

temporal. Sometimes when I considered this, and began to estimate the danger to my own soul in being among such a people, I am oppressed in heart; but the conviction that the Lord has sent here, at least for the present, gives confidence in seeking those supplies of grace which my circumstances need. When the Sabbath comes round, with the single exception of having provided before-hand all necessities of life for the day of rest, there is nothing outward in our position to remind us that it is the Lord's day—we can only plead for a special sabbath blessing on our own souls and those among whom we may speak of the things of God's kingdom. In some cases such a blessing has been, I think, in some measure given. Our only regular meetings for worship are—I was about to write morning and evening worship, but have been interrupted by the recurrence of the hour for our united evening prayers, and I thus allude to the fact, because, this evening, almost for the first time since I came to China, has one man been with us who seems to manifest a simple desire at least to know the way of the Lord. This man requested a Testament yesterday that he might study more fully the doctrine he had been hearing, and also might make it known to others; and to-night he came and begged to be allowed to sit and worship with us, joining in the various parts of our service with serious interest. I conducted the service this evening myself; the passage read in order was Luke vii., and I have reason to give thanks for the conviction that I could with the help of the text before us, speak pretty fully of these great things in this strange tongue so as to be intelligible. When I thus specially allude to this case, you will see that my encouragements, from the interest which this people take in the Gospel, to hope for their speedy conversion to the Lord, are not as yet very great. In general, they manifest the greatest apathy regarding all things which concern the soul, and it is a wonderful thing indeed to see among them even an appearance of interest in our message which is not either the effect of novelty, or can be traced to a mercenary motive. In these circumstances, what need have I to care for my own soul in this barren wilderness—and how much need have the people of God among you to abound in prayer for me, and for the many thousands to whom I may have access! To-morrow is the day when your Synod meets in London. It is my desire and prayer that you may be countenanced by the gracious presence of Him "who dwelt in the bush." And, especially, may he condescend to give light, quickening, and strength in all your prayers and plans for the evangelization of China. "Ask of me, and I will give the Heavens for thine inheritance, and the uttermost parts of the earth for thy possession."

I ever am, dear Friend,

Yours affectionately,

W. C. BURNS.

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Toronto, August 27, 1849.

TO CORRESPONDENTS.

The Poem from Mr. A., we regret to say, is a second time deferred. The Communication from Peterboro, &c., will appear in our next.

The Record.

MISCELLANEOUS REMARKS.

Constrained to exclude several articles, we here notice, in a semi-telegraphic style, several subjects, partly of a business kind, respecting

1. *This Number.*—We observe that the title-page and index, for the convenience of those who preserve the other numbers, will, we hope, be deemed worthy of the space they occupy. The memoir of Miss Gilbert, very interesting as it is, would not have received so large a space, but that it was deemed very undesirable to divide it when one portion of it must have been inserted in another volume.

2. *Toronto Academy.*—Through the praiseworthy exertions of the Directors, and especially of the Rev. Prof. Eason, there is a fair prospect of this Institution being opened immediately, with renewed vigor, and in accordance with the design of its founders—as a school for a general education, classical and commercial, and such as may be preparatory to the University or to any other institutions that take up students at the same stage of progress. It will, as heretofore, in the arrangement of its classes, the mode of conducting them, and, as it is hoped, in the large amount of sound scriptural instruction, to be imparted in them, have a special adaptation to those who are desirous to study for the ministry. It will be as useful as formerly to Knox's College, and may be equally so to the theological schools of other Churches.

3. *Knox's College.*—This Institution, young as it is, has thus far been blessed in sending forth a considerable number of spiritual labourers—while, from its commencement, five years ago, all who have been employed in it as Professors, have been more or less acting as preachers of the blessed Gospel. It is now in a transition state. The Directing Committee have, in accordance with the mind at once of the Synod and the Church at large, resolved to restrict, as far as practicable, its course of instruction to that of Theology. After this current session, the Professorships of Hebrew, Logic and Classics, will be dispensed with, and the students in these classes—it may be even during the present session—turned over to King's College, while, assistance in some departments will be sought from the Toronto Academy. This change will, we hope, be attended with many advantages—the expenditure on account of Knox's College will be materially reduced—and the increasing resources of the Church be made ultimately available towards an increase of Professors in some of the departments of Theology—then, from the greater interest which the Church will be brought to take in King's College, a favorable influence, we trust, will be exerted on that institution, and so on the education of the country at large. Our people, however, must not admit the thought, that the Divinity school of the Church needs not require any great exertions to sustain it—that it is only a subordinate object amongst those for which the united counsels and liberality of the Church are required. Than these, few mistakes could be more dangerous. If Missionaries and Ministers of ability and power are to be increased, we must have a Divinity College strong in the number and the talents of its teachers. Our students must be well taught in all the branches of human learning, and especially in that higher learning and science which are required to the interpreta-

tion of the Divine oracles, and the arrangement and comprehension of their heavenly doctrines.—Presbyteries are now called on to make vigorous exertions to present the claims of the College before every Congregation and Mission Station.—The reduction of the expenditure, it will be observed, takes effect only at the end of the current half year: so that, from this consideration, and the deficits of last year, a very considerable sum must still be raised for the current year.

LETTER FROM REV. H. GORDON.

Few ministers of the Church favour us with any communications. We may well, therefore, be indulgent to those who do so. With this conviction we must express regret that, from the peculiar contents of the present number, we are obliged to exclude a letter from our esteemed brother, Mr. Gordon of Cananogue; and as that letter had been designed for publication before the ensuing meeting of the Commission, we feel the rather obliged now to notice its contents. It is on the subject of Dr. Ferrier's case, as it is to be before the Commission.

Mr. Gordon shows how important christian union is, and how obligatory it is on all christians to seek it; and after adverting to the hearing which Dr. Ferrier's case has on the subject of union with the United Presbyterian Church, towards which the Synod is still professedly seeking, he gives special reasons, founded on the manner and circumstances of Dr. Ferrier's admission into the Church, for a kind and generous treatment of his case by the Commission. We must apologise to our correspondent for not allowing him to speak for himself. We have room for two paragraphs only:—

"I believe that the Doctor, rejoicing and sympathising with the noble stand made by the Free Church for the grand distinctive principles of Presbyterianism, and with our standing by that Church in their time of persecution—that this taken in connection with the fact that we had practically renounced endowments, drew him towards us, and made him feel that there was nothing left that should operate as a barrier to Presbyterian union; and that the Presbytery of Hamilton had the same laudable desire to give the right hand of fellowship to an Evangelical brother, with whom, and with all Presbyterians who hold fast to the great doctrines of the Reformation, the barriers of union are now to so great an extent removed.

"As Doctor Ferrier's admission as one of our body originated on both sides, I cannot but believe in motives and ends so christian and honorable to both, I would fain hope, that upon further investigation into the real mind of parties on both sides, it will be found by the Commission that there exists no such diversity of views as to form any insuperable obstacle to the continuance of union. I shall be much surprised indeed, if Dr. Ferrier would hesitate one moment to give his cordial assent to those views of Dr. Stevenson of Ayr, as expressed in a statement contained in the August number of our *Record*, and which one of the learned Fathers of our Church considers to be so sound and admirable an exponent of the great principle which ought to regulate the present question."

LETTER FROM THE REV. ROBERT THORNTON, WHILBY.

—We regret that for the time we have mislaid a communication from this respected minister of the United Presbyterian Church. Not, however, that we felt much called on to insert it at length, as its tenor is the same with that of the Rev. Mr. Jennings contained in our last number—stating that the writer gave his entire consent to the passage from the writings of the Rev. Dr. Stevenson, which Dr. Burns quoted in a letter to this journal for August, as a very touchstone of orthodoxy on the subject of the duties of Rulers in the matter of religion.