

ditional system, they are only the way to happiness, or rather the price paid for it. There is surely more honour put upon them when we make them the end, instead of the means,—the building, instead of the scaffolding,—when we attribute to them an essential and intrinsic, rather than a legal, a formal, a conventional value. But we must hasten to consider,—

NOTES OF A VISIT TO CANADA.

BY THE REV. JAMES BEGG.

The Free Church Magazine, so ably conducted by Dr. Hetherington, has given a series of papers from the Rev. Mr. Begg, under the head of "Notes of a Visit to Canada." These notes have no appearance of having been transcribed from a note-book; and he would indeed be a determined taker of notes, who, in travelling through Canada in the season in which Mr. Begg visited it, and preaching and addressing congregations so frequently as he and the other esteemed deputies from the Free Church have done, could keep anything worthy of the name of a journal of his travels. But we think that Mr. Begg's observations are not the less valuable that they have not the minuteness of extracts from a journal—but seem rather like recollections, inasmuch as that they bring before us those subjects which had made the deepest impression on his mind, while he was travelling through our country, and mingling with our people, together with his judgment on these subjects.

We make a short extract from the "Notes" contained in the October number of the Free Church Magazine. Our readers will see what Mr. Begg's judgment is of Knox's College, and of what we may call a home-raised ministry.

In Toronto we spent some time with the deepest interest. It is the head quarters of the Free Church in Canada, and is itself a rising and important town. We preached repeatedly there, assisted at the dispensation of the Lord's Supper, and had a very large public meeting. But what interested us chiefly, was the College for the preparation of ministers for the Canadian Church, with its excellent professors and diligent students. Dr. Burns and the others are quite right in pointing to this as the great source of hope. It is quite clear that every country must ultimately look to its own youth for a supply of ministers. If it depends upon a foreign land, it never will be well supplied; and the men sent, with a few noble exceptions, will generally be those who have not succeeded at home. In such a country as Canada, the sending of such men, besides the vast expense of it, is thoroughly ruinous. Not only is the field difficult and laborious, calling for men of peculiar energy and zeal, prepared to brave every hardship for the sake of Christ, and the souls of men, but the colonists themselves are a peculiarly active and intelligent race. It is clear that, generally speaking, it is the most enterprising and intelligent of the people who become colonists; and it is a miserable union—the most inefficient of the people, and the most inefficient of the ministers. There cannot be a doubt that, under the Moderate management of our Colonial scheme, this was very much the result, and that much of the torpor and narrowness which now act as a drag upon the rising energies of the Canadian Church, must be traced to this source. The adherence of so many of the old ministers to the Establishment of Scotland at the Disruption may be traced to the same cause. Now all this will, by the blessing of God, be cured by the establishment of a vigorous college. Men will be raised up who know the kind of work which they propose to undertake, and inured to all the peculiarities of their future position; and such men as are not fit for the work will be arrested in time. Besides, the people will imbibe a spirit of energy, and instead of looking across the

sea for ministers, will learn to raise and support them for themselves. It seems quite clear that our Church should more and more establish all her missions after the model of the Duff College at Calcutta. It is by far the most economical and effective plan. One man going out, and spending his life merely in preaching, dies, and carries his usefulness to his grave in a great measure. But a man spending his life in rearing up a native ministry, is laying the foundation of good for all ages, and will continue to preach by the mouth of hundreds whom he has raised up long after he is silent in the dust. We ought, therefore, to grudge no expense either of men or money, in the establishment of mission colleges in all the countries with which we are connected. When on this subject, I would urge the importance of placing the institutions at Toronto on a thoroughly effective and permanent footing. A vast improvement has been accomplished since I was there, in the establishment of a preparatory academy, presided over by my excellent friend, Mr. Gale, than whom no one could be more thoroughly qualified. But a whole apparatus of buildings should be established, including school and mission premises—the college and academy should, if possible, be endowed—bursaries should be provided, and everything done to give the whole enterprise an air of stability. These are objects which ought, in my opinion, to be, and which, I have no doubt, will be warmly promoted by the Colonial Committee, and by all the more wealthy friends of the colonies. We had much pleasant and cheering intercourse both with the professors and students, and I am thoroughly convinced that the enterprise, if well managed and supported, is in the highest degree promising.

Whilst at Toronto I paid a visit to

HAMILTON,

A beautiful and thriving town, at the top of Lake Ontario. The people there had been deprived of their church by the members of the Scotch Establishment, and were building a far better one, of which my friend, Mr. Robb, is now minister. I preached to a very interesting congregation. I also visited a place called Dundas, in the neighbourhood of Hamilton, connected with which there is in my mind a very interesting circumstance. The very year before the great struggle began in Scotland, Dr. Candlish, who was then at Bonhill, in Dumfriesshire, applied to the Glasgow Colonial Society for an appointment abroad, being desirous to be more extensively useful. The society appointed him to Dundas; and, but for some providential circumstances, it is probable he would have gone and settled there. It is unnecessary to make the reflections to which this leads. They will occur to every mind. The circumstance is not unlike the arrest of Cromwell when about to sail for America; and it strikingly illustrates the wonderful way in which God overrules the desires of his servants, and marks out the bounds of their habitations. There be many purposes in man's heart; but the counsel of the Lord, that shall stand. The vastest results hang also upon what may appear to us the most trifling contingency—but there are no contingencies with God. Let us be silent, and adore.

I also visited a district pretty far in the forest, and preached to a very interesting rural congregation at mid-day. Here I saw many from different parts of Scotland, under the ministry of a very worthy man, with whom I had a good deal of intercourse. During my residence at Toronto, I also attended a meeting at Streetsville, where Mr. Rintoul, professor of Hebrew, is a minister. It was an evening meeting, and attended by a large congregation. The people seemed much interested; and I found, in speaking to them, that they had come from many districts of our native land. One man was from Fuirich, another from Appin, a third from Stranraer, and a fourth from Paisley. It was deeply interesting to see them, so far away in that distant land, and yet not forgetful of the scenes and lessons of Scotland. This was, upon the whole, one of the most refreshing meetings that I had in Canada.

Leaving Toronto, I proceeded along Ontario to Cobourg, where I held a meeting, and also assisted at the dispensation of the sacrament of the Lord's Supper. Thence I passed on to Belleville, where I preached; and to Kingston, at the foot of the lake, where I also preached several times. A son of Dr. Burns has since been settled there. It is a very important place.

GENERAL REMARKS ON UPPER CANADA.

Of Upper Canada, generally, I would say that, physically, it seems to be by far the best of the American colonies. If there was energy enough to open it up by railways, and bring its vast tracts of excellent land under cultivation, it might become, to a great extent, a granary for Britain.—Its climate is also comparatively mild. A gardener from Hawthornden, in Scotland, told me that he could grow better melons in the open air there than he could here under glass. Still the cold in winter is pretty intense, and heat of the summer severe. The Church of England seems to be very strong, and is growing in political importance under charge of Bishop Strachan, a renegade Scotch Presbyterian from Aberdeen, but its offensive assumptions and reckless creed may ultimately lead to a civil war. The Methodists are very powerful, and have been very useful. Popery is everywhere making advances. It is building a cathedral in Toronto, and another in Kingston; and its whole system seems instinct with a demonic life. Moderatism is dead, or nearly so. True Presbyterianism is not so very strong as we could wish, although possessed of some admirable men; but, so far as I could see, it has, till lately, got comparatively little justice done to it. It is now, however, beginning to stir powerfully, and I trust that by the vigorous aid of the Free Church at home, and the successful results of the Toronto College and Academy, it will, by the blessing of God, be found rising with renewed vigour, lengthening its cords, and strengthening its stakes, and breaking out on the right hand and on the left, to overtake the vast heathenism of the children of the forest.

CHRIST'S SECOND COMING: WILL IT BE PRE-MILLENNIAL?

BY THE REVEREND DAVID BROWN.

[NOTE.—The esteemed author of this book has considerably remembered Knox's College, Toronto, by presenting the library with a copy. We are happy in being able to present our readers with a notice of the work, written by a young minister, who was lately a student in that College. The critique, however, we may say, was written without any knowledge of the benefaction.]

EDITOR.

We apprehend that many of our readers may have heard of "Millenarians" and the "Millenarian Controversy," without having any proper conception of the distinctive views entertained and advocated by the former, or of the particular subjects included within the range of the latter. The name, indeed, is singularly inappropriate as descriptive either of the controversy itself, or of the party in it to which it is generally applied. It, naturally enough, at first sight, leads one to conclude that the *questio revata* is as to whether or not there will be such a halcyon period in the history of the Church as the name indicates; and that those usually ranked under the designation "Millenarians" are the sole upholders of the affirmative.—Now, this is by no means the case. The two parties are entirely at one in regard to the fact that there will be a Millennium: the only matter in dispute between them, respects the *period of its realization*. Agreeing as they do in regard to the *res*, they differ solely in regard to the *Tempus*: the one contending that it will succeed—the other, that