

PRESENTATION TO DR. BURNS, BY  
THE YOUNG MEN OF HIS BIBLE  
CLASS.

We have pleasure in recording such spontaneous manifestations of good will and esteem, as the following. They are creditable both to the givers and the receiver, and may be taken as an index of the value set by the donors upon sound Scriptural views of the truth of God, which we know their indefatigable pastor and teacher is zealous in imparting.

Ministers, like other men, are stimulated and encouraged in the discharge of their duty, by the countenance and support of those for whose benefit they labour. And we could wish that instances were more common, of substantial tokens of regard and appreciation of services being given to devoted men, who have spent much in preparing for the ministry, and who are expending and being spent in the sacred service. Whilst we readily award our meed of approbation to those who well deserve it, we would recommend the recipe for making a good minister, as given in our last number, to those who not only withhold all expression of gratitude to, or sympathy for their minister, but also withhold what is necessary to his sustenance and comfort.

The following is a copy of the Address:—

TO THE REV. ROBERT BURNS, D. D.,

REV. AND DEAR SIR,—

We, the members of your Bible Class, feeling that we are under many deep and lasting obligations to you, for your unwearied exertions on our behalf, both as our Pastor and Teacher, have deemed that it would not be unbecoming on our part, to testify to you how much we value these exertions, and have therefore thought proper to offer for your acceptance the accompanying testimonials.

Ever since you came amongst us, you have been indefatigable, and we desire to bless God for the exertions which you have made, and the zeal you have ever displayed for the spiritual welfare of the young of your congregation. As to the fruits of these labours, the full amount can only be known at the great day, when the secrets of all hearts shall be revealed. But we venture to say, many of us have been highly edified by the sound Scriptural instruction, so ably imparted by you.

That you may be long spared amongst us in health and strength, to unfold the unsearchable riches of Christ, as presented in the Gospel; that God may crown your labours on our behalf, with abundant success; and that you and your amiable partner may long enjoy every blessing, both spiritual and temporal, is the earnest prayer of the undersigned.

[Subscribed by the Bible Class, in number about 40.]

Toronto, 6th Feb., 1850.

The Testimonial consisted of an elegant Writing Desk, a massive Gold Chain and Seals, and a copy of the "Ten Years Conflict," in two volumes, beautifully bound.

Mr. McDougall, on behalf of the other members of the class, presented the testimonial, and read the above address; to which Dr. Burns returned a suitable reply, in which he referred also to the very handsome present lately made to Mrs. Burns, by the ladies of the congregation.

The young men gave a Soiree on the occasion, which was attended by about 500 persons. The Rev. Dr. Willis, the Rev. Mr. Geikie, and the

Rev. Mr. McClure, the Hon. Malcolm Cameron, J. C. Morrison, Esq., M. P. P., and Jesse Keitchum, Esq., delivered appropriate speeches.

An anonymous correspondent, in a long letter, asks for information on several subjects, and requests an early reply. Had he favoured us with his name, his claim to a reply would have been much stronger. We do not feel called upon to notice anonymous communications at all. In departing from our rule on this occasion, we take up his queries in substance as follows:—

"How is it that many ministers of religion in the United States, are apologists for slavery? Are they wholly influenced by secular motives, or is it because they have grown up with it?" Answer—We believe Slavery to be a great social and moral evil, that cannot be too soon eradicated, and if ministers in the United States, or elsewhere, attempt either to palliate or defend the system, it is because they have not, in our estimation, Scriptural views on this subject, as many ministers and others have not, on far more important truths of God's word; and, no doubt, men may be influenced by circumstances and secular motives. The testimony of most of the orthodox churches in the United States is adverse to slavery.

"How is it that a great portion of the ministers in Great Britain and her colonies, are in the constant habit, when praying in public for our Civil Rulers, of invoking the blessing of God on those in power? Are they influenced wholly by worldly policy, or is it because they have grown up with the Antinomian practice? Is it not very singular, especially in the Free Church ministers, to invoke the blessing of God on Civil Rulers, who place truth and error on the same footing, and in fact giving the errorist the preference? For instance, sustaining the Kirk party at the Disruption, to the great discouragement of the Free Church. Why then act the Antinomian, by invoking the blessing of God on any but those who are attending the means of grace, in the use of which, God has promised to give his blessing? Has God in any instance, promised to give his blessing to any who place truth and error on the same footing? Is it not then acting the Antinomian, to invoke the blessing on such characters? Besides, is there any authority for so doing, but acts of Parliament and the Queen's command."

For answers to these interrogatories, we refer to the exhortation and warrant in 1 Tim. ii., in which the apostle exhorts "that prayers be made for kings and all that are in authority;" to Luke, xxiii. 34, where the Saviour prayed for his murderers; to Acts, vii. 60, where Stephen manifested the Spirit of Christ, and to Matt., v. 44, where we are commanded on the highest authority to pray for them who despitefully use and persecute us. It is customary for Presbyterian ministers to pray, that as God has made the Queen great in temporal things, he would also endow her with the blessings of His grace, but we have yet to learn, that in any instance, Presbyterians of any name, pray for the Queen, or for those in authority, because it is the Royal command. Nor do we know of any Act of Parliament that prescribes to Presbyterians the manner in which they are to pray for Rulers. We have heard of the Church of Scotland asserting her freedom from Erastian control, by refusing to conform to some recommendation or command in regard to omitting the name of the late Queen Caroline. It is reported that

the Rev. Dr. Kidd, of Aberdeen, was taken to task by Dr. Forbes, for praying for Queen Caroline.—Dr. Kidd coolly replied "I will continue to pray for her, for you, and for every sinner out of hell."

We know not what the case stated in the queries has to do with Antinomianism.

With regard to the term "*sacred majesty*," as applied to the Queen, we believe it can be justified on no other principle, than that on which certain persons apply "*Holiness*" to the Pope.

And lastly, in reference to the "Headship of Christ over the Church," we refer our correspondent to Gray's Catechism.

## CHINA.—REV. W. C. BURNS.

Mr. Burns is still at Hong Kong. He has suffered from an attack of fever, but has been mercifully restored. His passage was taken for Amoy when he was taken ill. The ship sailed without him. Before reaching her destination, she was visited by a severe typhoon, which has done much injury at sea. Mr. Burns recognizes the hand of God in preserving him from the dangers of the deep. He was, at the date of his letter, (Sept. 28,) doing a little in the way of speaking to the Chinese of "Him who came in the name of the Lord to save us." The field is not promising, but there are some encouragements to hope. He entertains the prayers of the Church, having "much need in these dry and thirsty lands, to be more and more remembered in this way."

DR. ANDREW THOMSON OF COLD-  
STREAM.

Perhaps no living man has done more than the venerable minister whose name stands at the head of this article, for the circulation of the sacred Scriptures. Ten years ago, he suggested to the British and Foreign Bible Society, that a large reduction could be made in the price, and consequently a greatly increased circulation of the inspired volume. It was by some considered visionary. But he has lived to see his plans carried out, and the good he aimed at accomplished, although by the ruin, in a temporal point of view, of himself and family; one member of which has lost £5000. The Dr. himself has lost annually about £200, besides the property from which a part of his income was derived, and which with a life insurance, which he had also parted with, would have been a patrimony to his children.

The cause of his ruin was, that the Bible Society did not patronise the Coldstream Free Press Bible Company as they had a right to expect.—That company which Dr. Thomson originated, reduced the price of one sort of Bibles from 5s. to 10d., and others in proportion. They gave as many Testaments to a Sabbath School for £2 2s. as the Monopolists gave for £12 12s., and still were doing a safe remunerating business. The Bible Society refused Dr. Thomson's offer to supply them with Bibles, continued their support to the Monopolists, who also reduced their prices, as they could well afford to do. This unexpected state of matters threw back upon the Company £10,000 worth of stock. Besides, the buildings,