

This is no plain, that proof or illustration is unnecessary.

And, **THIRDLY**,—*The division of funds intended for the education of the youth of the Province generally, amongst four sects, to the exclusion of others, is an act of pure injustice.*

Take the case of the Presbyterians, and the relative numbers of these in Toronto, as an index of what they may be throughout the Province at large. By the returns of last summer, the number of souls belonging to the Church of Scotland was 557; that of the Presbyterian Church of Canada, 1207; that of the United Secession Church, 451. The first of these bodies is to be endowed with £1500 per annum; the two latter, who, taken together, are far more than two-fold more numerous, are to receive nothing! So in like manner the Congregationalists, the Baptists, and several denominations of Methodists, who, taken together, are also much more numerous than the Presbyterians of the Established Church, are to receive nothing!

What can be said of the scheme in respect simply to these views of it, but that it is partial and unjust? *It is an avowed endowment of sects; and as the endowment is taken from a fund which pertains to all, it is a robbing of those bodies which are not endowed.*

Is it asked what is to be done with the University? We say (at least the writer of these lines says), let it, according to the necessities of these times, and the unhappily divided state of the Christian Church, be maintained as a great school for secular science and literature, giving to Christian Churches every facility for caring for the religious training and instruction of the youths attendant on it. And, let it be placed under the governance of men responsible to the country, and appointed in such a way as may be best fitted to obtain the wisest and best of the land for the important trust.

Those who make the mismanagement which has hitherto characterised King's College, a reason for breaking it up, may find, in the history of our Colonial Legislature, a reason equally valid for dispensing with our representative assemblies, and trusting the whole machinery of Government to the will and ordinance of a Governor.

SUBSCRIPTIONS FOR COLLEGE.

We had expected to have announced, in the present number, the results of the subscriptions in behalf of Knox's College in various quarters. These, we trust, will be found in our next number. Our readers will see the urgency of the call now made on them for contributing to this great and honourable undertaking, to which the great Head of the Church is calling us. The report from Hamilton is quite encouraging, and no part of it more so than the announcement that in Knox's Church Sabbath School a collection was taken up, in aid of the funds of that institution, amounting to £2 12s. 6d.—an example worthy of imitation.

We understand that the Deacons' Court of the congregation of Peterboro' lately presented to Mr. John Munro, Grafton, a handsome family Bible and Psalm Book, in acknowledgment of his services in making and giving to the congregation a set of communion tokens. Such services may appear small in themselves, but they are interesting

when regarded as "labours of love," to which all the members of the Church of Christ should, in these days of selfishness and worldliness, seek to stir up both themselves and one another.—*Com.*

LADIES' ASSOCIATION, KNOX'S CHURCH, HAMILTON.—The Ladies' Association, in connection with Knox's Church, Hamilton, held their annual sale of fancy and useful articles on Wednesday, the 22nd of December. This association has been in existence for some years past, and has been making most laudable efforts in the way of collecting funds, principally for the Home Mission of the Presbytery of Hamilton. They have a monthly sale of articles contributed by the members and friends of the association; and at the end of the year, dispose of the articles that may have accumulated on their hands by a sale of a more extensive kind. On the above occasion, there were six tables tastefully arranged, and displaying a great variety of beautiful articles. One of these tables belonged to the Ladies' Association of Dundas, another was furnished with articles sent to be sold for the College Fund, and the other four were furnished by the Ladies' Association of Knox's Church. The day proved very favourable, and there was a numerous attendance of purchasers. The proceeds of the day's sale amounted in all to upwards of £20. The College Fund table yielded £6, and the Dundas table, £10. In our next number, we expect to be able to present a full report of the operations of this useful association, during the past year.—*Com.*

The Librarians of Knox's College acknowledge the receipt of the following books:—

Presented by Dr. Burns—*Canadian Examiner*, 1837-8-9-10; Bonar & McChesney's *Narrative of Missions to the Jews*; Pollok's *Life, by his Brother*; Oliver on *Spiritual Mindedness*; Lacy Books, XXVIII to XXXVII; *Lives of Henderson and Guthrie*, (Free Church publication); *Halyburton's Memoir*, (do.); *Selections for the Young*, (do.).

By Mr. R. C. Goggie, Quebec—*Collection de Memoires de relations Sur l'Histoire Ancienne du Canada*; *Memoires Sur le Canada, depuis 1819, jusqu'au 1790*.

By Mr. John Gibson, Bonaccord Settlement, Nicholl—*English Bible*, London, 1619.

By Mr. John Gray, Knox's College—*Dowling's History of Romanism*.

By the author, per Rev. John Bayne—*The Typology of Scripture*, by Rev. Patrick Fairbairn, Saltion, 2 vols.

EVANGELIZATION OF IRELAND.

We invite the attention of our readers to extracts which we now make from the Seventh Annual Report of the Home Mission of the General Assembly of the Presbyterian Church in Ireland, presented to the Assembly at its meeting in Belfast in July last. We feel persuaded that all our readers must feel a deep interest in the present condition of Ireland. Many of her poor benighted people are smitten with the judgments of heaven; and amidst all that is fitted to inspire despondency, some ground of hope is afforded in the efforts that are being made for imparting to them the word of life, and in the success of those efforts.

The Home Mission of the Irish Church has been liberally sustained by the contributions of the Free Church of Scotland. We perceive from the papers of the day, that several Synods of that Church are overturing the General Assembly to adopt still more vigorous measures for promoting the Evangelization of Ireland. We shall endeavour to keep our readers informed on this subject. Every argument in favour of more enlarged action on the part of Irish and Scottish Presbyterians

for the evangelizing of Popish Ireland, speaks to Canadian Presbyterians for united and devoted labours in behalf of Canadian Romanists.

The following extracts are from the *Missionary Herald* of the General Assembly of the Presbyterian Church in Ireland for August. This periodical we hope to receive regularly, and shall be happy to make our readers acquainted with it.

The history of the Presbyterian Home Mission in Ireland records no year like the melancholy past. Other years have had their tears of sorrow, for what connected with Ireland is mingled with grief; but 1847 lies seared, and forsaken, and deeply sad—a widowed victim of afflictive wrath. While Ireland was boasting of the power of her peasantry, a mysterious Providence struck them down helpless as infants, and hurried tens of thousands to premature graves. Ireland, proud of her resources, was claiming a ruinous independence, when, in the midst of her dream of madness, an article of food failed: hunger, like an armed man, rushed in; the shout of defiance sunk into the low moan of the dying, or rose into a hopeless wail over the unclothed dead; and they who but yesterday defied the world, are the world's poor paupers now, fed by the charity of those they maligned, and struggling at the soup-kitchen window for a scanty meal from the Indian corn-field of the far West. Erin the green is now the place of skulls; the angel of death has passed through her, and black, unroofed cabins and villages, without a dog alive to watch the fireless hearth, are memorials of his terrible march. The infant dropped dead from the bosom of a famished mother, or sought life in vain from the cold, dry breast of a mother's corpse; the able-bodied youth who had toiled for his sisters and mother through the winter snow, sunk and died as the spring set in, and the widow, returning weary and worn from her dead husband's place on the public roads, found that her father and mother's skeleton forms, on their heap of straw, breathed no more.

Mingling with the dying, and surrounded by the dead, it has been the sad privilege of your missionaries to show Romanists, deserted by their own priesthood, what the spirit of Protestantism is, and what the generosity of Protestantism can do.—Nearly all the immense sums subscribed by Protestants have gone to Roman Catholics; an appeal from one minister of the Irish Presbyterian Church produced about five thousand pounds; and Romish Connaught gets the whole; multitudes live now who owe their lives to Protestant charity; and they, and many more, have been taught in the evil day to know, and it is hoped to prize, their friends. Though, therefore, 1847 has been a year of sorrow and death, it has not been a year of despair; though the pillar of the Lord's presence has been on the one side a cloud and darkness, it is light and life on other.

MISSION CHURCHES AND STATIONS.

Though the South and West have been, during the year, the valley of the shadow of death, and ministers and congregations, and teachers with their schools, have been visited by the same scourges, yet we record with thankfulness, as Israel did on the night when Egypt's first-born died, that the God of our fathers has been with us to preserve us alive in the night of death. Eighteen congregations in the South and West are a standing Ebenezer of the Irish Presbyterian Church. As the fruit of missions, they hold forth the word of life, and in the midnight of superstition hold up the word of truth. The number of their members, and the size of their churches, are, it is true, small; but they are Presbyterian Ulster's witnesses in Romish Connaught and Munster; they are gathering points for scattered Presbyterians; they are advanced posts of a spiritual host; they are, or ought to be, centres of missionary enterprise and of life-giving influence. To many of them it is unnecessary to refer, for their history is the unbroken current of a matured ministry.

The report, after giving details of various stations, passes on to *Weak Congregations, Scripture*