

ment is giving to other forms of error of a less malignant kind—and, against such acts, as more or less ungodly and antichristian, we desire to testify.

How Dr. Chalmers, to whom the *Guardian* refers, might have acted in reference to the University Bill, we will not pretend to judge. This we do think, however, that he, with his lofty views of the amplitude of the circle of the sciences, would never have consented to the Bill of last Parliament, patronized by our Methodist brethren, which went to divide the endowment of our University, to four sectarian Colleges—a Popish, a Prelatical, a Methodist, a Residuary Presbyterian College. Yea, we believe, that that Christian champion would have bared his neck to the axe of the executioner, rather than have in any way formally and directly consented to the legalization and endowment of a school for teaching the dogmas of an apostate and idolatrous church.

But we may speak even more precisely in reference to the views of that departed man of God, on the subject of secular education. It is well known that one of the very last writings which issued from his pen was, a letter in which he distinctly approved of Governments' giving the secular element of education, in the present state of the Church and the world, and leaving it to churches to blend with it the spiritual element. This certainly is all that can now be done in Canada; and in reference to the actual teaching of Divine truth, we think, further, that as the exalted Head of the Church calls men to the work, so his laws do indicate by whom those, his servants, are to be supported. The Professor of Divinity, therefore, as he is called,—he we mean, who fulfils the office of the teacher indicated in Eph iv 11, should, like the Pastor, and Evangelist, or Missionary find his support in the Church itself, in connection with which, or for which, he plies his vocation of teacher. We fully believe that the Adorable Head of the Church makes no demand on earthly governments to pension his servants, be they pastors, be they missionaries, be they "teachers of holy men for the work of the ministry."

One word more, in regard to the outcry against the present College Bill, as godless and antichristian. We believe that the very same provisions which are supposed to be so malignant in it, were contained in a bill which was before our Upper Canada Parliament in 1831-5.

This bill was carried through the House of Assembly by a majority of 35 to 5! It might be interesting to turn up some of the files of the papers of the time, to ascertain who were the constituencies that then supported the Legislative Assembly in their attempts at University reform. It would not surprise us to find that some of these were the very same parties who are condemning the bill now before our present Parliament, as godless and antichristian. No separate Churches had at that day ventured to hope for the spoliation of the endowment of King's College.

The accounts from our Missionary Catechists, as far as they have reached us, are favourable. They have been, we believe, well received. One of them writing to a friend says, "I am quietly

and comfortably settled down again for a time.—My field is large enough I assure you, to do it any thing like justice. Three services on Sabbath, with visiting, prayer-meetings and classes, afford me abundant labour. Matters are not in the most healthy state, but I hope by the exercise of prudence and charity, at the same time exhibiting faithfulness and attachment to Christian principles, and, by the blessing of the Most High, upon my imperfect labours, some good may result to all parties. We have people of many different denominations; they have been ill supplied. I trust the spirit of the Lord will work mightily, so that here there may be a seed to serve him—vestments unto honour, fitted for the master's use. It gives me pleasure to inform you that I dwell in a pious family, and am pleasantly and comfortably situated. Our external arrangements are very satisfactory. I hope a like interest in regard to more important matters connected with the Church of Christ, will soon be awakened."

#### SOLEMN WARNINGS.

"Help, Lord; for the godly man ceaseth, for the faithful fail from among the children of men."  
—Ps. xii. 1.

Since our last publication the melancholy tidings have reached us of the removal from the Church militant to the Church triumphant, of not a few devoted servants of Christ—some of them in Britain, and others in the missionary field among the heathen.

We refer to Dr. McDonald of Ferintosh, known as the "Apostle of the North,"—a biographical notice of whom will appear in our next;—and Sir Andrew Agnew of Lochnaw, the indefatigable champion of the Sabbath, who alike in the discharge of his duties in the character of a legislator, and by his example as a private christian, advocated and maintained the sanctity of God's own day. The former has been removed in mature years as a shock of corn in his season—the latter in the vigour of life.

We are also called to mourn the loss of an aged and successful missionary in Persia, the Rev. Dr. Glen, of whom Mr. Perkins, the American Missionary, has written an affecting notice, from which we condense the following summary:

This venerable Scottish missionary died at Tehran on the 12th January. After being a settled minister ten years in his native land, he went out at the age of forty to Astrakan, where he laboured faithfully as a missionary for seventeen years. In consequence of the suppression of the Protestant Church in Russia, he was forced to abandon his field and return to his native country in 1834. In 1837, leaving his numerous family in Scotland, he came to Persia. In 1842, having completed the translation of the scriptures into Persian, Dr. Glen returned to Scotland to print the work. Two years ago, having accomplished that object, he again left his family and returned to this country, accompanied by a son—a man in middle life,—to superintend the distribution of the Holy Scriptures among the Mahomedans. Of him it may be truly said, "He was a good man, full of the Holy Ghost and of faith." Few indeed have so indefatigably endured to the

end as this venerable labourer,—ten years a faithful pastor in his native land, and more than thirty years a missionary in foreign lands. At the age of more than three score and ten, his Master summoned him to higher service. Dr. Glen's mortal remains sleep at the capital of this Mahomedan empire, far from his family and his native land, by the side of a beloved son belonging to the British embassy, who died of cholera more than two years ago. "His record is on high," and his dust as peacefully awaits the resurrection morning in benighted Central Asia, as if beneath the clouds of the valley, with his fathers in his loved native Scotland.

We are next called to record Death's doings in the removal of two able and faithful missionaries of the cross, labouring in China, under the direction of the American Board of Foreign Missions.

The Rev. John Lloyd, missionary at Amoy, died of typhus fever, in December. Mr. Lloyd was 36 years of age, a native of Pennsylvania, brought to the knowledge of the truth about the year 1835, along with his friend and fellow-labourer, W. M. Lowrie, who was drowned by pirates, last year, near Ningpo. Mr. L. was a graduate of Princeton College, New Jersey—was licensed to preach the Gospel, in June, 1844, and entered upon his labours in Amoy, in December of the same year. The Rev. W. J. Pohlman, also a missionary to China, from the American Board, and whose sudden demise we would next notice, in some remarks which he made at Mr. Lloyd's funeral, said—

"With earnest alacrity, he devoted his energy and time to the acquisition of this difficult language, (Chinese); and now, when he had nearly reached the goal he aimed at, and was becoming fluent in speaking, it pleased the Master to take him to himself: thus teaching us, that however well qualified we may be to carry forward the Lord's work, he can get along without us, and find other agents to accomplish his purposes. To the speaker, Mr. Lloyd was peculiarly dear as a family friend, and an endeared associate nearly all the time of his residence at Amoy. He was kind and uniform in his affections, faithful in his friendship, and equable in his temperament; firmly conscientious in respect to duty, and stable in his personal religion. He was laborious in his efforts to save the souls of the heathen; vigorous, sound, and discriminating in his views of truth; in short, he may be characterized as humble, methodical, persevering, devoted, and conscientious, a man much beloved, and in whose heart grace reigned. He was permitted to bear public testimony in favor of Christ among the Chinese; for by applying himself almost exclusively to the spoken language, he had made good progress, and could communicate religious truth freely to the people, with whom he was universally popular. Had he lived longer, we had much to hope for from his future labors."

Mr. Lloyd and Mr. Pohlman were, in life, intimate friends, and in death were not long separated. Shortly after the death of Mr. Lloyd, Mr. Pohlman was drowned on the coast of China. The vessel in which he was a passenger was wrecked. Such of the passengers as could not swim, had been put into the ship's boat; and such as could swim were to make the best of their way to the shore. A considerable number of them laid hold of the boat, which caused it to upset, occasioning the loss of many lives, and among them Mr. Pohlman, who was last seen with his face