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THE ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

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

VOL. VIII.

TORONTO, JANUARY, 1852.

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[FOR THE RECORD.]

LINES ON THE DEATH OF A SISTER.

* * * Joy, joy to thee
Free'd spirit, joy to thee, I have no heart
To weep for thee, my sister. I have heard
Them tell of thy spirit's struggle
With disease; and how, wiping the death damps
From thy brow, they watch'd thee as thine agony
Came on. But death came not to thee
As is his wont, arrayed in dreadful gloom,
But as an angel, beautifully bright,
A messenger of peace he came, and joy;
And in his whispered summons to depart
Thou only heard'st a welcome from on high.
Once and but once a cloud pass'd over thee,
Thou wast our youngest one, our best below'd,
Our loveliest; no wonder there were tears
And bursting sobs, wrung out from breaking
hearts,
And agonising wrestlings at his feet
Who doth not willingly afflict his own,
That he would spare our darling,
And then thou fain would'st have unclasp'd thy
hand
From that bright angel's, willing yet a while
With us on earth to sorrow and rejoice.
'Twas but a moment, "You will all come soon,"
And at the thought the shadow pass'd away,
And never shadow came again to dim
The glory of thy bright departure. * * *
The lov'd and lost of other days were near,
Bright smiles, unseen by other eyes, met thine
In love and tenderness. She who left thee in
thy cradle,

Had now return'd to claim her youngest child,
Then, as if common language were too weak
To speak the depth of joy, thy soul
Burst forth in song, such song as mortal lips
Untouch'd by living fire can never breathe;
To heaven clear and still clearer rose thy hymn,
It seem'd as if thy spirit, half releas'd,
Had caught the gleaming of thy golden harp,
And heard entranc'd the echo of the song
Sung by the angels—as if thou didst forget
That still thou wast but in the land of Beulah;
And then the tones grew faint and died away
In silence, and another star was shining
In the crown of thy Redeemer. * * *
In hours when care sits lightest on us,
We will still be haunted by thy memory,
And then will come a longing to behold
Again thy loveliness—to meet the glance
Of thy clear eye—to hear thy bird-like music—
To feel the clasp of thy entwining arms—
To thrill with love and joy beneath the touch
Of thy long-clinging kiss—In vain! in vain!
God help us then in our deep agony.

[FOR THE RECORD.]

BY ENDS.

(From the prose of John Bunyan.)

Suppose, by chance, a minister can get
A benefice on which his heart is set;
But, to obtain it, he must labour more;
Must practise stricter habits than before;
Must to his flock more carefully attend,
Or certain truths with greater zeal defend;
Perhaps (to please the public) must consent
To change his principles to some extent:
May he not get the living, if he can,
By these means—yet be judg'd an honest man?
He may. For greater riches to desire,
And after church-preference to aspire,
Are not unlawful. Therefore he need make
No question in the case for conscience sake.
Besides, (and none will doubt but *this* is right)
It brings his graces into clearer light:
It makes him exercise the parts which heaven
For his advancement in the world has given.
And if, to please the public, we suppose,
That he gives up his principles—this shews
That he is of a self-denying mind,
Winning in his deportment, sweet and kind.
And should not ministers, like Paul, become
All things to all men, that they may win some?
In the same manner could a merchant hope
To bring more trade and profit to his shop;
Perhaps to get a pretty, rich, young wife,
By merely leading a religious life;
In my opinion he might do all this—
Ay—and much more; and nothing be amiss.
For, it is good his business to improve;
And it is good to prosper in his love,
By getting to himself a rich, young wife;
And it is good to lead a pious life;
Now, surely, by becoming good, to bring
Good to one's self must be an honest thing.
X. Y. Z.

COLLECTION FOR THE SYNOD FUND.

This Collection, by appointment of Synod, will be taken up in all the Congregations and Mission Stations of the Church, on the third Sabbath in January. It is to be borne in mind, that since the collection for the Home Mission Fund was discontinued, the demands upon this Fund are greatly increased.

STATEMENT RESPECTING THE COLLECTION FOR SYNOD FUND.—This Collection is appointed by the Synod to be taken up in all the Congregations connected with the Church, on the third Sabbath of January. It is earnestly hoped, then, this appointment will be duly attended to by all our Ministers and Missionaries and Congregations. Intimation of the Collection should be given on the Sabbath preceding that on which it is to be made—together with some explanation of the objects to which its proceeds are to be applied—unless such explanation be distinctly and fully made and pressed upon the consideration of our people, and unless they respond to the call with suitable liberality, very serious inconvenience and injury will be inflicted on individuals, and very important interests of the Church will be materially hindered and damaged. This will be made manifest to all, by a simple statement of the claims upon the fund—which are much heavier this year than they have ever been before.

1. The Synod Fund is charged with the Synod Clerk's salary, and the expenses incurred in the transaction of the business of the Church—such as printing, postages, &c.
2. It is charged with a proportion of the salary of the Agent of the Church.
3. It is charged with the salaries of the Minister and Teacher set apart by the Church for the spiritual improvement of the coloured population of the province; and
4. It is from this fund also, that the expenses of the Missionary sent by the Church to visit the long-neglected Red-River settlers, must be defrayed, so far as these may not be otherwise provided for.

Taking these claims together, and at a moderate estimate, a sum of more than £300 will be required to meet them for the current year.—This amount will be raised without difficulty, if each congregation and station cordially and faithfully do its part, in sustaining the common interest and in fulfilling the common obligation, in regard to objects of manifest importance to the efficiency of the Church and the advancement of the Gospel.

In claiming the liberality of the Church in behalf of the Synod Fund, it ought to be stated, that the annual collection for the *Synod's General Home Mission Fund* has been discontinued—which latter would have been charged with a large proportion of the foregoing claims.

The Synod indeed authorised its Home Mission Committee to claim from each of the Presbyteries the contribution of a proportionate share of the annual expenditure of the Raleigh Mission

—such contribution to be drawn from the Presbyterial Home Mission funds—or made up in some other way. After serious deliberation it was thought better to adopt the course which has now been proposed to meet the demand. But it is absolutely necessary that each Presbytery take a strict account of the amount collected within its bounds to the Synod Fund, and see to it that this amount fall not below its fair proportion of the whole sum required.

It is of the greatest consequence that the several Collections be made on the days appointed, or as nearly so as practicable—that they may not interfere with each other or be omitted.

PRESBYTERY OF TORONTO. PROPOSED PLAN OF MISSIONARY MEETINGS.

- Jan. 26, Monday,—Trafalgar Mills, 1 o'clock ; Oakville, 6 o'clock.
27, Tuesday,—Trafalgar rear station, 1 o'clock ; Boston church, 6 o'clock.
28, Wednesday,—Nassagieweya, 1 o'clock ; Acton, 6 o'clock.
29, Thursday,—Stewarton, 1 o'clock ; Union church, 6 o'clock.
30, Friday,—Caledon West, 1 o'clock ; Erin, 6 o'clock.
31, Saturday,—Mono.
Feb. 1, Sabbath,—The Rev. Dr. Burns to preach in Mono.
2, Monday,—Free Temple Ch., 6 o'clock.
3, Tuesday,—Norval, 1 o'clock ; Streetsville, 6 o'clock.
4, Wednesday,—Brampton, 1 o'clock ; East Toronto, 6 o'clock.
5, Thursday,—Vaughan, 1 o'clock ; King, 6 o'clock.
6, Friday,—Gwillimbury, 1 o'clock ; Bradford, 6 o'clock.
9, Monday,—Highland Creek, 1 o'clock ; Scarborough, 6 o'clock.
10, Tuesday,—York Mills, 1 o'clock ; Brown's Corners, 6 o'clock.
11, Wednesday,—Melville Church, 1 o'clock ; Scott, 6 o'clock.
12, Thursday,—Brook, 1 o'clock ; Reach, 6 o'clock.
13, Friday, Whity (rear) 1 o'clock ; Whity Village, 6 o'clock.

The Rev. Dr. Burns of Toronto, and the Rev. Robert Ure of Streetsville, have been appointed to conduct the above meetings. Missionary Sermons and Addresses will be delivered at each, and with a special reference to Missions within the bounds of the Presbytery. A collection will be made at each meeting in aid of the funds of the Presbytery's Home Mission. May the Great Head of the Church crown these meetings with a special blessing!

PRESBYTERY OF TORONTO.

The Presbytery of Toronto will meet on the first Wednesday of January, in the Library of Knox's College, at noon.

T. WIGHTMAN, *Pres. Clerk.*

PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton will meet in Knox's Church, Hamilton, on the second Tuesday, (13th January,) at three o'clock, P. M.

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

PRESBYTERY OF LONDON.

The next ordinary meeting of the Presbytery of London will be held within St. Andrew's Church, London, on the second Wednesday of January, at 10 o'clock, A. M. Clerks of Sessions will take notice that the records of Sessions must be presented for inspection, and reports of financial matters are required from the different congregations, covering all money transactions of the congregations for the last half year.

W. M. S. BALL.

PRESBYTERY OF COBOURG.

The Presbytery of Cobourg will meet at Peterboro' on the first Tuesday of February, at half-past nine o'clock, A. M.

JOHN W. SMITH, *P. C.*

The Presbytery of Cobourg has made arrangements for holding the following Missionary meetings, during the first week in February, viz:—

- At Keene, on Monday evening.
Peterboro', on Tuesday evening.
North Cavan, on Wednesday morning.
South Cavan, on Wednesday evening.
Cartwright and Manvers, on Thursday.
Enniskillen, on Friday morning.
Bowmanville, on Friday evening.

PRESBYTERY OF PERTH.

The Presbytery of Perth, which met at Carleton Place on Tuesday, 9th December, resolved, D.V., to carry out the following scheme of Presbyterial Visitation and Examination, and at the same time to hold Missionary meetings at each of the Congregations and Mission Stations within the bounds.

Ministers, Kirk Sessions and Congregations, are requested to observe, that the whole Presbytery will meet and constitute at each place, according to the scheme; that the visitation will embrace a full investigation into all the affairs of congregations—their spiritual state—their arrangement and management of temporalities, and the respective duties of members, elders and people; that the whole body of Church members are expected to be present at the meeting, unless unavoidably prevented; and that the missionary meeting will take place on the evening of the same day, and in the same place in which the visitation has been held.

It is hoped that all the requisite arrangements for the comfortable and effective conducting of the missionary meetings will be made in good time, and that these meetings will be attended not only by our own people, but also by the whole neighbourhood, Christian Missions at home and abroad being the great duty and privilege of our common christianity.

The Presbytery will meet, D.V., at the Gattineau, 16th Dec., at 2 o'clock; sermon by Mr. Gourlay. Missionary meeting in the evening.

At Perth, on Tuesday, 6th Jan., at 11 o'clock, a.m.; sermon by Mr. Wardrope. Missionary meeting in the evening.

At Dalhousie, on Wednesday, 7th Jan., at 11 o'clock; sermon by Mr. Lochead. Missionary meeting in the evening.

At Ramsay, on Friday, 9th Jan., at 11 o'clock; sermon by Mr. Wardrope. Missionary meeting in the evening.

At Bytown, on Tuesday, 27th Jan., at 2 o'clock, p.m.; sermon by Mr. Duncan. Missionary meeting in the evening.

At Osgoode, on Wednesday, 28th Jan., at 11 o'clock, a.m.; sermon by Mr. Corbett. Missionary meeting in the evening.

At Gloucester, on Thursday, 29th Jan., at 11 o'clock; sermon by Mr. Gourlay. Missionary meeting in the evening.

At Nepean, on Friday, 30th Jan., at 11 o'clock; sermon by Mr. Gray. Missionary meeting in the evening.

At McNab—Renfrew or Castleford, on Tuesday, 3rd Feb., at 11 o'clock; sermon by Mr. Duncan. Missionary meeting in the evening.

At White Lake, on Wednesday, 4th Feb., at 11 o'clock; sermon by Mr. Gourlay. Missionary meeting in the evening.

At Goulbourne, on Friday, 6th Feb., at 11 o'clock; sermon by Mr. Fraser. Missionary meeting in the evening.

At Pembroke, on Wednesday, 9th Feb., at 11 o'clock; sermon by Mr. Gray. Missionary meeting in the evening.

At Bristol, on Thursday, 19th Feb., at 2 o'clock, p.m.; Mr. Wardrope to preach. Missionary meeting in the evening.

At Beckwith, on _____; sermon by Mr. Duncan. (As this Church is at present in an unfinished state, and workmen about to be employed in it, the time of meeting will be notified at a future day.)

P. GRAY, *Pres. Clerk.*
Carleton Place, 15th Dec., 1851.

MINISTERS' WIDOWS' FUND.

To the Editor of the Record.

MY DEAR SIR,—

It is right that liberal gifts from parties not connected with our Church should be made known. I beg, therefore, to acknowledge in your columns, two sums generously handed to me for the Ministers' Widows' Fund, viz:—

Alexander Gillespie, Esq., of London, £50.

A. T. Galt, Esq., of Sherbrooke, £10.

The above amounts are paid in through the Treasurer of my congregation.

Our Coté Street Church subscription for this fund, when I last saw it, amounted to £304.

I am, dear Sir, yours faithfully,

D. FRASER.

Montreal, Dec. 15, 1851.

METIS MISSION.

To the Editor of the Record.

KNOX'S COLLEGE, TORONTO,
November, 1851.

DEAR SIR,—

I see by the *Record* for October, that your readers have been led to expect some particulars from the Students' Missionary, regarding his labors during the summer. I shall here only give them some account of a public meeting which I had with a Roman Catholic priest. I do this, in the hope, that the Lord may lead your Christian readers to think on the spiritual destitution of the French Canadians, their fellow-countrymen.

In April last, at the close of the College Session, with the permission of the Church, my fellow students sent me to labor amongst the French Canadians at Metis—a place about 200 miles below Quebec. I had not been there very long, until the priest of the adjoining parish went round amongst the people, telling them either to give back any copies of the word of God that they had received, or to burn them—saying, at the same time, that he had himself burned several hundreds such books. He warned the people from the pulpit against attending my meetings, or receiving any books from me.

About the middle of July, he gave notice to the people that he would hold a meeting in the third concession of Metis, where he would satisfy any who might be doubting, and confound all those who had anything to say against the doctrines of their Church—saying that there was not a man between Montreal and Quebec, that was able to speak with him on religion. Being absent for a few days, at a distant parish, on my return, our school teacher, Mr. Page, told me that two individuals had called upon him, and had told him that the priest, Rev. Mr. Duguay, wished to meet with me at this meeting. After some conference with Mr. Page, and having laid the matter before the Lord that night, I told Mr. Page, in the morning, to let it be known that I should have received a written invitation from the priest, but that, nevertheless, I would go up, God willing, and be at a house near to where the meeting was to be held, and there wait for a formal invitation from Mr. Duguay, lest I should be looked upon as going to disturb that meeting.

The day came; Mr. Dugald Smith, one of the elders of the Metis Free Church, kindly drove me to the place where I had intended to stop. On my arrival, I understood that the priest and a number of people had already arrived, and that he had sent to know if I had come. I immediately sent up a person to say that I had, and that I was waiting an invitation to the meeting. I soon received the following note:—"Monsieur, j'apprends que vous désirez assister à la réunion que j'ai convoquée chez Mr. Pelletier—ce me fera plaisir.—M. Duguay, Ptre." Which reads in English:—"Sir,—I understand that you desire to assist at the meeting which I have convoked at Mr. Pelletier's—it will give me pleasure—Moses Duguay, Priest. As this note invited me only as a worshipper, I immediately returned an answer, expressing my surprise, that he had been led to understand that I had any desire to go to the meeting as such; but that I had heard that he wished to meet with me at the meeting to discuss on points of religion, and that I had come up to where I then was, and was waiting an invitation to such a discussion. In answer, I received the following invitation:—"Monsieur,—S'il vous plait de venir ici vous discuterez si vous le désirez, et je ferai ce qui dépendra de moi pour vous satisfaire. Sic. Flavie—troisième de Metis, le 15 Juillet, 1851.—M. Duguay, Ptre. Chez Mr. Paschal Pelletier." Or, translated, reads, Sir,—If it please you to come here, you shall discuss if you desire it—I will do what I can to satisfy you, &c. Although this note is not such as I had a right to expect, yet seeing that the people were anxious to hear, I thought it better, in the strength that the Lord might give me, to re-render testimony to the truth. Taking up my books, one of the French farmers kindly drove me up to the meeting. The people who were crowded in front of the house, very politely made way for my entrance. Reaching the door in which the priest sat—for the house, though very large, was crowded to excess—I addressed the priest, saying that I was the person whom he desired to meet. He politely offered me his chair, and commenced at once to address the people. After telling them that the person whom they had such a desire to see had now come amongst them, and that they would have an opportunity of hearing for themselves, he proposed that, first of all, each should show his authority for his mission. He then read a letter which stated that he had license to exercise the functions of priest, from the Roman Catholic Bishop of Quebec, after which, I shewed that I had been sent out by the Free Presbyterian Church. Mr. Duguay then proposed that we should commence with the discussion of auricular confession, saying that he could prove it from several texts of scripture; and after mentioning a few places, without quoting any, he sat down. I then addressed the people, craving their indulgence, should I shock their ears, in the course of the discussion, with my pronunciation of their language, as it was not my mother tongue, to which they readily responded; I also expressed my assurance that I might cast myself upon them without fear, assured that they would conduct themselves in a becoming manner. I then proposed that there should be some person appointed to preside, and others to take down the discussion in writing. This Mr. Duguay opposed for a little, but afterwards consented. Two were named to preside, and two to write. As I was not sufficiently acquainted with the people to choose a suitable person, Mr. Duguay chose the presidents, both of whom were his own people. After this was done, I suggested the propriety of our opening the meeting by prayer to God, that he would send the enlightening of the Holy Spirit to assist us, seeing that there might be many present who were anxious about their souls, and desirous to know the truth. That Mr. Duguay would pray first, and then I would pray afterwards.—Mr. Duguay at

* The word "assister," is used in the sense of attending as a hearer, as a worshipper.

once acceded to this, and called upon the people to go on their knees, and, kneeling himself on the threshold of the door, with his face upwards, he invoked the assistance of the Holy Spirit in the Latin tongue. After he had prayed, and the people had stood up again, I said, that as the prayer which they had heard was in Latin, but few of them would be able to follow, or to understand it, that we would then pray to God in their own language, and in doing so, they might either stand up or go upon their knees—that it was not to the posture of the body that God looked, but to the heart. We then offered up prayer, during which time all was perfectly still. After first adverting to Mr. Duguay having ordered the people to burn the word of God, I opened the discussion by calling upon him to give his reasons for doing so, as it was a thing which the people were concerned to know.

Mr. Duguay then stated the following reasons:

1. That our French and English versions of Scripture contradict each other; that in the 26th chapter of Mathew, verse 26th, the French version says that Christ blessed God, while in the same place in the English, it says that he blessed the bread.

2. That there were five entire verses wanting in our versions—this he said he would prove when he should come to speak of confession.

3. That the book of Tobit, and the book of Maccabees, were wanting in our bible, and concluded by asking if a bible that had all these faults should not be burned.

In answer to the first, I shewed the people that what Mr. Duguay would make to appear a contradiction in our versions, was not so; for when we ask a blessing on our food, we at the same time bless God. I then gave the following statements regarding the difference between two bibles given out as the authentic vulgate, by two Popes—that of Pope Sixtus and that of Pope Clement—the latter condemning and forbidding the bible of the former, and both claiming infallibility!

1. That there are eight places in which clauses are omitted in the Sixtine bible, which are inserted in the Clementine.

2. Ten places, where clauses or words are introduced into the Sixtine bible, but omitted in the Clementine.

3. Thirteen places, where there are manifest contradictions or differences between them.

4. Fourteen places, where there are other remarkable differences.

As examples of each, I gave the following places:—Num. xxx. 11—1 Samuel, xxiv. 8—2 Samuel, vi. 12—Mathew, xxiv. 41—Acis xiv. 6—Deut. xvii. 8—Joshua, 11, 18—1 Kings, 11, 28—2 Kings, xv. 19—Psalm, xli. 3—Prov. xix. 23.

I then called upon Mr. Duguay to prove that our version wanted five entire verses of the original, saying that the question was concerning the text, and now was the time to prove it, and not when we should come to speak of confession. After turning over a bible or a testament for several minutes, Mr. Duguay got up and confessed that the five verses mentioned were in our bible; that he had been led into the mistake by a woman!

In answer to the third reason, I stated, that we had rejected as spurious, not only the book of Tobit, with the 1st and 2nd books of Maccabees; but also all the Apocryphal books; and then gave a few of the reasons why we reject them, and refuse to recognise them as books inspired by God.

I.—From external evidence against them.

1. They are not extant in Hebrew.

2. They were written after the cessation of the Prophetic spirit, before the promulgation of the gospel.

3. They were never received into the sacred canon by the Jewish Church, and are not recognized by Christ, who mentions Moses, the Psalms and the Prophets.

4. They were not admitted into the canon of

Scripture during the first four centuries of the Christian Church.

II.—From internal evidence against them:

1. None of the writers, in direct terms, advance any claim to inspiration.

2. They contain things fabulous;—in 2 Macc. ii. 4, the Tabernacle and Ark are said to go along with Jeremiah.

3. They contain contradictions;—the first and second books of Maccabees contradict each other, for in the former (1 Macc. vi. 4-16), Antiochus Epiphanes is said to have died at Babylon; and in the latter he is represented, first, as having been slain by the priests at Nanea, in Persia (2 Macc. i. 13-16; and afterwards (ix. 23,) as dying a miserable death in a strange country among the mountains.

4. One, said to be a holy angel, tells a lie:—In Tobit, v. 12, he represents himself as being a kinsman of Tobit's; and afterwards (chap. xii. 15.) says that he is Raphael, one of the holy angels.

5. It is confessed, in 1 Macc. iv. 46, and ix. 27, that there was no prophet in Israël at that time. And in 2 Macc. xv. 39, the author concludes in a manner unworthy of a person writing by divine inspiration: "If I have well done, and as it is fitting the story, it is that which I desired; but if slenderly and meanly, it is that which I could attain unto."

While I was giving these evidences against the Apocryphal books, I was frequently interrupted by Mr. Duguay, who, after turning up the passages as I referred to them, would read them out of an English bible—in order to keep the light from the poor people, he had brought neither French nor Latin bible with him—and after reading them in the English, would either deny to the people that it was so, or turn the passage in translating it into French for the people: In both, I firmly rebuked him, and taking the bible in one instance out of his hands, with his own consent, translated the passage correctly as it stood in the text. Mr. Duguay now seemed inclined to stir up the people so that the discussion might be stopped, saying—either from ignorance or malice—that I was giving no proof. Seeing that he was wanting to bring the meeting to a close, I proceeded to something of a simpler nature, and taking up my Hebrew bible first, I shewed from the original text that the vulgate had not correctly translated the whole of the 2nd commandment, in that the verb, "shaha," which means to bow down, is in the reflexive conjugation, and cannot be properly translated as in the vulgate, "adore;" for the preposition and pronoun, *Lehem*, to them, coming after, would make it improper to say, "thou shalt not adore thyself to them"; but it reads easily when read as our learned translators have it—"Thou shalt not bow down thyself to them." Exod. xx. 5. To this Mr. Duguay made no reply.

I then took out a large sheet,* on which the ten commandments were printed, as found in the French Roman Catholic Catechism sanctioned by the Roman Catholic Bishop of Quebec; and also as they are found in the bible. Holding it up to the people, I showed them how that their church had kept the second commandment of God from them, for it is not found in their catechism; and that they had divided the tenth into two, to make up the want of the second;—Here Mr. Duguay got up and said that they had all the commandments, and read them out of another catechism than that given to the French Canadians. As I had a copy of their catechism with me, I then took it and told the people that it was their catechism, and after reading the second commandment from it, I then read it from the bible, and shewed them that in the catechism the third commandment is put in the place of the second, and that the second, which spoke of im-

* This sheet had been printed by the Rev. Mr. Tanner, of the French Canadian Missionary Society, some years ago.

ages, was not in the catechism at all. I then told them to examine for themselves when they got to their homes, to compare the commandments in their catechism with the commandments in the bible.

Mr. Duguay then produced an English Church prayer-book, and from it endeavoured to make the people believe that Protestants admitted confession and saints' days. To this I replied, that I had not come there to examine the books of the English Church, but to defend the doctrines of the Word of God. That the Word of God taught us to confess our faults one to another (Jas. v. 16), and to pray one for another; that at Peter's first sermon (Acts, ii.), three thousand were converted and added to the Church in one day, a number which it was impossible for the Apostle to confess in such a short time. To this it might be objected by the Church of Rome, that they were baptized, and that took away their former sins; but for this there is no warrant in the Word of God. Simon was baptized, (Acts viii. 13),—but baptism did not take away his sins; for the Apostle Peter said to him, "Thou art in the gall of bitterness and in the bond of iniquity." That we are to confess our sins to God who knoweth the heart, and that nothing but the merits of the blood of Christ could take away our sins.

Then Mr. Duguay, as he could not venture to insult me personally, began to abuse and miscall the Rev. Mr. Roussey, a French Protestant Missionary who labours in Canada East. He next complained of my going among his people, saying that he did not go among our people, except when he was invited. The meeting was then brought to a close. I thanked the people for the manner in which they conducted themselves. On leaving, I shook hands with the Presidents. Mr. Duguay offered me his hand, which I declined, saying that it grieved me much to do so; but that I could not give my hand to any one who would tell the people to burn the Word of God. The people, who had, during the discussion, listened with great attention, now all returned to their homes quietly, while I retired to a neighbouring house, where, with three or four of our own people, I returned thanks to God for His goodness in protecting and assisting me while endeavouring to bear testimony to the truth.

S. KEDEY.

[FOR THE RECORD.]

FAMILY INSTRUCTION.

The influence which the proper discharge of the religious duties of the father of a family, is calculated to have on its youthful members, is of such importance as to demand a very prominent share of attention, on the part of the overseers of the Church—and it is an influence which, there is reason to fear, is by no means so general or so effective, in the present day, as it ought to be. Without being thought inclined to prefer a charge of wilful negligence against christian parents, we may affirm, that there is much good *undone* that might be effected in families, generally, not so much from unwillingness to attend to parental duties, as from a total *want of system and regularity* in the manner of discharging them.—Where the father of a family is not guided by any regular system, so that the religious instruction of his children is often postponed or omitted, according to circumstances, they must necessarily receive the impression, that their attention to instruction is more a matter of parental taste, than of moral obligation; whereas, by attending to those duties in a regular and systematic way, so as to exhibit his moral responsibility, in doing so, and the sinfulness of neglecting them, there would be some hope of his children acquiring a sense of their own moral obligation to receive instruction. It is our conviction, from observation, that an influence, the very opposite of salutary, is often unwittingly produced on the minds

of the children of a family, by the parent's attention to his religious duties being such as to present them, rather as something optional on his part, than obligatory by Divine command; and the effects of such a course are so important as to render this point deserving of particular attention by christian parents.

Another thing which appears to us to interfere with the success of religious instruction in families, is, *the want of a proper system* in communicating it. How often does it happen, that the subject of instruction is selected at random, and without any previous arrangement or forethought—the chapter to be read or the passage to be committed being unconnected with any thing studied before, or to be studied afterward. This is attended with many disadvantages, and among others, that of the children's not getting accustomed to the mental process of connecting one subject with another, which is by no means a trifling consideration, in the training of young minds.

To obviate the hindrances to successful family instruction, as far as possible, and to give judicious counsel and directions as to the manner of conducting it, seems to lie within the range of duties incumbent on the office-bearers of the Church, and the importance to the Church of a "godly seed," seems to warrant a little more of what may be called *interference with Family Instruction*, on the part of ministers, elders and Presbyteries, than has hitherto been attempted. Without interfering with the laudable efforts at present being made to multiply and sustain Sabbath Schools, would it not be well were the Church to devise means for giving a fresh stimulus and proper direction to a *general system of Family Instruction*. And though there has been a great variety of "manuals" and "systems of lessons" for Sabbath Schools and families, issued from the press, of late years, yet in the more remote districts of the country, these are either unknown or cannot be conveniently procured, so that many parents who would be ready to avail themselves of such helps, do not enjoy them. Such being the case, might not some judicious and experienced minister of the Church render good service to the cause of religion, by the compilation of a suitable manual, or series of lessons, for Family Instruction, with hints to parents on the best method of conducting it? Were such a compilation approved of and sanctioned by Synod, and diligence used by sessions in recommending it to every family connected with the Church, it might, by the blessing of God, be the means of giving an impulse to family instruction, which might have a very important influence on the prospective interests of the Church.

Whether this suggestion be attended to or not, one thing is certain, that a well regulated system of family instruction is one of the best pledges of the future prosperity of the Church on earth; and how desirable is it that parents should be deeply impressed with the importance of their charge, and the honourable position which they occupy in the arrangements of the Head of the Church for raising up a "godly seed." The future interests of the Church are, to a very considerable extent, in their keeping, and the results of their faithfulness or the reverse, can only be calculated by the issues of eternity. There is no department of a parent's duty to his children so well fitted to inspire them with sentiments of respect towards him, as his faithful attention to their religious instruction and moral training; and we can think of no position that a parent can occupy so honourable in itself, and so fraught with interesting and pleasing associations, as that of presiding over a well ordered family circle on a Sabbath evening, and leading the tender minds of his offspring to an acquaintance with the oracles of God—watching their development and giving direction to their expanding thoughts. If there is dignity in the position of a parent, it is the dignity of being the moral and religious instructor of his children, and a parent's faithfulness in this respect is fitted to

associate the memory of his name with feelings of profound respect in the minds of his children, after he has gone the way of all the earth; and in not a few instances have we heard a father's faithfulness mentioned with commendable respect even by such as were habitually neglecting to follow his example in the instruction of their own families, "And these words which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up."

ZAZA.

THE LATE MR. JOHN McDONALD.

A short sketch of the Life and death of Mr. John McDonald, Bear Creek, an Elder of the Presbyterian Church of Canada.

Mr. McDonald was born in the parish of Duthel, Inverness-shire, Scotland, in 1788. Ordained an elder of the Church of Scotland about 1830; and came out with the protesting party in 1843. Some time before the disruption he, with other elders, having publicly declared their intention of leaving the Establishment, should the Government refuse to accede to the prayers of the evangelical portion of the Church, regarding the settlement of ministers, excited the jealousy and opposition of his earthly superiors, who were not backward or ashamed to assure him, that if he left the Established Church, he must prepare to leave his farm, and in the conviction that he would get no other, in the part of the country where he resided.

Being advanced in life, his children young and inexperienced, and his means limited, he felt the severity of the threat held over him; but though it grieved him, and because put into execution, was the cause of much inconvenience and hardship, it could not move him from the path of duty.

He believed that the principle for which the evangelical party contended, involved the very life and prosperity of the Church; and rather than abandon it, he, deliberately and prayerfully, resolved to abandon not only his farm, and the loved district of country around it, but, if necessary, even his native land; and he was unbending when the day of trial came. Finding that there was no disposition to relent, on the part of his earthly superiors, and seeing no prospect of obtaining any permanent settlement for himself and family in his native country, he prepared to emigrate in 1845, and in the spring of that year he bade farewell to his native hills, the graves of his fathers, and a large circle of endeared christian friends and well-wishers, to proceed to Canada, where, in the good providence of God, with much gratitude and a humble submissive frame of mind, he arrived in June.

Being well pleased with the character and profession of the members of the Presbyterian Church at Bear Creek, under the pastoral care of the Rev. Wm. Macalister, he soon joined the congregation, and consented, at the earnest solicitation of many christian friends, after being a considerable time in the country, to officiate as a member of the kirk session. He was, naturally, so grave, cautious, and amiable, that before he made any profession, some of his neighbors used to say, "that if prudence and civility could entitle to heaven, Mr. McDonald would certainly obtain it." Yet few have been more deeply impressed with the conviction, that man's best righteousness is but as filthy rags, and his only hope of salvation the finished and accepted work of the Lord Jesus Christ. The covenant of grace was well understood by him, and frequently afforded him unspeakable consolation. He often alluded to it with evident satisfaction and delight, as an eternal covenant, well ordered in all things, and sure. Because well acquainted with human depravity, and the infinite holiness of God, he knew, and confessed, that if not saved by sove-

reign grace, he could not be saved at all; and that if saved by sovereign grace, he would be freely, fully, and eternally saved.

At a very early age the spirit began to convince him of sin, but he never felt warranted in making a profession till he was upwards of thirty years of age. From the time he joined the Church, till his death, he seems to have advanced steadily in the divine life; and latterly he had many indications of being an old man in Christ.

His appearance was most favorable, being that of a thoughtful, tender-hearted man, and the longer one knew him the more he respected him. He was found an ardent lover of the truth as it is in Jesus—most affectionate and gentle—and, eminently, a man of prayer. He was distinguished for liberty, unction, and familiarity, when pleading with God. "God was near him when he prayed," and when engaged in this holy and important exercise, he poured out his heart in his presence, with a fulness, solemnity, and fervour, that was very striking and edifying to all who were privileged to hear him. The disease of which he died, was seated in the heart, and caused long and often severe distress; but he bore his sufferings without a murmur, and had much spiritual peace and joy, amidst his bodily restlessness and agony.

He was asked by a friend "If he enjoyed much peace of mind," and said in reply, "so much, that I am afraid, at times, that it may be too much." His friend said, "there was no danger of its being too much, if the effects of the Spirit's presence in his heart," and repeated the following verses: *Isa. xxxii. 17; Ps. cxix. 165*, reading thus—"And the work of righteousness shall be peace; and the effect of righteousness, quietness, and assurance forever." "Great peace have they which love thy law, and nothing shall offend them." On hearing these words he smiled, and said, "That is to the point; meaning, that the verses quoted represented his condition exactly.

He took every convenient opportunity to extol the Saviour, and often said to his family with the deepest gratitude and affection, that he had been a precious Saviour to him, and on one occasion (perhaps when the world had been spoken of as a scene of trouble and affliction), he said "it had been a blessed world to him, for he had found Christ in it." Having a most affectionate family, and being much beloved by each member, they were in great distress in the prospect of his death, and more especially when his sufferings had become very painful. When he observed their sorrow, he did all he could to soothe it, by directing them to God and the promises of his blessed word. Taking his disconsolate wife by the hand at one time, he said, with great solemnity and affection, "I am not able to speak much to you, but I think of you, and am frequently committing your case into the hands of Him who said 'leave thy fatherless children, I will preserve them alive, and let thy widow trust in me.'" At another time, he said to a stepson who had been unfortunate in worldly matters, "O, John, Christ is the best riches!"

Not having it in his power to speak to one of his children, who has been for some time in one of the Southern States, he was most anxious to leave, in writing, for his use, some testimony in favour of Christ and his salvation; but finding that his strength was so rapidly decreasing as to forbid the hope of attempting such a thing, he repeated what he meant to have written, in the hearing of his daughter and another Christian friend—charging them to make it known to his son if God should ever give them the opportunity.

When he supposed there were none near his bedside, or within hearing, he was frequently seen lifting his hands and eyes Heavenwards, and whispering such expressions as the following:—"Thou art good," "it's sure," "it's enough, Father," "God is love." For five or six days before death, he took nothing but water, with a very little wine, and even this, he took only to please

his family, for he said it was only hindering him.—After taking this mixture at one time, a friend said, "that by all appearance, it would not be long ere Christ would give him his fill of the water of life," to which he answered immediately, "Christ is not forgetting me even now." The same friend, at another time, read in his hearing the following verses: *Rom. viii. 1-4*—"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit."

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Though at the time so exhausted, that no one expected he should ever utter another word, even in a whisper, to the great astonishment of all, when the verses were read, he spoke aloud, and amongst other things said, with great emphasis, "Oh did he not do well," meaning that God had done nobly in Christ. The 17th chapter of John's Gospel was read to him, and a remark made to the effect, that he would soon be with Christ to behold his glory, when he replied, solemnly, but joyfully, "Oh yes, I shall be with Him." The following day it was remarked, that he was suffering much, and he said "yes, but all is safe"; and a little after he was overheard saying, "Come Lord, for I am ready." "O how are thy chariots so long in coming."

After he was speechless, he wished a friend that waited on him, to pray for him, and gave indication of his desire, by lifting up one hand; seeing that the sign was not understood, he lifted both hands, and his friend still failing to comprehend him, he made himself understood by clasping both hands together. When prayer was ended, he gave his hand to his friend in token of his gratitude and satisfaction.

While the fifth hymn was being sung by the family, shortly before his death, he gave indications of his being aware of their conduct, and apparently of his approval of it, by turning himself to hear the solemn and appropriate lines. They are—

"The hour of my departure's come;
I hear the voice that calls me home;
At last, O Lord! let trouble cease,
And let thy servant die in peace."

The holy man breathed his last on the 12th of August, being in his 63rd year. He was buried on the afternoon of the 13th. Though living at a distance of 20 miles, his respected pastor was enabled to attend his funeral, and delivered an appropriate and impressive sermon, from *Num. xxiii. 10*—"Let me die the death of the righteous, and let my last end be like his." In which, after referring to the character of the deceased, and exhorting his hearers to follow in his footsteps, he closed by saying, that all who wished to die the death of the righteous, must live their life.

[FOR THE RECORD.]

RECOLLECTIONS OF THE LATE DR. BROWN, OF FREE SAINT JOHN'S, GLASGOW.

This aged servant of the Lord, who finished his course a few years ago, in the west of Scotland, labored in the ministerial vineyard during the first part of his official life, within the bounds of the Presbytery of Kircudbright. The parish of Tongland, over which he presided, had, at least, one sweet spot amid its bleak parts, for there you might have seen church and manse standing on the margin of the dark-rolling Dee. In that place, for nineteen years, did this herald of the cross hold forth the word of life from Sabbath to Sabbath, while on week days his footsteps

might have been traced among some of the cottages of the poor; and on other occasions you might have heard him pleading for the funds of some benevolent institution, or putting a child on the head, and by his bland address and mild demeanour, eliciting answers about his parentage, or about the higher concerns of eternity. As he gave his farewell discourse in Tongland, before his translation to St. John's, he alluded to some who had rarely, if ever, been within the precincts of the sanctuary since his ordination; but that only applied to some, for he was both popular and acceptable in that part of the country. He was a man of deep feeling, and it cannot be thought that he could have left his first secluded charge, to enter on a city life, without a parting pang. It was even so. He paid another visit to the burial ground before leaving, and no doubt had deep cogitations there. By and bye the wheels of the conveyance were in motion, which was waiting him to the commercial capital of Scotland; but before he broke silence and entered on discourse, Tongland, with its sanctuary for the living, and its place of rest for the dead, was fifty miles behind him. He had been for years in Glasgow, before we saw or heard him, but once seen or heard, there was something well worthy of memorial, and especially was this the case, if he had been frequently heard. He had a venerable countenance; a graceful wave of the hand summoned the audience to the public worship of God; his hair was silvered with the hand of time, which had been dark as the raven's wing when he commenced public life in Tongland; and, altogether, his figure was striking, whether arrayed in the Geneva gown and bands in the pulpit, or pursuing his way on a week-day on the crowded Gallowgate or Tron-gate pavement, with staff in hand, stooping gait and pilgrim-like appearance. But why dwell on the outward man, when, doubtless, his engraving adorns many a home, and when his bust may be seen under the roof of Free St. John's. He was a man mighty in prayer. In a house, seated for 1700, what stillness and solemnity, as this messenger was petitioning for the audience and others, before the throne of the heavenly grace. Unless one had heard his matter in devotional exercises, and noticed his manner, he could have no adequate idea of his mode of conducting that part of worship; but it has been well said, that the journey to the auditor was not lost, though the Dr. had concluded the services with the morning prayer. In Glasgow, he read his discourses, but his composition was so compact and ornate, and his fervor so great, that one could have much preferred him to a weaker brother with no written discourse before him. One of the best specimens of the moral sublime, which we ever witnessed, was when he was lecturing about the Apostle Peter, foreseeing that he would shortly put off his tabernacle as the Lord Jesus had shewn him—when turning round on his own case, he recalled to the mind of his audience, his years and experience, his withered lips indicating that he was dying daily, and intimating that these were circumstances connected with the truth, which should make it come home to every feeling heart, and engrave it thereon as with a pen of iron, and as with the point of a diamond.

At the disruption he turned his back on the Establishment along with hundreds more, and, of course, left St. John's, a circumstance which led to the erection of Free St. John's. This last building is a noble structure, being one of the city ornaments for architectural splendor. It attracted the eye of royalty itself, on account of its elegant proportions and tasteful beauty, when the Queen visited Glasgow; and, as she asked about it, Sheriff Alison, the able author of the history of Europe, who was riding near her at the time, informed her that it was Free St. John's. The day that this place of worship was opened, was a very bright one in its history. Dr. Chalmers preached in the forenoon; the collection for the building-fund amounted not only to pounds but hundreds

of pounds; the illustrious Merle D'Aubigne was one of the auditors, and on other parts of the day discourses were given by their own minister, and by the late Dr. McFarlane of Greenock.

The Free Church held one General Assembly in Glasgow, when they honored themselves by elevating to the Moderator's chair, the pastor of Free St. John's, who was characterized by the retiring Moderator as eminent for the meekness of wisdom. Though, in general, Dr. Brown took no prominent part in Church Courts, he was well known to the brethren as an expositor of sound doctrine and reformation principles. On one occasion he opened, on a crowded platform, a church meeting in the Peel Pavilion, where ministers, not a few, were present, and where the auditors had assembled by thousands. The hope which attended him in life did not forsake him in death. Like aged Simeon, with the outstretched arms of faith, he was waiting for the consolation of Israel, and, as in the case of Stephen, the time was near when devout men would carry all that was mortal to the tomb, and make great lamentation over him. It had been his desire, had he been longer spared, to have preached to his congregation from that wondrous portion in Revelation, which tells us that Christ loved his own and washed them from their sins in his own blood, but feeling the hand of the last enemy upon him, he wished that his household would sing about the love and blood of Jesus, after his mortal eyes had been closed on this transitory scene, and that the congregation should do the same when they assembled for public worship on the first Sabbath after his funeral. Yes, the time for preaching is over with him, and the time of singing is come. He hears the singing of the truth in Emmanuel's land. And while the Church on earth is often hanging her harp on the willows, and weeping as she remembers Zion, he has his golden harp among the hosts of heaven, strung and attuned to the key-note of eternal love in the better country, where there is neither sorrow in their song nor winter in their year. His funeral sermons were preached by Dr. Smyth of Free St. George's, and by Dr. McFarlane of Greenock. If the memory of Dr. Thomas Brown, the philosopher, be long remembered, that of Dr. Thomas Brown, the divine, will not soon be forgotten.

W. G.

[FOR THE RECORD.]

THERE BE MANY SUCH CASES HERE.

Somewhere about twenty years ago, a friend of mine came to this country from the "Land o' Cakes," a young man, with some means, in high health, and a well qualified farmer. Here, in the midst of a French settlement, where the English language is only heard by intrusion, he bought a farm from a Canadian, and soon after settled on it. The farm, as all Canadian farms are, which have ever passed into the hands of an old countryman, was entirely exhausted. Its culture to him was long and unprofitable, and protracted anxiety, coupled with fatigue, brought upon him a malignant typhus fever. His neighbors now entirely shunned him, and being isolated from his countrymen, he was reduced to the very lowest stage of the disease before his friends in the city could aid him. It was the will of Providence that he should recover, and with health and reflection returning, the idea became strong in his mind, that his bad success was owing to the want of a partner in life. This blank in his establishment he soon filled up. Years rolled on, and five daughters and one son surrounded his paternal knees. They grew like willows by the water brooks, and were fair and lovely children. The necessity of education now forced itself upon the parents. They were neither accumulating broad acres nor the treasure that peribeth with the using. While laboring hard for their bread from season to season, they

found themselves in the position, so beautifully described by the Psalmist, when he says, "Lo children are an heritage of the Lord, and the fruit of the womb is his reward." Seeing the dear nature of the treasure they were intrusted with, they began to consider themselves in the position of that servant who knew his Lord's will and did it not. They had scarcely begun educating, it was now imperative, and how or where could they do it? There was no school near them, and the nearest one was French. If they sent their little ones there, what prospect would they have of growing in grace, or in the knowledge of our Lord and Saviour Jesus Christ? None. There they could not learn their own language—they could not mix with children of protestant parents, as there were none near them—they must, by their very initiation into education there, become papists all but in name. They would imbibe all the levity of their French associates,—constantly see the knee bowed to pictures, stocks and stones—hear their little comrades instructed so to do—become familiar with the use of holy water, and all similar idolatrous abominations; make friendships with those of their own age, which, growing up with years, might lead them to closer union, learn to disregard God's holy day, and become tainted with all the frivolity of the Canadian race. When these huge facts forced themselves on the conviction of the parents, they, for the first time, saw the fatal error which they had committed by settling in such a quarter of the country.

It was true the land was pleasant to look upon, and the bright hope of youth could not penetrate into the realities of the curse which has made it sterile. What was now to be done? Something must be done, cost what it may. The worthy pair saw that they had a duty to perform to their little ones, and they resolved to perform it at whatever price. The sacrifice was great, but they would not shrink from the performance of it. Here, in this spot, they had spent the most valuable part of their lives; they had improved and brought into good heart a worthless farm; they had built a new house on it at an outlay of over £150, apart from their own labor; and to crown the unhappy step, the farm would not bring them all it had cost them. These were all great hardships, heavy hardships, but, like Christian parents, they now resolved to submit to them, rather than risk the contamination of their infant children.

They have sold out their possession, and if the Lord spares them to see the dissolving snows of winter, they will be found on their way westward, to settle where there are protestant Christians, with school and church privileges, and where the Christian Sabbath is protected from desecration. MONTREAL, Dec., 1851.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

To the Editor of the Record.

DEAR SIR,—

It is with delight and thankfulness that I learn, from the letter of Dr. Burns to the Secretary, the great success with which the energetic endeavors of that gentleman, and Messrs. Young and Walker, in behalf of the Widows' Fund Scheme, have been attended in the eastern section of our Church. I rejoice on several accounts. Something has been done to better the condition and raise the status of our ministers—the heaviest burden they have heretofore underlain being forever removed—a step has been gained towards placing the whole financial system of the Church on a sounder and more satisfactory basis—a spirit of liberality has been poured out upon our people—many of them are beginning to learn and enjoy the 'bless' of giving; while in thus doing an act of justice to her pastors, the Church has proportionably raised her position and increased her stability.

I cannot, however, approve of the suggestion, that the yearly congregational collections should

be dispensed with. Even if the committee should realize £3,000—and I do not doubt they will—£3,000 of a capital, without the collections, is very far from being equal to £2,000, and an annual collection of about £300. With a capital of £3,000 and no collections, your fund will speedily come to an end. There is, too, a general impression, that £30 is too small an allowance for a widow, and that the allowance to orphans, though better than nothing, is altogether insufficient; besides, the committee ought not to lose sight of the desire that has been manifested in different quarters, that a provision for supernumerated ministers should be ultimately conjoined with the scheme. Moreover, I consider that the annual collections will tend greatly to strengthen the tie of affection between pastor and flock—the minister receiving constant proofs of his people's care and regard for those that are dearest to him—the people performing, and finding their delight and reward in habitually performing an act of righteousness and mercy.

Neither, sir, I am persuaded, will this collection interfere with the other interests of the Church; this argument is but a new phase of an old story—"do not spend your money in sending the gospel abroad, you have poor starving at home." As in that case, so also it will turn out in the present—the congregations contributing most liberally to the Widows' Fund Scheme, will be found to be the most liberal and generous supporters of the other schemes of the Church; those that contribute little to an object with which their own best interests are so closely linked, will be found to give still less for other and less urgent purposes.

The fact to which the Rev. Dr. alluded, of this movement having been originated by a few kind and liberal elders in Hamilton, reads a lesson of the highest value to the Church—the untold amount of good "two or three" right-minded, great-hearted and energetic men may be instrumental in effecting. Nay, let there be but one individual, suppose him without wealth, without influence, ignored by those who count themselves the great in the church to which he belongs—let this individual, thus disadvantageously situated, but choose for himself a worthy and noble end, pursue it steadily and perseveringly, wisely and skilfully availing himself of times and opportunities and events, and he may be instrumental in working out, or leading others better than himself to work out, an amount of good which is incalculable, and which no length of time can impair or destroy. Such was Oberlin—such was the founder of Sabbath Schools—such, too, was the lowly, but large souled, and generous minded working man, who, in the depth of his poverty, first collected, from the streets and lanes and alleys of his native town, a "ragged school." Let the members of our Church then, especially those in humble circumstances, learn, that to do good, to effect even extensive and lasting good, there needs not the aid of adventitious circumstances of wealth, or splendid talents, or high places; a heart inspired with love to God and man, and employing prayers and pains, can accomplish anything. Let those, especially, who are inclined to sit down, hands folded, bewailing their lot, and saying, "fain would I do some good to Christ's Church and my fellow-men, but I have neither means, nor talents, nor influence;" let such ponder well this lesson, and try, and persevere.—Little faith and faint-heartedness never will accomplish anything.

It only remains, Mr. Editor, that the scheme be followed up with equal energy and perseverance, in those parts of the Church where, as yet, little or nothing has been done. The western section of the Church will not, surely, lag behind the eastern.

I am, &c.,

A. LATMAN.

[The foregoing communication was intended for last number, but came to hand too late for insertion.]

THE SPIRIT OF POKERY—ITS DOWNFALL.

To the Editor of the Record.

TOKORRO, Dec. 16, 1851.

Ma. Editor,

A single fact or so often speaks volumes of argument. Take, for instance, the following. In a well known French journal, the *Presse*, there appears a proclamation dated "August 30, 1851," by the Prefect of the Lower Alps, *deposing* the Mayor of the city of St. Michael from his office, and that at the order "of my Lord the Bishop of Digne;" and other authorities, and for this reason, namely, that "in the part of the Cemetery reserved entirely for Catholics, he had, by his own authority caused to be interred a young child who was not baptised according to the rite of that religion, and whom he ought to have considered as dead without baptism, and therefore to be interred as such." How did they use to be interred? The bodies of Protestants were drawn to the graves upon a hurdle, because their religion was held as a criminal heresy. Now, they dispense with that ceremony, but refuse them a place in the public Cemetery, because though baptised regularly by a minister of the gospel, they ought to be regarded as dying without baptism, seeing it was not Popish. It is no doubt true, that by a law of Napoleon Buonaparte, (unrepealed) Protestants at St. Michael have an equal right with other citizens over the Cemetery. But so weak is the law, even in liberal France, that Protestants cannot alter death counts upon any places of sepulture but those, which public opinion considers infamous! and yet in France it is said "there is equality of worship!"

By the way—How would matters stand in Canada as to such questions? What would be the decision in a similar case in the Lower Province, where "the beast" reigns; and in Canada West where "a beast" somewhat smaller in size and less majestic, is said to prowls about. Those better skilled in the classifications of "natural history" than I am, may be able to tell us, and the enquiry is not without its use. Puseyism, I fancy, stands in somewhat the same relation to Popery, that the feline species of animals stands to the tiger or leopard. On this very interesting question, however, I wait for some more explicit information.

I observe, Mr. Editor, that on November 4th, his Holiness, Pío Nono, attended the ceremonial of All Saint's Day at Rome, but he was very feeble, and tottered so as to require to be supported by two priests. The attendance was very small. Of Italians, there were none; a few Germans, English, and Americans, and some twenty Carmelite and Franciscan monks, formed the whole. This is something. I observe also, that the speech of M. Kossuth, on his landing in England, has been read with great eagerness by all parties at Rome, and has been much commented on according to men's different views. What with Gladstone's masterly exposures, Kossuth's noble appeals, and Gavazzi's withering delineations of Popery, most serious wounds have been inflicted on the Papacy, and they are felt even in the central locale of its agency. It was the remark of some Romans in Italy, a few weeks ago, that "the Holy Father" (Pío IX) "never stirred out now but he met with a squall," drawing therefrom also the conclusion, that his influence in the Church, even when "shewing himself to be God," is lessening. He left the splendid ceremonial at the church of San Carlo, on November 4th, in "a storm of hail and rain," and certainly the bad weather, which his "infallibility" gave him no power to prevent, quite marred the brilliancy of the spectacle. One hopeful sign for us protestants was this—that while the troops all knelt down at the arrival and departure of the Pontiff, "many of the inhabitants" yea, of the holy city, the seven-hilled Rome—did not even lift their

At Milan, there are many protestants; and they had agreed on certain religious meetings, after the manner of the missionary weeks in London and New York. It appears that the Austrian military commander at that city had prohibited them from taking place. Such instances of intolerance will work their own cure. One specimen of the same, though rather in the civil department, occurred in Paris not many weeks ago, when a nephew of Mr. Gladstone had been excluded from a club, by the influence of the priestly party, for the crime of being the nephew of said gentleman! The influence of one man, for good or for evil, has often been noticed. In the case of the exposure of Neapolitan tyranny, one man, and one book, have been the means of incalculable good.

In proof of the reality of extensive conversions from Popery to Protestantism, we may refer to the testimony of the *Dublin Evening Post*, one of the ablest organs of Popery. In a late number, speaking of emigrations, the editor thus expresses himself:—

"There is no foreseeing where the emigration will stop, or when. Now, although great numbers of Protestants of every denomination, particularly of Presbyterians, emigrate—there is no doubt that the overwhelming majority are Roman Catholics. This drain, therefore, will reduce the proportion of the Catholics in reference to the Protestants of the Establishment at any rate. That ratio had been already fearfully reduced by famine and pestilence, and it is diminishing by the still more rapid and continuous progress of emigration. This is not all, however. We learn from unquestionable Catholic authority, that the success of the proselytisers in almost every part of the country, and we are told, in the metropolis, is beyond all that the worst misgivings could have dreamt of. There is not only no use in denying these statements, but it would be an act of treachery to the best interests of the Catholic Church to conceal them, or even to pass the matter over as a thing of no great moment. But there is no Catholic who does not regard the movement—if he be a sensible and sincere one—and not a brawler and a mountebank (we shall have something to say by-and-by to one of these); with, we were going to say, dismay—but we shall substitute for the word, indignation and shame. Well, then, would it not be advisable to trace back this awful defection to its remote causes?"

We have nothing to do with the "causes" to which the writer may trace this "defection," but assuredly the facts with which alone we have to do, are all important, and they speak many lessons in regard to the duties of Protestants to the children of Erin. It is not by Orange processions and mobs we are to promote true religion, but by prayerful christian effort in connexion with the diffusion of the word of God, and the zealous prosecution of every evangelistic plan.

Mr. Editor, yours,

A PROTESTANT.

FOREIGN MISSIONS—FREE CHURCH.

THE INCOME AND EXPENDITURE connected with the Foreign Missions of the Free Church during the year ending in March last, have been as follows:—

CHARGE.—Balance of last account £1813 1s. 1d.; contributions during the year, £9493 4s. 2d.; dividends on stock, £124 13s. 9d.; contributions for mission buildings, £5663 6s. 9d. Total, £17,294 6s. 9d.

DISCHARGE.—Salaries to missionaries, £6812 18s. 5d.; travelling expenses and outfit of missionaries and their families, £756 14s.; books for stations, £6; African Mission, Cape of Good Hope, £329 5s. 9d., and Caffreland, £851 9s. 11d. = £1180 15s. 8d.; payments for special objects, £229 9s. 8d.; mission buildings, £2673 19s. 2d.;

general charges, £230 10s. 10d.; expenses connected with annual collection, £31 6s. 11d.; printing and advertising, £45 13s. 11d.; expenses, £73 19s. 5d.; interest, £23 1s. 1d.; balance in favour of the committee, £4229 16s. 8d. Total, £17,294 5s. 9d.

From these statements it appears that the entire sum contributed for this great cause by the Free Church of Scotland during the past year has amounted to £15,171 4s. 8d. This of course includes the large subscriptions for the erection of buildings at Madras and Bombay; but the Assembly will regard this sum as a token of the resources of the Free Church in regard to missions, and of the interest taken in the cause when proper means are employed to draw it forth.

In turning to the OPERATIONS at the different stations in India and Africa during the past year, the Committee begin with the oldest, and speak first of

CALCUTTA.

An: the briefest mode of presenting the condition of that branch of the mission is to notice what took place at the annual examination at the commencement of the present year. The central institution then contained no less a number

than.....	1328 pupils.
At Chinsurah there were.....	740
At Banaberia.....	904
At Culna.....	204
In all.....	2976

The Female Schools.

Mrs. Ewart's, for Armenians and Jewesses, contained.....	104
Miss Laing's, about.....	60
Jagadialwar's wife's.....	20

In Behari Lal's day school.....	184
	154

Making a total of 2810

It thus appears that at the different institutions of the Assembly there are nearly 3000 of the youth of Bengal under earnest Christian training. From day to day, or from hour to hour, they are kept in contact with the truth which came from God to guide man to Him; and it were superfluous for the committee to occupy the time of the Assembly by any attempt to shew what must eventually be the result of such appliances, blessed by the Spirit of God. The superstitions which have so long domineered over that portion of the world are in the course of being gradually broken up; and though the work be one which only Omnipotence can achieve, we know that Omnipotence has undertaken to achieve it; and while we labour in faith, we may be encouraged by the assurance, that at the name of Jesus all these obstacles must yet disappear, as the evil spirits of old were cast out by that name. Mr. Mackay, in announcing the results of the last examination, stated that the number attending these institutions may be 'indefinitely increased,' and adds, 'that if the people of Scotland will furnish us with teachers and funds, we can procure more children by thousands. I ought not indeed to say children, for many of our pupils are above twenty years old, and very few below six or eight; and surely, with such openings before us, and such opportunities for sowing the good seed of the kingdom, the Free Church of Scotland will not begin to suppose that it has nearly touched the limits of what it should do for India.'

During the past year there have occurred several interesting cases of admission into the Church by baptism. We refer only to the case of Mahomed Beker, a Mohammedan, who was baptized by Rev. David Ewart, on Sabbath, 29th December. His training for that solemn ordinance, and the dispositions and desires, which he evinced, were such as to warrant your missionaries to administer the rite; and we refer to his case the more, because hitherto conversions among Mohammedans have been rare, while the case of Mahomed Beker was not the only one. Els Buz, who is also of that nation, as well as the

wife of Beker, have been under Christian training; and when the Committee add, on the information of Mr. Ewart, that Mahommed Beker is a learned man, and already well versed in the Scriptures, the Assembly will be furnished with another proof of the progress of the work in the hands of their devoted missionaries. 'I have formed great expectations of him,' adds Mr. Ewart, 'and hope that he may be spared for usefulness among that section of the people which he has just left. He has already manifested great talents for discussion; and on several occasions during January, when out for a little in company with Behari, he succeeded in successfully opposing the argument of the more learned among the Muslims.'

But other proofs of progress at Calcutta may be submitted in abundance. During the past year, the Committee have seen it to be their duty, in terms of the instructions given to them by the General Assembly, to sanction the licensing of three of the native converts as preachers of the gospel. Besides these three, other five—Gura Das Moitra, Banks Behary Bhuse, Dockontonath Day, Umachura Ghose, and Didonath Adhya—have been set apart by the Presbytery of Calcutta to the office of probationary catechists. The Free Church of Scotland has thus eight or nine native catechists and preachers at Calcutta in training for the ministry, and all more or less actively engaged in direct mission work; so that we are now not so much in the position of those who are gathering in the first-fruits as of those who begin to enjoy the harvest. No doubt, when we look at the overwhelming amount of the work to be yet accomplished, these nine converted Hindus appear but as the small dust in the balance. But it is to be borne in mind, that there are hundreds of other appliances besides those which are employed by the Free Church, all brought to bear upon the Hindu mind; so that it is already, in some degree, not so much a work of faith, as a fact realised, that India and all its millions must yet bow at the name of Jesus.

Our limits admit only a specimen—but the intelligence from Madras, Bombay and Nagpur, is equally encouraging.

THE SABBATH—SIMULTANEOUS PREACHING.

Our space does not permit us to do more than call attention to the following Circular. Its importance alone has caused us to break up the form in order to give it a place in the present number. No other circular will be issued by the Committee:—

At the last meeting of our Sabbath Association it was resolved respectfully to recommend to the Ministers of the different denominations throughout the Province, simultaneous preaching on the Sabbath, on the third Sabbath in January (18th). This was the day selected last year. So far as we have been enabled to ascertain, it was pretty generally adopted and acted on: and the beneficial results were of such a nature as to render a repetition exceedingly advisable. It is of material consequence to keep the general question steadily before the public eye, and that every legitimate effort be made to elevate it in public esteem. No more powerful moral apparatus can be employed to leaven the mass of the community with correct conceptions of its character and claims, than that which the pulpit supplies. That the moral effect of united, exceeds that of single and separate action, seems self-evident. The experience of the past, (more especially as respects the Post Office) is fitted to inspire at once gratitude and hope. That our cause should have secured for itself a hearing in our Legislative Assembly, is of itself a great point gained. That only one of a majority should have been found against the measure proposed, is decidedly encouraging, when we take into account that the

agitation is comparatively in its embryo state, and that so many adverse influences were at work. Let the struggle be renewed with redoubled energy—let it be prosecuted with prudence and prayerfulness—and, have we not reason to anticipate, that, with the divine blessing, at no distant date, victory may be the result.

ROBERT F. BURNS,
Cor. Sec. Kingston Sab. Ref. Society.

P. S.—There is not time, prior to the issuing of your next No., to get a meeting of our Synodical Committee convened, but I am almost certain they would feel disposed to endorse the above recommendation.
R. F. B.
Kingston, 23rd Dec. 1851.

TO CORRESPONDENTS.—We have been obliged to lay aside some obituary notices, because of their great length, and others we have declined to insert, because the individuals were not prominent in the church, nor was there any thing in their cases to give interest to the notice, beyond the circle of their immediate friends and relatives.

Whilst earnestly soliciting short, pithy articles, we have frequently judged it just both to the writers and our readers, to withhold contributions. We cannot undertake to return rejected articles. Writers should keep the first draft, if they wish to preserve them.

The Record.

TORONTO, JANUARY, 1852.

THE NEW YEAR.

"Time past and time to come are not."

We have again reached the end of one and the beginning of another of the cycles that marks the lapse of time. Like the mile stones by the wayside, the revolving years tell us the progress we have made in life's journey. We can make no retrograde movement in it. Every step brings us nearer to "the bourne from which no traveller returns." At such a season every mind must summon up past scenes, and every heart be exercised with mingled feelings. How much gratitude is due to that beneficent Creator, who has brought us hitherto through the seen and unseen dangers of another year! His Providence has preserved and sustained us. And if we are His, the Spirit of grace has guided us.

We survey with grief and pain the ravages made by death. How many hearths have been made desolate! What tender ties have been broken! To how many has the world become a Bochim—a vale of tears! How have the best laid schemes been defeated, and the fondest hopes crushed! It is difficult to realize that such dealings are all in mercy and in love, that we may learn to look beyond the things which are seen and temporal—to the things which are unseen and eternal. But so it is. Even seemingly adverse providences are among the things which work together for good to the people of God.

At what an important point do we stand—on the line that separates a past from a coming eternity! And does not this fact call for sober, serious reflection? We are daily admonished of the shortness and uncertainty of life.

"The present moment terminates our sight."

"Where is to-morrow? In another world."

There is "a time to be born and a time to

die." Brief indeed is the space that intervenes between these two events, and of vast magnitude and importance are the issues that depend upon the use we make of that short interval.

At the beginning of the year, it is befitting that we take a retrospect of the past—mark God's dealings with us, and inquire what return we have made for all his goodness. The examination cannot fail to produce confusion of face. The past year has been to us, as a people, one of peace and external security. No civil commotions at home, nor attacks from abroad, have disturbed our quiet. Our persons, property and liberties have been protected—civil and religious freedom has been enjoyed. To understand the value of these blessings, we have only to take a survey of the old world, and contemplate the sad condition of those nations which, although struggling for liberty, are crushed by the iron heel of cruel despotism—to those countries that are under the blighting influence of the "man of sin," and to the habitations of horrid cruelty, where the sword of religious persecution has been bathed in the blood of the witnesses for Christ.

During the past year we have been called, as a Church, to mourn the loss of a faithful and tried minister, and also that of a hopeful aspirant to the sacred office. Besides these, several elders of experience and acknowledged worth, as well as some private members of the Church, have been removed. But we have reason to be thankful, that while called to sing of judgment, we have had tokens of the divine favor.

The year that is now gone, has been in our history one of progress—in supplying vacant congregations with settled pastors—in the harmony and unanimity that has prevailed in these settlements—in opening and supplying, to some extent, new stations, and in the additions of new members made to most of the congregations. It is a favorable symptom that the applications for the supply of ordinances are on the increase, and that Presbyteries are alive to their duty, in respect to the increasing demand.

We regard the movement now going on, by Presbyteries holding missionary meetings in the several congregations and mission stations, as eminently calculated to excite a missionary spirit among the people, and, by the Divine blessing, to be productive of the most happy results. And perhaps there cannot be a more favorable opportunity for searching among our people for pious youths, of suitable gifts to be trained for the ministry. This is one of our greatest missionary duties. In many of the congregations the minister will have one or more in view, whom he would wish to see educated for the ministry. An opportunity will be presented of consulting with the presbytery, or deputation of presbytery, that visits the locality, on the subject, and of judging of the merits of each case. In this way, Knox's College, upon which the Church must mainly rely for her future pastors, will be replenished with young men of the right stamp. It is desirable, certainly, that they be a goodly band, but the number is less important than the quality. It is a consideration, too, for parents to whom God has given families, and opportunities and means for

their education, whether they are not under obligations to devote a son to the service of God in the sanctuary.

We look back upon the past with gratitude, when we review all the way in which we have been led; and from that review take encouragement for the time to come. To the future we look forward with hopeful anticipation, believing that there is a great work yet to be done in Canada, through the instrumentality of the Presbyterian Church. Present duty is ours—the event is with God. While our ministers are faithful in declaring the truth, as it is in Jesus, and office-bearers in maintaining the discipline of the Church, according to the scriptural rule, and by the Divine warrant, we may expect congregations to walk in the fear of the Lord, and numbers to be added. Canada presents a most inviting missionary field to the pious, well-furnished minister—but it is a field in which no other has any prospect of success. The large number of persons who are either the blind votaries of a degrading superstition, or who make no profession of religion, presents ample scope, to the evangelical churches, for the exercise of missionary effort and zeal. Let us look forward to the day, we hope not far distant, when they who hold the same faith, and the same hope, shall not only cooperate, but be blended in one united phalanx, to make aggression upon the irreligion and ignorance that abound.

We recognize the preaching of the word as that ordinance of God, which above, and more than all others, he has blessed to the edification of his people and the conversion of sinners. And we would not be unmindful of those humbler but subsidiary means which he has also condescended to honor. Among these means, not the least potent is the press. Perhaps next to the pulpit it takes its place, and exercises an influence for good or for evil. Well may they who assume its management exclaim, "who is sufficient for these things." This reflection calls up reminiscences of the past. When the writer, in connexion with the late Rev. Mr. Rintoul, undertook the management of this paper, that lamented minister always urged the duty to "pray much for the *Record*;" and in his letters, when absent, rarely failed to inculcate it.

Now, dear reader, a word with you on this same subject, and we have done. If you are one of those who believe that the *Record* is an useful auxiliary in promoting true religion, do you pray that it may become increasingly useful, and do you endeavour to promote its circulation? It is no affected humility to say, that the *Record* comes far short of what it ought to be, and what we have always desired it to be. Did our ability to conduct it well, bear any tolerable proportion to our desire to do so, it would be among the best periodicals of the day. To the kind and obliging friends through whose assistance it has arrived at its present position, and to the disinterested individuals who, gratuitously, attend to its interests as agents, we return heartfelt thanks. To all we wish that the year upon which they have entered, may be one of temporal and spiritual prosperity, and in the best sense, a HAPPY YEAR.

KNOX'S COLLEGE.

The Christmas recess commenced on the 23rd December, and closes on the first Tuesday of the new year. As on the same occasion last year, the proceedings of the two busy months that have already run their course, were terminated by suitable exercises of devotion; and addresses by the Professors, appropriate to the occasion; and the announcement of the Bursaries which had been competed for during last summer or at the beginning of the present session.

We learn that the Students of Knox's College are availing themselves this year, to a much larger extent than heretofore, of the Lectures given in the University of Toronto. We hope that the high fees and other obstacles to a more full use of that institution, for the whole preparatory course to the Divinity hall, will soon be removed, and the University put upon such a footing, that we may require no separate establishment for the literary and scientific course. We learn that Dr. Willis has been labouring in the Senate to accomplish this desirable change.

The following award was decided on, in regard to the Bursaries as advertised in the *Record* for the past year:

1. English Grammar—Mr. John Straith.
2. Latin do.—Mr. Geo. Smith (first) Mr. Walter Henderson.
3. Greek Grammar—Mr. Geo. Smith (first).
4. French do.—Mr. William Swinton.
5. Geo. Buchanan Bursary—Awarded to Mr. John Rennie.
- Hebrew Grammar—Mr. Duncan McKinnon.
6. Examination on Genesis and Exodus—Mr. John Laing 1st, Mr. Jas Kennedy 2nd.
7. Examination on Proverbs, &c.—Mr. John Laing 1st, Mr. David Wardrop 2nd.
- 8 & 9. Gaelic Bursaries—undetermined.
10. Best abstract of Logical Fallacies—Mr. Samuel Kedey.
11. Best Essay on Figures of Speech—not awarded.
12. Best Synopsis of Brown's Lectures—no competitors.
13. Best Essay, Comp. View of Nat. and Christian Ethics—Mr. John Laing.
14. John Knox Bursary on Free will—Mr. Wm. McLaren.*
15. Greek Article—Mr. Archibald Crawford.
16. Best Essay on Romish and Greek Churches—Mr. Archibald Crawford.

*An Essay—for John Knox Bursary—by Mr. Wm. McKay, stands 2nd in order of merit, and the Professors have awarded a Bursary of Five Pounds to the writer.

MISSIONARY MEETINGS.—The attention of all interested is specially called to the notices of Presbyterian Missionary Meetings, to be held in the Presbyteries of Toronto, Cobourg, and Perth, as given in a previous column. We understand that it is not considered necessary to send to the congregations and stations any more formal announcement of these meetings. The Presbyteries rely upon all the necessary arrangements being made by the congregations, at the different places, for the accommodation of themselves and such friends as may honor them with their presence on the occasion. The object being intimately connected with the interests of Christ's kingdom, and the advancement of his cause, it is hoped that large audiences will assemble.

THE HUMILITY OF GENUINE SCIENCE.

In *The Times* there appeared, a few weeks ago, a very able and excellent article, occasioned by some remarks in a lecture on Industrial Education, by a distinguished man of science, who seemed, like too many of the philosophers of the day, to "bid away" from him the discoveries and the truths of revelation. In this instance, however, Dr. Lyon Playfair proved to be an exception to the general class, for immediately on reading the strictures in the *Times*, he sent the following letter to the Editor, and we transfer it to our pages, as a pleasing illustration of the humility of true science, as in the case of a Newton and a Boyle:—

To the Editor of the *Times*.

SIR.—In your journal of to-day you are justly offended at the interpretation liable to be put upon a phrase used by me—"meaningless questions in theology"—and you call upon me to explain whether it was intended "to condemn some particular speculations that were really superfluous." The subject of my lecture was very large, the time at my disposal for its delivery very small. In my notes I had discussed this subject much more in detail, but the length of the lecture obliged me to suppress this and many other portions. Speaking of the revival of learning in the 14th and 15th centuries, I had intended to show how scholastic and theological questions had engrafted themselves upon science, and forced it into the discussion of theological opinions, with which it had no connection. Among these I cited the question as to the manner in which angels are nourished—what language they usually employed—what kind of spirits were charged with the distribution of lightning and hail—or whether Adam before the Fall was acquainted with the *Liber Sententiarum* of Petrus Lombardus. These and other illustrations, although contained in my written lecture, were omitted in its delivery, and my remark was really intended as a congratulation that both the theology and science of our times do not expend themselves in the discussion of objects not revealed to us. I now perceive and thank you for pointing out that the passage, as it stands, bears a meaning which I deplore equally with yourself, although I can scarcely regret a mistake that has given you an opportunity of so eloquently pointing out the dangers of an arrogant pursuit of science, which every day is taught that its main condition for success consists in studying with humility and gratitude, the works of God, in a full reliance on His written Word.

LYON PLAYFAIR.

London, Nov. 13.

In April, 1836, the *Edinburgh Review*, in its notice of the admirable work of Dr. Wardlaw, entitled "Christian Ethics," indicated a jealousy of the introduction of Christianity into the speculations of philosophy as unfavorable to the "independent study of the human mind." Dr. W., in the fourth edition of his work, published an admirable reply, and we have reason to believe that the candid and liberal mind of the world-renowned man, who then held the principal place in the management of the *Review*, did, for years prior to his death, entertain much more humble and reverential views of divine revelation than in the earlier periods of his life; for we have been informed that Lord Jeffrey, in his latter days, pondered the epistles of the great apostle of the Gentiles, with all the eagerness and all the humility of one anxious to know the truths which make men wise unto salvation.

JAMAICA.

REV. ADAM THOMSON, MISSIONARY AT MONTEGO BAY.

The amiable and devoted missionary, whose name stands at the head of this article, was obliged to leave the sphere of his labours for the benefit of his health. He visited Toronto in the early part of last month, and we had the privilege of enjoying some very pleasant intercourse with him, and of receiving information regarding the moral and religious condition of that beautiful island. Mr. Thomson is in connection with the United Secession Church, and occupies the Free Church at Montego Bay, in which the Rev. Mr. Denniston formerly officiated with so much acceptance. Mr. Thomson is of excellent spirit—possesses ministerial gifts quite above mediocrity, and is, from his mild and conciliatory manners, well fitted to unite and harmonize those among whom he labours. We are happy to state that he returns to his post in renovated health.

On the 8th Dec, Mr. Thomson delivered an address in the United Secession Church, in this city. From the abstract published in the *Presbyterian Magazine*, we make the following extracts:—

“Mr. Thomson said he would begin his remarks by giving some account of his own church, which was situated in Montego Bay, the largest town on the north side of the island. It contained a population of about 6000. He was inducted into his pastoral charge there in June, 1850. The membership of his church amounted to nearly 100—the greater part of whom were brown people, but there were among them between twenty and thirty white persons, and a few negroes. No distinction, however, was made in the church in respect of color, and on communion occasions, there might be seen sitting in the same pews persons who once were slave-holders, and those who once were slaves. The average attendance of adults on public worship, on the Lord's day, was about 200. There was a Sabbath School in connection with the church. One of the elders, a Scotchman, was superintendent, and there were seventeen or eighteen teachers, male and female, all of whom were members of the church. The average attendance of children in the Sabbath School was about ninety. The teachers met monthly for prayer and for consultation; regarding the state of the school, and the best means to be employed for improving and enlarging it. It was some time ago suggested that a week-day juvenile school should, if possible, be established, for the instruction of those in the Sabbath School who could not read; and, when he left Jamaica, nearly £100 had been subscribed for this most important and desirable object. He had no fear that this proposed school would, ere long, be in full and successful operation. There were two excellent libraries in connection with the church—one for the Sabbath School children, and the other for the congregation at large. A prayer meeting was held weekly in the chapel, and the average attendance on that occasion was about sixty. He had also two classes for religious instruction—one for males and the other for females. These also met weekly, on separate evenings. The average attendance on each of these classes was about twenty. There was in connection with the church a Christian Instruction Society, consisting of about twenty members, all of whom, with the exception of himself, were ladies. The members of the Society visited careless and ignorant persons throughout the town—read the scriptures to them—circulated religious tracts among them, and urged on their attention the importance of divine things. The Society met

monthly, at which written reports of their visits were given in and read. He anticipated much good, under the Divine blessing, from the operations of this Society. He was happy that he could speak in favorable terms regarding the financial affairs of the church. It was self-supporting, and he had reason to hope would continue to be so. Besides the contributions obtained for the maintenance of Divine ordinances, about £30 were subscribed yearly for affording relief to the destitute sick in connection with the church and congregation. These were the principal matters having reference to his own church, which it occurred to him to mention. Perhaps they might think the church was small, and so it was; but when it was considered that it was the most recently formed of any in the town—in which there were two Episcopalian, two Baptist, and one Methodist Chapel, and a Jewish Synagogue, with a population of only 6,000—the comparative smallness of its size, in respect of numbers, would not be wondered at.

In Montego Bay there was an Academy, maintained by the Mission Board of the United Presbyterian Church in Scotland. It was established some years ago for the purpose of training young men as teachers. Seven or eight lads who were educated in that academy, were now employed in teaching schools throughout the island. He had been present at the examination of some of these schools, and was delighted to witness the efficient manner in which, in almost every instance, they were conducted. He did not say that they were equal to the schools in Scotland or America. It would be unreasonable to expect this; but still, taking all circumstances into account, they were very respectable, and, in the natural course of things, might be expected to improve. When he left Jamaica there were in the academy in Montego Bay, twelve missionary students, and thirty-two public scholars. All of the missionary students were either black or brown, and most of the public scholars were white boys—the sons of the most genteel families in the town. Indeed the fees of the academy had been hitherto so high, that few others were able to avail themselves of it—it being, and having been intended to be, regarded as an Institution of a somewhat advanced and superior description. The scholars competed with each other, in the several classes, without respect to color; and at the semi-annual examinations, the black scholars carried off at least an equal number of prizes with their white competitors. Indeed, he had again and again questioned the Rector of the academy regarding the comparative abilities of the white and black scholars, and the decided opinion of that gentleman was, that there was little or no disparity between them, in so far, at any rate, as the studies pursued in the academy are concerned. He had now been upwards of eleven years in the island, and as he had been engaged as a teacher during the whole of that period, he had possessed the most ample opportunities of forming a deliberate and enlightened opinion on this point. Mr. Thomson added, that since he himself went to Jamaica, he had been more or less connected with the academy in Montego Bay, and he felt bound to say, that his own opinion entirely coincided with that of the Rector. Probably it would be found that the blacks were inferior to the whites in the higher branches of learning, and were deficient in that grasp of intellect and acuteness of mind, which were the results of a well-educated and polished state of society. But this was only what might naturally have been expected, and ought not to produce a too unfavourable impression regarding the susceptibilities of the negro, for indefinite improvement in all the arts and sciences of civilized life.

Mr. Thomson stated that there were in Jamaica 19 regular Churches—exclusive of out-stations—connected with the Presbyterian Mission. Some of those, however, were at present without a pastor. The number of members, in full communion with these Churches, was very nearly

4000. About three-fourths of these might be negroes. The remaining one-third were either brown or white, but principally brown people. There were Sabbath-schools and week-day prayer meetings in connection with all the Churches; and these were in general pretty well attended. In one instance there were no fewer than 10 week-day prayer meetings connected with one of the mission stations, and at many of these meetings the services were conducted by people of colour. There were besides, upwards of forty week-day schools, and about fifty teachers—male and female—in connection with the mission. The teachers' salaries were paid partly by the Mission Board in Scotland, and partly from the school fees. He was sorry to say, however, the schools were neither so numerous, nor so regularly attended as they might, and as they ought to be. This was owing principally, perhaps, to the ignorance of the parents. Not having been educated themselves, they did not appreciate the value of education, and hence it was often extremely difficult to prevail upon them to send their children to school, instead of employing them in their provision grounds, or in some other remunerative way. But there was reason to hope that this serious obstacle to success would be gradually overcome. One of the greatest impediments to the progress of the gospel in Jamaica, was unquestionably the ignorance of the negroes. Multitudes of the adult population were unable to read; their intellectual faculties had never been brought under training, and in many instances it was next to impossible to convey correct ideas to their minds, or to produce any impressions of a lasting and influential nature. Better days, however, were in prospect, and if the missionaries and others could only succeed in their efforts to educate the young, he had no fear for ultimate prosperity. He rejoiced to say that public attention had recently been directed to this subject; and since he came to America he had obtained such information regarding the public schools both in Canada and in the United States, as, he hoped, might be rendered useful after his return to the scene of his labours.

He had often been asked, since his arrival in America, as to the results of the abolition of slavery in Jamaica; and information on this point had frequently been sought in such a manner as to indicate that the impression was prevalent, in some quarters at least, that the act of Emancipation had been a failure. He hesitated not to say that there could not possibly be a greater mistake. He was not in Jamaica during the prevalence of slavery; but no candid and unbiased person could be long in the island without being convinced, from the state of things around him, that the people were improving, and that the greatest hindrances to their more rapid improvement, were to be found in the baneful results of that accursed system under which the island had so long groaned. This much he could, with confidence, say, that although he had met and conversed with many influential parties in Jamaica, who, in the days of slavery were its warmest advocates and abettors, there was not one among them who did not now rejoice in its abolition.”

IMPROVEMENT OF PSALMODY.

We are anxious to call the attention of our congregations, both in town and country, to this important subject; and we are happy to observe the growing attention which is paid to it in Scotland. At Glasgow an important meeting of different denominations was lately held, at which a most valuable and truly eloquent speech was made by the Rev. Mr. Kerr of the United Presbyterian Church, Campbell Street, a report of which appears in the *Scottish Guardian* of Nov. 18th. We have extracted the leading parts of

that address, and we are sure that our readers will peruse the following with great interest.—We beg our correspondents to favor us with any practical suggestions that may occur to them, and particularly will we value any hints which those skilled in the principles and practice of Church music may send us.

The first records of nations were certainly in their songs. All early history was poetry, and doubtless was chanted by the people. Before the invention of the printing press, music gave the only pledge for perpetuity. The laws of the ancient Romans were in verse, and were probably sung. He who said "Let me make the songs of a nation, I care not who makes its laws," uttered a great truth; but there was a time when the songs and the laws were not discovered, and they who sent forth the laws like winged words among the multitude, filled with the melody of music, took better means to make them loved and honored than those who shut them up in inaccessible statute books. (Cheers) The associations of music with the patriotic feeling are well known. The native songs of the huntsmen and herdsmen of the Alps have followed them to the plains of Italy and France, where they have sold their swords to foreign battles, and have filled them with a melancholy so profound, that they must see their fatherland again, or die. But the associations of sacred music fall more specially to be considered. When we trace the history of the Church, as a body, we see that every great movement has sprung into existence in the midst of song, and the songs are still preserved, that we may have an association of sympathy with the movements. For the emancipation from Egypt, we have the noble ode chanted on the Red Sea's shores by Moses and Miriam. For the deliverance from Babylon, we have the psalm in which the ransomed of the Lord celebrated God's goodness in turning again the captivity of Zion. The great Reformation of the 16th century wanted not its songs that still survive, and Luther has left in his soul-stirring hymn a fragment of his ardent spirit that lives yet in his native Germany, and that may stir up again recollections of the mighty past. (Hear hear.) When the persecuted Church of Scotland had to flee to the wilderness in the time of the second Charles, there was music even then to cheer and comfort her.

"Then rose the song, the loud
Acclaim of praise. The wheeling plover ceased
Her plaint; the solitary place was glad."
The thought that our own, at times perhaps somewhat rugged, but strong and nervous version of the psalms, has passed through the many hearts and lips of these men as they battled for the truth and freedom we now enjoy, should endear it to our association. We might have a version more smooth, but we could not easily have one more Scriptural; even rugged points present prominences round which our affections can entwine themselves, as our hearts do around the rocky mountains of our native land; and could these mountains become vocal they would illustrate its history and repeat many a fragment from it that has rolled with its grave sweet melody along their heath covered sides. To turn from the history of the Church to that of individuals, sacred music has its associations also with every important crisis. The repentant prodigal returns and comes to Zion with songs, even as there are songs heard in heaven when the angels first obtain view of his home-directed footsteps; and every deliverance that meets the Christian most fitly fills his mouth with melody. Those who have been reared in a pious family find that their earliest religious associations are connected with the hymns learned at a mother's knee, or the psalms where a father led the household choir. Many a weary pilgrim has been cheered to life's verge by the happy memories bound up in the beautiful 23rd Psalm. In dwellings of the righteous the melody of joy should be heard, if it were

only to store these young hearts with a perfume so precious. Our peasant poet felt the influence of such associations when he had wandered from the example of a pious father. His touching description of family worship in the humble dwelling, when its inmates joined in "those songs that once did sweet through Zion glide," shows us that angel recollections from the past were beckoning him to a better way. It had been better, surely, both for himself and for the literature of his country, if that spirit had prevailed. These songs of childhood cannot be obliterated by years of separation and sorrow. An anecdote will illustrate this. In 1755, a band of Indians burst in upon the British settlements in Pennsylvania, and, after slaughter and spoliation, carried off two girls, nine and two years of age, belonging to different families. They were carried far into the forest depth, and reared amid the wild tribes of the Red Men, till their native language and manners were well nigh effaced. One hymn which she had been accustomed to sing at her mother's knee to a favourite air, still survived in the heart of the elder. She taught it to her young companion; and round it there continued to cluster some knowledge of their father's God, and some hope of restoration to home and kindred. Its first verse was peculiarly appropriate to their circumstances—

"Alone, yet not alone am I—
Though in the solitude so drear,
I feel my Saviour always nigh;
He comes the weary hours to cheer,
I am with him, and he with me,
Even here alone I cannot be."

After nine long years the day of deliverance came. Colonel Bouquet surprised the Italian tribe, delivered them with about 400 other captives, and brought them back to Pennsylvania. At a proclamation made, parents, bereaved for years, came flocking to recognise, if possible, their children. Among others, was the surviving mother of the elder child. She anxiously scrutinised the group, but her own loved and long lost one she knew not. Time and hardship had changed her too much for even a mother's eye. The poor woman burst into tears, and would have left the ground. Is there nothing, the kind hearted Colonel asked, by which you could distinguish your child, if she be present? The thought of the hymn flashed on her mind; she named it, and encouraged by him, she raised it to the well-known melody in a tremulous voice. Before the first two lines had passed her lips, the recovered captive sprang from the ranks, and mother and daughter were locked in each other's arms. (Great applause.) An association drawn from the melodies of youth was instrumental in this case in restoring a lost child to one earthly parent; but instances not a few could be given, where such associations have been the means of a recovery still nobler—the restoration of a prodigal to his heavenly home. One such may be taken from many. A minister was visiting a seaman's hospital in a coast town in the south of England. He came upon a sailor apparently dying from the effects of disease induced by his own profligacy. The minister addressed him on the interests of his soul, but was met with a rude repulse. He persevered with all kindness, and the hardened sinner told him, with an oath, not to disturb his dying thoughts with the name of religion. The minister, in spite of repeated refusals and counterfeits of sleep, urged the gospel, but to an ear that was deaf as the adder. A thought at length struck him. From an expression used by the seaman, he concluded that he was a native of Scotland, to which country he himself belonged. He began to hum to a well-known tune the words—

"Such pity as a father hath
Unto his children dear,
Like pity shows the Lord to such
As worship him in fear."

The effect was electrical. The sounds had

touched the inmost cords of his heart. He started up—"Where did you learn that?" he asked. "From my mother," was the reply. "I learnt it too at my mother's knee," he said, "and I never thought to hear it again." The fountain sealed was broken—tears began to flow down his weather-beaten cheeks. The truth was affectionately taught, eagerly listened to; and, after his recovery, he gave evidence that he had become a humble and penitent child of God. Such cases might be multiplied. They show the importance of giving to Bible truth in the youthful mind such associations as that it may not be lost, or that when buried, we may have the means of calling it up again. Music offers its powerful aid in this important work. It embalms the truth and preserves it from utter decay. It is the alabaster box in which the spices are stored; and though the costly contents may be concealed for a while, the God who breaks the sinner's heart can break the box in which these truths are treasured, and the heart will be filled with the odour of the ointment.

THE ECHO, AND PORTTESTANT EPISCOPAL RECORDER.

We have much pleasure in noticing this weekly periodical. It is published at Port Hope, and it expresses the mind of a small, but, we trust, growing section of the Episcopal Church. It is evangelical in its doctrine, and moderate and Christian in its whole tone. A leading article in the five numbers with which we have been favored, has been extracted from the introduction to the "Christian Antiquities," of the Rev. Dr. Riddle, a very able work, and the production of one of the most learned and pious of the English Clergy. It maintains Episcopacy of course, but it puts down all the high Church exclusive claims of the Laudites and the Tractarians. The latest number we have seen contains a comprehensive and just exposé of the errors of Tractarianism, under ten different heads. The resemblance betwixt Puseyism and Popery is in this article most clearly brought out; yea, their identity established beyond question, and the article concludes with short but important quotations from two bishops. Says the Bishop of Chester—the worthy successor of Dr. Sumner—"Tractarianism is daily assuming a more serious and alarming aspect, and threatens a revival of the worst evils of the Romish system;" and says the Bishop of Gloucester and Bristol, "there appears to be a constant endeavour to compliment the Papal Church, to extenuate its faults, and to apologise for its enormities." All the numbers contain valuable practical suggestions. Were all the members of the Episcopal Church, or a majority of them, imbued with such a spirit as this periodical breathes, the grounds of controversy among evangelical churches would be greatly narrowed, and the cause of our common Christianity wonderfully advanced, in opposition to infidelity on the one side and popery on the other.

Since writing the above, we have received a sixth number of the *Echo*, which pleases us very much. Under the article "Evangelism," we are furnished with important facts as to the growing influence of the evangelical section of the Church in England. We rejoice in this, and earnestly hope that an effective plan of Church reform—and radical it must be—may be commenced without delay, and that the evangelical party may be its bold and uncompromising leaders.

THE SABBATH.

It is of the utmost importance that the public mind be leavened with correct views of the Divine institution, and value of the Lord's day. The character of individuals may be, to a very large extent, determined by the measure of respect which they pay to this ordinance of God. So the character of a people may be known from their national recognition or disregard of it. We regret to say that, although in Canada we have hitherto had but few public works, on these the Divine law has not been observed, as for example, the Sabbath traffic on some of the canals. The post-office labor, and carrying the mails both by land and water, on the Sabbath, have been causes of deep regret to many of the best friends of the country. But in a short time we expect to have extensive public works, and the question cannot be too soon settled, that on these works the day of rest shall be observed. It is a striking fact, that among all the addresses made by the aspirants for Parliamentary honors, before the late general election, no notice was taken of the Sabbath. It did not form a plank in any one's platform. We account for this by supposing that those who were indifferent to the claims of the day never thought of it; while they who felt the force of the Divine command, "Remember the Sabbath day to keep it holy," considered that there could be no additional weight be given to the obligation already imposed, and that it was no more necessary to particularize the fourth commandment than those of the second table of the decalogue.

Our attention has been called to an able article on the Sabbath, from the pen of Dr. Berg, editor of the *Quarterly Protestant Review*, Philadelphia, in which he illustrates the following heads, viz.:—"That our physical constitution requires the repose of the Sabbath—that the moral necessity of the Sabbath is equally urgent, and that the Sabbath is indispensable to our spiritual welfare." We are glad to find such bold and frank avowals of the national obligation to protect the Sabbath as the following, from this able American divine:—

"The fibres of this institution are interwoven with the whole texture of our liberties, and cannot be torn out without rending it into shreds. The men who labour to destroy the Sabbath, and who, under cover of 'a plea for liberty of conscience,' inveigh against Sabbath conventions and profess to regard all legislative actions in defence of the Lord's day as oppressive and unjust, are, in nine cases out of ten, the enemies of all law, and the advocates of principles which tend to anarchy in its worst form."

"Trust not the men who take as their watchword, 'No Sabbath!' They are the same who set their mouth against the heavens, and cry, 'No God!' These, verily, are spots in the feast of charity. They are enemies to human happiness, enemies to all moral order, enemies to all good government, who would seek to persuade men that the observance of the Sabbath infringes upon the liberty of a freeman. God's providence has proclaimed throughout the Christian world, that if men would have his favour, if they would secure for their persons, their families, and their civil government, the blessing which maketh rich and addeth no sorrow, they must remember the Sabbath day to keep it holy."

"Much has been said against legislative interference in defence of the Sabbath. It has been denounced as an infringement of the law of liberty, and of the rights of conscience. We deny that it is either. The infidel makes liberty of conscience consist in the right to think as he pleases. Admit his premises, and does it not follow that every man will have an equal right to do as he pleases? What then becomes of government? Wherein then will man differ from the brute, excepting that he has greater capacity for mischief? The infidel rejects God's law, treads the Bible under his feet, and then whines about liberty of conscience! Why, the man has no conscience. It is dead, or he would not be an infidel. You may sear it with a hot iron, and it will not feel. And yet he will declaim to you by the hour about liberty of conscience! The right to worship God according to the dictates of conscience is conceded—but the very concession implies the existence of an honest desire to know, and to obey God's will. Has God ever given to man the right to despise his law? If so, when, and where? Has he ever delegated authority to states, legislatures, governors, or presidents, to set aside the precepts of his own moral government? Would any human court or tribunal thus invite public mockery of its acts or decisions? If courts may punish, may they not use the power which the state has put into their hands, adhering strictly to the letter of their statute book in order to prevent the necessity of punishment? Surely they may; assuredly they ought. We want no new laws respecting the Sabbath, we invoke no additional legislative aid, but we do ask, that the Sabbath, as a *divine institution*, essential to individual and social happiness, and, therefore, to civil prosperity, may be protected.

INDUCTION.—On Wednesday, the 19th Nov., the Presbytery of Montreal, in connection with the Presbyterian Church of Canada, inducted the Rev. R. C. Swinton, into the pastoral charge of the associated congregations of St. Louis and North Georgetown. The services of the day were conducted by the Rev. Messrs. Troup of English River, and Fraser of Montreal. At both churches the people cordially welcomed their young minister. This settlement is a most harmonious one, opening, to a laborer of tried fidelity, a wider door of usefulness. We sympathise with the congregations which have lost the services of Mr. Swinton, and whilst we wish him much comfort and success in his new sphere of labour, we hope the field he has left will soon be occupied by one of kindred spirit and missionary zeal.

RED RIVER MISSION.—It is with much pleasure that we record how providentially Mr. Black was relieved from his difficulties at St. Pauls, and enabled to proceed to his destination, through the considerate kindness of His Excellency, Governor Ramsey, of the Minnesota Territory, who permitted our missionary to travel under protection of a well equipped party he was conducting in person toward the Red River settlements, and caused Mr. B. to be supplied with every needful accommodation on the journey, free of charge. The Convener of the Home Mission Committee has thought it his duty to address a letter of thanks to Governor Ramsey, acknowledging the obligations under which he has placed that Committee and the Church at large, by his generous conduct on this occasion.

MINISTERS' WIDOWS' AND ORPHANS' FUND.—The Synod's Committee met in Toronto, agreeably to notice, on the evening of the 24th Dec., and again, by adjournment, on the 25th. Present—Rev. Dr. Burns, Messrs. John McMurrich, George Elmslie, George Blain, and John Burns. In the absence of the Convener, John McMurrich, Esq., was called to the chair.

The minutes of the last meeting of Committee held at Hamilton on the 13th August, were read and sustained. The Committee approved of the actings of the sub-Committee in reference to the directions given by them to the Treasurer, for the investment of the capital which had been paid in, and the payment of allowances to Widows.

Certain regulations for the present administration of the Fund, were considered and unanimously agreed to; and all cases not therein provided for, are to be settled at the discretion of the Committee, or reserved for the decision of Synod.

The Rev. Dr. Burns, Rev. A. Gale, and Mr. John Burns, were appointed a Committee to correspond with, and obtain reports from the several deputations appointed at a former meeting, to visit the Presbyteries on behalf of the Fund; and if, in any cases, the duty has not been fully performed, to urge the parties to its speedy discharge.

TORONTO FEMALE ASSOCIATION FOR RELIEF OF COLOURED FUGITIVES.—We are glad to hear of the active and most useful labours of this Association. We are informed of much misery relieved, and much suffering mitigated, by the providing of clothing, fuel, &c., to poor fugitives. The Society is also most careful to stimulate habits of industry, and assists in finding work for the labourers' hands.

We gladly notice an important meeting to be held on the 8th of January, in St. Lawrence Hall—the proceeds of which are to be applied to the objects of this Society. We refer to the Soiree, or Promenade Concert, for which our lady friends have been making busy preparations for these two weeks past. The meeting will unite innocent gratification with the means of intellectual improvement. Mr. Ward, the eloquent coloured preacher, is expected to be present, also the clerical and other heads of the Anti-Slavery Society. The Mayor has kindly granted the use of the spacious Hall; and eminent professional musicians have agreed to give their services.

Subscriptions will be received by Mrs. Willis, Mrs. Henning, Miss McNally, and the Secretaries.

THE POST OFFICE.—Great improvement has been made in this department. Papers "refused," or "not called for," at the different offices, were formerly sent to the dead letter office, without any intimation to the publisher. It was a step in the right direction when they were returned to the publisher, even although, as was often the case with us, postage was charged; but an excellent plan has now been adopted, which obviates all the difficulties, viz: the Postmaster sending a notice to the publisher, that a paper addressed to a certain individual remains in his office, stating the reason. We do not know why seven-

ral of our exchange papers come to us with postage charged upon them, while the rest come "free," according to the post office regulation.

THE LXXI. REGIMENT.—Over three hundred men of the battalion stationed at Toronto having applied for permission to attend upon the ministry of the Rev. Dr. Burns, Major L'Estrange, the officer commanding, with the concurrence of General Gore, at once granted their request. To worship God according to the dictates of his conscience, is the inalienable right of the soldier as well as of the civilian, but it is a right which, even in the British army, has not always been so handsomely conceded. The Trustees of Knox's Church have exerted themselves to provide the necessary accommodation for the corps, and notwithstanding the unfavorable state of the weather, it was pleasing to see so many of the men, on last Sabbath evening, occupying the seats allotted to them.

KOSSUTH, the distinguished patriot, and Governor of Hungary, has arrived in the United States. After the abortive attempt to rescue his unhappy country from Austrian despotism, he made his escape to Turkey, where he has remained in a state of banishment. He was recently set at liberty by the Sublime Porte, to the great displeasure of Austria. The American steam-frigate *Mississippi*, brought him to Gibraltar, where he took passage to England. There he met with a welcome and enthusiastic reception, and showed himself to be no ordinary man, and an orator of the highest rank. The President of the French Republic refused to permit him to pass through France. When a German bible was presented to him by some English ladies, he said, "It is from this great book that I have learned the principle of loving my neighbour as myself, and strength and courage to act in the great cause which has always been the guide of my life." He seems bent on yet achieving the freedom of his native Hungary.

REVIEW.

The following works published by Robert Carter and Brothers, New York, are for sale by D. McLellan, Bookseller and Stationer, King Street, Hamilton:—

THE RULING ELDERSHIP OF THE CHRISTIAN CHURCH; By the REV. DAVID KING, D.D., Glasgow. New York: Carter & Brothers. Hamilton: D. McLellan, Bookseller, King Street. pp. 190.

This little manual contains the argument for the office, and discusses the duties, qualifications, and encouragements of elders. With much clearness and ability, Dr. King illustrates the argument for the office of Ruling Elder, from the example of the primitive Church, the felt necessity for, and the historical testimony in favour of, the Ruling Eldership. The official duties of Ruling Elders, individually, collectively, and in the higher Church Courts, are stated and explained. This, we consider a most valuable part of the Book, which should be read and carefully pondered by all who would discharge the duties of the office with fidelity. Dr. King urges a systematic plan of operation for the Elders, from the

fact, that even morals have their mechanism essential to their working, and that system is of first consequence to spiritual superintendence. Every elder should have his own district, otherwise he is a sentinel at large, or rather no sentinel at all; and that district should not be so large as to afford an excuse for doing almost no duty, or discharging it in a cursory manner. The character and qualifications for the office are stated in a manner that may well lead all to exclaim, "who is sufficient for these things." But the encouragements are many, and all careful aid is promised to those who undertake the office in dependence on Divine grace.

We hope to revert to this valuable work again, and in the mean time close with the following brief extract: "There is not a little to discourage us in present prospects. The decline of Protestantism, and return to papal error, in England, is particularly appalling. But show us the Presbytery that reforms itself, while Episcopacy matures and multiplies its corruptions, and we shall not fear the aggressions either of prelatical or papistical intolerance. Give us an eldership succeeding to the spirit and to the labours, as they do to the plainness of the Apostles, and we cede all that remains of apostolic succession, to the eulogists of its virtue."

SACRAMENTAL MEDITATIONS, AND ADVICES; By Rev. John Willison, Dundee.

This volume is published of uniform size with the Cabinet Library, in large, clear type, upon good paper. The name of the eminent and godly author, has become familiarly known, from a minor, but useful, work, "The Mother's Catechism," from which simple manual so many thousands have derived their first knowledge of Divine truth. The work under consideration is no less fitted for the more advanced and experienced christian, than for those who are seeking for the first time to be received into Church fellowship. The volume contains thirty-two meditations and twenty-three advices, with a christian directory, a lecture concerning the institution of the Lord's Supper, and two sermons. A work so long and so favourably known needs no commendation. We are glad to see it reproduced in a form so convenient and attractive.

THE WORLD OF THE WATERS, or a Peaceful Progress o'er the unpathed Sea: By Mrs. Dawson, illustrated.

The writer has succeeded in blending the *pleasing* and the *profitable*, in this excellent volume. It is designed for the young, and is calculated mainly to convey Historical and Geographical knowledge, but at the same time gives, in the most easy and familiar way, a large amount of that general and useful information about men and things, with which young minds should be stored.

JAMIE GORDON, or the Orphan Boy.

It is one of the better features of the age we live in, that so much attention is paid to the instruction of the young, by means of suitable and attractive books. The drudgery of the school is thus made to give place to a voluntary and pleasing exercise.

Jamie Gordon was a poor orphan, early cast upon the world, with no other patrimony than a

Bible and a broken sixpence. From the one he was taught to put his confidence in God, and by means of the other he discovered his uncle. The tale is well told, and cannot fail to interest juvenile readers, for whose benefit it has been written.

GEOLOGY OF THE BASS ROCK; By Hugh Miller, (author of the "Old Red Sand Stone," "Foot-prints of the Creator," &c.) with its Civil and Ecclesiastical History and notices of some of its martyrs.

The Bass, which is now the property of Sir Hew Dalrymple, stands in the mouth of the Frith of Forth, about a mile and a-half from the shore. It is about a mile in circumference. Its length is about 600 feet, and it rises 420 feet above the level of the sea. The Bass is inaccessible except at one point, which was commanded by a fortification, now in ruins; it contains about seven acres of land, which is used as sheep pasture.

The first half of the book is written by Hugh Miller, in his wonted engaging and graphic style. The record of the scenes and events of its past history, is from the pen of the late Dr. McCrie, and commences with St. Baldred, the Culdee, who died upon the Bass in 606. The volume closes with some brief biographical notices of some of the martyrs of the Bass, by Dr. McCrie's friend, Rev. James Anderson.

The book is intensely interesting as a history of a spot in which the faithful servants of God have been persecuted for conscience sake—as the prison of the martyrs—and as one of the strengths or fortresses of Scotland.

When Cromwell invaded Scotland in 1650, the public records of the Church of Scotland were sent to the Bass for safe keeping. But like the other Scottish "strengths," it had to surrender. The records were packed in a cask and sent to the Tower in London. It is supposed that these same documents after returning to Scotland were sent to England, and were destroyed in the conflagration of the House of Commons in October, 1834.

THE CANADA TEMPERANCE ADVOCATE, devoted to Temperance, Education, Agriculture, and News, is published on the 1st and 15th of every month, at 2s. 6d. per annum, payable in advance. Orders and remittances to be sent to John C. Becket, No. 22, Great Saint James Street, Montreal. The Prospectus of the eighteenth volume is now before us. The publisher intimates that the *Advocate* will, in future, be sent to those only who make payment in advance, or who send definite orders. This must be a necessary precaution, when we consider the very low rate at which the publication is issued. It can only be sustained by a very large list of paying subscribers. From the manner in which the paper has hitherto been conducted, we hope that "the friends of order and sobriety will come up in yet larger numbers to its support." Total abstinence from all that can intoxicate is, to say the least of it, a safe course. No evil can flow from pursuing it, while many dangers, snares, and pitfalls, are in the opposite path, and, alas! how often a dread abyss at the end of it. The consistent and uncompromising *Advocate* of the safe, and, after all, only tenable ground, is worthy of all encouragement. Let every subscriber endeavour, at least, to procure another, and thus contribute to sending the *Advocate* to every family in the Province.

SCOTIE'S CANADIAN ALMANAC FOR 1852.—We have to thank the Publisher for a copy of the Almanac, with a coloured map of a portion of the Province. No pains nor expense have been spared to make the Almanac "*A Repository of Useful Knowledge and General Information.*"—Persons wishing to give such information to friends at a distance, concerning Canada, will find it carefully condensed in the Almanac, which costs only 7½d., and can, under the new postal arrangements, be sent by mail, via Quebec and Halifax, for 7½d. The increasing demand for this most useful "Annual," shews that the exertions of the enterprising publisher are appreciated.

BYTOWN, PERTH, AND SMITH FALLS MONTHLY VISITOR.—Such is the title of a monthly series of Tracts, published by a small committee of ministers. We have received the first three numbers. The subjects are "The accepted time," "Responsibility," and "Shall not the Judge of all the earth do right?" Each tract contains four pages, and is of uniform size with those of the London Tract Society. They contain pointed appeals to the conscience and heart of the reader. We have pleasure in commending these little winged messengers, especially to those who delight to sow beside all waters, as very suitable for general distribution.

THE CANADIAN FAMILY HERALD.—This is a new paper, published weekly by Mr. D. McDougall, Toronto, at the very low rate of 5s. per annum, in advance. The Herald is very respectably got up, and well conducted, and bids fair to be what its title imports—a family paper. Eschewing the troubled waters of politics, the Herald is devoted to Education, Literature, Agriculture, Science and the Arts.

We wish the enterprising publisher the success which his commendable effort to introduce cheap and profitable reading so richly merits.

DREADFUL ACCIDENT.—At one of the public schools in New York, the alarm of "Fire" was given by the children, from one of the teachers having asked for water. The children, affrighted, rushed out of the school-room, in the upper part of a five story building, and by their being jammed together on the stairs, broke down the railing, and were precipitated to the flagged floor, a distance of over thirty feet. Fifty lost their lives by the fall, or by suffocation, and an equal number were wounded or injured to a greater or less extent:—

"The grief of the parents was in many instances terrible to witness; in one house the two daughters (the only children) lay side by side dead, but in appearance only sleeping. The father came into the room to reply to the questions of the Coroner, but all he was able to do was to point to the dead bodies of his children, when he fell fainting and senseless upon the sofa. Some mothers were frantic with grief—others appeared stupefied with sorrow, and looked up vacantly when addressed, as though they knew not the import of the words put to them. At the school-house; the piles of children's clothing torn from them in the struggles to extricate them from the

masses of suffocating humanity, was being eagerly ransacked by parents and brothers and sisters, for mementos of the lost little ones; and they were, alike with those in the dwellings, heedless of all that was going on around them, and wholly engrossed in their melancholy labor. On Sunday upwards of a hundred sermons were preached, relative to the accident, at the churches in this city, and crowds flocked to hear them, anticipating that such would be the case. On that day, also, several funerals took place, in most cases the coffins being left unscrewed, so that all who wished might look upon the corpses before they were removed to their last resting places. Probably so afflicting an accident has never happened before on this continent."—*N. Y. Cor. of Montreal Gazette.*

FAMILY WORSHIP IN SCOTLAND.

"The cheerfu' supper done, wi' serious face
They round the ingle form a circle wide."

It is related of Sir Walter Scott, that he used sometimes to take his guests to an arbour on his lawn, at the hour of evening, that they might listen to the distant music of a sacred hymn. The sweet and tranquilizing sounds came from the cottage of old Peter Mathieson, a pious retainer of the great novelist, and so faithfully devoted to the memory of his affectionate master, that on visiting Abbotsford, a few years since, we found "Old Peep," as Sir Walter familiarly called him, still dwelling in the little cottage on the margin of the silvery Tweed. We found him sitting in his grey-haired quietude beside that hearthstone at which he had sung so many a household hymn, and bowed so often in household prayer.

And such scenes of domestic worship as those which so stirred the sensibilities of Scotland's poet, have been witnessed at Scotland's firesides for many a century past.

"From scenes like these old Scotia's grandeur springs,
That makes her loved at home, revered abroad."

In no land has domestic piety thriven more than in Scotland, and as a consequence, no land on earth has witnessed more spiritual constancy, and a stouter fidelity to the truth delivered to the saints. Within a few years, a most remarkable illustration of the efficacy of family worship has been witnessed in that country. In 1836, the General Assembly sent down an eloquent Pastoral Letter to the people of Scotland, "stirring up anew the people to a more faithful and regular observance of the worship of God in their families." The time at which this letter was issued was a time of conflict and agitation in the Church. The battle between Erastianism and the true spirit of religious freedom—the battle between King Cæsar and "King Jesus" for the supremacy of the Church was waxing warm. A crisis was impending, and it was all-important that the heart of Scotland should be preparing for the encounter. At that critical time the Scottish Church were called afresh to the cultivation of household piety, and to rear anew the domestic altar. By their own hearthstones, the "Faithfuls" and the "Great-hearts" of the land of the Covenanters were to weapon themselves for a spiritual *Bannockburn* against principalities and powers, and rulers of wickedness in high places. The result is familiar to us all. It is a providential issue too clear to be mistaken. Within less than six years from the time when the Church of Scotland was called afresh to her household altars, the Disruption movement was set on foot and the "outcome" of it all was that noble *Free Church*, which is the glory of our Presbyterian Israel.

We have been directed especially to these facts by the republication lately among us of the large and beautiful volume of prayers for Domestic Worship, which was prepared by one hundred and eighty of the most eminent Scottish divines.

This most valuable work originated in the suggestion of several pious and distinguished individuals, that family worship would be greatly promoted by placing in the hands of the community a "model book" suited to the varied wants and circumstances of all Christian households. The volume was prepared and now lies before us in the fair and attractive typography of the Carvers, who have done a rare service for the American Church in bringing this work within our reach. With all our wholesome aversion to liturgical worship, we cannot conceive that any one could read such a collection of devout and beautiful prayers, as are contained in this volume, without finding himself better furnished for the performance of his family devotions. And as the Confession of Faith recommends that "those who are rude and are weaker may begin with a set form of prayer," it is an especial service to such to supply them with these appropriate models for their study.

The names of the contributors to this repository of sanctified intellect and fragrant piety are those names which every man thinks of when he thinks of Scotland. Among them are Cunningham and the eloquent Guthrie, and the philosophical McCosh, and the Luther of Free Presbyterianism, Thomas Chalmers. Beloved McChene prepared four of the prayers in this work, and many a purchaser of the volume will turn at once to the "Seventeenth Week," and read those outflowings of simple tenderness, in which his Patmos-like devotion found a welcome vent. The whole volume is redolent of Bethany and Olivet—those sacred spots where our blessed Master mingled in the household applications of Lazarus and his sisters, and where he prayed so often with his own pilgrim family, the chosen twelve. Beside the "big ha' Bible" let every young household place this notable work, as an incentive and directory in domestic worship.

JUVENILE READING.

A PARABLE.

There were once two poor little girls who had to travel alone and on foot a long way to reach their Father's house, which was at a great distance from the place where they were. Some person was to call them early in the morning, and they were to set off before it was hot. Accordingly, early on the summer morning, not long after sunrise, a person came and awakened the children. Up jumped Liebe, and began to prepare for her journey; Lailig lay still, and soon dropped off again to sleep. Again her sister awakened her. "She would rise presently," she said; but she again dropped to sleep. Her sister roused her again; this time she was very angry, and desired her to leave her alone, and go on her journey, she would come after her—there was plenty of time.

Liebe felt very sorry, but there was no help; so she stepped out by herself into the warm summer air. At first her heart was heavy for her sister, and she felt some fears as to the length and the loneliness of the way; but the sun shone brightly, the flowers and new-mown hay perfumed the meadows, and as the morning advanced, the path led through a pleasant wood, whose shadows covered her from the noontide heat. Every now and then she thought of her sister, and looked back; there were many coming along the way she had passed, but her sister was not among them; still on she went, and before the shadows of the evening fell she was safe at home, in her father's house, and in her father's arms.

Meanwhile, what had become of Lailig? She had lain and slept; hour after hour went by; no one came to call again; the noontide sun, as it streamed into the window, saw her sleeping still; the shadows began to lengthen, and the twilight to draw nigh; still she slept! At length, a few peals of distant thunder shook the air, and

caused her to open her heavy eyes. Soon she saw the light was that of declining day, and starting up in great anxiety, she prepared to set out on her long journey. The evening was overcast; grey clouds rested on the horizon, and alarm lest the night should overtake her before she reached home, made all things seem gloomier still. When she reached the wood which had been such a pleasant shade at noon, the darkness and the silence made her start with terror at every faint sound. She saw dangers every where, pleasures no where, and bitterly regretted the lost hours of the day. Still she was safe; her father had provided for her safety, and she arrived safe at his house at last.

Now, what is the moral? The journey is the journey of life; the way, the world we pass through; the Father's house, our home in heaven. The early traveller is one who seeks to know and love God in early life; the other is one who will not hear of him, or come to him, until life is almost passed. Which has the happiest and most pleasant journey? Dear young reader, the choice is still before you.

TAKE CARE OF YOUR SPARE MOMENTS.

A lean, awkward boy came one morning to the door of the principal of a celebrated school, and asked to see him. The servant eyed his mean clothes, and thinking he looked more like a beggar than any thing else, told him to go around to the kitchen. The boy did as he was bidden, and soon appeared at the back door.

"I should like to see Mr.—," said he.

"You want a breakfast, more like," said the servant girl, "and I can give you that without troubling him.

"Thank you," said the boy; "I should have no objections to a bit of bread; but I should like to see Mr.—, if he can see me."

"Some old clothes, may be, you want," remarked the servant, again eyeing the boy's patched trowsers. "I guess he has none to spare; he gives away a sight;" and without minding the boy's request, she went away about her work.

"Can I see Mr.—?" again asked the boy, after finishing his bread and butter.

"Well, he's in the library; if he must be disturbed, he must; but he does like to be alone, sometimes," said the girl in a peevish tone. She seemed to think it very foolish to admit such an ill-looking fellow into her master's presence; however, she wiped her hands and bade him follow. Opening the library door, she said:

"Here's somebody, sir, who is dreadful anxious to see you, and so I let him in."

I don't know how the boy introduced himself, or how he opened his business; but I know that after talking a while, the principal put aside the volume which he was studying, and took up some Greek books and began to examine the new comer. The examination lasted some time. Every question which the principal asked, the boy answered as readily as could be.

"Upon my word," exclaimed the principal, "you certainly do well!" looking at the boy from head to foot over his spectacles. "Why, my boy, where did you pick up so much?"

"In my spare moments," answered the boy.

Here he was, poor, hard-working, with but few opportunities for schooling, yet almost fitted for college, by simply improving his spare moments. Truly, are not spare moments the "gold dust of time?" How precious they should be! What account can you give of your spare moments? What can you show for them? Look and see. This boy can tell you how very much can be laid up by improving them; and there are many, many other boys, I am afraid, in the jail, in the house of correction, in the fore-castle of a whaler, in the gambling house, or in the tipping shop, who, if you should ask them when they began their sinful courses, might answer, "In my spare moments." "In my spare moments I

gambled for marbles." "In my spare moments I began to smoke and drink." "It was in my spare moments that I began to steal chestnuts from the old woman's stand." "It was in my spare moments that I gathered with wicked associates."

O, be very, very careful how you spend your spare moments! Temptation always hunts you out in small seasons like these, when you are not busy; Satan gets into your hearts, if he possibly can, in just such gaps. There he hides himself, planning all sorts of mischief. Take care of your spare moments.

THE EARTHLY REWARDS OF THE MINISTRY.

Poverty is the lot of even the most favoured ministers of the gospel in this country, if they have consecrated their lives. Rev. Dr. J. M. Mason was one of the most popular ministers, and pastor of one of the most prominent and wealthy churches in America, for more than seventeen years. At the end of that time he made a farewell address to his congregation, in which he bore this testimony:—

"Opulence and grandeur I have sacrificed to the Church of God—to this people—and they know it. Talent in our country need not enter the pulpit without being in some degree allied to the spirit of martyrdom. The road to wealth and honour takes another direction. Other things being equal, the ministry of all human professions is the most helpless here, lawyers, merchants, physicians, have made their fortunes; not an industrious and prudent mechanic but has laid up something for his family. But should God call me away to-morrow, after expending the flower of my life, my family could not show a single farthing for the gain of more than seventeen years' toil. And were it not for some private property, quite insufficient for their maintenance and education, my wife and her children would be set adrift upon the world, without bread to eat or raiment to put on."

This, we presume, would be the testimony of ninety-nine hundredths of all the men who bear this office; and yet there are men all over the land, who have the hardihood to charge them, as a body, with being actuated by a mercenary spirit.

DEATH OF THE REV. DR. PHILIP.—"This very eminent and devoted servant of God, and uncompromising advocate of the rights of the coloured races in South Africa, departed this life on the 27th of August last. On account of his advancing years and their attendant physical infirmities, he relinquished, about two years ago, the important office of Superintendent of the London Missionary Society's Missions in that part of the globe,—an office which he had sustained with incomparable efficiency for the long period of thirty years. Retiring from Cape Town, he took up his residence at the Hankey Institution, in the interior; where, surrounded by his affectionate family, his laborious, useful, and honourable life was brought to a peaceful close, in, we believe, the seventy-sixth year of his age. Dr. Philip was a native of Scotland. On completing his theological course, he accepted a call to the pastoral charge over the First Independent Church in the city of Aberdeen, which he occupied with honour and usefulness for a number of years. His principal literary performance is his 'Researches in South Africa.'—*London Patriot*.

WHAT CAN MAKE A HEATHEN HAPPY.—A missionary in India, meeting one day with a native Christian female, one of his own flock, asked her how she felt. "Happy! happy!" she answered. "I have Christ here," laying her hand on the Bengallee Bible, "and Christ here," pressing it to her heart, "and Christ there," pointing towards heaven. Happy was she indeed, for to whatever part of the universe she might be re-

moved, she was sure of having Christ with her. And how did she first learn of Christ? By the preaching of the missionaries. And so many every heathen man and woman on the globe be made happy in Christ the Saviour, by the blessing of God on the preaching of missionaries. Who of all the children that read this, would not like to confer this happiness on the heathen, by helping to send out preachers of the gospel through all the world.—*Dayspring*.

PERSECUTION IN MADAGASCAR.—The latest accounts from Madagascar inform us that the fury of the sovereign, which lately burst forth, continues to rage against the native Christians.—Among other instances of cruelty, it is stated that four nobles have been burnt to death for the testimony of Christ; that fourteen were killed by being thrown over a precipice; and that four have been imprisoned for life. A few have purchased their lives by renouncing their profession of discipleship. One of those who remained faithful, on being placed at the edge of the precipice, entreated time to pray, "as on that account" he said, "I am to be killed. This being granted, he prayed most fervently; after which he addressed his executioner, and spoke in the strongest terms. "My body," said he, "you will cast down this precipice, but my soul you cannot, as it will go up to heaven to God. Therefore, it is gratifying for me to die in the service of my Maker."—*Free Church Record*.

QUEEN'S COLLEGE, BELFAST.—We have been authorised to state that his Excellency the Lord Lieutenant has been pleased to appoint the Rev. James McCosh, A. M., L. L. D., the distinguished author of "The Method of the Divine Government, Physical and Moral," to the vacant chair of logic and metaphysics in this College. Dr. McCosh was one of Dr. Chalmers's most distinguished students, and a well-known minister of the Free Church of Scotland.—*Dublin Evening Mail*.

FOUNDINGS IN NAPLES.—It appears from a statistical account in the *Ecodella Speranza* of Naples, that the number of foundlings received in 1850 in the hospitals of the Neapolitan continent amounts to 2791 boys and 2639 girls. The deaths amounted in the same hospitals during that period to 1334 boys and 1319 girls.

RECEIPTS FOR THE RECORD.

Vol. IV.—J. McKinlay, Orillia; H. D. Platt, Niagara.

Vol. V.—S. Porter, R. Turnbull, Monaghan; J. Morrow, Brooklyn, 3 vol.; N. Gilchrist, Oro; J. McKinlay, Howard; R. Ball, Esq., Jas. Munro, H. D. Platt, Niagara; R. McKenzie, Oxford.

Vol. VI.—S. Porter, R. Turnbull, Monaghan; J. Straith, stud't, A. Thomson, Port Dover; Niel Gilchrist, Oro; A. McKinnon, J. McKinlay, Orillia; J. McKechnie, Churchville; J. Mackenzie, A. Crookshank, J. Bell, W. McClure, D. McKinlay, Howard; R. Ball, Esq., James Munro, H. D. Platt, Niagara, 1s on account; R. McKenzie, Oxford.

Vol. VII.—G. Campbell, Norval; J. Bell, Nasagaweya; S. Porter, R. Turnbull, Monaghan; J. Straith, stud't, J. Straith, Jarvis; G. Ewen, Toronto; J. Haggart, Chinguacouy; A. Thomson, R. Riddell, G. Duncan, Port Dover; J. Riddell, G. McCulloch, Perth; Rev. J. Harris, Toronto; John Brown, J. McLachlan, Lobo; J. Morrow, Brooklyn, N. Gilchrist, J. MacKenzie, Oro; J. McKechnie, Churchville; R. Brown, Bradford; D. Matheson, Esq., Embro, on ac., £3 15s; J. Mackenzie, 5s, A. Crookshank, Howard; Robert F. d., Esq., Saugceen, 4s 10½d; J. McAlpin, Nassapaweya, 5s; Wm. McGeouch, Andrew McAn, R. Carnochan, John Landsborough, John Broadfoot, Wm. Muir, McKillop; James Munro, Niagara.

Vol. VIII.—J McDonald, York Mills; S Porter, R Turnbull, R Pugh, J Tait, Monaghan; R Fraser, Plainfield, Illinois; John Straith, stud't, James Straith, Jarvis; J McPherson, J McColl, Miss Stewart, J Robertson, N Lindsey, Esq, R Young, Esq, Esqueasing; John Stewart, N Stewart, P McTavish, A Cameron, J Stewart, Duncan McNie, John McTavish, D McDougall, D McEwen, A Stewart, A McDermid, Frnktown; A McArthur, Esq, Wm Peelen, Esq, J Cram, C King, Wm Duff, Carlton Place; John Stewart, R Kennedy, John McNab, Thomas Whyte, F McEwen, Ashton; Rev D Blair, Barney's River, Nova Scotia; James Dunn, Buttonville; Nath O'Brien, Crossie's corner; Rev James Boyd, Markham; James Boyd, Pollukstaws, Scotland; R Reid, Norval; Rev R C Swinton, St Louis de Gonzague; James Stewart, Inverness; W Learmouth, Leeds; Geo Ewen, Toronto; T Sharp, Chinguacousy; A Thomson, R Riddell, G Duncan, Wm Shand, Miss Jessie Lawson, Port Dover; James Loane, Glanford; P Stewart, Simcoe; M Flett, Paris; M McLae, D Lillico, W Brydon, Mrs McLenn, D McNeil, Wm Rohson, T Patton, Ayr; J Fraser, Perth; A Stewart, T McJanet, Bristol; M McFarlane, Norval; Wm Heron, Brooklin; Rev J Finlay, Whiteby; D McGregor, Acton; A Logan, Mr Sword, P Smith, Esq, Geo Ford, A Young, stud't, Mrs Smith, Mrs Millar, J Simpson, H Anderson, Port Neuf; A Crawford, stud't, G Tudhope, D McCallum, H Lister, J Dallas, Esq, A Paterson, C McKinlay, J Tudhope, Mrs Hamilton, Orillia; Wm Lawson, Coldwater; Wm Campbell, J McBride, J McCandless, Chinguacousy; A Allison, Cooksville; Mrs McArthur, Bradford; David Darling, Duncan Robertson, J Campbell, Milton; George Storey, Horaby; Jacob Shibley, M Fisk, W Owens, Wilton; Wm Miller, Esq, John McGachie, Mr Chalmers, Mrs Witherspoon, Mr Fullarton, Dandas; W Armstrong, Governor's Road; R Sanderson, Flamboro'; G Thomson, A Hamilton, Ancaster; R Brown, Bradford, overpaid 1s 9d; C Brown, Esq, Galt, £10 15s; D McDonald, J R Matthews, Esq, Perth; J F. nwick, Humber; J Rose, J Ferrie, sen, A Calder, D Smith, H McFee, J Kidd, A Nicoll, A Douglas, Warsaw; P Buchanan, W McMillan, John McLean, F McMillan, Norwood; Andrew Malcolm, Scarboro'; Neil Haggart, Howard; A Angus, George F Burns, Saugeen; Alex Bell, Nassagaweya, 5s; William Landsborough, McKillop; R Ball, Esq., Rev J Mowat, James Munro, George Blain, Wm Little, Niagara.

SYNOD FUND.

Knox's Church, Hamilton, per Geo. Mackay, Esq., Treas. to Deacon's Court.....£9 0 0

KNOX'S COLLEGE.

The Treasurer to the Bursary Fund has to acknowledge receipt of the following sums:—
From Mrs. and Misses Fraser, North Berwick, Scotland, per Rev. J. Gray, Orillia, 12 5 0
From Ladies of Dalhousie Congregation, per Mr. John Currie..... 5 0 0
From Mrs. Dr. Willis..... 5 0 0
SAMUEL SPREULL, Treasurer.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Dundas, (collection) per Rev. M. Y. Stark.....£5 6 1
Woodstock, per Rev. W. S. Ball..... 2 10 0
Per Rev. A. Wilson—
Port Dover.....£2 9 7
Simcoe..... 1 12 9
Victoria..... 1 2 8
Wakefield, per Rev. J. Corbett..... 5 5 0
Thomas Henning, Esq., Toronto, per Rev. Dr. Burns..... 1 0 0
Mr. Geo. Blaine, Niagara, Treasurer to the Harris fund..... 82 8 9

FRENCH CANADIAN MISSIONARY SOCIETY.

Mr. James Mair, Nottawasaga..... £0 2 6
Chalmers Ch., Kingston, per Rev. R. F. Burns 3 0 0
Goulbourn and Nepean, per Rev. Jno. Gourlay 3 0 0
Dalhousie, per Rev. J. B. Duncan 1 12 6
Vaughan, 10th Con., per Mr. John Fenwick 1 8 7

CONTRIBUTIONS FOR THE MISSION SCHOOL AT METIS, C. E.

Per Rev. Dr. Willis, additional £3 15 0
From Rev. Dr. Burns..... 1 5 0
From Sabbath School of sec. 19, Waterloo, per Mr. R. Brydon..... 0 5 0
Per Mr. P. Duncan, stud't., Beckwith. 0 8 9
JOHN RENNIE, Treas. S. M. S.

Mrs. Dr. Willis, Mrs. Gale, and the Misses Smith, have also contributed various articles of clothing for the use of the pupils.

The School is now fairly established, and there is every prospect of its being eminently useful. Contributions toward its support, in money, books or clothing, will be thankfully received, and may be sent to Mr. John Rennie, Knox's College, Toronto, Treasurer to the Students' Missionary Society; or to James Hossack, Esq., Merchant, Quebec.

COLOURED MISSION.

Received by Rev. Wm. King, at
Kalamazoo, Michigan.....\$10.00
Chicago..... 140.00

NOTICE TO KIRK SESSIONS.

THE Subscriber is about ordering from Britain, a supply of Communion Flagons, Cups, and Plates, and Church Tokens.

Sessions wishing to avail themselves of this opportunity of obtaining sets, will please intimate, as nearly as possible, about what priced articles they desire—the number of tokens required, and the inscription to be put upon them.

Orders will be received by Mr. Burns, Agent for the Schemes of the Church, Knox's College, Toronto, and by

D. McLELLAN,
Bookseller, Hamilton.

HAMILTON, Dec. 18, 1851.

THE CANADA LIFE ASSURANCE COMPANY, HAMILTON,

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

Rates and full particulars may be obtained of E. BRADBURN, Agent, Albany Chambers, Toronto, May 20, 1850.

CHEAP PUBLICATIONS OF THE FREE CHURCH OF SCOTLAND.

THE Subscriber has just received the 2nd vol. of Fleming's Fulfilling of Scripture, price 2s. A few complete sets of the first three years, 6s 10d. each; 2 vols. fourth year, 3s. 9d.

D. McLELLAN.

Hamilton, January, 1851.

NEW BOOKS AND NEW EDITIONS.

Fresh arrivals from Britain and the United States.

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

Dr. King of Glasgow, on the Eldership.. 3 14
Dr. Edgar's Variations of Popery..... 6 3
Fairbairn's Typology of Scripture..... 12 6
Theory of Human Progression..... 7 6
Goode's Better Covenant..... 3 9
Family Worship, by 180 Clergymen of the Church of Scotland, before 1843, cl. 17s 6d.; hf calf, 22 6
Calvin's Life complete, 2 vols..... 17 6
Hewitson's Life, by Baillie..... 6 3
Rainbow in the North..... 4 4
Jamie Gordon, or the Orphan..... 4 4
Hugh Miller's Legends of the North... 6 3
Do. Geology of the Bass Rock 4 4
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