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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, AUGUST, 1852.

No. 10.

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SABBATH EVENING AT HOME.

When Sabbath bells have ceased their sound,
And the hours of day are passed,
And twilight draws her curtain round,
And shadows gather fast—
There is one spot, and one alone,
Round which our hearts must cling,
And fondest memories, one by one,
Their choicest treasures bring.

That spot is home, its sacred walls
Admit no discord then;
Nor crowded marts, nor festive halls,
Nor gayest haunts of men,
Can know a joy so sweet and pure—
Nor such to them is given;
Might joys like these for aye endure,
This earth were quite a heaven.

Home's well-loved group! Its Sabbath song,
Its tones I love to hear;
Though borne full many a league along,
They come distinct and clear.
O Sabbath night! O treasured home!
Fond pride of memory's train—
And thoughts of you, where'er I roam,
Shall bring my youth again.

Synodical Collections for the Current Year.

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

PRESBYTERY OF COBOURG.

The Presbytery of Cobourg will meet in Cobourg on the second Tuesday of August, (10th) at 12 o'clock. Members will please be present.

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

PRESBYTERY OF KINGSTON.

The Presbytery of Kingston is appointed to meet at Picton on the second Wednesday of August, at 10 o'clock. A. M.

WILLIAM GREGG, *Pres. Clerk.*

PRESBYTERY OF LONDON.

The Presbytery of London will meet in St. Andrew's Church, London, on the second Wednesday, 11th August, at ten o'clock, A. M.

PRESBYTERY OF TORONTO.

The next ordinary meeting of the Presbytery of Toronto will be held in the Divinity Hall of Knox's College, on the first Wednesday of September, at 11 o'clock, a m. T. WIGHTMAN, *Pres. Clerk.*

PRESBYTERY OF MONTREAL.

The next ordinary meeting of Presbytery has been postponed from the first Wednesday of August till Wednesday the 1st of Sept., then to convene at 10 o'clock, a m., in the Vestry of Coté Street Church. D. FRASER, *Pres. Clerk.*

[FOR THE RECORD.]

IS THE RECORD SELF-SUPPORTING?

To touch on money matters, especially in a periodical like this, may be thought, by some, to savour too much of a worldly spirit; such an opinion, however, seems to originate rather in prejudice than in principle. In enforcing moral obligation, it may frequently be necessary to refer to matters in which it is involved; and, surely, this may be done in a right spirit, in matters involving pecuniary engagements. Permit me to refer, briefly, to the moral obligation to pay for our *Record*. So far as I am acquainted with the state of accounts connected with it, I am led to believe that a considerable proportion of the readers pay regularly; but, from the tenor of last report, it appears that, while its circulation has been extending, the payments have been less, during the last year, than the preceding. The plain inference to be drawn from this, is, that several readers either don't pay at all, or do not pay regularly. It is hoped none may be offended at my suggesting some considerations why all should pay as regularly as convenient.

In the first place, there is no paid agency for securing punctual payments, or for collecting arrears; neither can the *Record* afford to pay for such agency.

Ministers and others who act as agents, might probably be more particular than they are in pressing this matter on the attention of the readers of the *Record*; but, it is too delicate a subject for ministers to do much in this way, at least without special instructions from the agency Committee.

In reply to the question heading these remarks, it may be said that, in one sense, the *Record* is

self-supporting; but, in another sense, it is not so by any means. I believe the proceeds now pay all charges, except the Editor's (or, more strictly speaking, our Agent's) salary. Now, this last it ought to do ere it can be held to be self-supporting; nay, moreover, it is presumed that if all the present readers were to pay regularly, the Agent's salary might all be paid out of the *Record* fund; so that the other funds of our Church would be relieved from the present necessary charge made upon them.

I presume I only express the sentiments of the readers, generally, when I say that our *Record* is worth the money. It is steadily improving in the matter and variety of its contents; and why should not the payments improve also?

If any should feel offended at these few plain remarks, permit me, Mr. Editor, to assure them that nothing is farther from the intention of

A CONSTANT READER.

We gladly give insertion to the preceding communication. The subject to which it refers calls for some remarks. The circulation of the *Record* has not come up to the reasonable expectations which we entertained on assuming its management, although we have a respectable and still increasing list. The most serious deficiency is in the payments. The very low price of the *Record* makes it a matter of so small consequence, that many forget it altogether. The arrears would, no doubt, be greatly reduced by sending out collectors. This step, however, would not greatly benefit the funds, after paying expenses. It is by the exertions of unpaid agents that we have got on thus far. Were the interests of the *Record* generally attended to, in all the congregations, the state of things indicated in our correspondent's letter, would be easily attained. At its present rate, the income should pay all the outlay of publication and expenses for agency of the Church. We are persuaded that the adoption of the cash system would be of great advantage, in a pecuniary point of view; but, it would reduce the circulation, and thus, to some extent, frustrate one of the main designs of its projectors, viz.: the diffusion of Ecclesiastical, Missionary, and other useful intelligence among the people.

We have only to reiterate an oft-repeated opinion, on this subject: that it should be understood, in every congregation, and at every Mission Station, that at least one individual would receive monies for the *Record*, and attend to its interests. Ministers should, as much as possible, be relieved from attending to this, as well as other pecuniary matters; but we would expect the Office-bearers of the Church to see that the duty is not neglected.

CHRISTIAN SOLDIERS—REPLY TO M.

To the Editor of the Record.

QUEBEC, 7th July, 1852.

SIR,—

As an Officer of the British Army, and, as I humbly trust, also a disciple of the Lord Jesus Christ, I cannot but regret the insertion, in your number for June, of some remarks on the late Colonel Fordyce and christian soldiers generally; such remarks tending, as I conceive, to cast stumbling-blocks in the way of the weaker brethren in the army, and to lower our christian character in the eye of the Church of God. The writer, with truth, says, that the *Christian* contemplating with complacency the din of battle and all the other horrors of war, is an anomaly nowhere to be found, &c.—but (speaking of the late Col. F. and christian soldiers) adds—“deceived by a false glow of national honor, which time and custom have rendered attractive and grand, such men are led to engage in war, to consecrate those bright and glorious talents to the work of destruction, to hurl millions of impenitent, unpardoned sinners, into eternity,” &c. &c. Now, sir, if I know anything of the feelings and sentiments of the Christian Officers of the British Army, I believe they abhor war as much as other christian men, nor have they any desire to engage in it with a view of gaining glory to themselves. Though belonging to a profession of arms they desire to be always at peace, but they do not see anything in the word of God forbidding them to enlist under the banners of their earthly Sovereign; on the contrary, would infer from many passages which might be quoted, that it is a lawful profession, recognised as such by God himself. Since the writer admits that defensive war is lawful, I would ask, where is the difference of defending the homes of our countrymen in a colony, and that of meeting an enemy in the land of Britain itself? Was not the late Colonel Fordyce as much engaged in defending the colonist's home at the Cape, as if he had been protecting his native town? Can it be doubted for a moment, that had the Government of Great Britain not sent a very considerable force to the Cape, and had not that force been led by such commanders as the late Colonel Fordyce, the treacherous and murderous Caffres would have long since exterminated the white man from the land? Besides, I conceive that neither Officers nor Soldiers can be held responsible for the character of the war—that must rest with the rulers and the powers that be, who will have to give an account thereof to God. I do not hesitate to say, that I never wish to see war in any shape, but if called upon by my Sovereign to proceed to any part of the world to engage therein, I should feel it my duty to go; leaving the result of the struggle, as well as the justness of the case, to God, fully trusting that He would be my defence and counsellor in the field of battle as in the home of peace. Permit me to add, that the writer is not very consistent—for whilst he rejoices that there are such men as the late Col. Fordyce—who, by their redeeming influence, rescue, in some degree, the British army from the charge of utter ungodliness—he, at the same time, asserts that the gallant Colonel entirely mistook his profession, and hence we may infer that he thinks the same of all christian soldiers; and I would ask, then, what would become of the British army if all christian men left, the salt being then wholly withdrawn?

It will, I believe, generally be found, in the case of both Christian Officers and Men—that when they first entered the service, they were strangers to the things of God, and that the Lord had since sought them out and brought them to the feet of Jesus. Perhaps the reason why the Lord acts thus is, to shew that He will have His people in the army as in other professions, in order to carry out His own purposes; for I do not think that many men, as *Christians*, would choose the army. If this be true, ought Christian men

to leave the position which God has appointed them, unless they can very clearly discern the hand of the Lord marking out another path of duty, in which they may be enabled, by Him, to bring more glory to His name?

Trusting you will insert these remarks in your next number, I remain

Your obedient servant,

H. C. STACE,

Captain, Royal Artillery.

SARGEEN, 25th May, 1852.

DEAR SIR:—According to request, on your part, and promise on mine, I now send you a few lines, letting you know something of this new, but interesting place, in which I have been located for a season. After a very pleasant sail from Buffalo, we reached this place in health and safety, on the 11th instant. We do not require to travel very far, either by land or water, in order to experience special tokens of God's preserving care and kindness. While going into Port Stanley harbor on a very dark night, a considerable portion of one of the paddles of our steamer was severely injured, which caused a delay of nearly two days. Had it been stormy, the loss of the vessel might have been the result. I regret, however, to add, that, only four days after we left her, she ran upon a rocky reef, above thirty miles from Owen's Sound. No one was lost, but it is feared that the vessel will be a wreck.

Our village (Southampton) is quite a new place: it only rose into existence last summer, and already it numbers about thirty houses. It is very pleasantly situated at the mouth of the Saugeen, (an Indian name, denoting the entrance, or mouth of a river,) and on the banks of the great Huron. Nearly opposite the village, and about a mile from it, lies Chantry Island, which has a very picturesque appearance, and affords a fine relief to the eye, while gazing abroad on the vast expanse of Lake Huron. At this place, from our shore to the American, the lake is seventy miles wide. Though but a village at present, Southampton is laid out for a large town, and, judging from its situation, and other advantages connected with it, this contemplated design may be speedily realized. Many town and park lots have already been taken up, and some excellent frame houses are being erected thereon. The streets are regular, and wide: some of them have been opened. Several large reserves (not Clergy Reserves) have been laid off, for churches, schools, market-buildings, court house, a cemetery, and other public institutions. There are already three well-filled stores; and, even now, the inhabitants have the privilege of a weekly mail despatch and arrival. The soil of the township and surrounding country is said to be of excellent quality. Many facilities for public works are to be found along the margin of the river, and on the many streams and rivulets which flow through the beautiful ravines which are everywhere to be seen. The land, generally speaking, being high and dry, renders the climate very pleasant and healthy. Roads are being laid off, and preparations made for forming the same; and a large and convenient harbour is contemplated.

At present, a few inconveniences, arising from the situation and circumstances of the place, are of course to be expected and experienced. The goodness of the God of Providence, however, is strikingly exhibited, from day to day, in the fresh and bountiful supplies, which both River and Lake afford of their treasures, for our daily-returning wants. These few thoughts, my dear Sir, have been impressed upon my mind, while, as an impartial observer, I have attended to other objects, in this beautiful and interesting locality.

I now hasten on to add a few words respecting other topics; in which both you and I, and others, are more specially interested. I was particularly pleased, upon landing, to find that the presbyterians of this place had erected a neat and commodious place of worship, which was receiving the last touches of the tools of the mechanic, on

the day of our arrival. On Sabbath, the 16th inst., it was opened for the worship, and dedicated to the service of our God and Maker. I was kindly assisted, on that occasion, by the Rev. Mr. Hutchison, Methodist Missionary to a company of Chippewa Indians, residing about three miles from this place; and by the Rev. Mr. Krebs, of the Congregational Church Mission, Colpoys Bay. The attendance was highly gratifying, and the collection too. I rejoice to say, that the Church has been opened almost free of debt. Last Sabbath, we had two diets, which were well attended; on which occasion, also, our regular collection shewed the liberality of the people. On the morning of that day we opened a Sabbath School, when several teachers and twenty-four children commenced their interesting labours. I am happy to say that Alex McNabb, Esq., who has done much for this place, has kindly undertaken the superintendence of the school. To-morrow evening, I propose opening a Bible Class, where I hope to meet with several young people. I have managed to give a service, every third Sabbath, at a station in the country. Though there are no horses, or means of conveyance here, yet, I was glad to notice some in Church, who walked through the bush eight and ten miles. I cannot conclude, dear Sir, without recalling to your, and my own remembrance, the urgent necessity there is for earnest supplication at the Throne of Grace, for the blessing of the Most High, in order to render salutary the feeble efforts which we put forth, for the advancement of His cause and kingdom. And, how cheering and encouraging is the thought, that His promises are full and gracious, and all—yea, and amen—in Christ Jesus. We have not, because we ask not. Lord, increase our faith. Bless the work of our hands upon us: yea, the work of our hands, establish Thou it.

I am, most sincerely,

Yours,

A. C.

The foregoing letter was unavoidably excluded from last *Record*, by the press of other matter. Although of old date, it is still interesting. We learn, by a subsequent communication from Saugeen, that things are progressing favourably.—The Missionary is acceptable to the people, indefatigable in his labours, and cheered on by increasing attention to the means of grace. The prospects of the Sabbath School are particularly encouraging. The teachers are anxious to procure a library for it. Some young friends made a present of crimson furnishings for the pulpit. A bell is still wanted for the Church. A gentleman, writing from that place, says, “A steam-boat bell would suit us, in the meantime. Any one that would part with one, at small cost, or what is better, present it to us, would confer a boon.”

VIEWS OF GODERICH.

“For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.”—*Isaiah 62nd, 1st v.*

A greater than the prophet, in the 62nd of Isaiah, manifests His intense anxiety for the salvation of Jew and Gentile. How unwearied His intercession, at the right hand of God the Father! “Behold, His reward is with Him, and His work before him!” May the same mind be in us, whether we think of the interest of town or country.

We have hitherto refrained from making observations on our own County Town, or on “our own broad lake,” but would now submit a few. Goderich is the capital of the Counties of Huron and Bruce, Perth having Stratford for its County

Town. The Mayor of Buffalo, when speaking at a great railway meeting, held here on the 29th June, said, "I never saw a more beautiful site for a great city than this: it is similar to Cleveland, with its winding harbour and general appearance. Cleveland has a population of 25,000 to 30,000 inhabitants, which it owes to its railroad to Pittsburg:—extend a railroad to Goderich, and it will gain similar advantages, and bring a great influx of population." Well will it be for the friends of Zion to be preparing to meet the emergency. Now, we have but a few small craft beside our pier, but railway and telegraph enterprise will one day irradiate the blue waters of the lake with white sails and with the flag of the steamer, and "many shall run to and fro, and knowledge shall be increased."

A few days ago, as we were reading, one morning, in the hospitable house of William Piper, Esq., where we now reside, the admirable treatise by Newman Hall, B. A., entitled, "The Voice of Jesus in the Storm," a young man came in, stating that his schooner had been wrecked on Lake Huron, opposite the Sable Mills, but, providentially, no lives were lost. Those who go down to the sea in ships, and who traffic on our lakes, would require the Word and the Presence of Jesus, as well as we who tarry on land. May such painful dispensations, though painful, at present, produce, at length, the peaceable fruits of righteousness.

"Jesus, lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high:
Hide me—O, my Saviour, hide!
Till the storm of life is past—
Safe into the haven guide:
O, receive my soul at last!"

On the first Sabbath of July, we conducted public worship, and had a considerable attendance, morning and evening. There are a few families who profess Free Church principles, but they are much fewer than the report of the last census would lead one to suppose. One child was baptized. The father, who is a person from the North of Scotland, stated to us that he had been led by the Holy Spirit to see that it was a duty to attend to the Lord's Supper, as well as to the other Sacrament: that he would feel called on to embrace the first opportunity, and that his views had undergone a complete change on that point; and we are inclined to believe that, if ministers who conduct worship in both languages, would keep the Sacrament of the Supper more frequently and strongly before the mind of the applicants for baptism, the result, with the blessing of God, might be the same, sooner or later, with that which we have stated.

People of various denominations seemed glad to see us, and to hear the Gospel with reverence and attention. We had it in view to have gone to hear the Rev. Alexander McKid, in the afternoon, but were given to understand that he had left after the forenoon service, to preach in the country, at Wawanosh. We had the pleasure of hearing, a good many months ago, the Rev. Mr. Elwood, of the Church of England, and were much satisfied with the evangelical tone of his discourse, and with his faithful application of the truth.

Our people do not wish, at present, to be organized, as they feel themselves very few, but they are glad to hear and see our ministers, and we doubt not were any opening occurring in Providence for our Church getting a better footing here, and our people able to erect a building for worship, the prospects might brighten apace; but, meanwhile, we may look to Ashfield and Kin-cardine as our stronghold.

To the North of the town stands a substantial stone building, in a retired place, surrounded by a high wall. It is the County Jail for prisoners. We had occasion, one day, to call. Mr. Robertson, the keeper, deserves credit for his attention

to the bodily wants and spiritual interests of those committed to his care. We saw two of the prisoners, and in their presence, along with Mr. and Mrs. R., engaged in some religious exercises. Ministers cannot, in the literal sense of the word, proclaim deliverance to the captive, nor the opening of the prison to them that are bound, but they may tell of the faithful saying, which, if cordially embraced, brings deliverance to the soul, and which will, sooner or later, set the entire man in a large place. W.

SABBATH OBSERVANCE.

At the special request of the Convener of the Synod's Committee, on this important subject, we make room for the following circular, issued by the Committee in Kingston:

The Sabbath is God's own day; and therefore neither men nor governments have a right to desecrate it, either by secular employment, recreations, or amusements.

The man who barter its sanctity and repose, or who perverts its use, will soon find that by his folly he has lost one of Heaven's best gifts—one of man's noblest birthrights, life's sweetest calm, labour's only rest.

The government which—indifferent to its sacredness and sanction, or allured by supposed benefits arising from its violation; or, recreant to one of the first principles which should govern Christian nations, rejects the solemn claims of the Sabbath—will soon painfully learn that as righteousness exalts, so irreligion debases the nation; and that in refusing to honour the sacred institution, they expel from the land one of its chief elements of stability and progress—"the nurse of virtue, the seal of truth; the household's richest patrimony, the nation's noblest safeguard; the pledge of peace, the fountain of intelligence, the strength of law."

Anxious to advance the interests of our beloved and rising country, as well as to promote the cause of religion and virtue, (for they stand inseparably united), we are earnestly desirous of removing what is acknowledged by our Statute book, and deplored by the pious of the land, as offensive to God, and therefore a barrier to the true prosperity of the country, commercial, moral and spiritual.

Although among the laws of the land, we find one most stringent in its provisions for the observance of the Lord's Day—an evidence that in high places, at least, its authority is recognised; the open violation of its sanctity by our present postal arrangements calls loudly for the immediate and determined action of all who regard the day as "holy of the Lord, and honourable."

We would therefore seriously and urgently entreat prompt, united, and persevering action in the way of sending earnest petitions to the three branches of the Legislature, praying for the entire cessation of Sabbath labour in the Post-office department.

In urging this subject, we press no Utopian, no impracticable scheme. We are supported by the highest authority, human as well as divine. The recent struggle in England called forth the testimony of the Postmaster-General, the Marquis of Clanricarde, who stated to a deputation that even in that great commercial nation, "the closing of the Post Office on the Sabbath was quite practicable if the country desired it." Our great neighbouring Republic also furnishes evidence the most pleasing and satisfactory. Their "more than eighty thousand miles of mails, which a few years ago, ran on the Sabbath, have been stopped;" and yet, notwithstanding their extent of territory and commerce, no material inconvenience has been experienced. In Nova Scotia, "with one solitary exception, the case of Amherst, there is no such thing as secular labour in this department of the public service on the Lord's day." In Prince Edward's there is now no mail "to, from, or in the island."

We are encouraged when we turn to our own colony. It is at once the safety and the glory of the British Government that the voice of the people is respected. We are not slaves of a cruel despotism. We may constitutionally obtain redress. The object for which at present we contend is one for which we will not strive in vain. The effort made last session, although ostensibly a failure, was in reality a triumph. The bill was lost by only one. Should not this encourage us? Yet, let the friends of the Sabbath remember that the success of this Session depends instrumentally on their *personal zeal and individual effort*. No man should keep back. Every one must act. Should each refuse or neglect to act there will be no manifestation of public sentiment and no petition. Let us agitate until our just and righteous request is granted. This is a matter of conscience, of religion: make it so, and success is ours.

REPRESENTATIVES OF YOUR COUNTRY!—We look to you. You are expected, on this great question, to do your duty. Give your influence and your vote. Do not be ashamed of the cause of humanity and religion. Conscience and the enlightened and virtuous of your constituents will support you. Pause, we respectfully entreat you, before you take a stand against this measure, lest you be found fighting against God and the truest welfare of your country.

MAGISTRATES AND PUBLIC OFFICERS!—Much will depend on you for the immediate success of this measure. Petitions from every part of the country must be sent in to the Legislature. May we not look to you? You are men of intelligence, of influence—should be patriots—you are, therefore, qualified to render important aid in preparing, circulating and forwarding petitions.—Will you stand back?

MINISTERS OF THE GOSPEL, AND OFFICERS OF CHURCHES!—Nothing should prevent you employing the most energetic and determined action to secure the sanctification of the Sabbath, and at the present time especially in the Post-office. Whilst in common with others you ought to defend this divine institution on patriotic grounds, on the ground of morality and humanity, from your official position you are called on by still more solemn obligations, the obligations you owe your Heavenly Master, whose day is desecrated, to bear yourselves to the exercise of prompt and unflagging zeal in this work. From each congregation of Christians in the land, as well as from each city, town, village, and neighbourhood, let respectful but urgent memorials be presented. Need we say that the duty of framing and forwarding petitions devolves on you. Should those who occupy the high places you fill be lethargic on this subject, where can we look for earnest support?

PEOPLE OF CANADA!—What must you do?—"You must actually protest against a national violation of the Divine law, perpetrated in your own name and at your expense. You must protest against a system which tends to demoralise the country, by familiarising it with the authoritative and systematic transaction of secular business on the day which Christianity, and the law of the land, alike proclaim to be holy. You must stand up for the inalienable right of all men to the possession of the entire Sabbath, and set your faces like a flint against the smallest encroachment on that right." You must send in long and numerous Petitions to the several Branches of the Legislature, and every man who has a vote must make his Representative aware, in the most unequivocal manner, that they are expected to support the prayer of their constituents.

We present the following draft of Memorial and directions, so that no mistake may occur in petitioning the Government.

Signed on behalf of the Committee,
NEIL McLEOD,
Rec. Secretary.

KINGSTON SAB. REFOR. SOCIETY,
Com. Rom, July 8, 1852.

To the Honourable the Legislative Assembly of the Province of Canada, in Parliament Assembled:—

The Memorial of the Undersigned Inhabitants of the City of Kingston, humbly and respectfully sheweth:—

That your Memorialists regard the Sabbath as Divine in its origin, and permanent in its obligations:

That they are deeply convinced of the evils that have flowed from its neglect, and the benefits that have attended its observance:

That, conscious of the favour the Almighty has shown us as a people, they feel anxious to avoid everything fitted to provoke his frown:

That they cannot but look upon the business carried on in the Postal department, by the transmission of Her Majesty's Mails, the opening of Post offices, and the delivery of letters and papers on the Lord's Day, as other than displeasing to Him, by dishonouring an institution to which He has fixed His seal:

They therefore humbly and respectfully memorialize your Honourable House, that on taking the premises into your serious consideration, you will adopt such measures as to your wisdom may seem most expedient for the entire abolition of all labour on the Lord's Day in the above important department of the public service.

And your Memorialists, as in duty bound, will ever pray.—July, 1852.

Instructions for getting up Petitions.

1. In Petitions from the inhabitants generally of Cities, Towns, or Townships, let some friend of the Sabbath write out legibly three Petitions—one to the Legislative Assembly, as the above model; a second to the Legislative Council, in which substitute the words "Legislative Council" for "Legislative Assembly" in the model; and a third omitting the words in the model, "To the Honourable the Legislative," &c., and heading it thus: "To His Excellency the Right Honourable James, Earl of Elgin and Kincardine, Baron Elgin, K.T., Governor-General of British North America, &c. &c. in Council."

2. Instead of the words "City of Kingston" in model, substitute the name of the city, town, village, or township of Petitioners.

3. Append a few sheets of paper to each Petition, and obtain as many signatures thereto as possible.

4. Be careful to have at least three signatures at the bottom of the same sheet on which the Petition is written; else it will not be received.

5. When Petitions are completed, enclose them in an envelope, and immediately after the opening of Parliament, say August 25th, post them to the address of some Member at Quebec, adding the initials M. P. P., requesting him to have them laid before the Houses of Parliament and the Governor in Council. Be sure to mark on the outside of the envelope the word "Petition," to save postage.

* * * We are permitted to state that on the opening of Parliament petitions may be so enclosed to the address of "George Brown, Esq., M.P.P., Quebec," who has kindly promised to have them presented.

Petitions from Congregations.—Nos. 1, 4 and 5 in foregoing instructions are equally applicable.

1. Instead of the words in the model, "The Memorial of the Inhabitants," say "The Memorial of the Congregation of ———," (as the case may be).

2. Let each of the Petitions be signed by the Minister and Officers of the Church; and if there be no general Petition from the inhabitants of the same Town or Township, let all the members of the Congregation sign.

Petitions from the Municipal Bodies of cities, towns, counties and townships may be easily framed and forwarded by them without instructions.

Friends of the Sabbath, let there be no delay! Your duty is simple—do it now!

SYNOD OF THE UNITED PRESBYTERIAN CHURCH IN CANADA.

Extracts of Minutes.

TORONTO, WEDNESDAY,
June 16, 1852, 7 o'clock, P. M.

The Synod of the United Presbyterian Church in Canada, met, and after Sermon by the Rev. William Taylor, Moderator, from Prov. xi. 30, latter clause, was constituted.

On the Reports of Presbyteries on the draft of Deed for Congregational Property being called for, it was moved

That, inasmuch as some of the Presbyteries have not considered the matter, agree not to enter on the consideration of it at present, but remit it again to those Presbyteries and Sessions that have not reported, and request them to enter on the consideration of it and report at next meeting of Synod.

The following amendment prevailed:—

That the Synod having heard the reports of Presbyteries, and taken into account the powers given by the public acts of this Province, agreed to proceed no further, but dismiss the whole matter, leaving it to particular Sessions and Congregations to determine for themselves in what manner Congregational Property shall be vested.

The Synod unanimously adopted the following resolutions on the Missionary supply of vacancies, viz:—

1. That it be a law of this Church that each congregation shall pay for each Sabbath of a preacher's services, the sum of £1 10s., and that it be an instruction to Presbyteries and the Mission Committee to have respect to this in granting supply, and that said supply shall always be regulated by the amount contributed by the congregation or station requiring supply.

2. That no station within five miles of an existing congregation, shall receive supply of preaching from the Synod unless they promise to bear the entire expenses.

3. That no station in ordinary circumstances, shall receive supply longer than one year, unless they raise the sum required by Synod for each day's supply.

4. That the existing law of Synod, page 162, No. 1 of printed minutes, be enforced in all the Presbyteries, to wit: (1.) "That it shall be a law of this Church, that under the direction of their respective Presbyteries, ministers, whose congregations receive aid from the Synod Fund, shall perform missionary labour in the various vacancies and stations in their Presbyteries, in some proportion to the amount received from the Fund, at the discretion and on the call of the several presbyteries, and that they report the amount of such missionary labour to their Presbyteries in detail, and that the Presbyteries report the same to the Synod at their annual meeting."

5. That this Committee are of opinion that the aid granted to settled congregations should decrease in some proportion, from year to year, but as it seems impossible to lay down any precise rules, the matter is left to the discretion of the Mission Committee, in conjunction with the Presbytery, and it is at the same time earnestly recommended to their attention.

On reading a Resolution from the Committee of the Sabbath Reformation Society of Kingston, the Synod referred to their former action on the Sabbath question, agreed to renew the recommendation of last year, "that all ministers direct the attention of their congregations, by special sermon, as soon as may be, to this vital question," and instructed the Clerk to acknowledge the receipt of the Resolution above referred to.

Mr. Ormiston reported, from a Committee to draw up a Memorial or Resolutions on the Clergy Reserves and Rectories, to the following tenor, viz:—

Resolved, 1. That whereas, a certain member of the British Government, holding an office closely connected with this Province, is re-

ported to have stated, that the Established Church of England is also the Established Church of the Colonies, the Synod takes this opportunity of publicly dissenting from said statement, and of declaring that, in the Colonies of Great Britain, no Church has ever been recognised, by law, as the established Church: That, on the contrary, attempts to give exclusive privileges to the Church of England, or to any other sect, have been found injurious to the connexion between them and the Mother Country, and would, in the opinion of this Court, be followed by a similar result in Canada; And that, as they believe a Parliamentary Church to be without foundation in the Word of God, and essentially different from the Church of Jesus Christ, they are persuaded that any endeavour, on the part of the British Government, to thrust such a Church on this Province, would be destructive to the interests of true religion, as well as to the temporal peace and prosperity of the country.

2. That this Synod admits, with regret, that, in the Clergy Reserve Lands and the Rectories, there are some of the elements of an Established Church amongst us, but takes this opportunity, also, of declaring them to be contrary to the principles of the Word of God and of this Church, and the general wishes of the people of this country, and that it is still our determination to prosecute every lawful means to have them abolished.

3. That this Synod begs to call the attention of the Congregations under its care to the Resolutions adopted at last stated meeting of Synod, and requests them to carry them out in a spirit of Christian wisdom, and a firm determination to maintain the principles of this Church.

4. That, as the settlement of the Clergy Reserves, by the Act of 1840, has proved unsatisfactory to those who have pecuniary interest in them, as well as to all others, this Synod is of opinion that said Act ought to be repealed and the whole question left to the disposal of the Legislature of this Province; and the Synod takes this method of calling the attention of the Ministers and Members of this Church to this important subject.

The Resolutions were considered seriatim, and with slight alterations were unanimously adopted.

The following overture on the subject of a Book Depot, was agreed to:—

That inasmuch as there has long been experienced a deficiency in supply of Books suitable to the wants of our people, especially of those exhibiting the principles of the United Presbyterian Church, and as there is no reason why this deficiency may not be supplied, it is hereby respectfully overtured that this Synod take this important subject into consideration; and as it is believed that a Book Depot, under proper regulations, would best meet the case; and in order to prepare for a judicious adoption of some course of this kind, it is further overtured that a Committee of Synod be appointed, to make all needful enquiries into the subject, and to correspond with the Board of Missions in Scotland regarding it. And further, that in the meantime this Synod do hereby express their entire confidence in the integrity of the Rev. Charles Fletcher, one of the ministers, disabled from preaching, and now engaged as a Bookseller in the City of Toronto, and most cordially recommend him to the Board of Missions, and through them to their Booksellers and Publishers in Scotland, as a trustworthy and deserving person; and that from his knowledge of the country, and central position, he would be a very proper medium through whom the wants of the Congregations might meanwhile be supplied, so far as arrangements can be made.

Overture in regard to the suppression of Intemperance unanimously adopted.

1. That we behold with regret and alarm the devastating influences of intemperance throughout the country, and the numerous instances in which it brings dishonour on the cause of Christ, even through those who bear his name.

2. That it gives this Court pleasure to learn that an important movement is now on foot throughout the united Province of Canada, with a view to obtain the interposition of the Legislature, to the extent of prohibiting the manufacture and sale of intoxicating drinks within its bounds, excepting under certain salutary limitations, and that that movement has hitherto been attended with unexpected and gratifying success.

3. That as it is of the highest importance that the United Presbyterian Church should lend the full weight of their sanction to said movement, they recommend to sessions and congregations to give it their zealous aid and co-operation, by the adoption of such measures, in their respective localities, as shall appear best fitted to secure the contemplated and desired object.

Appointed next meeting of Synod to be held in the City of Toronto, on Wednesday after the second Sabbath of June, 1853.

THE GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

This venerable Court met at Edinburgh on the 20th May, and was opened with sermon by the Rev. Dr. Duff, Moderator, from Ps. 2, vi. (The sermon is to be printed.)

The Rev. Dr. Makellar was elected Moderator.

THE FUNDS OF THE CHURCH.

Mr. Jaffray reported on the state of the funds. During the year ending 31st March, there had been raised, for the various objects of the Free Church, as follows, viz. :—

Sustentation Fund,.....	£ 91,468	15	0
Building Fund,.....	37,510	4	1½
Congregational Fund,.....	80,334	2	2½
Missions and Education,.....	48,785	18	2
Miscellaneous,.....	9,380	12	10

Total,.....£267,949 12 5¼
The total sum raised, since the disruption, is £2,743,099 15s. 6d.

DEPUTATION FROM THE PRESBYTERIAN CHURCH IN IRELAND.

A Deputation from the Presbyterian Church in Ireland, consisting of Dr. Coulter, the Moderator, and Dr. Dill, was introduced by Dr. Duff, and addressed the Assembly. Dr. Dill, in an eloquent speech, referred to Presbyterian Ulster as the only fair, peaceful and prosperous province in Ireland. Out of 38,000 armed men, in Ireland, not more are in Ulster than are necessary to keep the barracks in repair. A very small proportion of crime is committed in Ulster, and the merest fraction of that can be charged upon Protestants. Dr. D. noticed the Connaught Mission, and the success which has attended it: referred to the comparative growth of the Presbyterian Church in Scotland and Ireland; expatiated on Popery as the curse of the latter country; brought out the terrible fact that two-and-a-half millions of the population of Ireland were gone, by death and emigration, since 1846; and said that the vacancies were being filled up by British Protestants. The Rev. Dr. closed his speech by entreating the Free Church to stand by that which he represented, in everything calculated to shake off the system of error which has blasted his country, referring, especially, to the Maynooth grant.

THE SUSTENTATION FUND.

Dr. Buchanan read a report in reference to the

proposed modification in the plan of distributing the Sustentation Fund, and which had been sent down to Presbyteries for their consideration:

The following is a *vidimus* of the whole returns which have been sent up to the Committee:

Presbyteries which have approved of the scheme <i>simpliciter</i> and unanimately,....	20
Do. do. by a majority,.....	8
Do., some on the condition, and others with the recommendation, that Presbyteries and Deacons' Courts are to be conferred with <i>before</i> the standard contributions shall be fixed by the Committee,.....	16
Total number of Presbyteries which have approved the scheme,.....	44
Presbyteries which have disapproved the scheme <i>simpliciter</i> and unanimately,....	10
Do. do. by a majority,.....	14
Total number of Presbyteries which have disapproved the scheme,.....	24
Presbyteries that have sent returns which neither approve nor disapprove,.....	3

These returns clearly show that the scheme has been substantially approved by a decided majority of the Presbyteries of the Church.

The Committee, however, being fully aware how much the successful working of any scheme must, under God, depend on the cordiality and confidence with which it is regarded and received by the office-bearers and members of the Church, and having respect to the difference of opinion which still exists in relation to the plan the Committee have proposed, they are not prepared to recommend its immediate adoption, without farther conference and explanation with deacons' courts and congregations.

That, alone, therefore, which the Committee ask from the Assembly, is authority to put themselves in communication with the Deacons' courts and congregations of the Church upon this subject, and to report to next General Assembly.

The Committee also proposed a conference of the Assembly as to whether some course might not be adopted, in the case of all new settlements, calculated to secure that the engagement, as regards the amount to be contributed to the Sustentation Fund, made by deacons' courts and congregations, when applying for leave to call a minister, may be rendered more effectual than it has been hitherto.

THE REPORT OF THE COLLEGE COMMITTEE

was given in by Dr. Cunningham:—

The whole number of those enrolled as theological students at Edinburgh, during the last session, was 225. Of these, 12 were students connected with the Irish Presbyterian Church; leaving 240, of whom about 40 speak the Gaelic language. The Committee understand that the number of students enrolled at Aberdeen last session was 37—making a total of 227, which is 3 fewer than in the preceding session. The Committee deem it proper to direct the attention of the Assembly to the circumstance, that the number of students who entered the Hall for the first time last session, was less than in several of the sessions immediately preceding. The number of first-year students at Edinburgh in the Session of 1850-51, was 88; whereas in last Session it was only 51. The Committee have no doubt that the greatness of the difference between these two numbers is to be regarded as being, to a considerable extent, accidental. But they think it right to express their opinion, that a diminution in the number of theological students is a natural consequence of the existence of a very large body of probationers, many of whom are unable to find employment and remuneration; and that this cause is likely to continue to produce a growing diminution in the number of our theological students for some time to come.

The following overtures were converted into standing laws of the Church:

That the ordinary theological curriculum shall consist of four years' regular attendance upon the Divinity Hall; that in no case shall less than two years' regular attendance be sustained; that exemption from four years' regular attendance shall be granted to particular students only by a Board appointed by the General Assembly; that enrolment in two different sessions shall be required for each session for which exemption from regular attendance may be granted; and that all students exempted shall be yearly examined upon books and subjects prescribed to them.

That, inasmuch as a class of Natural Science exists in the New College, Edinburgh, for which no additional charge is made, attendance upon that class for one session be required of all theological students pursuing their theological course in Edinburgh.

That every student about to enter the Hall, for the first time, shall be examined upon his previous course of study by a Board of examination to be appointed by the General Assembly, and shall produce a certificate of his having passed that examination satisfactorily to any presbytery to whom he may apply, with a view to his being allowed to begin the study of theology according to the existing laws of the Church.

That every theological student, before he applies to any presbytery, in order to his being taken upon trials for license, shall be examined upon his previous studies by a Board of Examination to be appointed by the General Assembly, and shall produce to the presbytery a certificate of his having passed the said examination satisfactorily.

That the election of professors shall be vested in the General Assembly, under such regulations as the Assembly may from time to time enact, for securing due deliberation in the discharge of this important duty.

That the ordinary discipline of the College, and the regulation of the library and museum, shall be vested in the Senatus Academicus, consisting of the principal and professors, subject to such rules as the Assembly may lay down, according to the laws of the Church.

That the right now enjoyed of sending representatives to the General Assembly shall be vested in the principal and professors, being office-bearers of this Church eligible to be members of Assembly.

That all Professors of Theology shall be inducted into their respective offices by the presbytery of the bounds, in the same manner in which ministers are inducted into their charges.

That a select committee shall be appointed by the General Assembly, to consist of eleven ministers and ten elders, of whom not more than five may be changed from year to year, with authority to undertake the general administration of College property and finances,—to originate and prosecute, before the Church court, processes against any of the professors for heresy or immorality, reserving the rights competent to all parties, according to the present laws of the Church, to originate also, and to prepare for the decision of the General Assembly, proposals for the retirement of professors disabled by age or infirmity, and for fixing the retiring allowances they are to receive, and generally to exercise the functions of ordinary visitors of the College.

That the General Assembly shall institute a quinquennial visitation of the College by Special Commissioners, to consist chiefly of the senior members of the Church, and that said Commission shall bring up a special Report to the Assembly on the general state of the College.

The Assembly appointed a Board of Examinators, and a Select Committee, for the ordinary management and superintendance of the College.

EDUCATION.

The following overture, from different members of Assembly, was the subject of deliberation:

It is humbly overtured, by the undersigned members of the General Assembly, that the As-

assembly adopt such measures as to its wisdom may seem meet, for resisting and protesting against any proposal to increase the emoluments of parochial teachers, without such a reform of the existing system as shall provide a better management of the schools generally, and, in particular, shall admit of the appointment of masters *bona fide* willing to own the Word of God and the Shorter Catechism, and to give religious instruction accordingly; while, at the same time, the Assembly declare their conviction in favour of a much more liberal support being secured to teachers, and more effective means being adopted for promoting popular education, than any plan now in operation is fitted to supply.

The overture was supported by Dr. Begg and others, and the Assembly then agreed to petition Parliament in terms of the overture, and recommended to presbyteries of the Church to direct their early attention to this important subject.

The subject of Foreign and Home Missions occupied an important place in the proceedings of the General Assembly. Our space forbids us to enter upon this field at present.

In reference to India, Mr. Dunlop moved the adoption, first of a memorial to her Majesty's government to withdraw the still continued countenance to idolatry in India; and also the memorial praying the government to adopt measures by which this countenance shall not be given in the public institutions of education and religious instruction. He would also suggest that they should appoint a Committee to watch over the renewal of the charter of the Company, with the view of securing that all necessary provision shall be made for keeping the field open for the propagation of the gospel.

POPERY AND MAYNOOTH ENDOWMENT.

Mr. Tweedie gave in the report on these subjects, and recommended

I. That this Assembly petition both houses of Parliament regarding the endowment of Maynooth, and all similar endowments, or encouragement of any kind, to the Papacy at home or abroad.

II. While our professors of divinity embrace, as the Committee know they do, every opportunity of exposing the Antichristian system, it were well if some plan were devised by which prizes could be given to the most advanced of our students in divinity, with the view of training them to a thorough acquaintance with the corruption of Rome, and inducing them to study the Popish controversy—one of the most instructive though humbling fields of enquiry on which any man can enter.

III. The Committee have long thought that it were well if some of the most gifted of our ministers were directly appointed by the Assembly to visit different districts of the country, with a view to organise a more determined and intelligent opposition to Rome.

IV. In the absence of that, our ministers should be instructed to do all in their power, by lecturing and otherwise, to instruct their people, and train the young aright, regarding the errors of Rome. That can be easily and most effectively done, by just placing the simple doctrines of the gospel in contrast with the avowed corruptions of Rome.

On motion of Sir George Sinclair, it was agreed,

That the Assembly approve of the Report, and order the same to be kept *in retentis*; re-appoint the Committee—Mr. Tweedie, Convener. They also approve of the overtures; agree to petition Parliament against the grant to Maynooth, remitting to the Committee to prepare a draft; and the Assembly reserve any further deliberance on the subject of Popery, and in regard to the instructions to be given to the Committee, to a future diet.

MANSES.

To give some idea of the number of manses

already built, it may be stated that 442 have received grants, or partial grants, from the Manges Committee, so that it may be assumed that returns have been received from all the manses in existence, except two.

UNIVERSITY TESTS.

Mr. Gibson moved that the Assembly petition Parliament to abolish any law or practice making it imperative on professors admitted to chairs non-theological, to sign the formula of the Church established by law, and in place thereof to enact, that all such professors shall subscribe the Westminster Confession of Faith, which is the confession of faith of the great body of the people of Scotland, and that such subscription be adhibited in the presence of the *Senatus Academicus* of such universities or colleges; and that such means be taken to make this subscription effectual, as to the wisdom of Parliament may seem meet.

Mr. Hislop of Arbroath, seconded the motion. Sir H. W. Moncrieff moved—That the present law respecting University Tests ought to be repealed, in so far as the non-theological chairs are concerned, and that it ought to be enacted that henceforth all persons, being Protestants, holding the Divine authority of the Holy Scriptures, and the true and proper divinity of our Lord and Saviour Jesus Christ, and who shall engage to teach nothing contrary to the doctrines of the Protestant religion, as set forth in the Westminster Confession of Faith, ratified by law, shall be eligible to these chairs; and that it shall not be lawful to the patrons to elect to the aforesaid chairs any but persons so qualified. And, furthermore, that it shall at any time be competent to any patron or professor of the University concerned, or to any parent or guardian of a student attending said university, to institute an action before the Lords of Council and Session for the removal from his office of any professor who may not be qualified as aforesaid, or may have acted in violation of his engagement; and that, upon the said charge or charges being proved to the satisfaction of the Lords of Council and Session against any professor, he shall be removed from his office accordingly."

After a lengthened debate, the house divided, when there voted—

For Mr Gibson's motion,	34
For Sir H. Moncrieff's amendment	137

Majority for the amendment 103

SITES.

Mr. Hog of Newliston reported verbally, that in the course of the past year several sites had been obtained in various quarters where they had formerly been refused.

WIDOWS' AND ORPHANS' FUND.

From Professor McDougall's Report we select the following items of information:

That at Whitsunday, 1851, three ministers, through the non-payment of their contributions, ceased to be connected with the fund, in terms of the proviso contained in article 5th of the Constitution of the fund.

That there were connected with the fund at Whitsunday, 1851—of congregations, (whereof twenty-four were vacant), 518; of ministers, *emeriti*, or not attached to particular congregations, 13; of professorships, 3; of ministers who have ceased to be ministers of the Church, 16; making a total of 550.

That during the year ending 15th May, 1851, twenty-five ministers connected with the fund married, and five ministers who became connected with the fund during that year had been married at the date of their admission; of whom twenty-nine were under, and one above forty-five years of age.

That during the said year, four ministers connected with the fund died, one of whom left a widow.

That, during the said year, one widow thus became entitled, for the first time, to an annuity.

That giving effect to this change, the number of annuitants on the fund at Whitsunday, 1851, was as under—of widows entitled to an annuity of £27 each, eight; of children under eighteen years of age entitled (their mothers being alive) to an annuity of £10 each, six.

That at 31st March, 1852, when the accounts for the bygone year were closed, the accumulated funds were as under:

Of the Widows' Scheme,.....	£24,420	13	4½
Of the Orphans' Scheme,.....	7,560	14	2

Total.....£31,981 7 6½

THE CASE OF THE REV. JONATHAN ANDERSON

Engaged the attention of the Assembly at several sittings. On May 31st Mr. Anderson renounced connexion with the Free Church. Dr. Candlish said—

Mr. Anderson could not cease to be a minister of the Church till they accepted of his resignation, or in some other way terminated his connexion with them. What he intended to move was, that the case be remitted to the Presbytery of Glasgow, with instructions to prepare a libel, embracing all the charges competently brought before them by Mr. Anderson's procedure in the Court below, or in the Assembly—instruct them to use all expedition, to disregard protests and complaints till they ripen the case for final judgment, and reserve the value of these complaints till they bring up the matter before the Commission, which should be empowered finally to pronounce sentence.

We find in the account of the proceedings a notice of a communication from the ASSOCIATE SYNOD OF CANADA. We know of no such body of Christians. May it not be the ASSOCIATE SYNOD OF NORTH AMERICA?

COLONIAL CHURCHES.

Mr. Bonar, Convener, gave in the Report.—When we consider the field, in all its vast extent, which the Report embraces, we need not wonder that the space allotted to each department of the Colonial field should be limited. The adoption of the Report was moved by Mr. Irving of Falkirk, and seconded by Mr. Nixon of Montrose.

Mr. Lewis of Leith said—

If we but looked to Lower Canada, we should find eight hundred thousand of our fellow-subjects the blind devotees of Rome—her most abject slaves. Every church planted in Lower Canada is a fort in the camp of the enemy—a citadel for the assault of Antichrist.

The concluding act of the Assembly was the consummation of the union with the Original Seceders, which we noticed in our last.

THE FREE SYNOD OF NOVA SCOTIA met at New Glasgow on the last week of June. The attendance was better than in former years. A considerable amount of business was done, and several matters of importance disposed of. In regard to the sustentation of the ministry the Synod enjoined Presbyteries to visit the various congregations within their charge, and stimulate them to more systematic effort. The permanent locality of the College was discussed, whether it should be at New Glasgow or Halifax. The decision was in favor of Halifax. The College Board was instructed to purchase St. John's Church, Duchtown, and to convert it into apartments for the classes of both the College and Academy. The next meeting of Synod was appointed to be held in Halifax.

CHINA.

LETTER FROM THE REV. W. C. BURNS.

Amoy, March 9th, 1852.

MY DEAR FRIEND,—In preparation for the next mail, I pen these few lines to let you know something of how I have lately been employed here. During the months that I have been able to speak a little in the *Amoy* dialect, I have been partly collecting small companies in the reading-hall connected with Dr. Young's house and school, and more frequently addressing the people in the open air, in different parts of the city and suburbs. In this latter way I have succeeded better than within doors, as Dr. Young's house is rather in a retired situation, and as the open-air method of reaching the people is one to which I am partial. In these efforts I have co-operated with various members of the native Church here, and they have shown a ready forwardness and zeal in the work. Sometimes our audiences have been large, and occasionally somewhat engaged, if not impressed (*rarely* the latter), by what they have heard. The people in Amoy are now somewhat accustomed to the preaching of the Gospel, and, while there are a few inquirers, the mass seem to be very apathetic and unconcerned. For some time past, I have been considering that, as there is a large region around Amoy, both on the island of Amoy itself, and on the mainland, that has rarely, if at all, been visited by the Christian missionary, it would be very desirable to go out from this place as a centre, and visit the different places that might be open. The leadings of God's gracious providence seem to have coincided with this view, as I have been *provided* lately with suitable native assistants in the work, and I am encouraged by my missionary brethren to enter on this comparatively untrodden path of exertion. Fully a month ago, I accordingly paid a visit of two days to some of the principal villages on this island, at the distance of six or seven English miles from this place. Being encouraged in this first trial, we set out again in the same direction on Tuesday, the 24th of February, and returned here in safety on Tuesday, the 2nd of March, having in the course of a busy and happily-spent week, preached the word and distributed many tracts in from thirty to forty villages. The day we set out, being the fifth day of the Chinese New-year, the people were everywhere at home, and comparatively unoccupied, and the weather been unusually fine, we had large audiences wherever we went, who seemed (no doubt a good deal from novelty) to listen with increased interest the longer we addressed them. On the Sabbath which we were absent, we addressed large meetings in six different villages, being out from morning till dusk, and on most of the other days we were nearly as fully occupied and as much encouraged. On this island there are considerably more than a hundred villages, numbering variously from two or three hundred to as many thousand inhabitants. The two largest villages contain from four to five thousand each. The people are generally engaged in agriculture, although, in the case of villages bordering on the sea, a good deal of their support is derived from fishing, &c. They are a kind and friendly people, unlike indeed to the Canton population, so that it is much easier outwardly to pay them such visits as these than I found it to be in the south. As a mark of their kindness, we did not pay anything for lodging when away. The soil here, and indeed, I believe, throughout a great part of the province of *Tokien*, is comparatively poor, and the people having for centuries past been much engaged in commerce, and accustomed to emigrate in great numbers to such places as Java, Singapore, &c., &c., they naturally feel more identified with foreigners than the natives of other parts of China. To illustrate this, I may notice that, on my first visit to those villages, I was supposed to be one of their own people who had just returned from abroad. The people we came into close contact

with did not, of course, suppose this; and, when going on the road conversing with my Chinese companions, a respectable matron whom we passed, supposing the same thing, and having a son in Siam, was anxious to know if we could give her any news of how he was! These villages are generally very well built, and the people seem most of them more comfortable than in Amoy, where there is much squalid poverty. I should think that in the rural districts the population smoke opium less than in such towns as Amoy. When addressing a meeting in one village—not, however, a large one—and alluding, as we always did, to opium-smoking, a man publicly said, "There is now no one in this village who smokes opium."

A few years ago, most of the villages which we have visited were engaged in a deadly feud among themselves, which continued for two or three years, and led to much mutual destruction of life and property. It is now happily at an end, though the many watch-towers erected near the villages and in the fields show that we are walking over what was but lately a battlefield. Such internal feuds are very common among the Chinese villages, and seem chiefly to arise from the clanship that prevails among them. Generally the whole of a village, and often a succession of villages, are entirely of the same surname, and when any ground of quarrel arises between the people of one surname and another, the quarrel involves the whole body, and often spreads throughout a whole district, and is not quelled till after much conflict and bloodshed. When going among these villages, we frequently addressed the people in front of, or within, their ancestral hall, the place where they pay occasional worship to their deceased ancestor, and also meet for deliberation on business which concerns their common interests. We generally would have as listeners a great part of the unoccupied population, including men, women, and children, and you can easily see that, if speakers are aided from on high in making known the truth, and the hearer's minds are graciously opened to attend, much good may result, even from such single opportunities, in leading to inquiry, and preparing the way for deeper and more continued instructions. The general basis of our addresses was the broad one of the Ten Commandments, followed up by an exhibition of the only way in which the breaker of the Divine law can obtain pardon and eternal life; that "God so loved the world as to give his only-begotten Son, that whosoever believeth on Him may not perish, but have eternal life." Although the people seem to have a general conviction of the existence of a Supreme Being, yet their views are very obscure and confused; on the one hand, seeming to think of an impersonal heaven; on the other to confound the true God with an idol which they worship on the ninth of their first month, and to whom they give the same name as we here generally employ to designate the living and true God. However, as soon as their minds begin to open to the truth, they learn to know the peculiar attributes of Him who saith, "I am God, and there is none else." When we left Amoy on our way to the country, we found ourselves in the midst of a stream of people, men, and women, on foot, in sedan-chairs, and on ponies, going to visit a Buddhist temple, at a distance of eight or nine English miles from this place. This continues, I was told, for a considerable time at the beginning of each year. We had thus an opportunity—to me, at least, unexpected—of addressing not a few as they passed the places where we preached, and on the day of our return we distributed a large number of the Ten Commandments to those who met us on the way. My companions in these visits were two persons who, after long inquiry into the truth, were a few months ago baptized by the American missionaries here, connected with the American Dutch Reformed Church—the Mission which was begun here by the excellent Abeel, and afterwards enjoyed the services of the lamented Pohlman,

who, as you may remember, was drowned in coming up from Hong-Kong in the beginning of 1849. The teacher also of the school, beside which I here lodge, who is a member of the same Mission, and very well instructed, took advantage of the New-year's vacation to accompany us, and was very serviceable in this his spontaneous effort to spread the Gospel among his countrymen. When I came to live here, on my arrival in Amoy, I found my two other companions—who had not then been baptized—in attendance on the morning worship in the school for the benefit of the teacher's expositions of Scripture. We have thus got well acquainted, and are prepared still further to co-operate—should the Lord still graciously open up the way—in spreading the Gospel in the towns and villages around. I have been led too into these details—a little more miscellaneous than usual—for the purpose of giving you a little more definite idea of the nature of the field in which we are located, and the manner in which I am employed in it. I have only to speak of openings for labours. I cannot speak of special evidences of success. May we be enabled to make full proof our ministry, and may the people of God aid us ever by their prayers, that the Word of the Lord may have free course and be glorified! In this way, we may be assured we shall not labour in vain; the fruit will in due time appear to the praise of the grace and faithfulness of the God of salvation.

I remain, my dear Friend,
Ever yours affectionately,
W. C. BURNS.

All communications connected with the Record to be addressed to JOHN BURNS, Esq., Knox's College, Toronto.

The Record.

TORONTO, AUGUST, 1852.

DREADFUL FIRE IN MONTREAL.

Scarcely had the inhabitants of this devoted city begun to rally from the effects of a disastrous conflagration, which destroyed property to the value of some £350,000, and rendered many families houseless, when another and no less calamitous visitation burst over them. In the latter case, a much larger number of families, chiefly of the humbler classes, have lost their houses, and been subjected to all the privations attendant on a wide-spread desolation.

It is gratifying to see that prompt relief has been afforded to the sufferers. The City of New York had raised, up to the 17th of July, \$15,000. No doubt, Philadelphia and some other American cities, will follow the example. Quebec, Kingston, Toronto, Hamilton, and other Canadian towns, have held meetings and given liberal aid. These public contributions, we presume, go to some central body in Montreal, who will, no doubt, distribute the funds at their disposal with a due regard to the claims and necessities of the destitute. We understand there are cases of individual suffering among the members of the Presbyterian Church of Canada, to the relief of which some of our Western congregations may feel disposed to give their contributions.—The Sessions will see to the wants of their people who have suffered, and to some of these relief can be dispensed, through that channel, better than through any public fund, however well administered.

While we would not abate one farthing from the general fund, we would gladly transmit any special contributions, to be applied in the manner we have indicated.

THE MAINE LAW.

From all parts of the Province we hear of meetings being held, and resolutions passed, in favour of the adoption of this Law. Influential men in the political world are giving their countenance to the movement, and what must always be held as a greater security for the success of any measure, religious men, individually and, in not a few cases, in their ecclesiastical associations, have given a decidedly favourable expression of their views of it. Public opinion, thus influenced and guided, will accomplish the work. It is only a question of time when we shall enjoy its blessing; but come it assuredly will.—Drunkenness is a greater curse to Canada than we are in a condition to estimate, and notwithstanding all that benevolence has done to stem its destructive torrent, it is still carrying thousands to the drunkard's grave, and the drunkard's doom.

Strangers coming amongst us observe this sin as our national reproach. How can it be otherwise, when the licensed and unlicensed tippling houses are so abundant? It is melancholy to observe the ravages of a fell moral disease propagated under the sanction of law. Many whose gifts and endowments, if not prematurely destroyed by sinful indulgence, are fitted for filling important trusts in the Church and in social life, are rendered worse than useless by intemperate habits. We refer, not so much to the degraded wretch wallowing in the gutter, as to him who rapidly approaching the same goal, repudiates all relationship to his more advanced brother, because he can generally walk upright and has not been excluded altogether from decent society.—These are the men whom the salutary influence of the Maine Law might save from ruin. These are the victims who might yet be snatched from the monster's grasp.

RED RIVER MISSION—GREAT FLOOD.

From a letter, dated May 27th, we learn that the settlement has suffered by a very destructive inundation. The inhabitants have been driven from their houses, and, at the above date, were living in tents upon ridges, over a dozen miles from their houses. It appears, that, ever since the Red River was known, there have been periodical floods at intervals of about twenty-six years. The ice broke up in the river on the 23rd of April, and the water continued to rise at the rate of a foot a-day, until the 4th May; the surface then overflowed, was so wide that it rose only eight inches. On the 7th and 8th, the houses began to float down the river, from the French or upper part of the settlement, where the banks are lower and the houses less substantial. On the 9th, Mr. Black preached, for the last time, in the temporary Church, to which he had to go, part of the way, in a canoe. On Monday, the 10th, the flight from the Scotch settlement was general.—On that very day twenty-six years, had the poor

people fled from the former flood. The writer of the letter says, "There was now a considerable depth of water in many of the houses, and the flood still increasing. Having got access to the plains, at some distance above us, we were surrounded, so that it was with difficulty that sheep, pigs, &c., could be got to a place of security.—Men and women were plunging through the water, driving and carrying, while the aged people and little children were conveyed in carts.—Everything not indispensably necessary was stowed away in the lofts of the houses: much valuable property was thus exposed to the depredations of the Indians. Most of the Scottish settlers have on hand two or three years' provisions—from one to three hundred bushels of wheat in each house. Much anxiety was felt for its preservation, as there was a prospect of the entire wheat crop of this year being destroyed. The first night we encamped on the plains, without wood, or any shelter except what we erected. On the third day we came to this place, a beautiful woody ridge, far above the water, about thirteen miles from our houses. Nine Scotch families are here—others occupy the surrounding heights. The congregation is scattered, perhaps, from the extremes, over a distance of thirty miles. In the meantime, the waters prevailed, spreading over the cultivated land, and carrying away everything that was loose, and much that was considered fast. Houses, barns, stacks of wheat, and fences were swept away. Not a bridge is left in all the flooded district. The wind, blowing strongly on the lake-like expanse of waters, agitated them like the sea, and was very destructive to the buildings. The breadth flooded in our part of the settlement is about eight or nine miles, while the ordinary width of the River is about one hundred and fifty yards. The destruction of property has been immense. From three to four thousand people have been driven from their homes. Many have their houses left to them, but everything is in disorder or destroyed, and the fences entirely gone. Of our people, only one lost his house, but many have lost valuable outhouses. The water did not rise so high as in 1826, by two feet six inches. In our church it came up to the windows, and in our dwelling-house, to the top of the lower panes in the upper window-sash, about five feet."

The Missionary, Mr. Black, has crossed twice to see the people on the other side of the River. He has now three preaching stations, instead of one. The weather has been fine and the people in good health, which are very favorable circumstances for people living in tents. It is believed that only one family belonging to our congregation was not driven out. The water was at its height on the 21st, and up to the 27th had fallen twenty-five inches. The people expected to return in the course of two weeks.

Many of the poor Canadians and half-breeds have lost everything. The goodness of God is very striking, in sending to the plains a more abundant supply of buffaloes than has been known for the last thirty years. Most of these destitute people will now go a-hunting, which is their favourite employment.

On Sabbath, the 23rd May, the Ordinance of the Lord's Supper was to have been dispensed, for the second time, in the settlement, but had to be deferred.

Our congregation, along with the other settlers, have sustained a very serious loss of property, and will thus be the less able to build their Church. The lime and some other materials provided for it, have been swept away. We are happy to learn that the people sustain their losses with a becoming spirit, and hope soon to rally again. Whilst we are called, upon and in duty bound, to send relief to the sufferers by fire in the East, we should also bear in mind that our long-neglected friends in the Far West, who have suffered by the flood, have also claims upon our sympathy. The amount of our subscription for the building of the church, still stands about £12. Will no liberal and warm-hearted Christian hand a dollar to a cause now doubly interesting?

INDUCTION OF REV. D. INGLIS.—On the evening of Tuesday, 13th July, the Presbytery of Montreal met in St. Gabriel Street Church of this City, for the induction of the Rev. D. Inglis into the pastoral charge.

The Rev. Thos. Henry of Lachute, proceeded to the pulpit, and, after devotional services, preached from the words of the 122nd Psalm—"Pray for the Peace of Jerusalem." Thereafter the Moderator, (Rev. David Black) having briefly recounted the steps taken by the Presbytery towards this settlement, proposed the usual questions to Mr. Inglis, to which he gave satisfactory replies. The Presbytery then, by prayer, set Mr. Inglis apart to the ministerial work in that Church and congregation, and the brethren gave the right hand of fellowship.

The Moderator addressed the new Pastor in impressive terms, and Professor Esson of Toronto addressed the people. The closing devotional services were conducted by the Rev. Mr. Fraser of Coté Street Church, and the congregation, as they retired, gave Mr. Inglis a cordial welcome, by shaking hands.

CALL TO THE REV. ALEXANDER CAMERON.—The Free Church Congregation of Lochiel, Glengarry, at a meeting held in this Church on the 8th inst, gave a unanimous call to the Rev. Alexander Cameron, presently labouring there as an ordained missionary, to be their minister. The Rev. William Troup, of English River, preached and presided at the moderation of the call.

PRESENTATION.—We understand that the Ladies of the John Street Presbyterian Congregation of Belleville, have presented a number of very valuable books to Mr. Joseph Keith, as a tribute of esteem and gratitude for his services as precursor. Among the books presented are a splendid imperial quarto copy of the Bible, bound in Morocco, Haldane on the Romans, Dick's Theology, Bridges on the Proverbs, Hetherington's History of the Church of Scotland, M'Cheyne's Life and Remains, as also several of the works of Home, Doddridge, Wilberforce, and others.

The following communication came to hand after the form was made up. We could only find a place for it by laying aside other matter:

JOTS OF A JOURNEY TO LAKE SIMCOE.

BY REV. ROBERT IRVINE, OF THIS CITY.

MY DEAR MR. BURNS:

On my arrival at Thornhill by the morning stage from Toronto, I found my Brother, Mr. Boyd, waiting for me with his buggy. At noon we reached his manse—a comfortable frame building, close by the edge of a wood of very tall elm and maples, and in front of a fine clearing: the valley in which it is situated is clothed with the most luxuriant crops, save the single spot of forest which lies North of the manse.—After dinner we proceeded to Melville Church, a neat frame building, on the summit of a hill, in Markham, at which the Lord's Supper had been dispensed on the day preceding, and where we found a large and respectable congregation of well-dressed and intelligent-looking farmers, with their wives and families, waiting for the hour of service. The people here, like their worthy pastor, seem true to their appointment, and the stamp of Mr. Boyd's steady and consistent piety seems to be deeply imprinted on them. They listened with marked attention to the preaching of the Word, and even a stranger, who knew nothing, personally, of the people of this district, could not fail to give it, as his *prima facie* verdict, that religion is in a healthy condition here.

I spent the night under the hospitable roof of Mr. —: surveyed his premises, admired his ingenuity, and was struck with the unparalleled success of his industry. His grist and carding-mills, driven by the same machinery; his beautiful farm, well laid out, and under a high state of cultivation; his cottage, with its gardens and verandahs, forming a little paradise in the wilderness, and all this the result of some twenty years' labour, by a plain and unpretending farmer of Magherafelt, in the County of Londonderry, furnishes a convincing proof of the fact that "Godliness is profitable unto all things," &c. No industrious man need starve in Canada, and a sanctified industry is the infallible guarantee of independence and opulence. At eight o'clock on Tuesday morning we left for Scott. The day was warm, the pony slow, the roads tolerably good. The grain-fields of waving wheat and corn, some of which are now tinged with yellow—the first symptom of a coming harvest, and the premonitory symbol of our own decay; the tall and majestic forest-pines raising their towering heads to Heaven: all these furnished us with occasional topics of remark, while wondering whence this farmer, and whence the other came; the presumption being, that every shanty and every clearance, as we passed along, was the result of Scoto or Scoto-Irish industry. The monotony of our long drive was only interrupted by an occasional chat about the mighty dead,—and it is really far more pleasant to talk about the *dead* than the *living*: it is difficult to speak about a living man, if he is a great man, without doing him or one's self harm; and to talk about a *small* man, fritters away the mind into a kind of *small talk*, so we talked of Dugald Stuart, Thomas Brown, and Professor Young's work on metaphysics, "*et hac omne genus*." In this way we beguiled the time, and resisted, almost unconsciously, the burning rays of the sun, which now and again shot down like the lightning's stream upon us, for some seven or eight hours, after which we found ourselves under the roof of a good, pious old gentleman from Cromarty, a man of faith and prayer, an elder in the district.—Mr. M., who, like many others, after a long sojourn in the forest, has raised himself and family into independence. We dined and repaired to the Church in Scott. The building belongs to the Established Church of Scotland, but the use of it was kindly

granted to us for the occasion, and I gave a long service to a most attentive congregation. Here they are without the means of grace, and the field is unoccupied, there being no regular Presbyterian service in the settlement, of any kind. I hope our Presbytery will use some means, immediately, to occupy this post: otherwise, Presbyterianism will suffer most seriously in the whole locality. I met, at this place, with an old man, who had been recently brought under the influence of the Gospel, and after a season of desperate conflict, was rejoicing in Christ. After spending an hour with Widow H., who kindly entertained us, we proceeded, in the cool of the evening, towards Brock. Mrs. H. is not content to remain in this country, and talks of returning to Glasgow: she mourns the want of ordinances,—and no wonder, for she and her family have, for many years, been under the godly ministry of the Rev. Peter Corrie of Glasgow, an eminently pious and devoted man. About ten o'clock at night we reached Hough's Corner, sixth Concession of Reach, where we spent the night. How much, or how little I slept, or for *what reason*, deponent saith not: suffice it to remark, that we started at seven, intending to reach Brother Mitchell's of Brock, in time for breakfast. Some parts of the road being bad, and the pony slow, we reached our first halting-point not quite so soon as we expected, but in good time and health; we were welcomed by Mr. Mitchell, who, by the way, seems a very worthy and devoted Christian brother. He is universally respected in the neighborhood, and, as a proof of the success attendant on his ministry, it is right to mention, that, at a Communion which was dispensed in one of his four charges, on the last Lord's Day, he had an accession of twenty-seven members, nearly all heads of families: this, with thirteen added at the last Communion, in an adjoining station, proves that our cause is prospering in Brock, under the energetic and faithful ministrations of our young Brother Mitchell. His field of labor is wide, embracing four stations several miles apart, and I fear his health is sinking under the pressure of his arduous labours: he is labouring, at this moment, I fear, under disease of the lungs in an incipient state, and ought to have a few weeks' respite, to lay in a stock of health for the approaching winter. Here we changed our animal, but Brother Boyd (who, by the way, is one of the most delightful and intellectual companions I have met on this continent,) accompanied me to Beaverton. The people at Brock, not being apprized of my coming, did not expect preaching, by which means we proceeded, without delay, through one of the most *untravellable* roads I ever saw. To attempt a description of these twenty-five miles of road would be useless. By the intervention of a wind-fall, in the woods, we got a *break-down*, and were detained, on the way, nearly two hours. Providentially, we found a blacksmith, (who turned out to be an old neighbour of my own, in Ireland, and who knew a great many of my acquaintances and friends,) by whose assistance our waggon was put right, and we enabled to reach Beaverton at 5 P. M. The good folks here, finding some difficulty in interpreting Dr. Burns' letter, had called the meeting at noon, instead of evening, so our worthy student, Mr. McMillan, being on the spot, addressed them in Gaelic, and sent them away pleased.

Beaverton is a truly-Gaelic district, and there I found some excellent people. Soon after my arrival, I walked out a mile-and-a-half, to see Mr. John Gunn, an elder and a good man, and to get a glimpse at Dr. Burns' letter, that I might know whether the people or I were to blame, for the mistake in the hour of service, upon which I found that they misunderstood the Doctor's letter.

Owing to the fact that the road from this place to Orillia, *via* Mara, is impassable by waggon, and scarcely passable on horseback, I was compelled to remain at Beaverton till Saturday evening, which gave me an opportunity of seeing the neighbourhood and preaching to the people.

As I must make a break in my communication here, I conclude with a small episode.—To me it is truly *comforting* and *refreshing* to find Presbytery planted and thriving in all the townships through which I have travelled since I left Toronto, and to find the pious and truly-evangelical and catholic spirit which pervades almost every district over which I have travelled. This state of things I attribute, under God, partly to the influence of Dr. Burns, whose praise is in all the churches which I have visited, and whose indefatigable labours have been signally blessed to our Church throughout the Province, and partly to our Collegiate Institute. It is a fact fully authenticated by the past history of Colonial Presbyterianism, that Presbytery has not thriven, and therefore, that it cannot thrive, so long as we are relying on an imported and home-manufactured Clergy: we must have a Colonial manufacture; and I find that Dr. Willis' students are doing him the highest honour, and the Church the greatest conceivable good in Canada.

At Beaverton I remained for two days owing to the change in the arrangement of the steamer, and the impossibility of travelling by land. I preached on Friday to a respectable and most attentive congregation, principally Highlanders, but most of them understood the English. There seems to be a very considerable interest in this locality, and Beaverton being the only port on the eastern side of the lake, as well as the central point of a number of Gaelic stations, such as Eldon, Mara, and others, renders it a place of vast *prospective* importance when the country fills up so as to increase the navigation of Lake Simcoe—the village now in embryo will be a town of some importance. It will then be the Toronto of Thora, in less than half a century; and a *good firm* foothold at present is extremely desirable. Our young friend, Mr. McMillan, is working this station at present with great efficiency and success, and I am glad to find him so much esteemed, and his services so acceptable to the people.

I met some excellent people at Beaverton; agreeably surprised was I to find such *oases* in this desert. It is such an unexpected thing to find away in those remote settlements, talents, education, manners, and piety, that would adorn the most enlightened and respectable walks of a city life. "Many a flower was torn to blush unseen," and God has a people everywhere.

I close my communication till I reach Brother Lowry, on the other side of the Lake. Meantime,

I am, dear Mr. Burns,
Yours in the Gospel,
ROBERT IRVINE.

ANONYMOUS LETTERS.—We have ceased for some time to take notice of these, but the subjoined requires attention for its spirit, and we believe the unfeigned modesty of the writer, and especially because it contains contributions to the benevolent objects of the Church, which should always be promptly acknowledged:—

DEAR SIR,—I perceive, by looking over the *Record* for this month, that heavy arrears of salary are due to Mr. King, Missionary to the Colored population at Buxton, C.W., crippling his efforts, and that an appeal is made to the sympathies of professing christians throughout Canada. Enclosed you have for this object 10s., and for Foreign Missions 10s. Yours truly,

AN UNWORTHY PROFESSOR.

KNOX'S COLLEGE.—We are authorised to announce that the College will be opened (D.V.) on Thursday the 14th October next.

THE COLLEGE COMMITTEE will meet (D.V.) in the Library of Knox's College, on the 2nd Sept., at noon. Business important.

July, 28, 1852.

ALEX. GALE, Sec'y.

THE REV. PROFESSOR TAYLOR.

The Rev. John Taylor, D. D., of Auchtormuchty, appointed Professor of Theology to the United Presbyterian Church in Canada, arrived in Toronto on the 24th June, and will commence his labours in the Theological Institute, on the 3rd of August.

The manifestations of esteem and regard for Dr. Taylor, and the regret at his departure from the sphere of his former labours, indicate the estimate formed of his character and gifts.

We rejoice at another addition to the number of Evangelical ministers in this city. Dr. Taylor has almost preached regularly since his arrival, in the Bay Street Church, the state of the pastor's (Rev. Mr. Jennings,) health, we regret to say, rendering it necessary to suspend his public labours for a time.

ROMISH PROCESSIONS.

The following Proclamation, for preventing Roman Catholics from annoying the people of England with their processions, and wearing the habits and exercising their rites and ceremonies in places of public resort, has been issued by the Queen. It appeared in the *London Gazette*, of June 15th :

BY THE QUEEN—A PROCLAMATION—VICTORIA R.

Whereas, by the Act of Parliament, passed in the 10th year of the Reign of His late Majesty, King George the Fourth, for the relief of His Majesty's Roman Catholic subjects, it is enacted that no Roman Catholic ecclesiastic, nor any member of any religious orders, communities, or societies of the Church of Rome, bound by monastic or religious vows, should exercise any of the rites or ceremonies of the Roman Catholic religion, or wear the habits of his order, save within the usual places of worship of the Roman religion, or in private houses; And whereas, it has been represented to us, that Roman Catholic ecclesiastics, wearing the habits of the orders, have exercised the rites and ceremonies of the Roman Catholic Religion in highways and places of public resort, with many persons in ceremonial dresses, bearing banners and objects, or symbols of their worship, in procession, to the great scandal and annoyance of large numbers of our people, and to the manifest danger of the public peace; And whereas, it has been represented to us that such violation of the law has been committed near places of public worship, during the time of Divine Service, and in such a manner as to disturb the congregations assembled therein; We have, therefore, thought it our bounden duty, by and with the advice of our Privy Council, to issue this, our Royal Proclamation, solemnly warning all those whom it may concern, that, while we are resolved to protect our Roman Catholic subjects in the undisturbed enjoyment of their legal rights and religious freedom, we are determined to prevent and repress the commission of all such offences as aforesaid, whereby the offenders may draw upon themselves the punishments attending the violation of the laws, and the peace and security of our dominions may be endangered.

Given at our Court, at Buckingham Palace, this 15th day of June, in the Year of our Lord 1852, and in the 15th year of our Reign.

GOD SAVE THE QUEEN.

Roman Catholics should not say much about the intolerance of such a measure. No people would be more sensitive than they, were they subjected to the same sort of disturbance and annoyance, by Protestants, on any of their *fête*

days, as that which they inflict upon Protestants, during Divine service, on the Lord's Day. Before raising the cry of persecution, let Rome become tolerant—let Protestant worship be conducted without molestation in Popish countries, especially in the City of Rome, where we must naturally look for their religion in its highest purity. There, surely, its benign and hallowed influence will be felt and exemplified. Protestants would not grumble at being restrained from moving in procession through the Ancient City: let them be permitted to worship the God of their fathers, after the manner called heresy by the Romanists.

The Proclamation prohibits no exercise of religious worship, imposes no unreasonable restraint, nor, in any way, interferes with the conscience: why, then, make an outcry about "wicked intolerance?" Is there anything in the proclamation at all comparable to the tyranny exercised against the Jews?

THE JEWS IN ROME.—The anti-Christian spirit of Popery is seen in the treatment to which the descendants of faithful Abraham are subjected in Rome, down to the present hour. Inquisitions are appointed to search into and examine all their books; all Rabbinic works are forbidden them, the Old Testament in Hebrew only being allowed to them; and any Jew having any forbidden book in his possession, is liable to the confiscation of his property, nor is he permitted to converse, on the subject of religion, with a Christian; they are not permitted to bury their dead with religious pomp, or to write inscriptions on their tombstones; they are forbidden to employ Christian servants; and if they do anything to disturb the faith of a Jewish convert to Romanism, they are subject to the confiscation of all their goods, and to imprisonment with hard labour for life; they are not allowed to sell meat butchered by themselves to Christians, nor unleavened bread, under heavy penalties; nor are they permitted to sleep a night beyond the limits of their quarters, nor to have carriages or horses of their own, nor to drive about carriages in the city, nor to use public conveyances for journeying, if any object to it; and beside these and many similar limitations of their liberties, an hundred of them are compelled regularly to attend the lectures of a Jesuit on the subject of their past unbelief and obstinacy, in the Church of St. Angelo. Such are the means used by the "Holy Catholic Church," to convert the "degenerate plants of a strange vine" into faithful disciples of Jesus! Surely, it is nothing to be wondered at, that they continue to execrate the name of Him whose professed followers subject them systematically to indignities and wrongs, intolerable to the spirit of man made in his Maker's image!

DR. ACHILLI AND DR. NEWMAN.

We copy the following account of the suit for libel instituted by Dr. Achilli against Father Newman, from the correspondence of the *New York Independent*, and also subjoin two paragraphs, from the *London News*, respecting the verdict:

ENGLAND, 25th June, 1852.

The Court of Queen's bench has been occupied three days this week with a most extraordinary case;—the trial of Dr. Newman, the former leader of the Anglican churchmen, and now a priest of the oratory at Rome, for a libel on Dr. Achilli, whose arrest by the inquisition at Rome, and escape, by connivance of the French military authorities, excited so much interest, nearly two years since. From the time of his arrival in

England, and the publication of his "Dealings with the Inquisition, Dr. Achilli has been the subject of incessant attacks, and finally Dr. Newman hurled at him a cumulative indictment, in which, with all the mastery of language which this celebrated Anglican and perversely can command, Dr. Achilli was accused of crime and profligacy of the most atrocious kind, extending over the long course of 23 years. Hence the action. The plea was not guilty, and a justification on the ground of fact and public duty, which the amended law of libel now admits. Dr. Achilli was, in fact, put upon his trial. The whole resources of the priesthood of Rome were employed in Italy and in Corfu in order to sustain the case, and a great army of forensic talent sustained the defendant.

The "evidence" adduced was revolting in the extreme, and a scandal to public morality. But, before the counter evidence was taken on behalf of Dr. Achilli, the general feeling was that Dr. Newman and his friends had proved too much, and so had broken down. Dr. Achilli himself appeared in court, and submitted to a very long examination. He denied all knowledge of two of the female witnesses: he proved that he was a child when a father died to whom it was sworn he had given compensation for a great injury done to a daughter: he showed that he was living in increasing reputation at a time and in a place when and where it had been sworn his character was notoriously bad as a profligate: he admitted a sentence of the Court of Inquisition, which had been produced and admitted by the court, by which he had been deposed; but he affirmed that the sentence was for heresy and not for immorality, as alleged. Of twenty-three justifying pleas put forward by the defence that referring to this legal document was alone accepted by the jury, but this merely as a technical fact, without determining for what offence the sentence had been given by the Inquisition. So the verdict was guilty, and Dr. Newman now awaits the judgment of the court. The jury very emphatically declared to the court that they had anxiously heard the case as a matter of fact and evidence and altogether without reference to the question of Catholic or Protestant. By this verdict it is in fact declared that means have been resorted to in order to crush Dr. Achilli, which involve—if a comparison can be made—worse criminality than that which could be charged upon any mere individual. The case, however viewed, also confirms the fearful statements made by Blanco White and others in respect to the character of the celebrate priesthood, and the tacit toleration of habitual wickedness, so that it approach not "heresy."—It is impossible not to remember what Dr. d'Aubigne said, when last in England, of the fears with which he and his brethren were always beset in respect to priests converted to Protestantism; seeing how fearful and demoralizing a process they have passed through.—*Independent*.

"What does that verdict do? It shows, to the fullest extent, that Father Newman did indeed slide from the altitude of Christian faith to the depths of unworthy slander. It shows that his zeal for his new faith tempted him to leave logic, and argument, and learning—the proper weapons for his use—to take up a series of unworthy and slanderous allegations ready at hand and in the pages of a Romish review, in which they had been placed by an anonymous but scarcely unknown writer. But the verdict does more. It confirms the dark suspicions that began to accumulate when the Italian women came, one after another, into the witness box to swear away the reputation of Achilli.

"Indeed, imagination is positively fatigued in the attempt to follow out these ramifications of criminality suggested by the idea that the whole case against Achilli must be one vast conspiracy—defeated in an English Court of Justice, but having its organization over half Italy. Wholesale perjury has, it is clear, been committed.—What share had the original author of the slander

in the concoction of this case for their defence? What share had Father Newman in the procuring of these witnesses whose evidence has been upset? What share had the Romish priestly organization in Italy in the building up of the case thrown into the dust by the verdict of last night? All these are questions thousands will now ask, and there is little doubt that the general answer will be one little favourable to any of the reputations involved."—*London News*.

THE PARTIES IN THE EPISCOPAL CHURCH.

Ever since the organization of the Episcopal Church, both in G. Britain and this country, there have been two parties in it, the one striving for a ritual and the other a spiritual religion. For some years past the breach has been gradually growing wider, and were it not for the horror of both parties of what they deem the sin of *schism*, which they seem to forget may be committed, as really while the parties nominally remain together as if they were separate, an actual separation would long since have taken place. The approaching trial of Bishop Doane, it is supposed, by some, will bring about a crisis, though the points of difference between the parties are not directly involved in it. Be this as it may, the organs of both parties are becoming more and more decided and outspoken in their urgency of their favourite measures.

We cut the foregoing paragraph from a United States paper. It is becoming evident that a crisis is approaching. As far as doctrine is concerned, the difference between High and Low Churchmen is much the same in England and America. This is of itself sufficient ground, we apprehend, for a separation. But the highhanded measures of some of the English Bishops, added to their Romanising tendencies, aggravate the evil in that country. There is a great repugnance among Churchmen to touch even the abuses that seem to be sanctioned by time. It is gratifying to Presbyterians to learn, that evangelical Churchmen, while not repudiating Episcopacy, are looking about for something akin to Presbytery. The subjoined extract from the *Port Hope Echo*, propounds a course to be adopted, namely, Synods or Conventions; but these are not a mere temporary arrangement for an emergency, they are always necessary for the good government of the Church, and are, as we believe, of Divine appointment:—

Much of the religious and political agitation of the day, proceeds from the strong tendency of human nature to arrogate to oneself, and one's own party as pertaining to oneself, all the power and pre-eminence that can be acquired. Whatever epithets may be given to the minority by those who are for the time in the ascendancy, will be applicable to themselves should their relation to each other be reversed. We see then the necessity of some constitutional standard to which all parties may appeal—something that is not liable to be tampered with, and according to whose rules justice may be meted out, and oppression be prevented or put down. The Holy Bible is the great and infallible criterion of right and wrong, and if the common law that regulates ecclesiastical or civil societies, be founded upon the revealed law of God, and be framed in accordance with its requirements, provision is made for the good and welfare of all. Considering the length of time which has elapsed since the laws of our Church were framed, and the many changes in our civil and social condition since that remote period, it is surprising how well adapted to our requirements are our standards of belief and prac-

tice. No doubt a Synod or Convention, in which our Church would be fully represented in both its clerical and lay orders, would be able to make many wise reforms, rendered advisable by the lapse of time, and would lay down a system of canons which should meet all our exigencies as a Church.

These thoughts have occurred to us in reading the following extract from the *London Record*, to which we refer our readers, as suggesting some ideas that will sooner or later have to be worked out in action:—

The exclusive proceedings of the National Society, and the successful efforts of its High Church majority to banish all Evangelical men from its Council, will, we trust, precipitate in a crisis in its history; and even its clattered monopoly will not avail to resist the pressure from without which will be brought to bear upon it.—Many have been deterred from making a more decided stand against the present overbearing proceedings of the victorious party within its ranks, and others who entirely disapprove of the decidedly Popish tendencies of its Training Colleges, hesitate to withdraw from its support, through some vague and indefinite conception of the authority and ecclesiastical pre-eminence with which the Society is supposed to be invested.

ERRATA

The Clerk of the Presbytery of Toronto requests that the following corrections be made in the Statistics of the Presbytery, as published in the last *Record*, viz:—

Erin—Add 1 week-day lecture.

Markham—For 39 average attendance, read 300.

Oakville—Presbytery's Home Mission Fund, insert £4 2s. 0½d.

Streetsville—1 Congregational Library.

In column headed Widows' Fund, instead of *Oro*, £2 13s., read *Orillia*, £2 13s.; *Oro*, £1 5s.; *Medonte*, £1 9s.

Miscellaneous Collections—Instead of £460 4s., read £461 12s.

Total—Instead of £606 10s. 2d., read £610 12s. 2½d.

In all the cases of supposed omissions in the tabular statement, to which our attention has been called, the sums named were received after the accounts were closed, or were received in time to be acknowledged in the statement for 1850-'51.

The Synod Fund and College accounts were closed on the 31st May. The Widows' fund account was kept open, for a special reason, until the 11th June. Hereafter all the accounts are to be closed peremptorily on the day appointed by Synod.

REVIEW.

THE SCHOOL GIRL IN FRANCE. By Miss R. McCrindell, author of the *Convent*, &c. Carter & Brothers, New York. D. McLellan, Bookseller, King Street, Hamilton.

This is an entertaining book, well written. In hastily running over its pages, we felt that there was indeed a peculiar force in the remark made by the Rev. Mr. Rintoul, in the number of this periodical for October, 1848, when he said—"Many Protestant children have been diverted from the ways of truth into those of Popish error, by being educated in convents and nunneries; and no accomplishments, however valuable in their own place, can justify parents for sending

their children to such places." We could particularize cases in which the tender minds of Protestant children have been corrupted by the influences brought to bear upon them in Romish institutions, and over which the misguided parents are now mourning. There is nothing to be acquired in any Catholic seminary, of useful instruction, that cannot be obtained as well in Protestant institutions, without exposing the young to the disastrous influences of a corrupt system.—We commend the book not as a book of fiction, but a narration of facts, disguised only to conceal names. Protestant parents, aye, and Roman Catholic too, should read the work, and ponder the truths which it brings before the mind, ere they expose their tender offspring to the contaminating influences of a godless superstition.

THE LOST SENSES—DEAFNESS AND BLINDNESS. By John Kitto, D.D., F.S.A., author of the *Daily Bible Illustrations*. New York: R. Carter & Brothers. Hamilton: D. McLellan.

This book is the more interesting that it is the work of a writer who became deaf at the age of twelve, and who, during the succeeding twenty-eight years of his life has, by studious application, distinguished himself as an author and as a traveller. The condition in which two-thirds of his life has been passed, has become a habit to him; he is resigned to it, and has ceased to indulge hopes which he feels cannot be realized. Dr. Kitto is deaf but not dumb, yet he felt the tendency to dumbness, and the repugnance to speaking, so strong, that for many years he expressed himself to others only in writing. He was cured of this by some kind-hearted companions, during his first voyage to the Mediterranean. They conspired, along with the Captain, not to understand a word of his during the voyage, unless given orally. They persevered, and in a six weeks' voyage succeeded to a marvel. He now speaks to friends, and even accosts strangers with the tongue.

The results of his own observation and experience are embodied in the volume before us. Apart from its intrinsic value as a contribution to the benevolent and humane object of making the condition of the deaf and blind better understood, and of fitting them for usefulness and comfort, the work has other claims. The author has freely interspersed entertaining narratives and historical reminiscences that impart to it a freshness and relish quite above the mere creations of fancy.

There is a very full account given of James Mitchell, the deaf and blind son of the Rev. Jas. Mitchell of Ardelach, in Scotland, who was born in the year 1795, but whom, it is much to be regretted, no attempts were made to educate. We have next an account of Laura Bridgman, also a blind, deaf mute, born in New Hampshire in 1829. She has been well instructed at the Asylum in Boston, and has made astonishing progress in the acquisition of knowledge.

Perhaps not the least interesting part of the book under consideration is, the accounts given of blind travellers, poets, musicians, divines, and philosophers, with miscellaneous facts and anecdotes.

THE NEW YORK INSTITUTION FOR THE INSTRUCTION OF THE DEAF AND DUMB.

A young friend (a pupil of the above-named Institution, has very kindly handed us a copy of the interesting Report for the year 1852. He himself is a living report of the value of that excellent school for training deaf mutes. In 1847, when we first became acquainted with him, he was a very active boy, with an intelligent countenance, and possessed of many amiable traits, but, deprived as he was of the usual sources of instruction, his mind was, of course, little informed. Having come to an age when he was exposed to many evil influences, and in danger of contracting idle or pernicious habits; not without a struggle, but from a sense of duty and tender regard for their child, his parents resolved on sending him to the New York Institution. We have had opportunities of observing, at the close of each of the four last terms, the very marked improvement which he has made. In four years, he has made wonderful progress in the acquisition of the English language, which he now writes with much correctness, using words, however, more according to their literal than their conventional meaning. He has acquired a knowledge of the ordinary branches of a good English education that would have been creditable to one of his age who had enjoyed all the common facilities from his childhood: besides this, he has learned a good trade; but, what is of incomparably more value, he has made great proficiency in the knowledge of the Scriptures—in that knowledge, which, by the blessing of God upon it, will make him wise unto Salvation. Scripture History has made an indelible impression, and the truth of God come home to his mind in a way that they who have had it ringing in their ears from earliest youth can scarcely understand.

The noble institution to which we refer does something more than redeem its inmates from utter uselessness: it places them in the path of honourable exertion and fits them for comfort and usefulness both in the humbler and higher walks of social and professional life.

The list of pupils contains the names of 135 males and 108 females—in all, 243. Dr. Peet, the President, who has lately returned from visiting similar institutions in Europe, gives, as his deliberate opinion, that the New York Institution, while not inferior to the schools which he visited, in the matter of intellectual instruction, is greatly superior in the important point of religious instruction.

It is to be lamented that "the parents and friends of deaf-mute children are themselves the very persons most incredulous, or most apathetic on the subject of instructing their children," and that the deaf-mute himself is hardly conscious of his own darkness and ignorance, and wholly unconscious of the blessing which education confers. This may account for so many being deprived of the blessings which education is capable of conferring.

Dr. Kitto, as the result of experience and observation, in regard both to himself and deaf-mutes, says that education is the best which

creates the highest appetite for books; and which, by conferring a complete mastery of written language, gives them as much intercourse with the minds of others as they are capable of enjoying, but opens up to them the wide world of facts and ideas which books contain. If such mastery of written language had no other result than to make them acquainted with the contents of that Sacred Book, on which our hopes for the other world are built, that alone would be an ample recompense for years of toil upon their education. Infinite is the difference between the uninstructed deaf-mute, to whom the Sacred Treasury is closed, and the instructed one, who can at all times refer to its elevating truths, and refresh his soul from the well-springs of comfort which it offers.

PRESBYTERY OF TORONTO.

CONCLUSION OF REPORT ON HOME MISSIONS FOR 1851-52.

Mono was supplied, last summer, by Mr. Wm. McKay, Student. There are two stations, and four might easily be formed: to say nothing of the now growing Township of Mulmur. Little was done for this station during the winter, owing to the great distance from the city, and the state of the roads. Occasional visits have been paid to it, and Mr. Love, from Cincinnati, U. S., a lay Missionary, is at present stationed here; but some settled arrangement for the summer will now have to be made. The vicinity embraces several neglected townships, where there are many Presbyterian families, who have never enjoyed the advantages of partial oversight, particularly Essa, Adiala, and Tecumseth.

Of Nottawasaga, also, and its adiacencies, the Presbytery cannot but speak with great pain.—The labours of Mr. Jas. Mair, the Gaelic Missionary in that district, have for years commanded respectful gratitude and sympathy, but the strength of that worthy man has, for some time past, been on the decline, and for many months he has been nearly laid aside even from household ministrations. An appointment for this district seems indispensable, and the Presbytery earnestly implore the aid of Synod in this matter.

The district of St. Vincent and Ephrasia, was wholly neglected last summer, and approach to it in winter is nearly impracticable. In May last Mr. Jas. Kennedy was sent up to re-occupy his former station. We have heard of his safe arrival, and we anticipate great benefit from his residence in that rising community. It is to such young settlements we ought most earnestly to direct our attention, as affording facilities which the lapse of years and repeated disappointments too frequently sweep away.

The Penetanguishene road district is one of a rising character, and the provision for its spiritual wants altogether inadequate. Mr. Lowry of Barrie has three townships under his inspection, and Mr. Gray of Orillia and Oro has not less than six. Their calls of service are altogether overwhelming: and Mr. Gray would earnestly plead for at least one Missionary Catechist to help them.

To the four Townships of Eldon, Thora, Mara and Mariposa, forming altogether a most important charge, it has not been in our power to extend any help at all during the year. Mr. McDermid, allotted to that field, for the half-year from January, 1851, never came to it; and the people, with a patience that did them great honour, have borne their trials and privations in the fond hope of a speedy relief. Mr. McMillan has been sent to them since the close of the college, and the Presbytery earnestly implore his continuance with them.

The plan of missionary meetings, sermons, and collections, has been attempted during the

spring of 1852, with some measure of success.—Dr. Burns, the Convener of the Mission, along with Mr. Ure of Streetsville, were charged with the duty of carrying out the plan; associating with them the labours of the pastors respectively, in the several localities where pastors are settled; and in mission stations, the missionary catechists. In several instances the state of the weather and of the roads, prevented a full accomplishment of the plan announced, and some disappointment was thus experienced. But it will be gratifying to the Presbytery to learn that, in February and March last, the scheme was successfully completed in the following places:—Oakville, Trafalgar Mills, Boston, Stewarton, Nassagaweya, Acton, Caledon West, Erin, Caledon East, Mono Centre, Mono Mills, Free Temple, Norval, Union, Streetsville, Brampton, East Toronto, Vaughan, King, West Gwillimbury, Bradford, Innisfil, Barrie, Orillia, Oro, York Mills, Brown's Corner, Melville Church, Markham, Highland Creek, Scarboro' West, and Knox's Church, Toronto. In all these places, one uniform plan was adopted. Missionary sermons and addresses were delivered, and collections made in aid of the Home Mission fund of the Presbytery. These last, indeed, were not so large as might have been looked for—the amount in all having been only £64, including a few donations. But the value of such meetings, otherwise, cannot be over-estimated. They bring the people together, once a year, on purely missionary ground. They associate ministers and office-bearers in friendly co-operation with the private members of congregations, to the effect of communicating intelligence to all, and stimulating to united local mission effort. They present to our people the true character of our Church in these lands, as a missionary Church, not only protesting against error, but contending for the diffusion of truth. They remind ministers and members of their mutual relations and responsibilities, while they give an opportunity of increasing social prayer for the spread of the Gospel, both at home and abroad.

It may be proper to state that while the immediate object of these Missionary meetings was to encourage such efforts, the intelligence communicated was not limited to our own operations, but embraced, along with these, interesting intelligence of the progress of the Gospel, by Evangelical Missions, chiefly of the Free Church of Scotland, on the European Continent, in India, in Australia, in Africa, and among the scattered children of Abraham. Thus it is hoped that something of a missionary spirit was cherished among our people, while their hearts were revived by recitals of the progress and success of the Gospel of salvation.

THE MINISTRY SUFFERS FROM IMPERFECT HOUSEHOLD TRAINING.

THE MINISTRY SUFFERS FROM IMPERFECT HOUSEHOLD TRAINING.

Imperfect attention to household dedication, and the training of the youth of the Church, is another of the more obvious causes of a ministry of impeded growth. The household arrangement, including parental authority, family ties, reciprocal affection, the dependence of children, &c., is one of the most hopeful reliances of Christianity. God has ordained blessings for the world through the benign influences of Christian homes. How few of the ministers of the Presbyterian Church have not felt the constraining energy of parental consecration and training, in the formation of character, and in the choice of their profession! Pious fathers and mothers, with the earnest solicitude of Christian zeal, have been the instruments in the hands of Providence in giving a scriptural direction to the habits and aims of their children, which God has afterwards sanctified, by bringing many of them into the ministry.

Any considerable improvement, either in the number or character of our ministry, must depend upon the increased cultivation of the opportunities afforded by Divine Providence for household nur-

ture. Here is one of the great defects of our Church. Children are too frequently allowed to grow up without a religious bias; with minds too unimbued with the spirit and principles of Christ; and even where a religious education has been systematically carried forward, there is too often cherished, on the part of parents, a disinclination towards the sacred profession. The true power of family training on the increase of the Ministry has never been fully realized. It will be a glorious day in Zion when fathers and mothers shall imbibe the spirit of holy Hannah, and early consecrate their offspring to the Lord of the harvest; when every Christian home shall endeavour to obtain for the Church the blessing of a Christian minister, and when the real resources of the family shall be developed in all the richness of evangelical faith, and in all the abundance of sanctified education.—*Am. H. & F. Record.*

THE LOW STATE OF RELIGION A CAUSE OF DECLINE IN THE NUMBER OF CANDIDATES.

One of the causes operating to deter young men from the Ministry, is the *low state of religion* in the Church.

The office of ambassador of Jesus Christ requires piety as its first and essential qualification, and piety of a high order. The earnest outgoings of a renewed heart towards the Lord of life adapt it to pursue his glory, wherever Providence may guide. In a high condition of religious prosperity, a Church may always hope to see her sons dedicating themselves to the Ministry. The motions of piety then investigate all questions of duty, and the cry is often heard, "Lord, what wilt thou have me to do?" But when religion languishes, her higher aims becomes obscured, the spiritual discernment of her disciples impaired, and worldliness intrudes with a deceptive and conquering fascination. Few young men enter the ministry in a lukewarm Church. And the present state of religion within our bounds, although not obnoxious to the charge of any particular defect, is nevertheless justly chargeable with some of the results of our Ministerial decline. Revivals have not been numerous during the year. Some precious outpourings of the Divine Spirit have been, indeed, experienced in various portions of the vineyard of the Lord; but general vigour of Christian life has not been a characteristic of our annual history. Until a higher standard of piety is adopted in the churches, and more earnest efforts are made for the salvation of sinners in the means of God's appointment, few of our present youth will enter the ministry, and the prospect of the accession of others is utterly hopeless.—*Am. H. & F. Record.*

NECESSITY FOR COUNTERACTING THE INFLUENCE OF A LICENTIOUS LITERATURE.

However much the Church may have neglected to furnish reading for her people, the world has not been idle. The children of this world, in this as well as other respects, have been wiser than the children of light. There have not been wanting men to write, nor men to publish and circulate such books as have been calculated to subvert the truth, to undermine all sound morality and ruin the souls of men. No age and no part of the world has been so characterised by an omnivorous licentious literature as our own. Its name has been legion. Its hands have been unwearied, its footsteps everywhere, and its breath pestilence and the second death. Probably, no one evil has been more wide-spread, more insidious, or more hurtful. Under cover of enticing fiction, it has instilled the most pernicious sentiments. Now it teaches no religion, and perpetrates sins of omission, by showing off virtue without godliness, and sending men to Heaven without a Saviour. Now it sneers at vital piety, casts lofty slings, and throws out mean insinua-

tions against revelation, leaving on the mind, without logical proofs or apparently any formal statement, infidelity as the residuum. Now it presents a ritualism and sacramental religion, under the trappings of such pomp and ceremony, and such vaunted boastings of a dim antiquity, as to leave the heart unfitted for the plain truths and simple forms of a church after the apostolic model; and now it treats of the violation of the restraints of moral purity, and disregard to the relations of life, which lie at the foundation of all social and hallowed domestic enjoyments, as either mere foibles, or things to be expected as a matter of course, thus sanctioning the most lawless licentiousness; until the unsophisticated reader is left to infer that the restraints by which his passions have been curbed are but the foregoings of a misanthropic despotism; that virtue is but a name; and that, in the main, he may live as regards all morals as he lists. Who doubts for a moment that such is the character, such the results, and such too the deliberate design of a large part of the popular literature of the day.

And where is it that such literature finds readers? Not merely in its congenial home of the debauchee and the profligate, but in the houses of the respected, the hitherto virtuous, the pious. Its readers are the millions of unwary youth of both sexes, who are growing up to preside at the hearth-stones, the counting-houses, the professional offices, and in the high places of the government—those who are in their turn to be the fathers and mothers of the youth of this land.—Shall the mighty interests, both as regards the Church and the world, at stake on this continent, be committed to those from whose souls all high principles of honour, all pure morality, all holy and reverential sentiments, have been eaten out as by a canker? Shall the generation whose training is in our hands be fed on the miserable viands which have been tainted in the pesthouses and fetid haunts of nations grown old in luxury and sin? In this regard a great responsibility surely rests upon the Church. The evil to be counteracted is wide-spreading and appalling. It is doing its work constantly and effectually, though it may be silently—with what results, the terrible domestic catastrophes with which we are ever and anon shocked, already indicate;—with what results, coming time, unless a remedy be applied, will tell more fully.

It may indeed seem a dishcartening work, to undertake to set over against books such as the popular fictions of the day, a literature whose principal features are sound sense, substantial instruction and evangelical piety. Still the evil is too appalling to be left to pursue its destructive course without an effort to arrest it; and as we know God's truth to be the only availing method for the healing of these bitter waters, we must make the attempt, and trusting in Almighty grace to give efficacy to what the Spirit has revealed, labour diligently to spread abroad everywhere a sound, wholesome, religious literature, if peradventure, it may prove an antidote to the licentious reading of the day. This we believe to be no small part of the mission of this Board.—*Am. H. & F. Record.*

DR. WAUGH'S MODE WITH HIS CHILDREN.—There are some parents, who, in their eagerness to make doctrinal points plain to their children, debase them by vulgar phrases and familiar allusions; but this he never did: and while some by their excessive softness encourage children to trifle with their religious exercises, and to deem it of little consequence how they acquit themselves to them in such a task, there was no point of paternal duty to which he was more strictly attentive; well-knowing that piety to God is the only soil in which the social virtues can be securely planted in the human heart. He was partial to the Catechism of his native country, for the soundness of their sentiments, and for the conciseness and accuracy of their expressions, and because they recalled so tenderly to his mind

the period, when his mother drew from them the counsels by which she laboured to make him wise unto salvation. In his work of catechising and instructing his children, he never suffered anything to interfere. An hour every Saturday evening was devoted to this purpose; and amidst all the multiplicity of his public avocation, the incessant calls on his time by private applicants, and his preparations for the ministerial service of the ensuing Sabbath, this duty was never neglected.—*Life of Dr. Waugh.*

PROTESTANT FOLLY.—Much is said of Popish follies and absurdities—with very good reason too—but it may be doubted, whether any Popish folly or absurdity surpasses that of Protestants, when they give their money to build Romish churches and cathedrals, when they send their sons and daughters to Romish schools and convents, when they employ Romish nurses and domestics who refuse to come to the family altar, and when they rely on the Protestant atmosphere of the country to convert Catholics, while the divinely appointed means of conversion are neglected.

DEATH OF THE INTEMPERATE.—It is a sad death. There is no comfort on that dying pillow—no sweet repose—no voice of friendship, bidding adieu—no lighting up of joy in the departed spirit.

It is a frequent death. Three every hour go through its gates in our own land.

It is an early death. Few drunkards live out half their days.

It is an unlamented death. "I am glad he is gone," is the common saying, as the bell announces the solemn event. Even his family look for comfort now that he is no more.

Let it be soberly contemplated—

1. By the moderate drinker: it may be his.
2. By the vender: he has filled the bottle and done the deed.
3. By those who gave the license.
4. By the heedless parent: it may yet be the death of his own son.
2. If not too late, by the drunkard himself: let him escape for his life.
6. And by the friends of temperance and law: they might have prevented it.

Here we see the usual agencies by which the drunkard is hurried onward to his end—his dreadful end!

PREPARATION FOR DEATH.—When you lie down at night, compose your spirits as if you were not to awake till the heavens be no more. And when you awake in the morning, consider that new day as your last, and live accordingly. Surely that night cometh of which you will never see the morning, or that morning of which you will never see the night; but which of your mornings or nights will be such you know not. Let the mantle of worldly enjoyment hang loose about you, that it may be easily dropped when death comes to carry you into another world. When the corn is forsaking the ground, it is ready for the sickle: when the fruit is ripe, it falls off the tree easily. So when a Christian's heart is truly weaned from the world, he is prepared for death, and it will be the more easy for him. A heart disengaged from the world is a heavenly one, and then we are ready for heaven, when our heart is there before us.—*Burton.*

LITTLE SINS.—We are saved from nothing if we are not saved from sin. Little sins are pioneers of hell. The backslider begins with what he foolishly considers trifling with little sins. There are no little sins. There was a time when all the evil that has existed in the world was comprehended in one sinful thought of our first parent; and all the now evil is the numerous and horrid progeny of one little sin.—*Howells.*

THE REV. ROBERT IRVINE.

In our last we briefly noticed the translation, to Toronto, of Mr. Irvine, from St. John, New Brunswick. Our limits precluded the insertion of the following letter, from "AN ELDER of the Reformed Presbyterian Church," which we copy out of the *Halifax Presbyterian Witness*:

Mr. Irvine, we are happy to say, is labouring with acceptance, in this city. His congregation have procured an eligible site for a church, and will soon take steps for its erection.

To the Editor of the *Presbyterian Witness*.
ST. JOHN, N. B., May 31st., 1852.

DEAR SIR,—

It is with extreme regret that I inform you that the connection heretofore existing between the Rev. Robert Irvine, Minister of the St. John Presbyterian Church in this city, and his congregation, is dissolved. Although aware that such a step had for some time been in contemplation, yet I had hoped that he might have seen it to consist with his duty, to change his purpose. In this, however, I was disappointed. The Presbytery met on Friday the 25th inst., for the purpose of presenting him with a Call to Toronto, which he accepted, and seldom, if ever, in this city, was there such a large assemblage of people congregated together at a Presbytery. The whole proceedings were marked with the utmost decorum, while regret and sorrow were visible on almost every countenance, but particularly on those of his own congregation to whom he has become greatly endeared by eight years' faithful and indefatigable labour, not only in his public ministrations in the sanctuary, but also in the discharge of the many kind offices (too frequently neglected but) inseparable from the solemn relation existing between a faithful minister and his people.—It is not too much to say, that probably no minister was ever more endeared to a people, than the Rev. Robert Irvine was to the people of his charge. In his removal from this city, Presbyterianism, yea the cause of universal truth, has lost a fearless and efficient advocate. His manly, candid, and faithful exposure of errors during his residence in this city, has (as might be expected) procured for him a share of that ire and wicked opposition which fell largely to the lot of his Divine Master—while his clear, lucid, and talented advocacy of the truth under all circumstances, has endeared him to every lover of truth and of right principles. An incontrovertible evidence of his moral worth, is furnished, by the universal esteem in which he is held in the best and most enlightened circles of society, while, by his kind and frank intercourse with the very humblest of his own flock, he has lived, and will long live in their hearts warmest affections; this being the case, you will not think it strange to be informed that a Petition, bearing six hundred and ninety-four signatures, was presented to the Presbytery by his congregation, praying for the continuation of his ministrations amongst them. I do most sincerely sympathize with his congregation.—I fear that it will be long before a man is found who will fill his place in every respect—for he is emphatically a working man—Sabbath-Schools—Bible Class—visiting the sick—week-day preaching, &c., all had his unremitting attention in their proper seasons, without suffering one duty to jostle out another, and the fruits of these incessant labours are abundantly evident. In 1844, the Sabbath-School connected with the congregation, numbered only about 27 children—now it has increased to upwards of 400 pupils, and above 50 Teachers. At that time, the Bible Class did not exceed 12 Adults, now from 120 to 130 are in regular attendance.

In conclusion, permit me to say, that this sincere and merited Tribute to his value as a minister of Christ, and as a member of society, is from the pen of one who is neither a member of

his Church nor of his Presbytery, and would be cheerfully endorsed by hundreds who have no ecclesiastical connection with him.

DR. RAFFLES' EXPERIENCE IN CONTROVERSY.

In his address in the English Congregational Union, setting forth the necessity of personal efforts to continue infidelity, Dr. Raffle relates an item of his own experience. He says:

"I quite agree with my friend, Dr. Massie, as to the desirableness of entering the field of controversy with these persons. But unless a man has some tact and skill and ready wit, unless he can give a Roland for an Oliver, he had better leave it alone. Some years ago, while a Universalist was giving a course of lectures in Liverpool, he (the lecturer) tried to prove that there was no Devil, no Trinity, no Divinity of Christ, no atonement, and in short, nothing which the Bible says there is.

"One morning after he had been delivering one of these lectures, I happened to be in a stage coach, going to a town some distance off, to speak at a Bible meeting. I was alone in the coach for a little while; presently three young men entered and took their seats. One of them was a hard-mouthed youth, who spoke in a strong, rough tone of voice, and laid down the law with great authority. His companions seemed to look upon him with great respect, and pay much deference to his opinions. We had not proceeded far, when he said, 'Did you hear such an one last night?' 'No,' said one of his companions, 'what was he preaching about?' 'Oh, he did for the devil in grand style.' 'Did for the devil?' said the young man, 'how do you mean?'

'Why, he showed there was no devil, to be sure.' 'Ah,' said one, 'but I think that's sooner said than done.' 'What, do you believe in the devil?' asked the first speaker. The young man thus questioned, looked at me in amazement, and then at his companions, and said, 'What, don't we all believe in the devil?' 'No,' said the confident young man, 'I don't believe in the devil, or any such stuff; neither does any man who pretends to a grain of reason or common sense; I believe only in a wise and powerful God Almighty.'

"Well, thinks I to myself, here am I among three young men; and I sit still and say nothing; I certainly must speak. Take care what you are about, thinks I to myself; such fellows as these are not to be trifled with; if you don't mind they will trip you up, and it will be worse for the cause you wish to serve. Whilst I was thus casting about in my mind, I thought my time for speaking had gone by, and my conscience condemned me. I determined, however, that if the subject should be started again, come what would, I would cast myself on the Divine guidance and direction—for I felt it was one of the cases in which I might do so—and put in a word.

"Well, sure enough, I did not wait long for an opportunity. A reference was made to the Bible, when the remark was again heard, 'I don't believe in the devil, hell torments, nor any such stuff, nor do any men who pretend to a grain of reason or common sense.' I looked at him and said, 'Sir, I pretend to a grain of reason and common sense, and yet I do believe in the existence of the devil, or Satan. I believe that there is a place of punishment for the wicked, and that punishment will be eternal; now, sir, I call upon you as a gentleman, no doubt possessing many grains of reason and common sense, to say why you do not believe these things?'

"I thus threw the *onus probandi* upon him.—His friends looked mighty pleased, and seemed greatly to enjoy the idea of the coming conflict. He did not seem quite so well satisfied, but took the measure of me from top to toe, and seemed revolving the matter in his mind. At length he said, 'why, sir, I don't believe it, because it is ut-

terly contrary to reason and common sense.'—'But,' said I, 'that is no argument, remember; do you believe the Bible?' 'Yes, sir, I do; I am not a Deist.' 'I am very glad to hear you say so; now we have some grounds to go upon. Is there such a word in the Bible as devil and Satan?' 'Yes sir.' 'And pray, sir, what do those words mean?' He did not like them at all, but presently said, 'They mean a great many things.' 'Then it will be easy for you to tell me one that comes first to mind.' He looked very blank; at last he said 'The words very often mean the grave.' 'Grave,' said I, 'we'll try it, sir. In the Book of Job you read, 'There was a day when the Sons of God came to present themselves before the Lord, and the grave came also among them.' He was very grave, indeed, and his companions roared with laughter. 'It does not mean grave there,' said he. 'Well, as you have been rather unsuccessful at first, you had better try again.' 'It sometimes means an evil principle within us,' he replied. He is coming nearer to the mark now, thought I; and I said, 'Well we'll try that. You read in the Gospel by Matthew, that our blessed Lord was led of the Spirit into the wilderness to be tempted of the evil principle within him. Do you believe that Jesus Christ had an evil principle within him, such as you and I have, sir?' 'No, sir, I don't.' 'Then that won't do; give me another.' But he was not able to stand that; and he looked at me as if he would have murdered me, and roared out 'I did not speak to you, sir.' I told him that he spoke to every man who had a grain of reason and common sense, and appealed to his friends whether I had a right to claim that character; and amid great laughter they declared it was evident I had too many grains for him. And there we sat till we had finished the argument.

This suffices as an illustration of a practical mode of dealing with such men. Almost everything, under God, depends upon a wise and judicious commencement; and I believe that ninety-nine per cent of your infidelity is like this young man's, and that one breath of Scripture and common sense will blow it all away."

THE UNCONVERTED.

An impenitent man cannot, by an act of his will, change his own heart. But he is capable of thinking of his condition and prospects as a lost sinner; of his ingratitude and criminality in having lived in a course of rebellion against God, whose laws are all reasonable, all holy, just, and good; who has been a Benefactor to him all his days. He can think of the merciful interposition of Jesus Christ to save the lost, and his own guilt in rejecting him, and despising the tender invitations and solemn warnings of the Gospel. He can learn from his own experience, compared with the teachings of the Bible, that there is no peace to the wicked—that the pleasures of sin are but for a moment, and are followed by the penalties which conscience most terribly inflicts. Sinners can see that they have heretofore sought for comfort in "refuges of lies;" that "waters have overflowed their hiding places;" that all their resources from earth have failed them. They can devote hours every day to reading the Scriptures, the precious revelations which they contain of man's duty and destiny, the character, mission, and work of the Lord Jesus Christ—of his glory and fulness, his suitableness as a Saviour, to their necessities, his kindness, his infinite mercy, his delight in saving men—his willingness to save all that come unto him. They can meditate on these things in hours of solitude, and even when employed in their daily avocations. They can try to pray, and under the attempt gain new and affecting discoveries of their spiritual necessities, their dependence, their utter helplessness, helpless if left to themselves. While their thoughts are thus engaged, the Holy Spirit may interpose, and apply these truths to their deep conviction, making them more and more sensible of their need of

Christ and his salvation, by embittering sin to their spirits. He can discover to them the warrant the Gospel proffers to the chief of sinners, to receive and rest on Christ alone for salvation; who will thus be made of God unto them wisdom, and righteousness, and sanctification, and redemption.

Man's dependence is no excuse for supineness. Though he cannot command grace, he can put himself in the way to receive it. The impotent man, who had suffered from his infirmity for thirty-eight years, was the most helpless of all the multitude that filled the five porches in the neighborhood of the healing waters; but there he was at the pool, and there the Saviour met him and healed him. The impenitent have the physical power to put themselves in a similar hopeful position. They can go to the house of God; they can put themselves within the hearing of the Gospel; they can read the Scriptures; they can seek the counsel and instruction of experienced Christians; and since the word of truth is the instrumentality which God employs for the conversion of men, they have no ground to hope for conversion till they suffer this word to come in contact with their minds, and sink into their hearts.—*Christian Mirror*.

THE CONVERTED MUTE.

During a revival of religion in one of our New England villages, a son of the clergyman returned home for a brief visit. The lad was a deaf mute, and had spent his first term in the asylum just then commencing its history. His parents having no knowledge of the language of signs, and the boy being an imperfect writer, it was thought almost impossible to exchange with him any but the most familiar ideas. He, therefore, heard nothing of the revival.

But before he had been many days at home he began to manifest signs of anxiety, and at length wrote with much labour upon his slate, "*Father, what must I do to be saved?*" His father wrote, in reply, "*My son, you must repent of sin and believe in the Lord Jesus Christ?*" "*How must I do this?*" asked the boy again, upon the slate. The father explained to him, as well as he could, but the poor, untaught boy could not understand. He became more than ever distressed; would leave the house in the morning for some retired place, and be seen no more until the father went in search of him. One evening at sunset, the boy was found upon the top of the hay, under the roof of the barn, on his knees, his hands uplifted, and praying to God in the signs of the mutes.—The distress of the parents became intense. They sent for one of the teachers of the asylum, and then for another, but it seemed that the boy could not be guided to the Saviour of sinners.—There were enough to care for his soul, but there were none to instruct him.

Days passed—days of paternal fear and agony. One afternoon the father was on his way to fulfil an engagement in a neighbouring town, and as he drove leisurely over the hills, the poor, inquiring and hopeless son was continually in his thoughts. In the midst of his supplications, his heart became calm, and the long-distracted spirit was serene in the one thought that God is able to do his own work. The speechless boy at length began to tell how he loved his Saviour, and stated that he first found peace on the very afternoon when the spirit of his agonized father on the mountains was calmed and supported by the thought, that what God had promised, he was able to perform.

The converted mute is now an instructor of others, and every Sabbath-day finds him in one of our large cities, with a gathered congregation of fellow-mutes, breaking to them the bread of life, and guiding their attentive souls to that God who has power to do his own work.

The Psalms are a jewel cluster made up of the gold of doctrine, the pearls of comfort, and the gems of prayer.

POOR ZEKE; OR, LET HIM PRAY.

In a wild, sequestered place, quite away from the bounds of my congregation, there lived a very wicked family, a father, mother, two brothers, and three sisters. None of them attended any meeting. One of the brothers was wanting in common sense. His name was Ezekiel. As he was not supposed to have mind enough to be put to any work, he used to stroll away, and be gone sometimes several days.

One day, as I was preaching on the pity Jesus has for poor sinners, I observed "poor Zeke" looking me in the face; and every time I said Jesus pitied poor sinners, the tears would start from his eyes. As there was more than usual attention to religion, we had meetings often; and whether it was a lecture, or a prayer meeting, or an inquiry meeting, "poor Zeke" was sure to be there. At length I ask him if he loved Jesus, and he answered, "Yes." "Why do you love Jesus?" said I. "O' cause he love poor, wicked Zeke so." "Have you been wicked?" "Yes, I fall, full of wicked." "Do you pray?" said I. "O, yes." "What do you say when you pray?" "I say, *O, my Jesus, pity poor Zeke. O, take all my wicked away.*"

After a while he went home. His appearance was changed. He had lost his seeming vacancy of look and thought. But he dare not pray in the house, for all were full of fun and noise. So he went to the barn, and there he fell on his knees and uttered his broken prayer to Him who "hath chosen the weak things of this world to confound the mighty." His brother, going to the barn, heard him crying to God so fervently that it alarmed him. He went in and told his father, with an oath, that Zeke was in the barn praying. At this, his father ran to the barn, and listened, and found the boy indeed at prayer. He went in and spoke to him; but he "cried so much the more a great deal." "Stop your noise, Zeke!" said his angry father, but he kept on. So they took hold of him and got him into the house, in hopes of quieting him.

They asked him where he had been, and how he come to feel so. He told them a very rational story about it. But the more he talked, the more his father scolded. His father tried to silence him; but his mother loved her poor boy, and begged them to let him pray.

When he had arisen from prayer, his mother said, "It is high time we all prayed. Ezekiel, will you pray for your mother?" "O yes," he said; and down again he went upon his knees, and his mother with him. Not many days after, she too was full of joy at the thought of Jesus' dying pity. By this time, the brother who had first heard him pray was sobbing out, "What shall I do?" Poor Zeke said, "Go to Jesus." Then Zeke and his mother prayed for him, and he too found his distress giving way to unspeakable joy. Then there were three to pray for a hardened husband and an unfeeling father. He fought and ridiculed until their three daughters were added unto the Lord. This made five who had now joined Ezekiel and embraced his religion.

At last his father saw himself alone. His heart broke; he wept like a child. He went to his son and confessed his sin in opposing him, and got him to pray for him. His burden was removed: he rejoiced in God. He erected the family altar; and it was a solemn sight to see seven persons who had a few weeks before been profane and careless, now all brought over from the service of Satan to the service of the Lord. And it was a joyful day when poor Zeke, with his father, and mother, brothers and sisters, united with God's people, and came together to the communion.

Reflect, that if a poor, ignorant, and foolish child, under God, can do so much good, what a solemn account must they have to render at last, who, having talent, yet often shrink at the cross, and let sinners perish.—*American Messenger*

QUARRELING.—Don't quarrel—we beg of you—don't quarrel. It is better to have a fit of sickness than to quarrel with a neighbor. It would not be half so wearing—half so perplexing.—Why not live in peace? You appear to think you are not to blame when you quarrel. It is a mistake. You are. There was never a difficulty between two individuals when one has determined not to be angry. You would never quarrel if you were not more or less to blame—this you may rely upon. What a hell upon earth, where people live in constant broils; each laboring to say or do something to displease his neighbor; and both speaking against each other, and when they meet, cast a sneering look, or fling out a provoking word. A savage life must be preferred.

O, man, did you ever quarrel? Have you an enemy? Is there one of God's creatures whom you despise and turn from, as if he were a reptile? Do you labor to make him feel your indignation and scorn? Wicked and wretched man that you are—as miserable as you can live. You will never be happy until you divest yourself of this malignant disposition, and become reconciled to your brother. Reflect seriously on your duty and interest, and twenty-four hours you will not let pass away before you become reconciled. Did you ever read what the poet says? Every word is true. Attend to it:

"The fine and noble way to kill a foe,
Is not to kill him; you with kindness may
So change him, that he shall cease to be so;
And then he's slain. Sigismund used to say,
His pardon put his foes to death; for when
He overcame their hate, he killed them then."

DOMESTIC HAPPINESS.—Domestic happiness has intrinsic worth; it may be realized in poverty; it is internal; above the control of circumstances. Such happiness is a flower of Paradise, that has been suffered to stray beyond its walls; and though with us it does not bloom in original perfection, yet its blossoms, as we may gather them, are too lovely to leave us to doubt whether it is worth our culture. Of all earthly goods, this is heaven's best gift to man. Whilst there is no other mine of joy that can compensate for its absence, it may alike gild the mud-walls of the cabin, or shed vitality and warmth over the cold state of the palace. There is no condition of life to which it may not add untold price. Monarchs there have been who have heard the exulting shout of victory, have joined it for a moment, then inly sighed: rebellious sons were a thorn in the heart, whose rankling prick was felt to kill all joy. Merchants have amassed their millions—their names have been honored in various parts of the globe; but in the moment when success and security have attended some favorite scheme of hazardous enterprise, in all the bitterness of anguish the soul has whispered, "This is but mockery to him who would ask it to atone for the absence of domestic love." Poets have lived, whose brows have been wreathed by a fascinated nation, but whose spirits have loathed the laurels, for thorns grew at home. But never monarch, merchant, nor poet, found domestic bliss a joy too much. He who has once possessed it would not barter it for all on earth besides.

A MOTHER'S TEARS.—There is a touching sweetness in a mother's tears, when they fall upon the face of her dying babe, which no eye can behold without imbibing its influence. Upon such hollowed ground the foot of profanity dare not approach. Infidelity itself is silent and forbears its scoffings. And here woman displays not her weakness, but her strength; it is that strength of attachment which can never in its fullest intensity be realized. It is perennial, depenednt on no clime, no changes—out alike in storm and sunshine—it knows no shadow of turning. A father, when he sees his child going down to the dark valley, will weep when the shadow of death

has fully come over him; and as the last parting knell falls on his ear, he may say "I go down to the grave of my son mourning." But the hurry of business draws him away; the tear is wiped from his eye, and if, when he turns from his fire-side the vacancy in the family circle reminds him of his loss, the succeeding day blunts the poignancy of his grief, until at length it finds no permanent seat in his breast. Not so with her who has borne and nourished their tender blossom. It lives in the heart where it was first entwined in the dreaming hours of night. She sees its playful mirth or hears its plaintive cries; she seeks it in the morning, and goes to the grave to weep there.

MR. BURNS acknowledges the following receipts for the Funds of the Church, viz:—for

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VOL. V.—Hugh McDiarmid, Indian Lands; William Wright, N Adjala.
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VOL. VII.—Rev. Mr. Munro, Wallace, Nova Scotia; Gavin Robertson, Welland Port; Mrs Campbell, Fredericksburgh; Capt Haultain, R A, Quebec, half-vol; Thomas Leckie, Esq, Ramsay, on account, £2; George McKay, Esq, Acton.—W Wright, N Adjala; A Lethem, Stony Creek
VOL. VIII.—Rev Mr. Munro, Wallace, Nova Scotia; Gavin Robertson, Welland Port, in full, and 1s overpaid; F Hall, Miss G Clark, Hugh McIlwraith, Perth; Mrs Campbell, Fredericksburgh, 8s 9d; Captain Stace, bal, 2s 6; Captain Haultain, R A, Quebec; Jas Campbell, Wolfe Island; J J Kellie, Martintown, 1s overpaid; M McKay, Grosse Isle; G McKay, Esq, Acton; W Ptolomy, R Menzies, Stony Creek.

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REMARKS.

1. The Essays to be given in to the Secretary of the Professors' Court, at the opening of the College, in October, and the examinations to be passed through about the same time—the precise days to be afterwards notified.
2. The Essays must be correctly and legibly written, with mottos on the title pages, instead of the names of the authors.
3. Brevity, when consistent with completeness in the particular treatise, and with perspicuity of style and appropriateness of illustration, will be esteemed a greater excellence than length, characterised by diffuseness.
4. A Student who may have obtained Bursary No. 5, or No. 13, in any former session, cannot obtain the corresponding Bursary a second time,

though he may compete for it; and if deserving of it his merit will be noticed.

By order of the Professors' Court.

ALEX. GALE.

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CASH FOR INVESTMENT.

THE Treasurer of the Ministers' Widows' and Orphans' Fund of the Presbyterian Church of Canada, has on hand for investment,

£1000.

Government, County, or City Debentures, having from 10 to 20 years to run, will be preferred to other securities.

Any communications on the subject to be addressed, *post paid*, to JOHN FISHER, Esq., Convener of the Widows' Fund Committee, Hamilton, or to JOHN BURNS, Treasurer, Knox's College, Toronto.

April 20, 1852.