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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 the strength of salvation."

VOL. V.

TORONTO, APRIL, 1849.

NO. 6.

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Poetry.

CONSOLATION.

FROM CRABBE.

Pilgrim burthen'd with thy sin,
Come the way to Zion's gate,
There till mercy lets thee in,
Knock, and weep, and watch, and wait.
Knock!—He knows the sinner's cry,
Weep!—He loves the mourner's tear;
Watch!—for saving grace is nigh;
Wait!—till heavenly light appear.

Hark! it is the bridegroom's voice;
Welcome, pilgrim, to thy rest;
Now within the gate rejoice,
Safe, and seal'd, and bought and blest.
Safe—from all the lures of vice,
Seal'd—by signs the chosen know,
Bought—by love, and life the price,
Blest—the mighty debt to owe.

Holy pilgrim! what for thee,
In a world like this remain?
From thy guarded breast shall flee,
Fear, and shame, and doubt, and pain
Fear—the hope of heaven shall fly,
Shame—from glory's view retire,
Doubt—in certain rapture die,
Pain—in endless bliss expire.

COLLEGE COMMITTEE.

It is expected that the Home Mission Committee may have an adjourned meeting in the course of Tuesday, the 17th April.

The College Committee will meet (D.V.) in the Library of Knox's College, on the evening of that day, at seven o'clock.

The usual examinations in all the different classes, will be conducted according to a programme to be afterwards issued. These examinations will commence on Wednesday, the 11th April, and will terminate on Tuesday, the 17th. A public meeting will be held in the Divinity Hall and Library, on Wednesday, the 18th, for the distribution of prizes, and for exercises appropriate to the closing of the session.

A full meeting of the College Committee is earnestly requested.

The friends of the College will be welcomed at the meeting on Wednesday, is especially requested.

KNOX'S COLLEGE,
28th March, 1849.

SYNOD'S HOME MISSION COMMITTEE.

At Hamilton, the 10th day of January, 1849, the Synod's Home Mission Committee met in Knox's Church, and was constituted with prayer. Present:—Mr. Ralph Robb, Convener; Mr. M. Y. Stark, Mr. McGregor, Mr. Smellic, Mr. Meldrum, Mr. McIntosh, Mr. McLean, Ministers; Mr. George Davidson, and Mr. D. McLellan, Elders. The Minutes of last Sederunt were read and approved. An application from the Presbytery of Montreal, for Missionary laborers, was read. The Rev. Mr. McIntosh having been recommended to the Committee as a missionary, by the Presbytery of Hamilton, it was agreed that he be sent to the Presbytery of Montreal until the next meeting of the Committee. The Convener stated his conviction of the necessity of having a Superintendent of Missions, and suggested that there was a probability of the Committee obtaining the services of the Rev. Mr. Johnston, of Cumnoek, who lately visited this province, as a

Deputy from the Free Church of Scotland, an individual every way well fitted to discharge the duties of that office. It was agreed that the Convener be authorised to correspond with Mr. Johnston, and the Colonial Committee of the Free Church of Scotland, on the subject, and that the sum of £250, per annum, be offered as salary. The Rev. Mr. Robb, and the Rev. Mr. Harris, were appointed members of the agency Committee, on behalf of the Home Mission Committee. The subject of supplementing the salaries of ministers, whose congregations do not come up to the minimum, was taken up and considered. On account of the incomplete state of the returns from congregations, it was agreed to refer the further consideration of it until next meeting. The Committee then adjourned, to meet at Toronto, at the close of the College Session.—Closed with prayer.

At Hamilton, the 30th day of January, 1849, the Synod's Home Mission Committee met, at the call of the Convener, and was constituted with prayer. Present:—Mr. Ralph Robb, Convener, Mr. George Cheyne, Secretary; Mr. M. Y. Stark, Mr. McLean, Ministers; and Mr. McMillan, and Mr. McLellan, Elders. The Minutes of last Sederunt were read and approved. The Convener read a letter, from the Rev. Mr. Bonar, Convener of the Colonial Committee of the Free Church of Scotland, intimating that several young men, preachers of the Gospel, were willing to come out to Canada, as missionaries, stating that the Committee would pay their expenses to Canada, but from the state of their fund, could not support them as missionaries. A letter also from Mr. Balfour was read, intimating that a preacher of the Gospel had applied to be sent to Canada, as a missionary, and recommending him to this Committee. The Committee, after lengthened deliberation, authorised the Convener to reply to these letters, and state that this Committee would readily receive any missionaries, who came with the sanction of the Colonial Committee, but that they could not guarantee continued employment and support, unless they proved acceptable and efficient. The Convener informed the Committee that the Rev. Mr. McKinnon, having been loosed from the charge of the congregation at St. Thomas, was recommended to the Synod's Home Mission Committee, as a missionary. The Convener of the Mission Committee, of the Presbytery of Hamilton, having applied for the services of missionaries, as there was no missionary at present within their bounds, the Committee assigned Mr. Kinnon to the Presbytery of Hamilton. Closed with prayer.

GEO. CHEYNE, Secretary.

MISSIONARY ASSOCIATIONS IN
KNOX'S CHURCH, TORONTO.

We cheerfully give place to the following articles, as illustrative of the Missionary spirit in a congregation, and we wish most earnestly, all success to our young friends thus laudably engaged, while we commend their example to the imitation of others:—

SABBATH SCHOOL MISSIONARY
ASSOCIATION.

To the Editor of the Missionary Record.

REV. AND DEAR SIR,—

It has been suggested in some quarters that an occasional article on the subject of Sabbath Schools would be both interesting and useful, especially to your readers in the country.

On this subject there certainly can be only one opinion. We know that many of our friends have difficulty in carrying on these valuable institutions—not so much from a want of capability or willingness, as from a lack of information on the proper means to be employed for keeping up the interest of the children, and for attaching them to the school. There is little doubt but a series of short articles on this subject, by one or more of our ministers, would be received with thankfulness—read with interest—and would be productive of much real good for the youth of our Church, and of the country generally.

Not pretending to enter upon a subject so wide and important—involving principles which might well occupy the mind of the most profound—and demanding detail of operation, which no other than a person of ingenuity and method can furnish—I wish only to call the attention of your readers to the advantage of engaging the sympathies of the young, in the cause of Christian Missions, both *Home* and *Foreign*. And while I shall allude principally to the advantage of systematic effort, in connection with our Sabbath Schools and Bible Classes, I of course do not wish it to be inferred that no importance is to be attached to efforts by those who are not in the habit of attending such institutions. On the contrary, I would rejoice to see every family have its little Missionary Society—and I am fully aware of the happy results which might be expected from the adoption of such a plan.

As a Church we are greatly deficient in attention to this very important branch of youthful training. It is true that missionary boxes are to be found in a goodly number of our schools and classes, but we meet with very little regular, systematic missionary effort. Hamilton and Montreal are perhaps examples to our congregations in this respect. The Sabbath School in Hamilton supports a native Teacher in India, and both the Schools in Montreal contribute liberally to our Home Missionary objects. Toronto congregation is now moving, and may we hope that many others will be induced to follow.

The time has now passed when it might be asked if this is suitable work for children?—if (what are called) the innocent amusements of youth are not more appropriate for them?—and if their little pocket money should not rather be spent on such gratifications. It has been proved that even children derive the greatest enjoyment from doing what is good and useful. The boy who drops his penny into the poor beggar's hat, has more substantial satisfaction, and more real enjoyment than the one who spends it on apples or sweetmeats. In like manner, the company of children who are united in seeking the eternal welfare of the perishing heathen, or the ignorant and ungodly around them, experience more gladness of heart than those who are combined for mere frivolous amusement.

We do not wish to see the austerity of age depicted on the countenance of youth—nor do we like to see the child attempting to act the man, but we do believe that such engagements as we

are now speaking of, are quite compatible with the exercises and amusements appropriate to youth.—in the midst of the joy characteristic of their years, they are admirably fitted to remind them that they must live while they live, and that the most useful is always the most pleasant life.

It can no longer be asked—what can children do; their poor pence cannot go far in the evangelization of the world? We would simply ask—what have children done? Did not a portion of the Sabbath-school children of Britain, a few years ago, purchase, and fit out a large and beautiful ship for the South Sea Mission? Did not the children of the Free Church of Scotland raise, in one year, £1000 for Missions? and do they not contribute annually from £500 to £600, for the same hallowed purpose? Have not the children of the United Presbyterian Church contributed for the purchase of a ship for the use of their African Mission? Is it not a fact, that a twentieth part of the revenue of that noble institution—the London Missionary Society—is contributed by children?

With such facts and figures before us, are we at liberty to say, that children's pence can do nothing? They have already done much; and with the blessing of God, they shall yet do much more. "God hath chosen the weak things of the world to confound the things which are mighty."

And is Canada to be behind? Is the benevolent spirit of the youth of Canada not in a similar way to be drawn forth? Are they naturally less willing to engage in a good work? By no means, they only require to be pointed the way. The children of Canada have it in their power to give as liberally to the cause of Christ as the children of Britain; and although there be some places in the country where they are not in the way of receiving pocket-money, there is nothing to prevent them from following the example of the children of the South Sea Islands—(where money is little known)—who plant their little patch of arrowroot, or prepare a few measures of cocoa-nut oil, and deposit with their Treasurer the product of their industry. We have heard of missionary rabbis, and missionary bees, why may we not hear of missionary fowls, in the barn-yards of our farms, attended to by the members of the Juvenile Missionary Society? Why may we not hear of the children's missionary patch on the well-cleared farm? But children in Canada, as well as children in Britain, may also have their missionary boxes at home, into which their friends (desirous of encouraging them in their efforts, may drop their offerings. This plan we would earnestly recommend: for by it friends have an opportunity of fostering a spirit of benevolence in the minds of children; and children who are at all interested in the work, experience far more delight when their missionary boxes are well filled, than when they have become possessed of the most gaudy toys.

But the grand end of seeking to interest children in Christian Missions, is not the mere raising of money. This, however important, is but a subsidiary end. It is as a special means of grace that we would chiefly press it. The Spirit of God is pleased to make use of many appliances, besides the direct preaching of the gospel, in bringing souls to Christ. We think there is a great deal of truth in the following remarks of a judicious writer on this subject. "In your labours with the children of your school, it has ever been your effort, if you have done your duty, to plant some ruling principle in their minds. And what has this principle been? Has it been the principle of living for Christ, and for the salvation of their fellow-men? You may have been unwearied in your efforts to lead them to the Saviour, but if you have gone no farther—if you have not (I was almost ready to say) been as unwearied in your efforts to enlist their sympathies in behalf of a dying world—your work has been but half done. Indeed, you have neglected to use one of the grand means which you might have made use of for their conversion."

We would have our Juvenile Missionary Societies to contemplate much more than the mere collecting of money. We would have them to be identified with some particular field of labour, from which they might receive communications direct: and thus they would be led to take a deeper interest in the work. We would also recommend periodical meetings for prayer, and the communication of interesting missionary intelligence, from different parts of the world. There should always be an active committee composed of a few of the teachers, and a few of the pupils, and the pastor of the congregation at their head. By such means as these the young people are made to feel that there is something tangible in what they are engaged about,—of which they could never be convinced, if called upon to do no more than drop their coppers into a box, with little certainty of the purposes to which they are to be applied.

But Juvenile Missionary Societies are also the very nurseries of Missionaries, and of those who prove the most zealous supporters of Missions.—It is said that nineteen out of every twenty of the British Missionaries became pious, or received their first permanent religious impressions in Sabbath Schools. And what could lead them to the field of Missions, as their choice occupation?—What, but the fact that the state of the perishing heathen, was brought impressively before them in these schools, and that they were early led to take an interest in their welfare, by being connected with such Societies as we now recommend?

Let the minds of our youth be fully impressed with the wants and woes of the heathen, and those who adhere to false forms of Christianity, and we are fully assured that the rising generation will not be as their fathers have been: but in them the fountain of Christian benevolence and holy zeal will be opened up; and there will be wanting neither men nor means to carry the gospel to the ends of the earth.

We have said that our congregation in Toronto is now entering with some spirit upon this work. For want of a permanent and suitable place of meeting, the classes in connection with that congregation have hitherto been in rather an unsettled state, but now, that quiet possession has been taken of their very commodious building, they have assumed a more flourishing aspect, and we think it augurs well for the future prosperity of the congregation, that the members of these classes have determined to place such a thank-offering on the altar of God.—we trust that it shall be perennial.

We understand that the senior (male) Bible-class has formed a Missionary Society, combining mutual religious improvement, with purely Missionary objects. They purpose to support a Native Preacher in India. The senior (female) Bible-class have also formed a society, and have resolved on maintaining two pupils (a boy and a girl) at the French Canadian Missionary Society's institute at Point-aux-Trembles.

A society has also been formed in connection with the Junior Bible-classes and Sabbath School, which has determined upon supporting a Native Teacher in the South Sea Islands. These are all most interesting and important objects; and they beautifully combine the Home and Foreign field, which should always be our aim in missionary undertakings. We wish our friends much success in their laudable endeavours; and we are fully convinced, that by a very little effort, all the objects may be easily accomplished.

But as these Societies have been constituted on the principle to which we have referred, we anticipate much more from their influence on the members themselves, than from the contributions which may be made by them to the Missionary cause.

With your permission Mr. Editor, I shall append to this article a copy of the constitution of the Society which has been formed in connection with the Junior Bible-classes and Sabbath School

already named. It may possibly be of use to some of our friends.

Rev. and Dear Sir,

Sincerely yours,

A WELL-WISHER TO THE YOUNG.

Toronto, March, 1849.

CONSTITUTION.

- ARTICLE 1. This Association shall go under the designation of "Knox's Church Sabbath School Missionary Society."
2. The objects of the Society shall be, to promote a Missionary spirit in all connected with the School, and to further the cause of our Redeemer by means of united prayers and contributions.
3. The Office-bearers of the Society shall consist of the Pastor of the Congregation, as President; the Superintendent of the School, and one of the Teachers, as Vice-Presidents; and a Teacher as Treasurer and Secretary; two Pupils as Collectors; and three Teachers and five Pupils as a Committee of Management; in conjunction with the other Office-bearers.
4. A Meeting of the Society shall be held every six weeks, for hearing Missionary intelligence and for Prayer, a Collection shall be taken up every Sabbath, at the close of the exercises in the classes; and collecting-boxes shall be furnished to such of the Pupils as may desire to collect privately for the funds of the Society.
5. The Society shall have a definite object to which its funds shall be devoted—such object to be agreed upon at a General Meeting.
6. The Committee of Management shall meet at least once a quarter for the despatch of business.
7. The Annual Meeting of the Society shall be held in the month of _____ when the report shall be submitted, and new Office-bearers chosen; and if any surplus remains to the funds above what is required for the object stated, it shall be disposed of by the vote of the Meeting.
8. All Meetings connected with the Society shall be opened and closed with devotional exercises.

SENIOR FEMALE BIBLE CLASS ASSOCIATION.

ADDRESS TO THE MEMBERS, BY THEIR TEACHER.

TORONTO, Feb. 24th, 1849

MY DEAR FRIENDS,—

Permit me to bring before you the following proposal, which I have no doubt will meet with your cordial consideration. We are very desirous to increase and extend our Missionary efforts, and thus give the best evidence of our own spiritual prosperity. It is proposed that each department of the congregation should select an object of missionary interest—and the greatest difficulty may be to select that one object from among the many that so well deserve our support.

The extent of the missionary field, however, must not prevent us from enlisting ourselves among the labourers. We may be privileged to gather in a few sheaves of the plenteous harvest. "What is the business of the Church is the business of each one of its members." You are each but one; still you are one. You cannot do much, but you can do something. Leave it not entirely to ministers and missionaries. You cannot be freed from the duty, the personal duty of seeking the world's conversion.

The children of our Sabbath School have taken the lead. They have espoused the cause with great enthusiasm, and have fixed upon the South Sea Mission as their object. These young people have probably today taken the first step. They have fairly started; and now, let our Bible-classes follow—the one, with their hearts turned towards

the heathen idolatry of India—the other, towards the blinded popery of Lower Canada; thus forming three sections of a missionary band, arrayed under the leadership of the Captain of our Salvation, let us march forth, resolved that we shall neither faint nor grow weary, till the glorious work be completed. The French Canadian Mission has thus fallen to our care; and as we are no strangers to its claims, let us cherish and encourage it with a parental hand.

My dear friends, solemn responsibilities rest upon us. We have a large account to render—Much has been done for us. What have we done, or what are we doing for him who loved us and gave himself for us! How much owest thou?—We appeal to one motive only—"The love of Christ." These words have more power than a thousand arguments. They are like the coals of fire which touch the heart, for we cannot behold the Lord Jesus bestowing the treasures of the new covenant, and shut our ears and our eyes against the claims of christian benevolence. "Love constrains imitation." Christ's love led him to give up all He had for us; and if we have love to Him, we will consecrate all to him. This love will dictate our plans, nerve our energies, and regulate our donations.

"Love so amazing, so divine,
Demands my soul, my life, my all"

The words of a faithful servant of Christ, remind us that "zeal in the Redeemer's cause is associated with something more than a conscientiousness. Look at the Church of Ephesus—they were orthodox, characterized by their works, labour, patience—but they had left their first love—they were satisfied with cold conscientiousness.—Gospel blessedness springs from the ardent love of a grateful heart."

We have alluded to the work, and to the motive; but let us not forget the reward. "There is no object so dear to God on earth, as the Church of His Son, and He delights in the man that is labouring, and pleading, and spending for that Church's benefit. The well-doing of such is the "odour of a sweet smell, a sacrifice, acceptable and well-pleasing to the Lord."

To be a fellow-worker with God, is the privilege of every right-hearted believer. "It has been computed," says Dr. Wilson, of Bombay, "that the Jews, through the medium of their tithes, their offerings, their sacrifices, the appropriating of their time in their journeyings to Jerusalem, and observance of their festivals, and devoting their lauds to years of Sabbathism, devoted about one-third of what was, or might have been their income, to God. Our obligation to Divine grace is not less than theirs. It becomes us to inscribe "Holiness to the Lord" on all our possessions—to restrain them or part with them, solely for the Divine praise." There are no offerings equal in value to those that are laid at the foot of the cross—arising out of love to Christ, dedicated to the service of Christ. Let each member prayerfully consider what she can do. We do not wish to grasp at an unattainable object—we leave it to yourselves to determine what sum we may calculate upon as the annual contribution of this class. Give the first-fruits, not the last, to God. Look at the object, the result, the reward. You cannot labour in vain—not a moment of time, not a farthing of property, not a fragment of activity will be lost. Thus, if God has called you to obtain salvation with eternal glory; seek to extend that salvation to the ends of the earth:—

"Tis what might fill an angel's heart,
It filled a Saviour's hand."

In looking over a list of contributors to the cause of Christ, we were delighted with the following, which we quote as hints, not for the amount, but to exemplify the true spirit of giving:—

Mite from one who has experienced largely the Lord's goodness, 13s. 4d.; Savings to purchase Bibles, 6s. 2d.; Profit of a hive of Bees, 4s. 6d.; Thank-offering for recovery of a dear friend, 21s.; Thank-offering for a plentiful harvest, £1 4s. 8d.;

A female servant, 5s.; Three young boys, 10s.; Female servant, 42; Mother's thank-offering, 5s.; Widow's do., 5s.; Maid servant, £1; Debt, to conscience, 6s. 8d.; Trinkets from a minister's daughter, 6s. 8d.; Thank-offering for recovery, 42; a working-girl, 5s.; a humble shepherd, 10s.; a little boy's first missionary contribution, 5s.

The following letter to Mr. Jaffray, Edinburgh, was read along with the address:—

DEAR SIR,—

I understand it takes £5 per annum to bring up an orphan girl in India. I have enclosed the sum for that purpose, and if the Lord spare me, and continue my present income, I will send you the sum for a few years. If the little girl that is taken into the Refuge has not received a christian name, I would like her called "Maggie," if convenient, but that makes little difference, if she is only called into the chosen family of God.

KNOX'S CHURCH YOUNG MEN'S MISSIONARY ASSOCIATION

This Association has originated with the members of the Bible Class, under the charge of the pastor. They desire to manifest their sense of the value of Divine truth to themselves, by seeking to extend the knowledge of it to others. They would cherish, in some degree, that love to our Redeemer which is at once the principle and motive of benevolent effort.

It is every way desirable that the minds of young men should be imbued with a missionary spirit; and that the spread of the Redeemer's kingdom in Pagan lands, should occupy some portion, at least, of their time and thought. Not insensible, certainly, to the claims of home objects—they felt that these did more properly belong to the congregation at large, and assuredly, the members of Knox's Church have not been unmindful of their importance.

A desire also was felt, that the subjects of conference, at their monthly or occasional meetings, should be such as might enlarge their views of the state of man, add to their stores of information; and cherish the spirit of active benevolence. They have therefore felt it to be their duty to embark in an object, more immediately bearing on the progress of knowledge, and of the gospel in heathen lands. Moreover, the close connection between the Presbyterian Church in Canada, and the Free Church of Scotland, and the benefits which have resulted from that connection, have convinced them that assistance rendered to that Church, in her department of Foreign Missions, would be taken in good part—would lead to pleasant correspondence with native preachers in India, whom the association may aid, and form a new bond of mutual attachment.

On such principles has the Association been formed, and the following rules and regulations have been drawn up for its guidance:—

RULES AND REGULATIONS.

- RULE 1. That this Association be designated the "Knox's Church Young Men's Missionary Association"
2. That the object of the association shall be, firstly, the support of a Native Missionary in India, in connection with the Free Church of Scotland; and secondly, the Religious and Intellectual Improvement of its Members, by the reading of essays, and holding of conversations on missionary subjects
3. That the Office-bearers shall consist of a President, two Vice-Presidents, Secretary, Treasurer, and a Managing Committee of six members, who, together with the other office-bearers, shall conduct the affairs of the Association. The office-bearers shall be elected annually, by a majority of the members present, at a general meeting. The Pastor of the congregation to be President of the Association.
4. Any person desirous of becoming a member of this Association, must be recommended by two of its members, and on contributing the sum of

- five shillings, annually, payable either quarterly or in whole, will be eligible to membership.
5. The Association shall meet monthly, on the first Tuesday of every month, at Eight o'clock, P. M., and being constituted by praise and prayer, the minutes of the last meeting shall be read and confirmed—essays delivered—conversation opened—meeting closed by prayer
6. The Secretary shall make minutes of the business at all meetings of the Association—keep a list of the members—read the minutes, and carry on all correspondence connected with the Association.
7. The Treasurer shall receive all the funds of Association—keep regular accounts and minutes of all his transactions, in reference to the Association, and shall be required, half-yearly, to furnish a statement of his transactions
8. A Report of the operations and fund of the Association, shall be read at an Annual General Meeting, to be held on the First Tuesday in March, which the congregation shall be invited to attend.
9. In the absence of the President and Vice-Presidents, at any meeting of the Association, the members present shall elect a Chairman for the occasion.
10. Members leaving Toronto, by contributing one-half of the annual subscription, shall, as corresponding members, be entitled to all the privileges of the Association
11. The office-bearers shall draw up a list of the subjects for essays, and make arrangements for the delivery of the same; they shall also regulate all matters connected with the collecting of the funds.
12. The above rules cannot be changed, save by a special meeting of the Association, called by a majority of the members, or at the semi-annual meeting.

REPORT OF THE SUSTENTATION BOARD, OF THE PRESBYTERIAN CHURCH OF CANADA, FOR 1848,

AS TAKEN FROM ITS MINUTES.

March 20th, 1849.

The Board being convened, by adjournment from the 11th January, there were present Messrs. D. Macnab, J. Davidson, J. Osborne, C. C. Ferris, W. P. McLaren, and James Walker.

The Treasurer presented his report, which accompanies the minute, and shows that returns had been received for 1848, from twenty congregations, being three more than in 1847—that four of these were contributing £103 3s. 5d. currency, to the surplus fund, three congregations were self-sustaining, and thirteen not-receiving congregations, shewing a deficiency of £295 13s. 2d. currency that £23 4s. 8d. currency, had been expended in printing reports and statement to Synod—that the surplus fund affords 6s. 8d. in the £, or one-third of the deficiencies.

Whereupon it was Resolved, That distribution be made at the above rate forthwith; and that the Treasurer's report, with this minute, and an abstract of the minutes of 11th January, be furnished to the Editor of the *Record* for publication.

(Signed) DANIEL MACNAB,
Chairman.

ABSTRACT OF SUSTENTATION FUND FOR THE YEAR ENDING 31st DECEMBER, 1848.

CONGREGATIONS.	Annual Contribution.			Proportional Sum.			Common Multiplier.			Stipend.			Surplus.			Deficiency.			Actual payment for 1848.		
	£	s.	d.	£	s.	d.			£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	
Amherstburgh.....	80	0	0	10	0	0	11		110	0	0	.....	30	0	0	.....	90	0	0
Ayr, 2 quarters	50	0	0	10	0	0	11		55	0	0	.....	5	0	0	.....	51	13	4
Belleville, 1 quarter	30	5	0	.....	.....	.....	.....		30	5	0	.....	.....	.....	.....	.....	30	5	0
Bytown, 2 quarters	75	0	0	12	10	0	11		68	15	0	6 5 0	.....	.....	.....	.....	68	15	0
Caledonia	101	7	6	10	0	0	11		110	0	0	.....	8	12	6	.....	104	5	0
Caledon	80	0	0	10	0	0	11		110	0	0	.....	30	0	0	.....	90	0	0
Dundas and Ancaster.....	80	0	0	10	0	0	11		110	0	0	.....	30	0	0	.....	90	0	0
Fergus	110	0	0	10	10	0	11		115	10	0	.....	5	10	0	.....	111	16	8
Galt	200	0	0	15	0	0	11		165	0	0	35 0 0	.....	.....	.....	.....	165	0	0
Grafton	120	0	0	11	0	0	11		120	0	0	.....	.....	.....	.....	.....	120	0	0
Guelph.....	92	0	0	10	0	0	11		110	0	0	.....	18	0	0	.....	98	0	0
Hamilton.....	244	12	1	20 per cent.			to surplus.		195	13	8	48 18 5	.....	.....	.....	.....	195	13	8
Indian Lands	80	0	0	10	0	0	11		110	0	0	.....	30	0	0	.....	90	0	0
North Easthope.....	80	0	0	10	0	0	11		110	0	0	.....	30	0	0	.....	90	0	0
Osgoode	83	10	0	10	0	0	11		110	0	0	.....	26	10	0	.....	92	6	8
Peterboro', 6 quarters.....	210	0	0	12	0	0	11		198	0	0	12 0 0	.....	.....	.....	.....	198	0	0
Sarnia	80	0	0	10	0	0	11		110	0	0	.....	30	0	0	.....	90	0	0
Saltfleet and Binbrook.....	80	0	0	10	0	0	11		110	0	0	.....	30	0	0	.....	90	0	0
Wellington Square.....	87	19	3	10	0	0	11		110	0	0	.....	22	0	0	.....	95	6	2
Zorra	122	0	0	11	0	0	11		121	0	0	1 0 0	.....	.....	.....	.....	121	0	0
				Dividend to the deficiencies, 6s. 8d.....								103 3 5	295 13 3							
				By account Printing, as per receipts					3 4 8		
				Balance in Treasury.....												1 8 2		
To Balance from 1847.....	0	0	5																		
	2086	14	4																	2086 14 4	

(Signed) W. P. McLAREN,
Treasurer.

ABSTRACT OF MINUTES OF THE SUSTENTATION BOARD, MADE 11TH JANUARY, 1849.

The Board being convened by public notice in the *Record*, met in Knox's Church, Hamilton:—Present—George Davidson, Esq., in the chair, the Rev. Messrs. Robb, Starke, McGregor, Smellie, McLean, Meldrum, Ferrier; Messrs. McLaren, Macnab, McLellan, Burns, and Walker.

Resolved, That the report of the Treasurer, which shows returns to have been received from only seventeen congregations out of fifty-five, from the published report of the congregational meeting of Knox's Church, Toronto, to resist the scheme, and from the passive resistance of so many other congregations, notwithstanding the resolutions of Synod, although the opinion of the Board in favor of the scheme is unaltered, under all the circumstances, the Board is compelled to state, that its operations are rendered inefficient, and fails to accomplish the design of its appointment.

A true extract.

JAMES WALKER,
Secretary.

To the Editor of the Record

MR. EDITOR.—I have stated, in my former letter on the subject of the contemplated union between the United Presbyterian Church of Canada and our own, that there appear to me to be two previous questions which must be determined in order to bring the controversy to a satisfactory issue—first, what are the conditions on which a union or alliance, or I may indeed add, any formal connection whatever, can be admitted on Scriptural grounds, to be formed between the Church and the State? and, secondly, what are the nature and limits of civil and political authority? What is it competent for the State to do, and within what bounds is its action, in the nature of things, necessarily circumscribed? If we can come to a satisfactory determination of these two preliminary questions, little room will be left, in my judgment, for further difference or discussion between the parties.

But before I proceed to the discussion of these two questions, it may be proper to guard myself in *limine* against misapprehension, by entering my solemn protest against the doctrine which the advocates of what is called voluntarism, are said (I would fain hope unwarrantably) to entertain, viz., that the State, by its original constitution and character, is precluded from all legislation and action, direct and indirect, in regard to the interests of religion. I will not believe that this is a correct apprehension, or fair statement, and faithful interpretation of their real principles, until, at least, I shall have first submitted to their candid judgment what appears to me to be the sound doctrine—philosophical and scriptural—concerning the relations and responsibilities which subsist between the Church and State, disentangled from the perplexity, and cleared of the confusion and obscurity in which it seems to me to have been involved, by not distinguishing in the discussion of the question what governments and states ought to be, from what in point of fact they are, and must, I fear, continue to be, until christianity shall have had its perfect work. That it is the duty of the State, in every country and nation—whatever be its form of government—to seek the glory of God and the happiness of its subjects, which surely involves as its primary and all-pervading element the chief end of man, that is, his moral and religious responsibilities,—and that this obligation admits of no other limitation or qualification than the measure of the State's competency to further this end,—appears to me to be a principle as self-evident and indubitable, as that it is the chief end of man in his individual capacity to glorify God. Indeed the former is a corollary from the latter, or is rather implied in it and indissolubly bound up with it. For surely that must be the chief end of society, which is the chief end of man. That which is the supreme duty of the individual person or soul, must be the duty of thousands and millions united in civil society for the common end of universal good. Men collectively in society, living under the bond of that civil government which, in its true nature and design, is the ordinance of God, are bound—as far as in them lies—in consistency with the laws of the natural, political, and moral systems—laws which cannot but be in harmony—to do his will and work, most chiefly in all that relates to the highest interests and duties of our race. Is not the social and political system constituted for the very end of promoting the highest improvement and happiness of every soul of man within its pale? And can there be any other limits to the exercise of this beneficent and truly God-like power, save what there is to all power—(that of God—with reverence be it spoken—not excepted) the simple possibility, whether natural or moral, of its exercise? I could as easily be persuaded that agriculture does not come within the legitimate sphere of national legislation and polity, as that education—which Bacon calls the Georgics, or the agriculture of the mind,—in all its departments, not only mechanical, secular, intellectual,

but, a fortiori, moral and religious, is not the paramount object of a nation's care, even because it is the vital element, the very life-blood of the nation's well-being and happiness. I would not be guilty of the absurdity of seeking to reason with the man who should boldly aver, that it is not incumbent on all men as the creatures of God to obey in their civil and social, as well as singular, private, domestic capacity, the laws of His moral government; and on the very same grounds that it is not incumbent on all men, by parity of reason, as fallen creatures, which all confessedly are, to be subject to the government of Christ in His mediatorial kingdom, even as to the Father in His natural and moral kingdom; or in the words of our Lord himself, "to honour the Son even as they honour the Father." If this argument have any validity in its application to every individual man, is it not equally valid and decisive when applied to a multitude of men? The conclusion, then, appears to me like a self-evident and necessary truth, that states and nations are under a supreme obligation, as God's creatures, ministers, organs, and ordinances, to do whatever it may be naturally or morally competent for them to do, in furtherance of the glory of God, which is one with the chief end of man—*with his moral and religious improvement and perfection*, what scripture emphatically denominates "the whole of man." And let me add, that I know not any duty of the Churches of Christ and the ministers of the gospel, more certain in its evidence and imperative in its obligation, than that of pressing home upon the Princes and Rulers of the world what is the paramount and primary end for which the powers that be are ordained of God, namely, "to be his ministers for good, a terror to evil-doers, and a praise and encouragement to all who do well."—*terms these of the Divine Commission, or charter of the Civil Magistrate*—comprehensive of the whole range of morality and religion.

With this preliminary statement of the general obligation of States and Nations to be fellow-workers with God, in promoting the moral and religious interests of the subjects of their government, let us proceed to the consideration of the two questions on which we believe the whole controversy to be suspended. In regard to the first question, viz.: What are the conditions on which a union or alliance, or indeed any formal connection whatever can be admitted, on scriptural grounds, to be formed and maintained between the Church and the State?—it seems to me that the answer is, *in promptu*, easy, obvious. The one essential indispensable condition of any formal connection whatever between these Bodies must be, that the State shall leave the Church in the most absolute and unobscured possession of spiritual, and therefore, necessarily, of ecclesiastical freedom and independence, responsible to no human authority, except in civil matters, nor liable to any act of obtrusion or intrusion on the part of the State; secured against any co-action of law, or any influence, which, operating by fear or favour of man, might infringe the rights and liberties of the Church or endanger its purity and integrity as the body of Christ: in fine, that the State shall in no wise, in any circumstances, or under any pretence, interpose either its authority or its influence, much less the terror or the force of its power, to overawe or control the Church in spiritual matters, which are not of a nature to admit any interference of the civil power, or any abatement of the most unlimited freedom both of counsel and action on the part of those vested with the government of the Church, "which, as the body of Christ is not of the world," as surely as "Christ, its Divine Head, is not of the world." This, if I mistake not, is the theory of an Establishment, as held by the Free Church of Scotland, fully expounded and proclaimed in her late controversy with the State. Now, what is this but the identical doctrine which I laid down in my first letter as the only one compatible with what appears to me to be the just and scriptural view of the relation of the Church and the State as two bodies,

which not being homogeneous in their nature, or identical in their ends, cannot move in the same orbit, or occupy a common sphere, but may, nevertheless, move parallel and co-operate with one another, each in its own sphere, with perfect harmony, implying the most absolute and entire independence of the Church in all matters that are and ought to be the exclusive objects of the spiritual and ecclesiastical body. *Civil matters are "the things of Cæsar,"*—but ecclesiastical matters—all that pertains to the government of the Church—her discipline, worship, and ordinances,—are "the things of God," and therefore the maxim of her Divine Head, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's," seems capable of direct application to this case. In this hypothetical exhibition of the connection of Church and State, according to the most recent and authoritative exposition of the theory, there appears to be little which in my judgment can throw up any material barrier between the advocates of such a connection and those who are on the footing of voluntaries. Dissenters enjoying the protection and manifold benefits of the civil government, while they are supported by the free-will offerings of their congregations, are not more independent in their spiritual capacity, than such an Establishment would be, could the theory be realised.

But in every view that can be taken of the possibility or probability of such a connection in the existing condition of the Church and of the world, whether we try the question by an appeal to speculative principles or to history and actual experience, I feel myself constrained to confess that the voluntaries appear to me to have the better in the argument. For I contend, in the first place, that the conditions which Dr Chalmers and the Free Church have laid down as the only basis on which, in accordance with the principles of scripture, such a connection can be advocated or admitted, are, such as in point of fact, would amount to no connection at all. The only condition, if it can be called such, being, that the Church shall faithfully discharge her proper functions, independent altogether of the powers and authorities of this world, and subject to no other law or authority,—to no other Lord or Sovereign than Him whose kingdom is not of this world. *In this way* it was most truly said, (I think by Dr. Chalmers,) that the Church would best serve the interests of the State and of the country, and make the best return for whatever the patronage and bounty of the government might confer upon her. To this opinion I most cordially and unreservedly subscribe. But what hope is there that such a proposal would ever be listened to by our present race of statesmen and legislators? and were such a condition gravely proposed as the basis of a union with the State, they would no doubt treat it as did old Regent Morton, Knox's splendid scheme of education, contemptuously stigmatising it as a "*derout imagination*." They would laugh to scorn the very idea of an institution or body deriving its support from the State, and yet exempted from all intervention of either the legislative or executive governments in its affairs. Here, then, we have another proof how much men are liable to impose upon themselves by mere words and names. For, is not such a hypothetical relation a complete denegation of all formal or legal connection, since, in this case the Church would receive her endowments and enjoy all the benefits of State protection and patronage, with no condition or obligation whatever annexed, save that which is proper to and inseparable from her nature and destination, as the ordinance and institution of Christ? Accordingly, we need not wonder, since all other compacts and covenants imply a reciprocity of obligation between the contracting parties, that this view of the connection has been scouted by the vast majority of British statesmen as visionary and chimerical.

Nay, more, have not the leading men of the Free Church, with the late venerable and lamented Dr. Chalmers at their head, explicitly and st-

most unanimously proclaimed their utter despair of obtaining the sanction of parliament or of the nation to such a plan of a Church Establishment, until at least the spirit both of nations and of rulers shall have undergone an essential transformation?

But even admitting that the State did consent to extend all the advantages of an Ecclesiastical Establishment to the Church, without requiring in return any sacrifice of spiritual liberty, or even of the most absolute independence, is there not cause to demur and to deliberate upon the lawfulness of entering into alliance or contracting any formal connection with any body or community, which has not been first ascertained to be truly and thoroughly christian in its spirit and maxims, in its principles and practice? Even should the State be disposed, in the most liberal spirit, to extend the advantages of an Establishment in the fullest measure, to a Christian body under its government, is it possible, at least would it not be infinitely perilous for the Church, in such a case, to avail itself of this support and patronage?—Few, we presume, will be so bold as to affirm, that the enrolment of a Church by the State did not infer dependence or a subordination, more or less, of the Ecclesiastical to the Civil power, and a consequent influence thence exerted by the State and its rulers on the Church and its ministers and members, which, in the present state of human nature, and of States, Churches, Clergy, and Christian people, must be powerfully and permanently active in its operation, silently but surely progressive in its secularizing and deteriorating tendency, and in its ultimate issue, it may be feared, universally and fatally corrupting. But, waiving this, is it not incongruous, anomalous, to call it no worse, for “the Kingdom *not* of this world” to enter into alliance or formal or legalized connection with the powers and kingdoms—consequently unregenerate—of this world—a world which, according to the express declaration of scripture, “hath in wickedness?” Is there no color of truth in the imputation thrown upon us by our voluntary friends, that a course which we advocate involves, in the present circumstances of this world, nothing less than the guilt of counting, or at least accepting the friendship of the world, which God, who cannot be, hath declared in his word to be “enmity with God”? I humbly conceive that there is here not only room to doubt and demur, but a solemn call to take heed lest we betray into the hands of ungodly interests of the Church of the living God—lest we compromise the cause of Christ and the purity of the faith once delivered to the Saints, by an unwise, unscriptural, and it may be fearful, mercenary and carnal seeking after the things which are of men, and strivings to the attainment of them, the things that are of God? For, are not courts and parliaments the seats and centres of the most extreme, inveterate, contagious influences of the spirit of this world, of that God who blind the minds of them that believe not? When we read such passages of scripture as that solemn and indeed awful appeal and warning of the Apostle, addressed to the Corinthians, we cannot but feel that the ground which the advocates of State connection occupy in this instance, would need to be scrupulously and tremblingly explored in order to assure ourselves of its tenability.

14. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?
15. And what concord hath Christ with Belial? or what part hath he who believeth with an infidel?
16. And what agreement hath the temple of God with idols? for ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.
17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you,

18. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.—2 Cor. vi. 14, to the end

Reasoning not from what men—from what States and Kingdoms *ought to be*,—but from what in fact, and without exception, they all are, though it may be in very different degrees, who will be so bold as unflinchingly to affirm, without qualification or reserve, that a *formal legalized* connection with a body, thus known and admitted to be, in spirit and in character, essentially unchristian, can be reconciled with the scriptural view of the Church and of the world? How much more will this hesitating and suspense be enhanced, in the mind of every candid and enlightened judge, who reflects that such connection necessarily involves not only dependence of the Church on the State for temporal provision, but in some degree also—I fear it must be allowed—renders inevitable an interference, *de facto*, if not *de jure* on the part of the latter, with the Ecclesiastical administration. To say nothing of the influence, and ascendancy which the State, as the constituted pay-master, and purse-holder for the Church and for the clergy, must unavoidably wield over them; we demand what are all the governments, even of the freest and most enlightened nations of our day, but the temporary and often precarious elevation of one political faction engaged with its rivals, in an intensely eager and all-absorbing competition, for the most tempting of all prizes to which human ambition can aspire? Who does not know that all individuals, and orders, and parties—all institutions, organs and interests, are regarded by them, first and chiefly, in the light of political engines, for their own advancement and aggrandizement, and are eagerly and emulously taken hold of by one or other of these conflicting parties, whose first and often only consideration is, how they may be enlisted in their service, and attached to their interest? How is it possible that such an influence as this should not be extremely desecrating, demoralizing, and debasing? We may boldly affirm, that until a marvellous and mighty change shall have passed over the spirit of the world, and especially of its ruling powers, it is the height of ignorant credulity, or the simplicity of childish inexperience, to expect that such connection ever will, or can come to good, in the actual circumstances of the kingdom and governments of this world. Ask what in point of fact has been the result—as it may be collected from universal history and experience—of all connections subsisting between Church and State, from the days of Constantine, down to the Reformation? Let the history since the Reformation of the Lutheran Churches of Germany and the North of Europe, as well as of the originally Calvinistic Churches of England, Holland and Geneva, and above all, the boasted Establishment of Scotland, be closely scanned and explored, and we doubt not their actual condition at the present day, will be acknowledged to afford a verification—from the testimony of history and experience, in favor of the speculation, principle or truth, for which we have been contending—than which none was ever more complete. And whoever will listen to the testimony of time, of experience, of facts, will see, as it were, the seal of God and of truth set upon the great principle, that as there is no warrant can be produced from Scripture, to sanction any formal connection between the Church and the kingdoms of this world, so the voice of past history, and the view of the present aspect and condition of those churches which have entered into such connection, furnish conclusive evidence of the disastrous consequences which sooner or later must thence result.

The second question which I proposed to discuss, is, what are the nature and limits of civil and political authority—what is it competent for the State to do for the Church, and within what bounds is its action, in the nature of things, necessarily circumscribed? I must reserve to be the subject of another letter.

H. ESSOX.

EXTRACT LETTER, D M T O R S

You argue further against “distinguishing grace” from the command to believe, implying, as you say, the power to believe, which must be the same, you think, as having the power to obtain salvation, which power, you add, can only be bestowed through the merits of Christ’s sacrifice.

But how does it appear that this power is given to all? Not surely from its being a fact that all exert such a power—for all do not believe. You think that it appears from this “that unbelief is reckoned a capital crime, which could not be the case unless power to believe were given along with the command to believe.” The same conclusion, you say, follows from the nature of that faith required by the gospel, which you affirm to be “a personal trust in the doctrine of Christ’s sacrificial death as our atonement,” which none, you say, “could be required by a God of truth to exercise, if that atonement did not embrace them—nor could they be guilty of refusing to trust in that which was never intended to be the object of their trust,” &c. &c.

The fallacy of this argument arises from a wrong definition of the nature of faith, otherwise the premises might be regarded as sufficient to sustain the conclusion; but I deny in toto that faith and trust (in the sense of assurance) are the same thing; and when faith in Christ is understood in distinction from a mere general and speculative belief they may be used as interchangeable terms. They are doubtless most intimately related, and the one as naturally flows from the other as does an effect from its cause; yet are they still different and distinct operations of the mind. Our trust in the promise of a friend is founded on a belief of his veracity, and a knowledge of his ability to perform his promise; but trust in this case is no more mere belief than it is knowledge.—Knowledge must in all cases precede faith—trust or assurance follows it, where knowledge and faith have reference to an object of trust.

This might be abundantly illustrated from scripture. “Believe in the Lord Jesus Christ and thou shalt be saved,” may be regarded as both a command and a promise. A compliance with the command is then indispensably necessary before any can be warranted to trust in Christ for salvation, for it is only to those who believe in him that the promise of salvation is made. It would be presumption—not faith—for any who did not believe to trust in him. But it, in contradiction to the plain, obvious sense of this passage, trust and faith are to be considered as the same thing, then this absurdity would follow, that sinners are required to trust in Christ for salvation, before they could have any warrant to trust in him, or could trust in him to save them.

The scriptural order is knowledge, faith, trust. When Jesus asked the blind man to whom he had given sight—“dost thou believe on the Son of God?” he replied in the first place, by a most pertinent question—“who is the Lord that I might believe on him?” And when informed that “thou hast both seen him, and it is he that talketh with thee,” he then said, “Lord I believe, and he worshipped him.” He required, in the first place, to be instructed, then faith followed, and trust was the result of both—expressed in the strongest manner a creature could express his trust, namely, by an act of worship. The same process of knowledge, faith, and trust, is observable in the case of the Philippian jailor, in that of the Ethiopian eunuch and many others; and in so far as I have a right sense of the meaning of words, and know anything of the operations of my own mind, it cannot be otherwise. The practical, as well as doctrinal error, which results from your definition of faith, is, that you exhort the unregenerate sinner to believe, in the first place, that Christ died for him as certainly as if his name had been inserted in the command to believe, and involves the fearful alternative that, possibly, for anything he can know, you may be requiring him to believe a lie; or, that, in a vast

number of instances, those for whom Christ died would receive no benefit from his death.

It cannot be shown that the scriptures require, or warrant any sinner to believe, primarily, that Christ died for himself in particular; but they require all to believe, that "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." that "it is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners," as well as all other truths revealed in the bible. Some, however, have gone so far as to say, that one might believe the bible from beginning to end and yet not have saving faith. You have not used precisely these words, but it comes much to the same thing, if you make faith to mean something else than the bible has made it. In that case it cannot be the faith of the bible, and it would be in vain to expect to find it there.

"Faith," you say, "is not a mere assent to the doctrine of Christ's sacrifice of death." If by "mere assent" you mean something short of a real belief (with the heart) of this great truth, then I fully agree with you, but at the same time I must insist upon it as being an all-important truth, and as being absolutely necessary to be believed in order to salvation; and no man can believe it to be true—believe it to be a faithful saying, and worthy of all acceptation, that Christ came into the world *thus* to save sinners—that he actually gave his life a ransom for all—that once in the end of the world he appeared to put away sin by the sacrifice of himself—that whosoever believeth on Him should not perish, but have everlasting life: I say that no man, if he has any intelligent sense of the meaning of these words, and of other kindred truths of the bible, and of his own concern in them as a sinner, can really and truly give credence to them without having faith, and without having his mind and conduct influenced by the belief of such truths. Just because it would imply a contradiction to say that anything was deemed an object "worthy of all acceptation," and yet, nevertheless, that it should not be accepted. Just because belief of the truth would, in this case, as it does in all other cases, influence the conduct in proportion to the felt magnitude of the truth believed. But the fact is that the unregenerate sinner does not perceive or attend to the infinite magnitude, and unutterable importance of such things. The love manifested in the plan of redemption affects him not. He acts as if the perdition of ungodly men was no concern of his; and the glories of heaven are far above his aspirations—"He minds earthly things." Whatever vague, unmeaning, unintelligent assent he may give to the doctrines of revelation—he does not believe; nor would it be the faith of the Gospel, although his mind should be wrought up to some enthusiastic conceit, that Christ died particularly for him. No sinner has any warrant from scripture thus to believe of himself until he is well assured, by a change of heart, operated by the power of the Spirit of God, that "he has fled for refuge to lay hold on the hope set before him in the Gospel."

Your argument, then, from the definition you give of the nature of faith, must fall to the ground, so must also your argument based upon the power to believe, if we consider what the nature of that power is, and whether it is really given, as you argue, along with the command.

Every one knows what it is to believe a report—to believe a promise—to believe evidence, testimony, &c. Faith is itself an idea so plain and simple, that no attempt at explanation can make it more so. It is a power of the mind possessed by every one, and which every one is in the daily habit of using. To its right use, it is necessary that the attention be directed to the object of belief; that correct information respecting it be possessed, and that an unbiassed judgment be employed about it, so as to give full preponderance to the evidence of its truth. But there is another power of the mind which can withhold the attention from being directed to the object proposed for

belief. The information respecting it may be scanty or incorrect, and although ever so full and accurate, the judgment may be strongly warped by an adverse bias, and thus disqualified for arriving at a right conclusion—so that, notwithstanding of the possession of the natural power or faculty of belief, the truth may not be believed.

Respecting this kind of power to believe which I allow every one possesses, there is no difference in the manner of its exercise, whether it is employed about natural things or spiritual things—save this—"If we believe the testimony of men, the testimony of God is greater," and consequently in giving credence to the testimony of God, we have a firmer foundation for our faith to rest upon, in so much as the evidence is infinitely more true-worthily than any human testimony whatsoever; while at the same time, although the strength of evidence prevails with an amazing preponderance in favor of what God reveals, promises or testifies, the unregenerate man regards it as if it were infinitely less. This you will say is what constitutes his guilt. Granted; yet it is not the consequence of the fact—the natural result of that state in which he was born. Of those who are in this state the Spirit of God says—"The natural man receiveth not the things of the Spirit of God; they are foolishness to him; neither can he know them, because they are spiritually discerned." If the things of the Spirit of God are foolishness to the natural man, and if he cannot know them for want of spiritual discernment, how is it possible that he can believe them?

Does not Christ say of a certain class of professors, "How can ye believe who receive honor one from another, and seek not the honor which cometh from God?" Again, "Ye cannot believe, because ye are not of my sheep." So that although there is no natural impediment in the human mind, so far as the faculties are concerned, to the belief of the truth, there is, nevertheless, a moral impediment,—there is the want of a disposition to receive the truth in the love of it, which is equally imperable to the exercise of genuine faith, as would be the want of that natural faculty of the mind by which credence is given to evidence, promise or testimony.

About the natural power or ability to believe there is no dispute—it is allowed every one is possessed of it; but it is also so in regard to the moral power! This is what I conceive you must intend to affirm when you say that "the power to believe is given along with the command to believe. Is it indeed so?

I do not ask you if apostate spirits had a moral disposition given them after their fall, by which they were made capable of loving and serving God. I take it for granted you will allow that the malignity of their disposition continued such that they could not but hate their Maker; if so, did their Maker cease to have a right to their love and service the moment they rebelliously refused Him their obedience and regard? You cannot but say, No. The Almighty Maker of all intelligent creatures has the most undoubted claim to their love and service. As all things were created by Him, so all things were created for Him and as He is love itself, and every way worthy of highest regard; whatever their dispositions may be, their obligation to love and serve Him can never cease. But neither can wicked men, any more than apostate spirits, love God. The scriptures assure us of this in the most positive terms. "They are enemies," it says, "in their minds and by wicked works;" nay, "that the carnal mind is enmity" itself, and being so, how can it, so long as it continues in that state, love that being whom it hates? Nevertheless, you must allow their Maker has a right to their love; and you must see that the first and great commandment, which says, "Thou shalt love the Lord thy God with all thy heart, and soul, and strength, and mind," must be for ever binding on every rational being, whether they are disposed (have moral power) to obey it or not.

The instance I have now given of the obliga-

tion to obedience remaining when the moral power was gone, as it regards the law of love, may help to mitigate your confidence in the dogma of which you seem so very positive that it could not be so as regards the law of faith. If the want of moral power could justly be considered as destroying the obligation to believe, and consequently doing away with the criminality of unbelief, would it not have the same effect as it regards the law of love? But this we have seen is not the case, and it affords a strong presumption—I might rather say, irrefragable evidence—that neither is it the case as regards faith.

God is a God of truth. He cannot lie. Has He not therefore as high a claim to be believed as He has to be loved? Unbelief with the most horrid impiety refuses to allow this righteous claim, when it withholds its assent to whatever He may be pleased to declare. This was the sin which cast the first pair out of Paradise. It is inherent in the whole race of man. It is the natural disposition of the unregenerate heart, and is just that want of power which stands in the way of faith. Let this power be once given. A power consisting of a right disposition. A state of mind which is willing to receive the truth in the love of it, and the power necessary to faith will not only be in possession, but it will be in act. The individual will not only have received a power by which he can believe or not believe as it may so please him, but he will be in the actual exercise of faith,—believing with the heart unto righteousness, and, it may be, confessing with the mouth unto salvation.

Now this is that power which it is necessary to possess in order to a belief of the Gospel. Without it no one need hesitate to affirm there can be no true faith yet I am sure you will not assert that all men have this power, for if they had, it would follow, contrary to Scripture, that all men have faith. The want of this power, we have shown, does not lessen the criminality of unbelief—nay, the want is itself criminal, and is of the very essence of guilt. For the God of truth has a claim to our faith, whether we are disposed to believe him or no; otherwise the less of this power a man possessed, so much less in proportion would be his guilt, and if he were to become utterly depraved—if he were to become utterly unwilling, and altogether devoid of the least disposition to believe in his Maker, then, according to your argument, his guilt would altogether cease; for then he would have become devoid—altogether devoid of the only power by which he could discharge the duty in question.

Adam (as well as the angels who sinned) was created in full possession of this moral power, but when he lost it by sin his Maker did not lose his right, nor Adam his responsibility. That very sin which brought ruin on our race was a positive manifestation that the disposition to believe his Maker was gone, for he gave credence to the father of lies in preference to the verity of the God of Truth. "He believed the Devil rather than God." This is a propensity, as I said before, inherent in the whole tummy of man, and has been transmitted without fail throughout all his generations. This statement is fully in accordance with the doctrines of the bible,—with actual experience and with the records of historical fact. And is, moreover, also, in accordance with what you say "is still the state of the unregenerate mind. Directly opposed, you say, to its own good and God's glory, naturally adverse to every good thing." If so, is God's right to man's faith, love, and obedience, lessened thereby? If you will not say it is, then you must yield the point that God can justly command the belief of His rational creatures although they may not possess the moral power necessary to faith.

You cannot escape from this conclusion by saying, as you do, that "the Gospel comes with a full provision for this opposition of the will of man." The provision which the Gospel brings for this opposition is not any power inherent in the Gospel itself. "The letter killeth"—Christ

crucified"—the very sum and substance of the Gospel—"was to the Jews a stumbling-block and to the Greeks foolishness;" and it is only to those that are called that he is "Christ, the power of God and the wisdom of God." And we have seen that neither is this power inherent in the sinner himself, so as to enable him to extract that balm out of the gospel of which it is so full: for he has no inclination of himself to go with his maladies—for he does not feel them—to the great Physician of souls there revealed. "One provision," you say, "which the gospel brings, is the understanding being enlightened." But not to speak of very many to whom the Gospel has not yet come, I ask, are the understandings of all those to whom it has come, "enlightened"—saying! And in regard to the few on whom it has had this happy effect, by what means was it accomplished? It cannot have been through the operation of that will which is, you say, directly opposed to God's glory, and its own good, "and naturallyaverse to every good thing." That would have been acting contrary to its own nature—a doing of that which it was impossible for it to do. If you reply that "the enlightening of the understanding to see the truth of God so loving the world as to redeem it," is effected by the power of the Holy Spirit—as doubtless all that change which takes place in regeneration is,—you would just be saying what the scriptures abundantly declare, but then you would again be giving up your point in regard to that power in man, necessary, as you think, to accountability. For that change can never be considered as effected by one's own power, which is allowed to have been effected by the power of another. And further, the admission would establish the position of those who assert the doctrine of "distinguishing grace," because if the all-important change which takes place in regeneration, is effected by the power of the Spirit, there is a most momentous distinction made between one man and another,—a distinction which involves the eternal interests of those who are the subjects of it; for as none can be saved but those who are thus changed, and as all are not changed; it follows conclusively, that salvation, either in whole or in part, is not effected by any inherent powers of man, but by that grace which reigns through righteousness unto eternal life by Jesus Christ our Lord.—"Not of works, lest any man should boast."

In the hazard of again exhausting your patience, I have given your "strong reasons" as full a consideration as the space of another letter would well admit, and I am greatly mistaken, if a candid consideration of what I have written ought not to lessen your confidence, in "the expression of the poet, as being scriptural, reasonable and right." I have shown, I think, that it is neither the one nor the other, and far stronger reasons than any you have yet advanced, would require to be produced before I could accord to it my assent.

In conclusion, I can wish nothing better for you than the happiness of knowing that you are a participant of that "distinguishing grace," against which you are writing,—of knowing that the Father of mercies, of His abundant mercy and free grace, has visited you with his salvation, and remembers you with that love which he bears to his own chosen people. This happiness is, in due time, the lot of all those who were "chosen in Christ before the foundation of the world"—"chosen to be holy," as well as finally happy—and none can be in possession of it, but those who have that "faith" of God's implantation, "which works by love, which purifies the heart, and which overcomes the world."

I have only left myself space to say that

I am, sincerely, yours, &c.

Sabbaths are the ports that fringe the sea of human industry, in which the distressed barque may find a secure anchorage, and where it may renew its outfit for time and for eternity.

SPEECH OF THE REV. A. D. CAMPBELL, OF THE CHURCH OF ENGLAND, AT THE ANNIVERSARY OF THE FRENCH CANADIAN MISSIONARY SOCIETY, MONTREAL.

I am unwilling to let this first opportunity since my arrival in Canada, pass without publicly giving my cordial adhesion to this important Society. There is one point I would desire to draw the attention of this meeting to, and specially of our Canadian Roman Catholic fellow subjects, who may be present this evening. It is the charge so often urged with success by the Roman Hierarchy against the Protestant Churches, that they are at utter variance with each other, and cannot agree as to the truths of Scripture.—I point to this platform as a triumphant refutation of this specious calumny. I assert, Sir, that the Churches of the Reformation are at one with each other in the great essential truths of the everlasting Gospel—we are agreed in the reception of those blessed doctrines which, through the working of the Holy Spirit, make the sinner wise unto salvation by faith which is in Christ Jesus.—My Canadian fellow subjects, tell your Priests that Protestants are one in taking the Holy Scriptures as containing all things necessary to salvation, without the traditions of fallible men—that as drawn from this pure source, Protestants believe that there is no other name under heaven given among men whereby they must be saved but the name of Jesus, and that the finished work of Christ on the Cross is the alone foundation on which a sinner can build his soul's salvation—and that all other stays are refuges of lies—tell them that Protestants are at perfect unity in maintaining that great fundamental truth of the Bible, the great corner stone which binds the Churches of the Reformation indissolubly together, "The justification of the sinner by faith alone," without the filthy rags of human merit:—tell them that we are one in believing that the system which they maintain is the Babylon which has made the nations drunk with her spiritual fornications—her soul destroying idoltries, and which the Bible has declared will, ere long, be made to drink of the fierceness of the wrath of the Lord God Almighty. But, Sir, the resolution speaks of great difficulties in the way of circulating the pure word of God among the French Canadians; such has been always the case where the strongholds of superstition are invaded. The great Apostle of the Gentiles in one of his Epistles, forcibly brings this before the Church, where he uses these remarkable words—"A great and effectual door is opened, and there are many adversaries." Our Lord himself teaches the same,—he tells his disciples that the strong man armed keepeth his goods in peace while unattacked, but when the stronger comes in, there is the struggle, and with that struggle the victory—so with our weapons—they are mighty through God to the pulling down of these strongholds of error and superstition. But Sir, there will and there must be a fearful encounter before this is accomplished:—The difficulties in the way of this great work must be to the mind of the Christian the very earnest of success, and the assurance that it is the work of God. Permit me, Sir, to illustrate this by a reference to the operations of a kindred Society in unhappy Ireland; I mean the Irish Society for the instruction of the native Irish through the medium of their own tongue." The difficulties that Society had to encounter were of no ordinary character.—In one District where its labours were subsequently most signally acknowledged of God, some of the Scripture Readers were in succession murdered, and a serious question in consequence arose in the Committee, as to whether they were justified under these discouraging circumstances in proceeding with the work, and whether they should regard it as an indication from God that it should be abandoned. After an adjournment for a month they came to a unanimous conclusion that this fearful persecution, so far from being a

reason for relinquishing the field, was an evident token that a mighty work was to be done in that place—and so it was, for in that District within a few years, thousands had renounced the Church of Rome and become themselves promoters of those blessed truths they one time so violently opposed. Owing to the gracious working of an overruling Providence, I am rejoiced at being able to say that, never has there been a more general and brighter opening for the circulation of the word of God and preaching of the Gospel than at the present time in Ireland. The masses now begin to see clearly who their friends are, and are pressing in all directions to cast off that iron yoke under which they have been so long enslaved. A great and effectual door is in truth opened, and the Church of Christ is entering through it in the prosecution of its high commission. With your permission, Sir, I would further state for the encouragement of this Society, that, arising out of that grievous famine which afflicted that unhappy land the year before last—a Committee was formed in London for the purpose of raising at that crucial time, "a Special Fund for the Spiritual exigencies of Ireland." While England, with unexampled munificence, was contributing her millions to send the bread that perisheth to the starving multitude, the Christian zeal of some distinguished individuals devised the goodly work of sending the "Bread of Life," and with this view of maintaining, if not increasing, the efficiency of existing Societies. Having accomplished this end, I rejoice to say, Sir, that the temporary effort has resulted in the formation of a permanent organization for sending Missionaries, ordained specially for this work, to preach the Gospel of the grace of God to the Roman Catholic population of Ireland. May we not then my Christian friends, notwithstanding the many difficulties in the way, take courage from these similar efforts in Ireland; and ought we not to use enlarged and persevering efforts for the attainment of the incalculably important object of this Society. I would, Sir, with all earnestness, say to this Society, in God's name and strength, be of good courage and go forward.

Foreign Missions.

From Dr. Duff's letter of Nov. 7th, 1848, we make the following interesting extract. The power which the sound scriptural education given by the Missionaries, exerts over the native youths of India, is of the most elevating kind. Even they who have not felt the force of the truth, are brought into contact with the influences that ennoble the character, giving a striking testimony in favour of that education which is imbued with the pure spirit of the gospel.—

Last evening I went to attend the anniversary of a native society, which rather pompously styles itself "The Bengal Literary Club." Its design is somewhat the same as that of debating societies in our colleges at home. Its members consist of young men educated in different institutions in Calcutta. Essays are prepared, and discussions carried on, on given subjects, chiefly of an historical or literary character. The essayists and debaters are at liberty to use either the English or Bengali language as may suit their taste or convenience. Whatever may have been the quality of the essays, there could be no doubt as to the quantity—since, during the last year, not fewer than seventy English and fifteen Bengali competitors were read before the society, besides the oral discussions. This, at least, as a proof of industry, the real mother of all productiveness, is highly gratifying. The members had asked the use of the hall of our Institution for holding their anniversary—a request which was readily acceded to. They then sent me a special invitation to at-

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

There is something cheering in the following

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

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

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

The Record.

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

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

If the Synod, on that occasion, did all that the case before it called for, we have a strong conviction that the members of our congregations have not done their duty. It is not enough that ministers of our Churches, and Professors of our College, shall refuse—as to their honour they have refused—to take the public money, in the circumstances in which they are invited to apply for it. Our people must come forward and demand of our rulers to apply those funds to other objects than the pensioning of Ministers or even Theological Professors, circumstances as the nominally Christian Church is. Popery, Prelacy, and other forms of a bastard Christianity, are drawing their support from those funds, and our people should rise as one man, and demand that such public support of error shall cease. If our people remain silent in this matter, then theirs must be no small share of the guilt which attaches to our community for its large contribution to antichristian error. We at present advert to this subject because we have just read in a Toronto paper, that the surplus Clergy Reserve Fund, which amounted in 1847 to £1745 4s., has been diminished by more than one half from payments to the Romish priests—they having since that time received from it the sum of £216 18s 4d.

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

CIRCULATION OF THE RECORD—NEW ECCLESIASTICAL CORPORATION.

We have frequently of late had thoughts of expressing the regret we feel at the slender assistance rendered us in our Editorial care, by Presbytery Clerks, and others conversant with the business of the Church, in different parts of the Province, but have hitherto refrained from doing so, partly from an unwillingness to publish a fact which we regard as not very creditable to us as a body of Christians. We perceive, however, that our case is not a peculiar one. We here insert an extract from the *Presbyterian*, the organ of what is called "The Church of Scotland in Canada." The article is headed to Presbytery Clerks and others, and runs thus:—

"We must express our regret that so little interest in the object of our publication, is apparently taken by those parties, who, from their position, are peculiarly conversant with the proceedings of the various Presbyteries. We devote a considerable time to the selection and preparation of matter for our publication, and we do feel it deeply, that, in this and previous numbers, we have been compelled to go to press with scarcely an item before us to show that there are Presbyteries in Canada. Our circulation in the Mother Country has been gradually extending, and we are most anxious that the details under the Canadian head should be as ample as possible."

Now, we tell the friends, whom we would address through this quotation, that we can say ditto, ditto, to it,—with these exceptions,—First, that we cannot boast much of the time appropriated to the preparation of our paper, because of other avocations; Secondly, that our circulation is extending not so much in the Mother Country as in the Province, and that our circulation in the former is impeded from this very consideration, that our pages contain too little Canadian Church intelligence. It is only the other day that we were told, that the offer of the Publisher, made in the last number, to supply individual subscribers purchasing three or more copies, for the purpose of sending them abroad or distributing them at home, at a reduced price, would be more extensively accepted if our pages contained more of the intelligence respecting our own Churches, that might interest parties at home. *Verbum sat sapienti.*

We may perhaps be excused, in connexion with this reference to our cotemporary, to make a remark on what we deem the causelessness of his complaint. In February, 1849, the Editor can find nothing to tell his readers in March about the Church of Scotland in Canada—while in Montreal, where he was writing, there was to be had good copy, in type extending to nine pages, of "A Bill to incorporate the Members of the Presbyterian Church of Canada in connection with the Church of Scotland." Ah, Brother Editor! had you not said that you "devoted a considerable time to the selection" as well as "preparation of matter for your publication," we would have supposed that the Bill had been left out of your paper by mistake, and that the "Act of the British Parliament, chap. LXI. of the sixth and seventh years of Queen Victoria," had in some way or other been passed to the compositor's hands by mistake, as we find this Act printed in

your March number. But we understand you!—There were reasons for treating your readers in Canada with a reading of Lord Aberdeen's Bill, as it is called—for such is the Act referred to, rather than with a copy of the Bill now before our own Parliament. Lord Aberdeen's Bill only shews what liberty the Church of Scotland has with her law of patronage, and her subjection in certain matters to the civil courts. The Bill now before our Provincial Parliament, would, if published, open the eyes of some, at least, of the people, who cling to the Established Church, to the scheme which is in progress for snatching their Church property out of their own hands, and transferring it to a body of nine representatives of the Synod, over whom congregations could exercise no kind of direct control.

We confess that we are astonished alike at the magnificence of the project, the audacity of its projectors, and their recklessness of the rights and the sentiments of the people, on whose property they have a design. We do marvel that no blast of alarm such as that which once and again was blown through the *Banner*, when measures were in agitation in Church Courts or elsewhere, that seemed to impinge in any way on the rights of congregations, has in this instance, so far as we know, been sounded.

Certainly, if we wished evil to, what is called, the Church of Scotland in Canada, we might be willing to help the passage of the Bill, in the same way as our cotemporary, in Montreal, is doing—by maintaining silence regarding it before the people who are to be affected by it; yea, and even recommending it to the favour of those who might in any way contribute to its being passed into a law. But, we have no desire to see them taking ground that would render a re-union between us and them more hopeless than it already is. And even on this ground, to say nothing of the general obligation which lies on us, in common with others, to do what we can to resist a measure which would be baneful to the community at large, we feel ourselves called on to expose the usurpation which this Bill contemplates. To do this we need only deride some of its provisions. Let it be observed, then, that while existing statutes of our Legislature authorize congregations to hold edifices and land for public worship, and accommodation, and maintenance of ministers, and so far gives corporate powers to trustees for these objects: the Bill now under consideration, contemplates the absorption of all the trusts of separate congregations by one grand corporation. Such, we believe, to be the object of the eleventh clause of the Bill, which is as follows:—

"And be it enacted, That from and after the passing of this Act, the soil and freehold of all churches and chapels of the communion of the Presbyterian Church of Canada in connection with the Church of Scotland aforesaid, now erected or hereafter to be erected in the said Province, and of the church yards and burying grounds attached or belonging thereto respectively, and the soil and freehold of all mansees, glebes and hereditaments and their appurtenances belonging thereto, heretofore or to be hereafter given or granted or set apart for the use of any minister of any such church or congregation, shall be vested absolutely in the Corporation aforesaid, by whatever title the same may now be held, whether vested in Trustees for

the use of the church or minister, or whether the legal estate remains in the Crown, by or in the name of no patent having been issued, though set apart for the purposes of such church, chapel, church yard, burying ground, manse or minister: Provided always, that nothing herein contained shall extend to affect the rights of any proprietary chapel or any other church or body of Christians not named or referred to herein to any lands or church now erected, but that the same shall be and remain as if this Act had not been passed."

Our readers who have not seen the Bill itself, must naturally desire to know something of the Corporation aforesaid. This may be learned from the second clause, which reads thus:

"II. And be it enacted, That no person shall be or be eligible to be a member of the said Corporation, except male persons, members of the said Church, of the full age of twenty-one years, and natural born or naturalized subjects of her Majesty, Her Heirs or Successors, and who shall be pew-holders or holders of sittings, or regular attendants and contributors to the maintenance of divine worship in a parish or congregation, according to the laws of the said Church, and who shall be in full communion with the said Church; and any person ceasing to be in such communion, shall forthwith and *ipso facto* cease to be a member of the said Corporation."

The unsuspecting reader may be disposed to think that this will prove a somewhat unwieldy body corporate—and that no small difficulty will be experienced in finding it house-room, when its widely scattered members are to be brought together—and that even greater difficulty will be found in bringing it to act in every congregation from Metis to Goderich, in matters that heretofore have appertained to local trustees. But the Bill has a remedy at hand. The huge corporation is never to be summoned together: it is destined to remain for ever in the diffused state in which it exists, as called into being by the Bill. But it is to have a kind of image of a very definite form. This is to consist of nine individuals, *nominally* its representatives, but *in reality*, the representatives of Synod. This little corporation is to exercise all the powers of the larger one, in the way of having, holding, and managing the varied trusts which the Bill transfers to the great corporation, and all the property which it may in any way acquire.

In the diminished quorum of five, the decisions of a simple majority are to be final: and thus, three individuals may control the secular affairs of each and every congregation connected with the body, throughout the length and breadth of the Province! Confiding people to constitute such an oligarchy for the management of the secularities of your congregations! Happy church that can furnish even nine men to do, in one place, what may be the work of a thousand in a hundred different localities; and these men beyond the temptations to indolence on the one hand, or tyrannical power on the other!

But we must direct the attention of our readers to another of the provisions of this marvellous Bill. Let them read the following clause:—

"IX. And be it enacted, That the said Corporation shall be and are hereby authorized to acquire lands to an extent and amount, exclusive of the Churches and Mansees now, or that may hereafter be erected, and the burying grounds attached thereto, sufficient to realize the sum of five hundred pounds currency, and no more, of annual rent, for each and every actually established con-

gregation of members in communion with the said Church in the said Province."

Let us for a moment think what would be the effect of the operation of this clause, supposing that the skeleton-like congregations of the establishment, which are found here and there throughout the country, were greatly increased in numbers, and that the ambitious and acquisitive aims of the authors of the Bill on which we are now animadverting, were realised to the utmost—why, we should have a very considerable proportion of the superficies of every township locked up as an ecclesiastical endowment, or as the Scottish law would term it, a mortification for the church. At present, it would require, in many places in this country, 2000 acres, cleared and uncleared, to yield a yearly rental of £500; and townships that could boast of two congregations of the established connection, might thus possess an extent of territory equal to a good English parish! Then, if the Scottish Church in Canada is thus to become a vast corporation for the support of ministers of small congregations, what is to hinder the other Churches—Romanish, English, and Canadian of every name—from acquiring and exercising similar powers? Will the structure of our growing community be improved by displacing an independent yeomanry by a dependent tenantry?

And is an Ecclesiastical Lordship in the soil, whether Presbyterian or Popish, the best form of proprietorship? Indeed, one principal evil which we dread from the present Bill, is the encouragement which it must give to Romanists for seeking an increase of their Corporations. For after all they are more successful than moderate Presbyterians in the acquisition of Church property.—We remember under the Government of Sir John Colborne, of an attempt having been made by the Papists of the Upper Province, to have a Bill passed, which would have allowed them to hold land in every township, to the extent of a rental of £200 and no more. This, however, did not succeed, notwithstanding all the influence which the Papists had with Sir John's government: but their aim was moderation itself, compared with that of the elders and ministers who are now desiring to be incorporated as the representatives of the Scottish Church in Canada. For, while the Papists would have been contented with laud yielding the sum of £200, our moderate friends aim at endowing every congregation, how numerous soever these may be in a township, to the extent of £500!—Now, should they be successful in obtaining the Bill, we are not so much afraid of their getting the endowments, as we are that Papists and others will attain to the same powers, and will work them even more successfully to the spread and establishment of error, and the deperation of our political institutions.

Indeed, Moderatism has little vitality in it.—And, apart from endowments, the Church of Scotland in Canada, would not, in most places sustain itself, as it could do still less to diffuse itself. And just because we desire the destruction of moderatism, and would see good men who may be connected with it, placed in circumstances in which they could be more serviceable to the cause of Christ, we would wish to see the Government

withhold its money grants, and resume its clergy lands; and for the same reasons we deprecate the passing of the Bill now before the Provincial Legislature.

Our space does not allow of our giving any lengthened notice of other clauses of the Bill—suffice it to say that the fourteenth gives inquisitorial powers to the corporation, *alias* the nine nominees of the Synod, *alias* their agents, to inspect the deeds for churches of all congregations, whether they be now in connection with the established Church of Scotland, or may have been so, before our disruption, with ample powers to recover for the Synod, as now constituted, any Church whose deed recognises a connection with the Established Church, whatever may be the views of the congregation occupying it.

The clause is quite in the spirit of the whole Bill. We cannot believe that it will pass into a law.

We again repeat, that if we desired to damage the Church, for which it is intended—if we would see that Church become more stunted in its growth, we would encourage the passing of this Bill; for, we believe that it would operate on it like an iron band around the trunk of a tree, hindering its vitality, and hastening its decay.

Summary of News.

Associations are being formed in England for urging upon the world the advantages of a system of arbitration over the practice of war. The new scheme is actively supported by the Society of Friends; and the agitators are neither deficient of means nor energy.

It is proposed to introduce into the public service a rigid system of economy. The Bill to remove Jewish disabilities has passed the Commons.

There has been a disastrous flood at Inverness. The old bridge is swept away, cutting off the communication between the two parts of the town. Several other bridges have been destroyed. The mischief was occasioned by the Caledonian Canal having burst its banks at the summit level. The flood poured into Loch Oich.

A fatal accident happened at the theatre in Dunlop-street, Glasgow, by which 64 persons met with a premature death. Shortly after the commencement of the performance of "The Surrender of Calais," the alarm of fire was raised. Although it was only occasioned by a slight escape of gas, which ignited on a piece of lighted paper being dropped close to the hole in the pipe, yet such was the confusion, and general rush to escape, that no remonstrance, nor the assurance that the fire was extinguished, served to allay the excitement. Who can imagine the anguish produced by this dire catastrophe! We sympathize with the weeping friends of the departed. O, that the living would lay to heart the importance of habitual preparedness for meeting with God! We have never been of opinion that theatrical exhibitions were innocent amusements, nor that professing christians could consistently attend them. Such exhibitions have, we believe, a most demoralizing tendency. The safe course is to shun the stage as one would a pestilence. How often has the "way to the

pit" of the play-house been the way to the pit of woe! We would not presume to judge of those who met their death on the unhappy occasion; but we would say, that the fact of theatres being open on Saturday night, involves in blame more than the victims. The Lord's hand has been heavy upon the city, in the judgments with which He has been visiting it of late; and we regard attending the theatre at any time, but especially at such a time, like a striving with our Maker—braving the arm of Omnipotence.

Emigration, on an extensive scale, is expected from Ireland. Respectable families, in large numbers, are preparing to seek in this country the peace and security which they cannot find at home.

The Presbyterian Congregation, of Rosemary Street, Belfast, called the Rev. Mr. McNaughtan, of the High Church, Paisley, to be their pastor. His congregation refused to part with him, and were sustained by the general assembly. The Belfast Congregation still hope to obtain him. Four-fifths of the elders are unfavourable to state endowments, as is also Mr. McNaughtan in existing circumstances. This has been thought a favorable opportunity of dispensing with the Parliamentary grant. An application was made to the Presbytery, for a moderation in a call—a majority of Presbytery refused—an appeal is made to Synod, and will likely come before the Assembly. The majority, headed by Dr. Cooke, wish to avoid an agitation of the question against the *regium donum*. Dr. Edgar, and the minority, consider the fact of a minister and congregation simply declining to accept the *regium donum*, an insufficient ground for refusing the moderation. Important results depend upon the settlement of the question.

Throughout the United Kingdom there is a good deal of suffering among the laboring classes. Those who are in power, are evidently in earnest in devising plans for the amelioration of their condition.

The Roman States have formally thrown off the temporal yoke of the papacy. On the 9th of February, the Assembly adopted the following decree:—Article 1. "The Pope is deposed in law and in fact, from the temporal government of the Roman States. 2. The Roman Pontiff will enjoy all the guarantees necessary to the independence of the exercise of his spiritual power. 3. The form of the government of the Roman States will be pure democracy, and will take the glorious name of the Roman republic. 4. The Roman republic will have with the rest of Italy, the relations which a common nationality requires."

The decree was adopted almost unanimously by the constituent assembly, and the republic proclaimed with great enthusiasm amid the cheers of thousands, and the roar of 101 guns from the Castle of St. Angelo. On the 11th, a grand *Te Deum* was chanted at St. Peters, on the occasion of the proclamation of the republic. The Roman clergy refused to officiate. Mass was celebrated by a Military Chaplain, assisted by soldiers bearing torches. The name of the Pope is suppressed in all public documents, and that of the Roman Republic substituted. The old gentleman is still at

Gaeta. There are rumours of an armed intervention on the part of Naples and Sardinia, supported by France and England, to restore his temporal power. This has been contradicted in the French Assembly, as regards that people, and we hope is unfounded in respect to England.

The Grand Duke of Tuscany (an Austrian Arch-duke) fled from Florence on the 7th of February, and took refuge in a British Steamer; a Provisional Government has been formed and the revolution is similar to that in the Roman States.

The President of France, whom few believed to be equal to the task of ruling such a nation, is rising in popularity. He has succeeded in procuring the dissolution of the Assembly, and thus far appears to have administered the government with firmness. Among the labourers at Lyons there have been some outbreaks. It is stated that the Arabs had attacked the French troops in Algiers, and killed 300. France is tranquil.

Germany is in a most unsettled state. Great difficulties stand in the way of a Germanic Union. Prussia expresses a desire for such Union, while Austria declares that the establishment of a United Central State, will "occasion the laceration, not the consolidation of Germany."

The Hungarians have achieved some victories over the Austrians.

The question of African slavery has been agitated in the United States with great spirit, and now occupies a very prominent place. Henry Clay of Kentucky, an eminent Statesman, comes out manfully in favour of the gradual extinction of slavery.

A great battle occurred on the right bank of the River Chelum, between the Army of the Punjab, under Lord Gough and the Sikh forces, under Rajah Sing. A struggle in which the British have to deplore the loss of 95 officers, and 2,500 men killed and wounded; four guns captured and four or five regimental colours taken by the enemy. The British were left masters of the field; but a few more such victories would be ruinous. Lord Gough has been superseded in the command by Sir Chas. Napier.

CHINA.—REV. W. C. BURNS.—The last advices from this devoted Missionary, are of 27th October. He was still studying Chinese, and preaching in English. He has had nine Chinese boys boarding in the house with him, and five or six day scholars who attend regularly, learn Christian lessons, and attend worship. They are fond of the English lessons, and especially of music.—After one of the prayer meetings, the boys very carefully examined the inside of the pulpit. Mr. Burns says, "poor boys! the day may yet be coming when some of these dear youths may preach to their benighted countrymen, the preciousness of a discovered Saviour!"

A novel plan of teaching the deaf and dumb, is now suggested. It is to substitute the *language of the lips* for the arbitrary and clumsy contrivance of the signs made by the fingers. The plan is founded on nature. In the case of the deaf and dumb, it is well known the sense of sight is uncommonly acute. Every letter and word require, in order to their pronunciation, a distinct formation of the mouth, lips and other organs of

speech. Even persons who hear, look in the face of those who are addressing them. By practice, we believe, that mutes will soon acquire the art of understanding what is said in their presence, and of conversing with each other.

THE DAHLIA FOUND IN THE MUMMY.

Mr. James Fleming, of this city, in a respectful letter to us, which we need not insert, mentions Professor Lindley's objection to the account of the dahlia found in one of the hands of the mummy, by Lord Lindsay, which is this, *that dahlias have been introduced to Europe, in modern times and from Mexico.* But we humbly think, in opposition to our correspondent, and the learned botanist, to whom he refers, that dahlias may be new in Europe, and yet may have been known and grown in Egypt 2000 years ago—the age of the mummy, however we may account for their disappearance in that country in modern times. And if Lord Lindsay himself saw the root taken from the folds of the mummy, we would rather believe that it had been placed there at the embalming of the body, than at its recent disinterment, by way of a trick on Lord Lindsay, or any other person, who might have happened to purchase it. Surely the noble Lord could easily have known that the mummy had been opened before he saw it, if this had been the case, as the objection stated by Mr. F., would seem to imply. Wheat taken from the sepulchres of Egypt, has been known to sprout and grow, and a dahlia is as likely to be retentive of vegetable life as wheat.

THE JOURNAL OF EDUCATION.

The March number of this useful periodical has just been laid upon our table. This is the third of a new, and, we are happy to add, much improved series. We are well assured that it will contribute much to the improvement of our educational institutions, from the general information it conveys on every thing connected with the sound education of the rising generation.

The suggestions given in regard to the proper construction and ventilation of School-houses, are invaluable.

The *Journal*, which is published monthly, is printed on a sheet the size of our own, containing 16 pages—illustrated with engravings—at the low price of 5s. per annum.

ORDINATION AT WOODSTOCK, C. W.

Just as we were preparing for the press, the following notice of the Ordination of the Rev. Mr. Ball at Woodstock, was sent to us, "not by the *Presbytery Clerk*," nor, as far as we know, by a member of the *Presbytery*. The kind friend who furnished this notice, will accept of our thanks for enabling us to give some account of the doings of our Church courts. Our earnest prayer is, that the Head of the Church may hallow the bonds that unite pastor and people, and crown with success the labours of our young friend, in his arduous and important work:—

On Wednesday, 28th ult., the *Presbytery* of London met in Woodstock and ordained the Rev. Wm. Ball pastor of the *Presbyterian* congregation

in that place. The Rev. Mr. Allan of Stratford presided and preached from Romans x. 1. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. The Rev. Mr. Wallace of Ingersoll addressed the minister, and the Rev. D. McKenzie of Zorra the people.—The attendance on the part of the congregation was numerous, and considerable numbers of other denominations also were present to witness the solemn ceremony of *Presbyterian* ordination by "the laying on of the hands of the *Presbytery*." All present seemed deeply interested in the proceedings of the day, and on the close of the services the Rev. Mr. Ball received a very cordial welcome from a numerous and attached people.

We trust that this settlement will prove a happy one. A wide field of labour lies before the youthful pastor, and we hope he will long be spared and blessed with health and strength to cultivate this important corner of the gospel vineyard. We may mention that the ordination services took place in the old Methodist Church, now rented by the congregation, and used by them as a place of worship. The Church which they formerly built with their own money and for their own use, having been taken from them and shut up by the *Residuaries* during the course of last summer.—This congregation has struggled with almost unequalled difficulties during a long course of years. Their prospects now brighten—they have obtained the pastor of their choice—and with the Divine blessing on his labours, we do trust that the long solitary place will be made glad, and the desert rejoice and blossom as the rose. They require the Christian sympathies and aid of our Church throughout Canada. We sincerely hope that both will be freely extended to them, and that they will be enabled to rear, as they are now endeavouring to do, a substantial and commodious Church in connection with the *Presbyterian* Synod of Canada.

ORDINATION.

The following from a member of the London *Presbytery*, came in at the eleventh hour:—

On Wednesday the 7th February last, the *Presbytery* of London met at Williams, for the ordination and induction of Mr. Lachlan McPherson, preacher of the gospel, to the pastoral charge of the *Presbyterian* congregation of Williams and Lobo. The Rev. W. R. Sutherland presided and preached the ordination sermon,—the Rev. Wm. Graham addressed the minister,—and the Rev. Donald McKenzie addressed the people.

[Here follows an account of the ordination of Mr. Ball at Woodstock, but as we have already received it from another source, and have it in type, it is unnecessary to repeat it.]

In seeing so many congregations supplied with a preached gospel, are we not as a Church, called on to rejoice—to give thanks unto God—and to take courage? And when we behold, in the settlement of pastors among our people the happy fruits of our Theological Seminary, surely we ought to feel encouraged and stirred up to support more earnestly that Seminary, that it may be enabled to send forth more and more able and faithful ministers of the gospel, until all our

people are supplied with the means of grace.—
 "Arise O Lord, let thy priests be clothed with
 righteousness, and let thy saints shout for joy."—
Communicated.

We have pleasure in giving a place to the letter
 of D. M., on a most important subject. It will be
 read, we doubt not, with much interest. The
 writer—a plain farmer—shows a thorough ac-
 quaintance with the matter of which he treats.

Review.

LETTERS to the RIGHT REVEREND JOHN HUGHES,
 Roman Catholic Bishop of New York, by
 KIRWAN: *First Series.* Toronto, 1848.

Many a quiver full of arrows has been discharged
 against the defenders of Babylon; and these when
 brought from the armoury of God have never,
 we may believe, been without effect, even though
 a gap may have rarely been observed in the ranks
 of her defenders. In these times, God is as with
 an earthquake shaking the foundations of her
 proud fortresses; and, he may be considered as
 addressing his servants in the words of the prophet
 of old. "Put yourselves in array against Babylon
 round about: all ye that bend the bow, shoot at
 her, spare no arrows; for she hath sinned against
 the Lord." The writer of the tract now before us,
 has proved himself to be, at once, expert and va-
 liant in this warfare.

The letters of Kirwan appeared first in the
New York Observer: they were afterwards pub-
 lished as a separate tract in the United States;
 and as they have been circulated very extensively,
 we cannot doubt that their effective exposure of Ro-
 manism must have been eminently useful. We re-
 joice to inform our readers, that the *Upper Canada
 Religious Tract and Book Society* have published
 an edition of the first series of these letters; and
 as may be seen from an advertisement in another
 column, they may be bought for a price less than
 the half of that which was charged for the Ameri-
 can edition.

The letters are addressed to the Right Rev.
 John Hughes, Roman Catholic Bishop of New
 York,—they are in number twelve, and contain
 an admirable summary of the principal arguments
 against popery. The Author, now a minister of
 the Presbyterian Church, in the United States,
 had been born and brought up a Roman Catholic
 —with him, in his early days, popery and the true
 religion had been identical. He had, as he men-
 tions, lived in a family where the Romish priest,
 the curate of the parish, boarded. He had never
 seen the Bible used in the family, and until his
 sixteenth year, had never read a chapter of it.
 The intemperance and rapacity of some of the
 priests in his neighborhood, destroyed his confi-
 dence in the truth of popery, and so plunged him
 into infidelity. The bare mention of these cir-
 cumstances will shew to our readers, who have
 not yet read the letters, that their author may
 well speak of popery from experience. And when
 we add, that while he glories in his American citi-
 zenship, he has an enthusiastic attachment to his
 native Ireland; it may be seen too, how fitted he

is to speak with effect of the debasing influence of
 Romanism. We respectfully urge our readers, as
 they would assist in exposing the soul-destroying
 nature of popery, to exert themselves in circulating
 this tract.

We give a short specimen of its style. In the
 sixth letter the author, after making a strong ad-
 mission of the evils inflicted on Ireland by the
 Established Church, by absenteeism and sub-let-
 ting, thus proceeds:—

"And if Absenteeism, and sub-letting and the
 tithing system do much to impoverish the people,
 Popery does yet more. It meets them at the
 cradle, and dogs them to the grave, and beyond it,
 with its demands for money. When the child is
 baptized the priest must have money. When the
 mother is churched, the priest must have money.
 When the boy is confirmed, the bishop must have
 money. When he goes to confession, the priest
 must have money. When he partakes of the
 Eucharist, the priest must have money. When
 visited in sickness, the priest must have money.
 If he wants a charm against sickness or the
 witches, he must pay for it money. When he is
 buried, his friends must pay money. After mass
 is said over his remains, a plate is placed on the
 coffin, and the people collected together on the
 occasion are expected to deposit their contribution
 on the plate. Then the priest pockets the money,
 and the people take the body to the grave. And
 then, however good the person, his soul has gone
 to Purgatory; and however bad, his soul may
 have stopped there. And then comes the money
 for prayers and masses for deliverance from Pur-
 gatory, which prayers and masses are continued
 as long as the money continues to be paid.—
 Now, when we remember that seven out of
 the nine millions of the people of Ireland are pa-
 pists, and of the most bigoted stamp; and that
 this horse-leech process of collecting money,
 whose cry is 'give, give,' is in operation in
 every parish; and that as far as possible every in-
 dividual is subjected to it, can we wonder at the
 poverty and degradation of Ireland? Can we
 wonder that its noble-hearted, noble-minded
 people, are every where hewers of wood and
 drawers of water? Shame, shame, upon your
 church, that it treats a people so confiding and
 faithful so basely! Shame, shame upon it, that
 it does so little to elevate a people that contribute
 so freely to its support! O Popery, thou hast
 debased my country,—thou hast impoverished its
 people,—thou hast enslaved its mind! From the
 hodman on the ladder—from the digger of the
 canal—from the ostler in the stable—from the un-
 lettered cook in the kitchen, and the maid in the
 parlor—from the rioter in the street—from the
 culprit at the bar—from the state prisoner in his
 lonely dungeon—from the victim of a righteous
 law stepping into eternity from the gallows, for a
 murder committed under the delirium of passion
 or whisky, I hear a protest against thee as the
 great cause of the deep degradation of as noble
 a people as any upon which the sun shines in the
 circuit of its glorious way!"

Miscellaneous.

We give the following from the life of Mr.
 Nettleton, than whom few men since apostolic
 times have been more honoured in winning souls:

"A person once said in his presence that to in-
 culcate upon sinners their dependence on God for
 a new heart is suited to discourage effort and to
 lead them to sit down in despair. He replied,
 'The very reverse of this is true. Suppose a
 number of men were locked up in a room, play-
 ing at cards. Some person informs them that the
 roof of the building is on fire, and that they must
 make their escape or perish in the flames. Says
 one, 'We need not be in haste, we shall have

time to finish our game.' 'But,' says the person
 who gave the alarm, 'your door is locked.' No
 matter for that,' he replies; 'I have the key in
 my pocket, and can open it at any moment.'—
 'But I tell you that key will not open the door.'
 'Won't it!' he exclaims, and rising from the table
 flies to the door and exerts himself to the utmost
 to open it. So sinners, while they believe that
 there is no difficulty in securing their salvation at
 any moment, quiet their consciences and silence
 their fears. But when they are taught such is the
 wickedness of their hearts that they never will re-
 pent, unless God interpose by his regenerating
 grace, they are alarmed and begin to inquire in
 deep distress what they shall do to be saved."

THE BIBLE IN ITALY AND AUSTRIA.

A correspondent of the London Christian Times,
 writing from Italy a few weeks since says—"Ad-
 vertisements for the public sale of copies of the
 Holy Scriptures lie before me—in Italy, where,
 but a few months ago, even one copy would have
 been seized by the Custom house officers. We
 may have depots for the Bible Society wherever
 we please, and ought to have one at least, in every
 principal town of the Lombardo-Venetian, Tuscan,
 and Sardinian dominions. We should be able to
 offer a Bible or a New Testament to every family
 at a moderate price, and should endeavor to sup-
 ply the schools. And if some vigorous effort be
 not made by means of a well-chosen living agency,
 the favorable juncture will be missed, future evan-
 gelization will be impeded, and infidel reaction
 will become chronic. Such an agency was estab-
 lished in Spain, although in the face of serious ob-
 stacles, and the adventurous Borrow and perse-
 vering Graydon, by merely circulating the vol-
 umes, effected a benefit which can never be un-
 done. "In Austria, too, the fetters have dropped
 from long-imprisoned Christianity, as by the touch
 of an angel. Many thousands of persons are said
 to have seceded from the Romish communion at
 Vienna alone, and united themselves, together
 with many priests, to the German Catholic
 Church.—They see, as through a glass, darkly,
 very darkly; but their mind is severed from old
 attachments, vacillates between truth and error, is
 inquisitive, and with the profession of candor at
 least, is looking for more certain guidance. For
 Austria, nay for all Germany, and for Italy and
 the Italian islands, we need suitable agents, and a
 well-directed system of colportage."

SELECT OBSERVATIONS.

Drunkness and covetousness do much resem-
 ble one another; for the more a man drinks the
 more he thirsteth; and the more he hath the
 more he coveteth. And for their effects besides
 others, both of them have the power of transform-
 ing a man into a beast, and of all other beasts a
 swine; the former is evident to sense, the other,
 though more obscure, is no more questionable.—
 The covetous man in two things plainly resem-
 bles a swine; that he ever roots in the earth, not
 so much as looking towards heaven; that he
 never doth good till his death. In desiring, my
 rule, shall be, necessity of nature, or estate. In
 having, I will account that my good, which doth
 me good.—*Bishop Hall.*

I look upon the things of this life, as an owner,
 as a stranger. As an owner, in their right—as a
 stranger, in their use. I see that owning is but a
 conceit, besides using—I can use (as I lawfully
 may) other men's commodities as my own; walk
 in their woods, look on their fair houses, with as
 much pleasure as my own; yet again, I will use
 my own as if it were another's; knowing that
 I hold them by right, yet, it is only by tenure at
 will.—*Id.*

There is none like to Luther's three masters—
 prayer, tentation, meditation. Tentation stirr
 up holy meditation, meditation prepares to prayer,
 and prayer makes profit of tentation, and search-
 eth all Divine knowledge from heaven.—*Id.*

THE MEANS BY WHICH MINISTERS MAY EXTEND THE KINGDOM OF CHRIST.

Such as we learn from a letter of Professor De Felice of Montauban, in the *New York Observer*, was the subject of Dr. Merle d'Aubigne to his Students, at the opening of the present session of the Theological School of Geneva. We give from the prolific pen of the French Professor, a few notes illustrative of the various means which all Ministers are specially called on to employ for promoting the cause of their Divine Master.—Dr. Merle d'Aubigne thus stated and illustrated:

1. *Prayer.* In reading the epistles of Paul, have we not remarked that the great apostle repeats often to his disciples: "I pray without ceasing for you!" Prayer is then the great means by which the kingdom of God was established in the world. It is also the means which prevailed at the Reformation. Luther devoted to prayer three of the best hours of the day. "The power of pastors consists greatly in prayer. But is it of all kinds of prayer that we speak? Is a hurried morning prayer, a languid prayer at night, enough? No, indeed; a living, earnest prayer is needed. Piety, eminent piety is the only breath which can kindle this holy flame, and make it mount towards heaven.

2. *The Word.* Peter speaks, and three thousand persons are converted. In times nearer to our own, a Whitfield, a Wesley, exerted by their discourses a wonderful influence. Why is it not the case now? Why do so many ministers preach constantly the christian doctrine, without effecting a revival among their people? The cause of this barrenness is not in the truth, it is in the feebleness, in the coldness of the discourses.—And why are these sermons so cold? Because they are composed more by the head than by the heart. A sermon is not merely ideas; it must have the fire of piety.

3. *The life.* Of all the rules which I have read in treatises on the education of children, I remember only one, and that I constantly call to mind; it is this: "Go before them: go in the path where you wish them to go."—Our great means of action, as pastors, is example. The life has more influence than the speech. Works impress the conscience more than words. Wicked men are more convinced by a holy and charitable act, than by a thousand arguments. How will a young minister do, who does not seek for eminent piety? On commencing his labours in his congregation, he will have some christian life, but soon, not having firm and deep faith in the heart, this life will decline, and he will sink to the level of his flock, instead of bringing the flock to himself.

4. *The care of souls.* Self-denial,—self-denial at all times,—is necessary to the holy office of pastor, and this self-denial will be lacking in him, if he has not piety. He will neglect to make pastoral visits; he will be unable to impart light in difficult cases; to dispense consolation in houses of mourning.

But how shall he acquire this eminent piety? "Several answers might be given," says Mr. Merle d'Aubigne; "one will suffice. If you wish to acquire piety in the heart, contemplate, study unceasingly the *mystery of piety* in Christ, namely *God manifest in the flesh*. It is the contemplation of *objective piety* which can alone give us *subjective piety*. A piety without doctrine would be like the house of which the Lord speaks, and which is built upon the sand. No piety without doctrine! No doctrine without piety! I repeat it: have eminent piety, that is to say, a piety which rests on the eternal rock of truth."

It is a vain-glorious flattery for a man to praise himself: an envious wrong to detract from others. I will therefore speak no ill of others, no good of myself.—*Dp. Hall.*

NOTICES OF IRELAND.

BY THE REV. DR. DILL AND THE REV. JONATHAN SIMPSON, OF THE IRISH DELEGATION.

In the present paper we propose to show that those *vices and crimes* which have so deeply stained the character of Ireland are mainly attributable to popery. In seeking to establish a charge so grave, we might demonstrate the necessary tendency of the system itself to relax the restraints of conscience, and encourage rather than check the natural depravity of the heart. We might inquire whether a religion which teaches that by giving a little money to the priest, even the blood-stained murderer's soul can be made pure as the virgin snow, is likely to give birth to a very rigid morality. And we might turn for an answer to the character of popish countries in every age, and especially of the popish priesthood as given by popish writers themselves, and find even them, from the humble coadjutor to the triple-crowned pontiff, guilty of a mass of vices and crimes so shocking as to make virtue shudder and decency blush. But we shall confine ourselves to a few of the many proofs daily occurring in Ireland—that land, which if of no other use to surrounding nations, seems designed to be a standing monument in these days of pseudo-liberalism, of the blasting influence of popery, and to be a warning to those who would fondle and caress the venomous monster, of the doom which awaits them, if ever they permit themselves to be entwined in its coils.

Our Roman Catholic countrymen are notorious for Sabbath profanation. How can it be otherwise, when they are taught that Sabbath is over when Mass is over, which is usually at noon, and when the remainder of the day is by the priests themselves often devoted to the worst purposes. Not to mention that the evenings of the Lord's day are very commonly devoted to balls and card parties at which the priests are frequently present, the day itself is the favorite season for political meetings and processions. The largest political procession perhaps ever seen in Cork, consisting of at least 70,000 people covering three miles of road, bearing innumerable flags and banners, and accompanied by about 70 bands of music belonging to Father Matthew's Temperance societies, was held on the Lord's Day. And in order to have an entire day for the procession, the priests announced from the altar on the previous Sabbath, that Mass, usually over at noon, must be over that morning by 8 o'clock at farthest.

Our deluded countrymen have been charged with a disregard of truth. Can it be wondered at when the priesthood encourage them in the vice by precept and example? In a former paper we stated that no popish jury in Ireland will convict a priest, and we furnished proof of the statement. How can they be expected to do so, when by the Council of Lateran, as binding on the Roman Catholics as the Council of Trent, it is decreed that when in any case swearing the truth would injure *the church*, not only is a man permitted but required to swear falsely on pain of incurring grievous sin. Hence in the famous trial of Priest Timlin twelve months ago, it was fully expected by the entire neighborhood that the jury would find as they did for the priest. Hence the fearful perjury which several of the witnesses for the defence committed on the trial—and hence the priest himself, in order to have the trial deferred, swore he had sent a certain memorial to the Lord Lieutenant, which on due inquiry, had by his own confession afterwards, never been sent to his Excellency.

Our countrymen are charged with deeds of blood and violence. Alas! no one who knows the character of many of their priests, can feel surprise at the crimes which stain their hands.

We need not again refer to the outrage of Ballymacicola, where a priest leading on an infuriated mob, uttering the most fearful oaths and blasphemies, attacked one of our Assembly's mission-

aries, and his congregation with sticks and stones, burst in the doors and windows of the house they were assembled in, and beat most brutally a number of the people; nor need we remind our readers that this priest was not only acquitted by a popish jury, though the evidence of his guilt was overwhelming, but was throughout the trial cheered on by his brother priests, and enjoys to this hour the smiles of his bishop. During the recent faucon, a clerk of the Relief Works had preserved the lives of a poor family by getting them employment. They had offended their priest in some way which did not at the time appear in the newspapers. And no sooner did the offended priest hear of the circumstance, than he proceeded to the office, and though he knew that but for this timely interference they must have perished, he attacked the clerk with his horsewhip and cut him in the head and face.

Amongst many instances of persecution which have occurred in the mission colony of Achill, belonging to the Episcopalian church, we extract the following from the *Christian Examiner*. "The priest said," from the altar, "that the children frequenting the schools should be met on the road and cut to inch pieces. Nor did he fail to act in some degree upon his own suggestion, for meeting a number of children returning from school he rushed upon them, and when one of them ran into the sea to escape, he caught another and tore his ears till the blood ran down his neck." On another occasion, "the priests desired the people to have their pitchforks well sharpened, and if any of the missionaries should enter their houses, one was to stand at the front door and another at the back to render escape impossible, and then he prayed that the people might loose the power of their hands, if they failed to execute his orders."

Nothing but our limited space prevents us from adducing many other facts bringing home the guilt of violence and even murder to the priests, as the instigators of that proverbially excitable people. Last winter the "altar denunciations" of such parties as had incurred the wrath of the priest were so frequent as to attract the attention of Parliament itself; and the murders consequent on these denunciations were so numerous, as to require a "special commission." We shall give but one instance. On one occasion, the priest of Stokestown, county Roscommon, denounced Major Mahon from the altar, winding up each paragraph of a most violent attack with the words—"and yet he lives!" the hint was but too plain—and so Major Mahon, in 48 hours after, fell by the pistol of the assassin. Yet, though even many of the Roman Catholics themselves were so horror struck at this conduct, that two of them in high rank, wrote to Dr. McHale, the popish archbishop of the diocese, entreating him to expel priest McDermott, he replied in letters which only endorsed the crime, and McDermott enjoys his favor till this hour, while the wretch who obeyed his injunctions now sleeps in the grave of infamy, and was induced to mount the scaffold with a lie in his right hand, the better to cover the real murderer, and to state with his dying breath that he had done the deed "because he had not obeyed the teachings of his church."

Such is but a sample of the conduct of those who are the people's guides in Ireland. Under the effects of ages of their inflammatory harangues and violent behaviour, the country now lies pining and exhausted. Who then are her true friends and enlightened sympathizers? Oh let them aid in opposing her real tyrants, by spreading that gospel which they hate. Other remedies without this, are at best but paltry palliatives, and have often proved a curse rather than a cure.

"They can but skin and flim the ulcerous part, While rank corruption mining all within Infects unseen!"

They can but repress the crime which this radiates; they can at best only chain the wolf—but this changes the wolf into a lamb.—*New York Observer.*

ILLUSTRATION OF FAITH.

"Father," said a little Welsh boy to his parent, who had been explaining the Scriptures to his family, in the hall of what was once the Manor-house, but which was then occupied by a farmer,—"Father, you said you would one day, when I was old enough, teach me what faith is. Am I old enough now?" Well I think you are, Willie, come to me," said his father, rising from his Chair.

The boy had no sooner approached, than his father raised him from the ground, and set him on the top of a double chest of drawers that stood beside the wall. The child's color went and came, and he was evidently afraid to stand upright in so unusual a situation.

"Now, Willie," said his father, placing himself at a little distance, and holding out his arms, "Now, Willie, stand upright and jump into my arms." The child's position and the father's command, were alike calculated to produce alarm, and did produce it. but the father's look was calm, kind and serious, and the child had imbibed the lesson,—so he had nothing for it but to turn his mind to compliance.

Raising himself somewhat, at length he made an effort to jump, but his heart failed him, and he drew back, and stood farther from the edge of the drawers.

"Ah, Willie," said his father, "Thou hast no faith—try again." Willie thought for a moment, and perceived the nature and drift of his father's experiment. He came again to the edge, and this time he did make the spring; but so imperfectly, and with so divided a mind that he would have fallen, but for a beam of the ceiling just above him, on which he clapt his hands, and recovered himself.

His father smiled, and said, "Willie, thou hast no faith yet; but that was better than the last. Come, try once more."

The look of quiet love in the father's face, and his still open arms, at length assured our hero that there was really no danger; or it may be, that he saw so much to reverence and trust in that parental smile, that he forgot the danger. Be this as it may, this third time little Willie stood bolt upright, and jumped over the dreadful gulf into his father's arms. He looked up with a smile; and his father setting him on the floor, said, "There Willie that was faith. There is the gulf between you and eternal life, but your heavenly Father holds out for you the arms of his love; and has sent his only Son to die, and prove it to you. Trust Him, as you have trusted me, and you will save your soul."—*Church of England S. S. Quarterly Magazine.*

WERE THEY ANSWERS TO PRAYER?

"He that observes providences shall have providences to observe," is verified in the experience of thousands. With equal truth may it be said, that whoever looks for answers to prayer, shall have the answers. Answers are with some Christians, more frequent than denials; nay, some prayers are answered "while we are yet speaking." It might be thus with all Christians. The author believes that, in cases like the two following, prayer is instantly and literally answered.—Objections cannot now be noticed.

A believer in the efficacy of fervent prayer had a son who, from unavoidable intercourse with the profane, had learned to swear. The parent, on learning the sad fact immediately called the lad to him to rebuke and reconvert; but during the conversation the boy remained impenitent and angry. On this, the father kneeling down in the presence of his son, earnestly besought God to bring the child to a proper temper. Scarcely were a few interrupted petitions offered when the son bursting into loud sobb, and with a tender voice, exclaimed, "Father, father, I will never swear again."

Not long after, there was reason to fear this

boy had been, or might be again overtaken in a fault." Hence one evening, in much sorrow of heart, the parent sat alone in his parlor, and with the deep heavings of a soul struggling with "groanings that cannot be uttered," he offered mental prayer that God would defend the lad and keep him penitent. At the moment and in the midst, the door suddenly opened, and that dear boy—the subject of the prayer—rushing towards his father, seated on a sofa, and burying his head in his father's bosom, with a bitter cry, said—"Oh, father, father, I have sworn again, and I am very sorry for it"—*American Messenger.*

The very laconic alternative given by Henry VIII. to his Protestant subjects, "Turn or Burn," was a frightful ordeal through which thousands of Christians from the first were enabled to pass with immortal honour; and the punishment of death was so frequently inflicted on Christians, that it is asserted no famine, war, or pestilence, ever destroyed more lives, but this, instead of thinning the ranks, greatly augmented the number of converts, which gave rise to that ancient saying, "The blood of the martyrs is the seed of the Church."

There are persons who complain of not having time to read their Bibles, but who exists that cannot find time to read his newspaper, his letters, his accounts; to eat, to drink, and to sleep I yet her is a book written to him by his Maker, written of him, and written for him, which contains all that it really concerns him to know, and he knows it not.

Two Christian friends having quarrelled some time ago, and parted in anger, one of them came some hours afterwards to the house of his alienated friend, knocked at the door, and hurried in with his hand extended in the kindest manner, saying, in a tone which led to immediate reconciliation, "The sun is almost down."

DONATIONS TO THE MUSEUM OF KNOX'S COLLEGE.

- From Mr. McGregor (Student): A few Flint Arrow-heads.
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- From Mrs. (Dr.) Willis: A valuable collection of Silver and Copper Coins; a few beautiful Scotch Pebbles.
- From Dr. Burns: Five ancient Coins.
- From Master John Roger, Peterboro'. A few Geological Specimens.

REV WM. KING'S MISSION FUND. In behalf of the Coloured People of Canada.

March 1st.—Township of Pickering, per Wm. Danbar, Esq., £1 16s. 6d. 10th.—Scarboro', per Wm. Young, £1 0s 4 1/2. 12th.—A Friend, per Mr. Morrison, 2s. 6d. January.—A Milne, Esq., Cobourg, per Rev. Wm. King, £2; A. McAbster, Esq., Picton, do., £2 18s. 9d.; Rev. Wm. Gregg, Belleville, do., £2 5s.; Dr. Edmonston, Brockville, £4 10s. 7d.; Robert Harestone, Baltimore, £1. March 20th.—Vaughan Church, per S. Irwin, Esq., £1 15s. 9d.

JOHN LAIDLAW, Treas. pro tem.

SYNOD FUND.

Feb. 1st.—Tuckersmith and Port Sarnia, for Minutes of Synod, per J. Michie, Esq., 2s. 6d.; Saltfleet and Bimbrook, 15s. March 17th.—Scarboro, per Mr. McGlashan, £1 15s.; York Mills, per do., £1 8s. Esquesing, per Rev. P. Gray, £1 8s. 7 1/2d.; Wellington Square, per Rev. A. McLean, 6s. 7d.; Waterdown, per do., 9s.; for Model Trust Deeds, per Rev. A. Gale, 10s.; London, for 36 copies of Mr. Bayne's pamphlet, per J. Michie, Esq., £1 16s.; Woodstock congregational collection, per A. Smith, Esq., £1 10s.

JOHN LAIDLAW, Treasurer.

FRENCH CANADIAN MISSION FUND.

The Treasurer of the French Canadian Missionary Society begs graciously to acknowledge contributions received since September last, from the congregations connected with the Presbytery of the Church of Canada in the following places, viz.—

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N.B.—Some of the above were acknowledged in a former number of this paper. They will also be found more in detail in the Record of the French Canadian Missionary Society, just published.

HOME MISSION FUND.

Presbytery of Toronto.

Feb. 24 h.—Subscription at St. Vincent station, per Mr. Mair, £3 1s. 3d. March 7th.—Subscription, Township of King, per Samuel McCutcheon, Esq., £12 16s. 3d.; Nassagaweya, per Mr. McKinnon, £3 5s. 9th.—Wes. Gwillimbury, per Mr. Gunn, £21; Thorah, per do., £6 5s. 14th.—Donation from John Alexander, Esq. Barrie, per Mr. Tolmie, £1 15th.—Mono, per A. Laidlaw, 6s. 3d. Acton congregation, per Rev. P. Gray, £3 10s. 3d. G. Allan, Innisfil, 5s.

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