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THE ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

"Wisdom and knowledge shall be the stability of thy times, and strength of salvation."

VOL. VIII.

TORONTO, FEBRUARY, 1852.

No. 4.

CONTENTS.	Page
Presbyteries—Toronto, Cobourg, Perth, Hamilton, Kingston	49
Raleigh Mission—Cobourg Miss. Meeting—Orillia Sabbath School.....	50
Ministers' Widows' and Orphans' Fund—Church Discipline.....	51
Visitation of Congregations — Popery — Dr. Baird's Letter.....	53
China—Micronesia	54
Liberia—Constantinople	55
Tahiti—Widow's Scheme—Amherst's Case. 56	56
Orillia—Woodstock—Ham. Ladies Assoc'n. 57	57
Education Report for Canada West.....	58
Ruling Eldership—Dist. Prayer Meetings....	59
Obit., Mrs. Fritchard—The Record—Montreal Young Men's Association.....	60-61
Crystal Palace—Samoa.....	62
Hungary—Missions—Dr. Owen.....	63

PRESBYTERY OF TORONTO.

The Presbytery of Toronto will meet in the Library of Knox's College, on the first Wednesday of March, at noon.

T. WIGHTMAN, *Pres. Clerk.*

PRESBYTERY OF COBOURG.

The Presbytery of Cobourg will meet at Peterboro' on the first Tuesday of February, at half-past nine o'clock, A.M.

JOHN W. SMITH, *P. C.*

The Presbytery of Cobourg has made arrangements for holding the following Missionary meetings, during the first week in February, viz:—

- At Keene, on Monday evening.
- Peterboro', on Tuesday evening.
- North Cavan, on Wednesday morning.
- South Cavan, on Wednesday evening.
- Cartwright and Manvers, on Thursday.
- Enniskillen, on Friday morning.
- Bowmanville, on Friday evening.

PRESBYTERY OF TORONTO.

PROPOSED PLAN OF MISSIONARY MEETINGS.

- Feb. 1, Sabbath.—The Rev. Dr. Burns to preach in Mono.
- 2, Monday,—Free Temple Ch., 6 o'clock.
- 3, Tuesday,—Norval, 1 o'clock; Streetsville, 6 o'clock.
- 4, Wednesday,—Brampton, 1 o'clock; East Toronto, 6 o'clock.
- 5, Thursday,—Vaughan, 1 o'clock; King, 6 o'clock.
- 6, Friday,—Gwillimbury, 1 o'clock; Bradford, 6 o'clock.
- 9, Monday,—Highland Creek, 1 o'clock; Scarboro', 6 o'clock.
- 10, Tuesday,—York Mills, 1 o'clock; Brown's Corners, 6 o'clock.
- 11, Wednesday,—Melville Church, 1 o'clock; Scott, 6 o'clock.
- 12, Thursday,—Brock, 1 o'clock; Reach, 6 o'clock.

Feb. 13, Friday, Whitby (rear) 1 o'clock; Whitby Village, 6 o'clock.

The Rev. Dr. Burns of Toronto, and the Rev. Robert Ure of Streetsville, have been appointed to conduct the above meetings. Missionary Sermons and Addresses will be delivered at each, and with a special reference to Missions within the bounds of the Presbytery. A collection will be made at each meeting in aid of the funds of the Presbytery's Home Mission. May the Great Head of the Church crown these meetings with a special blessing!

PRESBYTERY OF PERTH.

At McNab—Renfrew or Castleford, on Tuesday, 3rd Feb., at 11 o'clock; sermon by Mr. Duncan. Missionary meeting in the evening.

At White Lake, on Wednesday, 4th Feb., at 11 o'clock; sermon by Mr. Gourlay. Missionary meeting in the evening.

At Goulbourne, on Friday, 6th Feb., at 11 o'clock; sermon by Mr. Fraser. Missionary meeting in the evening.

At Pembroke, on Wednesday, 18th Feb., at 11 o'clock; sermon by Mr. Gray. Missionary meeting in the evening.

At Bristol, on Thursday, 19th Feb., at 2 o'clock, p.m.; Mr. Wardrope to preach. Missionary meeting in the evening.

At Beckwith, on _____; sermon by Mr. Duncan. (As this Church is at present in an unfinished state, and workmen about to be employed in it, the time of meeting will be notified at a future day.)

P. GRAY, *Pres. Clerk.*

PRESBYTERY OF TORONTO.

Not much business of public interest was transacted at the late meeting of this Presbytery. It was reported that the Committee appointed at last meeting had arranged the plan of Missionary Meetings within the bounds, according to a printed scheme, which was presented and approved by the Presbytery.

The Presbytery resolved that the brethren bring the claims of Knox's College before the people with as little delay as possible, and that subscriptions or collections in its support be taken up.

The Rev. Mr. Adams, a missionary, duly designated to this Church by the Presbyterial Church of Ireland, presented the usual testimonials, which were found to be satisfactory, and he was admitted accordingly.

It was agreed that the consideration of the explanatory note on the Standards, transmitted by the Synod, be taken up at next ordinary meeting.

PRESBYTERY OF HAMILTON.

The ordinary meeting of the Presbytery of Hamilton took place at Hamilton, as usual on the second Tuesday of January, and the Wednesday following. The attendance of members was rather small—owing partly, doubtless, to the severity of

the weather. Though much business of importance was transacted, and, I think, in a very satisfactory manner, there is not much to report of interest to your readers.

The Rev. Mr. Porterfield was received in terms of that remit of Commission of Synod, as an ordained missionary of this Church, but subject, in case of his receiving a call, to the ordinary examinations preliminary to ordination.

The Presbytery, in accordance with a request from the congregation at Dunnville, appointed Messrs. Young and Wilson to visit that place, and moderate in a call from the congregation there on the second Tuesday of February.

Progress was reported in regard to the contributions of congregations towards the College Fund and Widows' Fund Scheme, and visitors appointed to advocate the interests of the latter scheme in several congregations. Arrangements were also made to endeavour to bring the influence of the Finance Committee of the Presbytery to bear more directly and powerfully upon the congregations.

The drafts of the Declaratory Enactment on the Headship of Christ over the nations, and of the College Charter, were fully considered and discussed, and a deliverance upon them come to, of which I shall send you copies as soon as I can find time to transcribe them. The Home Mission business also occupied some time.

The next ordinary meeting will take place at Hamilton, on the second Tuesday of April next, at three o'clock, P.M.

M. Y. STARK, *Pres. Clerk.*

PRESBYTERY OF KINGSTON.

The Presbytery of Kingston met at Belleville, on Tuesday, the 13th January.

A communication from John Burns, Esq., was read, respecting Knox's College; and it was recommended that such congregations as had not yet taken steps towards obtaining contributions for this institution, should do so, and remit the amount without delay.

The moderator (Mr. Gordon) submitted a resolution respecting the draft of declaratory enactment on Confession of Faith, prepared by Mr. Reid and himself. After lengthened conference, the resolution was ordered to lie on the table till a future meeting of Presbytery.

It was reported that Mr. Chesnut had been laboring as a missionary in the stations near Kingston, since last meeting. He was appointed to labor in the stations in Madoc till next meeting.

Missionary meetings were appointed to be held as follow:—

- Kingston, Monday, 9th February.
- Gananoque, Tuesday, 10th
- Storrington and Ballynahinch, Wednesday, 11th February.
- Napanee, Thursday, 12th February.

The next meeting of Presbytery was appointed to be held in Kingston, on the 10th February, at 10 o'clock, A. M.

Several other matters having been disposed of, the Presbytery was closed with prayer.

WILLIAM GREGG, *Clerk.*

COLOURED MISSION, RALEIGH, C. W.

Chicago, Nov. 25th, 1851.

To Rev. Wm. KING,

Dear Sir—We have heard with deep interest your public statements concerning the present state of the coloured population in Canada. We rejoice to hear that they are endeavouring to support themselves by their own industry, while they enjoy the blessings of civil and religious liberty, both of which have been denied our race in this land. We trust they will show themselves worthy members of that government which has afforded them an asylum, and pray for its peace and prosperity. We wish them at the same time to remember, that the road to independence and respectability is by industry and education. We are pleased to hear what you are doing to educate the youth in your settlement. As a token of our regard, we the undersigned committee, on behalf of the coloured citizens of Chicago, have been requested to present you with a complete set of Mitchell's Outline Maps, together with a Map of Palestine, for the use of the Mission School at Baxton, C. West.

(Signed)

JOHN JONES,
E. WEAVER,
E. GORDON,
ALEX. SMITH,
J. H. BAYNET.

Committee.

Buxton, Canada West,
Dec. 11, 1851.

Gentlemen—On the 9th inst. I received your letter dated 25th Nov. together with Mitchell's Outline Maps and the Map of Palestine.

Your valuable present has supplied a want which I have long felt in the school, in teaching Physical Geography. The Map of Palestine will be a great acquisition to the Sabbath School and Bible Class. We hope it may be the means, with the blessing of God, of leading some of the youths who study it, to devote their lives to the missionary cause.

I remain,

Yours truly,

Wm. King.

To Messrs. JOHN JONES and others.

COBOURG MISSIONARY MEETING.

The Presbytery of Cobourg held the first of their Missionary Meetings for the present year, in St. Andrew's Church, Cobourg, on the evening of the 10th Nov., A. Jeffrey, Esq., in the Chair. The Church was filled with a respectable audience, several of whom belonged to the other Churches in town. After singing and prayer by the pastor, the Mission Committee presented their Annual Report. The Report exhibited what they had done during the past year—how they had proceeded, and concluded with some suggestions for the future. At the last missionary meeting, the Committee recommended the adoption of monthly collections for the cause of Missions. This plan has been steadily followed during the year. On the first Sabbath of each month, the congregation cast into the Lord's treasury of their means as God hath prospered them. Each collection has averaged about £5, and the plan has wrought so well that the Committee unanimously recommended its continuance. The sum collected in this manner from the free-will offerings of the congregation, the Mission Committee distributed among the various mission schemes according to their urgency—the collection taken at the annual meeting being first added to it. This we expect would produce about £10, though the exact amount was not stated.

Besides the above, the report of the Female Association was read. This report was most encouraging, showing, if we mistake not, that the spare moments of the ladies spent at their needles had produced more for the Lord's work in the

mission field than the direct contributions of the whole congregation. Where there is a "will there is a way," and the females of Cobourg have learned this, for the fragments of time which are in some places spent in godless gossip are here cast as a free-will offering into the Lord's treasury. This is just as it should be. In this way the Marys can amount the Lord's feet without injury to the poor.

A third report was also read from the Juvenile Missionary Association, composed of the youth of the congregation. These are evidently walking in the steps of their mothers, for their book-marks and dolls and pin-boards—produced some £7, which is sufficient to send the word of God to at least one hundred heathen children. We do not flatter when we say, the whole missionary operations of this congregation do them great credit, and shew a marked progress within the last two years. The meeting seemed gratified by the reports and by the speeches, and an additional interest was imparted to the whole proceedings by the singing of an excellent choir.

The Presbytery proceeded the next day at 11 o'clock, A.M., to Grafton, and, though a missionary meeting in the morning is rather uncommon, still the attendance was good. The Church was almost quite full. Indeed, the experiment of a missionary meeting in the morning we thought worth trying, and we were not disappointed. For though there were some absent who would have been present at night, still the people who take an interest in the spread of the gospel, were mostly present, and contributed £4 4s. 6d. for the Presbytery's Home Mission Fund. The speakers were the same as at Cobourg, with the exception of Rev. Mr. Andrews, who was necessitated to return home. And the encouragements to missionary exertion, produced by the several speakers, especially in connection with the progress of our own Church at home and abroad, were listened to with marked attention. The Presbytery transferred their locality from Grafton to

CALHOUN,

at 6 o'clock, P.M., when they were joined by the Rev. Mr. Hughes, Wesleyan minister of the place.

After the report had been read and adopted, Mr. Hughes made a neat and appropriate speech, shewing the advantages of union in the cause of missions. The church was crowded with an attentive audience, composed of all the denominations of the place. This was the first missionary meeting ever held in Colborne, in connection with our Church, and a truly cheering one it was,—for the attendance was not only large and respectable, but the collection was liberal, and many not connected with our church contributed liberally. Parties contributing, were allowed either to give for the Presbytery Mission, the Synod Fund, or for the Foreign Mission of the Free Church. In that way much more was obtained, than had only one object been before the meeting.

Instead of the ministers being fatigued with continued labor, they seemed to have obtained new life, as this was certainly one of the most charming meetings held by the Presbytery. The whole collection will amount to near £10, when all that was contributed is collected. W.

ORILLIA SABBATH SCHOOLS.

On New Year's day, the children belonging to the Presbyterian Sabbath School of Orillia, joined by that taught by Miss Wilkins on the Coldwater Road, assembled to the number of between eighty and ninety, in the school-room under the church. Many of the parents were also present, as well as a few strangers. The business of the day commenced by the children singing a beautiful hymn for the season. This was succeeded by prayer, offered in a particular manner for the young people, by the Rev. John Gray, minister of the church. Mr. Gray then addressed his youthful auditory, in a manner most appropriate to the occasion, and concluded by a solemn ad-

monition to the parents and guardians of youths then present, on the deep responsibility under which they lay, in regard to the training in the nurture and admonition of the Lord, the little ones with whom he had entrusted them. At the conclusion of Mr. Gray's address, a longer anthem was sung by the children, a copy of which, on account of its beautiful simplicity, we subjoin.

A plentiful repast, consisting of sandwiches, confectionary, and fruit, and tea and coffee, supplied by the pastor and teachers, was then partaken of, and after a blessing pronounced by the minister, the different classes, in respective order, took their departure.

A scene like this could not be beheld without imparting feelings of the most delightful kind. The sun shone with that splendour which distinguishes the winter day of Canada; while the aspect of the many young persons full of interest and pleasure—their most orderly and proper conduct—and the interesting services of the day—imparted to every one present, feelings of unmingled satisfaction.—

Victoria! Victoria!

We hail thy gentle rule,

Victoria, the patroness

Of ev'ry Sabbath School.

'The king of old their people led

'To battles fierce and wild;

'Tis nobler far, with fostering care,

'To train each little child.

When Spring brings back the primrose gay,

And violets fill the green,—

We'll wreath these pretty flowers, to make

A chaplet for our Queen.

When Summer brings the lovely rose,

Again to deck the bowers;

We'll think of thee, when we behold

The fairest queen of flowers.

In Autumn, when the yellow crops

Beneath the sickle lend,

We'll pray that peace and plenty may

Victoria's reign attend.

And when the Winter's snow falls fast,

And beats against the door,

We'll think of her whose laws protect

The fire-side of the poor.

We little children scarce can tell

What others mean by care,

But we are told 'tis sorely felt

By those a crown who wear.

Then when thy heart with sorrow swells,

And troubles round thee flow,

Cast all thy care on Him who wore

A thorny crown of woe.

May God our sovereign Lady grant,

Long o'er this land to rule,

And children's children bless her name

In every Sabbath School.

And as we ne'er may see her face,

May we hereafter meet

Where she will meekly cast her crown,

At our Redeemer's feet.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

TORONTO, Jan. 16, 1851.

To GEORGE ELSLIE, Esq., Secretary.

My Dear Sir,—You will rejoice when I tell you that the cash actually received by our Treasurer for the Widows' and Orphans' Fund, is within a trifle of *thirteen hundred pounds*, and a *thousand* of that has been safely invested at a rate which will bring us in 8 per cent. The congregations of Montreal—Colé Street and St. Gabriel Street—have already paid up *one half* of their subscriptions, and others are ready to do the same.

Mr. Burns, our excellent Treasurer and Agent for the Church, is on a tour of inspection, movement, and appeal, to the west; and Mr. McLellan, of Hamilton, accompanies him. Whether

they have the "benefit of clergy" or not, these two warm-hearted friends will be in themselves a host, and at Woodstock, London, and the "far west," others will not be wanting. The Perth friends wonder that we have not come their way; but the truth is, they were represented to us long ago as the "advanced guard" in the cause, and as an example to the laggards. On the whole, the prospect is hopeful.

I lately wrote to my friend Dr. Eagles, at Philadelphia, for information as to the Widows' Scheme of the Presbyterian Church of the United States; and he has kindly sent me the printed scheme of "the corporation," dated 1841. It appears that so early as 1759 a number of gentlemen were associated together by an act of "the proprietaries and governors in chief of the Province of Pennsylvania," with dependencies; a charter granted and duly sealed, with the cognizance of the crown of Great Britain; for the purpose of providing a fund for superannuated ministers, and the widows and families of ministers within the province. The fund thus created has been kept up to the present day, and its range has extended beyond Pennsylvania to the whole of the States. In regard to that part of the plan with which we have to do, it appears that the scheme for widows is arranged on ordinary assurance calculation, and that it embraces *five* plans. The first is, by the payment of a sum of money at one time on the part of the minister, or for his behoof, an annuity for life is provided for his widow, and in case of her death, to the family, for the period of thirteen years after the decease of the father. On this scale, a minister at the age of 31 would require to pay 363 dollars at once, to secure an annuity of 100 to his family. The second plan is, by an annual payment on the part of the minister, or for him, to secure the same objects; thus a minister at 34 years of age pays 27 dollars a-year to secure 100 to his widow and family. The third is—by the deposit at once of such a sum as, if put to interest at 5 per cent., would annually produce the amount of the annual premium; the deposit to remain during the minister's life. The fourth is, by the deposit of a similar sum, to remain for ever in the hands of the Corporation, for the benefit of a succession of ministers. You may, from this slight sketch, form an idea of the plan embraced in this scheme; but my information does not extend beyond the scheme itself. No statement is given of the numbers who have embraced it, or of the present state of the fund. Indeed my impression is, that the scheme has not turned out so prosperously as could have been wished, and there does not seem to be any compulsory principle embraced in it. Some further information, however, I expect to obtain, and that I shall take care to communicate.

A very interesting fact in regard to the history of the rise of this fund, I must, however, make known. In 1760 the Rev. Charles Beatty, a zealous minister in Pennsylvania, was sent over to Scotland to collect for the fund. He was favorably received by the General Assembly of the Church, and collections were ordered to be made in the Churches, which amounted to upwards of £2000 sterling. It appears, however, that this sum was applied by authority of the Assembly of Scotland to that part of the scheme which applied to ministers requiring help during their lives; and no doubt the aid thus given went substantially to the same end, although the widows' fund did not share in it.

The success of Mr. Beatty was greatly owing to the letters he carried with him, from the Rev. Samuel Davies, afterwards president of Princeton College, who had been in Scotland some years before, and kept up regular correspondence with the leading evangelical ministers of Scotland. Mr. Davies took the opportunity of sending, by Mr. Beatty, to the Rev. Dr. Gillies of Glasgow, a M.S. work for publication in Scotland, in reply to President Stith, of William and Mary College, Virginia, who had published a sermon on "the

nature and extent of redemption," containing sentiments akin to those of the "new school" at the present day. Mr. Davies requested Dr. Gillies to shew the M.S. to Mr. McCulloch of Cambuslang, and left these gentlemen (along with Dr. Hamilton of the High Church of Glasgow) to publish it or not, as they saw cause. Whether from the fact of President Stith having died soon after, or for what reason, I cannot learn, but so it is, that the M.S. remained in the possession of Mr. McCulloch, and in February, 1845, it was presented to me by Mrs. Coutts, the grand-daughter of that eminent minister, and a lady of rare Christian excellence, now with God. The work has been placed by me among the "rare M.S.S." of Knox's College; and it is really a gem. I have it now on my table; and I read the title thus: "Charity and Truth united; or, the way of the multitude exposed; in six letters to the Rev. Mr. William Stith, A. M., President of William and Mary College; in answer to some passages in his sermon, entitled 'the nature and extent of Christ's Redemption,' preached before the General Assembly of Virginia, November 11, 1753; in which is also contained a survey of the moral character of mankind in all ages; an Inquiry into the nature of true religion and virtue, and a Vindication of the divine perfections in the infliction of future punishments. By Samuel Davies, A. M." Mr. D. was then a missionary at Hanover in Virginia, and the work is dated from that place, "July 4, 1755." It is a quarto of 130 pages, beautifully written; and the work is valuable for its theology and its learning. Of the sound theology, and impassioned eloquence of Davies, I never had a doubt; but I must acknowledge that this interesting M.S. of that estimable man has greatly raised my impressions of his talents as a logician, and his attainments in the literature of theology. If Mr. McLellan, our worthy friend, thinks of publishing it, I doubt not that the "College authorities" would cheerfully permit him the use of the M.S., and I, as the original proprietor, will cheerfully concur.

My dear Sir,
Faithfully yours,
ROBT. BURNS.

[FOR THE RECORD.]

REMARKS ON THE QUALIFICATIONS OF CHURCH MEMBERS—ADMISSION TO SEALING ORDINANCES—CHURCH DISCIPLINE, &c.

It is now seven years since the Presbyterian Church of Canada declared itself "Free," and entered on its present career, with only twenty-three ministers—a number now increased to about eighty. The building of churches, and the setting up of other ecclesiastical machinery, have kept pace with this ministerial increase. Outwardly, at least, this fact indicates no ordinary success, especially when we consider that those from whom we are separated have done little more than keep the ground they occupied at the disruption, notwithstanding the advantages of a state endowment for their ministers and professors. Let us hope also that our Church has made corresponding progress in spiritual things. This is the most important consideration of all: for the number of ministers and churches, however extensive, is no criterion of the amount of godliness in any religious community. The design of the present remarks is, not to furnish statistics of our spiritual progress as a Church of Christ, but to stir up one another by way of remembrance, especially our brethren in the ministry and eldership, to a constant, if not greater, watchfulness in the discharge of our unspeakably responsible duties, as rulers in God's house.

And, in the outset, let us congratulate ourselves that the scriptural form of our government is such as to afford every facility for evangelistic advancement and faithfulness. What is the mean-

ing of an "Exeter Synod," and a "Congregational Union;" but the felt want of, and an homage (however unwittingly) done to *Presbytery*. But even Presbytery is not infallible, and does not *per se* secure a converted ministry or eldership; and yet where these are wanting, there can, humanly speaking, be no spiritual progress.

To maintain a pure communion, is one of the most difficult, while it is one of the most important duties of the Christian Church. Who then should communicate? In theory, all will agree that none should, but true saints. But is this constantly realised or felt by us in practice? Are we not liable to lose sight of this truth, under the plea that it is impossible to ascertain with certainty who are real saints? While, in reality, this fact ought rather to make us tenfold more watchful, in the admission of members. Uniformity of standard by no means insures uniformity of practice in this matter. The degree of faithfulness here will invariably correspond with the amount of prudence and piety of individual ministers. But in practice, who should be admitted to sealing ordinances? We answer, none but *visible* saints. There are two ways of discovering who are such, namely, *profession and life*. A professor, in relating his experience may mistake his own condition, and his pastor may also be misled by it; yet such a dealing should on no account be dispensed with. The life or external evidence again, should not be a mere negative, but of a positive kind. Not only should the candidate be chargeable with nothing inconsistent with the Christian profession, but the Christian society in which he moves, should have something to say in his favor. If he has a family, he should be known to keep family worship, and to bring up his children in the fear of God; he should regularly attend the means of grace; his speech should be always with grace seasoned with salt; and withal, if his circumstances permit, he should be known to contribute to the support of gospel ordinances.

Parties coming from a distance, should invariably produce written certificates of membership; and yet, ordinarily, even in such cases, a pastor is not warranted to dispense with his usual method of dealing with candidates. A great proportion of communicants become so immediately after entering into the married state. Why should this be so? Of such cases, office-bearers cannot be too jealous: for it is to be feared that, in the majority of these, the parties are influenced by mere prejudices. Even the desire (laudable in its own place) to have a numerous roll of members, may be a temptation to ministers and sessions to relax a due zeal for the purity of God's house. This is especially to be guarded against in the admission of influential or wealthy individuals. Communicants' classes, as they are called, may be made serviceable for instructing catechumens; but mere attendance at these should never be regarded as a passport to the Lord's Table. And it is questionable if such classes should be different from, or any other than, the ordinary bible classes, which no minister should want. Every thing should be avoided which has the appearance of forcing the young, like so many hot-house plants, into a form of godliness; a signal illustration of which is frequently seen in the system called *Episcopal confirmation*. The indiscriminate admission of the unconverted to Church fellowship, has probably been the occasion of sealing the doom of thousands, by confirming them in pride and presumption.

In the present state of society, the ordinance of baptism is still more liable to abuse. Many seek it for their offspring, who never dream of communicating; nay, who state, unhesitatingly, "they do not think themselves prepared for it." Such statements have been made to the writer in countless cases, with the *semblance* of humility, but, in reality, (he fears) with callous indifference. These parties, we need scarcely say, are full of vague views upon the subject; and many of them, alas! seem much more concerned if their children are unbaptized, than if they are graceless. It is

a pity that the practice of making a difference between the two sacraments, or of giving baptism to non-communicants, should ever have crept into our Church. This custom took its rise from two opposite extremes, namely, *extreme partitioning*, and *extreme laxity*. But, however difficult, it must be discontinued, and every other custom for which there is not the shadow of authority in the Word of God. The Minute of our Synod of 1850, upon this subject, is admirable, and should be in the hands of every one. If, as we have indicated, those only who are "in full communion" with the Church, should receive baptism for their children, then it follows that these, in the judgment of charity, should be believers or visible saints; and however difficult it may be to act conscientiously up to this, we fear it is cruelty to the parties themselves to do otherwise. The writer, while endeavoring accordingly to carry out this rule, has already delayed giving ordinances to many applicants, fondly hoping that by such delay he and his elders might have many opportunities of instructing them; but, to their utter grief, the greater part have found a city of refuge in the bosom of the "Kirk." These parties incur a fearful responsibility by thus virtually doing all they can to defeat a godly discipline. There is already too much of the spirit of insubordination in this country, without being still more encouraged by a professedly Christian Church. Referring again to the evidences of credible Christianity, family worship should be made a *sine qua non*. The writer acts upon this rule, and the consequence is, that probably about sixty families of his charge have set up family worship within the last two years. It may be laid down as a general axiom, that family worship is a uniform accompaniment of vital religion; it was so in the best days of Israel, in apostolic times, in the times of the Reformation, and of genuine Revivals; and if our Church is ever to be spiritually baptized, the same result will appear.

There are many collateral and interesting questions which might advantageously be discussed; but these, however, must be reserved for a future occasion. In the meantime we may state that, it is not meant by the foregoing remarks, that our Church, as a body, is behind any Church in Canada, in purity of communion—far from it. Yet we have nothing to boast of, and there is much room for improvement, and searchings of heart.

GLENGARRY, Dec. 1851.

PRESBYTERIAL VISITATION OF CONGREGATIONS.

The best effects have resulted from this practice, wherever it has been vigorously prosecuted. The results, in the small extent to which has been attempted in our own Church, are all in favor of the practice. We hope to be able in our next issue to give a pretty full report of the doings and success of the visiting deputations, which have been, and will still be, at work in the different presbyteries.

The Presbyterian Church in England, at the last meeting of their Synod, appointed deputations to go forth to all their presbyteries, with the view of informing the people respecting the position and prospects of the Church, and to plead in behalf of the schemes. From a very full and interesting report drawn up by Dr. Lorimer, the Convener of the Deputation Committee, we cut the following extracts, referring only to two congregations, viz., Dudley and Birmingham. At the former there was an excellent meeting:—

"The spacious apartment was crowded in every corner. The walls were tastefully decorated with flowers, and tables were arranged and plentifully provided to give tea to a company of

not less than 300 persons. Rich and poor, young and old, Presbyterian and Independent, Baptist and Methodist, were here all met together in happy harmony.

"We are gratified to find, from Mr. Lewis's speech on this occasion, that our friends at Dudley have recently taken steps towards the reduction of the heavy debt still pressing upon their new church; and we did not omit to encourage them to go on with this local effort, at the same time that we expressed our hope that they would work their Association for the more general objects of the Church, as well as for their own congregational objects. They have an admirable example set before them of this wise and liberal combination of local with general objects by their near neighbors at Birmingham; and this example I have no doubt they will follow—for though they may not be able to do so much as has been done at Birmingham, there is nothing to hinder them from doing something proportionate to their means, with equal heart and alacrity. The meeting, I need hardly add, went off very successfully. It was no difficult matter to please an assembly in which every one was so willing to be pleased. The speeches were agreeably and profitably diversified by pieces of sacred music, executed by a band of congregational amateurs; and altogether we received the impression that the whole art and mystery of getting up a successful *soiree*, is thoroughly understood at Dudley—as thoroughly as the art of making nails or smelting iron.—They gave the deputation an excellent start, and sent us away in the best spirits to go on with the work which we had so pleasantly begun. Our meeting on Tuesday evening was at Birmingham. It was a great drawback and disappointment to us, that we had not the advantage of the presence and assistance of our brother, Mr. McKenzie, on the occasion. He was absent in Scotland; and it was no doubt owing to this cause that we had not so large an attendance as could have been wished. Still we were favored with the presence of a very considerable number of the members of the congregation, and among these were many, if not all, of the congregational workers—those, I mean, who do the work of the Association, as collectors, secretaries, treasurers, &c. We had long been aware of the efficiency of the Association in collecting both for local and general objects,—and it being an important part of our mission to recommend the formation of such associations in all our congregations, we were particularly anxious to inform ourselves thoroughly on the methods pursued, and the successes obtained by our Birmingham friends. Mr. Henderson took a very kind and judicious way of meeting our wishes in this respect. He invited the office-bearers and collectors of the Association to meet us in the school-room at tea, an hour or two before the meeting took place in the church; and here we had the pleasure and advantage of meeting a goodly number of them, and of hearing from Mr. H. himself, a minute exposition of their plans and arrangements. These we found to be organized in the most business-like way, so as to ensure thorough accuracy and punctuality, and to be conceived and carried out in the most enlarged and liberal spirit, embracing not only all the congregational objects in which the people are locally interested, but all the schemes and institutions of the Church without any exception. The congregation is divided into districts, for the purposes of the Association, these districts being small and manageable. A collector is appointed for each, with instructions to make his rounds punctually, and without urging any one to contribute, to give to all an opportunity of contributing. The collectors—most of whom, if not all, are ladies—make their returns to the Treasurer of the Association regularly every month, at a meeting of the Associational Committee held for the purpose of receiving them; and once a month, or quarterly, the Treasurer transmits to each of the Treasurers of the Synod's schemes the proceeds which have been received. It is really very gratifying to

record what has been achieved by the working of this goodly mechanism during these last two years. Be it remembered that the congregation, though now greatly enlarged beyond what it once was, is neither very numerous nor very wealthy. Be it remembered, too, that they have a very heavy building debt resting upon them, the interest of which along with some other floating debts, is no less than £67 10s. per annum. Let it also be taken into account that they have twelve public congregational collections in the year—one, that is to say, every month, including the five Synod collections. Well, what in these circumstances have been the yearly proceeds of the Association?—proceeds, I mean, additional to all that has been obtained from the collections. In 1849, they were £163 4s. 10d.; and in 1850 they were £175 3s. 4d.—goodly sums it will be allowed, and an admirable proof of the efficiency of such congregational machinery when thoroughly worked. Of the last mentioned sum the proportion that accrued to the Synod's Schemes was no less than £69 1s. 9d. The public collections for the schemes the same year amounted to £71 6s. 10d., making the very handsome total of £140 8s. 7d. contributed in one year to our General Funds. It cannot be doubted that nearly the one half of this sum would never have been realized but for the working of the Association. Perhaps the £71 of the collections might have been got, but the £69 of the Association would not have been forthcoming and yet how often are we told that public collections under Associations, and that Associations undertake public collections. It is clear from this decisive example, as well as from others, furnished by our Church, that it is perfectly possible, and exceedingly advantageous, to work both these methods of calling forth the liberality of our people simultaneously.

"It is only necessary to add, in order to complete the impression which such an example is fitted to make in favour of Associations—that the results which have been hitherto obtained are the fruits of only a few years' persevering exertion, and that the congregation themselves would be the first to repudiate the idea that they have already done every thing which it is possible to be done among them in this way. Mr. Henderson repeatedly assured us that the case was otherwise—that there was still much ground to be overtaken by the Association, and still much room remaining for enlarged liberality among the people. Still, both Mr. McKenzie and he must allow me to say, that the deputation felt thankful that they had had such an example of congregational organization and effort brought under their notice, and that they often afterwards experienced the importance and value of having such a case to refer to when engaged in prosecuting their work in other localities.

"Before leaving Birmingham we were presented with copies of the 'collector's book,' and the 'subscription note,' which subscribers to the Association are requested to fill up annually with the sums which they undertake to contribute during the year. These documents are model ones, and I would advise those brethren who desire to see how such an Association is worked, to apply to Mr. Henderson for copies, which he will be very ready, I am sure, to forward to them.—The figures and facts we had seen and heard at Birmingham, stood us in excellent stead ever afterwards. My fellow deputy, Mr. McIlhinch, had particular reason to be thankful for them, the reason being that the estimate formed by our Birmingham friends of the relative values of our different Synod schemes was peculiarly favourable to the claims of the Home Mission.—*Eng. Pres. Mes.*

[The same system of congregational associations, which has wrought so well in Scotland, and is now adopted among the English Presbyterians, is peculiarly adapted to our circumstances, and will, we trust, ere long, be introduced and effectually carried out in all our congregations.]

POPERY—GREAT PROTESTANT MEETINGS.

TORONTO, Jan. 15, 1851.

MR. EDITOR,—

The great public meetings lately held in Britain cannot but have attracted the attention of yourself and others in this province; for, whatever may be the character and extent of the efforts we may be able to put forth, certain it is, that *there are obligations laid on us as a part of the Protestant community to sympathize with the strugglers for civil and religious freedom.* I am aware that there are not a few in Canada who hold a very different view of the matter from what has here been indicated, and that some even deprecate the idea of any interference in the controversy at all. Of the painful symptoms of the case, this is by far the worst, for it tends to divide the friends of the great cause, and to give an easy victory to the adherents of error. The "Popish aggression," as it has been called, is no figment of the fancy. Any man who knows what Popery is, knows well that the Papacy never yet made a movement for nothing—never moved at all without deep and due calculation—never exultated calmly and solemnly without some end in view, at variance with the interests of liberty—and never wounded the cause of liberty, save through the side of Protestantism. I can easily understand how it is, that in the United States, the appointment of a cardinal and other paraphernalia may excite no particular interest on the part of the civil government of that country; but it would surprise me not a little, were it true that the movements of the papacy, in the way of aggrandizement, in the States, occasioned no very deep emotions in the minds of individuals and churches. Assuredly there are causes in operation on the other side of the line, as affecting the march of popery, very different from those which affect Britain; and it is not very necessary to discuss the question, though it is a serious one, whether the causes in Britain, or those in the States, are most likely to prove most influential. All sound protestants will rejoice that, in the States, the state of society, the cast of opinion, and the progress of mind, are all in favor of a modification and reduction of the papal power, and facts do shew that emigration to the west has tended to check the aggressions of popery. But who does not know that the condition of matters is altogether different in the old country, and that we are to be guided in our movements not by theories of our own, but by the actual sentiments of the Papacy? Lax protestants may, in these lands, combine with astute Jesuits, in wishing that the protestant clause in the line of the Hanoverian succession were forever blotted out; and who would thank them most heartily for this? Certainly it would be the Antonellis, the Wisemans, and the Piononos of a venerable High Churchmanship, associated perhaps with the Neophytes of the Newman and the Pusey school. The Bishop of Exeter would not, for with all his aberrations from sound doctrine and sound sense, I cannot forget that in other days he did good service to the cause of protestantism, and an appeal is still competent from "Philip drunk to Philip sober." But is it not a "great fact," that such a clause *there is* in the recorded constitution of Britain, and a clause which cost more blood and treasure than all other clauses put together; and, moreover, a clause which, if it had been kept out, would have paralysed Britain's right arm, and left the man who made his escape by the fishing boat at Folkstone in a dark night, in peaceable possession of the crown of his ancestors? And is it not another "great fact," that our beloved Queen—may God long preserve her—has sworn on her great oath, at her accession to the British throne, that popery is at once "impious and idolatrous;" and were she to tolerate a mass within Buckingham palace or at Balmoral, her crown must be surrendered forever? Such "facts" our lax protestants in Toronto may not like, misled and unhappily

are by the love of a favorite paradox—their master at Rome does not like them neither—and cheerfully would he recommend twenty years purchase of the rental of the "Island of Montreal" to be given for their repeal. The man knows what he is about—they do not.

Mr. Editor, what of the "Meetings"? They were noble and effective. The London one was by no means the most satisfactory, for assuredly there were nobles and commoners *not there* who ought to have been, and a more logical and conclusive style of address might have been adopted. Still, the "Protestant Alliance" is a fair representation of the mind of Bacon, and the Shaftesburys, and the Bickersteths, and the Bunneys of England are "fit and proper" persons to plead the common faith of the bodies whom they represent. Reasons of state, or of etiquette, may have kept away the great men of the Church and of the State, but we believe they are substantially sound at heart; and I feel always glad when the pious and enlightened Protestantism of the two archiepiscopal mitres of England catches my eye. Do I therefore approve of such mitres? Assuredly not; but taking things as they stand, common sense and regard to common safety bid me rejoice that we have neither a Laud at the head of the Church, nor a Stratford at the helm of the State. Yes, Mr. Editor, the blood of the Russells beats yet warm and healthy, and the Sumners and the Mosgraves of the hierarchy will yet come out in noble array.

Finer specimens of argument and of eloquence we could not have than what were presented at the great meetings in the two metropolitan cities of the north. The Cunninghams, the Candlishes, the Browns, the Alexanders, the Thomsons, of the one; and the Kings, the Symingtons, the Buchanans and the Hills of the other, have thrown a flood of light on the various topics discussed, and with a spirit, a talent, and a tact, which the Senate-house of Great Britain would thankfully claim and cheerfully enshrine. O that we had in Canada West a periodical that could venture to bring their loud and manly appeals within reach of the provincial mind!

The principal topics discussed were, the Maynooth grant; the Law of Mortmain; and the duty of visiting and inspecting nunneries. The grant to Maynooth College was first made by Mr. Pitt in 1795. It was not asked by the Roman Catholics; it was proposed and accepted by them, however, and its scale was something like £2000. It varied from year to year, and one year it was wholly omitted! Antecedently to 1845, it had reached £9000, and that year witnessed Sir Robert Peel raising it to £20,000, and transferring it from the National Estimate to the Consolidated Fund. It is now, I believe £30,000 a-year; and given for what? The original pretext was, to prevent native British subjects from being sent to Italy or Spain for education as priests, that so they might not embrace treasonable doctrines, but retain all that staunch loyalty so ingrained in the breast of a disciple of Paul Cullen. The end was far from being achieved; and the "cabbages" of poor O'Brien at the one end, and the barricades of Paris on the other, lauded as both have been by the trumpets of St. Peter and the Vatican, may furnish a gauge for measuring the length and the depth of Roman Catholic loyalty. The College is *wholly Theological*—and what a Theology! That of Peter Dema—a cursed, wicked, Jesuitism, pandering to the basest passions of the heart; and this, we, Britons, teach the warm-hearted sons of Erin, and pay cheerfully £30,000 a-year for doing so! And from the benefits of such a school of theology, every Protestant is excluded, and the new inspection of the "den" is actually a matter of state stipulation. Dr. King most aptly gave as a twofold instance of the actual results of the theology of Maynooth, the sentiments of the editor of the Paris *Univers*, and those of the author of a Roman Catholic History of England, both warmly in favour of the burning of Huss, and the ex-

tipitation of "wicked Protestants"—and both hopeful clerics of the Maynooth College! Is not this something like suicide on the part of honest John Bull?

With respect to the law of mortmain and the inspection of nunneries, the cases of Miss Tallot and of the poor French dancing-master at London, are admirably illustrated and applied by the masterly hand of a clever lawyer of the right stamp—Mr. Robert Thompson of Glasgow—and he proposes in his speech, that the old law of mortmain, so wholesome in itself, and relatively as important now as in the days of Henry III., shall not be interfered with, but that an addition to it shall be made, namely, an extension of it to personal property. At present, it reaches only to heritable property. Now, at the time of the act being passed, land was in fact the only real property—it is altogether different now, when so much of the most valuable endowments of a country consist of shares, and commercial stock. I wish he had taken also the case of incorporations. These have already done much mischief, in locking up very extensive domains within ecclesiastical land-ocracies; and if the system is to be acted on by Papists and Puseyites—and why may not Erastians of all shades claim also!—Who can say where the evil shall end!

These are matters, Mr. Editor, of deep import to Britain, and to her Colonies not less. Indeed the Colonies of Britain seem to be given up to the Vatican and to Exeter as so many hopeful "preserves." When even Lower Canada is beginning to move, in a right direction, shall Canada West lag behind! Circumstances connected with the late elections lead me to think she will not. Only let every man "do his duty"—and let all Protestant Churches do theirs.

MR. EDITOR, yours faithfully,

A PROTESTANT.

LETTER TO THE REV. DR. CANDLISH OF EDINBURGH, SCOTLAND.

By one of the Corresponding Secretaries of the American and Foreign Christian Union.

MY DEAR DR. CANDLISH,—

I think you will agree with me in the opinion, that next to the need of an abundant and universal outpouring of the Spirit from on High, which the conversion of the world demands, the greatest desideratum at present is the *Regeneration of Christendom.* Let me call your attention again to this great topic, for the purpose of setting forth a little more at large the greatness as well as the importance of the subject.

The population of our globe is estimated by M. Balbi, and other well-informed geographers, at a thousand millions, of which Europe contains at least a fourth part, say 250,000,000, Asia, 450,000,000, Africa, 150,000,000, America, 50,000,000, and other portions of the world 100,000,000. Of course this estimate is not to be deemed strictly exact, but it is enough so for our purposes. Now let us see how the question of Religion is concerned in this reckoning.

The ROMAN CATHOLICS are 200,000,000, according to the statement of his Holiness, Pius IX. I find it very difficult, however, to make anything like that number; but his Holiness ought to be well informed on this subject, inasmuch as he must be a poor shepherd who does not know with very considerable accuracy the number of his sheep.

The members of the GREEK CHURCH and other ORIENTAL CHURCHES—all similar in spirit, and nearly equal in ignorance of the true Gospel, to the Papal Church—may be estimated at not much, if at all, short of 60,000,000.

The PROTESTANTS are, I think, quite 75,000,000 in number.

This makes the nominally-Christian population of the world to be 335,000,000, or about ONE-THIRD PART OF THE HUMAN RACE.

This statement, which is doubtless essentially accurate, shows that *relatively*—so far as the number of its adherents is concerned—the position of Christianity in the middle of the nineteenth century is not quite so bad as some people suppose.

But the view becomes more cheering, by far, when we look at its position in some other respects.

1. The Christian countries—which constitute Europe entire (with the doubtful exception of Turkey, in which there are in fact more Christians* than Mohammedans) and all America (with the exception of the north-western part of North America, and the middle and southern portions of South America)—continue the superior civilization of the world. Whatever may be the civilization of Mohammedan countries, and of India and China, or any other part of the non-Christian world, no one will undertake to maintain that it is equal, or even comparable, to that of Christian lands. Where are the education, the science, the art, the good government, the wholesome laws, the wealth of the world, but in CHRISTIAN COUNTRIES? On this point there can be no comparison instituted between Christendom and the rest of the world.

2. The commerce of the world is in the hands of Christian nations, and consequently they possess all the advantages for propagating the religion of the SAVIOUR throughout the world, which this state of things gives them. The ships of Christian nations traverse every ocean, and their sails whiten every sea, and strait and bay. And soon the steamers of Christian nations will be seen making their foaming way on every river of the habitable globe. This state of things must be duly estimated by all who would form a correct opinion of the position, influence, and prospects of Christianity in the world at the present day.

3. The military power of the world is now in the hands of Christian nations. In this respect there has been a wonderful change within a few centuries. In the year 1115, when the Council of Constance was busy in extirpating Heresy, and about the time that John Huss and Jerome of Prague, were burning at the stake, the victorious Mohammed I., the powerful Padshah of the Turks, marched his troops to Salzburg, in Southern Germany; and for aught we can see, might have marched them to Constance, and sent the holy Fathers about better business. Even in 1683, one of his successors, Mohammed IV. thundered at the gates of Vienna, and caused all Christendom to quake! At that period the Barbary States were formidable enough to enslave the commerce in the Mediterranean Sea, of the most powerful nations of Europe. And the Fagan empires in India and China were quite formidable.

Very different is the present state of things.—As to Turkey, the only Mohammedan Power worthy of mention, the little kingdom of Holland, with only three millions of inhabitants, has, in reality, more inherent strength, and could in six months sweep the Turkish commerce from the ocean. And a few English ships of war, with some fifteen or twenty thousand troops aboard, are now quite sufficient to frighten the Emperor of China into the acceptance of the most unfavourable terms.

What has brought about this state of things? You will agree with me in believing that Christianity has done it. The civilization which Christian nations owe to Christianity has given them that superiority in letters, in arts, in sciences, in commerce, in military affairs, which in these times forms an astonishing contrast between Christendom and the rest of the world. There are men who affect to believe that the influence of Christianity, in this respect, has been

* I speak of nominal Christians, of course; and it is in this sense that I use the word throughout this letter, unless when qualified by some other word.

over-estimated. But they have certainly not examined the subject with care, else they would have come to a very different conclusion.

Now, if all the portions of Christendom possessed only as much true religion as some do—for example, Great Britain and these United States—what a mighty influence it soon would exert upon the world! What a host of Christian missionaries would annually go forth to replace those who annually fall on the field of battle, or to make new incursions into the territory of the Enemy! What an influence in behalf of the Truth, Russia would then send down into the very heart of Asia! How salutary would the influence of Italy and Spain be on the Mohammedans of Northern Africa! The work of converting the world would advance with accelerated rapidity, and the time would not be very far off when it would be proclaimed in Heaven, as well as throughout the Earth, that the kingdoms of this world have become the kingdoms of our God and of His Christ. Is it not worth while, then, to make efforts to bring about the regeneration—the renewed evangelization of all the portions of (nominal) Christendom which need it! And cannot British and American Protestants be made to see and feel the importance of this great work—so indispensable to the speedy and complete subjugation of the world to our Lord and Saviour JESUS CHRIST?

Oh, how important is the work of Home Missions! How important is the Home Missionary work of Christendom! Is it not as incumbent on us to pray and labour for the regeneration of Christendom, as to pray and labour for Heathen lands? Most certainly it is.

I am your friend and brother in the faith and service of our Common SAVIOUR.

R. BAIRD.

CHINA.

THE REV. W. C. BURNS TO THE CONVENTOR.

Amoy, August 5th, 1851.

MY DEAR FRIEND,—The post left Amoy so suddenly last month, that I had no time to write, but you would learn from Dr. Young's letter to Mr. Matheson that I had come here. I was very unwilling to leave Canton, but my efforts to get a suitable place for going on in the work in the way that I had been doing, altogether failed; and being refused a place which I had hoped to get two or three days after I wrote you, I made up my mind to come to Amoy, and accordingly embarked on the 26th of June, in the barque *Herald*, from Whampoa to this place. We had a very favorable passage, and on the way I had, in the kind arrangement of Divine Providence, the privilege of spending two days (Sabbath and Monday) at Hong-Kong among former friends. I reached Amoy on the 5th of July, so that I have been already a month here. I stayed, on my arrival, with Mr. Stronach, of the London Society, who, with all the other brethren, gave me a very kind welcome, and then took up my abode, at least for the present, in a small but well aired upper room attached to the school, which was made over to Dr. Young by another missionary; on his arrival here last year. I am thus at but a short distance from my brethren, set down, much to my mind, in the very midst of the people; and with so many Chinese voices around me, and the privilege of joining daily in worship conducted in this dialect, I am gradually acquiring the language which I must now speak. This is very different from the language spoken at Canton, not only from the sounds given to the same characters being almost entirely different, but also from the fact, that of the language commonly spoken here, there is a very considerable proportion which has no proper representative in the written language, and is in other provinces of China wholly unknown. However, availing myself of the aids which are furnished by the la-

hors of the missionaries in dictionaries, &c., I am already able to understand a great part of what I hear in preaching, and can also generally make myself understood by those about me, although, of course, I am not yet thinking of speaking publicly, and may not be able to do this suitably for some time. Dr. Young has just got settled in the house, which he rents for two years from a missionary who has gone home, and is going on with the schools, &c., as before. The people here present a great contrast to the Canton population in their kind and respectful treatment of foreigners. In this respect, it seems to me as if I were now in a different country. My dwelling among them, where I at present am situated, seems to be no more noticed than if I were one of themselves. They seem also favorably disposed to the hearing of the Gospel, although it is true, on the other hand, that I have not seen, as yet, so large numbers at public meetings, as I have often seen in Canton. I shall not add more at present, but desiring to be ever remembered at the throne of grace,

I am ever, dear friend,
Yours affectionately,
Wm. C. Burns.

MICRONESIA.

Under its proper head will be found the embarkation of several missionaries, who are expected to commence a new mission among those groups of islands in the Pacific Ocean, which are comprised under the general name of Micronesia, a term which signifies "the region of small islands." The substance of what is known of them and of their inhabitants, is contained in the charge, given to Dr. Gulick at his ordination, by Dr. Pomroy; from which the account that follows is drawn:—

Micronesia comprises several groups of islands, lying north of New Guinea and the Feejee Islands, east of Celebes and the Philippines, and south-west of the Sandwich Islands, extending through about forty degrees of longitude and twenty of latitude, almost the whole of it being north of the equator. The principal groups in this division, are the Pelew, Ladrone, Caroline, Ralick and Radick Islands, Mulsgraves and Kingsmill. The islands are very numerous, but not large.

The Micronesians are of the same race with their neighbors, the Polynesians, to whom the Sandwich Islanders belong, and are like them in complexion, features, physical structure, language, customs, and general characteristics. There are, however, some diversities in the different groups of the region. The more southern islands have evidently received some accessions, and some modifications of complexion and character, from the Melanesians on their southern border, while the western section has clearly been reached by influence from the Asiatic continent.

They are social and enterprising. A constant intercommunication is kept up by the inhabitants of the different groups and islands, a circumstance highly favorable to the spread of the gospel among them. In their voyages, it is said, they govern their courses by the stars with great accuracy. They divide the horizon into twenty-eight points, giving to each a name.

Their skill in some of the arts is considerable. Their canoes, which sail either way with equal facility, are covered with a varnish of native manufacture, which renders them water-tight. The girdles or sashes which they wear, are made of the filaments of the banana plant, not braided as in other parts of the Pacific, but woven in a simple loom, the shuttle being much like that in use among us.

In regard to general character, all navigators who have visited them, are strikingly agreed, and testify that their most striking trait is a certain native kindness of heart, sweetness of natural temper, and an absence of harsh and violent feelings, very rarely to be found among men in the savage state. They are distinguished also from

the other inhabitants of Oceania, by the unusual consideration awarded to the gentler sex, as well as by the degree of purity and honesty which are said to prevail among them. They are described as intelligent, considerate, acute in reasoning, and curious to understand the meaning of any novel appearance. It is the opinion of some that they have descended to their present condition from a higher level of civilization, once enjoyed by their forefathers, and some traces of which, it is thought, are still visible. Wars are not frequent among them; and when they do engage in them, they give due notice to their enemies that they are coming.

Their religion is said to consist mainly in the worship of the spirits of their ancestors, which fact shows that at some former period they have had a connection with eastern Asia. They pray and perform certain ceremonies, and among these offer a portion of their food to the spirits; but they have neither temples, images, nor sacrifices. It does not appear that the tuba system, which once prevailed at the Sandwich Islands, has any existence among them. It is certain there is nothing of the kind in that part of Micronesia which bears the name of Kingsmill group.

Of the probable population of Micronesia no estimate has been made by navigators, though many of the islands are said to be thickly peopled.

The result of all our researches is, that Micronesia promises to be an open and exceedingly interesting field of missionary labor. Some of the inhabitants have heard of the changes wrought at the Hawaiian Islands, and have earnestly entreated that missionaries might be sent to them also.

This mission is to be a branch of the Sandwich Islands mission, and will be composed partly of American and partly of Hawaiian Christians, chiefly of the latter, both males and females. The Hawaiian missionaries, it is expected, will be sustained wholly by their own churches. Other missionaries who may accompany them, will derive their support from the same source, so far as may be found practicable.—*Jour. of Mis.*

LIBERIA.

The time was, and not many years since either, when the people of the United States were almost as weak and dependent as the people of this infant Republic, and surrounded, too, by difficulties, and called to endure hardships, arising from unhealthy locations, and savage foes, as appalling as any that have obstructed the progress of Liberia. But by an uncompromising spirit of industry, enterprise, and economy, and a determination to grapple with and overcome every obstruction in the way of liberty, wealth, and national grandeur, they have succeeded to the admiration of all, and now command the attention and respect of the civilized world. And why may not Liberia arrive at the same distinction? Her natural resources, whether of mind or matter, are assuredly equal; and we maintain that it only remains for her citizens to studiously cultivate the one, and industriously develop the other, to gain for her the same importance and standing that her elder sister now so proudly boasts. Liberians, recoil, then, before no difficulty. God is just, Heaven is still propitious; do your duty, and your advance in national glory is certain.

THE INTERIOR.—A few days since we had a conversation with a chief of the Pesse tribe, respecting the trade of the interior. He professed to have considerable knowledge of it, and said—what many have long known—that a few days' walk beyond Bo-poro the country is thickly settled, and the inhabitants are a trading people. The trade of that country does not find its way here, owing to the rapacious character of the people of Bo-poro. Some of our readers may remember that, at one time, gold was brought into our market, and that it was through the Bo-poro people that the trade with the rich interior ended.

Coming from beyond Bo-poro, travellers necessarily had to pass through or near it, and the chances are ten to one that they fall in with strolling parties of Bo-porians, who either rob or carry them before some of their head-men, and then under some pretext, they are compelled to retrace their steps with empty hands.

The people of the wealthy interior have no intercourse with us. They carry their ivory, gold and hides, to Sierra Leone, and the Gambia. They would, comparatively speaking, have but a short distance to come, if they had an unobstructed route to Liberia, to the journey they now have to make to carry on their trade.

The Bo-poro people live by plunder. They attack defenceless towns, take away everything they can find, and make the inhabitants slaves.

COMPILATION OF LAWS.—We are gratified in being able to inform our fellow citizens, that H. Teage, Esq., who has been engaged in compiling the statute laws of this Republic, has nearly completed his labors, and the volume will be ready for the press in a few days. That a work so desirable may be published and given to the public in the shortest possible time, additional force has been added to the printing department of this office, and we hope in a few weeks to have the satisfaction of announcing to our readers that the volume is ready for delivery.

President Roberts received by the Liberia Packet a splendid copy of the latest edition of Webster's Dictionary; a present from the publishers, Messrs. Merrim, Springfield, Mass., U. S. The volume is a counterpart of the one presented by the same gentlemen to Queen Victoria. It is in every respect a desirable book. The English language, unquestionably, will be spoken by the millions who are to constitute the population of this Republic, and will through them be made the medium of conveying the blessings of civilization and Christianity to a large portion of this dark continent. It is, therefore, exceedingly important that the language should be preserved in its purity, and be written, and spoken in accordance with the best standard.

CHRISTIANITY AT CONSTANTINOPLE.

The American Board of Commissioners for Foreign Missions give in their last report a very encouraging account of their missions in the East. The seminary at Constantinople has twenty-five pupils, and the female boarding-school, twenty-two. Five free schools for Protestant children, taught by pious matrons, contain 179 pupils. The desire for the Holy Scriptures is steadily increasing all over the country. In the region of Ezrum, more copies were sold the past year, than in the two or three previous years. Even the enemies of the mission seek for copies, through the native Protestants. The demand is great in the country around Amal. More than two thousand copies, in different languages, were disposed at Constantinople in the year ending with June last. Copies find their way into Russia, and are frequently bought and carried into Roonelia and Bulgaria. But the charter granted to the Protestant Christians by the Imperial Government of Turkey is a matter of the highest and most cheering import.

Say the Board in their report:—

"For some three years or more there has been a Vizierial recognition, and the complaints of the community have been listened to by the Porte; but it seems there was nothing which necessarily survived a change of administration. The firman now obtained, being from the Sultan himself, and placed in their own hands, gives all the stability and permanency to their civil organization that the older Christian communities enjoy. They are distinctly declared to have the same privileges of building churches, holding burying-grounds, &c., that are granted to the other rayahs. A Turkish Pasha has been appointed to attend to their affairs; and they are to appoint a wakeel or agent from among themselves, as their organ of transacting business with the

Government, and a council or committee to decide upon the civil affairs of the community. At the request of Sir Straford Canning, the British Ambassador, to whom the Christian world is much indebted—

"Thirteen of the leading Protestants, says Mr. Dwight, called upon him on the occasion of his procuring for them this charter of rights, and for three quarters of an hour he addressed them on their duties and responsibilities in view of their present position in the Empire. He told them that they ought to thank God that they were the first to be relieved from the shackles of superstition, and to be made acquainted with the pure gospel of Christ. He told them that many eyes were upon them here, and that they ought to excel all others in the land in faithful obedience to the Government, in a kind and brotherly deportment to those of other religious opinions, and in a universally honest and upright example. Again and again did he exhort them to act, in all things, according to the principles and doctrines of the gospel. From the impression made upon their minds, he must have spoken with great tenderness and power. Their hearts were all melted, and their countenances betrayed the deep and strong emotions that were struggling within; so that the Ambassador himself was moved almost to tears, and expressed to them his high gratification at the interest they manifested in his counsels and warnings. The scene was truly affecting, and will long be remembered. How admirable are the ways of Providence, in putting in such a post, for such times, such a man!"

"A letter from our brethren at Constantinople to Sir Straford, acknowledging his invaluable services in this matter, with his reply may be found in the Missionary Herald for June.

"The present number of Protestants in Turkey is estimated at about fifteen hundred. The following paragraph is from the close of a late letter from the mission:—

"No such class of persons existed in this country, when your missionaries first came here; and now they have become numerous and important enough to call for a distinct recognition and a separate civil organization, by order of the Sultan himself. This community is already composed not only of Protestant Armenians, but also of Protestant Greeks, Jews, Syrians, Maronites, and Druzes; and just now a body of Protestant Germans, who have removed from Russia to the borders of the Danube, and have voluntarily become subjects of the Porte, are asking for admission to its privileges. The firman is general, and secures protection to all Protestant subjects of Turkey, whatever may have been their origin or former connection. We understand that both in Nazareth and Nablús, as well as in some other towns in Syria, a considerable number of families, belonging formerly to the Greek and Catholic churches, now openly profess Protestantism, in connection with the Anglo-Prussian episcopate of Jerusalem. These also must be arranged under the same civil organization, having the same civil head with the Armenians in other parts of the Empire."

The Head of the Mahomedan Empire has recently won applause from the world by several great actions, but the charter which he has now conferred upon Protestant Christians outlines in glory, as we trust it will in beneficence, all others.

CHARTER OF THE PROTESTANTS IN THE TURKISH EMPIRE.

To my Vizir, Mohammed Pasha, Prefect of the Police in Constantinople, the honorable Minister and glorious Counsellor, the Model of the world, and Regulator of the affairs of the community; who, directing the public interests with sublime prudence, consolidating the structure of the Empire with wisdom, and strengthening the columns of its prosperity and glory, is the recipient of every grace from the Most High. May God prolong his glory!

When this sublime and august mandate reaches you, let it be known that hitherto those of the

Christian subjects who have embraced the Protestant faith, in consequence of their not being under any special appointed superintendance, and in consequence of the Patriarch's and primates of their former sects, which they have renounced, naturally not being able to attend to their affairs, have suffered much inconvenience and distress. But in necessary accordance with my imperial compassion, which is the support of all, and which is manifested to all classes of my subjects, it is contrary to my imperial pleasure that my one class of them should be exposed to suffering.

As, therefore, by reason of their faith, the above mentioned are already a separate community, it is my royal compassionate will that for the facilitating, the conducting of their affairs, and that they may obtain ease and quiet, and safety, a faithful and trustworthy person from among themselves, and by their own selection, should be appointed, with the title of "Agent of the Protestants," and that he should be in relations with the Prefecture of the Police.

It shall be the duty of the Agent to have in charge the register of the male members of the community, which shall be kept at the police; and the Agent shall cause to be registered therein all births and deaths in the community. And all applications for passports and marriage licenses, and all petitions on affairs concerning the community, that are to be presented to the Sublime Porte, or to any other department, must be given in order the official seal of the Agent.

For the execution of my will, thus my imperial sublime mandate and august command has been especially issued and given from my sublime chancery.

Hence, thou who art the minister above named, according as it has been explained above, will execute to the letter the preceding ordinance; only, as the collection of the capitation tax and the delivery of passports are subject to particular regulations, you will not do anything contrary to those regulations. You will not permit anything to be required of them, in the name of fee, or on other pretences, for marriage license or registration. You will see to it, that like the other communities of the Empire, in all their affairs, such as procuring cemeteries and places of worship, they should have every facility and every needed assistance. You will not permit that any of the other communities shall in any way interfere with their edifices, or with their worldly matters or concerns, or, in short, with any of their affairs, either secular or religious, that thus they may be free to exercise the usages of their faith.

And it is enjoined upon you not to allow them to be molested in any of these particulars, or in any others; and that all attention and perseverance be put in requisition to maintain them in quiet and security. And in case of necessity, they shall be free to make representatives regarding their affairs through their Agent to the Sublime Porte.

When this my imperial will shall be brought to your knowledge and appreciation, you will have this august decree registered in the necessary departments, and then give it over to remain in the hands of these my subjects. And see you to it, that its requirements be always in future performed in their full import.

Thus know thou, and respect my sacred signet. Written in the holy month of Moharrem, 1267. (November, 1850.)

Given in the well-guarded city Constantinieniyeh.

TAMM.—Gratifying intelligence has arrived, since our notice last month that the trial of Mr. Howe, which took place, on the 16th and 17th June, has resulted in his full acquittal, the evidence of eleven witnesses examined, having entirely failed to substantiate the case. The court constituted for the occasion, consisted of four Frenchmen, two Scotchmen, and an Israelite.—*L. P. Mag.*

TO CORRESPONDENTS.—The following articles have been received too late for this number, viz.: Notice of the illness and death of the Rev. Mr. Cameron; Free Presbyterian Church, Belleisle; Presbytery of London; Account by Rev. Wm. King, of his visit to the United States, on behalf of the Mission to the coloured population; Letter from Mr. Orr, Colt Street Church.

The Record.

TORONTO, FEBRUARY, 1852.

MINISTERS' WIDOWS' AND ORPHANS' FUND SCHEME.

The deputation appointed to visit the congregations within the bounds of the Presbytery of London, proceeded to London on the 14th ult., and placed themselves at the disposal of the Presbytery, which was then in session. On account of the wide extent of the Presbytery, and the congregations being scattered, it was found impossible to visit the settled charges within the time allotted, unless the members of the deputation, who intended to proceed together in company, should separate. This course was adopted. One proceeded west to Fingal, Althboro', Chatham, Ekfrid, and Williams; and the other to the north to London Road, Tuckersmith, Stafford, North Easthope, Zorra Ingersoll and Woodstock, each accompanied by ministers appointed by the Presbytery.

The first meeting was held in the congregation of St. Andrew's Church, London, at which the Presbytery attended, and the Rev. Thomas McPherson, the Moderator, presided. The visitors were heard on behalf of the Widows' Fund Scheme, and the necessity of prompt and extended liberality in getting up the capital stock necessary to give it stability and permanence. Some members of Presbytery expressed their approval of the Scheme, and thanks to the Committee for the deputation which had been sent to their bounds. The congregation, which had contributed liberally to the scheme as first projected, and which only included Widows, and contemplated a capital of £1500 or £2000, agreed, now that Orphans are included, and consequently a capital of not less than £3000 required, to open a subscription, and afford another opportunity to the members and friends of the Church to contribute as they may be enabled to the benevolent object.

It was gratifying to find that the Presbytery, of which there was a very full meeting, and a large attendance of Elders, entered so cordially into the views of the Committee, and expressed the hope that the Western section of the Church would emulate the example set by many of the congregations in the Eastern portion of it. In most of the congregations no active steps had been taken, the people waiting for the promised visit of the deputation. Should no other benefit be derived from the visitation, this good result will have been obtained, that the Presbytery has been led to proceed without farther delay to get up their proportion of the capital required; the work is now progressing, and we hope soon to be enabled to announce a satisfactory result.

The meetings, on account of the intense severity of the weather, were generally not so large as could have been expected in other circumstances, but the best feeling was evinced, and the subscriptions entered into with alacrity. In some cases active persons came forward and volunteered to canvass sections of the congregations for subscriptions. In one instance, a gentleman who was not present was appointed to that duty. The question was put to his wife whether he would act. The lady's prompt reply was, "if he does not, I will."

Our space, and the too late receipt of the Visitors' Report, prevent us from giving a detailed account of the various meetings. An excellent spirit was manifested, and the plan (we believe the only proper one) of taking up subscriptions, generally adopted. In most cases a commencement was made at the meeting, which is to be followed up by a general appeal to every individual in the congregation.

A CASE OF GREAT HARDSHIP.

"THE AMHERSTBURGH CHURCH CASE."

An article in the last number of the *Canada Evangelist*, professing to give the details of the above case, gives an unfair view of it, as we are informed; and if that information be correct, the appeal "to the sympathy, prayers, and pecuniary assistance of those interested," is anything but commendable under the circumstances. The attempt to non-suit a plaintiff upon an irregularity, as the article in question admits, as the design of the defendants, is surely not of that character which can justify such an appeal as the above. Can it be said with any propriety that the consequences of failure in such an attempt are a fit subject to be referred to as the ground of a solemn act of devotion? When it is further admitted that the irregularity in question had been of such a doubtful character, and so dealt with on the part of the defendants, as, even in a court of law, which gives at least their full force to irregularities, to have been considered *waved*, can it, on any principle, be thought becoming, to invoke the solemnity of prayer as a shield from the condign result?

At the time the Church in question was erected, those who subscribed the funds entered into a deed, declaring what was then the agreement of all parties with respect to the terms on which the property should be held. That was the time and the manner in which the understanding between all parties could be best recorded. Once reduced to the stability of a sealed instrument, that understanding was rendered as permanent as it was capable of being made. It gave to all parties providing funds, a security that those funds should be applied only in the manner then contemplated by the donors; and protected them from the contingency of one or more perversions of their property, according to any one or more temporary freaks which might enlist for the time the favour of a bare majority of the contributors. The deed in question having been executed, it remained the basis on which the right to the property embraced in it rested. Now there are provisions in it framed with reference to a future disruption

in the congregation—the contingency which has unfortunately happened. Was it not right, then, when that contingency arose, that all parties interested should refer to their previous agreement, and be guided by it? Did those who signed the Declaration of Separation do so? Let the deed be referred to. It provides that the old trustees, for themselves and the portion of the congregation adhering to them and the original compact, should retain the legal title until they were “entirely freed, relieved and discharged of all pecuniary obligations then affecting the premises,” and then, “but not sooner or otherwise,” they were to convey to the majority. But that is not all; for although they were bound to execute a legal title when relieved as above, they were not then to give up possession. It was expressly provided and declared, that “before possession of the said land and place of worship is changed, a proportion of the nett value of the lands and tenements conveyed by such new deed of trust, corresponding to the number of such minority as compared with the number of subscribers to the said deed of declaration and appointment,” was to be paid and made good to the minority.

Now there was a clear course open to the majority, if they desired to do what was just, and what they had agreed to do. Instead of adopting that course, however, they got possession of the property by unfair means—excluded the minority from it—refused to let them have the security which the possession of the property afforded, until they could examine the Declaration, and satisfy themselves that it was right, and, if found right, a fair price should be fixed and paid, and made good to them. They in fact disregarded their deed, and put those who had the right on their side, at defiance. At the outset, they even refused a reference to the Session Roll of Members, and when at last the Declaration was produced, it was found to be subscribed by only 17 men and 26 women, leaving it extremely doubtful, to say the least of it, whether the defendants had any right to make the declaration, or to claim any right of property under it.

Now what was the conduct of the plaintiffs under these circumstances? They showed the defendants, as is admitted, the confidential communications of their Toronto lawyer, recommending them to go all proper lengths to effect an amicable settlement. They corresponded with the defendants, and had meetings with them, but instead of proceeding on the basis laid down in the deed, the defendants wanted to have their own mode of settlement. And what was the secret of all this unfairness? They “had detected an irregularity in their proceedings, and thought it best to non-suit them.” Contrary to the defendants’ “full expectations” the verdict of the jury was sustained. Indeed! Was that the sort of way to deal with people who ought to have been left in peaceable possession of their property, until they got the equivalent, secured to them by previous agreement? If the defendants had any substantial defence to make, would it not have been much more to their credit to make it, than to harass the plaintiffs with technical irregularities? And if they had no real defence, as we be-

lieve was the fact, was it not much better to make that admission, and come to an equitable settlement, than to detect an irregularity—to think it best to non-suit the plaintiffs—and fully expect to lead them into expense? But such is the character of the morality, and the law, and the equity, which entitles the defendants, in their own opinion, to make a solemn appeal “to the sympathy, prayers and pecuniary assistance of those interested” What renders the conduct of the defendants peculiarly reprehensible is, that they had abundant warning before the suit was commenced, of the view the plaintiffs entertained of their rights; and further, as appears by the admissions in the article we are commenting on, the trial did not come on at the first assize, but was postponed for another half year, giving them ample time to abandon their untenable ground, and to meet the advances made to them in a fair spirit. Having deliberately, and without any legal defence, clung to a mere irregularity, nothing can be more just than that they should take the consequences of an unsubstantial quibble.

P. S.—In the above statement we have limited ourselves to the simple merits of the case at law—to which, however, we should not have at all adverted—but for the unworthy misrepresentation of the matter by the editor of the *Canada Evangelist*, who, we presume, is alone responsible for this offence. There are other points of morality connected with this case, and bearing upon others of a similar nature—on which the individual referred to—as well as some other parties within our knowledge, have much need to refer carefully to the evangelical standard. The doctrines of the Westminster Confession and Catechisms cannot very easily be confounded with Morrisonianism. Can an honest man solemnly profess adherence to the former, and yet hold to the latter? or if his views change from the former system to the latter, can he honestly continue for one hour after such a change, to hold the pastoral office in a church to which he has solemnly vowed to teach and preach in accordance with the Westminster standards? Is it, in a word, reconcilable with moral integrity, to avail one’s self of the position and influence conferred by a Church in recognising an individual as one of its ministers—to subvert the faith of its members, and withdraw them from its communion—carrying away also, if practicable, the Church property primarily intended for its service?

Mr. Gray, in behalf of the congregation at Orillia, begs to acknowledge the gift from a gentleman in Toronto, of a handsome Communion Service, consisting of two cups and two salvers.

Woodstock.—The congregation under the pastoral care of the Rev. Wm. S. Ball now occupy their new and very comfortable place of worship. It is a substantial brick building, with a spacious basement story, which is used for a lecture-room and for the Sabbath school. The debt upon the building, through the spirited exertions of the congregation, is almost extinguished. The Ladies collected materials, and made up articles for a bazaar, which was held on the 31st of Dec. In the evening there was a Soiree, attended by over 300 persons. Christian friends of other denominations gave their countenance. The sum realized amounted to about £75.

REPORT OF THE LADIES’ ASSOCIATION, KNOX’S CHURCH, HAMILTON.

The Ladies’ Association of Knox’s Church, Hamilton, held their Annual Sale of Work in the basement story of the church, on the 23d December last. The sum realised was more than had been obtained on any previous occasion of the kind; amounting to above £128. Such a result is felt by the members of the Association to be encouraging, and will doubtless lead them to continue their labours with zeal and diligence.

One main object for which the Association was formed, was to aid the cause of Home Missions within the bounds of the Presbytery—and to this the sum of £40 has been voted. An interest has likewise been all along taken by the Association in the Bursary Fund, for the encouragement of young men preparing for the ministry; and it has been agreed to give £20 to that object this year. The Ladies have resolved to place £75 of what remains in their hands at the disposal of the Deacon’s Court. The members of the Association regard it as a privilege to be actually employed in any way by which the interests either of the particular congregation to which they belong, or of the Church at large, can be promoted. They have not felt that a great sacrifice of time has been required to enable them to furnish their respective contributions, nor that the preparation of these has interfered in the least degree with other duties. I believe that, for the most part, the making of the work given in, has been viewed as an agreeable relaxation rather than as a task.

The benefit of Associations like that of the Ladies of Knox’s Church, is not to be measured by the pecuniary results obtained. These are certainly far from despicable. But a still more important advantage is, that the different female members of the congregation are brought into contact with one another, and a general feeling of mutual friendship and sympathy is produced among them. Every one too, who contributes a piece of work becomes, by the very fact of her having done so, more interested in the objects to which the proceeds of the sale are applied. The occasion of the sale, likewise, is one when all the members of the congregation are gathered together, and have such an opportunity as could not possibly be otherwise afforded them, of enjoying social intercourse of the most innocent and delightful kind. No one who witnessed the universal exhibition of happy feeling (unmingled with any thing in the slightest measure open to objection), which pervaded the numerous visitors, male and female, old and young, who met in the basement story of Knox’s Church, on the 23rd of December last, could go away without the conviction that such meetings alone were worth double the labor and cost expended on furnishing the tables.

As you very properly, Mr. Editor, insist on your contributors sending you short articles, and as I do not wish this letter to meet the inevitable but just mutilation that would befall it, if I made it much longer, I shall merely add the

TREASURER’S ACCOUNT.

Dr.	To Balance on hand.....	£6	11	6
	Monthly Sales.....	4	12	6
	Subscriptions and Donations.	11	12	6
	Annual Sale.....	128	7	5
	Bank Interest.....	17	10	0
		£152	1	9

Cr.	By Home Mission.....	£40	0	0
	Bursary Fund.....	20	0	0
	Deacons’ Court.....	75	0	0
	Materials.....	10	5	4
	Printing.....	0	12	6
	Balance.....	6	3	11
		£152	1	9

ANN WALKER, Treasurer.

EDUCATION REPORT FOR UPPER CANADA—1850.

From this voluminous and valuable statistical work we select the following interesting facts, as illustrative of the rapid progress which the cause of general education is making in the Province: Number of school sections with each its

School municipality 3,497 being an increase of 371 over the preceding year. Schools actually in operation in these 3,059 being an increase of 188 over the preceding year. Average number of pupils in each School... 49 Average time of school kept,—a fraction over nine months.

Amount of money expended on education £102,725

Of which available for teachers' salaries 88,478

Available for erection and repairs of school-houses..... 14,189

Number of children between the ages of 5 and 16 259,258

Being an increase on the former year of 5,394

Number reported as attending the schools 151,891

Being an increase on the former year of 14,258

Number of Boys attending the schools. 85,718

“ Girls 66,173

Average attendance of both classes in Summer 76,824

Do. Winter 81,469

Subjects and Pupils—

English Reading in five classes... 125,082

Arithmetic and Book-keeping.... 61,716

Grammar..... 19,741

Geography and History 26,662

Writing..... 63,267

Mensuration 888

Algebra 904

Geometry 618

Elements of Natural Philosophy... 2,551

Vocal Music 5,745

Linear Drawing..... 1,176

With one exception, there has been an increase in all the branches during the year.

Books used in the Seminaries—Holy Scriptures 2,067

being an increase over the former year of 231

National School readers..... 2,593

Being an increase of..... 411

Simultaneous method, or teaching by classes, in 2,783 schools, being an increase of 298.

Number of teachers in all employed during the year..... 3,476

Males, 2,697—Females, 779.

Trained at Normal School—Males, 243 } 291

Females, 48 }

Religious Faith—

Episcopalians..... 796 increase 59

Roman Catholics 390 55

Presbyterians 858 107

Methodists..... 904 177

Baptists 238 32

Congregationalists..... 73 21

Various denominations..... 66 41

“ Protestants” 54 21

Other persuasions, and some not reported.... 87

shewing a decrease in this department of not less than 246.

Salaries—

Average in townships—Male teach., £31 to £60

Female 29 to 40

“ the 3 cities—Male teach., 100 9 10

In 55 incorp. towns— “ “ 75 1 0

In 9 incorp. villages— “ “ 98 2 10

Highest salary in the cities, towns, and villages—Galt.....168 1 3

Lowest do. do. —Thorold... 63 6 4

Average salary of female teachers in do. do.....from £30 to £75

Classification of Schools—

First class schools 397

Second “ 1063

Third “ 933

Free Schools..... 252

Separate Schools..... 46

These last for Roman Catholics.

School-houses, number of 2,975

of which 1036 are pronounced as in “bad repair,” and 997 said to “have no facilities for ventilation.”

New erections during the year, and better schools 271

School visits, during the year—in all..... 18,318

“ “ by Local Superintendants.. 5,852

“ “ by Clergymen 2,566

“ “ by Municipal Councillors.. 1,929

“ “ by Magistrates..... 1,190

“ “ by Judges and Members of the Legislature 64

“ “ by other persons 7,417

This last class is somewhat indefinite. Every “call” at a school, from curiosity or private acquaintance, or relation to the pupils, can scarcely be dignified as a “visit.”

Quarterly school examinations..... 4,527

Public Lectures on Education, delivered in the schools, and by the Superintendants 2,116

School Furniture—Large Maps hung up in the schools—instances 1,814

Being an increase during the year of..... 729

Blackboards used in schools..... 1,649

Being an increase during the year of.... 319

Globes and other apparatus introduced into schools..... 168

Being an increase of..... 119

Normal School—

Students who have applied for admission since its opening in 1847—S..... 725

Of these, admitted (males) 473, (fem.) 145 618

“ Common School Teachers before 374

“ received full certificates on leaving” 342

With regard to the “Miscellaneous information,” over and above what properly belongs to the department of Public Instruction, in connection with Common Schools, we fear that sufficient care has not been taken to furnish the required information. For example: can we really think that at all the Colleges, Academies, and private schools in Upper Canada, including of course all female schools and boarding establishments, the amount of attendance is only 7437? In the “city of Toronto,” under the head “Academies and Grammar Schools,” there is marked a solitary “1,” with “30” pupils. Now who does not know, that Toronto has, besides its Grammar School, an Academy of general literature, and on the broadest basis, with its one hundred and seventy pupils, and its nine masters? And is there not an academy for training young men for the independent churches, and embracing both literature and theology?

With regard to “Libraries,” we apprehend that while “School Libraries” and “public” ones are severally noticed and reported on, it would be well to put in a column for such as are attached to “Mechanics’ Institutes” and to “Congregations.” In Toronto there appear to be only “3” libraries, with 879 volumes, and these are attached to so many Sabbath Schools; but there is a large and flourishing library in the “Mechanics’ Institute”; one of 700 volumes attached to Knox’s Church; one of 4000 vols. belonging to Knox’s College; one of perhaps 1000 attached to Professor Lillie’s Academy, &c. &c. &c.

There cannot be a doubt that many children who ought to be at school, are not; and yet we are satisfied that the number cannot be rated so high as “100,000.” Very many of our boys are taken away from school long before they are 16,

and so are our girls; and a large number are attending private schools, or receiving their elementary education in other ways not specified. Still, with all these grounds of alleviation, the matter is well fitted to suggest serious reflection. Over and above the plain duty of seeking to improve both the quantity and quality of our elementary instruction, ministers and other friends of youth ought to make it a point to seek out neglected young persons and bring them to school. In the prospect of free schools in our cities and towns, as well as in the townships, we have enlarged facilities for this, and these ought to be most sedulously improved.

On the subject of “free schools,” there has been much discussion of late years, and on Friday evening, the 9th Jan., a large meeting on the subject was held in St. Lawrence Hall, in this city; the issue of which was highly triumphant in regard to the propriety of setting up such Institutions. The leading principles which lie at their foundation are simply these: that secular education is a matter of public policy with which the government is bound to concern itself; that a good elementary education is the birth-right of every citizen; and that the payment for securing it ought to attach to the whole community. No injury can be done to any party on such principles, so long as all who desire another or a superior education for their families are at perfect liberty to purchase it; and assuredly, conscience is left, in all such cases of compulsory assessment as that for schools, perfectly free. To Dr. Ryerson, and other enlightened and active friends of the great cause, the numerous testimonies in favor of the plan from all parts of the land, and entered in the appendix to this report, must afford unmixed satisfaction.

The plan has been acted on in New England for 200 years, and it has been introduced within the last 20 years into the State of New York.—The celebrated traveller, Buckingham, thus expresses himself in regard to the part of the United States policy which respects education. “While the expense of the general government, in its legislative, executive, and judicial departments, is thus light, it is pleasing to see how wisely and judiciously the resources of the State are applied to the diffusion and support of education; the conviction being strong and general here, that ignorance and intemperance are the chief causes of crime; and that the most efficient, as well as the most economical way of preventing crime is, to instruct the people, and teach them their true interest lies in being industrious, sober, and virtuous.” Mr. B. then states such important facts as these: that in 1836, the fund for “Common Schools” raised by public authority in the State of New York, was within a trifle of two millions of dollars; that the number of school districts was rather more than ten thousand; that the number of children between five and sixteen in these districts was 583,000; and that the number actually taught in the public schools, apart altogether from those taught in private schools and colleges, came within 50,000 of this number! In 1843-4, the number of school sections was exactly 10,875; the number of children actually at-

tending the schools, 657,732; and the whole number of children between five and sixteen, 670,995, and all this exclusive of the schools in the great city of New York. By the latest reports, the increase has kept exact proportion to the progress of population. How affecting the contrast betwixt New York and Upper Canada! "While," adds Mr. B. "Great Britain is behind both France and Prussia in conceiving the advantages, or granting funds for the support of a good system of education, and her successive administrations have received with coldness and neglect every proposition for devoting the funds of the State to the establishment of such a general system as should embrace the very poorest classes, under some vague fear that they would become wiser than was desirable for persons in their sphere of life, the first settlers of America, and its subsequent rulers and persons in authority, have been from the very beginning, so uniformly impressed with the importance of educating the rising generation, that they have almost all placed their testimony on record on this subject. The following are only a few of such instances:—William Penn, the founder of Pennsylvania, uses this language in one of his addresses to his Council: "That which makes a good constitution must *keep* it, namely, men of wisdom and virtue; qualities that, because they descend not with worldly inheritance, must be carefully propagated by a virtuous education of youth. For their learning, let it be liberal. Spare no cost; for by such parsimony all is lost that is saved: but let it be useful knowledge, such as is consistent with truth and godliness. It is commendable in the nobles of Germany, that they have all their children instructed in some useful occupation." Washington, in his farewell address, thus advised his fellow citizens, "Promote, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of the government gives force to public opinion, it is essential that public opinion should be enlightened." We lately published the testimony of the elder John Adams, who had himself been a teacher in one of the Massachusetts schools, and we now give a place to that of his son John Quincy Adams, in his Message to Congress, Dec. 6, 1835:—"Moral, political, intellectual, improvement, are duties assigned by the Author of our existence to social, no less than individual, man. For the fulfilment of these duties, governments are invested with power; and to the attainment of the end, viz., the progressive improvement of the condition of the governed, the exercise of a delegated power is a duty as sacred and indispensable, as the usurpation of power not granted is criminal and odious. Among the first, perhaps the very first instruments for the improvement of the condition of men, is knowledge; and to the acquisition of much of the knowledge adapted to the wants, the comforts, and enjoyments of human life, public institutions and seminaries of learning are essential."

Mr. Frederick Hill, Inspector of Prisons in Scotland, at the conclusion of a statistical work on National Education in Great Britain, Prussia, Spain and America, states the following amongst

other instances, as the result of his investigations: "So powerful is education as a means of national improvement, that with comparatively few exceptions, the different countries of the world, if arranged according to the state of education in them, will be found to be arranged also according to wealth, morals, and general happiness; and not only does this rule hold good as respects a country taken as a whole, but will generally apply to the different parts of the same country. Thus in England, education is in the best state in the northern agricultural district, and in the worst state in the southern agricultural district, and in the agricultural parts of the midland district; while in the great towns and other manufacturing places, education is in an intermediate state; and at the same time, the condition of the people, and the extent of crime and violence, follow in like order." Dr. Gilly, the friend of the Waldenses, in his evidence before the Poor-law Commissioners, says:—"I scarcely know an instance in which the children of an agricultural labourer have not been sent to school for the most part at their own expense. From prudence and education results the prosperity of this district; and it is not here as in some places, that the absolute plenty of the land, and the relative poverty of the people who live in it, keep pace one with the other! A standard of character has raised high the standard of comfort here; and for many years useful education, combined with Christian education, has been diffusing its blessings."

We take this opportunity of reminding our clerical readers, that by act of Parliament, Ministers of every denomination are constituted "Visitors" of all the schools; a most valuable privilege, of which they ought sedulously to avail themselves to a far greater extent than they have done. No doubt they do not possess, as *Visitors*, any legislative or active power of control; but they have all moral means at their command, and their advice in all cases will be respected, while they may be eminently successful in nipping evils in the bud, and in suggesting valuable improvements.

TORONTO, Jan. 17, 1852.

THE RULING ELDERSHIP AND DISTRICT PRAYER MEETINGS.

We lately noticed Dr. King's Book on the Ruling Eldership, a book which should be generally read. From this valuable work we select the following on District Prayer-meetings:—

"Many passages of Scripture point to the duty and advantage of such assemblies for supplication: 'Again I say unto you,' declares our Lord emphatically, 'that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.' We find some of the most remarkable manifestations of God's presence and goodness recorded in Scripture as being made to companies of disciples who were thus occupied: 'And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.' Is it asked in what they all accorded? The explanation is furnished in the preceding context: 'These all continued with one accord in prayer and supplication.'

Peter and John on their release from imprisonment, 'went to their own company and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord. . . . And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and one soul.' When 'Herod stretched forth his hand to vex certain of the Church,' Peter, by his orders, was kept in prison; but 'prayer was made without ceasing of the Church unto God for him.' When Herod would have brought him forth for execution, the same night he was delivered by angelic ministrations: And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark: where many were gathered together praying.' These were extraordinary cases; and yet like facts have occurred in recent times. I shall adduce an example, as told, to the best of my recollection, by Mr. Reed, one of the missionaries connected with the London Missionary Society in Africa:—He was labouring in Caffraria, while the Colony belonged to Holland.—The Dutch Government became jealous of the British missionaries, and sent for them to come to Cape Town, without giving them any intimation of the design of the summons. On reaching the seat of rule, they were told that their labours must be discontinued, and that they must not revisit their flocks, even to bid them farewell. The missionaries held a conference—so they intended it to be; but when they were met, one of them said, 'What can we confer about? to deliberate is useless, where we have no power to decide: let us rather pray.' The suggestion was adopted, and the missionaries successively addressed a throne of grace, continuing 'instant in prayer.' They were yet devoting themselves to this exercise, when a rumour reached them that a squadron was visible at sea. It was a British fleet, having for its destination the capture of the Colony, and it was speedily in conflict with the Dutch navy. The flames and smoke of battle could be seen from the land and the cannon's thunders were distinctly audible. In a few minutes the fight was over, and the Colony belonged to Great Britain. On a representation to the new authorities, the missionaries were empowered to return to their mission stations. When Mr. Reed went back to the people of his charge, they received him with rival surprise and joy. Having learned that they were to be deprived of their instructor, they had assembled to consider what should be done; and the question was raised among the taught, as it had been among the teachers, What *can* we do but pray? They engaged and persevered in prayer; and Mr. Reed's restoration to them, in God's own way and God's time, was the subject of their supplication when he presented himself in their assembly.

"In many of the darkest periods of the Church's history, when the pulpit emitted only such instruction as caustic to err, devotion has been very principally cherished and preserved in prayer-meetings; and it is certain that when a season of revival and reformation comes, these excellent institutions are the invariable cause or effect of such 'newness of life.' An able writer says, 'Where the spirit of prayer is dull, the first love has been left.' It must be so with the individual and with the Church. There is then declension, and the return of the spirit of prayer is revival. The criterion is sure. It is an un-failing spiritual thermometer. Where prayer is cold the heart is cold; and as the heart warms, prayer warms. . . . Where there is life in the personal, there will be corresponding life in the domestic exercises.—And in proportion as there is life in both, there will be life, too, in the prayers of the *fellowship meeting* and of the *Church*. A praying spirit in

the closet and in the family will take delight in private *coteries* of Christian conference and devotion; and it will come in its full force to the sanctuary. Are prayer-meetings, then on the increase among you? Why should there be a neighbourhood in which brethren reside without one? I know not a more pleasing symptom of a reviving and thriving Church, than the multiplication of these and their spirited attendance.

"To augment the interest of such meetings, some associate with prayer the reading of missionary intelligence, others the exposition of a part of Scripture, and others the discussion of some important article of faith. Any of these adjuncts may be so regulated as to do great good, and where it is so, I would be sorry to disturb the arrangement. But they may be perverted into an occasion of personal display and party strife, and very great evil may result from such abuses. So far as my knowledge extends, prayer-meetings are generally most successful when their nature is most in accordance with their name—when the exercises are throughout spiritual and devotional—when the assembled worshippers find ample materials for occupation and delight in reading God's Word, celebrating his praise, and supplicating his throne. While religious associations are so conducted, they are among the best indices of congregational prosperity, and surest fountains of future and overflowing good. It is desirable, however, that none of the services be unseasonably prolonged; for those who wish to attend may have little time at their command, and in any circumstances piety is not likely to be advanced where strength and patience are exhausted.—These remarks have respect only to the mode of conducting prayer-meetings, and do not invalidate the importance of holding them. They are of high and holy consequence. Scripture, and history, and present facts, unite in attesting their value. Let every elder form them who can and if the attendance be small, and he labour in vain to enlarge it, let him not be discouraged, while the numbers fulfil the stipulation of the promise: 'Where two or three are gathered together in my name, there am I in the midst of them.'"

THE LATE MRS. PRITCHARD.—Died, at Wakefield, on Monday, the 29th December, Mrs. Judith Pritchard, wife of Mr. James Pritchard, one of the elders of the Presbyterian Church of Canada, in the 65th year of her age. Mrs. Pritchard was one of the most zealous and persevering friends of the Presbyterian cause on the Gattineau. Long before there were any church privileges to be enjoyed near the place of her residence, she and her pious and devoted husband thought it no trouble occasionally to travel from their own place to Bytown, a distance of about twenty-six miles, to hear Mr. Cruikshanks, and, after the disruption, Mr. Wardrope, or to be present at a sacramental occasion. The difficulty of doing so may be better conceived, when it is remembered that the greater part of the distance, for some time, was without roads, through woods, over creeks, and across gullies. Mrs. Pritchard was a very warm advocate of the Presbyterian cause in the sphere of her influence; and there is reason to believe, that had it not been for her and her husband, together with one or two more individuals, under God, there would not yet have been either a church or a minister in the Gattineau. She had long withstood the attacks of errorists after she had come to the woods, and when every inducement that could be thought of was held out to draw her, with others, away from her principles, she remained steadfast, and prayed fervently that the Lord would send her and those she loved, a minister sound in the faith. She was very fond of the writings of the Erskines, and other Scotch divines. Her well-known and indelible mark, will often be found in the books she was in the habit of reading, when her own head was laid low in the dust. Her death will

be a loss to the Presbyterian Church of Wakefield; but her friends' and minister's, and the Church's loss, will be her eternal gain.

THE RECORD.

We have again to thank those friends who take an interest in the *Record*, for their prompt attentions to the extension of its circulation, and the collection and transmission of moneys due.—It is certainly very gratifying to receive so many almost unqualified expressions of approval of the publication, and this expression is backed by an increased and increasing subscription list. No pains will be spared to fill its columns with matter of permanent interest and value. And we rely upon contributors furnishing such missionary, ecclesiastical, and statistical intelligence, as will make the paper a record of our own Church, while, at the same time, we note the progress of the Gospel in other Churches and in other lands.

We notice with regret a falling off in the subscriptions in some localities. This is generally accounted for by the want of a local agent. In many places the minister takes the agency upon himself. His other multirarious duties claim so much of his attention, that he can scarcely be expected to spare the time requisite for attending to this. Ministers can do much to promote the interests and the usefulness of the *Record*, by recommending it to their people, and endeavoring to get a copy introduced into every family, and also by occasional communications. It is believed that, in most cases, they can select one or more lay agents at each station, who will assist them in the work.

One Missionary has procured seventy-six new subscribers, and has already forwarded a considerable amount of the payment. We mention this as evidence of what can be done in this department. A pastor, whose duties are very onerous, and occupy his whole time, thus writes: "I will, during the annual visitation of my people, endeavour to get at least fifty new subscribers to the *Record*." This minister has already ordered forty additional copies to a previously respectable list. Another minister says, "I believe the *Record* is taken by every family in my congregation." And several have expressed their concurrence in the view which we have always taken, namely, that the circulation should be doubled.

If the subscribers would pay punctually at the present rate, and if the circulation were increased to what it ought to be, instead of being little more than self-sustaining, it would be a source of income to the general funds of the Church. And perhaps there is no way in which contributions can be made to that object, that would call for so little sacrifice. For family reading it is one of the cheapest periodicals of the day—and value for all that is charged for it.

When subscribers neglect to pay in advance, or at or before the end of the year, it embarrasses the publisher, and causes much inconvenience and loss to all concerned. But when arrears are suffered to run on for several years, and in some instances to be left unpaid, the case is much worse. We blame no one for discontinuing, if he give notice, and pay up arrears, but it is unquestionably unfair, after receiving a religious pe-

riodical for years, to suffer the numbers to remain in the Post Office "uncalled for" or "refused," without a hint otherwise given of a desire to discontinue it, and arrears standing unsettled. We believe the law will enable publishers to recover payment of a periodical sent to a subscriber up to the time he complies with these conditions.—Common honesty requires it.

Formerly papers "refused," or "not called for," lay at the Post Offices, or were sent to the dead letter office. When the present Post Master General came into office, Postmasters were instructed to return such papers to the Publishers. This was much better than the old plan, as it informed publishers where they were sending papers to no purpose. But there were inconveniences, too, *Records* came back to us as "not called for," and shortly after the inquiry was made why the paper had ceased to be sent. People living at a distance do not always call at the Post Office within the time that Postmasters are required to retain papers. Another difficulty was, that returned papers often had no post-mark, while the publisher had several subscribers of the same name, and was thus unable to discover whose paper to discontinue. The present arrangement is more satisfactory. By it Postmasters are to notify publishers of any papers remaining in their offices, assigning the reason.

MONTREAL YOUNG MEN'S CHRISTIAN ASSOCIATION.

This Association is brought under our notice through an introductory lecture, delivered before them, on the 18th December, by the Rev. Donald Fraser, of Coté Street Congregation, of which we find a full report in the *Montreal Transcript*. Both the Association and the lecture have interested us much; and we wish our limits permitted us to place the one and the other fully before our readers. The following extracts, from Mr. Fraser's excellent address, may suffice, however, at once, as a specimen of its style and tenor, and to give some idea of the nature and objects of the Association itself. After pointing out the peculiar responsibilities and dangers of young men in such a community as that of Montreal, and the tendency of such parties to form societies, Mr. F. briefly, but very emphatically, adverts to the felt defectiveness and inefficiency for substantial good of those associations of young men which do not embrace Christian truth among their objects and exercises, nor assign it the pre-eminent place which it ought to hold. He then proceeds in the following admirable strain:—

"I ask your attention to two questions: The young men have formed a Christian Association—1. Is it presumptuous? 2. Is it wise?"

"Is it *presumptuous*? The world will scarcely say that a young man ought not to be a Christian, but will prefer to insinuate, that for the young to associate and to publish themselves, as Christians, savours of something like forwardness. Perhaps many, who feel in their conscience that the Association is right, are deterred from joining it, lest careless companions taunt them with *assuming* to be *saints*. In such taunts I hear not so much the voice of man as the hiss of the old serpent. And I would cry to young men—'Be strong, and overcome the wicked one.' The presumptuous are they, not who join the Christian fellowship, but who, coldly and unbelieving, stand aloof.—

Nor let the miserable sneers of worldlings disturb the equanimity or paralyze the resolution of any one, who feels it right for him in this, or any similar society, to seek the improvement of his mind and heart. If I mistake not, there is a peculiar call in our day for decision and boldness in the individual and social confession of Christianity. Is it to be endured, that religion must creep and mutter in corners, when sinners join hand-in-hand? Why should grace always blush, while iniquity flaunts abroad? Sin has indeed become brazen faced; and, if you avow that you choose a more excellent way, sin and the men who live in sin, will bring you in guilty of a most unbecoming forwardness. Be not surprised—be not much moved—if you are called a fanatic or a Pharisee.

“But a second question to be asked touching the Christian Association, is this—is it wise? It is a very just enquiry—*cui bono*? Is this likely to effect good? I answer, much every way. Were it indeed to be a mere debating society, I, for one, should hesitate to speak words of commendation, because I do believe that such societies would often do little else than give a pleasant gloss to superficial attainments, and feed the vanity of some who rejoice in a lively faculty of speech. But a meeting for Christian improvement, for the study of God's Book in a spirit of reverence and of brotherly love—with the investigation too, of topics of general interest, under an evangelical influence,—I assure myself that this may be of priceless benefit. It will bind together those of our young men, who think and feel on the greatest of all themes, alike and aright, while others of the same age may hereby be drawn to love the things that are true, honest, just, pure, lovely, and of good report. This meeting may, by God's blessing, decide the undecided, encourage the wavering to choose the good way, bring forward many a backward one, and exhibit to the enemy that watches us, another practical proof, that though some differences exist, yet peace and substantial agreement reign; for our young men, the most impetuous troop in all the Christian camp, dwell together in unity. Manifestly, it is wise and fair, that while the prevailing influence be one, and that Christian, the Association should enter on the study of diversified subjects. To speak frankly, it is my own impression, that the education of most young men in this country, is most painfully limited.

“Partly this has arisen from the limited educational facilities within their reach. Now there are two remedies urgently needed—the first, that parents would get mind enough and heart enough to leave their sons sufficiently long at school or college, to gain something more than a paltry smattering, and not fancy that their education is complete, when they are able to count well, and write fairly, and read horribly, and spell worse. The other remedy I suggest, is on the part of employers, that the highest qualification next to character shall be education, and that by universally adopting the short hours' system, they allow young men some leisure, not indeed to idle, still less to dissipate, but to ventilate both body and mind; aye, and through the meetings of such an association as this to exercise and educate the soul. By all means, let general intellectual pursuits be encouraged. They give the mind victory over mere body. Before we address higher considerations to human intellect, we are most thankful to have that intellect raised, openly exercised. The man who does not read, and think, can scarce be said to live. To quote a sentence from John Foster, ‘utter ignorance is a most effectual fortification to a bad state of the mind. Prejudice may perhaps be removed, unbelief may be reasoned with, even demoniacs have been compelled to bear witness to the truth, but the stupidity of confirmed ignorance, not only defeats the ultimate efficacy of the means for making men wiser and better, but stands in preliminary defiance to the very act of their application.’ We plead then for general studies. Let the eye

of intellection be awake, and let it look far and wide, and let laborious reading supply its stores. Knowledge is the needful pabulum of mind.—Looking to the interests of our holy religion, we protest against ignorance, we do not fear any genuine enlightenment. Luther's saying is memorable and worthy of himself. ‘I am persuaded that true divinity could not well be supported without the knowledge of letters; of this we have sad proof; for while learning was decayed and in ruins, theology fell too, and lay most wretchedly obscured.’ Now whatever truths there are, earthly or heavenly, must harmonise. But the ingenious adversaries of religion labor to prove that these conflict; and hence the necessity, that the faith be now defended, not merely by resolute, but by intelligent and accomplished Christians. Never have anti-christians made such show of knowledge, as at the present hour; never has the blessed citadel of truth been assaulted with such elaborate skill, or with so many resources of superior though perverted mind. The very instinct of self-preservation must teach the Christian Church to look well to her defences, and to the competency of her defenders too. We have, indeed, no fear that the bulwarks of the orthodox faith shall be overthrown. But this we know, that the young men must be well trained, and well equipped, if they would man the ramparts.

“It will not do to repeat, because another has told you, that the Bible is the Word of God.—Know you anything of the invincible arguments for its inspiration and authority? If one should deny that all the Books in our Bible are canonical, or another should allege that the Apocryphal writings are rightful and integral parts of the Hebrew Scriptures, are you prepared to combat such errors with success?

“In regard to the origin of the world and of man, what mad theories are sported now! Yet it will not suffice to call them mad. Have you really investigated that hypothesis of slow development, by which some moderns account for all the appearance of creation, with no more than a nominal necessity for any ultimate Creator; or by which others explain the rise and progress of all the religions that our world has seen? It ought to be known that the modes of attack on revelation have, within the last thirty years, been utterly changed, and the old modes of defence are of necessity somewhat out of date. The facts of Bible history—especially of the life of Jesus—are explained away as mere myths of early times (myths being very much a respectful name for fables)—and all religion is thus mythology. The phenomena of visible creation, the condition of man, and even the phases of human belief, are all vaguely enough accounted for by one pet phrase—evolution or development.

“Then in an age like this, peculiarly marked by its triumphant progress in the physical sciences and in many departments of historic and antiquarian research, it is undeniably incumbent on the intelligent Christian to know what is ascertained and what is yet conjectural, that he may vindicate the accuracy of that Holy Book, the truth of which discoveries do not discredit, but hitherto abundantly confirm. Says an eloquent living author, ‘The Bible is the bravest of books—Coming from God, and conscious of nothing but God's truth, it awaits the progress of knowledge with calm security. It watches the antiquarian ransacking among classic ruins, and rejoices in every medal he discovers, and every inscription he deciphers; for from that rusty coin, or corroded marble, it expects nothing but confirmations of its own veracity. In the unlocking of an Egyptian hieroglyphic, or the unearthing of some ancient implement, it hails the resurrection of so many witnesses: and with sparkling elation it follows the botanist as he scales Mount Lebanon or the Zoologist as he makes acquaintance with the beasts of the Syrian desert, or the traveller as he stumbles on a long-lost Petra, or Nineveh, or Babylon; for in regions like these, every pro-

duction and every relic bring home a friendly evidence. It is not light but darkness which the Bible deprecates; and if men of piety were also men of science, and if men of science would search the Scriptures, there would be more faith in the earth, and also more Philosophy.’

“Still thinking of the anti-religious errors which render high education and close study so needful to the christian, I might remind you further of the grovelling theory of materialism, still not a little in vogue among a certain class of educated and half-educated men—and Pantheism, too, which is a greater favourite in this age than Atheism, and indeed meets the wants of man in some respects, as Atheism cannot do. It may be said to be especially popular among those minds that are under a German influence. Indeed, Dr. Tholuck, who is of course on the orthodox side, avers that now this is the only possible alternative for man, Christianity or Pantheism. And such Pantheism appears, I think, in three forms. In one aspect it is the deification of nature, or naturalism. In a second the deification of reason, or rationalism. In a third, the deification of man, or humanitarianism. I content myself at present with naming these, simply adding the remark, that these constitute the very gospel of an ungodly civilization, the new heathenism of a scientific and cultivated age.

“But it is a dangerous thing for the mind to be always in the attitude of combat. Therefore, while I dwell on the necessity for an intelligent and vigorous opposition to error—I lay even more stress upon this—seek to be established in the positive Truth. Without this, ‘in much wisdom is much grief, and he that increaseth knowledge, increaseth sorrow.’ But with this, there is light in the mind, peace in the conscience, love in the heart. We speak not, however, of a mere speculative or theoretic knowledge. It must be practical or it will not bless us. The way to prosper, is to walk in the truth. Spiritual activity is essential to spiritual health, and without some benevolent exertion a soul cannot thrive. Therefore, I pray you—not merely think, and write, and talk, but do something, either in this association, or in connection with the church to which you belong—do something cheerfully, energetically, systematically, for the glory of God, and good of men. The other day, I fell in with a brief notice of one recently fallen asleep in Jesus—the well-known William Hamilton, of London—who manifested the liveliest interest in young men, and said on his death bed: ‘I am much concerned to think, there should be so few of our young men engaged in the Lord's work.’ His own history was interesting. From his home in Dumfriesshire, he went up to London, a fatherless boy, at the age of fourteen, to toil in a busy warehouse. But the lessons of a pious mother had early made impression on his mind; and, having little other opportunity to be alone, he would sometimes quietly retire behind the large bales of goods in the warehouse, and, kneeling down, pour out his young heart in prayer. Then, too, he loved the house of God; and, besides his regular Sabbath attendance, would often run a mile, after the toils of the day, to hear a week evening sermon. Growing in the fear of the Lord, he steadily grew in influence, and honour, and usefulness among men; and so resolutely and liberally bestirred himself in the cause of Christ and the Church, that when he died it was said publicly that a hundred congregations felt the loss. Now, there is no young man here with more discouragements than fell at first to the lot of young Hamilton. Therefore, let his bright example be a stimulant to activity in righteousness. Live while you do live—live so as to be missed when you die. Think, what good enterprise would miss you—what Sabbath school—what benevolent society—what congregation of the Lord's Church would feel the loss? It is high time to take decided ground. Christian young men should seek to be useful—seek to do vital good—seek to save souls.”

THE CRYSTAL PALACE—EVANGELIZATION COMMITTEE.

We have been favored with a second report of the labors of this indefatigable Association; and we extract the substance of it, as follows:—

"One short report of our proceedings has been circulated. Another is now with much humility submitted—not with boasting, as there is no room for boasting; nevertheless, there is much occasion for thanksgiving, and much encouragement of the Committee in their labour.

"A meeting for public prayer and praise will (D. V.) be held at the close, as was the case at the opening of this work.

"Since issuing the last report, your committee have increased the number of missionaries. Two have left—one of whose services were entirely owned of his Master, and who, they trust, was the instrument of turning two sisters decidedly to seek the Lord, who has never said 'Seek ye Me in vain.' Seven other agents have, however, been engaged, one of whom is stationed at Southampton, another at Folkstone, and a third between Brighton and Newhaven. Similar agents, should funds permit, may yet be advantageously placed at Dover, and other stations, through which a tide of foreigners continues to ebb and flow. This department of labor keeps up its interest, and many a careless one quits this Protestant land with an earnest appeal to his conscience, and a solemn warning about his soul and eternity still sounding in his ears. Nineteen colporteurs are now employed.

"Above 120,000 tracts have, up to this time, been distributed, the greater part of them having been chosen for their suitability to the times. The missionaries are instructed not to give them away too indiscriminately, but to carry, in one pocket, tracts adapted to the arguments of the infidel; in another, those calculated to arrest the thoughtless, the gay, and the ignorant; and in a third pocket, controversial tracts for the Roman Catholic. The missionary accosts the stranger, and, from the tone of his conversation, he judges from which pocket he is to draw a tract.

"One colporteur's talent lies in street conversation; another, with less experience, finds it easier to accost the visitors at St. Paul's Cathedral and Westminster Abbey; one prefers the crowd,—another hurries after the solitary passer-by, and with importunity and disinterested solicitude gains his confidence,—whilst another's forte is in the distribution of tracts at the railway stations, on the departure of large convoys of foreigners, where he meets with the greatest eagerness to possess controversial tracts.

"The preaching has not been altogether without its interest also. A Roman Catholic person, holding a confidential situation, appeared to be so totally devoid of all religion, that the remark was made, to the effect that either Protestantism should be embraced, or Popery practised in earnest. This observation had weight enough to induce this person to enter a chapel where a pastor, who had been called over from Paris, was preaching. The Word of God was brought home to the conscience of this poor wanderer. An interview with the preacher was sought. He, to test the sincerity of this sudden conviction, appointed the early hour of 5 A. M., the next morning, at these rooms. That appointment was kept; other interviews, of a most searching as well as touching character, have taken place, and little room is left to doubt that the Spirit of God has begun to work in this case.

"Again—torrents of rain were falling—the same faithful servant of God bent his steps towards the temple, where he was to preach on a week-day evening; wet to the skin, he was still further chilled to find that one person only, besides his wife, formed the whole of his congregation. He did not hesitate, but lifting up his heart to the Lord, set himself to the task of addressing these two. He had just opened the 5th chapter

of Matthew, when one of the Italian missionaries entered, with a friend and countryman of his own. The word was too strong for this poor stranger. His attention first was rivetted; tears then rolled down his bronzed cheek, and he confessed he never had been so moved! God grant your committee may have to speak of this case as confidently as of the last! Instances of usefulness like these might be multiplied in this report, but it is deemed more prudent to refrain from doing so whilst the work is going on. One general remark your committee would make—from observation of passing events during the last three months—the cause of Christ is not asleep. Notwithstanding the noble stand which the nation at large, and the Legislature, have made against Papal encroachments, many in this land are blindly holding out the right hand of fellowship to Popery in its nakedness and in its disguise; still, Papists in Ireland, Papists in Tuscany and Austria, Papists from Italy, and even from Spain, are eagerly enquiring after the truth; particularly those from the north of Italy. The Socialists and political disturbers of their own land, who at first encouraged the missionary, and who wanted to take religion as a cloak, and talked of the Bible and the sword going hand in hand, have been unmasked, and shown their own deformity in many instances. They have yet to learn that our weapons are not carnal.

"Upon the departure of one of the Foreign Pastors, whose term had expired, your committee having learnt that, within the last three months, previous to his leaving for England, he had been made the instrument of turning upwards of forty converts from Popery, determined to present each of these with a copy of the Scriptures in his own language. With the deepest sorrow, the offer was refused.—'For,' said he, 'on landing in my own country, they will be seized.—We call ours a Land of Liberty, but it is the liberty to allow the Jesuits to turn our Government round as they please.' He did, however, take twelve copies, neatly bound, to be distributed among them, hoping they might pass the Custom House without attracting observation.

"Another Pastor, on leaving, obtained a grant of books for his recently established Lending Library, and also a sum of money was raised, to enable him, on his return, to furnish it with some Protestant editions of works to be purchased in his own country; and in various ways material assistance has been afforded to others, without in the least trenching upon the funds of your committee.

"The Reading Rooms are better frequented than heretofore, and their general utility is every day more and more developed. Attendance is given there all day long, and brethren in Christ are coming daily from all parts of the world, seeking information of each other, and talking of the expected gatherings of the Evangelical Alliance in 'Freemasons' and Exeter Halls.

"The Committee avail themselves of this opportunity for expressing their gratitude to the several Evangelical Societies that have so cordially co-operated with them in this work. They would also thank those clergymen and ministers who have so kindly placed their churches and chapels at the disposal of their foreign brethren in the ministry of the Gospel. They acknowledge, too, with thankfulness, the receipt of several parcels of books, periodicals, magazines, reports, newspapers (both foreign and English), which have been sent gratuitously, for the use of their Reading Rooms. Parcels of excellent tracts, also, have been received for distribution by their Colporteurs.

"Illuminated and decorated notices of Foreign Services, for the service of God in three languages, are suspended inside several omnibuses, plying to and from the Exhibition, in the Soho Bazaar, in some of the railway stations, and also in some steam-boats. Every Saturday a List is published in the *Times* newspaper, of all those

Services which will (D.V.) be held on the following Sabbath Day.

"Thus the work progresses—the interest is great—the instrumentality weak, but the cause is God's. Hath He said and shall He not do it,—'My word shall not return unto me void?'—Lord! prepare the soil that the good seed we have received of Thee may be sown broadcast over all lands, produce much fruit to Thy glory, and bring forth peace and good will amongst men."

(By order of the Committee,)

WILBRAHAM TAYLOR, *Hon. Sec.*

READING AND COMMITTEE ROOMS,

47, Leicester Square, Aug. 20th, 1851.

The above affords a specimen of the manner in which the friends of Christ, in England, improved practically the great exhibition period. All is now over, but the moral effect remains; and it is just by such occasions as these, that the character of an age is moulded, and an effect produced, which may tell for good to other lands and to future generations.

SAMOA.

The war which has desolated the Samoan group of Islands, and particularly Upolu, in which we feel the deepest interest, from having selected that island as the field of our missionary enterprise, has been brought to a termination. The people of Aana, the district which was invaded, have returned to their lands in the full possession of all the privileges for which they have had to fight. In this war, the influence of the gospel in controlling the evil passions of men, has been signally manifested. Not a single act of revenge was perpetrated against the assailing but humbled and vanquished foe. There is good reason to hope that peace has been fully established, and that the Missionaries, European and Native, will be allowed to prosecute their work of faith and labour of love without further molestation.

Much evil has been done during the four years of the war—stations and churches have been broken up, and some who had assumed the Christian name joined in the customs and cruelties of the heathen. Since the restoration of peace, the schools have been resumed, and the missionaries have returned to their desolated posts, to repair the damage done by the war.

There is no missionary ground upon which native teachers have been so successful as in these islands. Europeans have found it difficult to domesticate themselves among a people so barbarous, and have employed as pioneers, native converts. By their means, the light of Divine truth is spreading among the people, and, with the gospel, they are acquiring the habits, and learning the arts, of civilized life. It is no less our duty than our privilege to aid in carrying the glad tidings of salvation to all who do not enjoy it.

The Sabbath School Missionary Society of Knox's Church, Toronto, which was established a few years ago, apply their funds to the support of a native teacher in the island of Upolu, a student at the educational institution or college of Malua, in the same island, and a teacher in the new Hebrides. These three individuals are sustained by weekly contributions of the teachers and pupils, and the collections at the public meetings of the association. Much has already been

done for these poor heathen, and much remains yet to be done. The following article, which we extract from the London *Missionary Magazine and Chronicle*, for November, will show that although they have made some progress in knowledge, and in the arts of civilization, they have still among them the superstitions and customs of their long night of heathen darkness:—

TATTOOING.

Until a young man is tattooed, he is considered in his minority. He need not think of marriage, and he is constantly exposed to taunts and ridicule, as being poor and of low birth, and as having no right to speak in the society of men. But as soon as he is tattooed, he passes into his majority, and considers himself entitled to the respect and privileges of mature years. When a youth therefore, reaches the age of sixteen, he and his friends are all anxious that he should be tattooed. He is then on the outlook for the tattooing of some neighbouring chief, with whom he may unite. On these occasions, six or a dozen young men may be tattooed at one time; and for these there may be four or five tattooers employed.

Tattooing is a regular profession, just as house-building, and well paid. There is a tradition on the origin of the custom, which traces it to Feejee. Two goddesses, the one named Tama, and the other Tilafinga, are said to have swam hither from Feejee, and on their reaching these islands, commenced singing—

“Tattoo the men, but not the women;
Tattoo the men but not the women!”

The custom is thus traced to Tama and Tilafinga, and they have ever since been worshipped by the tattooers as the presiding deities of their craft.

The instrument used in the operation is an oblong piece of human bone (*os ulium*), about an inch and a half broad, and two inches long. A time of war and slaughter was a harvest for the tattooers to get a supply of instruments. The one end is cut like a very small-toothed comb, and the other is fastened to a piece of cane, and looks like a little serrated adze. They dip it into a mixture of candle-nut ashes and water, and, tapping it with a little mallet, it sinks into the skin; and in this way they puncture the whole surface over which tattooing extends. The greater part of the body, from the waist down to the knee, is covered with it, variegated here and there with neat, regular stripes of the untattooed skin, which, when they are well oiled, makes them appear in the distance, as if they had on black silk knee-breeches. Behrens, in describing these natives, in his ‘Narrative of Roggewein’s Voyage of 1772,’ says,—‘They were clothed from the waist downwards, with fringes, and a kind of silken stuff, artificially wrought.’ A nearer inspection would have shown that the ‘fringes’ were a bunch of red *ti* leaves (*dracaena terminalis*), glistening with cocoa-nut oil; and the ‘kind of silken stuff,’ the tattooing just described. As it extends over such a large surface, the operation is a tedious and painful affair. After smarting and bleeding for a while under the hands of the tattooers, the patience of the youth is exhausted. They then let him rest and heal for a time, and before returning to him again, do a little piece on each of the party. In two or three months the whole is completed. The friends of the young men are all the while in attendance with food. They also bring great quantities of They also bring great quantities of fine mats, and native cloth, as the hire of tattooers; connected with them, too, are many waiting on for a share in the food and property.

The waste of time, revelling, and immorality connected with the custom, have led us to discountenance it; and it is, to a considerable extent, given up. But the gay youth still thinks it manly and respectable to be tattooed; parental pride says the same thing; and so the custom still obtains. It is not likely, however, to stand long before advancing civilization. European clothing, and a

sense of propriety they are daily acquiring, lead them to cover the tattooed part of the body entirely; and, when its display is considered a shame rather than a boast, it will probably be given up as painful, expensive, and useless; and then, too, instead of the tattooing, age, experience, common-sense, and education, will determine whether or not the young man is entitled to the respect and privileges of mature years.

There is a custom observed by the other sex worth noticing, for the sake of comparison with other parts of the world. About the time of entering into womanhood, their parents and other relatives collect a quantity of fine mats and cloth, prepare a feast, and invite all the unmarried women of the settlement. After the feast, the property is distributed among them, and they disperse. None but females are present. It is considered mean, and a mark of poverty, if a family does not thus observe the occasion.

HUNGARY—PROTESTANT STATISTICS.

The accompanying statistical account of the kingdom of Hungary and its dependencies is extracted from a work on that kingdom, just published; these accounts pretend to be correct, and to have been taken from authentic records. They go far to show the importance of that section of Protestantism, which looks very much like the remote outpost of Gospel truth, facing a host of benighted beings, and is thus called upon to shine as a bright and glorious light, known and read by all men, in regions of utter darkness.

Superintendencies.....	5				
CHURCHES.....	803				
I.—Lutheran.....	3002				
II.—Reformed.....	2805				
ADHERENTS.....					
I.—Lutherans.....	1,006,210				2,533,654
II.—Reformed.....	1,846,844				
General Statistics of Hungary and its Dependencies.					
Denominations.....					
Romish.....	22				6,130,188
Greek, united.....	5				1,322,344
Greek, not united.....	9				2,283,565
Protestants.....	5				2,853,654
Unitarians.....					47,280
Jews.....					214,935
No. of Inhabitants.....					12,850,406

WHAT CAN WE DO FOR THE MISSIONS?

EVERY LITTLE HELPS.—The falling flakes of snow soon cover the ground with a thick white carpet. The blades of grass, so small and tender by themselves, make the beautiful green sward of the summer time. The little rills hasten to the streams; the streams to the rivers; the rivers to the sea. Every star in the sky gives light; every flower makes the garden more pleasant with its lovely tints and its refreshing fragrance; every boy and girl in the world, may help to make the world more full of honest laborers. There is not anything in the world but may lend its aid in making the world either better or worse.

A little at a time and go on, is the true secret of success. Wise men once were ignorant; they had to learn the alphabet and toil, and toil until

they gained the wisdom which makes their names as household words.

Everybody can do something. Everybody can promote the cause of God. Even children can help to send to distant lands the glorious gospel of Jesus Christ. Farthings make pennies; pennies shillings; shillings pounds; and pounds will buy Bibles and pay Missionaries, and purchase ships and hire sailors and waft the story of love to the poor guilty heathen far away.

But children can do something more than give money. If all the children in our Sabbath schools were praying children, and all praying that Idolatry might be overthrown, and gospel light be shed on all, what then? Why then the blessing of God would come down; then the sermons of the missionaries would be like seed sown on good ground; then a glorious harvest would spring up fit for the garner house of God.

The red Indian still believes as he sees the sun go down, that it has gone to enlighten the better world; and the fire-worshipper, as that sun rises, falls down and calls it God; and as its glittering light falls on the pinnacles and minarets of Mecca, the Mohammedan worships God and the prophet. Hinduism is still the religion of millions. It is in the nineteenth century, and heathenism is still in the world!

Help, children, help! The young are the hope of the church and the hope of the world. We obey Jesus Christ when we aid the Missions, for he said: “Go ye into all the world, and preach the gospel to every creature.”

DR. OWEN.—The alluvial surface of a country takes its complexion from the prevailing rock formation. The Essays of Foster, and the Sermons of Chalmers excepted, the evangelical theology of the last hundred years has been chiefly alluvial: and in its miscellaneous composition, the element which we chiefly recognise is a detritus from Mount Owen. To be sure, a good deal of it is the decomposition of a more recent conglomerate, but a conglomerate in which larger boulders of the original formation are still discernable. The sermon makers of the present day may read Cecil and Romaine and Andrew Fuller; and in doing this, they are studying the men who studied Owen. But why not study the original? It does good to an ordinary understanding to hold fellowship with a master mind; and it would greatly freshen the ministrations of our pulpits, if, with the eclectic eye of modern culture, and with minds alive to our modern exigency, preachers held converse direct with the prime sources of British theology. We could imagine the reader of Boston producing a sermon as good as Robert Walker’s, and the reader of Henry producing a commentary as good as Thomas Scott’s, and the reader of Bishop Hall producing sketches as good as the ‘Horæ Homileticæ’; but we grow sleepy when we try to imagine Scott diluted or Walker desiccated; and from a congregation top-dressed with bone dust from the ‘Skeltons,’ the crop we should expect would be neither fervent Christians nor enlightened Churchmen. And, even so a reproduction of the men who have repeated or translated Owen, is sure to be commonplace and feeble; but from warm hearts and active intellects employed on Owen himself we could expect a multitude of new Cecils and Romaines and Fullers.—*North British Review.*

RECEIPTS FOR THE RECORD.

- VOL. IV.—Wm. Russell, Darlington.
- VOL. V.—Wm Russell, Darlington; Donald Ross, Oxford.
- VOL. VI.—John Rusk, Wm Russell, Darlington; Dr Aberdeen, Chippawa; I McDonald, Acton; Andrew Gage, Esq. Wellington Square; Archibald Robertson, Palermo.
- VOL. VII.—Wm Elster, Grafton, 10s; R Turnbull, Toronto; Thomas Wade, Mr Ney, Darlington; Lachlin McDonald, Acton; Mr Fra-

Mr. Mr. Cormick, Mr. Munsey, Mr. Whittaker, and Mr. Yewall, each 1s 10d. And Gage, Esq., Wellington Square, on ac 6d, Duncan McLaren, Richmond Hill; Wm Leys, Toronto; J Dryden, Mrs Stewart, John Richardson, John Rutherford, John Symons, St Louis de Gonzague, C E, A Robertson, Palermo; Mrs Lowrie, Vaughan.

VOL. VIII.—John Reame, student, James Whyte, student, R Turnbulj, Toronto, Dr Neilson, Morven, 5s; John McLaughlin, jun'r, Darlington; Alex Gordon, Oxford; Dr Aberdeen, Chippawa, 1s 9d; Jas Fraser, jun'r, Miss Brown, Alex Aitchezon, Mr Hall, merchant, Philip Ross, John McEwen, Perth; Johnston Spears, Esq, Mrs Triller, Beante; Mrs McElhath, John Bent, Wellington Square; Edward Evans, Esq, Thos Stock, Esq, F Graham, Waterdown; Hugh Lynd, Wm Agnew, Cumminsville; Duncan McLaren, Goderich; Alex McLane, Nasagaweya; John Laing, student, John Symons, Wilham Hall, St Louis de Gonzague; Arch Robertson, Palermo, for 4 vol; William Cowan, Scarborough.

† The above receipts for the Record extend only to 14th January.

GALT FEMALE ASSOCIATION.

The following are the receipts and disbursements of the Association, since last report—

RECEIPTS.

Bal. in Treasurer's hand, April, 1850.	£1 12 6
Proceeds of Sale, Jan. 1st, 1851.	50 5 0
Do. do. 1852.	48 17 10
Donations and articles sold between sales.	20 2 11
	£120 18 4

DISBURSMENT OF FUNDS.

To materials for work, printing, and other expenses.	£16 16 11
Knox's College Fund, 1851.	30 0 0
To a bursary, Knox's College.	10 0 0
Home Mission Fund of the Presbytery of Hamilton.	10 0 0
Knox's College Fund, 1852.	25 0 0
Bursary Fund.	15 0 0
To the Home Mission of the Presbytery of Hamilton.	12 10 0
The Mission School, Metis, C. E.	1 10 0
Balance in Treasurer's hand.	0 1 5
	£120 18 4

CATHERINE BROWN, Sec. & Treas.

GALT, 13th Jan., 1852.

KNOX'S COLLEGE.

The Hon. Adam Fergusson, of Woodhill, donation, per Rev. A. Gale.	£25 0 0
Ladies' Association, Knox's Church, Galt.	25 0 0
Bayfield Congregation, per Mr. P. Ramsay.	0 5 0
Perth, per Rev. J. B. Duncan.	13 16 3
Rev. W. Crosswell, Tuckersmith, donation.	0 2 6

SYNOD FUND.

Bayfield Church, Tuckersmith, per P. Ramsay.	£0 10 7
Aldboro', per Mr. D. McLellan.	2 13 7
York Mills collection, per Rev. Mr. Wightman.	1 18 9

FOREIGN MISSION FUND.

Darlington, per Mr. Fairbairn.	£2 15 0
Woodstock, per Rev. W. S. Hall.	1 10 0
Children's Sabbath School No. 9, Tralgar, per G. Telfer.	0 8 6

FRENCH CANADIAN MISSION.

From Mr. James Blair, Nottawasaga, collection made.	£1 2 6
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MINISTERS' WIDOWS' AND ORPHANS' FUND.

Caledon West, per Mr. McLellan, collection.	£0 17 6
Caledon East.	1 9 1
Erin.	0 9 4
	2 15 1
Wellington Square, Waterdown, and Cumminsville, per Rev. A. McLellan, in part.	16 2 6
Bayfield Church, per D. McLellan.	0 5 0
Knox's Church, Hamilton, additional, per Geo. McKay, Esq.	12 10 0
St. Gabriel Street Church, Montreal, per W. Murray, Esq.	118 10 4
Pembroke, per Rev. A. McLellan (col).	0 12 6
Carleton Place.	0 5 4
Fort Wyham.	1 0 0
	1 17 10
Rev. G. P. Young, Hamilton.	10 0 0
Caledonia, per Mr. Moore.	2 5 1
Oneida, " "	0 10 0
	2 15 1
Orillia, per Rev. J. Gray.	2 13 0
Oro, " "	1 5 0
Upper Medonte Station, do.	1 9 0
Coldwater, do.	1 8 0
	6 15 0
Elfrad, per Rev. W. R. Sutherland.	0 11 7
Ingersoll, per Alex. Gordon.	1 5 0
Rev. W. S. Bad, Woodstock, (date)	2 0 0

BURSARY FUND.

The Treasurer to Knox's College Bursary Fund, acknowledges receipt of £15 from Ladies' Association, Galt.

SAMUEL SPREULL, Treasurer.

NOTICE TO KIRK SESSIONS.

THE Subscriber is about ordering from Britain, a supply of Communion Flagons, Cups, and Plates, and Church Tokens. Sessions wishing to avail themselves of this opportunity of obtaining sets, will please intimate, as nearly as possible, about what priced articles they desire—the number of tokens required, and the inscription to be put upon them. Orders will be received by Mr. Burns, Agent for the Schemes of the Church, Knox's College, Toronto, and by

D. McLELLAN, Bookseller, Hamilton.

HAMILTON, Dec. 18, 1851.

CHEAP PUBLICATIONS OF THE FREE CHURCH OF SCOTLAND.

THE Subscriber has just received the 2nd vol. of Fleming's Fulfilling of Scripture, price 2s. A few complete sets of the first three years, 6s 10d. each; 2 vols. fourth year, 3s. 9d.

D. McLELLAN.

Hamilton, January, 1851.

THE CANADA LIFE ASSURANCE COMPANY, HAMILTON.

CONTINUES to grant Assurances upon Lives, and to act generally in any of the great variety of modes practised by Life Offices. It is the only Canadian Company as yet in operation, and whose Funds are invested solely in this Province at high rates of compound Interest, and on the very best Securities, instead of being drained therefrom and invested at the barely remunerative rates obtainable in Great Britain; this, together with the past and daily increasing success of the Institution (literally unequalled by any British Company) fully justifies the Directors in repeating their former assertion, that the advantages it offers cannot be approached by any Company doing business in this Province.

Rates and full particulars may be obtained of E. BRADBURNE, Agent, Albany Chambers, Toronto, May 20, 1850.

NEW BOOKS AND NEW EDITIONS.

Fresh arrivals from Britain and the United States.

FOR SALE by D. McLELLAN, Bookseller, Hamilton, C.W.:

Dr. King of Glasgow, on the Eldership.	3 1
Dr. Edgar's Variations of Popery.	6 3
Fairbairn's Typology of Scripture.	12 6
Theory of Human Progression.	7 6
Goode's Better Covenant.	3 9
Family Worship, by 180 Clergymen of the Church of Scotland, before 1843, cl. 17s 6d.; hf calf,	22 6
Calvin's Life complete, 2 vols.	17 6
Hewitson's Life, by Baillie.	6 3
Rainbow in the North.	4 4
James Gordon, or the Orphan.	4 4
Hugh Miller's Legends of the North.	6 3
Do. Geology of the Baes Rock.	4 4
Do. First impressions of England.	6 3
Do. Footprints of the Creator.	6 3
Do. Old Red Sandstone.	6 3
Do. Portrait, eng. by Ritchie.	1 10
Do. on Education.	1 6
Dr. Brown's Sayings of Our Lord.	48 9
Dr. Arnold's Life.	11 3
Do. History of Rome.	18 9
Do. Miscellanies.	12 6
Dr. Spring's First Things—2 vols.	16 3
McCosh's Divine Government.	11 3
Neander's History, 4th vol.	16 3
Kitt's Condensed Cyclopedia.	18 9
H. Martyn's Journal and Letters.	7 6
Brown's Wreath round the Cross.	4 1
Cheever's Sacred Stream's, illus.	8 9
Kitt's Lands of the Bible, do.	8 9
The Nic Boat, do.	12 6
Dr. Wilson's India.	8 9
Do. Memoirs of Mrs. Wilson.	11 3
Dr. Duff's India and India Mis.	17 6
Do. Assembly Addresses.	1 6
Do. Missionary Addresses, &c.	5 7
Dr. Judson's Life.	7 6
The Three Mrs. Judson's Lives.	7 6
Memoir of Bickersteth, 2 vols.	10 0
Lays of the Kirk and Covenant, gilt.	6 3
Ladies of the Covenant, by Anderson.	0 0
Gilfillan's Bards of the Bible.	3 1
Life of Dr. Carson.	4 4
Kitt's Bible Readings, 4 vols.	22 6
Pascal's Provincial Letters, new ed.	3 9
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