

tend the meeting. To this I responded, being always happy to seize on any opportunity of meeting the educated young men of this city on some common ground—some ground on which I may legitimately sympathize with their own cherished objects, and thereby prove to them that, however they may reckon me their enemy in religious, I am, after all, the friend of their truest and best interests. After the routine business of electing office-bearers for the ensuing year, the president delivered a written address in English and the vice-president another in Bengali, both characterized by a great deal of sober good sense. In truth, the whole character of the meeting was that of sobriety—very different, indeed, from what the majority of such meetings have hitherto been. There must have been about two hundred present, partly members and partly visitors. From the countenances of those around me, I soon perceived that a large proportion consisted of the ex-students of our own Institution; the Bengali essayist was one of our own pundits, now employed in the Institution. I could not but cherish the tie fond thought that to the large interspersed of our own former pupils the meeting was indebted for the sober solid sense which distinguished the addresses of the speakers and the whole tenor of the proceedings; for it has often been noticed, that young men trained in our Institution, though lacking the grace to lay hold on Christ as their Saviour, and openly renounce all connexion with Hinduism, do carry along with them so much of enlightened principle as serves to distinguish them from the great herd of vain, conceited, self-elated frothy, noisy emptinesses which emanates from schools and colleges where the "fear of the Lord" is not inculcated as "the beginning of wisdom." That there are many exceptions to this general statement is undoubted; and I rejoice that such is the case. But with reference to the majority, it is to be feared that, with their heads arrayed in the garish dress of flowers culled from English literature, without any ennobling or influential principle of action in the heart, they burst forth, like soap-bubbles, to sparkle for a moment in the sun, and then collapse and disappear in the great mass of nauseous suds! After the members had done speaking, the president rose to say, that, if any of the visitors wished to address them, either in English or Bengali, they were at liberty to do so. On this, a young man stood forward, whom I soon recognised as one that had been brought up in our Institution, but had left it some years ago, and who now holds an office in the Government Treasury. He spoke with amazing fluency, and more than Bengali energy, in the English language; and it was pleasing to find that, though years have elapsed since he received any instruction from us, the lapse of years had not effaced all salutary impressions from his mind. The leading points illustrated and enforced in his address were these—1st, That self-improvement should not be sought for *merely as an end*, however laudable, but also as a *mean* for the reformation of their degraded countrymen; and that the reformation of this country was utterly hopeless until its abominable superstitions and idolatries were swept away. 2d, That they ought to bless the God of providence for placing them under such a government as that of the British—a government which, in the general spirit of its administration, contrasted so admirably with the fierce and persecuting intolerance of the Mohammedans—a government which, instead of hindering, did much to facilitate and hasten on, the improvement of the people. 3d, That, however important literary pursuits were, as the means of intellectual improvement, there were other subjects still more important and still more worthy of culture—even those connected with the theme of true religion; and that, to cultivate the intellect exclusively, to the neglect of the moral and religious susceptibility, was to make men monsters, and not the members of a truly reformed and civilized society.

There is something cheering in the following

extract from the same letter, which clearly shows that the sectarian exclusiveness which in so many instances mars or prevents the christian intercourse of the Episcopal ministers with the ministers of other denominations, is giving way. The watchmen on Zion's towers in the distant East, are beginning to see eye to eye. Repentance toward God, and faith toward our Lord Jesus Christ, are considered to be of more avail than mere external and formal connexion with "the Church." The same spirit to which Dr Duff's letter so happily refers, as prevailing in Calcutta, we are glad to perceive, was lately exhibited at the Anniversary Meeting of the French Canadian Missionary Society in Montreal, by an Episcopal minister, an extract from whose speech we give in another column.

We look upon such manifestations of good will and christian co-operation, in their Master's work, among ministers of the gospel, whatever maybe their distinctive appellation, as harbingers of that better time when "the wide charity of the gospel, which is confined by no limits, and owns no distinctions, shall embrace the whole human race within the ample grasp of one harmonious and universal family."

On Wednesday last the 1st inst., was held in this city the jubilee of the great missionary society supported by the evangelical members of the Church of England, and in these days of division and mistrust, alienation and coldness, it cheers one's heart to meet with fellow-believers of another denomination on one common ground. O for the time when cataclysmic effusions of divine love shall sweep away all our wretched enmities, jealousies, and rivalries into the bottomless abyss, whence they have welled out with so fearfully copious a tide—when men shall be of one mind in believing, and of one heart in feeling, the whole power of heavenly, renovating, elevating truth. On the morning of Wednesday, a prayer-meeting was held at seven o'clock, in the large hall adjoining the mission church, in which, David Brown and Henry Martyn, and Thomason and Harvie, and other worthies, were wont to proclaim the everlasting gospel. All ordinary forms were dispensed with; like banks that we felt too narrow to contain the overflow of waters. The really pious and devout of our English brethren were there. Mr. Fisher, the senior presidency chaplain, the son of a father whose name will ever be revered in the history of Bengal missions, read a chapter in the Bible, gave out a hymn and prayer extemporaneously, he was followed in the same way by Mr. Pratt, the bishop's chaplain and son of Josiah Pratt, one of the founders of the society, and so well known in the religious circles of the great metropolis. And in the same way the devotional exercises were concluded by Mr. Sandys, the senior missionary of the society in Calcutta. Nothing could well exceed the warm and devotional spirit which pervaded all present. Being of the number there I came away much refreshed and exhilarated, feeling intensely that, after all, when the peculiarities of form and ceremony were dropped, and earnest souls, under the influence of grace, came to humble themselves before the Lord, and to praise him for his rich and undeserved mercies, and to give free and unfettered utterance to the swelling emotions of their hearts, there was not, in reality, a hair's-breadth between us. Is it not by the minishing of those circumstantialities in which regenerate and believing men still differ, and the magnifying of those essentials in which they are mainly agreed, that existing barriers to full union and communion of spirit shall be removed, and the way opened up for the one undiscovered and undistracted Church of millennial glory?

The Record.

THE DUTY OF THE PEOPLE IN RESPECT TO THE CLERGY RESERVES.

There is, we believe, much unanimity of sentiment amongst the members of our Church in these Provinces, as to the duty of the Government to revoke its grants for the maintenance of the ministers of religion, and this sentiment is held without any departure from the doctrine of our standards respecting the duty of civil rulers to render homage to Him who is King of kings and Lord of lords. Some have adopted this sentiment on the grounds of a high expediency, inasmuch as that in the present divided state of the Christian Church, with the prevalence of error and corruption in great portions of it, and also with the ignorance and irreligion of many civil rulers, the appropriations of public funds to religion are very generally made subservient to the maintenance of error, while they are, at the same time, offensive to many of the true people of God. Others have reached the same sentiment, from observing, that whatever be the proper homage for magistrates to render to the Redeemer, He has himself developed the support of His servants not on magistrates, as such, but on the members of His Church. At the meeting of our Synod in June last, the sentiment to which we refer, was embodied in a resolution which peremptorily forbade any minister to accept a grant from the Government which had at the time invited applications for money grants.

If the Synod, on that occasion, did all that the case before it called for, we have a strong conviction that the members of our congregations have not done their duty. It is not enough that ministers of our Churches, and Professors of our College, shall refuse—as to their honour they *have refused*—to take the public money, in the circumstances in which they are invited to apply for it. Our people must come forward and demand of our rulers to apply those funds to other objects than the pensioning of Ministers or even Theological Professors, circumstanced as the nominally Christian Church is. Popery, Prelacy, and other forms of a bastard Christianity, are drawing their support from those funds, and our people should rise as one man, and demand that such public support of error shall cease. If our people remain silent in this matter, then theirs must be no small share of the guilt which attaches to our community for its large contribution to anti-christian error. We at present advert to this subject because we have just read in a Toronto paper, that the surplus Clergy Reserve Fund, which amounted in 1847 to £1745 4s., has been diminished by more than one half from payments to the Romish priests—they having since that time received from it the sum of £916 18s. 4d.

We see, too, that it is stated that an application is made for a grant to the Popish College, at Kingston. Now, we again repeat, that we Presbyterians are not doing our whole duty in this matter, by refusing grants to Knox's College, and to our scantily paid ministers. Let us demand that the funds which we decline shall not, at least, go to the pensioning of error. Let us tell our rulers that we will hail, as a boon, the endowment of schools and colleges in which the Bible shall have a place, yea, that if they give us schools and colleges for mere secular learning, in which, yet, Christian ministers may have full liberty to impart the spiritual element of training, as is happily the case with our Provincial Normal School, then shall we esteem them even greater benefactors to our Province than the ministers of good old George the Third, who, from a mistaken pety, set apart one-seventh of the whole of Upper Canada for the support of a Protestant clergy.