

standers are themselves proud to profess, but remain passive spectators of the unequal combat, watching its issue, in order to proffer the hand of friendship to the man whom they had abandoned in his hour of need, if he succeeds in overcoming his assailants, or to give an unmeaning sigh over his mangled body if he succumbs, and even, perhaps, to greet soon afterwards as friends, his murderers? would you praise such conduct as noble and generous, or condemn it as selfish and disgraceful to freemen and Christians? British Protestants, this is precisely the case of Hungary. The Hungarians are the men whom Austria and Russia now attempt to murder, for maintaining the same principles of religious and political liberty of which you are so justly proud. Will you stand by and look unmoved on their unequal struggle, and wait its issue in order to give them a cheer or a sigh? If they succumb, will you be able to behold, without being conscience-stricken their beautiful country converted into a vast graveyard, upon which, as upon the most appropriate foundation, the huge and gloomy fabric of spiritual, intellectual, and political thralldom shall be reared? Or, if Providence does not permit that violence and iniquity should prevail over right and justice, and their success shall establish the triumph of political and religious liberty over the whole of the east of Europe, will you be able to cheer, and to welcome as freemen and brethren, those whom you had abandoned in their hour of need? But no! Such unworthy conduct is not to be apprehended from Britons, freemen, and Protestants. I am convinced that the cause of Hungary requires only to be known, in order to enlist your sympathies and insure your support.

There is no necessity that you should take up arms in the defence of this noble cause, but only that you should give it your moral support, by a public expression of that opinion, which the greatest despots dare not to brave. But let this be done in a manner befitting a great, powerful, free, and Christian nation, and it will make the despot quake upon his throne, rouse the drooping spirits of the friends of liberty throughout all Europe, and accelerate the reign of freedom and justice over its whole extent.

VALERIAN KRASINSKI.

**JOHN KNOX'S HOUSE—ORDER FOR ITS DEXULTION.**—This tedious process has at length dragged itself to a conclusion, but the result will be anything but satisfactory to the community. On Thursday the following interlocutor was pronounced in the Dean of Guild Court:—"26th July, 1849.—Having resumed consideration of this case, with the reclaiming petitions Nos. 7 and 8 of process, with the answers thereto, refuses the desire thereof, and adheres to the interlocutor reclaimed against: Further, ordains the defenders forthwith to take down and remove all those parts of the tenement complained of specified in the report of 31st May last, as being insecure, ruinous, and dangerous to the inhabitants and other persons therein: Finds the defenders liable in expenses, and decerns.

GEO. WILSON, D. G."

26th July, 1849.

The above order recalls to our mind that a very considerable sum of money was collected some three years ago, for rebuilding John Knox's House, or rather for erecting on its site some suitable monument, to the memory of the noble reformer. What has been done with the amount collected for that purpose; or what is to be done with it? A small part of the sum was raised amongst ourselves, with the approbation of Synod, and we were led to believe, that the foundation stone of some fitting structure had then been laid.

Men left to their own wills, will rather go to hell than be beholden to free grace for salvation. We as much need grace to bear the toothache as to suffer martyrdom.

To the Editor of the Record.

Toronto, August 25, 1849.

DEAR SIR,—

Will you allow a sentence or two from a United Presbyterian? In the last number of your *Record*, I find a letter from the Rev. Dr. Burns, giving a quotation from a work by the late Dr. Stevenson, of Ayr, which he considers every way satisfactory. After offering, by it, a door of escape for Dr. Ferrier, Dr. Burns says, "Nay, farther. If our brethren of the United Presbyterian Synod will do the same," that is, "homologate these sentiments" of Dr. Stevenson's, "our union is consummated at once." I have, then, just to say, that I do homologate these sentiments, that I always did, and, until I turn infidel, always shall, and though I may not venture to speak on behalf of my brethren, yet, I would be amazed if one of them hesitated, for a moment, to do the same.

Permit me further to say, that I am glad to find Dr. Burns and others meeting us to settle something like principles, and anxious to find a common ground. Let us hope that the millennium of our churches is come, when "there shall be no more sea;" and, henceforth, I hope my friend, Dr. B. "Will hang his trumpet in the hall, And study war no more."

I am, dear Sir,

Yours faithfully,

JOHN JESSENGS.

#### JESTING ON THE SCRIPTURES.

I cannot forbear to warn the reader against the profane practice of jesting on the Scriptures, or of introducing any of the stories and expressions which occur in them, to enliven conversation, and excite the laughter of the company. To hear jests of this nature uttered by an infidel would not surprise us; but how must every pious person be shocked, when they proceed from the mouth of a professed friend of Revelation. The wit which consists in an unseasonable application of the Scriptures, is not of difficult attainment, as is evident from this consideration, that it is within the reach of almost any person who chooses to display it. Accordingly, we observe that the dullest and most phlegmatic creatures, whose ideas and conversation are usually sluggish and insipid, are occasionally able, by the help of the Scriptures, to produce among their fellows a momentary flash of merriment. The language of the sacred book occurs without an effort; and when applied to some unexpected subject, it has a ludicrous effect, by the grotesque mixture of majesty and meanness, of what is solemn and what is familiar or trifling. It requires no greater dexterity to form such an association, than to expose a grave and respectable man to the laughter of the mob, by putting a fool's cap on his head, or by distorting or disfiguring his dress. Such wit, it has well been said, a man of taste will despise for its vulgarity; and a good man will abhor for its profaneness. If there be jestings which are not convenient, those which have divine things for their subject are without dispute among the number. An habitual belief of the presence of God would make us afraid to sport with His words. That jest would be better spared which, while it contributes to the amusement of irreligious companions, provokes the indignation of Heaven.

It is safer to be humble with one talent, than proud with ten, yea better to be a humble worm than a proud angel.

From all past ages, before time began to flow, God hath decreed to confer the grace of salvation by Christ upon us.

#### GOD IN THE PESTILENCE.

St. Louis has been signally marked within the last few months by the judgments of Heaven. About a tenth part of her population has been swept away by the pestilence and perhaps an equal proportion of her property by the great fire. The Rev. Dr. Potts, of the Presbyterian Church in that city, has taken this occasion to preach a sermon entitled "God in the pestilence and the fire," in which he solemnly and faithfully ascribes these calamities to the sins of the people. Among these sins, Sabbath breaking, is prominent. We quote the following remarks as applicable, in some of the particulars, to our own metropolis.

"But there were other things, in our municipal character, directly calling for the interposition of the arm of a righteous governor. We were fast becoming a city of Sabbath breakers. Along our landing, that present scene of desolation, there was no Sabbath. Vessels were seen discharging and receiving cargoes, warehouses open, delivering and receiving freight; groceries and pedlars' shops more busy than on ordinary days; passengers arriving, and others crowding upon the puffing steamers to depart upon their journeys of business or pleasure. In various directions, as the city was traversed, men could be found in their shops plying their usual business, stores open, and merchandise displayed. The stranger coming upon the borders of our city on the afternoon of the Sabbath, and hearing the music, the dancing, and the drunken revelry of the refreshment gardens that encompass it; and seeing the omnibuses and pleasure carriages that at all hours rattled from the centre to the circumference in all directions, filled with passengers seeking these resorts of vice and pleasure, must have supposed that he had fallen upon some Pagan land, where God's laws were unknown, or, at least some Papal city of Europe, where traditions of a corrupt Church had usurped the place of the law of the Most High. That good men, and the men of influence from their elevated place in society, were grieved and often pained at these things, is no doubt, true; and when the subject was called up in conversation they expressed their regret; but it was not one man's business more than another's to make himself active and excite odium, and each man was so fully occupied with his private affairs, that there was no time to take much interest in this. Thus, the plague was permitted to extend. The proprietors of our daily journals, even the most respectable, began to avail themselves of this deadness of virtuous public sentiment, and, one after another, abolished the Sabbath, and commenced issuing their papers on this as on all other days, thus secularizing at once the entire public mind on the day consecrated to sacred thoughts; and this new outrage upon the laws of a holy God, instead of awakening the indignation of the friends of the Bible, was tacitly acquiesced in by them. Influential citizens, and even members of churches, became the patrons and sustainers of these Sabbath papers, thus becoming partakers in the degradation of an institution which God has made the very cement, by which order and piety are to be perpetuated in society. Surely there was a necessity that God should speak, if we were not to be given up.

"Crime has been fearfully on the increase in our city. Murder, robbery, theft, gambling, drunkenness, lewdness, and every vice that stains the catalogue in human society were advancing with giant strides, far more rapidly than the increase of our population. No sooner did a steamer touch our landing, than it was invaded by thieves; no property was secure at night but in proportion to the strength of the guard, armed to the teeth, that watched over it; while, by day, our streets were swarming with younger vagabonds, male and female, who, under pretence of soliciting charity, or selling vicious pamphlets, fruit, or other articles, were training for the work house or the brothel.