 7½	14 3 9
Brock and Reach.....		
Oro and Orillia.....	3 10 0	15 6 6
Union and Norval.....	3 3 10½	2 15 6
King.....		
Barrie and Innisfil.....		1 12 11
Scarboro'.....	2 15 2½	4 15 0
Thorah (from a friend).....	1 0 0	
Caledon and Erin.....		2 6 7
	£88 10 10	£262 15 8

Presbytery of Cobourg.

Cavan and Millbrook.....		
Cobourg { col.	2 10 0	
} sub.	25 0 0	30 0 0
Peterboro'.....	3 12 6	33 5 0
Grafton.....	2 17 0½	9 2 6
Colborne.....	1 15 9	
Baltimore.....	0 15 0	3 9 9½
Cold-springs.....	2 5 0	
Oranabre.....	3 10 0	
Darlington.....	2 10 0	
Norwood.....		
Cartwright and Manvers.....	2 8 4½	
	£50 2 11	£75 17 3½

RECAPITULATION.

Presbytery of Kingston.....	34 0 0	81 19 10
" Brockville.....	8 12 6	52 2 0
" Perth.....	32 4 10	100 0 8½
" Montreal.....	54 15 1	526 9 5
" London.....	53 17 4½	175 11 3
" Hamilton.....	292 14 3	1010 5 8½
" Toronto.....	88 0 10	262 15 8
" Cobourg.....	50 2 11	75 17 3½
	£554 7 9½	£2284 1 10½

MISCELLANEOUS RECEIPTS.

Dr. McLagan, Berwick-on-Tweed.....	£2 0 0
A Friend in Scotland, per Mr. Robb.....	4 17 4
Thank Offering.....	0 10 0
A. Gillespie, Esq., London.....	50 0 0
J. D. Bryce, Esq., Glasgow.....	100 0 0
Mrs. Fraser, Swinton House.....	12 5 6
Friends.....	2 10 0
Garleton, Scotland.....	0 10 0
Mr. Hutchinson, Niagara.....	0 7 3
A Friend in Nottawasaga.....	0 3 0
	£179 18 10

ANNUAL RATES PAID BY MINISTERS.

Ministers who have paid first year's rate, 69	£138	0	0
" " " second " 65	130	0	0
" " " third " 67	134	0	0
" " " one or other of annual rates, 76...			
Total of Ministers' rates paid	£402	0	0

PRESENT STATE OF THE FUND.

Invested in Debentures of Port Sarnia	£500	0	0
" " County of Waterloo	1019	0	0
" " Derham	1778	10	0
	3297	10	0
Deposited with Bryco McMurrich & Co.	400	0	0
In Treasurer's hands	35	13	0 1/2
	£3733	3	0 1/2

At present there are five Annuitants on the Fund, the aggregate amount of their annuities being £165 per annum.

CONTRIBUTIONS RECEIVED BY THE UPPER CANADA BIBLE SOCIETY TO JULY FORWARDS THE 'JUBILEE AND MILLION TESTAMENT FUNDS,' OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

Amount already advertised	£1021	15	6
S. S. children, U. P. Church Caledonia Jubilee Fund	0	15	0
Donation Jubilee Fund	5	0	0
Jesse Ketchum, Esq., Milhon Fund	5	0	0

S. S. children Delaware St. Buffalo, per Jesse Ketchum Esq., Milhon Fund	1	3	3
Contributions from the English Congregation Free Church Woodstock, per Rev Wm Ball	10	10	0
Owen Sound Branch B. Society, Jubilee Fund	12	10	0
Wm McMaster, Esq., Jubilee Fund	2	10	0
Jas. Andrews, Esq., Port Hope, Milhon Fund	25	0	0
H. H. Meredith, Esq. Port Hope, Milhon Fund	2	10	0
Rev. J. Short Esq. Port Hope, Milhon Fund	2	10	0
Mrs. Pengelly, R. ce Lake, Milhon Fund	2	10	0
George Keth Esq., Hamilton, Milhon Fund	1	0	0
Mrs. Marsh, Toronto, Milhon Fund	1	0	0
Miss Marsh, Toronto, Milhon Fund	0	5	0
H. Mortimer, Toronto, Milhon Fund	0	10	0
Mrs. Jeffrey, Canandagua, N. Y. Milhon Fund	0	15	0
Rev. E. M. Stuart, Canandagua additional	0	5	0

Church Col and Juvenile, Watertown, Jubilee Fund	8	0	0
Congregational Cols. Free Church, North Easthope, per Rev D. Alan, Milhon Fund	20	16	8
Mono Branch Bible Society, Jubilee Fund	3	12	1
Wellington Square Branch Bible Society, Jubilee Fund	1	5	0
Wellington Square, Juvenile	4	1	9
Cummingsville Branch Bible Society, Juvenile Fund	2	6	6
S. School children Congregational Church Coldsprings Rev. W. Hayden, Milhon Fund	2	5	0
Mr George Bisset and others, Goderich, Milhon Fund	0	12	6
John Elliot, Esq., Toronto, Milhon Fund	0	5	0
	£1118	13	0

HOME MISSION FUND.
PRESBYTERY OF LONDON IN ACCOUNT CURRENT WITH WILLIAM CLARK.

1853.	Dr.	
May 13, paid Rev. A. Tolmie	£19	19 1
" " Mr. Peter Currie	4	8 0
June 10, Rev. Wm. McLaren	5	0 0
July 14, Rev. Dun. McDiarmid	5	0 0
" " Mr. William Blain	5	0 0
July 18, Mr. George Jameson	8	0 0
Memorandum Book	5	0
Aug. 11, Rev. A. Tolmie	7	0 0
Travelling Expenses	8	9
" " "	1	15 0
Sept. Rev. J. Scott to Saugeen	2	12 10
Sept. Mr. James Ferguson	12	10 0
Oct. 18, Rev. Wm. McLaren	8	0 0
" 20, Mr. William Blain	26	10 0
Travelling Expenses	3	15 0
" " Mr. Peter Currie	21	3 2
Travelling Expenses	1	14 4
" " Mr. James Ferguson	1	4 5
Oct. 21, Rev. Duncan McDiarmid	4	4 3
Nov. 23, Rev. J. McNaughton, from Scotland	30	16 6
Deer. Rev. J. McNaughton, Travelling Expenses	1	5 0
1854.		
Jan. 4, Rev. Samuel Kedeby	20	0 0
" 11, Travelling Expenses, Rev. D. McDiarmid	16	3
" " Rev. Samuel Kedeby	2	12 6
" 12, Rev. J. Brown	10	0 0
" " Mr. Peter Currie	4	10 0
" 20, Rev. Wm. McLaren	20	3 3
Travelling Expenses, Rev. Wm. Graham	15	0
Feb. 22, Rev. William McLaren	20	3 3
Missionary Meetings, Travelling Expenses	1	8 4
Rev. William Graham	1	5 0
Rev. J. McNaughton	9	10 9
Travelling Expenses	2	15 9
Missionary Meetings, Travelling Expenses, Rev. Thomas McPherson and others	1	2 6
Travelling Expenses	1	5 0
" " Rev. R. Wallace	11	3
Mar. 9, Mr. James Ferguson	12	10 0
" 15, Rev. Alexander Gale	8	10 0
Rev. John Bonar, per Mr. Joseph McKay	30	15 0

" 24, Rev. Nicol Nicholson	8	0	0
May 5, Rev. Samuel Kedeby	4	0	0
" 5, Rev. John Bonar	30	16	8
" 10, Rev. J. Brown	33	10	0
	£385	8	7
Balance	15	5	7
	£400	14	2

1853.	Cr.	
May 12, Balance in hand	£5	18 10 1/2
" " Port Sarnia	4	0 0
" " Aldboro'	17	19 0
" " Fingal	2	0 0
" " South Carradoc	0	5 0
June 24, Williams	11	17 10
July 14, Ekfrid and Mosa	14	8 0
" 18, Mitchell Station	2	0 0
Aug 10, Thamesford	14	4 10
Sept. 10, Kincardine	£3	18 9
Less travelling expenses	1	3 2
	2	15 7
Sept. 29, Kincardine and Ashfield	4	0 0
Oct. 4, Zorra	16	5 3
" 11, Wallaceburgh	4	0 0
" " St. Andrew's Ch, London	5	9 10
" 11, Fingal	12	10 0
" 11, Thamesford	10	16 3
" 11, Chalmers' Ch, Woodstock	6	16 3
" 20, Kincardine	13	15 9
" 20, Bruce	2	11 3
" 20, Ashfield	6	0 6
" 20, Goderich	0	10 0
" 20, Bosanquet	1	2 5
" 20, Wallaceburgh	2	15 9
" 20, Port Sarnia	19	0 0
" 21, Aldborough	15	10 0

1854.		
Jan. 2, Friend in Coruna	0	15 0
" 3, Egmondville	2	10 0
" 10, Brucefield	8	5 6
" 11, Plympton	20	0 0
" " Ingersoll	2	0 0
" " Thamesford	12	11 3
" " Dunwich	10	0 0
" " Kincardine and Bruce	4	10 0
" " London Mis'ry Meeting	2	11 3
" 20, Chatham	6	0 0
Feb. 11, Wm. McLaren's Mis'ry Meeting	2	18 4
" 20, Lobo Mis'ry Meeting	2	1 7 1/2
" 11, Yarmouth Mis'ry Meeting	1	1 0
" " St. Thomas Missionary Meeting	0	10 7

" " Fingal Mis'ry Meeting	4	0	7
" " Dunwich Mis'ry Meeting	1	18	1
" " Aldborough Front Station			
Missionary Meeting	1	15	6
" " Aldborough Back Station			
Missionary Meeting	0	16	0
" " Wardsville Mis'ry Meeting	3	10	0
" " Ekfrid do	£1	9	3
" " Mosa do	2	0	0
	3	9	3
" " North Carradoc do	1	17	6
" " Egmondville Missionary Meeting	1	0	0
" " North Carradoc sub.	7	12	6
" " Bosanquet subscription	11	3	9
" " Beachville Mis'ry Meeting			
" " "	1	17	9
" " Ingersoll Mis'ry Meeting	0	11	3
" " Mitchell Mis'ry Meeting	1	5	0
" " Stratford Mis'ry Meeting	5	10	0
March. 8, St. Andrew's Ch. London	8	0	0
" " 9, Port Sarnia Mis'ry Meeting	13	15	0
" " 20, Knox Church Woodstock			
Missionary Meeting	6	2	6
" " London Subscription	25	2	6
" " Amherstburgh	7	15	0
" " St. Thomas	2	18	0
" " Kincardine	1	0	0
April 28, South Carradoc	1	15	0
" " Mosa additional	0	2	6
May 5, Kincardine	£3	15	0
" " Goderich	0	13	1 1/2
	£4	8	1 1/2
Less travelling expense	0	8	1 1/2
	4	0	0
" " Kincardine	1	0	0
" " 9, Dunwich	11	0	0
" " 9,	£400	0	0
" " 10, Expenditure	385	8	7
	£	15	5 7

Received since 10th May:

1853.	Cr.	
May 11, Thamesford	£9	7 6
" 11, Fingal	12	7 9
" 11, Chalmers Ch, Woods oak	1	0 4
" 11, Inneskip and Blandford	1	11 9
Following per Rev. Wm. King—		
" 11, Amherstburgh, additional	2	10 0
" 11, Windsor	5	5 0

" 11, Tilbury East.....	4	17	6
" 11, Buxton	6	15	7
" 11, Howard	8	15	0
" 11, Chatham	13	10	6
" 11, Caledonia Settlement.....	2	14	4
" 11, Plympton	9	5	0
" 11, Mrs Simington, Plympton	1	0	0
" 11, A Friend, Wallaceburgh.	1	0	0

In all.....£480 13 5

London, Dr. Duff, India Mis-			
sion.....	£78	0	0
Less sundry expense.....	3	0	0
Remitted to Dr. Duff.....	75	0	0

Audited by

REV. WM. BALL,
JAS. ALLAN, Elder.

Moneys received at this office up to July 22nd.

FRENCH CANADIAN MISSIONARY SOCIETY.

Egmondville.....	£2	10	0
N. East Hope	1	10	0
Markham, Melville Church.....	1	8	9
Chalmers' Church Kingston.....	5	10	0
Free Temple Church	£1	1	10½
E. Toronto Township.....	1	5	8
		2	7 6½

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Cash.....	£0	1	9
N. East Hope, in addition to £3.....	1	5	4
Guelph.....	2	13	9

KNOX'S COLLEGE FUND.

North East Hope.....	£11	6	8
W. K. McKenzie Esq. L. Original	0	5	0
D. Fisher Esq. Galt, per Rev. G. P.			
Young.....	6	5	0

JEWISH AND FOREIGN MISSIONS.

North East Hope.....	£2	0	0
H. McNeil, Ypsilanti, Michigan....	3	10	0

BUXTON MISSION AND SYNOD FUND.

North East Hope.....	£3	0	0
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STUDENTS' MISSIONARY SOCIETY.

Laguerre Congregation, per Mr. John			
McDonald.....	£1	10	0
Jas. Ross, Treasurer.			

RECEIPTS FOR THE RECORD.

VOL. VI.—H Ross, Beachville.

VOL. VII.—A Grant, C Robertson, Bell's Corners, Huron; H Ross, Beachville.

F VOL. VIII.—A McKinnon, Saugeen; J Melrose, Rawdon, C E; A Grant, C Robertson, S Ruthersford, Bell's Corners, Huron; H Ross, Beachville.

VOL. IX.—A McKinnon, Saugeen; Mr—Kirkwood, Rawdon, C E; R Martin, A Grant, C Robertson, H McDermid, S Ruthersford, Bell's Corners, Huron; S Whealey, Millbank; J Lauder, Toronto; A McKinnon, Orillia; T Horn, Oro; H Ross, Beachville.

VOL. X.—G Allan, Toronto; J McIntosh, Halifax; W Leed, Scarboro; J Parker, Esq., Dunbarton, S; S Whealey, Millbank; A Grant, C Robertson, H McDermid, W Broadley, J Forbes, Joseph Whealey, Bell's Corners, Huron; F Barclay, Georgetown, 10; J Hogg, Junr., York Mills; John McDonald, Toronto, in full, 9s 4½; J Lauder, Toronto; J Stewart Kingston, £12 10s; A McKinnon, Orillia, T Horn, Oro; H Ross, Beachville.

VOL. XI.—J McIntosh, Halifax; A McKinnon, Saugeen; Joseph Whealey, Bell's Corners, Huron.

KNOX'S COLLEGE—BURSARIES FOR SESSION 1854 5.

BURSARIES will be awarded at the opening of the next Session of Knox's College, according 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 eminence in Latin and Greek, as proved by examination in the Grammars of both Languages—Sallust's Jugurthine War; Virgil, Aeneid, Lib. 1.; Demosthene's first Olynthiac Oration; Xenophon, Anab, Lib. 1.; Roman Antiquities; with an exercise in Latin Composition.
 - 6.—For the best examination in Hebrew, of the first fifty Psalms, and first twenty-five chapters of Genesis, £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 examination papers on Dr. Thomas Brown's first fifty-one Lectures, Sir William Hamilton's Dissertations, appended to his edition of Reid, and Sir J. McIntosh's History of Gothical Philosophy, £7 10s.
 - 10.—For the best essay on Bishop Butler's Contributions to Metaphysical, Moral, and Theological Science, £7 10s.
 - 11.—For the best essay on the Internal Evidences of Christianity, £7 10s.
- Nos. 9, 10, open to all who attended either of the classes of Philosophy last year; 11, open to all students in Theology, £7 10.
- 12.—The John Knox Bursary of £10, (founded by Isaac Buchanan, Esq.) for the best view of the doctrine of the Atonement—its necessity, nature, and efficacy.
 - 13.—For the best account of the versions, ancient and modern, of the Old and New Testaments, £5.
 - 14.—For the best historical account of the Waldenses of Europe, and of the Armenians, Paulicians and Nestorians of Asia, £7 10s.

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 mottoes 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 esteemed an additional excellence. No Essay to occupy more than forty minutes in reading.
5. A student who may have obtained Bursaries 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.
6. Should the same student be successful in competing for more than one Bursary, his name will be mentioned first in the public statements, but not more than one Bursary will be assigned to him.

By order of Professors' Court.

August 1, 1854.

NEW BOOKS AND NEW EDITIONS.

Fresh arrivals from Britain and the United States.

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

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