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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. XII.

TORONTO, JANUARY, 1856.

No. 3.

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### ON BEING CALLED A SAINT.

BY THE LATE REV. J. HARRIOT.

A Saint! ah, would that I could claim  
The privileged, the precious name!  
And confidently take my stand  
The lowest in the saintly band.

Would that the term in scorn applied,  
As well the test of truth could bide,  
As kingly salutation given,  
In mockery to the King of Heaven.

A Saint—and what imports the name  
Thus banded in derision's game!  
Holy, and separate from sin,  
To good—nay, e'en to God, akin!

Is such the meaning of the name,  
From which a Christian shrinks with shame?  
Yes—dazzled with the glorious sight,  
He owns his crown is all too bright.

And ill might son of Adam dare  
Such honour's weight alone to bear;  
But fearlessly he takes the load  
United to the son of God.

A Saint! O Scorners, give some sign,  
Some seal to prove the title mine;  
And warmer thanks shalt thou command,  
Than bringing kingdoms in thine hand.

Oh! for an interest in that name,  
When hell shall ope her jaws of flame,  
And Scorners to their doom be hurled,  
While scorned Saints shall judge the world.

How will the name of Saint be prized,  
Though now neglected and despised;  
When Truth shall witness to the word,  
That none but Saints shall see the Lord.

### SYNOCDICAL COLLECTIONS FOR THE YEAR.

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

### PRESBYTERY OF HAMILTON.

The next ordinary meeting of this Presbytery will be held in the usual place, on Tuesday the 8th January, 1856.

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

### PRESBYTERY OF COBOURG.

This Presbytery will hold its next ordinary meeting in Peterboro', on the fourth Tuesday of January, at 11 o'clock, a. m. Members are requested to notice that they are enjoined to produce their Session Records at that meeting.

J. BOWIE, *Pres. Clerk.*

### PRESBYTERY OF BROCKVILLE AND OTTAWA.

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

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

### PRESBYTERY OF MONTREAL.

The next ordinary meeting of this Presbytery is appointed to be held in the vestry of the Free Church, Coté Street, Montreal, on Wednesday, 23rd January, at 10 o'clock, a. m.

D. FRASER, *Pres. Clerk.*

### PRESBYTERY OF TORONTO.

The next meeting of this Presbytery will be held at Brampton, on Tuesday, 12th February, at 11 o'clock, for Presbyterial Visitation of the United Congregations of Temple Church, Chinguacousy and Brampton, and for any other competent business.

THOS. WIGNTMAN, *Pres. Clerk.*

### PRESBYTERY OF LONDON.

The next ordinary meeting of this Presbytery will take place at London, on the second Tuesday (8th) of January, 1856.

JOHN SCOTT, *Pres. Clerk.*

### PRESBYTERY OF MONTREAL.—SOUTHERN DIVISION.

The Committee of the Southern Division of the Presbytery of Montreal, *ancient* Presbyterial visitation, will meet (D. V.) at English River, on Tuesday, 15th January, at 11 o'clock, a. m., for the purpose of visiting the congregation there. Mr. Anderson of Lancaster, to preach and preside. Also, at Durham (Ormiston) on Wednesday, 16th January, at 11 o'clock, a. m., for the same purpose. Mr. Crombie of Laguerre, to preach and preside. Collections will be taken up at both places in behalf of the Presbytery's Home Mission Fund.

JOHN CROMBIE, *Convener.*

### KNOX'S COLLEGE LIBRARY.

Ministers and Students having in their possession Books belonging to the Library of Knox's College, are most earnestly requested to return them without delay. In order to enable the Librarian to re-arrange the library in the new building, it is absolutely necessary to have all the books returned.

### PRESBYTERY OF KINGSTON.

A special meeting of the Presbytery of Kingston was held in Kingston on the 2nd of October, when in compliance with a petition from Chalmers' Church Session, Messrs Gordon and Wilso<sup>n</sup> were appointed to moderate in a call in that congregation.

The regular meeting of the Presbytery was held in Kingston on the 23rd and 24th October, when the following business was transacted.

Mr. McCaughey declined the call given to him from the congregation of Roslin and Melrose; and the Presbytery agreed to record their sympathy with them in this new disappointment, and resolve to use their utmost efforts in providing them with supplies until a stated pastor is settled over them.

Mr. Thom handed in a written report of his missionary labours during the summer, which was read. Mr. McCaughey gave a verbal report of his labours.

Mr. Wilson was appointed to visit Storrington and Ballinahinch for the purpose of obtaining contributions towards the Home Missionary Fund. Messrs. Chesnut and Gregg were appointed to visit Roslin and Melrose for the same purpose.

The Clerk was appointed to apply to the Synod's Home Mission Committee for two labourers for the Winter.

Mr. Wilson read an *interim* report from the Committee on Manses, which was received. The Presbytery instructed the Committee, in accordance with their own suggestion, to send a deputation to the different congregations for the pur-

poso of bringing this subject before them, and, if deemed expedient, organizing a building committee in each congregation. The following were added to the committee: C. S. Patterson, Jon. Green, U. Seymour, D. Dick, Esqs., and Dr. Holden.

On the report of a committee, appointed for the purpose, the Clerk was instructed to grant a Presbyterial certificate to Mr. Thom, student of Divinity, about to return to Knox's College.

The Presbytery took into consideration the subject of candidates for the ministry, and appointed a committee, consisting of Messrs. Rogers, Gregg and Wilson, to confer with and encourage promising young men to devote themselves to the work of the ministry; and to take steps towards raising funds to assist them in prosecuting their studies.

An extract was read from the minutes of the Presbytery of Hamilton, to the effect that having examined Mr. Thos. Hodgkins, a minister of the O. S. Presbyterial Church of the United States, they had resolved to apply to the Synod for leave to receive him as a minister of this Church.

An extract was read from the minutes of the Presbytery of Toronto, to the effect that they had examined and were fully satisfied with the character and attainments of Mr. A. C. Geiker, formerly Minister of the Congregational Church, and an applicant for admission as a minister of this church.

Mr. Gordon reported that, after due notice, he had moderated in a call in Chalmers' Church, which was unanimously given to Mr. David B. Pearce. The call, duly attested, was laid on the table till next meeting.

The Clerk was authorized to grant a Presbyterial certificate to Mr. McCaughey as an ordained missionary of this Church.

The next meeting was appointed to be held in Belleville, on the 14th of Nov.,—on which day therefore the Presbytery met in Belleville. The chief business transacted was the sustaining of the call to Mr. Pearce, hearing his trial pieces, and appointing his ordination to take place on the 29th Nov., at 11 o'clock, A. M.

WILLIAM GREGG, Pres. Clerk.

#### PRESBYTERY OF COBOURG.

This Presbytery met in South Cavan Church on the 4th of December. There was a good attendance of ministers and elders.

It was agreed that in future no verbal reports be received in place of the half-yearly financial statement, and these congregations that have not given it in for last half year, are enjoined to do so at the first meeting. It was likewise agreed that the terms for receiving their statements be altered to the 1st of May and November, and that a month previous to these dates the clerk forward a schedule to the several ministers, to be handed by him to the treasurer, and that he fill them up with the sanction of the deacons' court.

It was recommended to some of the congregations to adopt the system of half-yearly payments to their ministers, and to one to have deacons elected and set apart to the office.

Several members were appointed to supply Grafton congregation.

Mr. McLeod reported that he had attended a meeting of the Home Mission Committee and that in compliance with the Presbytery's request, Mr. Beattie had been appointed to labour in its bounds.

It was agreed that for the better conducting of missionary meetings the Presbytery be divided into three sections—the eastern, consisting of the congregations under the care of Messrs. Andrews, Bowie, Thompson and Beattie—the central, those under the care of Messrs. Roger, Blain, McLeod, McKenzie, and J. W. Smith—the western, those under the care of Messrs. Douglass, Smith, and Boag. Mr. Andrews to have charge of managing the meetings in the eastern, Mr. McLeod

the central, and Mr. Douglass the western section.

The Presbytery enjoin that all records of sessions be laid on their table for examination at next meeting.

The Presbytery appointed its next meeting to be held on the 4th Tuesday of January, 1856, at Peterboro', at 11 A. M.

JAMES BOWIE, Pres. Clerk.

#### PRESBYTERY OF TORONTO.

The Presbytery of Toronto met on the 5th Dec., in terms of the notice in last Record, and continued six days in session.

Sixteen ministers and four elders were present, the greater number of whom attended till the close. Among the items of ordinary business before the court, the following may be noticed:

There was read a reply of the Governor General to the Presbytery's memorial, in reference to the appointment of a day of special thanksgiving for the abundant harvest and the successes of the allies in the East. As his Excellency fears there would be difficulty in the way of issuing a proclamation for a general thanksgiving at present, the Presbytery agreed to appoint Wednesday, 19th Dec., to be observed as aforesaid, by all the congregations within the bounds. Also a committee was appointed to bring this matter before the other denominations, and to invite their co-operation.

The subject of procuring mansees throughout the congregations was considered in terms of the Synod's deliverance. It was agreed that the clerk be instructed to write circulars to ascertain where there are mansees and where there are none, and, also, where steps are now being taken for providing them, requesting an immediate answer.

The special business before the court was the Presbyterial visitation of Knox's congregation, Toronto. The Rev. Mr. McFavish, Moderator, preached an appropriate and impressive discourse on Rev. xxi. 5, 'Behold I make all things new,' after which the case of visitation was proceeded with. The state of the congregation was fully inquired into, by a careful and protracted examination of the Pastor—the Elders who had recently tendered their resignation—the Trustees—the Elders elect, as well as a number of other members and adherents of the congregation. The Presbytery likewise held several private meetings for conference and consultation. The following is the finding come to:—

*Knox's Church, Toronto, Dec. 12th, 1855.*

The Presbytery resumed consideration of the state of Knox's congregation, after a lengthened conference, and taking a conjunct view of the whole case, they unanimously agreed to the following deliverance:—

From the evidence it appears that dissensions and heart-burnings exist in the congregation; and that on the part of a considerable number of church members, there is dissatisfaction with the Pastor; and that these evils have assumed such a magnitude as to be a public offence, to hinder edification, and to affect seriously the interests of religion.

The attention of the Presbytery has been directed to a number of causes from which this unhappy state of things has been alleged to spring—which are principally the following:—Dr. Burns' neglect of his congregation by engaging in missionary labour to an uncalled for extent, and so as to occasion inconvenience to his people—the vexatious opposition offered by Dr. Burns to the ordination of Messrs. Pyper and Campbell to the office of the Eldership;—the improper conduct of Dr. Burns in tampering with witnesses in the course of the investigation prosecuted before the Session of Knox's church in the said case;—indications on the part of Dr. Burns of a want of sincerity and honesty of purpose;—the defects of Dr. Burns' pulpit ministrations;—the neglect, by

the late Elders, Messrs. McMurrich and Shaw, of the duties incumbent on them as elders;—the laughtiness of manner exhibited by the trustees towards members and adherents of the congregation;—and the objectionable character of the constitution under which the trustees hold office.

1. With regard to the first of these causes, viz., Dr. Burns' alleged neglect of his congregation by engaging in missionary labours to an uncalled-for extent, the Presbytery not only exempt Dr. Burns from blame in this matter, but would express their approbation of his missionary zeal, and the abundance of his labours in the spiritually desolate part of the Province; and in as far as there may have been any irregularity in the manner in which Dr. Burns has on several occasions absented himself from his pulpit, the Presbytery would merely notice that his conduct on these occasions has been already adjudicated on by his ecclesiastical superiors.

2. With regard to the second of the above-mentioned causes—the alleged vexatious opposition offered by Dr. Burns to the ordination of Messrs. Pyper and Campbell to the office of the eldership—the Presbytery are of the opinion that the opposition offered by Dr. Burns to the ordination of these gentlemen has been in some points vexatious, viz., by Dr. Burns, as moderator of the Kirk Session of Knox's Church, affording an opportunity to members and adherents of the congregation to give in objections against Messrs. Pyper and Campbell before the Session on more than one occasion, contrary to the law of the church; and by himself giving in, after the serving of the edict, objections which partly had been adjudicated on by the Synod, and partly were such as to impress the Presbytery with the conviction that they would not have been urged, had not objections already disposed of been still allowed to influence Dr. Burns' action; and, moreover, by representing to a meeting of the congregation of Knox's church, held after last Synod, that the decision of the Synod in the case of Messrs. Pyper and Campbell had not been a decision on the merits of the case;—which opposition must have been felt to be the more grievous inasmuch as Burns had previously endeavored to persuade the Sabbath School teachers to remove Mr. Pyper from the office of superintendent, while the charges made against him had not been proved; and had used his influence to get the Sabbath School teachers to investigate these charges—a duty which could only properly be performed by the Kirk Session.

3. With regard, in the third place, to the charge of tampering with witnesses, in the investigation prosecuted before the session in the case of Messrs. Pyper and Campbell, the Presbytery find that though Dr. Burns may have used unguarded language, particularly to one witness, there is nothing to warrant the conclusion that he attempted or desired to elicit from the witnesses testimony inconsistent with truth.

4. In the fourth place, with regard to the charge brought against Dr. Burns of a want of sincerity and honesty of purpose, the Presbytery find that nothing has been adduced to prove Dr. Burns to be insincere or dishonest of purpose; and the Presbytery have confidence in Dr. Burns in these respects. At the same time they are of opinion that Dr. Burns is in the habit of speaking in a rash and precipitate manner, making assertions for the truth of which he does not possess sufficient evidence, and adhering pertinaciously to these after sufficient evidence of their incorrectness has been brought forward; and to this the Presbytery would attribute the impressions of the want of straight-forwardness which seem to have been produced in the minds of various parties who have given evidence before the Court.

5. With regard to Dr. Burns' pulpit ministrations, the Presbytery find that the evidence before them is of a conflicting nature, and such as to afford the court no adequate grounds for pronouncing a definite judgment on the subject. But they would direct Dr. Burns' own attention to the

question, whether he has made it a study, not merely to expound the truth, but to apply it to the heart and conscience of his audience severally.

6 In the next place, the Presbytery with special reference to the extent of the congregation, and the small number of the elders, find that there are no grounds for charging Messrs. McMurich and Shaw with neglect of the duties incumbent upon them as elders. Neither is there any satisfactory evidence of haughtiness being exhibited by the trustees towards members and adherents of the congregation.

7 Lastly, with regard to the constitution of Knox's Church, the Presbytery are of opinion that the said constitution is in some respects decidedly objectionable. At the same time they find that the evils existing in the congregation are only in a slight degree traceable to this source.

In thus giving judgment on the various particulars of this unhappy case, the Presbytery are of opinion that a sufficient remedy can be applied only by the wisdom and authority of the Supreme Court of the church; and would therefore refer the case, in this respect, to the Synod; asking the Synod to adopt such measures as in the premises it may deem fit.

And they do the rather take this course, in preference to the giving of a decided judgment of their own, in the hope that the interval of time still to elapse before the meeting of the Synod, may not be without use in bringing about a more temperate state of feeling, and in affording opportunity for the cultivation of healing measures between parties mutually dissatisfied. With this view the Presbytery affectionately call the attention of all parties to the recommendation so lately given to this effect by the Synod itself—being convinced, by all that has been elicited, that, at least to some extent, the offences have originated in misunderstandings and have been aggravated by passion. And the Presbytery do counsel to such candid forbearance mutually, as may diminish instead of increase the evils which all have to lament in this case, whether as respects the internal fellowship of Knox's congregation, or the credit of the general cause before the world at large.

In the meantime, having respect to the disorganized state of the Session, and the necessity of some provision for carrying on the usual congregational business, they nominate, as assessors, with Dr. Burns, the Revs. Messrs. Harris and Nisbet, Mr. Clark, Sen., Scarborough, Mr. D. Elder, Brampton, and Messrs. Rogers and Macaulay, Toronto; the Presbytery hereby directing that the Session shall not adjudicate *in hoc statu* on any of the questions affecting the state of the eldership.

T. WIGHTMAN, Pres. Clerk.

#### PRESBYTERY OF BROCKVILLE AND OTTAWA.

The Presbytery of Brockville and Ottawa met in Brockville, on Tuesday the 4th of December. The proceedings were opened with a sermon by Mr. Wardrop of Ottawa. The attendance was unusually small; and, as will appear by the following sketch, the business was very limited.

The two missionaries allocated to the Presbytery being present, were invited to a seat. Mr. Melville was appointed to supply Edwardsburg, and Mr. McKee Pembroke, till next meeting. In making the appointment to Pembroke, the Presbytery recorded their regret that from some misunderstanding as to the sphere of his labours, Mr. McKie had not proceeded at an earlier date to that locality.

Circular letters were acknowledged from Hamilton, agent Mr. Hodgkins, and from Toronto, agent Mr. Geikie, applicants for admission into the Presbyterian church of Canada.

Westport was received as an organized congregation within the bounds. Financial and

other reports from last season's missionaries were considered and disposed of.

The collection for the Synod Fund and Bazaar Mission had been taken up in all the congregations represented.

#### ORGAN CASE.

The Presbytery took up the remit of Synod *anent* the use of instrumental music in public worship. The deliverance of Synod was read, and also a letter from the Synod clerk, referring to the Brockville organ. Intimation had been given at a previous diet that the Presbytery intended to take up the case at a given hour, and at that hour there was present a considerable portion of the congregation. Several members of the Session and congregation in Brockville stated their views and answered such questions as were put to them. The Presbytery then at great length discussed the merits of the case. A motion to postpone could not find a second, and another motion to leave the matter in the hands of the congregation met a similar fate. Finally, the following motion was agreed to without a vote:

"The Presbytery having taken into consideration the remit of Synod, &c., &c., find

1 That an organ had been introduced into the church in Brockville previously to the meeting of Synod in June last.

2 That but a very few in said church offered any objection to the introduction or use of this instrument.

3 That there are special features in the case which lead the Presbytery, *in hoc statu*, not to *ex post facto* denounce of Synod made to bear upon it.

4 That, therefore, the Presbytery refer the case to the Synod for advice, and at the same time agree to overture the supreme court to ascertain the mind of the church on this subject by sending down to Presbytery, in accordance with the spirit of the *Barrier act*, an interm act or overture."

#### APPOINTMENTS OF SUPPLY.

Cumberland—23 Dec., Mr. Corbett; 13 Jan., Mr. T. Wardrop; 27 Jan., Mr. Gourlay.

N. Gower—13 Jan., Mr. Lochhead; Some Sabbath in Feb., Mr. D. Wardrop.

Merrickville and Bellamyville—13 Jan., Mr. Smith; to be followed by Dr. Boyd in Bellamyville, and Mr. McDowell in both places. West Port—Mr. Duncan, Mr. Gray, and Mr. Geggie, to give a Sabbath each before next meeting.

Yonge and Lyn—Mr. McMurray to give four services.

#### MISSIONARY MEETINGS.

Pembroke, 8th January; Bristol, 9th January, Horton, 10th January; McNab, 11th January. Missionary committee—Mr. Fraser, Mr. Smith, Mr. D. Wardrop, and Mr. McKee.

Ramsay, 14th January; Beckwith and Goulburn, 15th January; N. Gower, 16th January. Missionary committee—Mr. Gray, Mr. Smith, and Mr. Fraser.

Prescott and Spencerville, 21st January, Edwardsburg, &c., 22nd January, Kempville and S. Gower, 11th February; Merrickville and Bellamyville, 12th February. Missionary Committee—Dr. Boyd, Mr. McDowell, Mr. Melville and Mr. McMurray.

Brockville, 14th January; Yonge and Lyn, 15th January. Missionary committee—Mr. Duncan, Mr. Melville, Mr. McMurray and Mr. McDowell.

Perth, 22d January, Dalhousie, 23rd January; West Port, 21st January. Missionary committee—Mr. Duncan, Mr. Gray, and Mr. Geggie.

Nepean and Bell's Corners, 14th January, Osgood and Gloucester, 15th January; Ottawa, 16th January, Aylmer and Eardley, 17th January. Missionary committee—Mr. T. Wardrop, Mr. Gourlay and Mr. Lochhead.

Wakofield, 30th January. Cumberland, 28th

January, Mr. Corbett, Mr. T. Wardrop and Mr. Gourlay.

The first name on each committee is understood to be convener, and is expected to make the necessary arrangements.

S. C. FRASER, Pres. Clerk.

#### PRESBYTERY OF MONTREAL.

This court held a *pro tem* meeting at Vanckleek Hall, on the 27th November.

A call to Mr. Currie was duly moderated in, and unanimously signed. The call was sustained by the Presbytery, and accepted by Mr. Currie. Trials for ordination were prescribed.

The settlement of Mr. Currie at Vanckleek Hall promises to be a very happy one. The congregation is in a more hopeful and united state than it has been for years.

D. FRASER, Pres. Clerk.

#### PRESBYTERY OF HAMILTON.

##### MISSIONARY MEETINGS.

At the October meeting of this Presbytery it was agreed to hold, during the ensuing Winter, a series of Missionary Meetings. A committee was appointed to make the necessary arrangements. The following general plan was drawn up and sanctioned by the Presbytery

##### SECTION I.

1, Niagara. 2, St. Catharines. 3, Saltfleet. 4, Bimbrook. 5, Calderonia. 6, Ailen Settlement. 7, Port Dover. 8, Simcoe. 9, Danville. Deputation—Messrs. Inglis, Pirie, Burns and McIndoo.

ROBERT F. BURYS,  
Sub-Convener.

##### SECTION II.

1, Hamilton, (both congregations.) 2, Dundas. 3, Waverdown. 4, Wellington Square. 5, Nairn. 6, Cummingsville. 7, Nassagaweya. 8, Puslinch, (East and West.) Deputation—Messrs. Irvine, Cheyno, Alex. McLean, Sen., Samuel Young, and Black.

JAMES BLACK,  
Sub-Convener.

##### SECTION III.

1, Brantford. 2, Paris. 3, Blenheim. 4, Ayr. 5, Galt. 6, Dorca. 7, New Hope. Deputation—Messrs. Gillespie, Stevens and McRuar.

D. McRUAR,  
Sub-Convener.

##### SECTION IV.

1, Owen Sound. 2, Ferguson. 3, Guelph. 4, Clera. 5, Berlin. 6, Wellesley. 7, Durham. Deputation—Messrs. John Alexander, McLean, Jun., McKinnon, McKay, McAulay and Smellie.

G. SMELLIE,  
Sub-Convener.

The month of February was selected as, on the whole, the best time for holding these meetings—commencing say about Monday the 18th—when there will be full moon. Sub-Convener are expected to correspond with Ministers or other office bearers in the above places, and with the Members of Deputations—arranging beforehand the times of meeting, the topics to be discussed, and, in general, the mode in which the meetings are to be conducted. Sub-Convener are expected to report to the Convener the arrangements they have made, on or before Tuesday the 15th January—that due notice may be given in the February No. of the Record. It is recommended that Missionary Discourses be delivered by each Minister in his own charge, or by others as be found most convenient, on the Sabbath previous to the meetings, and that special efforts be made to secure a general attendance. While the purpose of these meetings is to foster a missionary spirit, it is of course expected that an opportunity will be given to our people to honor the Lord with their substance. Particular attention should be paid to the appeal of the

Convener of our Presbytery's Home Mission Com. in the Nov. No. of the *Record*—while foreign though kindred claims should not be neglected. Where missionary associations are already in existence in connection with congregations, the missionary meetings may become an appropriate anniversary season, when reports could be submitted, officers appointed, &c.

It is earnestly recommended that special pains be taken to avoid mistakes in the making of appointments, and disappointments in fulfilling them.

ROBERT F. BURNS,

Convener of Com. on Missionary Meetings.

St. Catharines,

Dec. 5th, 1855.

### THE SABBATH: SIMULTANEOUS PREACHING.

The third Sabbath in January (Sabbath 20th) has been again appointed by the Synod as the day for simultaneous preaching on the subject of the Sabbath, in all settled charges and mission stations within its bounds. For several years this day has been thus appropriated as well by ourselves as by many beyond our own church; and the influence exerted has been salutary. At no previous period in the history of the Sabbath cause was it more necessary to lift a firm and faithful testimony. The efforts of its friends hitherto have been too spasmodic—too little sustained. Some imminent crisis has brought them up in full force to the help of the Lord against the mighty. But a reaction has followed. Worn out by the extra exertion, they have sunk back into a state of lethargy. During these intervals of inactivity the routed enemy have rallied and got their battered engineering in order to renew the attack. A few years ago it seemed as if by the noble phalanx of working men they had been driven from the field. But their blunted and broken weapons they have endeavored to re-form and re-furbish, and, with all deceivableness of unrighteousness, to brandish them anew. Exploded fallacies are being revived. Arguments that have been refused scores of times are being renewed. Plausible pleas that were thought to have got their death-wound long ago, are rising again. In the old country the opponents of the Sabbath shew symptoms of renovated life. The musical performances introduced lately under Government auspices into Kensington Gardens—the uproarious gatherings in Hyde Park—the attempt to throw open the Crystal Palace and British Museum—and to secure the repeal of the Acts limiting the liquor traffic on Sabbath—and especially the league recently organized with the express view of getting all public places of amusement opened—all these are ominous signs. They speak to us as well as to the friends of the Sabbath on the other side of the Atlantic. We have special dangers of our own—dangers arising from the influence of a rampant Priesthood—from the sad lack of principle amongst our public men—and the increasing number of public works, by which our latent resources are being so rapidly developed. Soon will the question have to be decided *whether in fact we are to have a Sabbath at all*. In another brief article we will endeavor to indicate what practical measures, in present circumstances, ought to be adopted. Meanwhile we have only to express the earnest hope that the Synodical appointment as to simultaneous preaching on Sabbath 20th, may be generally carried out. In cases where pastors have had repeated opportunities of bringing the subject under the notice of their people, it might be advisable to effect an exchange with neighbouring brethren that the subject may receive all the advantage which variety of illustration can give it.

ROBERT F. BURNS,

Convener, Synod's Sabb. Com.

### OPENING OF THE NEW CHURCH AT CORUNNA.

The New Free Church in Corunna was opened on Sabbath, the 2nd day of November. The opening services were conducted by the Rev. W. R. Sutherland, of Ekfrid, who preached in the forenoon, and the Rev. D. Walker, of Sarnia, who preached in the evening. At both services the church was well filled with very attentive and respectable audiences, and the collections taken up were quite liberal. A goodly number of the people of Sarnia and Bear Creek attended, encouraging the good cause by their presence and contributions.

The church is a frame building, which, when completed inside, will be very commodious. It is built in the village of Corunna, which is situated on the bank of the River St. Clair, about eight miles south from Sarnia, and three miles north from the pleasant village of Moonstown.—It is one of the most beautiful situations in all the West. The River St. Clair, being the chief outlet of the immense trade of the Upper Lakes, and thus navigated by numerous vessels of all kinds, by day and night, during the summer season—the land being on both sides of the River, considerably elevated, and cheered with many fast-rising villages—make the scenery in these Western parts—very entertaining. I hope that in the course of a few years, more Free Churches will be built on the beautiful banks of the River St. Clair.

The congregation of Corunna, consisting of about twenty families, is not very large. It is intended, in the meantime, to form but a part of a pastoral charge, in connection with the congregation of Bear Creek, whose church is about ten miles distant. Our congregation at the Creek, consisting of about sixty families, among whom are many excellent, intelligent people, will, in connection with Corunna, form a very important charge, which, united, are fully prepared to call and maintain a minister, whenever it pleases the Lord to send to them their own pastor.

—Com.

[FOR THE RECORD]

### OPENING OF SPRINGVILLE CHURCH.

WITH A RECIPE FOR ERECTING CHURCHES.

On the gravel road between Port Hope and Peterboro', and about six miles from the latter town, stands a little village, long known to local fame by the name of Paul Helm's Tavern; but this enterprising little place, following the example of some of its betters, has recently ignored its paternal title, and now rejoices in the very appropriate and euphonious name of Springville. Here, on the South Monaghan side of the road, the congregation under the pastoral care of the Rev. W. Blain, have just completed a new church which was opened on Sabbath the 2nd of this month. It is a very creditable and exemplary structure, and therefore worthy of being "recorded."

It is a substantial brick edifice, 60 feet in length, and 40 in width. The windows, (12 in number—4 on each side, and 2 on each end) have pointed or Gothic arches, with simple tracery corresponding. At the front, rise four buttresses, terminating in foliated pinnacles of wood. Two of the buttresses, more elevated than the others, are placed one on each side of the door—the others respectively at the corners of the building. These are, doubtless, "intended a double debt to pay"—namely, to be ornamental and to strengthen the building in supporting a gallery, which will some day be needed and built, and the foundations of the pillars of which have already been laid beneath the floor of the church. The door is tastefully paneled and painted. On entering, one is not ushered immediately into the body of the church, but into, what may be called, the vestibule; on the left side of which there is a decent

sized chamber, which pays the triple debt of session-house, vestry, and retiring room—a great convenience in a great many churches. Two doors lead from the vestibule into the main building. The pews are in the comfortable modern style, and are made to accommodate nearly 400 sitters. There is a platform for missionary and other meetings;—a preacher's desk in the good old fashion;—a pulpit and sounding-board, both beautifully simple and complete, except that the pulpit has yet to be trimmed, and the sounding-board, or canopy, has yet to be surmounted by an ornament, which, I am told, is likely to be the emblem of our church—the burning bush.

The estimated value of the building and site is a thousand pounds. The actual cost of the structure, however, is eight hundred pounds. Now the question naturally arises, how has a small congregation, whose average attendance on Sabbath is two hundred hearers, been able to raise such a handsome country church? Has a rich man left them a legacy; or some wonderfully wealthy and zealous man or men made them a gift? Not at all. Perhaps the Springville congregation have gone a begging to other congregations and denominations around them; or sent their pastor on a tour of mendicancy to our big towns and cities, and over to the United States? Not at all. Peterboro' who owes them a debt of gratitude, gave them about £60; that is, as yet, the extent of external aid. But perhaps the church of Springville is over head and ears in debt? Not at all; they are not more than ankle-deep in it. They have already paid five hundred pounds, and by next March they will be due only one hundred and fifty. Well, they must be a very wealthy people! Not more so than the neighbouring congregations in the country. How have they managed, then, to raise so much in so short a time? The answer to that question is a valuable recipe for raising churches, and here it is: they generously helped themselves out of their own coffers; for they wisely thought that none had a better right to do so. They put pen to paper, and subscribed from five to thirty-five pounds each; and then magnanimously paid it when it became due. It needs not the gift of a prophet to predict that if these subscribers are asked in their dying hour, "Lack ye anything in consequence of building the Springville church?" they will all say, "We lack nothing." Nay, perhaps when they are just about leaving their well stocked farms, and well-provided families, and well-finished homesteads, and the soul is getting glimpses of the glorious temple above, the mind may revert to the earthly temple below, even with regret that a few pounds more had not been expended on it to supply it with a tower, a spire, and a bell. God forbid we should say this in disparagement. Springville has done nobly in comparison with other places—and God will not be "unfaithful in rewarding their work of faith, and labour of love."

The day of opening was a dull, drizzly, wet day outside; so that many from a distance were prevented from coming who purposed being present. Yet, there was a congregation, in the forenoon, of about 500 hearers—several having come from Peterboro' and the surrounding country. Indeed, no more could have been accommodated. The Rev. Wm. J. Mackenzie, of Baltimore, conducted the opening services, and preached a sermon from the text, Exod. xx. 24, "In all places where I record my name I will come unto thee, and I will bless thee." About 400 people assembled again in the afternoon, a large number, considering the inclemency of the weather. The Rev. Jno. Smith, of Bowmanville, now conducted the services, and preached a solemn and most impressive discourse from the text, Prov. xiv. 32. "The wicked is driven away in his wickedness, but the righteous hath hope in his death."

Let us all remember Springville in our thanksgivings and prayers to God. May the King of

Zion give his promised presence and blessing there; and may many there, through hearing the good word of life, obtain faith in Jesus, and so become righteous, and have hope in their death. MeK.

BALTIMORE, C. W., Dec., 1855.

### POPERY AND PROTESTANTISM.

#### REVIEW OF LAST SESSION OF PARLIAMENT—FOREIGN PERSECUTION.

The Secretary of the Protestant Alliance, in his monthly letter, thus reviews the proceedings of the last Parliamentary session, and refers to the efforts made by the Alliance to obtain redress in the numerous and discreditable cases of foreign persecution.—

"The session of Parliament just closed, has, on the whole, been one of gain to Protestant cause. The Maynooth Endowment still remains, but Mr. Spooner's exposure of the Maynooth report is clearly felt to be a heavy and damaging blow. A few more such blows, and success, with God's help, will be ours. Lord Shaftesbury's Religious Worship Bill is now the law of the land. Thus, not only is religious liberty gained at home, but a hindrance to our procuring it abroad removed. It can be no longer a taunt against England, as it has been, that her own statute-book contains a law as bad as those in other countries against which she protests. Sir George Grey's proceeding in reference to Prison Chaplains is matter of deep regret. We are still, however, receiving petitions on the subject, and shall continue our efforts to prevent any further concessions. Lord Clarendon's straight-forward and manly dealing with the cases of foreign persecution, which the Alliance brought to his notice, calls for thankfulness. His reply to the memorial of the Turkish Missions' Aid Society, on the subject of religious toleration in Turkey, manifest the same readiness to listen to representations made to him, and the same determination to act vigorously, whenever persecution is proved to exist.

"We regret that the liberation of Cecchetti is not to be followed by that of the other victims for whom intercession has been made. The Austrian government has refused to enter any appeal in regard to Borzinski and his fellow-sufferers, assigning the publication, in the English press, of Lord Clarendon's reply to our memorial, as the reason of its refusal. For the present, therefore, we can only commend the poor prisoners to the prayerful sympathy of God's people.

"The attention of the committee has been drawn to the following case. M. Chottin, formerly a Romish priest, but lately minister of the Reformed Congregation at Elboeuf, has, together with his printer, M. Briere, been convicted before the Correction Tribunal of the Seine, of publishing a work, 'Manuel des Aspirants a la Réforme,' in which he has 'outraged the Roman Catholic religion, and held up its priests to the contempt of their fellow-citizens.' The punishment inflicted is six months' imprisonment, with a fine of 2000 francs, on M. Chottin, and three months' imprisonment, with the same amount of fine, on M. Briere. On this case the *Tablet*, professing to regard it parallel with those of the Madrai and Cecchetti, remarks, 'If there be any sincerity extant in Exeter Hall, Lords Cowley and Clarendon will have no rest till they procure the freedom of M. Chottin, and the remission of his fine. Protestant England, to say nothing of our own Orangemen, will surely prefer liberty of conscience to the French Alliance; or will they suffer M. Chottin to lie in prison for six months merely for labelling the Christian religion? We have our doubts. It is quite conceivable that it is felt to be unsafe to meddle with the administration of justice in France, and that M. Chottin will be left to his own reflections over his empty purse. The Grand Duke of Tuscany

does not keep an army of half-a-million of soldiers, and we can afford to irritate and annoy him; but the state of France is different; the Emperor knows his strength, and is not likely to be troubled for matters of this kind, if twenty Chottins were rotting in each of his gaols.'

"The case has been fully investigated. It appears that M. Chottin exercised his ministry at Elboeuf without the least hindrance, but, being provoked by attacks made upon the religion he had embraced, wrote a pamphlet, in which he assailed the Papacy in a tone and spirit not to be justified. By the law of the press, which applies equally to Protestants and Roman Catholics, and which allows no liberty of writing except under the control of the censorship, M. Chottin's work was condemned. The penalty inflicted is severe, and the state of the French law is to be regretted; but the case is one which our brethren in Paris, who are most interested, do not feel they can carry to the Emperor.

We have satisfaction in adding, that the Emperor has been memorialised on several cases of flagrant persecution, and has declared that every act of persecution is contrary to his will and the principles of his government. He has stated this, through his minister, to persons in the highest authority, upon their informing him of these cases. He has, moreover, ordered the liberation of four persons imprisoned for the gospel's sake, and has caused five chapels to be re-opened which had been closed for nine months."—*News of the Churches.*

### POPISH PERSECUTIONS IN BOHEMIA.

A correspondent of the *London Times*, who gives an account of the recent escape of John Borzinski, the Bohemian ex-monk, says—"John Evangelist Borzinski once more breathes freely among Protestant friends, but we regret to add that his brother Ubaldu, for singular offences, is still condemned to a miserable existence within the walls of the very monastery from which he has so happily escaped. Nor is Ubaldu the only victim of priestly tyranny suffering there. Three others are mentioned by name:—The Augustin monk, Priest Joachim Zezule, confined for the last twenty-two years as a madman, although in the full possession of his understanding, and without having ever committed the least crime. Czerwenka, priest of the Order of the Plarists, who has lost his reason from the beatings he has endured. He has received as many strokes as three men could have borne, and has had much to suffer from hunger. Spiegel, a secular priest, who was chaplain in the diocese of Prague, and who is said not to have lived on good terms with the cook (mistress) of his parish priest. He was sent to St. George, in Prague (the House of Correction for priests), and there threw away his breviary. He was, therefore, imprisoned as a madman in the Monastery of the Brothers of the Merry. He is now completely deranged."

We are not out of the way of divine visits, when we are sensibly employed in an honest calling and abide with God in it.

Being conscious of so much guilt, we have reason to fear, lest every express from heaven be a message of wrath.

When Christ dwelt upon the earth, he distinguished himself by nothing so much as by instances of *humiliation*.

Other works of God are for his glory, but the work of redemption is for His glory in the highest.

When extraordinary messages from heaven are no more to be expected, we must set ourselves to improve what we have.

The truths of Christ are worth keeping, and the way to keep them safe, is to ponder them.—Meditation is the best help to memory.

Christians, by mutually communicating each others experiences, greatly strengthen each other's faith.

### THE LATE MRS. SMART.

The friends of the late Mrs. Smart having suggested the propriety of something more than a mere notice of her death in your columns, in accordance with this the following is submitted for insertion. It is not designed to pass any eulogium on her character. Her Christian life and principles developed the power of the religion of Christ far above all eulogium. For more than fifty years she was as an epistle of Christ, known and read of all.

Her maiden name was Foote, a family originally from England. She was born in 1779 or 1781, in Connecticut, was a person of considerable powers of mind, and had the benefit of a good education as the country at the time of her youth could afford. She was carefully instructed in the truths of divine revelation. The Bible and the Sauter Catechism being remarkably familiar to her. The whole of the latter she could repeat, and whole chapters of the former. These instructions were accompanied with the consistent example and fervent prayers of her parents, who appear to have been intelligent and lively Christians, taking unwearied pains to rear their large family in the service of God. In this they were peculiarly blessed, as all of them, eleven in number, made an early and public profession of religion, and many of them occupy important and useful positions in the church and community. Mrs. Smart, then Philena Foote, first united with the church in Williamston, Massachusetts, when very young. She was naturally of a mild and affectionate disposition. This with a well balanced and cultivated mind enabled her to sustain her part in any of the circles of society, in the general subjects of conversation, but above all her intellectual professions of piety was deeply and richly imbued with the personal experience and love of God her Saviour. And no matter in what company or circle of society she might mingle, she avowed her attachment to the interest of her Redeemer, always having a strong sense of her responsibility to God.

When married to the Rev. William Smart in 1817, she was the widow of Israel Jones, Esq., by whom she had three children,—Alathra, now Mrs. A. Morris; Israel, deceased; and Charles, now a minister in Cambridge Port, Massachusetts. By her surviving husband she had one son, William Smart, Esq., Judge of the County of Hastings, at whose residence at Belleville she died on the morning of Tuesday, the 30th October, 1855, regretted by all who know her, and most by those who know her best. She has left one sister, the widow of the late Hon. Job Goodall, Judge of Franklin County, Bradford, Massachusetts and one brother, the Hon. Erasmus Foote, late Attorney General of the State of Maine.

Mrs. Smart on her arrival suffered greatly from the fever common in the early settlement of the country, but of late years was much afflicted by nervous headache. She died, however of paralysis. She was a woman of great energy of character, in every department of life in which she was called to act. She was the president of the first Bible Society in Canada, the Brockville Female Bible Society; for many years an active Female Superintendent also of the first Sunday School in the Province, organised the first Female Prayer Meeting; was secretary to the Female Missionary Society for the Ceylon Mission of the A. B. C. F. M., was largely engaged until lately, when age and infirmity compelled her to retire, in tract distribution.—To the poor she was a friend and often extended assistance beyond her means. While it is believed she was highly respected by the opulent classes of the community, there was none more beloved by the poor and afflicted. Her family and temporal affairs she also managed with great judgment, economy, and propriety, and contrived on the very slender income of her husband to maintain the appearance, and respectability ne-

cessary to his position as a minister of the gospel, and credit of the congregation. In this respect she was a crown to her husband, managing all her affairs with wonderful prudence and discretion. When in straits to which sometimes the family were reduced and the difficulties, divisions, and trials connected with the church, a dark cloud would sit across the mind of the partner, her faith and confidence in the providence of God was unshaken, reminding him that the Lord would provide, take care of his own servants, for they are his anointed, and secure the success of his own cause; that he would straighten and bring all things right. No fear, she would say, "our bread shall be given us, our water will be sure. His promises have been tested for thousands of years and in no instance have they ever failed, they will not fail now with us."

Though always ready and able to express with force and propriety her sentiments and feelings on religion, yet from the nature of the complaint (paralysis), which carried her out of the world, she was unable to give full utterance to her views during her last sickness.—But however desirable this might be, yet as to her spiritual state, and the ground of our hopes in reference to her final triumph, and full possession of the inheritance of the saints in heaven, we have the best of all evidence, a long and consistent life, and profession of attachment and conformity of Christ. Though not so fully and frequently as was desired by her Christian friends, still it was pleasant, though in few words and broken sentences, that at different periods, she was enabled to bear her testimony to the faithfulness of a covenant God.

From the first of the attack she thought she would not recover. Mr. Smart was then supplying the pulpit of Chalmers' Church, Kingston.—On Saturday the family proposed to telegraph for him to return immediately, but she would not consent. Early on Monday morning he received by telegraph the information of her illness. On his arrival he learned the particulars, he supposing before that it was one of her usual severe turns of nervous headache.

After the first emotion at meeting under such circumstances, she remarked:—"They wished to send for you before the Sabbath, but I would not let them. You were about your Master's business and I had no right to you in such a case. His claims on you are first and best. I gave you to him. I thought I should see you no more; but God has heard my prayers and gratified me, I now see you feel happy. You have a great work to do; be faithful. The Saviour is precious, is he not? William, my husband, we must part. I think it best we should; I feel prepared. Oh, that I was better. I have a desire to depart with my Saviour; but pray for me, and speak to me words of comfort, for there is a dark cloud coming. But my faith in my Saviour will not fail. Pray for strength."

At one time, after singing a hymn, "Come holy spirit, heavenly dove, &c." Mrs. Smart remarked, "Mrs. Howard, you know, often sang this hymn, with great spirit and feeling in the female prayer meetings, and at our other devotional meetings. Yes, she did and she sings it now!" At another time to her granddaughter, "Ally, my child, there will be no more headaches!" She requested her Christian physician to unite with those in the room to sing, "Rock of ages." By the moving of her lips, she appeared to join. When concluded she said, "I rest on that rock, it is my Saviour, I flee to him." On another occasion,—

"There is a land of pure delight,  
Where saints immortal reign.  
Infinite day excludes the night,  
And pleasures banish pain."

When we came to that verse,

But timorous mortals start and shrink  
To cross this narrow sea,  
And linger, shivering on the brink  
And fear to launch away.

She said, "I have no fear to launch away." "Why?" it was asked, "because my Saviour is with me."

These were some of her expressions, but, from the paralyzed state of her tongue, they were uttered with difficulty, and spread over a period of between two and three weeks.

She had little or no pain, gradually sank with extreme weakness, died without a groan, and expired like a child going to sleep.

She sleeps in Jo-an.

Oh blessed sleep!

She sleeps to wake,

No more to sleep, or weep!

Her remains were brought down from Beleville and interred in the Cemetery of Backville, on Friday, Nov. 2, 1855. On the Sabbath following, the Rev. Dr. Boyd delivered an affecting and appropriate discourse from Luke, 10, 42, in the first Presbyterian Church, over which Mr. Smart had presided as Pastor for near 43 years. The portraits of Christian character, the delineation of Christian principles, and the brightness of the Christian's hopes and prospects, as applicable to the deceased, and applied to the congregation were very beautiful and heart searching. The venerable preacher, friend and brother in the ministry, has been intimately associated with Mr. Smart for 35 years; from his ample opportunity of knowing Mrs. Smart, he bore testimony to her superiority as a woman, and how she magnified the grace of God the Holy Spirit, as a consistent follower of the Lord Jesus Christ. He closed with a solemn appeal to all to seek and obtain the one thing needful! To the followers of those who through faith and patience are now inheriting the promise.

### Office of Ecclesiastical and Missionary Record, &c.

The Office of the Record and of the Schemes of the Church, will now be found in Yonge Street, East side, second door from Richmond Street.

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

All communications connected with the Record and the 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.

TORONTO, JANUARY, 1856.

### THE PROGRESS OF TIME, A MOTIVE TO INCREASED DILIGENCE IN OUR WORK.

Before the lines we now write shall have come under the eye of our readers, a new year will have commenced its course. The close of one year, and the commencement of another naturally make a deep impression on the mind, and lead to serious and solemn reflection. It is true, time does not pass more rapidly than at any other period. Its wheels move with equal rapidity at all seasons. But there is more definiteness in the impression which we receive at such a time as this. We realize more deeply the fact

that time is passing away, when we see 1856 substituted for 1855, and when we hear, as it were, the knell of one year, and the joyful welcome of another. May our minds be tightly and deeply impressed at this season, and may we be led to number our days and apply our hearts to heavenly wisdom.

In whatever way we are occupied, time with all its precious opportunities, is fast passing away. Whether we are girding up the loins of our minds, and doing with our might the work given to us to do, or whether we are folding our hands, and dreaming away our season of merciful visitation, our time delays not. Our day is fast passing away,—with many of us the meridian is already past, and ere long the dark shadows of evening will be gathering around us. Every individual will admit this. But, dear reader, how is it as regards your work,—the work to which God calls you,—the work which you are required to do for your own soul and for Christ? Is it advancing? Is it keeping pace with the progress of time?—Does each closing year find you farther advanced than you were at the commencement of it? In looking forward, as every one who thinks seriously at all, must sometimes look forward to the end of life, can you indulge the pleasing thought that your life and your work will be done together? Can you hope to be able in the prospect of your departure to say, 'I have fought a good fight, I have finished my course?' Alas! to many the close of their time comes before the great work is really begun. They may have been busy in forming plans and schemes, they may have spent much energy in making a fortune, or in carrying out their worldly desires and aims, but if they have been leaving God out of view and forgetting the concerns of their souls, they have lived to no purpose, and have missed the great end of their being. For the noble answer to the first question in the *Shorter Catechism* should be habitually and abidingly before our minds,—'Man's chief end is to glorify God, and to enjoy Him for ever.'

In the course of the past year, not a few have passed away from this earthly scene. In the course of that which is first commencing, not a few, we may say without prophetic inspiration, will pass away like a shadow that declineth, and the place which now knows them shall know them no more. Who of us shall receive the summons is known only to Him in whose hands is the breath of all mankind. It may be the strongest, the healthiest, those amongst us most likely at this moment to see length of days. It may be some most unprepared for the change—some who have made the very least progress in their work. We cannot say to any individual 'thou art the man.' But let the uncertainty of life sound in every ear the words 'thou mayest be the man,' and lead each to redeem the time, and give all diligence to attend to the things which belong to his peace, embracing an offered Saviour, and committing the soul into his strong and faithful hands. This is duty, this is heavenly wisdom. May all be thus taught and thus influenced, and may this new year be to many the beginning of days,—the beginning of their conse-

eration to God,—the beginning of what alone really deserves to be called life.

### KNOX'S COLLEGE FUND.

We beg to remind all the Congregations of the Church that, according to the instructions of Synod, the contributions for the ordinary College Fund should be made and remitted in the course of the months of January and February. It is of very great importance that this should be attended to. In previous years the contributions have been made at no particular time, and in consequence of this want of definite arrangement, the important object has, in many quarters, not had justice done it. It is scarcely necessary to remark, that we now referring to the ordinary College Fund, and not to the Building Fund, for which a separate and most vigorous effort will have to be made in every congregation.

There is no object presented to our congregations that can be at all compared in importance to our College. It is, humanly speaking, the mainstay of our Church. It is to it that we must mainly look for ministers to fill the places of those who have borne the heat and burden of the day, and to break the bread of life to the numerous congregations that are at present like sheep without a shepherd. It is to it that our people must look, as the Institution in which their sons, whose hearts the Lord may have touched, can obtain the necessary training, to fit them for the arduous but honorable office of the Christian ministry. We have reason to believe that our people are becoming more and more interested in the College; and we most sincerely hope that this interest will be practically evidenced by liberal and generous contributions. In consequence of the removal to new premises, the expenditure will be somewhat larger this year than formerly. But we trust that the free-will offerings of our people will enable us, without difficulty or inconvenience, to meet all necessary expenses.

It will be borne in mind that the Students of Divinity pay nothing for their more tuition. It is of great importance that it should be so in the case of candidates for the ministry, many of the very best of whom are not at all in circumstances to enable them to obtain an expensive education. Besides, it is for the good of the Church at large, that candidates for the ministry should be well and thoroughly trained. It is but right, then, that the means and opportunities should be put in their power, and that no barriers in the shape of fees for tuition should be put in their way.

We have cause of gratitude in the fact that, during the present session, we have such a full attendance at College. Some of the Students are from places where comparatively little is done for its support. We hope that these Students will form a bond of connexion between the College and such congregations, and that, on this account, more may be done than in former years.

Presbyteries, we trust, will see that the instructions of Synod are regarded in the matter of their College collections, so that every congregation

may do justice to the object, by giving according to its ability.

If ever there was a year when we should receive large and liberal contributions from our friends in the country, it is the present one, marked as it has been with such abundance and prosperity. May the hearts and the hands of our people be opened, that having freely received they may freely give.

### FOREIGN MISSIONS.

The annual collection for the support of Foreign Missions is appointed to be made on the third Sabbath of January. In this appointment, the Synod has used the indefinite term "Foreign Missions," in order that the amount received may be expended in the service of the Free Church of Scotland, as hitherto, or in the support of a direct mission from Canada, as may seem fit. It is the all but unanimous opinion of the Foreign Mission Committee, that the latter alternative should be preferred, and that the collection of 1856 should form a fund to defray the initiatory expenses of a Mission to Foreign parts from the Presbytery of the Church of Canada. The final determination of this point will be reserved for the Synod.

There is good reason to hope, that, in course of next summer, our Church may be privileged to send abroad at least two missionaries to the heathen, carrying the message of salvation. The names of those to be proposed to the Synod by the committee are not to be prematurely published. It is right, however, to intimate the fact that such a prospect exists, in order that those amongst us who love the cause of Missions may be encouraged to continue in prayer—and in order that the liberality of our people may be more cheerfully and copiously exercised in providing for the institution and support of a Canada Foreign Mission.

It has been already made known that the views of the committee are directed to the Bengal Presidency of British India. The missionaries would there labor among a dense population—under protection of British laws—and in the vicinity of the Free Church Missionaries at Calcutta. To show the need of additional heralds of the gospel in Bengal, we extract the following sentences from an interesting letter of the Calcutta correspondent of the *News of the Churches*:—"The great mass of the population are still unreached, untouched. Millions upon millions, living at a distance from the river-side, our chief and almost only highway, have never seen a missionary, unless when in some hurried itinerancy he has stopped for a little, spoken a few words, and distributed a few tracts and books. The valley of the Ganges is still a valley of dry bones, with only here and there a solitary voice calling to the breath to come from the four winds."

Ministers and preachers are respectfully requested, not merely to announce the collection, but to advocate and impress the claims of the Foreign Mission.

D. FRASER,  
Gen. F. M. Com.

Montreal, Dec. 17, 1855.

### OUR MISSIONARY MEETINGS.

The season for holding the Annual Congregational Missionary Meetings is now approaching, and we are glad to observe, that several Presbyteries are already making arrangements for holding them. The subject deserves the serious attention of our Presbyteries. It is of the very utmost importance, that the great duty of missions,—the duty of seeking to extend the kingdom of our Lord and Saviour Jesus Christ,—the duty of carrying out the mind of Christ, especially as expressed in his last command to his disciples, should be clearly set before our people. This can be most successfully done by means of Missionary Meetings. At the same time, Missionary Meetings will assuredly fail, unless those connected with them make it their study to render them really interesting and effective, by considering the subject beforehand and preparing something calculated to arrest the attention, and impress the mind and heart.

We earnestly trust, that the Missionary meetings may be increasingly successful, and that a spirit of liberality may be poured out on all our people. Were it as easy to obtain funds for carrying on the holy enterprises, connected with the kingdom of Christ, as it is for carrying into execution merely secular plans and projects, or even for some festive celebration, what glorious issues might we hope by the blessing of God soon to see. But, alas! it is one thing to collect money for missionary purposes, and another thing to collect it for the mere purpose of worldly gratification. But the silver and the gold are the Lord's, and he can turn the hearts of men even as the rivers of water. May He open the hearts and hands of all who call themselves by his name, and teach them to regard it as a most precious privilege to give as God hath prospered them, for the advancement of the cause of Christ both at home and abroad.

A DAY OF THANKSGIVING.—As the Government did not see fit to appoint or recommend a day of public thanksgiving, several of the Presbyteries of the Church appointed a day, which we have reason to believe was very generally observed. Our mercies are unquestionably great and ought to awaken feelings of deepest gratitude in every breast. Our Province has been blessed with peace and plenty, and with the absence of devastating disease,—our agricultural and commercial interests have made rapid and marked progress;—the arms of our Empire, which have been taken up in defence of right, and in opposition to tyranny and despotism, have been successful; as a Church, we have, amidst great unworthiness, been advancing,—our cords have been lengthened, and we trust our stakes have been strengthened too. These, apart from all mercies of a domestic and private nature, should awaken our feelings of gratitude and thanksgiving. May our gratitude not be evanescent as the morning cloud and the early dew, but may it be deep and permanent, and be evidenced by our growing humility and devotedness, and our growing desire to glorify God in our bodies and spirits which are His.



## KNOX'S COLLEGE—BURSARIES.

The following students have been declared successful competitors for Bursaries at the opening of the present session, viz.—for the best account of Image Worship, Mr. W. Forrest. The John Knox Bursary (founded by Isaac Buchanan) for the best Essay on the Kingly Office of Christ, only one Essay—Bursary not awarded.—for the best Essay on the Character of Christ, Mr. James Thom.—for the best examination on Locke and Edwards, Mr. Daniel Clark.—for the best examination on the Lectures of last session, and on Brown's Philosophy, Mr. James Robertson, and Mr. D. McVicar:—for the best examination in Hebrew, Mr. P. Duncan. The George Buchanan Bursary (founded by Isaac Buchanan, Esq.) Mr. Thomas Fenwick:—for the best Essay on the Lord's Prayer in Gaelic, Mr. J. McKay:—for the best examination on the Grammar of the Gaelic language, Mr. D. H. Fletcher:—for the best examination in Greek Grammar, Mr. John Thomson.—for the best examination in Latin Grammar, Mr. Kerr:—for the best examination in English Grammar, Mr. Kellough.

Mr. Thompson was reported best in Latin and English Grammar, but having gained the Bursary for Greek Grammar, he could not hold another.

The answers given by Mr. Robertson and Mr. McVicar, especially those of Mr. Robertson, were reported as particularly good.

The class lists with a short account of the studies of the several classes, will appear in our next.

**KNOX'S COLLEGE MUSEUM**—Various articles have been brought out from Britain for the Museum by Mrs. Willis. These may be specified at some future period.

**ANTI-SLAVERY SOCIETY**.—We are requested to state that Mrs. Willis has received from the Ladies of Dublin, for the benefit of coloured refugees, the sum of £11 4s. sterling.

**KINGSTON—INDUCTION OF REV. MR. PEARCE**.—We noticed in our last number the ordination of Mr. Pearce, as Pastor of Chalmers' Church.—The Rev. D. Fraser of Montreal, who was in Kingston at the time, preached on the occasion, Rev. H. Gordon gave a defence of Presbyterian order, and Rev. W. Gregg addressed minister and people. The services throughout were very interesting, and the congregation was large and attentive. Mr. Pearce received a warm welcome from the people of his charge. Since the ordination, the annual Soiree was held and proved as on former occasions, pleasant and successful. We trust Mr. Pearce may be abundantly blessed in the work to which he has been called.

**TOKEN OF ESTEEM**.—James Walker, Esq., of Hamilton, has been presented by a number of the members of Knox's Church, in that city, with a handsome Silver Tea Service, in acknowledgment of the long-continued and zealous exertions which he has rendered to the Congregation and to the cause of Religion.

**CIRCULATION OF THE RECORD**—We are glad to state, that in some instances, the circulation has increased very considerably. In one congregation, to which a dozen copies were sent last year, a hundred are now required. Were a similar effort made in other quarters, we have no doubt, a similar result might be witnessed. We earnestly urge ministers and sessions to adopt measures for introducing the *Record*, so far as practicable, into every family. We shall be glad to hear from any who may be desirous of increasing the circulation of the *Record*.

**ARRIVAL OF A MISSIONARY**.—We are glad to state, that the Rev. Mr. Craigie, a missionary lately appointed to Canada, has just arrived in the Province.

**LOBO**.—The Rev. J. Ferguson has been inducted into the pastoral charge of the congregation of Lobo. Mr. Ferguson received a cordial welcome from his people, and enters on his charge with the prospect, under the divine blessing, of comfort and usefulness.

## ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

**NARROW ESCAPE OF REV. DR. DUFF**.—This distinguished missionary had a narrow escape from shipwreck, on his voyage to Alexandria, the ship in which he sailed being driven from her track, and rendered for a time completely unmanageable. We trust that God, who has so often delivered him, may continue to protect him.

**FREE CHURCH COLLEGE, GLASGOW**.—Dr. Clark, in his munificent provision for a Free Church College in Glasgow, has given a site for a church beside the College.

**ORDINATION OF MISSIONARIES FOR INDIA**.—We rejoice to observe that several missionaries have lately been ordained for India, viz: Mr. Cooper, who proceeds to Madras, and Mr. Beaumont, who is appointed to Calcutta. It is the intention of the Foreign Mission Committee to appoint other three missionaries—one to each of the Presidencies.

**BIBLE BURNING IN IRELAND**.—Great indignation has been occasioned by the conduct of certain foreign monks, who style themselves "Redemptorist Fathers." On the 5th November, they caused a bonfire to be lighted, on which they consumed a quantity of books, among which were several copies of the Scriptures. It is stated that the Attorney General has taken the case in hand, with the view of investigation and prosecution.

**MEETING OF EVANGELICAL ALLIANCE, LONDON**.—The *News of the Churches*, contains an account of the ninth annual conference of the Alliance. The subject of Sabbath Observance engaged much of the attention of the Conference. The Rev. J. A. James, Dr. DoSanctis, Rev. Dr. Hamilton, Rev. Dr. Archer, Sir C. E. Eardley took a prominent part in the proceedings.

**FREE CHURCH COLLEGE, HALIFAX—OPENING OF SESSION**.—The current session of this College

was opened on the 1st November, with an introductory lecture by Professor King, which was delivered in Knox's Church, to a respectable audience. The subject of the lecture, was the Importance of the Study of Church History, as throwing light on the origin and progress of defections from the truth.

**NEWFOUNDLAND HARBOUR GRACE**.—The Rev. Alexander Ross was at a recent meeting of the Presbytery of Halifax, ordained to the pastoral charge of the congregation at Harbour Grace, Newfoundland.

**OPENING OF PROVINCIAL NORMAL SCHOOL IN NOVA SCOTIA**.—The Provincial Normal School in Nova Scotia, under the superintendance of the Rev. A. Forrester, was lately opened. Several eloquent addresses were delivered. Sixty pupils were present at the opening of the institution.—The happiest results are looked for from the opening of this important institution.

**REGISTRATION OF MARRIAGES, &c.**—A Clerk of the Peace, in one of the western counties, has called our attention to bear on this subject, with the view of reminding ministers of what the law at present is on this subject. The law referred to, 10 and 11 Vic., chapter 14, sec. 16, and as amended by 12 Vic., chapter 90, requires ministers to give, within five days after the first of January in every year, returns of baptisms, marriages, and deaths. While we admit the great importance of ministers keeping accurate registers, especially of marriages, we look on the law as it at present stands, as worse than useless. We trust something will be done in the ensuing session of Parliament to amend it.

**RELIGIOUS IMPROVEMENT OF THE HIGHLANDERS**.—The annual meeting of the Association for the Religious Improvement of the Highlanders, was lately held in Edinburgh. C. Cowan, Esq., M. P.; Col. Cadell, Capt. Burnet of Monboddo, Principal Cunningham, Rev. Thomas McLauchlan and others, were present, and took part in the proceedings.

**MODERATORSHIP OF GENERAL ASSEMBLY**.—The Rev. Dr. McCrie is to be nominated as Moderator of the next Assembly.

**COMMISSION OF FREE CHURCH ASSEMBLY**.—At the November meeting of the Commission several important matters were under discussion; among others, the persecutions in Austria, the Sabbath question, and the Sustentation Fund.

**FREE CHURCH MISSIONS IN INDIA**.—A meeting in connexion with the Free Church Missions, was lately held in Edinburgh. The meeting was chiefly for the purpose of hearing Judge Wylie, of Calcutta, on the subject of the Missions.

**RUMOURS OF PEACE**.—The late intelligence from Britain holds out a prospect of peace. The rumoured conditions are, that *Sebastopol will not be raised to the ground; that Russia shall maintain no force whatever in the Black Sea; and that the allies agree that no ships of war of any nation shall pass the Dardanelles*. It is most desirable that peace should be restored, but it is still more important that the basis of peace should be solid and substantial. In connexion with the rumours of peace, it is reported that Lord Palmerston is to resign.

## NOTICES OF RECENT PUBLICATIONS.

THE ENGRAVINGS OF THE NEW TESTAMENT; OF THE PARABOLIC TEACHING OF CHRIST. By the Rev. D. T. K. Drummond. New York: Carter & Brothers. Sold by D. McLellan, Hamilton.

The author of this volume is well known as a faithful minister of the Episcopal Church in Edinburgh, who has manfully stood out against the Posyism of the Scottish Episcopal Church. The work which he has lately presented to the world, on the Parables, is excellent, and will form a really valuable addition to the stores of our Biblical literature. If not so critical as Trench, the author is perhaps more practical and experimental in his expositions of the Parables. No one can read the volume without being most favourably impressed with the piety and Christian zeal of the writer.

THE CHRISTIAN MINISTRY NOT A PRIESTHOOD. By the Rev. H. A. Boardman, D. D. Philadelphia: Presbyterian Board of Publication. London: Rev. Andrew Kennedy.

This sermon was preached at the opening of the General Assembly of the Presbytery Church in the United States. The object of the author is to prove that the Popish theory of the ministry, as a mediation between God and man, is altogether unscriptural—in a high degree dishonouring to Christ, the one great Priest of his Church and people, and most dangerous to the souls of men. The sermon is well fitted to sustain the high character of Dr. Boardman as a scholar and a theologian.

WHAT IS PRESBYTERIANISM?—An Address delivered before the Presbyterian Historical Society, at their Anniversary Meeting in Philadelphia, on Tuesday Evening, May 1st, 1855. By Rev. Charles Hodge, D. D. Philadelphia: Presbyterian Board of Publication. London, C. W.: Rev. A. Kennedy.

This Essay discusses the distinctive features and principles of Presbyterianism, as contrasted with other ecclesiastical systems. The argument is admirably presented, as might have been expected from the ability of Dr. Hodge. We recommend this little work to all who wish to see the question treated in a logical and scholarly way.

THE CERTAINTY OF CHRISTIANITY. A Sketch. By a Layman. Edinburgh: T. Constable & Co. Sold by J. C. Geikie, Toronto.

The writer of this little treatise, Mr. Douglas of Cavers, seeks to prove the truth of Christianity from a comparison of the Old Testament writings on the one hand, with what we find recorded in the Roman classical authors on the other. The advantage of this plan is, to use the author's words, "that it appeals to the enemies alone of Christianity as the authorities, and rests no more upon the New Testament than if it did not exist." The author refers to the predictions in the Old Testament writings, concerning the place of Christ appearing—the time of His appearing—His violent end—His Divinity—and the doom that overtook His persecutors, and finds illustrations of the fulfilment of them in the pages of Latin authors, all leading to the conclusion, that

the story of Christ's life and death must be true. The line of argument pursued by the author cannot fail to be interesting to the intelligent student of the Christian evidences.

THE STRUCTURE OF PROPHECY. By James Douglas, of Cavers. Edinburgh: T. Constable & Co. Sold by J. C. Geikie, Toronto.

The excellent author of this little work has given great attention to the subject of Prophecy, and has written a good deal on the subject.—This short treatise contains the substance of five lectures. This object is to give a rapid and general outline of the Structure of the Prophetic writings. In the course of some introductory remarks, he indicates the character of a standard work on Prophecy which he looks upon as a desideratum. According to his view, such a work should embrace the various subjects referred to in Prophecy, presenting the various predictions regarding them. He desiderates the development of two forms of history with which Prophecy has a special connexion, but which have been hitherto too much neglected, viz., the Philosophy of History, and the History of Providences. The series of ancient prophecy, according to the author, may be divided into four periods. 1. The Patriarchal period including the times of Genesis and Job.—2. The giving of the law where the four last Books of the Pentateuch would be considered.—3. The Historical period from Joshua, till the Israelitish monarchy reached its fulness in David and Solomon.—And 4, the period of the fulness of Prophecy, when the glories of the Messiah's Kingdom are most clearly announced, while the splendours of the Jewish Kingdom were fast falling away. The writer takes a rapid view of these four periods, but our space will not allow us to follow him closely. It would be well if all writers on Prophecy wrote as clearly and cautiously, and we might add as reverently as Mr. Douglas.

ABDUL MEDJID: A LAY OF THE FUTURE: and other Poems. Edinburgh: J. Hogg. London: R. Groombridge & Sons. Sold by D. McLellan, Hamilton.

Most of these poetical pieces have, we are told, in the Preface, appeared before in various periodicals in Britain and America, and the favour accorded them has induced the author to produce them in a collected form. The principal poem entitled Abdul Medjid, refers to the Turkish Empire, and the changes which await it, and our earth generally. The Poem opens with a lengthened description of the laws of the East, in the course of which we find much that strikes us as truly poetic and beautiful. Towards its close, allusion is made to the present conflict in which the Turkish Empire is engaged, and also to the glorious prospect to which the Christian looks forward, when

• If truest oracles are read aright,  
Straight shall a new and fairer order rise,  
Corval with the doom—a vision bright,  
Caught from dim memories of paradise,  
And haunting halo of its light departed,  
Cheering upon their paths of pilgrimage  
Earth's yearning souls, and sad weary-hearted  
With happy hope of some returning golden  
age.'

Some of the other poems strike us as being far above the ordinary quality of much of the poetry of the present day. We would mention the piece entitled 'The Greenlandor,' a few stanzas of which we quote.

We bore him away from his own wild home,  
His snowy hills, and his ocean foam—  
We bore him far away

Athwart the deep, and we touch'd the strand  
Of a summer shore and a pleasant land,  
Where the green trees fringed the bay.

Ho gazed on our skies and our emerald hills,  
While a calm surprise his bright eye fills;

For what were they to him,  
Who had seen the Borealis' skies,  
And the icy mountain's snowy dyes,  
But wan, and cold, and dim?

Spire, city, tower, he pass'd them by,  
With a calm cold wonder in his eye—

They were not like his own—  
Beside the shore of the ice-bound bay,  
Where the tents of his people, far away,  
Were rising rude and lone.

They brought him forth abroad to view  
The fiery stars of our heaven blue;  
But they were pale to him;  
And he ask'd if they too wither'd here?  
For his spirit's fire was waxen sore,  
And his vision growing dim.

The winter came and he pined away,  
For his ocean spoil, and the feathery spray!  
And with his dreamy eye  
Gazing towards that constant star,  
Which look'd on his northern home afar,  
He laid him down to die.

We doubt not this volume will have a wide circulation, and we hope to see something more from the pen of the talented writer.

THE CHILDREN'S PAPER. Toronto: T. Nelson & Son.

It gives us very great pleasure to notice this excellent paper for children, and to recommend its introduction into every Sabbath School and family. The specimen numbers, which we have had an opportunity of examining, appear to us to be admirably adapted for the purpose intended; and we have reason to believe that there will be no falling off in subsequent numbers. The paper published in Toronto will not be a re-issue of the paper published in Edinburgh and London, but will be specially adapted for Canada. The matter contained in this paper being so excellent, the illustrations so good in point of design and execution, and the price being so very moderate, we confidently hope, that there will be few families where the *Children's Paper* will be a stranger.

POPERY AND INFIDELITY. By James Douglas of Cavers. Edinburgh: Thomas Constable & Co. Toronto: J. C. Geikie.

This, like other treatises of Mr. Douglas, possesses a very high value. It is in truth, a very excellent short treatise on some of the leading points of Popery.

LUTHER'S CHRISTMAS TREE. Lutheran Board of Publication: Lindsay and Blakiston.

This excellent child's book contains an account of the great Reformer, especially in regard to his social life. It exhibits him in all his largeness and kindness of heart, and in all his exuberance of sanctified feeling. It will prove, we are sure, a most acceptable book for a Christmas or New Year's present.

LETTERS OF REV. JOHN CALVIN, compiled from the Original Manuscripts, and Edited with Historical notes by Dr. Jules Bonnet. Vol. I. Translated from the Latin and French Languages by David Constable. Edinburgh: Thomas Constable & Co. Toronto: John C. Geikie. 1855.

We are always glad, when we hear of any treasure brought from earlier generations to us, and as such hail with joy the volume noticed above. The letters of Calvin were, with his manuscripts, his own legacy to the Reformed Churches, bequeathed to them in one of his latest conversations. Various difficulties, however, prevented his friends from fulfilling his wish with regard to them for many years. The great plague which repeatedly desolated Geneva; great public and private disasters; the unsettled state of things everywhere, and the dangerous position of Protestantism in Europe generally seemed alike to conspire against the execution of Calvin's desire. All that could be done was to publish a portion of his Latin correspondence in 1575, and to gather and store up for happier times, as many more of his letters as could be obtained from any source. In this position matters stood until the French Government, a few years since, by an impulse one would have been very slow in expecting at their hands, charged Dr. Bonnet with a scientific mission to collect and publish the whole correspondence from any part in which it might be found. Honour to whom honour is due! M. de Falloux was the calumniator of the Roman Republic under Mazzini, but he was the author of the scheme to give the Great Reformer's Letters to the world.

The English edition of Mr. Bonnet's work is admirably translated by Mr. Constable, a brother of the publisher, and at one time an advocate in the Scottish Court, but now and for long past devoted to the higher walks of literature. It will form four volumes, and will contain at least six hundred letters, the greater part of which are now published for the first time. When it is remembered that to Calvin, Europe and England, and even more especially Scotland was indebted greatly for the extent to which civil and religious liberty was established, and that this correspondence includes many letters to the most illustrious personages of his day, as well as a large number to his ecclesiastical contemporaries, it will at once be seen how much light it throws on the whole era of the Reformation. It is especially interesting at this time when that great movement is so much detracted alike by Romanists and High Churchmen, and when, if ever, it is necessary to be able to justify and defend it.

#### THE MODERN TACTICS OF INFIDELITY.

Wonderful is the change which time has wrought upon the aspects of Infidelity.—It no longer assaults the outworks of Christianity, as in the days of our forefathers; but foiled in every effort, it lies crushed beneath the ponderous folios and dissertations on miracles *et id genus omne*, which were hurled against it.—In our day, taking up its abode in the Word of God, by its pretentious scholarship and slashing criticism, it has

tried to cut up the precious volume into shreds and fragments. But from dark cellars and the deep recesses of monasteries, has MS. after MS. been drawn forth, and given its clear testimony to the integrity of the holy book. Its every objection being thus removed, and infidelity driven from its last stronghold, it turns round in a state of despair, and asks, "What shall I do next against my great foe, Christianity?" After long and earnest thought, it exclaims, "I have found, I have found it!"—"I will go forth and attack Christianity, through one of her noted leaders." Efforts are accordingly made to discover the most suitable.—Let one be found, who, from adventitious circumstances, has attained a more than merited degree of popularity;—one who is somewhat rash in the statements which he makes,—who writes hastily without any great grasp of thought, and who holds outre views about some portions of the word.—If he has written much, mistakes must necessarily be found in his writings; if he has been engaged in any stirring controversy, which has for the time overborne his feelings of Christian love, so much the better. And, if he receives with implicit faith, the mysterious dogmas of our glorious Gospel, numerous points of attack may be found. Such a champion of the truth appears in the person of Dr. Cumming, of London, and so tempting an opportunity was not to be overlooked. It is not therefore astonishing that the *Westminster Review*, the great advocate of spiritual infidelity, has, in its last number, made a most daring and uncharitable attack upon the doughty opponent of Dr. Wiseman. But the real intent of the article is apparent both from its internal contents and from its title, "Evangelical Teaching; Dr. Cumming." It is a most barefaced attack upon the truth. Under the pretence of criticising his writings, and claiming strict impartiality, the character of Dr. C., as an author and preacher, is unsparingly assailed.

After a short and sharp criticism upon the style of his writings, it is affirmed that one of his most striking characteristics is *unscrupulousness of statement*. In proof of this, we are referred to his description of the Heathen Gods,—the dying verses of Lord Byron, the immorality of Hume, the atheism and death of Voltaire, his harmonising of geological discoveries with the Bible, and the creed of infidels, an admirable satire on their contradictory views—which is here inserted:

"I believe that there is no God, but that matter is God, and God is matter; and that it is no matter whether there is any God or not. I believe also that the world was not made, but that the world made itself; and that it had no beginning, and that it will last for ever. I believe that man is a beast; that the soul is the body, and the body is the soul, and that after death there is neither body nor soul. I believe that there is no religion, that natural religion is the only religion, and all religion unnatural. I believe not in Moses. I believe in the first philosophers. I believe not in the evangelists. I believe in Chubb, Collins, Toland, Tindal, Hobbes. I believe in Lord Bolingbroke. I believe not in St. Paul. I believe not in Revelation. I believe in tradition. I believe in

"the Talmuds. I believe in the Koran. I believe not in the Bible. I believe in Socrates. I believe in Confucius. I believe in Mahomet. I believe not in Christ. And, lastly, I believe in all unbelief."

The *Reviewer* regards this seriously, as the actual creed of infidels, and brings it forward as a proof of Dr. C.'s unscrupulousness of statement.

Notwithstanding the sneers of the critic, it is now generally believed, that Hume did lead an immoral life, and that Voltaire died in great misery. The atheism of the latter is denied on the ground that he merely rejected the Jehovah of the Jews, and not the God of the universe. Shade of Voltaire, wilt thou consent to be turned into a gnostic of the third century, and forsake thy atheism, Oh, infidelity! to what absurdities thou art reduced.

The harmonising of the Bible with modern geological discoveries, is admirably managed; the remarks of the *Reviewer* notwithstanding. There remains then the spurious poem attributed to Byron;—and this is all the proof for Dr. C.'s unscrupulousness of statement. Those who write and print much, must necessarily expect to find not a few mistakes in their works from a multitude of concurring causes, which it is needless to mention. Dr. C., too, is proverbial for making rash statements, though we deny that they are unscrupulous. Why did not our impartial friend apply to Mr. Jaffray, of Edinburgh, or Dr. Buchanan, of Glasgow. They could have given far stronger proofs. Were I inclined to retort, I might even in the present number of the *Review* find ample materials for a similar charge against its conductors.

The second charge brought against the reverend Dr. is an absence of genuine charity. The principal grounds for this are his attacks upon Puseyites, Romanists and Infidels, and his adherence to the doctrine of eternal punishment. This charge is proved to be false from the *Reviewer's* own admission, that Dr. C. professes strong feelings of affection and charity—and has evinced them by numerous charitable deeds. It is the state of society in Britain that has led him to attack so strongly the parties specified. We consider the testimony which Dr. C. bears with such power against Romanism, as one of the most useful portions of his works. But if a belief in the eternity of punishment, proves that he is devoid of charity, then the purest and noblest Christians that now live upon the earth—the saintly Noel—the seraphic Spurgeon, and the devoted James, are devoid of this Christian grace. Yea, Paul and Peter, with the company of the apostles and primitive Christians must have been equally uncharitable.

The third charge is his *perverted moral judgment*. And mark the sentence that accompanies this charge that you may detect the cloven foot that is unwittingly disclosed: "Not that this perversion is peculiar to Dr. Cumming; it belongs to the dogmatic system which he shares with all evangelical believers." The principal proof of this is the view of human depravity held by Dr. C.; a view which is scriptural and correctly and clearly stated. Because he states with great

beauty that our *supreme nature* in doing anything must be the glory of God, the *Reviser* with as great ingenuity as incorrectness affirms that he regards it as the only motive, excluding all subordinate ones;—an opinion not certainly held by Dr. C.

With all the pretensions of the writer, how feeble and puerile are his charges, and how forlorn and desperate must infidelity be, when it is obliged to resort to such weapons. Even if Dr. C. were to be all that is here stated, the truth of God would be in no way endangered. It stands always secure and invincible, and independent of any of its defenders. The gates of hell cannot prevail against it.

It is, however, to be regretted that the article in question will rejoice the heart of the Romanist, who will find ample matter for turning into ridicule the bold champion, who encountered and defeated the famous Cardinal Wiseman.

### THE NEW TRANSLATION OF THE BIBLE.

To the Editor of the Record.

Sir,—You are doubtless aware of the great enterprise undertaken and now in progress by the American Bible Union, relative to a new English translation of the Sacred Scriptures. I have lately seen two or three numbers of the work purporting to have been issued with the view of soliciting criticism. I had not a sufficient opportunity of examining them, to be able to give a decided opinion as to their accuracy or correspondence with the original. I therefore thus publicly refer to this enterprise, that others better qualified and having greater facilities than I, may be led to a thorough investigation of the subject, before the country may be induced, by *calumniators and newspaper recommenders*, to receive and sanction a work which may not only be worthless but very pernicious.

It may be asserted as an undeniable principle, that sacred things should be touched only with clean hands; and that all rash or unnecessary interference with the commonly received translations of the Bible ought to be opposed and deprecated. The ordinary phraseology of the word of God should not be unsettled without very cogent reasons—which, in my opinion, cannot be adduced in this instance.

I know that no translation can claim infallibility, and that in some minor points ours is capable of improvement. This must necessarily be the case with every translation in the lapse of time; since language, being only conventional signs of ideas, must vary with the changing circumstances of man. It is, therefore, the best evidence of the talent, learning, and faithfulness of the English translators, that the result of their labours has stood the criticism of centuries, and been found, on all fundamental points, correct; and that the alterations necessary to express the sense of the original are very few indeed, and comparatively unimportant. Hence, men of inferior attainments, to guard against the charge of presumption and ignorance, should hesitate in attempting a change which is sure to prove an injury and failure rather than an improvement.—Whilst others of the highest qualifications will feel that such change is absolutely necessary to the truth of scripture, ere they should adopt a course which would undoubtedly unsettle the minds of a large portion of the Christian world as to the phraseology of Divine revelation.

That this necessity does not exist is evident from the fact that a few marginal notes have been found sufficient to explain all the words or sentences in our translation which are obscure or incorrect. Neither will the new translation supersede the necessity of such notes, if I may judge

from the specimens I have seen of the work. On the contrary, I am satisfied this necessity will be vastly increased. Well, therefore, may the advantage be come questionable, and the propriety of the undertaking become doubtful.

If, however, the new translation had been content to alter, according to their instructions as stated in the prospectus, only where alterations were needed to express the sentiments of the original, they would have been less censurable. But to these instructions, the most superficial reader will see, they have not adhered. They have varied the language without the slightest variation of ideas, or the slightest improvement in the mode of expression. I would then ask to what purpose are the Christian's trains of thought, which are always associated with words, to be thus rudely unhinged and deranged?

Another feature in the new translation, which I consider a serious error, is an attempt to retain the original *modes* of expression and *order* of words. The English translator's duty is to express the *ideas* of the original in the *mode* and *order* of words of an Englishman speaking correctly his own language, otherwise the language is rendered impure.

Again, in hastily glancing over a few passages in the new translation, I observed several inaccuracies and obscurities.—For example: Job, ii. and 9th, the word "curse" is rendered "bless." In a note we are told that the word has both significations, but that it is more natural to suppose Job's wife addressing him in the language of irony. Well, what is the difference? and why the alteration? I always thought a word taken ironically, was to be understood in a sense the opposite of its usual signification. But the ordinary reader would infer from this translation and the reasons assigned for it, that Job's wife attributed all his calamities to his integrity; and that she hoped for returning prosperity if he could prevail on him to abandon his integrity. This view of the passage appears to me most irrational. I think it is plain that she in an irreligious spirit wished him to take a course which the ungodly are always ready to take, viz. by an act of rash and infidel rebellion against God to plunge into creature to get rid of temporal distress.

Again, 2 John, 13th, the word "chairin" is translated "hail," a common word of salutation.—John directs that men of erroneous principles should not be countenanced in propagating error, and that Christians should not wish them the joy of success; but I do not think he prohibits the common courtesies of civilised society to be paid to such.—"Godspeed" may not be the best English word to be used, but I am sure it expresses the correct idea which "hail" does not.

Another objection I make to the new translation is, the retaining of the original word, because of difficulty in finding an English term to correspond therewith, to the utter mystification of the sense.—E. G.

Job, iii and 8th, "Who are skilled to rouse the *leviathan*."—I ask is this a translation which conveys any definite idea to the English reader? "*Leviathan*" signifies any *crooked* or *twisted* animal, (as the alligator,) and may naturally have been supposed by the old translators figuratively to refer to professional mourners, who were in the habit of throwing their bodies into wild contortions, expressive of their grief. In this view the idea conveyed in our translation is very appropriate to Job's case, but the new translation is quite unintelligible.

Again, in Rev. vi. and 8th, "a *choenix* of wheat for a *denarius*." &c., is no improvement. Though we have no single terms to express the quantity or value of these words, yet I maintain that the common reading expresses the *sense* of the original better than the new—what does the English reader know of "*choenix*" or "*denarius*?" On the whole, I think this enterprise, notwithstanding the recommendations of the press and the *prestige* of a vast array of talent and learning, as well as unusual facilities, rather ostentatiously

exhibited, should be patronized with great caution. One very suspicious circumstance is, that the *names* of the parties engaged as translators are generally withheld, and those published are little known in the literary world. Besides, the machinery is utterly impracticable. If each translator has to consult from fifty to one hundred authorities on every difficult or doubtful word, how is it possible for *three* revisers to go over the same ground in reference to the *whole* volume? Then these would need superior learning and talent, as well as sources of information to enable them to correct errors; otherwise, they are likely to sanction the views of the translators without much investigation, and thus each portion of the work would virtually rest on the authority of one. I, therefore, have no very sanguine hopes from this undertaking. Some of the American publishers may be expecting large pecuniary benefits; but I question if the Christian church will derive much advantage.

I am yours, &c.

T. M.

Stratford, Nov., 1855.

### MISSIONARY INTELLIGENCE—FREE CHURCH OF SCOTLAND.

BOMBAY.—In the *Home and Foreign Record* we find various tributes to the memory of the late Rev. Robert Nesbit. One writer says, "I do not think that I ever saw so uncommon an expression of deep regret over the death of any man in India, as we have just witnessed over the grave of our dear colleague. Even the native newspapers have spoken of him with profound regard—almost with reverence." Another says, "our loss is inexpressible: no words, whilst the cloud still hangs heavily over us, can fully utter it. Day after day some one or other casts up, who, in our departed brother, mourns the loss of a friend better than a brother, a father in Christ, a counsellor, a revered teacher; and, as yet, so various and extensive seems to have been his hidden influence on the heathen and Christian population, that we cannot be assured how many more may appear to mingle their sorrow with ours." His funeral was attended by about 400 Europeans, and as for the natives, the crowd was excessive. In commemoration of Mr. Nesbit and as a tribute to his works, a scholarship is to be founded in the Institution at Bombay, to be denominated "The Nesbit Theological Scholarship."

FIRST FRUITS AMONG THE BOHORAS.—The following interesting particulars are given, regarding an interesting convert, the first fruits among the Bohoras of Western and Central India:—

Owing to the trying nature of the tidings which I communicated to you by last mail, I did not mention an interesting case of admission into our native church, which occurred on the 7th July, when I had the pleasure of baptizing Ismail Ibrahim, the first Bohora who, so far as we know, has yet embraced Christianity in India. This young man, who is about twenty-six years of age, made my acquaintance about a year ago, when he soon showed a disposition to embrace Christianity, which was not unnoticed by his acquaintances, who resorted even to violence to prevent him coming to the Mission House, cruelly beating him and wounding him on the skull, so severely that he had to be sent to the hospital. His own safety required that he should get accommodation in the Mission House; and thus he obtained, dwelling in the same room with Hazi, the Sudhian convert, who has been of great use to him, both by way of precept and example. I

gave him regular instruction as a catechumen from the time he came to us, through the medium both of the Gujarati and Hindustani languages, with which he is acquainted; while he had an opportunity, at the same time, of attending the public vernacular services of the Mission. As I found that he had some acquaintance with the converts at Surat, to which he originally belonged, I took him thither with me in January last, when I received satisfactory accounts of his antecedents, and had proof of the fact, which he had alleged to me, that he had been a servant in the household of a Mirkaji or high priest of the Mussulman sect, of which he had been an adherent, and opportunities of marking his zeal in the sale of Scriptures and tracts, in which he was engaged by me, by the way. We think him to be as sincere, and honest, and diligent man, and one likely to be useful as a Christian laborer. The contrivance of Bahorás is noted for its mercantile industry and application; and, if he fulfil his hopes by carrying it into his new occupation, under the sanctifying influence of the gospel, he will be a valuable accession to our strength, notwithstanding the fact that he has appeared among us not so much as a student as a man of labor. He appears thoroughly divorced from Mohammed, and from Ali, the son-in-law of Mohammed, whom the Bahorás (or initiated, according to the meaning of the Arabic word, from which the name is derived) esteem an improvement upon his father-in-law, having a higher degree of inspiration, which has in a good measure, as they imagine, manifested itself among his successors, recognised by the Bahorás, and by the Ansairiyah, Ismailiyah, Dreeses, and Metawileh, of Syria, who in religion are their congeners. He sees his need, too, of the atonement, intercession, and divine righteousness of the Messiah. May the Lord be his guide, instructor, and portion; and may he be the first-fruit of an abundant harvest among the Bahorás of Western and Central India, initiated by the Spirit and Word of God into the true and saving faith!

**AFRICA—LOVEDALE.**—We find very interesting intelligence from Africa. At Lovedale, on 10th March last, ten adults were baptized and one young man, a student, received into full communion with the Church. On the 1st July, twelve adults and four children were baptized. During the past year, fifty-two adults have been received into the Church at this station, and an equal number received into the class of catechumens.

**MACFARLANE.**—This is a comparatively new station, so called from the late Dr. Macfarlane of Renfrew, who for many years felt so deep an interest in the Caffrarian Missions. The Rev. Mr. Diarmid gives the following interesting account of its planting and growth:—

This station is on the left bank of the Chumi river, about six miles north-east from Lovedale. After the Kaffirs were removed from this neighborhood during the late war, a tribe of Fingoes were located in their room by the Government. In the course of itinerating among the natives around Lovedale, our missionaries frequently visited these strangers on the Lord's day. After an invitation from the chief, Mabanilla, the consent of the Government was obtained, and I was sent here by our Presbytery on the last day of August, 1853.

The people were altogether heathen, with the exception of about five females, who had been members of the Wesleyan Church elsewhere.—These being unable to read, and having no means of grace within a convenient distance, they attended our meetings for about six months, when, being called upon to return to their own church, they did so. The attendance on the

Lord's day has varied from 50 to 130, and from 33 to 60 are visited and addressed at their own hamlets, some miles distant, on the Sabbath.—This differs from our other stations, where the people settle down beside the missionary, on land formerly granted by the Kafir chiefs for this purpose. Here we merely got permission to live among the people, who reside on land granted to them by Government. The former mode brings the people and children nearer for instruction, but it sometimes brings the missionary into contact with them in secular matters. I believe the mode here is, on the whole, the best.

The heathen do not consider attendance once at worship on the Lord's day, as indicating any desire for salvation. But when one after another began to attend our morning worship, and the afternoon service on Sabbath—it is partly catechetical—they looked on such as about to abandon heathenism, and go over to the side of Christianity; and soon after several applied for baptism, and were taken under special instruction twice-a-week. Messrs. Govan and Weir were with me appointed by the Presbytery to form a session. The session, after examination, were satisfied with the knowledge and conversation of three females, and these were baptized on the 2nd February, by the Rev. W. Govan. Two of them were about fifty-five or sixty years of age, the other about twenty-five. They lived near, and I had opportunities of seeing them almost daily, and feel persuaded that they are desirous of knowing and doing the will of Christ. The eldest of these was the first who manifested concern about her soul after I came here; I believe her desire was to walk with God, and her course was soon finished—she died early in June, somewhat suddenly. On the 24th of June, three females were baptized by the Rev. W. Govan; two were about fifty years of age, the other about twenty-six. All of them met with much opposition from heathen relatives. The younger suffered both from her father-in-law and her husband, not by words only, but also blows; but by patient continuing in well-doing, she overcame, and we trust her husband is now seeking the pearl of great price. There are seven at present in the class of catechumens, five females and two men. Two of the former were the wives of the head-man of a hamlet near this. On my arrival here, the chief charged him to take care of me, and see that I was not molested. He is of an amiable disposition, and has always been friendly; but the natural enmity of his heart to the gospel manifested itself first when the aged female, referred to above, separated herself from heathenism; again, when his daughter-in-law returned from the evil of her ways; and it was increasingly manifested when his second wife joined the class of catechumens. This man that I had seen patient and forbearing under provocation from an equal, got excited, lamented that the Word of God had come so near him, and was taking one after another of his family; then he exclaimed, "You that are believers must give up your religion or leave this place;" and going to the door of the last offender with his staff, he struck violently, and speaking bitter things, he entered, still making free use of his staff. He ordered his wife to give up her religion; she sat in silence, expecting that the next blow would fall on her head, but he withdrew without striking her. In the evening of the same day, our meeting of catechumens took place. The old man saw the others on their way thither, while his wife sat still in her house; he asked her why she had not gone to the meeting, and, without waiting for an answer, said, "You must not say that I hindered you." His troubles were not yet over. His eldest, or great wife, had for months been under conviction of sin. A few weeks ago, she refused to go with him to take part in a sacrifice connected with the death of a relative at a distance, and then joined the class of catechumens. Heathen customs are interwoven with births, marriages, sickness, and death; and un-

less professing Christians are watchful, they may no ensnared before they are aware. From what I see and here of the few here who have separated themselves from the heathen, I am led to hope that they are led by the Spirit, and are endeavouring to show forth the praises of Him who calleth out of darkness into His marvellous light.

**JEWISH MISSIONS—HOLLAND.**—Interesting and encouraging letters have been received from the Jewish missionaries on the continent. Committees have been formed in different towns, for effort and prayer in behalf of the Jews. The following is an extract from a letter from the Rev. Mr. Smith:—

In — I made the acquaintance of a very interesting Jewish family, consisting of a man, his wife, and several children. He evidently felt at first somewhat embarrassed on being addressed on the subject of Christianity by a perfect stranger; but his confidence was gradually won, and his heart began to expand and open. He then told me, that for a long time he had felt much disquieted on the subject of religion. He had come to see the absurdity and hollowness of Judaism, and had hoped to find more satisfaction in Christianity; but the idolatry of the Romish Church, and the divided opinions of Protestants, and the carelessness and immorality prevalent among all parties, had disappointed his expectations, and deterred him from further inquiry. The practical conclusion he had come to was—that there must be good men in all churches, but that clearness and certainty on the subject of religion are not attainable in this world. Still, he confessed that his mind was not in peace; and the tear started to his eye as he made the confession—his wife meanwhile standing by, looking intently on, apparently in deep sympathy with the sentiments of her husband. I endeavoured, as I best could, to reanimate the flickering hope in his mind, which, though weak, was not extinguished—pointing to the beautiful harmony in the great plan of God from the beginning, in the convergence of all the promises, institutions, and dealings of God during the Old Testament dispensation,—in the manifestation of Christ in the flesh, and again in the streaming forth from him, as the centre of all history, of those truths in their renovated form, which have met no other reception among men than was just to be expected, and which, notwithstanding many appearances to the contrary, are triumphing against all opposition, and promise, at no distant date, the subjugation and regeneration of the world. When made to see that the things which had staggered him were but the necessary and expected evolutions of a plan, which embraces not only a manifestation of God's grace and love, but of man's sin and perverseness, and receives, therefore, in the latter, not a refutation, but a positive confirmation, his mind seemed to receive both light and comfort. Having further urged on his attention some truths more closely bearing on his personal state before God, I took leave with expressions of mutual interest, equally hearty on both sides, carrying with me the conviction, that here and there, amidst the wild wastes of Israel, there are still to be found thirsty souls, which long, unknown to themselves, for the living water which issues from the sanctuary of God. I commended this family to the attention and care of the Committee which had just been constituted.

**SWEDEN.**—In some parts of Sweden, the persecution which has been going on for some time, still continues. Fines are enacted, and stringent measures adopted for putting down conventicles. Two scenes which were once enacted in Scotland, are being enacted over again in Dalecarlia. Still, evangelical religion spreads and prospers. The following is an extract from a letter written

by a gentlemen holding an office analogous to that of sheriff in Scotland.—

It is a remarkable peculiarity of our time, that many of the rich and powerful of this world, have, in our land, come to believe in the Lord Jesus, and work zealously for the kingdom of God. As an instance of this, Mr. O. H., proprietor of iron mines, and of a large estate in the neighborhood of Orebra, after losing, two years ago, four children in a very short space, has seen his ruin by sin, and has obtained healing in the blood of Christ; and now, in that dark district in which he resides, he every Sabbath gathers round him large companies of hungry souls, and proclaims to them the gospel. These crowds began to come to him, without any other invitation than just the announcement of family worship, as soon as he began to witness for Christ to his numerous dependents, and he now intends to erect a special building as a prayer-room.—Our King and the Crown Prince, during their recent journey (to Norway,) have visited Mr. H., and, at his invitation, took a meal at his house, when he informed them of the object of this building, and spoke of his domes, in proclaiming the gospel among his dependents. This work by a layman is, as yet, in our land, not so common; but many things seem to indicate that, with the help of God's Spirit, it will spread and increase in many directions.

Here, in my own neighborhood, has the wind of God's Spirit begun to blow powerfully. In many parishes remarkable and extensive awakenings have appeared, and still continue. The instruments of these have been one Christian minister, and, besides, many colporteurs, of whom two are sent out by Jonkoping's Tract Society, which, through the Lord's wonderful assistance, can now support, and that right well, those two, and also print and distribute a very considerable number of singularly good Christian tracts. The Lord has wonderfully, in his grace, countenanced this undertaking. Pray that he may continue to bless it. The visible means are indeed poor; but God has stirred the hearts of many, so that the contributors are incredibly numerous; and if they are able to give only a small assistance in money, they are nevertheless unwearied in intercession to Him who can give richly.

It is comforting, but astonishing, to find how the Lord, for extending amongst us the knowledge of our Lord Jesus Christ, has, in our time, used the assistance of laymen of the working classes. In my own neighborhood alone I know many (among others, the drummer of a regiment) who, through the work of the Spirit in their souls, are very precious and lovely Christians, and have a gift of prayer, and an insight into the meaning of Scripture, manifested through explanation of the Bible, in most unusually rich measure.

Our beloved Dr. Fjelsedt instructed, in the autumn of last year, a number of young men, to be sent out as colporteurs; and many of these, so far as I know, have wrought with great blessing. One of them has suffered persecution, but with gladness. We hope that, under the new Minister for Ecclesiastical Affairs, the persecutions of the Separatists will cease. But they still go on in Dalecarlia, even more severely than before; because the inferior crown-bailiffs extend, beyond what they have any right to do, their powers in dispersing meetings, demanding fines, &c. And the poor people, who do not understand their own privileges, and cannot, or know not, how to avail themselves of the freedom of the press, have no power to defend themselves against the oppression. Oh, dear friends in Scotland! pray for us, that the Spirit of the Lord may not abandon our beloved native land, but that God's kingdom, in spite of all opposition of feared and unlearned, may gain still more glorious victories amongst us; May the grace and peace of the Lord be in rich measure over you all, dear brethren in grace, in beloved Scotland!

MADERIA.—Our readers will, no doubt, re-

member the efforts of Dr. Kalley, to introduce the light of the Bible into Madeira, and the persecution to which he was, in consequence, exposed. It would appear that the same bitter opposition is continued to the circulation of the Bible. Its introduction into the schools has been successfully resisted, and Dr. Miller, the brother-in-law of Dr. Kalley, who, since the departure of the latter, has been diligently employed in circulating the Scriptures, has lately been fiercely attacked by several of the priests and by the Bishop. The latter has issued a pastoral letter to his flock, warning them against Dr. Miller. The light of the Bible, however, has been spreading in Madeira. The Inspector of Public Schools speaks boldly in defence of the Bible, and in his correspondence with the Bishop, bears decided testimony as to the hold which the Bible has taken of the minds of the people, and the eagerness with which it is sought after. His sentiments contrast most favourably with those of the Bishop. The following is an extract from this remarkable letter:—

To make the reading of the Scriptures, in the days in which we live, a *crime*—to tear from the hands of our children this unspeakable treasure of truth, and righteousness, and the love of God to men—to invade the sanctity of the domestic hearth, to hurt the holiest of books, as if it were contraband—it is abominable; and does your most reverend excellency know what has been the result of this incessant persecution? The persecuted book has burst all barriers—has eluded the vigilance of all officers—has been introduced surreptitiously, and spread in thousands. Those people who can read it, seek it with a greediness never seen before, but now seek it with the firm determination to read it, not only to be instructed, to satiate the thirst they have for the Word of God, but also to disobey (for such is the human heart), to go against the voice of the Church, to find in it new arms against her authority. What a disgrace!—an act, which in the beginning was innocent, unjust persecution has turned into a crime.

This is, indeed, a great evil, and I know of but one remedy. It is the want of the Word of God which the people feel, by the frank, sincere, and legitimate preaching of the doctrine of the Church; to accustom the people to read the Scriptures in the spirit of true devotion and piety, not for war, but for peace—peace with God, with the Church, with men, with their own consciences; it is to explain the gospel to the children, even in the elementary schools; to take away from this book, without breach of the respect which is due to it, the stamp of "the philosopher's stone," which on the one hand the prohibition of it, and on the other, the cheats of heretical proselytism, have unfortunately placed upon it; it is, finally, to offer prayers, and do every one his endeavour to regenerate the clergy, to restore to the *salt of the earth* its preserving efficiency, to place them on a level with the civilization of Christian society which they have the charge of directing in the ways of wisdom and righteousness, during their pilgrimage in this world.—H. & F. Record.

#### CHINA—CANTON.

##### DENSITY OF THE POPULATION.

We are more and more convinced that the Chinese government has acted honestly in taking the census. Judging from the density of the population in the prefecture of which Canton is the capital, we are ready to believe that the highest estimate is not beyond the truth. It is not easy to convey to you an adequate idea of the multitudes of people living in the most fertile parts of China, judging the wants and feelings

of men by what you see in the United States. This prefecture, for instance, covers an area of about twenty thousand square miles, divided into fourteen districts, each of them under the control of a district magistrate and his assistant, with other subordinates, all holding their authority with reference to the Governor. The villages, whether more hamlets or towns, containing five, ten, or even a hundred thousand inhabitants, are all ruled by the people themselves, acting through their headman, in co-operation with the district and township authorities. We have no list of the villages in a district or township; but we think we are within the truth when we estimate the number in the two districts of Nanhai and Pwanyu, in which Canton itself is situated, at two thousand. One of them, Fuhshan, is the great manufacturing place for foreign markets, and has suffered much during the last year, while it was held by one of the insurgent chiefs, who set it on fire when compelled to evacuate it.

There are several other important towns in the prefecture, containing from one hundred thousand to three hundred thousand people; but the Chinese prefer to dwell in smaller villages, containing from five thousand to twenty-five thousand inhabitants, for they can have a better government than when crowded into large cities. In a former letter, the entire population of the prefecture was reckoned at two and a half millions; but later investigations incline us to double it, even if that is enough.

Truly, this land is full of people, and it is also full of idols and wickedness. The faint knowledge which we have of the abominations here committed, has given us a higher idea of the infinite long-suffering and patience of God towards them, than we could ever have obtained in a land like our own. The dreadful exhibitions of cruelty and malice, seen during the past year, have proved more conclusively than ever, if that were needed, how utterly impotent are the teachings of Confucius, the chanting of Buddhists, or the mystical mummeries of Rationalists, to restrain the passions and purify the hearts of this people.

##### THE INSURRECTION.

In reference to the revolutionary movements in the region of Canton, the missionaries express following opinions:

The insurrection was caused primarily by, and derived its chief prestige from, the oppressions of the government, especially the undelings and lower grades of officials, who have less to lose than their superiors in rank and pay, practice more cruelty upon those who fall into their hands, and extort from the rich to the utmost. The grudges felt against the authorities and their licitors for these acts, joined to the desire for change among many restless spirits, only waited for a good opportunity to break out. The leaders of the rising were all of them members of the Triad Society; and every one who joined their standard, was made to swear opposition to the Manchus; but we mistake, if we infer from that a patriotic dislike of the Manchus stimulated these leaders or their adherents to rise in arms. There are not, probably, twenty-five thousand Manchus in the province; and during the last year, it is not likely that a hundred of this number personally came into action; for this force of about fifty-five hundred men is exclusively confined to the city of Canton. The troops and volunteers are all Chinese.

The example of Tai-ping-wang, and the inability of the government thus far to dispossess him of Nanking, encouraged the disaffected to arrange their plans; and an emeute at the town of Jungkwan, east of Canton, which the troops were unable to repress, served as a signal for a general rising. Hopes of redress, desire for plunder, love of change, and schemes for revenging personal feuds, all actuated these seditious men far more than the need they felt of reforming and remodelling the government. They proclaimed their wrongs, and held out hopes of

a sort of improvement; but their lawlessness proved their real motives. Within two months, the whole prefecture was in commotion, commerce of every kind interrupted, and many large towns and cities seized, and Canton beleaguered. There was no continuous action among the leaders, nor any acknowledged head over them; no regard for private rights and property, nor discipline in their ranks. The authorities beyond the capital succumbed to the storm; many of them were killed; and anarchy followed their defeat. The insurgents levied on all the rich inhabitants as soon as they took a place, and made a show of leniency, but soon their demands exhausted the supply; and everything was taken, and the places burned, if it was not too large. The conduct of the imperialists was nearly as bad towards such villages as they retook; and rapine, violence, licentiousness, slaughter and destruction had full swing. Many villages informed the authorities that they had combined their volunteers, and placed guards to keep their limits; and these guards were ordered to kill every man from either camp, who entered without permission. Every prisoner was put to death by both parties; every village suspected of harbouring the enemy was sacked; and no boats were allowed to pass by the insurgents.

It were needless to detail the horrors of such a civil strife, and the sufferings it has involved, until the present time, when Shantung, the last stronghold of the insurgents has been taken, and their union destroyed. Our object is to show that no expectations of permanent good to China could be founded on such elements. The provincial authorities have depended entirely on their own resources to suppress the insurrection; and nearly every one is a Chinese. All their efficient troops have been volunteers, raised and paid by villagers and townsmen, who felt that the pest of such banditti must be removed by any sacrifice.

#### CHANGE IN RESPECT TO FOREIGNERS.

The extracts which follow, have an important bearing on the missionary work in China.

During the past year, the Chinese in these parts have been brought into increased contact with foreigners. The imminent danger in which Canton was for a few weeks, led the Governor-general to apply for aid in defending it from the insurgents; but the application failed by reason of his unwillingness to allow foreign officials to be within the city walls. It is well that it did fail; for the commencement of foreign intervention in the affairs of China, by force, will endanger the stability of any government which its people may adopt. They readily admit, however, that the measures taken by foreigners to defend themselves in their factories, mainly contributed to preserve the city from capture. The insurgents invited foreigners to come to their quarters near Whampoa; and foreign vessels have gone to many places which they held, as native boats were pillaged. Many towns were visited, whose importance and position were previously little known, and their inhabitants received the strangers kindly. The visits of missionaries have been pleasant in most places; and their books were taken; and we hope that this species of labor may be continued, until it assumes the importance which it justly possesses.

Besides the assistance rendered in defending their city, the Cantonese feel that they owe much to foreigners in supplying them with food during the past few months. Last year the insurgents seized all the breadstuffs which they could find; and they have prevented labor in fields near them this spring; so that there was danger of a dearth. Rice rose from two and a quarter cents a pound to six and seven cents; and thousands of the poor have died of starvation within twenty miles of the city. Native merchants could not introduce a single cargo, and confessed that their sole reliance was on foreign shipping, which did actually import over fifty-five

millions of pounds in less than three months, and proved to the Chinese that they cannot do without help in such an emergency. Thus one thing works with another, the love of money against national pride, the fear of famine and riot against the conceit of ignorance, to break up the fallow ground, and smooth the way for the gospel. The missionaries are quite confident that the obstacles to the preaching of the Word in China will be removed faster than the church of Christ is prepared to occupy the ground; and they are doubtless justified in giving utterance to such an opinion. In this case, as in others, God will keep far in advance of his people.—*Missionary Herald.*

#### TROUBLES IN FEEJEE—MISSIONARY DANGERS.

The late arrivals from Australia have brought very extraordinary news from the Feejee Islands. The Rewa Station, which was abandoned, of necessity, some years ago, had been re-occupied by the Rev. H. Moore, who for some months had to witness the horrible cannibal practices of the chief and his people. On the 26th January, the chief died, just as he was about to carry on war against Tui Viti, the Christian King of Bau. On the 9th February, Mr. Moore's house and store were fired in the night and totally destroyed, the loss to the Wesleyan Missionary Society and Mr. Moore being from £700 to £1000. A plan appears to have been formed for the murder of Mr. Moore and his family; a club was lifted at the head of Mrs. Moore during the conflagration, but the murderous plot was happily frustrated, and an escape to Bau was safely effected, by Mrs. Moore without bonnet or shoes, and the children in their night-clothes. Mr. Moore returned at once to Rewa, and continued his labours among that nation of murderers. The rebel Bau chief, Mara, who had joined the King of Rewa in his hostile intentions, proceeded to carry on the war. Meantime, George, King of Tonga, arrived on a visit to Tui Viti, with a fleet of thirty-nine canoes, and two thousand men. The Ovalau rebels fired on one of his small canoes, which had been despatched with letters entrusted to George by the French Governor of Tahiti to the Popish priest Ovalau, and killed the chief in charge, and wounded others. Other provocations and violence were offered to George and his people, who, although on a Christian and peaceful visit, were forced into war on behalf of Tui Viti. The conflict was short; victory declared in favour of the allies, but not without a severe struggle, and the loss of some valuable lives. All the opposing heathen chiefs are either slain or humbled; and the people, being now at liberty to act for themselves, are embracing Christianity by thousands. But there are not missionaries or native teachers to meet one-tenth of the demand for their services.—*Watchman.*

#### HENRIANA.

A faithful lover of Christ may have a son a bigoted Pharisee—grace does not run in the blood.

The consolation of Israel is to be waited for, is worth waiting for, and will be welcome to those who have waited for it, and continue waiting.

We take Christ like Semion, into our arms when we receive the gospel record with lively faith; and the offer, which it makes of Christ with love and warmth—never any that hoped in God's word, were made ashamed of their hope. The eye is not satisfied with seeing till it has seen Christ.

What a poor spectacle does this world present to him, who has Christ in his arms and salvation in his eye.

#### SELECTIONS FOR CHILDREN.

##### THE INWARD VOICE.

Once there was a little boy, whose name was Jerry. He had a kind mother and father, and two brothers younger than he. Jerry's mother often read the Bible to him, and told him how to be a good boy. And Jerry, as soon as he had learned to read, used to read about little Joseph and Moses, and Samuel. He thought no stories were so pretty as Bible stories. He wished he could be like Samuel;—he wished God would speak to him, and call, "Jerry," just as he did to little Samuel. Then he would say, "Here I am!" and he would mind everything the Lord told him.

"Mother, if I could only hear God speak to me," said Jerry.

"Every time you think of doing wrong, Jerry, if you listen, you will hear a still small voice in your heart, saying, 'Jerry, Jerry!' That is God's voice; it is bidding you to do no sin."

"Shall I hear it with my ears, my own ears?" asked he, taking hold of his ears with his fat hands.

"You will hear it with the ears of your heart, perhaps," said his mother. "If you ever are upon the point of doing what is not right, stop a moment—stop still, and listen in your heart, and see if something there does not seem to say, 'Jerry, do it not!'"

"And that is God, my mother, is it," asked Jerry, looking very sober, "telling me not to?"

"Yes, it is God."

"And does he speak to everybody so?" asked Jerry.

"Yes; and he speaks very loudly to little children, because he wants them to begin aright. It is not listening to him which makes so many bad boys."

"Then God does speak to us now?" said Jerry, after thinking a little while.

"Yes; both in the Bible and in our heart."

"Punishing us back!" said Jerry.

"Yes, pulling us back from sin. How very good God, is to think so much of us!"

"Mother, cried Jerry, "I mean always to hearken. I mean to be like little Samuel. I mean to hear God, and mind him. I am sure I ought to; God is so kind, so good to us, mother, giving us every thing. He gave me my new shoes, didn't he? I should not have had them if it had not been for God, mother." His mother prayed in her heart that Jerry might ever hearken and obey the voice.

Not many days after this, when Jerry came home from school, he found his mother had gone out. "I wish I had something to eat," he said.

"You can go into the parlour-closet, and get one of the green apples that are in the smallest basket up in the corner," said Nancy; "your mother will let you have one of those."

Jerry skipped away after one. He opened the closet and went in. It was a deep large closet, where the children did not often go. The apples looked good, and he took one. As he turned to come out, he spied the little cupboard door ajar, where he knew his mother kept her nice things. A basket of rich cake peeped out, with plums in it, and sugar over it. "Oh," thought Jerry, smacking his lips, "oh, how good it looks!—how good it would taste! I should like a bit." Jerry looked. "Take a piece; your mother need not know it," said a noisy voice in his heart. "Take it; it is a good chance; nobody sees you; snatch it!"

"Jerry! Jerry!", spoke the still, small voice. "Jerry!"—it only seemed to say "Jerry," and Jerry knew it. He let it speak, and he minded it. In a moment he shut the cupboard close to, and ran away as fast as he could. "I must not take that cake without mother's leave. I know I must not, if it looks ever so nice, or tastes ever so good." And he tried to think no more about the cake, while he went out in the garden and ate his apple. Jerry was very glad he hearkened.

When his mother went to give him the good-night kiss, as he lay in his little bed, he whispered in her ear, "Mother, God seems to speak to me, and say, 'Jerry,' as he did to Samuel. I hear him, and try to answer, 'Here am I.' But, mother, there are other voices too,—bad voices. I am happy when I mind God's voice."

His mother felt very thankful for the words of her dear boy. Jerry is a great boy now; and his good conduct shows very plainly whose voice he still hears, and still obeys. He is a great comfort to his dear parents.

Dear children, do you hearken to the still, small voice of God, speaking in your hearts?—Do, I pray you, stop and listen to it. How good and gracious is God, to care thus for you, little children as you are!

The still, small voice is conscience.—*The Children's Friend.*

A SIMPLE FACT.

A little girl, ten years of age, had her mind deeply impressed with the truth of God in the Sabbath school. Upon retiring to rest one night she was in trouble about her soul; and at the midnight hour her anxiety had so increased, that it woke up the servant girl, who was sleeping in the same apartment. Upon interrogation as to the cause of her trouble, the little girl replied, that she felt that she was a great sinner. She then requested the servant girl to pray for her; but she replied that she was not a Christian,—she could not pray. The little girl then sent for her father. Upon entering the room she asked him to pray for her; but he made the same reply that the servant girl had made,—he was not a Christian,—he could not pray. But, sympathising with his child's anxieties, he called her mother to the bed-side.

This good woman had often been to the throne of grace, but never on an occasion like this. She poured her soul out in prayer to God for her child. God heard and answered her. During the same night, in the same room, by witnessing the melting scene, the servant girl was also hopefully awakened; and in a few days the father became a Christian man.

But the good work did not stop here. The girl told what a precious Saviour she had found, and invited others to seek him; and, as the result of these labours, a blessed awakening in the neighbourhood was attributable, under God, to her.

Such facts speak for themselves.—*Juvenile Missionary Herald.*

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3. Mystery of Iniquity, by the Rev. Dr. Smith, Glasgow.
4. Report of French Reformed Evangelic Synod by Rev. F. Monod, Paris.
5. Dr. Daur's "Remonstrance" on the Andover Theological Seminary.
6. Aikin's Book on Elocution, by the Author.

Dr. Willis has also added to the Library, about 40 vols., the gifts of other individuals, or purchased by funds collected by him in Scotland, and paid over a balance of £12 for future Library uses to the Treasurer.

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VOL. VII.—J Brebner, Brooklin.  
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For the Presbyterian Church of Canada.

VOL. XII.

TORONTO, JANUARY, 1856.

No. 3.

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## BOOK OF DISCIPLINE.

The following Chapters are submitted to the consideration of Presbyteries, by the Committee appointed to prepare a Book of Discipline. The remaining Chapters, it is hoped, will be published in the next Supplement issued.

WILLIAM GREGG,  
*Convener.*

Bellerille, Dec. 14, 1855.

### CHAP. I.—THE CHURCH.

1. The Catholic, or Universal Church, is distinguished as visible or invisible; the invisible consisting of all the redeemed who have been, are, or shall be gathered into one under Christ; the visible, embracing all persons throughout the world, who profess to believe and obey the truth, together with their children.

2. The universal Church visible consists of many particular churches; each of which is a body or community of persons, professing and maintaining the true faith, together with their children, associated under the authority of Christ, for the worship of God, for mutual edification, and for spreading the knowledge of Christ throughout all nations.

3. The Lord Jesus Christ is the sole King and head of the Church, and hath therein appointed a government in the hand of church officers, distinct from the civil magistrate, who is also subject to the mediatorial sovereignty of Christ.

4. At the commencement of the New Testament Dispensation, extraordinary church officers were appointed by Christ, such as Apostles and Prophets, who were endowed with miraculous gifts, and who have no permanent successors in their office. Besides these, ordinary and permanent officers were appointed for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ.

5. The ordinary office-bearers in the Church are of two classes, Bishops or Presbyters, and Deacons. To the Bishops or Presbyters the spiritual oversight of the Church is committed. The special duty of Deacons is to superintend the temporal affairs of the Church.

6. All Bishops or Presbyters are of the same rank, and have equal authority: but of this class it is the special duty of some to rule, while others both rule and teach. Those who merely rule are usually denominated elders, or ruling elders; those who both rule and teach are denominated ministers or pastors.

7. Deacons, as a distinct order, are office-bearers, who may, or may not, be required in particular of the Church. When not necessary they may be dispensed with, as was the case at Jerusalem.

8. Upon the members of his Church Christ has conferred the right to choose their own office-bearers; and it is unlawful for any power, civil or ecclesiastical, to appoint an office-bearer in any church or congregation, contrary to, or irrespective of, the free choice of its members.

9. The government of the Church is exercised by Sessions, Presbyteries, and Synods or General Assemblies. A Session consists of the minister or ministers of a particular congregation, with the elders. A Presbytery consists of the ministers of a convenient district, with a ruling elder from each congregation. A Synod, or General Assembly, consists of the ministers of several Presbyteries, with a ruling elder from each congregation.

10. In an extensive district where the congregations, ministers, and elders are numerous, and the attendance of all would be highly inconvenient, a Synod or General Assembly may consist of a specific number of ministers and elders, appointed by, and proportioned to the number of members in each Presbytery.

### CHAP. II.—THE SESSION.

1. To the Session belong the right and duty to admit members to sealing ordinances, by examination or certificate; to grant certificates to members leaving the congregation; to exercise discipline over the members, by admonition, rebuke, suspension, or exclusion; to restore members who have been suspended or excluded; to fix the hours and order of public worship; to sanction arrangements for celebrating the praises of God; to appoint the time for the dispensation of the Lord's Supper, and for the observance of congregational fasts or thanksgivings; to superintend Sabbath Schools, and sanction the appointment of teachers therein; to superintend the general interests of religion in the congregation; and to devise and encourage schemes of missionary enterprise.

2. Meetings of Session should be held at least monthly, and may be convened at any time by the minister, of his own choice or at the request of two ruling elders. Each meeting is opened and closed with prayer. The minister and two elders constitute a quorum.

3. The Minister is Moderator of Session. Colleagues hold the office alternately, or otherwise, as may be settled between them. The minister not presiding sits as an ordinary member. In the absence of the minister, another minister, having authority from him may preside. When a congregation is vacant, the Presbytery nominates a minister as moderator of the Session. The moderator may deliver his sentiments from the chair, and has a casting but no deliberative vote.

4. The Session appoints a Clerk, whose duty is to record its proceedings, and, when directed, to sign certificates, furnish extracts, and submit the records for inspection by superior courts; and,

also, to keep a roll of the members in full communion.

5. It is the right and duty of every Session, whether in a settled or vacant congregation to appoint a ruling elder to sit as its representative in Presbytery and Synod. The commission for this purpose is renewed at least yearly. The elder appointed should be punctual in his attendance at these courts; and his expenses, as well as those of the minister, ought to be defrayed by the congregation.

6. For the better discharge of his duty, each elder should have a district of the congregation assigned to him. In this he should have stated meetings for prayer, and the study of the Scriptures. He should take a special interest in the religious welfare of the members residing therein, warning, consulting, or comforting them as circumstances may require. He should also endeavour to persuade the careless residing within his district to attend upon the ordinances, and means of grace.

7. Persons applying for admission to sealing ordinances should converse with the minister and the elder of the district in which they reside. It is the special duty of the former to ascertain the extent of their knowledge, and the soundness of their faith; and of the latter, to make enquiries respecting their character and deportment. The minister and elder severally report to the Session; and on its being agreed to admit the applicants, they appear before the Session, make profession of their faith and obedience, and receive such exhortations as the Session may deem suitable.

8. Certificates ought to be granted only at regularly constituted meetings of Session; but in special cases the moderator may grant them. Certificates thus granted are reported at the first meeting of Session.

### CHAP. III.—ELECTION AND ORDINATION OF ELDERS AND DEACONS.

1. The numbers of Elders in a congregation should be proportionate to its extent, and is fixed by the Session; or, where there is no Session, by the Presbytery.

2. The right of electing elders is vested solely in the members of the congregation who are in full communion; and none are eligible for the office who are not members in full communion with the particular congregation in which they are chosen, attendants upon its ordinances, and contributors to its support.

3. The right of proposing candidates for the office of ruling elder shall be in the minister, with the advice of the Presbytery in a new congregation, or in the existing eldership in an old congregation. This does not supersede the right of members of the congregation to nominate other persons whom they may deem qualified for the office.

4. The names of persons proposed for the eldership shall be read publicly to the congregation on two Lord's days, when due notice shall also be given of the day of election. With a view to the peace, edification, and stability of the congregation, no candidate is considered duly elected

who is not chosen by, at least, two thirds of the voters present.

5. After election, the call of the congregation is intimated to the elders elect, a declaration of their willingness to accept of the office is asked; and the Session deals with them as to the propriety of accepting it. Their willingness to accept being expressed, the Session at a meeting appointed for the purpose, proceeds to satisfy itself with regard to their religious knowledge, soundness in the faith, acquaintance with the government and discipline of the Church, piety and prudence; and, on being satisfied on these points, due notice is given to the congregation of a meeting of Session to consider any objections which may be offered.

6. At the time mentioned in the notice the Session meets, and is constituted, the elders elect being present. If objections are made, the Session proceeds to inquire into the grounds of these, and decides on them, after having evidence if necessary. If no objections are brought forward, the time of ordination is appointed.

7. On the day of ordination, which may be either on a Sabbath or week-day, the Session is constituted after sermon, and the moderator briefly relates the previous proceedings, and then puts to the elders elect the first six questions appointed to be put to a minister in ordination, and the following question:—

Do you accept the office of an elder of this Church, and promise, through grace, faithfully, diligently and cheerfully to discharge the duties thereof?

8. Satisfactory answers being given to the questions, the candidates are set apart to the office of the eldership by prayer. Immediately afterwards they receive the right hand of fellowship from the minister and elders present. The whole is followed by suitable exhortations to them and to the people.

9. After ordination, the names of the elders ordained are added to the Session roll, and reported to the Clerk of Presbytery, who registers them in the Presbytery book.

10. Ruling elders coming into a congregation from other parts of the Church, are not admitted into the Session unless elected by the voice of the congregation. When so elected, the act of ordination is not repeated, but in other respects the forms of procedure are the same; and for the satisfaction of the congregation, they answer the questions in the formula before being inducted into the exercise of office.

11. Ruling elders retain their office through life, except when they are deposed or their resignation is accepted. When they resign, the congregation should be cautious in again calling them to receive the office.

12. The rules of procedure in the election and ordination of Deacons are *mutatis mutandis* similar to those laid down for the election and ordination of Elders. Elders are *ex-officio* members of the Deacons' court.

#### CHAP. IV.—CONGREGATIONAL MEETINGS.

1. Congregational meetings are held for the purpose of applying for a moderation, for the election of a minister, elders, deacons, or managing committees, and for considering other matters relating to the temporal or spiritual interests of the church. Persons chosen to office at congregational meetings must be members in full communion.

2. Congregational meetings are summoned by authority of the Session or supreme court, and are publicly intimated on the Sabbath before the congregation is dismissed.

3. The managers or deacons' court, on obtaining the concurrence of Session, shall have power to call meetings of the congregation for special purposes, when they deem it necessary.

4. At congregational meetings for proper ecclesiastical purposes the minister of the congregation, or minister appointed by the Presby-

tery, presides. At meetings for merely secular purposes the congregation may choose any of its members to preside.

5. None are permitted to vote, or, without permission from the chair, to take part in the proceedings of congregational meetings, except members in full communion in the congregation.

6. Each congregation should hold a stated annual meeting at which the managers or deacons should report their whole proceedings during the year, furnish a statement of pecuniary matters as they stand, and afford any information respecting the financial condition of the congregation which may be required.

7. Members dissatisfied with resolutions passed at a congregational meeting, may protest for leave to complain to the Presbytery, and crave extracts. In such a case the majority supporting the resolutions complained of, appoint commissioners to appear before the Presbytery to answer the complaint and appeal, and the complaint itself, with reasons, is lodged by the appellants with the Session, at its first meeting for transmission to the Presbytery.

#### CHAP. V.—THE PRESBYTERY.

1. It is the duty of Presbyteries to receive and judge in petitions from the sessions of the congregations within their bounds; to transmit petitions, or overtures, to Synod; to provide supplies for vacant congregations, or mission stations, within their bounds; to organize new congregations and mission stations; to superintend the education of students for the ministry; to grant license to preach; to moderate in the election of ministers; to receive and sustain or reject calls; to ordain or induct to the pastoral office; to receive, and judge of complaints against ministers or preachers; to enquire into reports affecting their character; to admonish, rebuke, suspend, depose, or excommunicate offenders; to receive resignations, and loose ministers from their charges; to examine, approve, or censure the records of sessions; to superintend generally the congregations and sessions within their bounds; and to devise and prosecute measures towards the evangelization of those, who, either at home or abroad, are perishing for lack of knowledge.

2. Each Presbytery should hold at least four stated meetings in the year. It is desirable that these should be held in rotation in different places within the bounds. Three members, two of whom at least must be ministers, are necessary to form a quorum.

3. Special meetings of Presbytery may be called by the moderator, at his discretion; and he is bound to convene them on the written request of any three members. Such meetings cannot transact any business, unless timely notice has been sent to all the members; nor can any business be transacted but that for which the meeting was specially called. Before proceeding to business, the moderator's conduct in calling the meeting must be approved.

4. Each Presbytery appoints its own moderator at the first meeting after the annual meeting of Synod. In the absence of the moderator his predecessor in office takes his place for the time, and, failing him, the first ordained minister. The moderator is entitled to deliver his sentiments on any subject before the Presbytery; but if he wishes to do so, or is a party concerned, he leaves the chair.

5. The Presbytery also appoints a clerk, whose duty is to keep the record or minute book of its proceedings; to preserve its papers; to prepare and certify extracts of its decisions when instructed by the Presbytery; to present to the Synod, at its annual meeting, a condensed report of its proceedings during the year; and also to submit the minutes of Presbytery to the Synod for examination. The clerk is remunerated for his labour by the congregations within the bounds.

6. Every meeting of Presbytery is opened with prayer. After the meeting is thus constitut-

ed, the clerk records the names of members present, and then reads the minutes of the former meeting, which, if found correct, are signed by the moderator and clerk.

7. The Synod's ordained Professors of Theology are members of the Presbytery within whose bounds they reside, or of any other Presbytery as this Synod may appoint.

8. Should members of other Presbyteries of the Synod, or other branches of the Presbyterian Church with which the Synod holds friendly communion be present at the meeting of a particular Presbytery, they may be invited to sit and deliberate but do not vote on any question.

9. After the minutes of the preceding meeting are sustained, and business arising out of them transacted, all petitions, references, and papers to be submitted to the Presbytery are laid on the table, and the order of business is determined. Before dismissal, the time and place of next meeting are fixed, and recorded. If this is omitted, or if a meeting is not held at the time appointed, the Presbytery cannot meet again for the transaction of business, before leave is granted by the Synod, except on the joint summons of the moderator, and the moderator of Synod.

10. At the first meeting, after the minutes of Synod are received, Presbyteries take them into consideration with a view to carry out the various measures remitted to them.

#### CHAP. VI.—MODERATING IN CALLS.

1. When a congregation either vacant, or requiring an assistant and successor, is prepared to call a minister, a meeting is convened by the Session, and application is made by petition to the Presbytery, for the appointment of one of its number to moderate in a call.

2. If, on hearing the petition, the Presbytery resolves to grant the moderation, it appoints for this purpose one or more of its members, who shall take care to have the day fixed for the moderation, intimated from the pulpit to the congregation, on two Sabbaths before it takes place.

3. On the day fixed the minister or ministers appointed by Presbytery, shall meet with the congregation, and, after sermon, intimate the object of the meeting, narrate the steps previously taken, and then proceed to take the mind of the congregation.

4. None but communicants, in good standing, and who are contributors to the minister's support, are entitled to vote, or take part in the proceedings.

5. When the candidate, or candidates, are nominated, the votes are taken by a show of hands. But when any doubt exists as to the state of the vote thus taken, the presiding minister shall ascertain it by calling the roll of members furnished by the Session.

6. With a view to the peace, edification, and stability of the congregation, no candidate shall be considered duly elected who has not been sustained by, at least, two-thirds of the votes present.

7. As the purity and freedom of election are of pre-eminent importance, canvassing of all kinds is discountenanced, and if it be made evident to the Presbytery that undue methods have been employed by a candidate to procure a call, it is declared null and void.

8. When a candidate is elected, the call, having been read in the hearing of the congregation, is signed by the members, and attested by the presiding minister. Adherents may express their concurrence by signing in a separate list.

9. The following form of a call may be adopted:—"We, the members of the congregation of \_\_\_\_\_, having had satisfactory evidence of your gifts as a preacher and of your other ministerial qualifications, do hereby call and entreat you, \_\_\_\_\_, to take upon you the work of the ministry among us, and we promise attention to your instructions in the Gospel, respect to your person for your work's sake, submission to the discipline of the Presbyterian Church of Canada, and to contribute to your temporal maintenance

as God may prosper us. Dated this — day of —, in the year of our Lord —.

9. At the next meeting of the Presbytery, (Moderation, the minister who presided, gives an account of his proceeding, and the call, duly tested, is laid on the table. If there is a protest and complaint, or petition, against sustaining the call, the complainers or petitioners are heard, and parties in support of it, before a decision is given. When it is clearly ascertained, that the call has been regularly given, the Presbytery sustains it.

10. If the call be given to a licentiate, or minister not having a charge, within the bounds, the Presbytery, after sustaining it, causes notice to be given to him, or, if present, places it in his hands, and he is bound to declare his acceptance, or non-acceptance, within one month from the time of notice, unless, in the meantime, he has received another call, in which case he is allowed a month from the time of the last call being intimated to him; but if the second call be from a congregation in another Presbytery, he is bound to intimate the fact of its having been received to the clerk of Presbytery, in order to account for the delay. If the person called be a minister or licentiate, in another Presbytery, the call shall be presented through that Presbytery, or he may be transferred with credentials.

11. If the call is refused, notice is given to the congregation, and the matter ends. If the call is accepted, and the person called is a licentiate, the Presbytery appoints to him subjects for trial discourses, viz., a Lecture, an Exercise and additions, a Homily, a Popular Sermon; and an Exegesis. He is further examined on Theology and practical religion, Church History, Greek and Hebrew, and when the trials are gone through, and sustained, the day for his ordination is fixed.

12. If the person called be a stated minister, within the bounds of the Presbytery, the congregation calling him shall prepare reasons for his translation, a copy of which, together with the call, when sustained, shall be placed in his hands. A member of Presbytery is at the same time appointed to preach to his congregation, notify them of the call given to their minister, lodge with them a copy of the reasons of translation, and summon them to appear with answers to the same, at next meeting of Presbytery, with certification, that if they fail to do so, they shall be held as consenting to the translation.

13. At the next meeting of Presbytery the reasons of translation and answers, if any, are read, and commissioners from the two congregations are heard. The minister is then called to express his views and feelings. If he declines the call, the matter is ended and the call laid aside. If he expresses himself in favour of acceptance, and the congregation do not call on the Presbytery for their opinion in the case, the Presbytery dissolves the connection between him and his congregation, appoints one of its members to preach, and declares the church vacant, fixes the day of his admission to his new charge, appoints the edict to be served, and the ministers who shall conduct the admission services.

14. If the congregation persist in their opposition to the translation, and require the opinion of the Presbytery, and the Presbytery give it, the minister is again called to say whether he adheres to his acceptance; if he does, the Presbytery dissolves the connection, and appoints as above.

15. If the minister called, belongs to another Presbytery, the Presbytery in possession of the call, and reasons of translation, transmit them, and commissions one of its number to repair to the Presbytery, of which the minister called is a member, to plead for his removal. If after taking the steps before specified and following the course indicated in the preceding rules, the connection between him and his congregation is dissolved, a member of Presbytery is appointed to preach to them, and declare the church vacant,

and the minister repairs to the Presbytery in whose bounds the charge to which he is called lies, who on being furnished with an extract of the proceedings, admits him to his new charge in due form.

#### CHAP. VII.—ORDINATION AND INDUCTION OF MINISTERS.

1. When a minister is to be ordained, notice of time appointed for the ordination must be given to the congregation, on two Lord's days. The congregation shall at the same time be notified, that if they have any objections to make to the ordination taking place, they must lodge their complaint in writing, in the hands of the Moderator, or Clerk of Presbytery, before the day fixed for ordination.

2. On the day fixed the Presbytery is constituted, and when certified, that notice has been duly given to the congregation, proceeds to consider and decide upon any objections which may have been lodged, after hearing evidence if necessary. If no objections have been made, the Presbytery proceeds to ordain.

3. The ordination services are commenced with praise, prayer and preaching of the word by the minister appointed to preside. A minister previously appointed for the purpose, then explains the principles of Presbyterian Church government.

4. The presiding minister next relates the steps previously taken by the Presbytery, with a view to the ordination, and then calls upon the candidate to sign the following formula.

I, —, do hereby declare that I do sincerely own and believe the whole doctrine contained in the Westminster Confession of Faith, as approved by the General Assembly of the Church of Scotland, in the year one thousand six hundred and forty-seven, to be the truths of God, and I do own the purity of worship presently authorised and practised in this Church, and also the Presbyterian Government and Discipline thereof: which Doctrine, Worship and Church Government I am persuaded are founded on the Word of God and are agreeable thereto; and I promise that, through the grace of God, I shall firmly and constantly adhere to the same, and to be utmost of my power shall in my station assert, maintain, and defend the said Doctrine, Worship, Discipline, and Government of this Church, by Sessions, Presbyteries, and Synods; that I shall, in my practice, conform myself to the said Worship, and submit to the said Discipline and Government, and never endeavour, directly or indirectly, the prejudice or subversion of the same; and I promise that I shall follow no divisive course from the present order in the Church; renouncing all Doctrines, Tenets, and opinions whatsoever contrary to, or inconsistent with the said Doctrine, Worship, Discipline or Government of this Church.

5. The presiding minister then puts to the candidate the following questions:—

(1.) Do you believe the Scriptures of the Old and New Testament to be the Word of God, and the only rule of faith and manners?

(2.) Do you sincerely own and believe the whole doctrine contained in the Confession of Faith, approved by the General Assembly of the Church of Scotland, in the year 1647, to be founded upon the Word of God, and do you acknowledge the same as the confession of your faith; and will you firmly and constantly adhere thereto, and to the utmost of your power assert, maintain, and defend the same, and the purity of worship as presently practised in this Church.

(3.) Do you disown all Popish, Arian, Socinian, Arminian, Eastern, and other doctrines, tenets, and opinions whatsoever, contrary to or inconsistent with the aforesaid Confession of Faith?

(4.) Believing, as you declare, that the Lord Jesus, as King and head of the Church, hath therein appointed a government in the hand of the Church officers distinct from the civil magis-

trate, are you resolved to maintain, and that, at all hazards, that in the administration of spiritual things, the Church is bound to act ministerially under Christ her head, as responsible in such administration to him alone; while, in all things secular and civil, her officers and members are subject to the laws and rules that govern civil society?

(5.) Are you persuaded that the Presbyterian government and discipline of this church are founded upon the Word of God, and agreeable thereto, and do you promise to submit to the said government and discipline, and to concur with the same, and never to endeavour, directly or indirectly, the prejudice or subversion thereof, but to the utmost of your power, in your station, to maintain, support, and defend the said discipline and Presbyterian government by Sessions, Presbyteries, and Synods, during all the days of your life?

(6.) Are you persuaded that the pastoral relation can be legitimately founded only on the free choice and consent of the people?

(7.) Do you promise to submit yourself willingly and humbly, in the spirit of meekness, unto the admonitions of the brethren of this Presbytery, and to be subject to them and all other Presbyteries, and the superior judicatory of this church, where God in his Providence shall cast your lot; and that, according to your power, you will maintain the unity and peace of this church against error and schism, notwithstanding of whatever trouble or persecution may arise, and that you shall follow no divisive course from the present doctrine, worship, discipline, and government of this church?

(8.) Are not zeal for the honour of God, love to Jesus Christ, and desire of saving souls, your great motives and chief inducements to enter into the functions of the holy ministry, and not worldly designs and interests?

(9.) Have you used any undue methods, either by yourself or others, in procuring this call?

(10.) Do you engage, in the strength and grace of Jesus Christ our Lord and Master, to rule well your own family, to live a holy and circumspect life, and faithfully, diligently, and cheerfully to discharge all the parts of the ministerial work, to the edification of the body of Christ?

(11.) Do you accept of and close with the call to be pastor of this church, and promise, through grace, to perform all the duties of a faithful minister of the Gospel among his people?

6. When these questions are satisfactorily answered, the candidate reverently kneels and the presiding minister engages in solemn prayer, towards the conclusion of which, by the imposition of hands, (in which all the members of the Presbytery join) he ordains him to the office of ministry, and the pastoral oversight of the congregation.

7. After the ordination is thus completed, the members of Presbytery give to the newly ordained pastor the right hand of fellowship, and appropriate addresses are delivered to minister and congregation. These services being conducted, the presiding minister accompanies the newly ordained pastor to some convenient place where the congregation may acknowledge him as their minister, by taking him by the right hand. His name is then entered on the roll and he takes his seat as a member of the Presbytery.

8. In admitting to the pastoral charge a minister previously ordained, the act of ordination by imposition of hands is not repeated. In other respects the procedure is the same as that laid down in the preceding rules.

9. When a minister is ordained or admitted pastor of a congregation, he can resign his charge only to the Presbytery. When his resignation is tendered, the Presbytery makes inquiry into the circumstances, and orders intimation to be made to the congregation that they may have

an opportunity of being heard before the case is decided.

10. Ministers ordained at large as missionaries either at home or abroad, but without reference to the exercise of their office in a particular charge, are set apart in the same manner as above stated, with the necessary alterations arising from the circumstances.

#### SPAIN.

It is cheering to know that in Spain there is a work going on, the results of which may, by the blessing of God, be most glorious. A periodical under the title of "*El Alba*" (*The Dawn*), has been commenced, and is meeting with great success in the attempt to extend the influence of Evangelical Religion. The following is an article from this periodical, as we find it in *The News of the Churches*:—

"MANOS A LA OBRA.  
[Let us go to work.]

"We have already seen that in Spain, and especially in the larger cities, there are thousands of persons who have abandoned the Roman worship, who have appealed to the divine word, and profess, although secretly, the doctrines of the Saviour in all their purity. At the same time we see, that by the second article of the new constitution, no Spaniard can be persecuted, either civilly or ecclesiastically, for the religious opinions which he professes, provided that he shall not perform in public acts contrary to religion [we suppose that the official or established religion is intended]. We, however, believe that the time has already arrived when those precious elements may, with prudence, be made use of with advantage to true religion. It is not possible, at present, that our Spanish Protestants can meet together publicly, and, appealing to the aid of their brethren of England, Germany, Holland, and America, acquire funds for building, in the Peninsula, churches wherein the gospel may be preached in Spanish, and the Divinity worshipped in the simple forms of the primitive church, without any of those false adornments, copied from Paganism, and which have been introduced by Rome; much less is it possible, at present, that, having recourse to the same means, schools can be founded for the education of youth in sound doctrine, which the church of Rome refuses to her disciples, or, at least, mixes with error, and poisons with her novelties. All this and much more too will come in due time, but just now the wheat is not ripe for the sickle. Nevertheless, whilst the epoch of liberty is on its march, something may be done to prepare its way. From henceforth, Spaniards who think as we do have no need to repress or conceal their thoughts; the day is gone for that. Without fear of persecution they may now declare their sentiments in the face of day, provided they do so with moderation and temper,—without insulting or irritating their adversaries, without making a mock of established practices,—but simply by avowing to their friends and acquaintances the fact that they no longer pertain to the Church of Rome.

"This first step being taken, and the difference being already marked, which, in matters of religion, separates them from the rest, they ought to endeavor to observe, in all things, a line of conduct which is irreprehensible, so that in the whole course of their social relations they may become proverbial for their honour, their rectitude, and their strict fidelity to their pledged word. Their families ought to become models of virtue, without cant, and of decency and decorum. Tolerating all opinions, without attempting to impose theirs upon any body, they ought to make themselves noted for their severity in prohibiting within the domestic circle all those scandalous, filthy, lewd, and impious conversations, which are tolerated in Spanish society, and against

which the Roman clergy do not say a word; for Rome, provided she is allowed to domineer as the absolute mistress of the world, is singularly tolerant of that which she considers as no more than simply immoral and impious.

"Protestant families can now meet together on Sundays, in the numbers permitted by the laws of Spain, in houses agreed on beforehand, in order to tender their worship to God. The religion of the gospel, distinguished as it is in all respects from the material worship of Paganism, does not require grand temples, or statues, or gods, or demi-gods, or lights, or incense, or embroideries of gold or of silver, or vestments of velvet and silk, or pulpits, or any of the paraphernalia of worship which speak only to the senses; no, it is content with a modest apartment, with the ground to kneel upon, a few chairs upon which the faithful may be seated in order the more conveniently to follow the reading of the sacred Word, a copy of which each may now be provided with in the vulgar tongue. True worship is of the heart, and does not consist in ceremonies theatrically arranged and measured beforehand, nor in certain and pre-determined prayers, beyond the circle of which the mind is not at liberty to pass. He who feels force and unction sufficient to do so may improvise aloud a prayer in which all present may concur with the devotion of the heart; then may follow the reading of a portion of the Old and another of the New Testament; he or some other may then offer a few short remarks to stimulate his hearers to forsake their evil ways, and persevere in good ones, to fortify themselves with the doctrines of Christ, and adjust all the acts of their life and conduct to those precepts of Christian charity set forth in the Bible. This being ended, the little congregation, imitators of the primitive Christians, who died by these simple practices all the persecutions of Paganism, will then be able to unite their hearts and voices in one of those hymns, whose tender poesy, harmonious numbers, and scriptural doctrines, are appropriate to the expression of the pure sentiments which true religion inspires. By way of worthily closing the service, it might conclude by a collection of alms for the sick, for the poor, or for the instruction of the ignorant of whatever sect or creed to which these objects of the congregation's charity may happen to belong.

"Is there any evil in all this? any thing criminal? any thing reprehensible? any thing which can cause alarm to the most nervous authority? anything that can cast a blot on those who are destined to march in the vanguard on the road to truth? If not, we say, "LET US SET TO WORK," and let our friends in Spain begin to follow the plan we have suggested; let them be assured that a little beginning of this kind is only necessary to draw around them numerous co-operators, and to prepare the coming of that day in which we shall see all Spaniards, strong under the standard of the truth, dissipating the darkness which now surrounds them, and elevating their nation to that degree of dignity, power, and independence which corresponds to the elements of which it is composed."

#### DEATH OF CAPT. HAMMOND.

Capt. Hammond was known to not a few in this land, and was highly esteemed for his Christian character.

The following extract from a letter from Staff Assistant-Surgeon Walter Clegg, attached to the Light Division, we take from the *News of the Churches*:—

"BEFORE SEBASTOPOL, Sept. 9, 1855.

"In the 2d Battalion Rifle Brigade we have to announce the loss of Captain Hammond and Lieutenant Ryder. With Captain Hammond's name you will be familiar, as I frequently mentioned to you the many acts of kindness I received from him when he commanded the depot at

Fort Cumberland. A braver soldier never on that day mounted the Redan; a Christian of more unaffected piety never entered the presence of God. He had only been in the Crimea forty-eight hours when he was killed. When the Rifles were forming for the assault, a young subaltern, going into action for the first time, who had come out with Hammond, addressed him, 'Captain Hammond, how fortunate we are! we are just in time for Sebastopol!' Hammond's eye was gazing where the rays of the sun made a path of golden light over the sea, and his answer was short and remarkable, and accompanied by the quiet smile which those who knew him will so well remember, 'I am quite ready!' said he. The next that was seen of Hammond was when his sword was flashing at one of the embrasures of the Redan. He was indeed at the head of his company, fighting to gain an entrance for them. A dozen bayonets were at his heart, and once he was dragged in a prisoner. In a few moments he was recognized again outside the embrasure, still hacking with his sword. The next morning, at six o'clock, Captain Balfour found him in the ditch, beneath a dozen of the slain, with a bayonet wound through the heart."

Our readers (says the *Record*), with these facts fresh in their minds, will peruse with deep interest the following utterance of Christian experience, written by the lamented Captain Hammond in a lady's album, and forwarded to us by a correspondent:—

"There are two things which the Christian ought ever to keep in view.—his own nothingness and the all-sufficiency of Jesus; the one to keep him humble, and the other to inspire him with confidence and hope: Having nothing in himself (Rev. iii. 17), yet possessing all things in Jesus (2 Cor. vi. 10); without any righteousness of his own (Isa. lxi. 6), yet complete in the righteousness of Immanuel (Col. ii. 10; Jer. xxiii. 6); without strength (John xv. 5), yet 'strong in the Lord and in the power of his might' (Eph. vi. 10); without holiness (Rom. iii. 12), yet having the promise of sanctification through Jesus (1 Cor. i. 30); without power to keep himself (2 Cor. iii. 5), yet 'kept by the power of God through faith unto salvation' (1 Peter i. 5; John xvii. 11, 15); 'preserved in Jesus Christ' (Jude 1). It hath pleased the Father that in Christ should all fulness dwell (Col. i. 19), that out of that fulness empty sinners may receive all that their souls require for time and for eternity.—(John i. 16.)

"Thanks be unto God for his unspeakable gift.—(2 Cor. ix. 15.)

"M. M. H.

"NEWPORT, I. W., July 14, 1849."

#### ROME ON THE BIBLE.

Dr Colton, an Archdeacon of the Church of England, has published a work designed to consider the question, "What the Roman Catholic Church has done to spread the Bible in England?" It is often contended by Romanists that they are not opposed to the circulation of the Bible, but only to the heretical Protestant versions of it. The following facts stated in the work above mentioned, will show what has been her course, when it has been proposed to circulate their own translation. It appears that there was actually a Roman Catholic Bible Society organized in London about forty years ago. What treatment it received, and how hurt was its life may be seen from the following.

"In 1815, a few Protestant gentlemen, headed by Mr. W. Blair, an eminent surgeon in London, proposed to print copies of the Douay and Rheims Scriptures, without notes, for distribution among the Roman Catholics of Ireland, either at a low price or gratuitously, as they should see fit. A Roman Catholic priest, the Rev. P. Gardolph, having declared in a pamphlet that the clergy of the Roman Catholic Church were willing to circulate such copies of the Scriptures, could they be

got, Mr. Blair opened up negotiations with Mr. Gandolph and his brethren. Co-operation was soon found to be impossible, and the Protestant scheme was broken up; but the result was the formation, by a few enlightened Roman Catholic laymen, of the *Roman Catholic Bible Society*. This Society struggled amidst great opposition, through a brief and stormy existence. They were opposed by all the weight and influence of the Church, and though they only proposed to reprint a Roman Catholic edition of a Roman Catholic translation of the New Testament, and abandoning their original design of printing the pure text, had agreed to admit a few notes written by a dignitary of the Church, they were stigmatized as dangerous innovators by most of the higher clergy. Dr. Milnor especially speaks of them in the strongest terms as 'a strange and unheard-of institution, announcing in its very name a departure from the Catholic rule of faith.' 'How portentous a sight,' exclaims he with pious horror, 'to see Catholics forming themselves into a Bible Society for the avowed purpose of instructing the poor of their communion in their religion from the bare text of the Scriptures!' As may be supposed, the Society soon perished, having accomplished only the publication of an edition of the New Testament, which was generally received with disavowal, and never sold."

#### A WORD FOR THE PERISHING

Looking into the accounts of our missions for the past year, we find that the income has fallen short of the expenditure. The Colonial Mission is an exception. In the others, we had to draw on surplus funds. There were reasons for this, no doubt, some of which still exist; but a second year, this should not stand against us. God is blessing the country with an abundant harvest, and we ought to put forth our strength, and honour him with the increase.

But, you object to missions; you have always done so; you are consistent; you will not give. Let us have a little conversation with you, brother. What do you object to?

1. Is it the design we have in view in missionary operations? You know what it is, of course! It is to make all men Christians; to do for the other dwellers in this sorrowful world what has been done for ourselves; to teach them the folly of their idolatries and superstitions; to present before them the knowledge of the only true God, and Jesus Christ whom He has sent, whom to know is life eternal; to induce them to accept of the salvation offered in the Gospel, that their sins may be pardoned, and their souls saved; to work a thorough and radical change in their whole constitution of soul and mode of life; to convert liars, thieves, murderers, and fornicators, into holy, honest, true, and pure men; to civilise, exalt, ennoble them; to introduce among them temperance, honesty, righteousness, the arts of peace and whatsoever is for their well-being; to convert the habitations of horrid cruelty into abodes of Christian blessedness and love; to bring to all the world's inhabitants that which shall cause wars and contentions to stop, and sorrow and sin to cease to the utmost bounds of the everlasting hills—that which shall make them happy in their lives, peaceful in death, and blessed throughout all eternity.

This is our object. Are you against that?—Do you say it is wrong? Would you say before God's judgment-seat that no right-minded man should support that?

II. Do you think no good arguments can be advanced on this behalf? Amid many urged, let us look at two.

Here is one—"Go ye therefore, and make Christians of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things

whatsoever I have commanded, and lo! I am with you always, even unto the end of the world." This is the Church. For a glance at the extent of the work—"to make Christians of all nations"—and the duration of the work, "Lo I am with you always, even unto the end of the world," will show, that the command was not addressed to the eleven Apostles in their individual capacity, but to the eleven Apostles as the representatives of His Church. To Christianize the world, is the great work of the Church—it is her Lord's last commission.—Bringing her to His feet before His ascension, He commands this to her as her special charge. It is, therefore, a matter of solemn obligation.—It is not a question of expediency. It is not left to our discretion. It is not a thing we may undertake or may not, just as our taste prompts us. It is a command, given at a time and under circumstances that invest it with no ordinary solemnity,—a command, and therefore as much binding upon us as it is to keep the Sabbath—not to kill—not to commit adultery—not to swear.

But, even if we had no command, ordinary principles of humanity should compel us to support missions. Who is there will justify the Priest and the Levite passing the wounded man on the wayside? None. Is there any nation where His name is recorded, who will not call that Samaritan blessed? Is it not an admitted principle, that when men are in danger or distress, those who can do it, should send them relief, and that the exertions for their relief, should in some measure be proportioned to the imminency of the danger and the magnitude of the distress? If a man were drowning, and you had a rope, you would fling it to him. If a woman were standing on the sill of a lofty window, in a burning house, and you had a ladder, you would be a monster if you did not rear it to her feet.—What did they do about Sir John Franklin and his men? He went to seek for the North-West passage, but year passed away after year—no letter came—no token to light up darkened breasts with a ray of hope. "Troughs came up that made stout hearts shudder. "Poor fellows," they whispered, "they are shut up in some frozen sea, some icy region of the inhospitable North, they haven't fuel, perhaps, or food—they'll perish." What did they do? Even the thought of that danger roused people to the very depths of their soul. Rich men poured forth their gold, and poor men their prayers, that they might be saved, and from many a shore expedition after expedition went forth, if perchance they might rescue them from their horrible fate. All right, we say; true hearts everywhere rejoice in things like that.

Now, look at the world that lieth in wickedness. Is there nothing in its appalling wretchedness to touch your heart? Even apart from the soul and eternity, and God's judgment, is there not something in the abject prostration and temporal misery of myriads of your fellow-beings fitted to rouse you to better feelings, and to stir up that latent generosity of your inmost soul?—Has not God said, their sorrows shall be multiplied that hasten after another God? And is it not fearfully true?

Look at this—Thousands and tens of thousands gather under an Indian sun—it is the "Ruth Jatra," the great festival—and they come from far. In the centre they have got a mighty car, as high as a lofty house. It is moving forward; hundreds of men are dragging it on.—But, as you look, you start back in horror.—What is it you see? Brother! it is a dreadful sight; strong men cast themselves down before it, and are crushed to mummy beneath its ponderous wheels.—Horrible!

Look again—It is a noble river—the lordly Ganges—and on its banks a crowd. They have raised a pile of firewood, and as you gaze, you see a young man stepping forward and applying a torch. The people dance, and shout, and fill the air with their screams. You think it is a

merry-making; but, hush! amid the shouts something like a smothered shriek. What is it? Oh, man, upon the pile of firewood there is a living woman—a widow—holding in her arms the body of her dead husband. They are burning her to ashes, and the hand that applies the torch, is the hand of her own son!

Look again—It is the sunny Pacific, and one of the fair islands that stud its waters. "Down to the very shores, and even within high water mark, vegetation and beauty extend their dominions. The banana, the plantain, the cocoanut, the pine apple, the orange, and bread-fruit tree, fill it with riches. One species of chestnut sheds such a fragrance when in bloom, as to fill the whole air with the scent of the violet, and to send its odours far out to sea; while birds of endless variety and gorgeous plumage inhabit these fruitful forests, and share the teeming abundance with man." But see, what is that mother doing with her child? Is she feeding it? Oh, brother, what she has got in her hand, is a piece of human flesh, and she is rubbing it upon the lips of her infant boy that he may be imbued with a taste for blood, and grow up to be a cannibal!

Shall I go on? It were a needless task. These are samples of the miseries on which I want you, O Christian brother! to look. Thank God, before the power of Christianity some of them have given way, but they stand out vast and awful still. To save them even from these, wouldn't it be worth a power of money and of toil? To quench for ever the fire of that Indian suttee—to snatch the devotee from before the idol's ear—to rescue the child from the living grave dog for it in her own wigwam by its cruel mother—to put an end to cannibalism, theft, filth, fornication, ignorance, brutality, and beastly crime—to plant joyous villages in the wilderness, and to make the desert rejoice with beauty and luxuriance—to turn whole tribes of marauding, stupid, selfish, half-clothed wolfish men, into a peaceful, civilized, moral, industrious population, such as gladdens some of our own valleys and hills. Tell me, brother, would it not be worth an expenditure of wealth, and energy, and labour, such as the world has heretofore never seen.

But, man, we have something else to show, and something tenfold more appalling. Were these creatures only of the day, dying like beasts that perish, our case is good; but they are not so. Beastly and brutal as they are, they are immortal; they have a God above them, a throne of judgement to stand before, an eternal heaven or an endless hell to make their home. With what dreadful importance does this invest our subject? And, what do you believe? You believe, first, that God "will tender to every man according to his works." "Indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile." You believe, second, that there is "none righteous, no one not;" that "all have sinned and come short of the glory of God." You believe, third, that the whole world is "guilty before God;" and, consequently, you must believe that upon the five or six hundred millions who are without a knowledge of God, there rests a doom so terrible, that all sorrow or suffering, ever you heard or read of, is as nothing to it; a doom, at the very imagination of which the soul sickens with indescribable terror. All this you must hold. And, then, fourth, you believe that you are in possession of a plan—an infallible plan of salvation—the only plan that ever has been revealed whereby a sinner can be saved. They never heard of that; you know it, and can send it to them. And, now, I ask you solemnly, can you stand up and say, let them alone—make no effort for their safety—let them die and go to hell? Brother of humanity, who art to be judged alongside of these wretched outcasts, can you reconcile it to your conscience to sit by with folded arms, and without exertion for their deliverance; or voice, or finger, or purse, or prayer raised to rescue them; allow them,

myriads of immortals to rush on everlasting perdition and eternal woe!

These are our arguments. Can you gainsay them? We will revert to this subject again; but, in the meantime, we speak as unto wise men—judge ye what we say.—*Irish Presbyterian.*

### HOW MUCH OWEST THOU UNTO MY LORD?

That which we are called upon as Christians to yield for the cause of Christ is not a gift, which we are at liberty to withhold; but a debt in respect of which we are under obligation.

The debt which we owe to the cause of Christ is not to be offered in the spirit or on the principles of a man dealing with his fellow-man, but in the spirit and on the principles of a man dealing with his Lord.

This debt is a personal debt. It has not been contracted through another; it cannot be discharged through another. "How much owest thou?"

When our Master in heaven reckons with us, for the present it is on his part asserted that a debt exists, and on our part it is conceded. He generously allows us to state our estimate of the amount—"How much?"

The question is suggestive. If a creditor makes special inquiry of us as to the amount of our indebtedness to him, we are reminded, especially if the amount be large, that he desires us to discharge the obligation. He may, through delicacy, forbear to make a direct request. Through kindness he may avoid a specific demand. Through forbearance and a knowledge of our present inability, he may delay to enforce his claim. But the proposal of the question implies our immediate duty to yield to him that which is in our power.

We determine the amount of our indebtedness by adding together the sum of the values of the things we have received, and comparing them with the sum of the equivalents we have paid.

What, then, have we received from God, and what equivalents have we rendered him?

The inventory of things received is too long to be minutely exhibited. "What hast thou, that thou hast not received?" "Your body and your spirit," says the apostle, "are God's." Christ is God's "unspeakable gift" to us. "Godliness hath the promise of all things, both in this life and that which is to come." "All things are yours—whether Paul, or Apollos, or Cephas, or life, or death, or things present, or things to come,—all are yours."

And for all this, what have you paid? What equivalent have you rendered for your body and spirit, with all their varied and high powers, for all the enjoyments and honours of which they have been the source and motif? What equivalent for your means of grace, for your literary, intellectual and social privileges? What equivalent for your interest in God's "unspeakable gift"? What equivalent for "all things" pertaining "to this world and the world to come"? The poet said well—

"Were the whole realm of nature mine,  
That were a present far too small;  
Love, so amazing, so divine,  
Demands my soul, my life, my all."

And now the question returns—"How much owest thou unto my Lord?" Reader, in secret, serious, personal self-examination—in view of your indebtedness and of the rightful demands of the Master in the present exigency,—answer before God: Do you owe him *yourself*—body and spirit—as a missionary to the heathen? Do you owe him a larger proportion of your property—of your gains—than you have been accustomed to give? Do you owe him the willing surrender of some friend or relative, who has responded to the divine summons—"Here am I, send me"? Do you owe him a deeper interest in the great work he is

doing on the earth—"in bringing many sons unto glory," and preparing polished gems for the crown of Immanuel? Do you owe him more fervent prayer? Do you owe him, beyond all that you have yet rendered, an entire, sincere, and eternal self-consecration?

"Thy vows are upon me, O God. Thou hast commanded me," "Pay thy vows unto the Most High." I will not defer it till to-morrow. To-morrow may not be mine. I will do it to-day; for "now is the accepted time."

"Since from thy bounty I receive

Such proofs of love divine,

Had I a thousand lives to give,

Lord, they should all be thine."

—*Christian Treasury.*

### CALL TO CONCERT IN PRAYER.

The London *Christian Times* publishes the following invitation to concert in prayer, addressed by the late Paris Conference to Christians of every name throughout the world.

"Since the year 1846, when renewed efforts were made to promote a closer union between the members of the Church universal, many Christians have agreed among themselves to unite in prayer on a particular day in every week. The number of those who have adopted this godly practice has continually increased; and for several years past the same day has witnessed Christians in different parts of the world offering up the same prayers for their brethren.

The Paris Conference reiterates this appeal, and urges the adoption of the practice upon all their brethren. They invite all Christians to agree in presenting their prayers to the Lord on a fixed day in every week, for the following objects:

1. For the prosperity of the Church of Christ; especially imploring the blessing of God on missionary labours, whether home or foreign, established in those countries to which the persons whose signatures are attached to this document belong.

2. For the union of Christians in each country, and for the union of Christians of different countries, as all constituting the different members of the same body, which is the Church of Christ.

3. That it may please God speedily to remove those obstacles which prevent the universal extension of his kingdom, and to put an end to every system of error, idolatry, and unbelief, which opposes itself to the doctrine of the gospel.

4. That He would be pleased to hasten the general accomplishment of prophecy, and of those promises in particular which are made to Israel, and to the world at large through them.

5. That all who unite in these prayers may, through the grace of the Holy Spirit, make progress in faith, in sanctification, and in spiritual peace.

Monday morning is the time which has hitherto been observed for this united prayer.

Christians who receive a copy of this appeal are requested to have it translated into the languages of their respective countries. It is desirable that copies should be multiplied, and that Christian families should be invited to procure and circulate them, and to exhibit them in their houses, in order that as great a number of supplicants as possible may present themselves every week with the same supplications before the throne of God their Saviour on the day appointed."

### RARATONGA.

Thirty-one years ago, the first missionary landed on the Island of Raratonga. In 1834, the first Christian church was formed, six in number. Since then, in that small island, one

thousand members have died in Christian communion, concerning whom we have confident hopes. Last year we had a united communion service, and about fifteen hundred or sixteen hundred persons assembled from the different villages. Nearly one thousand of them got into the chapel, which is one hundred feet long, sixty wide, and twenty-four feet high, neatly pewed and seated; the work having all been done by natives, who, thirty years ago, did not know the use of either a saw, a plane, or a chisel. About seven hundred and fifty communicants were seated in this body of the chapel, the spectators sitting at the side. We commenced our service about nine in the morning, and concluded it between three and four in the afternoon. Oh, it was a hallowed day!

After the elements had been distributed, some old men rose, their faces wrinkled, and told us that they had been heathens and cannibals. At last, a man amidst a noble band of deacons, got up. He was the first native Christian who landed on Raratonga, thirty years ago, to tell the heathen that Jehovah is the true God, and Jesus Christ the true Saviour. He pointed to an old man and said: "Oh, I remember the day I landed, thirty years ago, when you tore my shirt from my back, and wanted to tear the flesh off my bones. Oh, what have I lived to see!—Then you were naked, savage, cannibal men; but now ye are clothed, and in your right mind." He then pointed to a man at his side: "Rei, Oh, brother Rei, do not you remember when you stood on yonder reef, and poised your spear at me when I landed? You meant to thrust it into me, and you did not know then why you did not. But here we are." He then took up a Bible, faithfully translated into the language of the island. Tears ran down his cheek. He could not speak for a minute or two, but at length he said: "Oh, when I look at this book, I feel as good old Simeon felt, when he said: 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'"—*Exchange Paper.*

### PARLOR DANCING.

Among the so-called innocent amusements that abound in our cities and large villages, is what is termed parlor dancing, in which professors of religion sometimes participate. It usually takes place at a late hour, near the close of an evening levee or party, composed of ladies and gentlemen, both married and unmarried. In justification of parlor dancing, it is said, "Many of our most respectable church members regard it as an innocent amusement. Mr. A., Mrs. B., and Miss C., were at Colonel D.'s party the other evening, and danced. Mrs. E. played the piano. They are all church members. The Rev. Mr. F. says there is no wrong in the dance when in a proper place, and unattended with any of those frivolities and excesses usually found in the ball-room. Indeed, I understand the Rev. Mr. G. danced not long since, at Mr. H.'s party. I cannot see what sin there is in the mere bodily act of dancing in a sober, respectable company collected in a quiet parlor. You allow many other practices much more exceptionable than this."

We do not propose to go into an extended argument to prove the sinfulness of dancing, whether in the hall-room or private parlor; but we have a word to say upon the subject. To test its practicability as a Christian exercise, we would put the question to every conscience,—Do the precepts of the Gospel require dancing as one of the means of grace? We are exhorted by the Word of God to do all things to his glory.—Can you promote the glory of God in the dance? Before engaging in its exercise, can you retire to your closet and pray for divine assistance, that you may dance with credit to yourself, and to the admiration of others? Can you pray that you may enjoy the light of God's countenance in the performance? Will it strengthen your faith in

Christ, your humility, meekness, sobriety, or your charity and benevolence? Will it, in short, aid you to walk more humbly before God, or more circumspectly before men? If you can reply to all these questions in the affirmative then dance often; the oftener, the more holy and more useful as a follower of Christ. Dancing is a mark of refinement! You church members who cannot or will not dance, must take your place on a lower level! Ye are ranked with the vulgar and lowly; the doors of the first circles may yet be locked against you! Yes, dance on, Christian! and thus "with all diligence add to faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." But we have doubts.

There may be no sin in the physical exercise of dancing. The sin is in the disposition of the heart which causes the act. We call dancing sinful, because it is prompted by a frivolous feeling; a love of conformity to the world, or by anything but a Christian spirit. This is enough to convince the Christian that the practice of parlor dancing is repugnant to the spirit and character of his holy profession. And, aside from this internal argument, let him consider the influence of its example. If the social dance in the private room be attended with less evil than the more public one of the ball-room in their immediate effects, it certainly cannot be in those more remote; for, however plausible may be the arguments that are offered in its justification, the world will laugh them to scorn, and say, "if you dance, why not we?" And sure enough, why should not the irreligious dance with such examples before them? They may and will dance, when and where they will, and you, Christian dancer, can utter no voice of rebuke. "But my parlor," you say, "is not a ball-room. I allow nothing unbecoming a well regulated and refined social circle; nothing to offend the most fastidious taste, nothing to corrupt the mind or heart." This may quiet your own conscience, but carries no conviction to the pleasure-seeking world, that your parlor dancing is so dissimilar from that of the ball-room, that you can, without the contradiction of your own example, preach Christian sobriety to others. Say what you will, you cannot convince the devotees of vicious amusements that there is more sanctity in a promiscuous assembly of saints and sinners in a parlor than in one of sinners only in a ball-room. You cannot convince them that there is anything more holy in the sound of the piano, measuring the movements of Christian feet in the parlor, than in the sound of the fiddle, regulating those of the ungodly in the ball-room. Neither can you exonerate yourself from the pernicious influence of your example, by pleading the greater respectability of a social party in a private room. Respectability is not piety, nor is it morality. You can find no apology for such conformity to the world. We leave you, fellow-Christians to your own reflections on this subject. If you think we are too illiberal, or are in an error, we will cheerfully publish your defence, and confess our error, if convinced.—*Exchange Paper.*

#### DIALOGUE BETWEEN A YOUNG MAN AND THE LORD OF THE HARVEST.

Rev. Wilbur Fisk, in Baltimore, in 1838, before the Preachers' Aid Society, rehearsed the following dialogue between a preacher and the Lord of the harvest, in which objections to entering into the ministry are plainly stated, and as plainly answered. It is understood he meant himself, as he had many struggles and inward conflicts before he entered into the work of the ministry:

"Christ. Go, preach my gospel.

Answer. But, Lord, I have other engagements.

C. You are not your own, you are bought with a price.

A. But, Lord, I have been preparing myself for another profession. I have been struggling for an education. I have high prospects before me, &c.

C. What have you that you have not received?

A. Lord, I have strong domestic feelings; I hope one day to have a family and home of my own.

C. He that loveth house or lands, wife or children, more than me, is not worthy of me.

A. Lord, I have aged parents, and I am an only son. Filial love and duty require that I should look after them.

C. He that loveth father or mother more than me, is not worthy of me.

A. Lord, is there no excuse? May not another answer?

C. The gifts and calling of God are without repentance.

A. At least let me first stop and bury my father and mother.

C. Let the dead bury their dead.

A. At any rate I must wait awhile, and acquire some property, &c.

C. He that putteth his hand to the plough, and looketh back, is not fit for the kingdom of heaven.

A. Lord I cannot go.

C. Woo unto you if you preach not the gospel.

A. But, Lord, wilt thou not pity a poor helpless wretch who begs for an excuse as one would plead for his life?

C. "Ye know the grace of our Lord Jesus Christ, that, though he was rich, for your sakes he became poor, that ye through his poverty might be made rich."

Here he said the dialogue ended. The young man covered his face with his hands, and bursting into tears exclaimed,—

"Nay, but I yield, I yield.

I can hold out no more."

The bond was (signed) and sealed, and the youth was consigned over, soul and body, to the Church. The next thing I saw of him he was treading a pathless forest among the Green Mountains bordering upon the Canada line, driving his horse before him, because of the roughness of the wilderness, cheerful as an angel on an errand of mercy. And I heard his song, with which he made the rugged mountain tops that hung over his path reverberate. And what, sir, do you think it was?

"No foot of land do I possess,

Nor cottage in this wilderness;

A poor wayfaring man;

I lodge awhile in tents below,

Or gladly wander to and fro,

Till I my Canaan gain.

Nothing on earth I call my own,

A stranger, to the world unknown,

I all their goods despise;

I trample on their whole delight,

And seek a city out of sight,

A city in the skies."

—*Amer. H. & F. Record.*

#### WHAT FAMILY GOVERNMENT IS.

It is not to watch children with a suspicious eye, to frown at the merry outbursts of innocent hilarity, to suppress their joyous laughter, and to mould them into melancholy little models of Octogenarian gravity.

And when they have been in fault, it is not simply to punish them on account of the personal injury that you may have chanced to suffer in consequence of their fault, while disobedience, unattended by inconvience to yourself, passes without rebuke.

Nor is it to overwhelm the little culprit with a flood of angry words; to stun him with a deafening noise; to call him by hard names, which do not express his misdeeds; to load him with epithets which would be extravagant, if applied to a fault of tenfold enormity; or to declare, with passionate vehemence, that he is

the worst child in the world, and destined to the gallows.

But it is to watch anxiously for the first risings of sin, and to repress them; to counteract the earliest workings of selfishness; to repress the first beginnings of rebellion against rightful authority, to teach an implicit and unquestioning and cheerful obedience to the will of the parent, as the best preparation for a future allegiance to the requirements of the civil magistrate, and to the laws of the great Ruler and Father in Heaven.

It is to punish a fault because it is a fault; because it is sinful and contrary to the commands of God, without reference to whether it may or may not have been productive of immediate injury to the parent or others.

It is to reprove with calmness and composure, and not with angry irritation; in a few words, fully chosen, and not with a torrent of abuse; to punish as often as you threaten, and threaten only when you intend and can remember to perform, to say what you mean, and infallibly do as you say.

It is to govern your family as in the sight of him who gave you authority, who will reward your strict fidelity with such blessings as he bestowed on Abraham, or punish your criminal neglect with such curses as he visited on Eli.—*Religious Herald.*

I CANNOT—I cannot get ready in time for public worship on the Sabbath morning. I am so tired on Saturday; so hard at work all the week. Could you get ready if you had a pleasant journey to take?

I cannot keep awake in the house of God I am so drowsy. Would you be drowsy sitting to hear a will read, if you were expecting a legacy was left you, though the reading of it last an hour.

I cannot find time for secret prayer or reading the Scripture in private. Rather say I am not willing. Were you to receive triple wages for one hour's early rising, would you say I cannot.

I cannot have family worship. I never was accustomed to it. Do you tell the beggar what he has to say? Can you calmly read in Jeremiah x. 25. "Pour out thy fury upon the heathen that know thee not, and upon the families that call not thy name," and not feel?—and friend, will this excuse please you on a death bed?

I cannot make profession of religion, for fear of dishonouring the cause of God. Does not the Lord promise to assist you? for none goes a warfare on his own charges. Does not Paul say I can do all things through Christ strengthening me?

I cannot give my heart now to Jesus; by and by I hope to do so. "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth." Will this excuse do at the judgment seat?

BEAUTIFUL AND TRUE.—Education does not commence with the alphabet. It begins with a mother's look; with a father's smile of approbation; or sign of reproof; with a sister's gentle pressure of the hand, or a brother's noble act of forbearance; with handfuls of flowers in green and daisy meadow; with bird's nests admired but not touched; with creeping ants, and almost imperceptible emmets; with humming bees and glass bee-hives; with pleasant walks in shady lanes, and with thoughts directed in sweet and kindly tones, and words mature to acts of benevolence, to deeds of virtue, and to a sense of all good, to God himself.—*Exchange Paper.*

Christ would not be denominated from the glories of His divine nature, but from His gracious designs as a Mediator, and therefore called himself *Jesus*—a Saviour.



HYMNS FOR SABBATH-SCHOOL  
TEACHERS.

BY WILLIAM M'COMB.

I

Met on the Sabbath eve to pray,  
Lord pardon what was ours this day ;  
And what was Thine, O God of love !  
Crown with Thy blessing from above.

Wherein we led Thy little flock  
By pasture green and smitten rock,  
Not unto us, but unto Thee,  
The praise, and power, and glory be !

If thou, O Lord, withholdest rain,  
The labour of the field is vain ;  
And vain the Teacher's Sabbath toil,  
If thou preparest not the soil.

Jesus ! thou Shepherd of the fold,  
Our work of faith and love uphold ;  
Come, Holy Spirit ! come with power,  
Refresh us in the evening hour.

II

Of what avail, O Lord, the work  
That we have done this day,  
If, when the hour of judgment comes,  
We then be cast away ?

Of what avail our offering  
Upon the altar laid,  
If, trusting in our righteousness,  
We sought no higher aid ?

Of what avail the lessons taught,  
The anxious hours we spend,  
If, winning youthful souls to Christ  
Is not our chiefest end ?

Lord ! teach us while we others teach—  
Upraise our hearts to Thee,  
That, when we water other souls,  
Our own may watered be.

III

God of mercy ! God of love !  
Shine upon us from above,  
As at eventide we raise  
Songs of gratitude and praise.  
May our Sabbath efforts be  
Owned, sustained, and bless'd by Thee !

Jesus ! unto Thee we pray—  
Bless the labours of the day ;  
Safe within Thy pasture-ground  
May our little flock be found ;  
Lead them where the waters flow ;  
Be their Shepherd here below.

Holy Spirit ! bless our toil—  
Bless the seed, and bless the soil ;  
Make the budding flowers to blow,  
And the tender vines to grow ;  
Bless the children of our care ;  
Sanctify our evening prayer.

Father, Son, and Holy Ghost !  
When we join the heavenly host,  
With our children round the throne,  
Know them, and by them be known ;  
Then in unison we'll raise  
Songs of everlasting praise.

**CHILDHOOD PRAYERS.**—Dr. Adam Clarke, in his last days, wrote thus. "The prayers of my childhood are yet precious to me, and the simple hymns I sung when a child I still remember with delight." Thus when the young cherish these sacred influences, they

Sow seeds,  
To blossom in their manhood, and bear fruit  
When they are old."

**THE CALL OF PROVIDENCE.**—What God calls a man to do he will carry him through. I would undertake to govern half a dozen worlds, if God called me to do it ; but I would not undertake to govern half a dozen sheep unless God called me to it.—*Payson.*

## PATH OF THE JUST—ITS RADIANCY.

BY THOMAS H. STOCKTON.

The path of the sun is a radiant path ; it is not only glorious. That expresses but half the truth. It is glorious because it is radiant. The sun is not like the moon,—a mere reflector, glittering with borrowed light. God has given it light in itself, and therefore it shines and cannot but shine. If the mountains could be lifted up, until they should enclose it, like a wall ; and the clouds, ascending from the mountains, should concentrate their masses, and over-arch it, like a roof,—it would shine still. Nay, made the more intense by the confinement, it would turn the mountains into diamonds, and the clouds into crystals, and flash through them all, and fill the world with new splendours.

So with the path of the just. His glory is from within ; it is a radiation. Put him where you will, he shines, and cannot but shine. God made him to shine. For instance, imprison Joseph—and he will shine out on all Egypt, cloudless as the sky where the rain never falls. Imprison Daniel—and the dazzled lions will retire to their lairs, and the king come forth to worship at his rising, and all Babylon bless the beauty of the brighter and better day. Imprison Peter—and, with an angel for his harbinger star, he will spread his aurora from the fountains of the Jordan to the wells of Beersheba, and break like the morning over mountain and sea. Imprison Paul—and there will be high noon over all the Roman Empire. Imprison John—and the Isles of the Ægean, and all the coasts around will kindle with sunset visions, too gorgeous to be described, but never to be forgotten—a boundless panorama of prophecy, gliding from sky to sky, and enchanting the raptures with openings of heaven, transits of saints and angels, and the ultimate glory of the city and kingdom of God. Not only so : for modern times have similar examples—examples in the Church, and examples in the State. For instance, bury Luther in the depths of the Black Forest, and "the angel that dwelt in the bush" will honor him there ; the trees around him will burn like shafts of ruby, and his glowing orb looms up again, round and clear, as the light of all Europe. Thrust Bunyan into the gloom of Bedford jail—and, as he leans his head on his hand, the murky horizon of Britain will flame with fiery symbols—"delectable mountains" and celestial mansions with holy pilgrims grouped on the golden hills, and bands of bliss, from the gates of pearl, hastening to welcome them home.—*Free Presbyterian.*

## GO WORK TO-DAY.

List thee, Christian ! The voice of the Master is not drowned by the din of business. The claims of religion are not abated by your hurry and stress of occupation. The still, small voice that bids you be at work to-day for God is peremptory. What though you are pressed with care ; religious duty is care's great cure. What though the car of business drags heavily ; it is by prayer and heavenly hope that the wheels are to be kept in motion.

Go to your work to-day in the vineyard.—God has need of you now. When your convenience serve he will have done with you. He will not accept your leisure hours. Religion's great aim and triumph are realized in the subjection of the 'Change to the closet, of the Bank to the Bible, of the street to the sanctuary.—What is a religion worth that can flourish only as weeds do in a desolate and untilled field ?—What is that principle worth that cannot withstand the least pleasure of worldly solicitation ?

Go work to-day. Now, when labor will be a cross ; now when your example will be valuable ; now, when the world should know your principles ; now, when the mass are trying to serve

God and mammon—go work for God and you can do something worthy of your vows. What does the cause of Christ need more than examples of that religion which makes a place for the prayer meeting in every week's calendar, and which shuts the door of the closet upon the world, until God is worshipped ! The greater attainment of life is to use this world without abusing it—to attend manfully to any claim of business, to breast with heroism every storm of embarrassment, to do one's best in whatever circumstances may develop, and, at the same time, to live out the Christian by a course of daily usefulness. To be at the same time a good business man and a warm-hearted disciple—to care for every interest of religion amidst all secular cares, to lay a stone on Zion's walls with every accession of worldly fortune, this is true Christianity. Nor will any principles of living insure men from the covetousness, and the deep pit of commercial dishonesty, except those simple rules of living which the Gospel prescribes for all times.

Go work to-day. Seek out some humble labor of love. It may save you from falling.—Invite some interruption of your excessive worldiness. Call in some umpire who shall put down the false and ruinous claims of Mammon.

Have a religion which can live and be honored in the Exchange as well as at home, in busy seasons as in dull times, on rainy Sabbaths as on fair ones, in the afternoon as in the morning, when prosperity fans, as well as when adversity baffles your progress. Seek a cure of your religious distemper by going to work to-day for God.—*Free Presbyterian.*

**LOVE FOR JESUS.**—A little girl between six and seven years of age, when on her death-bed, seeing her elder sister with a Bible in her hand requested her to read it. The preceding passage having been read, and the book closed, the child said, "How kind ! I shall soon go to Jesus ; he will soon take me up in his arms, bless me, too ; no disciple shall keep me away." Her sister kissed her, and said, "Do you love me ?" "Yes, my dear," she replied, "but do not be angry, I love Jesus better."

That most remarkable passage in the sermon on the Mount—"Lay not up for yourselves treasures upon earth—but lay up for yourselves treasures in heaven," is too little considered in its disciplinary effects. It should be considered as a divinely prescribed mode of accomplishing the following things:—1. Overcoming the fear of death. 2. Subduing worldly-mindedness, extravagance, and covetousness. 3. Developing attachment to the world to come. 4. Securing to ourselves forever the perishable riches of this transitory life.—*Hosmer.*

**ERRATUM.**—In the report of the proceedings of the Presbytery of Brockville and Ottawa, the third clause of the decision of Presbytery, in the matter of the Organ, should read as follows:—"3. That there are special features in the case, which lead the Presbytery, in *hoc statu*, not to bring the *ex post facto* deliverance of Synod to bear upon it."

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