

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

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

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

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

KNOX'S COLLEGE.

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

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

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

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

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

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

THE HUMILITY OF GENUINE SCIENCE.

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

To the Editor of the *Times*.

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

LYON PLAYFAIR.

London, Nov. 13.

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