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

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Poetry.

COMING LATE TO CHURCH.

BY THE REVEREND JOSEPH IRON, CAMBRIDGE.

Suppose an earthly prince should condescend
To bid you to his banquet as a friend,
Would you not try all means within your power
To be in court at the appointed hour?

Shall such attention to a worm be given,
And be refused to the God of heaven?
Who can expect to be by Jesus blest,
If absent when he comes to meet his guest?

My brethren, this would never be the case,
If we were lively in the Christian race;
Then every hindrance would be laid aside,
To see and hear of Jesus crucified.

If you complain you have so far to come,
Set out a little sooner from your home;
But those who dwell hard by have no excuse,
Except in idleness, or sleep, or use.

A little less indulgence in the bed,
A little more contrivance in the head—
A little more devotion in the mind—
Would quite prevent your being so behind.

I grant, lest I should seem to be severe,
There are domestic cares here and there;
Age—illness—service—things quite unforeseen,
To obscure which I surely do not mean.

But such will not (unless I greatly err)
Among the prudent very oft occur;
And when they do, you surely should endeavour
To come at last—'tis better late than never.

KNOX'S COLLEGE, TORONTO, }
29th December, 1847. }

To the Students of New College, Edinburgh.

DEAR BRETHREN,—Being desirous of still enjoying the privilege of your correspondence, and having again met for our College labours, we gladly embrace the opportunity of writing you. The good news from a far country, which your interesting letter of the 1st February communicated to us, were very refreshing. We rejoiced to hear of the manifestations of vital godliness among you; of the cheering intelligence from your beloved missionary, Mr. Braidwood; and of the addition of labourers for the missionary field. We trust that we shall not cease to strive, together with you, in our prayers to God, on behalf of the three brethren who lately went forth from your College to the Jewish and Indian missions. From the very gratifying account which you gave us of their attainments in learning an advancement in piety, we cannot but regard them "as vessels unto honour sanctified, and meet for the master's use"—as good soldiers of Jesus Christ, prepared to endure hardness in the trying warfare on which they have entered. May the Lord make Danjiblar the honoured instrument of leading to the cross of Jesus many of his deluded countrymen, who are now "carried away unto these dumb idols," and bless Mr. Edersheim and Mr. Thomson with the spirit and success of him who said, "Brethren, my heart's desire and prayer to God for Israel, is, that they might be saved."

Since our last correspondence, you have been visited with a very painful dispensation of Providence, which we cannot forbear to notice. The Lord has been pleased to remove from your head your most esteemed Professor, Dr. Chalmers, and to call him to a higher seat than the one he occupied here. Great was the honour to which his Master called him in the Church below; but now, in the Church above, he enjoys the "far more exceeding and eternal weight of glory." Ere you had time to say, "My Father! my Father! the chariots of Israel, and the horsemen thereof!" the Lord had said, "Well done, thou good and faithful servant, enter into the joy of thy Lord." The shock which his decease gave to the Church generally, would be felt with peculiar force by you. As the bond which united you to that honoured servant of the Lord was intimate and tender, so the stroke by which it was broken would be peculiarly afflictive. Though we were not so immediately related to that great man, yet, when tidings of his death reached us, it seemed as if a new era of our life had come—as if a wide chasm had been made between the past and the future—and as if the glories of former years had departed with the illustrious person around whom they so conspicuously shone. Dear brethren, may grace be given both to you and us, to be followers of him as he was of Christ. May the singular example of real and godliness which he has left for our imitation, never cease to have a stimulating influence on our minds.

But you will naturally expect some information respecting the present state of affairs amongst us. We are happy to say that our infant Theological Institution still continues to prosper. We would wish to speak with caution; but we think that there are evidences that the blessing of the Head of the Church still rests upon it. There is much to encourage us in hoping that it is destined to be an extensive blessing to this destitute country. The number of students which God, in his Provi-

dence, has brought into it—the evidence of piety in many of these—the many congregations in the country that are anxiously waiting for spiritual teachers from it—and the promptitude and liberality with which the Church has contributed to its support, seem to indicate that the Lord has a work to perform by it. The number of students still continues to increase. Last session 37 were enrolled. Out of this number two were licensed in the early part of the summer, and have since been ordained,—the Rev. Robert Burns at Kingston, and the Rev. James Boyd at Markham. The number this year is 43; out of these 19 are in the Theological Class proper. In the earlier part of the session, in the absence of a regular Professor, the class was taught by the Rev. Ralph Robb, Hamilton, and is now under the care of Dr. Willis, who, a few days ago, was regularly inducted to the Chair of Theology. We regard the appointment of Dr. Willis to this important charge as a special token of the Lord's favour towards us. We are happy to say that he has entered on his labours with a spirit which indicates that he is willing to spend and be spent for the good of the Lord's cause in this land. If it be the will of the Lord to spare him in his present honourable and responsible office, he will doubtless be instrumental in laying a solid foundation of evangelical and systematic truth in the minds of those who may have the privilege of waiting on his instructions.

As there is still a lack of ministers in connexion with our Church, several of the students were engaged as Catechists during the summer months. We are aware that many disapprove of students being thus employed; but we think that the present destitution, and impatient cry for labourers, render it in the meantime justifiable. No doubt, men partially educated will be less efficient instructors than those who have finished their course; yet, such persons may be the means, in the hand of the Lord, of feeding the desire for spiritual knowledge, which has been awakened by the late agitation in the Church, and of preventing the people from falling back into their former state of supineness. Upwards of twenty mission stations have been supplied with the means of grace (some constantly and others occasionally) during the summer vacation, which would have been entirely destitute, had not the Church availed herself of the services of the students. We hope that in a few years the labourers will be so much increased, by accessions both from your College and ours, as to make the service of students unnecessary.

Since we last wrote you, our Missionary Society has entered into arrangements for establishing a mission among the French Canadians. These people are the descendants of the French settlers that were in Canada at the time when it fell into the hands of the British Government. They are universally under the bondage of Romish superstition, and consequently ignorant of the Lord's scheme of redeeming love. Their case was brought before our Society, last winter, by the Rev. Mr. Doudet, a missionary of the French Canadian Missionary Society, who gave a very interesting and awakening description of their character and condition. The Rev. Mr. McCorkle, (who was at that time our Professor of Theology, and whom we will long remember with gratitude and respect,) set before us in a stirring manner the sin of British Christians in so long overlooking the sad state of these people. It was suggested that we might commence a mission among them. To this step several difficulties appeared in the way, of which the two most prominent were, the procuring