

## THE ECCLESIASTICAL AND MISSIONARY RECORD.

The present number completes the Fifth Volume. It has been agreed by the Committee to continue the publication on its present plan, at least for another year. It is encouraging certainly that the circulation has been increasing. We are full of the opinion (often expressed) that with proper diligence among the friends of the cause of truth, and those who profess to have the interests of our Church at heart, it might be doubled. The Synod, in June last, resolved "earnestly to call upon ministers and all other friends of the Church, to make an immediate and combined effort to extend the circulation of the Record." The time has now arrived when such efforts should be put forth, and the experience of the past proves that if well directed they will not fail. To one congregation in the country we send sixty copies, and to several over thirty.—Were the same interest taken generally in the success of our cause, the circulation might be raised to 3000 or 4000, in which case the Record would contribute considerably toward the funds of the Church. Let the matter only be taken up with proper spirit, and there is no reason to fear that the enterprise will fail. It would give additional weight to an appeal like this, were Presbyteries to take an interest in the Record. It is the common property of all the Presbyteries. To office-bearers generally we look for effectual aid, and are persuaded that we have scarcely a subscriber, who could not, if so disposed, send us another subscriber's name.

No pains will be spared to render the Record worthy of patronage; and we earnestly call upon friends to send us short, plainly written, original communications, calculated to interest and profit the general reader. Ministers and others might occasionally note down striking views of doctrine, or texts of scripture that occur to them in the course of study, which would be peculiarly acceptable.

## TERMS OF THE RECORD:

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" before the issue of 4th No. .... 4s. 6d.  
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IF All communications to be addressed (post-paid) to the Editor, Knox's College, Toronto.

## BRITISH AND FOREIGN BIBLE SOCIETY.

Our readers will be pleased to learn that the collections from some congregations in Canada West, for circulating the Scriptures in France and Italy, are thus acknowledged in the last printed minutes of the British and Foreign Bible Society: "Resolved—That the best thanks of this Committee be presented through the Upper Canada Auxiliary, to the Ministers and others, from whom the above sum of £21 9s. 9d., towards the special fund (for France and Italy) was received."

## CONFESSION OF FAITH ON THE DUTIES OF THE CIVIL MAGISTRATE.

As several of the Students who have been recently licensed by different Presbyteries, have declared, on answering the questions of the Formula, that they took the clauses of the Confession of Faith, on the subject of the civil magistrate, in the sense put upon these, by the Committee of the Synod appointed to treat on union with a Committee of the Synod of the United Presbyterian Church. It may be interesting to some of our readers to see what this interpretation of these clauses is.

In a paper entitled *Statement of views of the Committee of the Presbyterian Church of Canada, respecting the points selected, and agreed upon at the joint meetings of the Committees, as those on which explanations are mutually desired.*

THE FIFTH POINT containing the explanations referred to, runs thus:—

THE SENSE IN WHICH CERTAIN STATEMENTS IN CHAP. XX. § 4—CHAP. XXIII. § 3—AND CHAP. XXXI. § 2—OF THE CONFESSION OF FAITH ARE UNDERSTOOD.

1. As to Chap. xx. § 4. It being declared explicitly in a preceding section of this chapter—that God alone is Lord of the conscience and hath left it free from the doctrines and commandments of men which are in anything contrary to his word, or beside it in matters of faith or worship,—the statements in the section in question, cannot reasonably be understood, and are not understood by us as giving any sanction or countenance to persecution for conscience sake, or to any attempt to promote Christianity by forcible means; nor as recognizing any right in the civil magistrate to dictate to his subjects in matters purely religious,—all which we regard as alike contrary to the law of God, the spirit of the Gospel and the true import of the confession.

2. As to Chap. xxiii. § 3, and Chap. xxvi § 2 of the Confession. Receiving the Confession as we do with the limitations or explanations contained in the Act of Assembly, 1647 prefixed to it, we hold that the Church being a spiritual institute, a kingdom not of this world, the free and independent kingdom of our Lord Jesus Christ,—who has appointed therein a government in the hands of church officers, distinct from the civil magistrate, has been invested by its Gracious Head with ample and inalienable power to meet, deliberate and determine in all things pertaining to his kingdom in His name, whenever and as often as the rights, interests, and administration thereof may require; that the civil magistrate has no supremacy over the church, nor any power therein, nor any right in virtue of any pretended supremacy or power to convoke or preside in, or dictate to the assemblies of the Church,—or to regulate or review their proceedings in matters ecclesiastical; and in particular—that any judgment which the civil magistrate may come to, with respect to the proceedings and doctrines of the church, in such matters, is limited entirely to the regulation of his own conduct in the promoting within his own province, of the interest confided to his care, he having, in our estimation, no right of public ministerial judgment for the determination of matters of faith—or for the regulation of the profession or practice of the Church.

## To the Editor of the Record.

MR. EDITOR,—

In looking over the August number of the Record, I was pained to see, in referring to the statutes there published, the inadequate salaries received by some of our ministers—one of them as low as £40 per annum; and in the September number, I observe the embarrassed position of

Knox's College. The old maxim, "be just before you are generous," will apply with equal force to churches as to individuals. The remedy for this state of things, to a certain extent, if not altogether, is within the church itself. Let her for the present suspend her efforts on behalf of the French Canadian Missionary Society, and on behalf of Foreign Missions. Is it, let me ask, doing justice to our own people, ministers and professors, to be raising contributions for schemes out of the church, while she herself is so crippled in her efforts. The schemes to which I have alluded, are, doubtless, deserving of our support, if we, as a church, had the means at our disposal; but in our present position, our church struggling with difficulties, I feel convinced that it is our duty under the circumstances, to direct all our energies to the sustentation of our own ministry, to the advancement of Knox's College, and to our Home Mission. I remain, Mr. Editor,

Faithfully yours,

Cornwall, Sept. 12, 1849. A SUBSCRIBER.

## EXTRACT FROM A LETTER TO REV. DR. BURNS.

The Sacrament of the Lord's Supper was dispensed here on the 15th instant. My only assistant, during the days of the solemnity, was Mr. A. Cameron, who is known to you; and I am happy to say that his services were very acceptable, and, I trust, with the Divine blessing, beneficial. We had quite a large gathering, supposed to have been not much less than five thousand on the Sabbath. There were some, I believe, from every township in the county; and, indeed, the appearance of the congregation, on the last day of the feast in the grove, (for the church, though large, could not contain nearly the half of them,) shewed that there were many not disposed to act like the nine lepers whom our Saviour cured of old. It was observed by many, that seldom did as much quietness and order prevail among so large a concourse of people—close attention was paid, and some appeared to be very much impressed.

You, and many, must have been very much impressed, on seeing certain statements in the last number of the Presbyterian, relative to the people under my ministerial charge, as well as to myself. The statements referred to are contained in a report, given in to the Presbytery of Glengary, at the meeting held in Cornwall, on the 16th day of May last, by the Rev. T. McPherson, of Lancaster. He states:—

1. That the deputation proceeded to the Indian Lands, on the 11th day of March last, and that he preached on that day to a very large and most respectable audience in the church of said congregation. The audience would not have been so large, had not a report circulated among many, that a missionary from the Free Church of Scotland, who was on a visit to me at the time, was to preach. The next Sabbath he preached, there were only, I am told by one who was present, about forty. This is very remarkable, when it is considered that I was in Toronto, that he was a stranger had not been here for about six years previous to the last Sabbath on which he preached—that worthy persons, who are still, in some measure, in the dark, with respect to what they call the church of their fathers, would be using their influence to bring their families and friends along with them—that the very next stranger who preached, a Mr. A. Cameron, of the Free Church, had about one thousand hearers, and that he, Mr. P., makes promises which Free Church ministers cannot offer; such as that he can get for the people, a minister who will be put in possession of the dwelling house and lands, and church, and government money besides. Moreover, the Free Church has the name of being pretty strict in discipline.

2. The writer in the Presbyterian says, that after Divine service, on the said 11th day of March, he gave intimation to those attached to