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THE ECCLESIASTICAL AND MISSIONARY RECORD.



FOR THE Presbyterian Church of Canada.

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

VOL. VII.

TORONTO, JANUARY, 1851.

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CONTENTS.

	Page
Presbytery of Toronto.....	33
Visit, Rev. Dr. Burns and Rev. W. King, to U. States, on behalf of Mission to Colored Population.....	33
A Sabbath in Hamilton.....	35
Short Comments on the Psalms.....	35
Montreal Controversy.....	36
Difference between Popery and Protestantism	37
Encroachments of Popery.....	38
Popish Aggression in Britain.....	38
Rev. S. Miller, D. D., late of Princeton, N. J.	39
Our Home Mission.....	40
Home and Foreign Record of the Free Ch ^h of Scotland.....	42
Mission to Roman Catholics in Ireland.....	43
Presbyterian College, Halifax.....	44
Our College.....	44
Hints for Close of the Year.....	44
Port Dover.....	45
Ordination of Rev. Alex. Cameron.....	45
Opening Free Church in St. Johns, Newfoundland.....	45
Preparation for Death.....	45
The Bible, vs. Slavery.....	46
Small Sweet Courtesies of Life.....	46
Puseyism Practically Worthless.....	46

PRESBYTERY OF TORONTO.

An adjourned Meeting of the Presbytery of Toronto, will be held in Knox's College Library, on the 8th inst., at 12 o'clock, A. M.

PRESBYTERY OF COBOURG.

The Presbytery of Cobourg will meet at Cobourg on the second Tuesday of January, 1851.

J. W. SMITH, Pres. Clerk.

PRESBYTERY OF TORONTO.

The Presbytery of Toronto met in the Library of Knox's College, on the 4th December.

The Rev. Mr. Holmes reported that he had, according to appointment, ordained the elders elect, in the congregation of King.

The Home Mission Committee of the Presbytery, gave in the following report:—

"Mr. Burns submitted a scale of supply for the vacancies of the Presbytery during the winter, amounting to 69 days' services. In addition to 16 of the Divinity Students who had been em-

ployed in catechetical labour during the summer, the names of six settled ministers of the Presbytery were added to the list of supply. The Committee recommended to Presbytery that he allowance to ordained missionaries be at the rate of £100 per annum, and that all Students, who have been employed as Catechists within the bounds of the Presbytery, be required to give in written reports."

The Presbytery received and approved of the Report.

Dr. Willis reported that he had dispensed the Sacrament at Niagara, on the Sabbath previous, according to appointment.

Dr. Willis also reported that from his interview with brethren of other denominations, in reference to a day of thanksgiving, he doubted whether any further effort would accomplish the object. The Presbytery recommended to the ministers, Kirk Sessions, and congregations within their bounds, to select an early day on which the congregations may be convened for public worship—the last day of this year or the first of next, would be very suitable, and appoint the Committee, formerly named, to draw up a short statement of reasons and grounds of thanksgiving, and also to include grounds of humiliation and repentance, of which ministers may avail themselves as they see fit, in guiding the devotions of their congregations.

The names of Professor Es-on and Messrs. Wightman and Ure, were added to the Committee on the charter of Knox's College, the Committee were instructed to mature the subject by next meeting of Presbytery.

On the application of the congregations, the Presbytery appointed the Rev. John McLachlan, to supply at Boston Church, Acton and Nassagaweya, for five Sabbaths, from 15th December.

Mr. Teifer elder, on behalf of the congregation in Scarborough, applied for supply once a fortnight, at the new church about to be opened at Highland Creek. Remitted to the Home Mission Committee of Presbytery.

An adjourned meeting of Presbytery will be held on the 8th January—the ordinary quarterly meeting, on the first Wednesday of March, 1851—in the usual place.

VISIT TO THE UNITED STATES, ON BEHALF OF THE RALEIGH SETTLEMENT OF COLOURED PERSONS. BY DR. BURNS AND THE REV. W. KING.

In undertaking the mission to Pittsburgh, on behalf of the Raleigh Settlement, there were two things which we considered it essential to keep in mind. In the first place, we did not go forth to plead for the *secular interests* of the "Elgin Association." Of that Association, indeed, we felt it our duty to give, wherever we went, some distinct account, in connexion with the principle, that in order to benefit the coloured population of Canada, it was necessary to give them something of the nature of a defined locality; but we regularly drew the line of distinction between the interests of the Association in the purchase and settlement of the land, and the arrangements made for the spiritual benefit of the settlers upon it. This last was the single object of our visit to the States. A Committee of Synod had been entrusted with the charge of providing for the spiritual instruction of the settlers and the education of their children, and a place of worship, school-house, and dwelling house for the missionary and teacher had been provided. To assist in defraying the expenses thereby incurred, and to provide for the keeping up of the religious establishment thus effected, was the single object of the appeal. We found it of importance to keep the two things entirely distinct, and thus our appeal had clearly and substantially a missionary character.

In the second place, while we made no secret of our views, both on slavery in general, and on the refugee law in particular, we did not assume the attitude of anti-slavery or abolition pleaders. We sought to lay before all whom we addressed, a specific case of benevolence. Twenty thousand coloured persons existed in Canada prior to the passing of any fugitive law. They had been placed in circumstances unfavorable to their civilization and religious improvement. In connexion with the fugitive law, it was no doubt a happy thing, that a settlement which admitted of a character of an asylum in some sense had, in the course of Providence, been made. Such a fact could not diminish the inter-

eat which philanthropists in the States might be expected to take in the scheme; and we did not see any reason why persons who held different views on slavery, might not coalesce in helping us to follow out the great object of our benevolent Institution.

With these views, and on these principles, we devoted nearly a month to a visit to the south-western parts of Pennsylvania. It was in the beginning of November we commenced operations, and we have reason to acknowledge the good hand of God upon us in carrying us safely through dangers both by land and by water. The lateness of the season was rather against us, and the state of the roads in some districts occasioned considerable delay.

So soon as we entered the States we resolved to begin our plan of procedure. At Buffalo we spent an afternoon in preliminary enquiries and arrangements, with the view of a public meeting to be held on our return. Our venerable and much-respected friend, Mr. Jesse Ketchum, shewed us much kindness, and promised his assistance in the object we had in view; and no doubt an effective appeal might have been made to the inhabitants of that rapidly growing and wealthy city. We found it on the whole, however, better to delay an appeal to Buffalo for a season, having many other places to visit, and our proximity to Buffalo rendering it at any time of easy access to us. From Buffalo we went by the *Great Western* steamer to the town of Erie, 90 miles from Buffalo; and from thence we travelled by stage over a rough road, 120 miles, to Pittsburgh. It was late on Thursday, Nov. 7th, when we reached that city, after a fatiguing journey. Friday and Saturday were devoted to calls on ministers of different denominations and on other friends of our cause. Owing to absence on the part of the friend whom we had apprised of our intended visit, arrangements for the Sabbath were not in such a state of forwardness as we expected. The provisional Committee, however, were called together; six pulpits were secured for Sabbath; and preparations made for a public meeting on Monday.

That meeting was held at Allegheny city, in the church of our warm friend, the Rev. Dr. Rodgers, of the Associate Synod; and although the evening was very unfavorable, the attendance was highly respectable, and even numerous. A second public meeting was held on that day eight-days in the First Presbyterian Church, Pittsburgh, (Rev. Dr. Heron's), when still more active steps were taken for the formation both of a general business committee and a female association. During the interval between the two Sabbaths, we preached almost every evening in one or other of the churches; and the number of places of worship to which we obtained access, was upwards of twenty; belonging to the old school Presbyterians, Associate, Associate Reformed, and both branches of the Reformed Presbyterian body.—On most occasions of preaching, collections were taken up. Of these a note will be printed in the *Record*. Private calls were also made in the way of subscriptions, and upwards of four hundred dollars were in all realised. A handsome

collection of books was also made for the library of the Settlement; and the free blacks in Pittsburgh distinguished themselves by the present of a handsome bell for the use of the settlement, to the value of one hundred and twenty-five dollars. For all this the deputies desire to record their sincere gratitude.

On every occasion, whether from the pulpit or the platform, we took the opportunity of stating our object and pleading the cause of the coloured settlement of Canada; and we have reason to think that this first appeal to the friends of humanity in the cities of Pittsburgh and Allegheny, will tell even more powerfully on occasion of future visits which may be paid. The ground is broken. The principles of the association are understood; and a desire has been excited to keep up friendly intercourse between the two nations, on a subject of deep interest to both.

It cannot be denied that we did not find that ardent interest we expected in behalf of the coloured man. A strong sentiment of freedom, and even of anti-slavery, exists in those parts, as generally in the Northern States, but there are many powerful counteractives. The prejudice against color is strong. The pecuniary interest of the North in the good-will of the South, is deep. The species of loyalty which bows to all law, as such, irrespective of the character of the law, is rampant. Something like a censure on the institutions of the Union is supposed to be conveyed by the very proposal to help those whom one of these institutions has driven from their homes.—Even the colonization spirit which originated Liberia, feels no longing towards the Liberia of Canada, or at least did not give it effective expression. The churches generally did not seem to take a lead in commanding public sentiment in such matters. Some bright exceptions indeed there are, particularly among the different classes of Scots and Irish Presbyterians, whose churches appear to have been largely benefited rather than injured by their decision on the great question of humanity to the slave. Among the ministers who did us most effective service, we would specially particularise the Rev. Dr. Roogets of the Associate Synod; Drs. Pressly and Maclaren of the Associate Reformed; Mr. Black and Mr. Sproule of the Reformed Presbyterian; and Mr. West of the Old School Presbyterian. Several of the newspapers also advocated our cause and faithfully reported our appeals.

When at Pittsburgh and Allegheny, our attention was directed to the state of education.—The "Common Schools"—six of which we visited—were found in a high state of discipline; well taught; the most important branches introduced; furniture suitably provided and arranged; good order kept; the scriptures used in them all; and prayer at opening and close left to the discretion of the teachers. All the schools are free; and the sum regularly assessed on the citizens, though large, cheerfully paid, because, as was said to us: "our property is improved by good education." The Sabbath-schools connected with the Associate and Associate Reformed congregations, we found in a flourishing state; and they were properly Sabbath-schools, and with

excellent "Bible-classes" attached, under the charge of their pastors. Indeed, the whole system of Sabbath-schools was in these instances so linked with the congregations as to form one interest. Judging, however, from the books used in many of the *Sunday-schools* in this, as in other parts of the States, our impression is, that a higher tone of spiritual or religious feeling would be desirable, and that family duties are often dispensed with, under the idea that schools supersede them.

We visited the "Theological Seminary" of the General Assembly of the Presbyterian church, and had much pleasant intercourse with Drs. Elliot and Macgill, the Professors.—There were about 45 students in attendance, whose general appearance and specimens of progress gave us much satisfaction. The library of about 5000 volumes, was to us an object of much interest, comprising, as it did, so many donations from friends in England and Scotland, whose names, inscribed in their own hands on the volumes, were quite familiar to us. The Rev. Dr. A. D. Campbell, whose beautiful residence in the vicinity of the river Ohio we also visited, obtained these as presents when he came to Europe, on the affairs of this College in 1829. We regret that circumstances put it out of our power to visit the Seminary of the Associate Reformed body, with its 35 Students, under the able tuition of Dr. Pressly.

Two hours spent in the "Western Penitentiary," and chiefly in visits to the cells of prisoners, enabled us to form a high idea of the manner in which that institution is conducted. The warden, chaplain, (Rev. Mr. Black) and superintendents of wards, seemed all to be men of intelligence and energy. The seclusion system is here, as at Philadelphia, where the "Eastern Penitentiary" is located, rigidly adhered to; and from all accounts, with great success. Among the prisoners we met with some whose minds seemed to be very seriously impressed; and all of them had either learned a trade or had acquired great expertness and steadiness as to trades previously learned. In five cases out of six, intemperance was found to be the source of crime.

On our way back to Canada, we paid visits to the towns of Mercer and Erie, where we met with many kind friends, and made appeals from the pulpit on behalf of our scheme. The results, in a money view, may not have been large, but we introduced our plans and proceedings to the knowledge of friends, who promised to help us; and, we think, succeeded in convincing our sceptical neighbours that, after all, Canada is a land in which men, both white and coloured, may comfortably live.

In conclusion, we return grateful thanks to all the clerical and other friends from whom we received kind attentions. From many quarters a desire was expressed that such friendly intercourse might be kept up betwixt Canada and the United States; and friends from other cities, such as Philadelphia, gave us a hearty invitation to pay them a visit on the same errand. May the Churches of the Redeemer in all latitudes

love one another; and may purity and holiness, to a higher degree than hitherto, characterise them all.

Toronto, Dec. 21, 1850.

A SABBATH IN HAMILTON.

[FOR THE RECORD]

On the 24th of November, a lovely Sabbath morning, I found myself in the Queen city of Western Canada. The sky was clear, the air pure and invigorating, and the sun shed his cheering rays and dispensed his genial heat upon the calm scene around. Even external nature seemed to invite to contemplations befitting the day of holy rest. Small parties of cheerful, neatly dressed children, were tripping lightly, with bibles in their hands, to the different Sabbath-schools, one of which is connected with each congregation. Nothing appeared in the quiet streets to disturb serious thought. Following one of the juvenile companies, I came to the Presbyterian Church, a very chaste substantial stone building, in an eligible situation on one of the streets leading to the Lake. In the basement story, which is used for a lecture-room, the Sabbath-school had assembled. Here, indeed, was a spectacle calculated to elevate the devout mind. Over 150 young persons, divided into small classes, each under a regular teacher, were busily engaged with the same lesson—the history of Joseph. Everything went on smoothly. A grave-looking, but affable gentleman, chief magistrate of the city, and who commands universal respect, in the capacity of superintendent, passed from class to class, speaking a word of encouragement or counsel to every one, as the case might require. Another gentleman, of a ruddy, benignant countenance, with an active business-like air, saw to the arrangement of the classes, and with the aid of a genteel-looking young man who kept a record, received and distributed the books of the Sabbath-school library. Toward the close of the exercises the newly appointed pastor, a young man, with a very pleasing, intelligent countenance, and gentlemanly bearing, came in, and after a short practical address, dismissed the school with prayer. Please advise your readers who may have the opportunity, to drop in and see the order and regularity of this truly model school. All the teachers are members of the church. The text-books used are, the Bible and Shorter Catechism, which latter, among the Presbyterian people, holds a place second only to the Bible itself.

A little before 11 o'clock, the teachers, children and spectators, ascended to the church, where the congregation had begun to assemble. We missed the church-going bell to announce the hour of prayer. When the steeple of Knox's church is completed, this necessary appendage will be forthcoming. The church, which holds about 1000 persons, was filled. The Rev. Mr. Gale, who had formerly been the minister, had been invited to introduce the pastor to the congregation. He conducted the services with peculiar solemnity—alluding to the removal of the late pastor by death—and noticing the good hand of God, in so soon giving them another.

Mr Gale chose for his text, Mark xvi. 15, 16. The sermon throughout was solemnly impressive, especially when the preacher expatiated on the fearful doom of gospel-despisers, and tenderly and affectionately besought all to be reconciled unto God.

After an interval of an hour and a half, and punctually at three o'clock, the Rev. Mr. Young commenced the afternoon service and his ministry in his new charge. Solemn reflections no doubt pervaded many minds. The most unthinking could not be indifferent to the events of the last few months. The newly appointed pastor evidently felt the solemn responsibility which he had assumed, and, his thoughts penetrating thro' the vista of time, reached to the account which he will one day be called to render of his stewardship. After very appropriate devotional exercises, and (according to good old custom) the reading of the scriptures, Mr. Young read for his text, John xxi. 15: "Lovest thou me more than these? Yea, Lord." Mr. Y. directed attention to the question of our Lord—stating that no one can be truly a follower of Christ who does not sincerely love Him—that the conduct of the professing people of God, is often such as to make their love to Him extremely doubtful—which he illustrated by the case of Peter—and that there is room for admiring gratitude to God, for his patient forbearance and gracious methods of recovering and restoring his people. The answer of Peter was characterised by humility, decision and solemnity. The various points were illustrated with a delightful degree of precision, clearness, and simplicity; and the lessons of Divine instruction were enforced with earnestness and faithfulness. After the blessing had been pronounced, a considerable number of the office-bearers and members of the church held a prayer-meeting, for invoking the blessing of God on the means of grace.

On reflecting upon the proceedings of the day, and contrasting the circumstances of a people so highly privileged, with those who have silent Sabbaths, and whose eyes do not behold their teachers, I feel how true it is, that they who are high in privilege *should* be high in praise.

Every thing connected with the exercises of the day—the faithful and impressive declaration of the truths of God—the comfortable church—a large and attentive audience—the decorous behaviour—the attractive but solemn singing, in which all the congregation joined—and the atmosphere of prayer—all combine to make one look back upon them with pleasure, and regard as not unprofitably spent, a Sabbath in Hamilton.

SHORT COMMENTS ON THE PSALMS.

ERRATA.—At page 22, of last Record, in the title of Psalm V, instead of "Title 7. The leader, &c.," read "Title. To the leader, &c.," In the comment on verse 2, before "addresses," insert "he." In the comment on verse 3, instead of "the realising," read "no realising."

In the comment on verse 7, the last sentence is by mistake marked with inverted commas, as if it were a quotation. In the same page a few other unimportant mistakes occur.

PSALM VII. Title. Shiggaion, (i. e. probably a Hymn.) by David, which he sang to the Lord, because of the speeches of Cush, the Benjamite.

1. O Lord my God, in thee do I put my trust: save me from all them that persecute me, and deliver me.

He who knows Jehovah as his own God, and commits himself absolutely to him, may confidently appeal to him against persecutors, however malignant and powerful they may be.

2. Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver.

"Satan goes about like a roaring lion seeking whom he may devour." And those who persecute the people of God, and seek their destruction, plainly prove themselves to be his children.

3. O Lord my God, If I have done this, if there be iniquity in my hands.

There are many cases in which the pious, like David, may appeal to God from the judgment of calumniators, and persecutors; while like him too, (see psalms cxliii. 2.) they will deprecate God's sitting in judgment on their character and conduct, with a view to a final retribution at his hands.

4. If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy.)

It is interesting to mark in the meekness of David, when under persecution, the lineaments of "the divine nature," which has been perfectly developed only in Jesus, his great antitype, "when he was reviled, he reviled not again—when he suffered, he threatened not"

NOTE.—Some modern translators properly render the latter clause, "if I have spoiled him, that without cause is mine enemy." In the Syriac it is, "if I have afflicted, &c."

5. Let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

The holier the believer becomes, the more will he loathe even the thought of sinning; and hence the vehemence, with which, like the Psalmist, he may sometimes be found repelling calumnious accusations.

6. Arise, O Lord, in thine anger, lift up thyself because of the rage of mine enemies; and awake for me to the judgment that thou hast commanded.

From the circumstances in which the kingdom of God is set up in our world, every prayer for its advancement virtually seeks the infliction of vengeance on those who obstinately oppose it. His elect are crying day and night unto him, and he will ere long avenge them.

7. So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

All the nations and tribes of the earth shall yet be gathered together before God for judgment, and then, indeed, he will appear on the throne of his glory.

8. The Lord shall judge the people: judge me, O Lord, according to my righteousness, and according to mine integrity that is in me.

God shall be manifested as righteous Judge of all; and though his people, in reference to their own actual deservings, cannot cast themselves on his absolute justice, but only on his mercy, they may yet plead for deliverance from enemies, on the ground of their being free from the sins which have been laid to their charge.

9. Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.

The progress of Christ's kingdom in the world, is analogous to that of its progress in the individual soul. There is in both cases the destruction of sin, and the implantation and growth of the principles of holiness. These are the things for which we should pray, and we may encourage ourselves in doing so, from the consideration that Jehovah is at once perfect in rectitude and omniscient.

10. My defence is of God, which saveth the upright in heart.

They are truly well protected to whom God himself proves a shield-bearer. And, if the Psalmist, as here, took encouragement in God, from the consideration that he is the Saviour or deliverer of the upright in heart, we may infer that, in order to the exercise of confidence in him in any case, the suppliant must be conscious that he is single-minded and sincere in approaching to him.

NOTE.—The expression is literally "my shield is upon God."

11. God judgeth the righteous, and God is angry with the wicked every day.

The fire was kept burning continually on the altar of Jehovah—an emblem of the aspect which his character as a righteous judge, bears to the wicked.

NOTE.—The marginal rendering of the first clause is to be preferred, "God is a righteous Judge," so the prayer-book after the ancient versions. And the latter clause may be rendered "God burns with anger continually." It is worthy of remark, however, that the ancient versions have read *Et* in this clause not as the name of God, but as the negative particle, and hence, they give the sentence a different turn. Thus the Syriac, "He is not angry continually, and he does not repent." It connects the first clause of the 12th verse with the 11th.

12. If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

Well may it be said, woe to the impenitent sinner—the man who striveth with his Maker,—the weapons of vengeance are to be found every where by God.

13. He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

The retributions of Jehovah on his obstinate enemies, are the deliberate acts of his government, not the result of blind and impetuous passion—"Tophet is ordained of old."

NOTE.—The last clause may be rendered as does Gesenius, whom others follow, "He shooteth his burning arrows."

14. Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

Sad case of the sinner, whose plans and labors likened here to the conception and travail of a woman, have been mischief and iniquity! What can the issue be but disappointment and confusion?

15. He made a pit, and digged it, and is fallen into the ditch which he made.

Divine retribution on the wicked, is the more signal when they are involved in the ruin which they contrived for others.

16. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

Jehovah's righteousness is seen in harmony with mercy, in rewarding the benevolent plans and labours of his people. The same righteousness shall be manifested apart from mercy, in requiring all the malignant schemes and enterprises of the ungodly.

17. I will praise the Lord according to his righteousness, and will sing praise to the name of the Lord most high.

All holy men who contemplate the retributions of Divine justice on individuals, or on communities, will be led with the redeemed, whom John in vision saw standing by the Crystalline sea, to sing in praise, "great and marvellous are thy works, Lord God Almighty, righteous and true are thy ways, thou King of Saints. Who shall not fear thee O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee: for thy judgments are made manifest,"—Rev. xv. 3. 4.

PSALM VIII. Title. *To the Leader of the Music on the Gittith (probably a stringed instrument). A Psalm of David.*

1. O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

All right faith and worship are implied in an intelligent use of these words—"Jehovah, our Lord." The believer knows nothing on earth comparable to the manifestation which God has made of himself in his works and in his word. Yea the glory of that manifestation eclipses, in his view, the splendour of the luminaries of heaven.

2. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

God is eminently glorified, when little children, and those who have the simplicity of little children, comprehend his perfections and render to him a tributary homage. The artless expression of the piety of such has often abashed the proud blasphemer and the scoffing infidel.

3. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

Glorious works of Jehovah—the heavens fashioned by his fingers—the moon and stars which light up the boundless vault of night, fixed in their places by his ordinance!

4. What is man, that thou art mindful of him? and the son of man that thou visitest him?

The more we know of the variety and grandeur of Jehovah's works, the more we must admire his condescension and love to our feeble and polluted race, in occupying his counsels with our salvation, and in revealing himself as he has done in his word.

5. For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

An inspired interpreter could detect in this verse a description of the second Adam; while ordinary readers would see in it only the first Adam. (See Heb. ii. 7.) It was the condescension of the Son of God that while on earth he was made lower than the angels. It is to the glory of the human nature that in it he now sits on the throne of universal dominion.

6. Thou madest him to have dominion over

the works of thy hands, thou hast put all things under his feet.

The type and antitype are both here. The first Adam with a dominion over the lower creation. The second Adam with a dominion that is unbounded—"there being nothing that is not put under him"—He only being excepted, which did put all things under him.

7. All sleep and oxen, yea and the beasts of the field.

Man received no such power over his fellows, as that which he received over the bestial creation.

8. The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

The inspired Psalmist here evidently refers to the original grant of the lower creation that was made to our common parent and representative; and the speciality of the grant is instructive.

9. O Lord our Lord, how excellent is thy name in all the earth!

Jehovah's name is the memorial of his character, and this character is fully unfolded in the great work of redemption. The believer desiring that it may be universally known, to the glory of God himself, and for the salvation of men, prays: "Let thy name be hallowed." And yet also, anticipating the time when it shall be known and rejoiced in by all tribes and peoples, he adopts the adoring exclamation: "Jehovah, our Lord, how excellent is thy name in all the earth."

MONTREAL.

R.

THE MONTREAL CONTROVERSY.

MR. EDITOR,—

It appears to me that the controversy at Montreal, betwixt Messrs. Brownson and Lord may be settled at once by appeal to such facts as the following. They are furnished by the *London Times*, and they are irrefragable. When will Popery and its advocates learn to speak the truth?

Sincerely yours,

A PROTESTANT.

Toronto, Dec. 14, 1850.

PROTESTANT ULSTER AND ROMISH CONNAUGHT CONTRASTED.

From the Synod of Thurles, it is no little relief to pass to the late proceedings (in connection with the visit of the Lord Lieutenant) at Belfast. In the former place, surrounded by a desolation unparalleled in Europe, a conspiracy of priests aided by a set of foreign meddlers, resolves that the people under their influence shall remain as ignorant, as perverse, and as wretched, as they are at this moment. In the latter place under the very same laws, and with no greater opportunities, we behold a population educated, industrious, thriving and happy. On this side the Atlantic, no community can show so rapid a development of arts and manufactures during the last twenty years, or so great an increase of population and wealth, as the City of Belfast. The contrast is so striking as to assume a providential character, as if designed for the express purpose of convincing mankind that prosperity under heaven, depends on the man and not on the soil, the situation, or even the political condition.—Hardly a good reason can be assigned why Galway should not at this day present the same busy scene as Belfast. The latter city has to import from Great Britain every ton of iron and coal that she wants for her factories or foundries.—Flax, the staple manufacture of Belfast, can be

grown and worked just as well in Connaught as in Ulster. As to the cheapness of labour the advantage of course lies with Connaught. But when Lord Clarendon, in his reply to the address of the Ulster Flax Society, observes, that more than £2,000,000 have been invested in the machinery of factories at Belfast since 1829, and between 300,000 and 400,000 spindles are now at work in that city, we are brought at once to the cardinal difference between that city and Galway. Who will risk millions, or even thousands, in Connaught? Men will plant vineyards off the side of a volcano, up to the very brink of the boiling cauldron; they will place their whole fortunes at the mercy of the winds and waves; they will build cities under the level of the ocean, and drive mines under its bed. There are no bounds to their daring where the caprices of nature are all they have to fear; but there is one thing they will not do—they will not commit themselves, the hard earnings of their lives, the inheritance of their fathers, and the hopes of their families, to the power of a rude multitude that knows no law but its passion, and no teacher but a fanatical and unscrupulous priesthood.

Belfast, as Lord Clarendon observes, has long been distinguished for the abundance and variety of its schools, and other institutions for the advancement of learning and science. Indeed, in a certain sense, the whole city is one school. The other city in the contrast forced upon us, has now for many years had the misfortune to own the sway of a man who would narrow all human learning into the defence of his creed. It is not for us to account for the extreme jealousy with which Dr. McHale has long been the schoolmaster of his diocese, and has permitted no other to encroach on his see. Mark the result. While Belfast is at the head of all European cities, so far as regards its improvement and prosperity, Galway is at the tail. Its population, its port, its seas, its rivers and its lakes, are all comparatively idle. Its water power we believe to be equivalent to all the power produced at Belfast by the costly instrumentality of steam, and its sole employment is to turn a few corn mills. As for the people, their sole employment, under the able instructions and edifying example of their Prelate, is to brood over the wrongs they are told they suffer at the hands of the British Government.

THE DIFFERENCE BETWEEN POPYRY AND PROTESTANTISM.

IN A LETTER TO AN ENQUIRING FRIEND.

[The prominence which Popery has assumed in connexion with late events both in England and in the United States, renders it very necessary that the subject of this letter should be thoroughly studied and understood. The article is the production of the celebrated "Kirwan;" the able and triumphant antagonist of Hughes, the Cardinal Wiseman of America. We extract it from the *American Messenger*, and earnestly recommend it to the attention of our readers.]

DEAR SIR,—

You were educated a papist, and until recently, you have received all its dogmas and teachings as true. You have been providentially led to question the truth of much that you once received with unwavering faith, and to feel that the religion of your fathers and of your youth is not the religion which God has revealed for the acceptance and the salvation of men. And because you possess not the means nor the information for making the comparison yourself, you ask of me, for the purpose of aiding you in your inquiries after the truth, a brief statement of the difference between Popery and Protestantism. Most cheerfully do I yield to your request; and most earnestly do I pray that you may be brought

from darkness to light, and from the bondage of a gloomy superstition into the liberty of the children of God. The points of difference are numerous and various, but for your purpose and mine, it will be only necessary to indicate a few of them.

1. *They differ as to what is the Church.* The Papist makes it to consist of all who submit to Christ and the Pope; the Protestant, of all who submit to Christ. However holy in heart, or consecrated in life, all Christians who believe not in the Pope, are heretics and schismatics in the view of Popery, and are to be regarded as infidels, Turks and Jews! To belong to the Church of Jesus Christ, it is as necessary to believe in the Pope as to believe on Jesus Christ! Can any mind, save one dyed in the mingled compound of darkness and bigotry, believe this?

2. *They differ as to the rule of faith and practice.* The Protestant asserts that the word of God is the only and the infallible rule of faith and practice. The Papist teaches that "it is not merely the written word of God, but the whole word of God both written and unwritten; in other words, Scripture and tradition, and these are propounded and explained by the Catholic Church."

This is a wide difference. The decisions of that small book called the Bible are final with every Protestant. This the Papist denies, and pronounces it a damning error. His rule of faith is, first the Bible, then the Apocrypha, then the traditions—the beginning and the end of which no mortal knows—then the decisions and decrees of councils, and then the interpretations of these by the Church. And whether "by the Church" is meant the Pope, or a council, or the Pope and council, is not yet determined. If, in some things, the Protestant rule of faith is difficult to be understood, the rule of the Papist is utterly beyond human comprehension.

3. *They differ as to the use of the Bible.* Protestants regard the Bible as the revealed will of God to man—to every man.—And hence they vindicate the right of every living man to read it for himself, and on his own responsibility to God, to decide as to what it teaches, and as to what the Lord would have him to believe and to do. But Popery prohibits the general circulation of the Bible; forbids its perusal, save by those who in its opinion will not be injured by it; and supplants it among its adherents by prayer-books and missals and manuals of devotion, whose objects is to supplant the religion of the Bible by the religion of the Priest. Protestantism keeps burning brightly before you the light which God has kindled in our world for the guidance of our race, and teaches you to walk by it. Popery curses you for so doing, removes that light, kindles up its own and sends you to perdition unless you walk by its dim and flickering rays.

4. *They differ as to the sole object of worship.* The Bible teaches the unity of the Godhead. In this the Papist apparently unites with the Protestant. But while the Protestant unites with the Bible in denouncing all worship offered to any being save God, or even to God by the intervention of paintings, pictures, or sculpture; Popery on the contrary, teaches that divine worship is due to the Virgin Mary, to the true cross, to the little pieces of baked dough called the host, and that religious adoration is to be paid to angels, to departed saints, and even to relics—old bones collected from the catacombs, and, for the sake of raising their price in the bone markets, said to be the bones of saints and martyrs.

5. *They differ as to the nature of sin.* Want of conformity unto, or transgression of the divine law, is the only sin known to the Bible or forbidden in its pages. Sin is a transgression of divine law. So Protestants believe and teach. But Popery teaches, that to transgress its command is sin, and sin of the most aggravating character. It places its commands in importance above the

laws of God. It is far more sinful to break Good Friday, than the Sabbath-day; to eat meat on Friday, than to get drunk on Sunday; to enter a Protestant place of worship than to go to the theatre; to read King James' Bible, than to pore over Sue's novels; to deny the infallibility of the Pope, than to burn heretics; for a priest to get married like Peter, than to keep a mistress like Herod. The violation of many of the laws of God it makes a venial offence, while it pours the vials of anathemas upon the contemners of its precepts and sends them to burn for ages in purgatorial fires, or forever in the fires of hell. It makes that to be a light sin which God makes a most grievous one, and makes that to be a sin which is a positive virtue. Thus makes it void the law of God.

6. *They differ as to the agency by which the sinner is renewed.* The need of this renewal is taught: "Except a man be born again, he cannot see the kingdom of God." The agency by which this work is effected, is thus taught: "The love of God is shed abroad in our hearts by the Holy Ghost." It requires the power that originally create man from the dust, to create anew the human soul, to re-instamp on it the lost image of God. But Popery teaches, that faith with the other graces, is infused into our hearts in baptism, and that they all are nurtured up to maturity by confirmation, penance, fasts, alms and mass, and other things taught as doctrines, which are only the commandments of men. So that the Christian of the Protestant is made by God—the Christian of the Papist, by man. And the practical difference between them is oftentimes as great as is the theoretic difference as to the agency by which they are begotten anew. And if on the theory the priest refuses to baptize, how can God make a Christian?

7. *They differ as to the way in which a sinner is saved.* When a sinner asks a Protestant what he must do to be saved, he tells him to believe on the Lord Jesus Christ and he shall be saved. Jesus Christ came into our world to seek and to save the lost. He came not to call the righteous, but sinners to repentance; and he invites all the weary and heavy laden to himself for rest. And as the blood of Christ cleanses from all sin, the Protestant sends the inquiring sinner directly to Christ, and tells him that if he believes in Christ he shall be saved. But the Papist tells him to go to confession to the priest, to do penance, to go to mass, to partake of the eucharist, to give alms—especially to the priest—to keep the holy days; and he enjoins a round of bodily service, as onerous as it is unscriptural, and which, however long continued, leaves him utterly in the dark as to whether or not his many sins are forgiven. He has nothing but the word of the priest to direct or to comfort him. And is it not a wide difference whether in such a momentous affair, we have the direction of man and the comfort which he gives, or the direction of God and the comfort which flows from the direct acting of faith upon Christ, and the appropriating of his work of faith?

8. *They differ as to the mediation of Christ, as our Redeemer, with the Father.* There is nothing more plainly taught in the Bible, than that Christ is the only "mediator between God and man." "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." And him the Father heareth always. This is the received doctrine of the Protestant world.—Yet this part of the work of Christ is forgotten by Popery, and his mediation is thrown in the shade, by the mediation of Mary, of Peter and Paul; of the holy monks and hermits; of the holy martyrs, and virgins, and widows; of the holy doctors, bishops and confessors; some of whom were men of God, and many of whom were men of Belial. And thus Popery turns us away from Christ, the only and all-sufficient mediator, who is every where present to hear, and whose mediation is always prevalent; and sends

us to creatures like ourselves, of limited powers, ho never holy, and who, if on earth at all, or near it, can hear but one at a time. There are many cases recorded in the history of the nations of Europe, in which, desperate men giving up all hope of escaping the penalty of the law, sought to bribe the ministers of justice, or to enlist the pardoning power in their behalf, through the queen and ladies of the court—can this be the reason why the Pope, bishops and priests all over the earth, are now crowding around poor Mary, and are deserting the mediatorial throne of her glorious and glorified Son, who is exalted to give repentance to Israel and remission of sins?

9. They differ as to the state into which souls go, on their departure from the body. The soul of Lazarus, when he died, went to Abraham's bosom, only another name for heaven; the soul of the rich man went to hell. When Stephen was dying, he saw, through the opened heavens, Jesus standing at the right hand of God. And Christ said to his sorrowing disciples, when he announced to them that his departure was near, that he was going to prepare a place for them, that where he was there they might be also.—And the uniform opinion of the Protestant world is, that at death, the righteous go to heaven, and the wicked to hell! But Popery teaches that the souls of the pious, after death, go to a place called purgatory, which is neither heaven nor hell, but some place between them where they are purified by suffering, more or less protracted, and make satisfaction more or less complete for remaining sins; and that the power of the Church, the efficacy of alms by their relatives, and the influence of masses offered up, are greatly instrumental in shortening the period of their torments, and in delivering them from these awful fires.

This you will perceive is a very wide difference. This purgatory of Popery, the keys of whose doors are in the hands of the priests, is a fearful affair. It is based on the great error, that the blood of Christ is not sufficient to cleanse from all sin. It is an iniquitous delusion, devised by the priests in the dark ages, for the purpose of extorting money from poor ignorant papists. And nothing but the doctrine of the infallibility of the Church, which stereotypes error, and which is so shamelessly maintained in opposition to a world full of evidence to disprove it, prevents even the priests themselves from casting it out as a loathsome and nefarious delusion. This is the market in which souls are the merchandise, and priests are the brokers.

But I have finished my letter without exhausting my subject. I have said enough, however, to show you how wide is the difference between truth and error; it is almost as wide as is the difference between the mythology of the heathen and the scriptures of the Old and New Testament. Consider these differences well; and may the Lord lead you into the knowledge of the truth.

Yours most truly, KIRWAN.

ENCROACHMENTS OF POPY.

Some months ago, we referred to the progress of Popery in Edinburgh, occasioned by the influx of Irish Roman Catholics. We have now to record the doings of the Papacy in England, on a more magnificent scale. Pius IX., shorn of his power in Italy, with mock sovereignty, has issued a bull, re-establishing the Episcopal Hierarchy in England.

It is dated Rome, St. Peter's, under the seal of the Fisherman, on the 29th September, in the fifth year of the Pontificate. It recites that it is the earnest desire and aim of the Roman Pontiff to extend Catholicity, and to reconvert the English nation, especially by the foreign education of devout young English Catholics, who, when brought up in the Propaganda College in their ecclesiastical calling, might return to their native

land, and there propagate the true faith. The Pope, considering the present state of Catholicism in England, and the enormous number of persons daily converted, judges it proper to recall the vicars apostolic, and a complete episcopal hierarchy is established. An Archbishopric is created, under the title of Archbishop of Westminster, who will have a suffragan bishop of Southwark; and eleven other suffragan bishops divide the rest of the entire kingdom. All their jurisdictions are boldly and distinctly parcelled out, and the bishops are assured they will enjoy in England the same rights and facilities as in other Catholic countries; and that on a pecuniary point of view, the new bishops will be no losers, as the splendour of their temples and their wants will be amply provided for. This Bull has created an intense feeling throughout England, and it is believed in many quarters that the Cabinet Council has been called together earlier than usual in order to act in the way best calculated to stop further proceedings.—At Rome the feeling is equally intense, since the wily Cardinals have put forward a report that Lord Minto has consented to the terms of the bull and that the English Government has placed Westminster Abbey at the disposal of the new Archbishop, in order that he may perform high mass in that edifice at his inauguration. Dr. Wiseman is charged with suppressing the prayer for the Queen, from the Roman Missal, by the London journals, and altogether the subject is becoming one of intense interest. In what way the indignation of the Protestant British public will vent itself remains yet to be seen.

The London Times has a powerful article on the subject, from which we make the following extract, exhibiting pretty clearly the English estimate of this Papal usurpation:—

It is reported by those who profess themselves better acquainted than we care to be with the intentions of the Court of Rome, that the promotion of Cardinal Wiseman to the titular Archbishopric of Westminster, is only one portion of a complete scheme for the revival of the Romish hierarchy in this country. If these projects are fulfilled to the letter, the Court of Rome will have recovered a greater power over that portion of the nation which admits its authority, than it enjoyed for centuries before the Reformation, as far back as Richard II. when the introduction of unauthorised papal bulls incurred the penalties of a *præmunire*; and England with her Protestant establishment and her oath of supremacy would concede to the Roman Catholic hierarchy, and to the Pope a greater latitude of authority than they have enjoyed for ages in the most Catholic States of Europe. That is actually, it must be confessed, the present state of Ireland, and the Synod of Thurles, with a host of evils which afflict and degrade that country, are the clearest indication of its effects. These effects will probably only be mitigated when means shall have been found to define by compact the mutual obligations of the Romish Church and of the State; and meanwhile we make allowances—perhaps too great allowances—for the Church which has maintained so dark a superstition and bred so constant a disaffection amongst a large portion of the Irish people. But here in England, we live and move in the heart of this empire; it is here that we preserve, in the sanctuary of our laws, the traditional polity of the nation; and whatever humours may affect other parts of our frame, it is by the consent of the free people who cluster round these abodes, and crowd this island, that we are what we are. Is it then here, in Westminster, among ourselves and by the English Throne, that an Itabau priest is to parcel out the spiritual dominion of this country—to employ the renegades of our national Church to restore a foreign usurpation over the consciences of men, and to sow division in our political society by an undisguised and systematic hostility to the institutions most nearly identified with our national freedom and our national faith? Such an intention must either be ludicrous or intelec-

be—either a delusion of some fanatical brain, or treason to the Constitution. We have emancipated our Roman Catholic countrymen from the late vestiges of civil proscription, and for tolerance sake we have done well; but of those who more zealously fought in that cause, there was not a man who would have endured the thought of a direct encroachment on the spiritual independence of England, by that faction from whom these restrictions were to be removed.

These rights are secured to every man, no less by the spirit of this age than by recent acts of the Legislature; but it is not the less incumbent on us to oppose whatever bears even the appearance of an assumption of authority when we emphatically reject by the solemn declaration, that 'no foreign Prince, person, prelate, State, or potentate, hath, or ought to have, any jurisdiction, power, superiority, pre-eminence or authority, ecclesiastical or spiritual, with this realm.' It is not, indeed, to the English Catholics so much as to the See of Rome itself that these objections may fairly be addressed; for our Roman Catholic countrymen have as a body probably no active part in these proceedings of the alien authority which they acknowledge. On the contrary, they are more likely to lose than to gain by such rash innovations, and the enjoyment of their religious liberties was more respectable when it was more silent. But since Rome is itself the seat of these ridiculous contrivances, we may fairly regard such attempts at spiritual aggression as a mark of hostile impertinence, to be met with due vigour by the British Government, not in England, but in Italy. In the present state of the Pope's dominions, while the feeble remnant of his temporal power excites the compassion of the Catholic States and the contempt of his subjects, the direct opposition of England and a bold resolution to shake the rotten edifice to its foundations might prove more formidable dangers to the occupants of the Vatican, than the presence of a sham Archbishop to the Protestant citizens of Westminster. In proportion as the vitality of the Romish Church declines at its centre, it revives at its extremities; and by the strange contradictions of its nature, a Sovereign who is too weak to defend himself in his palace against a mob who insult him with impunity, acquires a sort of parasitic existence in countries not subject to his authority, and distributes dignities and duties which are not his own. But the Papal See may presume too much on its weakness as the screen of its ambition. There is a spirit abroad, even in Italy, which will not be roused with impunity; and, however reluctant we may be to add fresh elements of discord to the present agitated state of Europe, we are not disposed to submit with perfect tameness or indifference to the wanton interference of a band of foreign priests, in the affairs of this country."

THE POPYISH AGGRESSION IN BRITAIN

This is the absorbing topic at present. The nation is roused by the bold step which the Pope has been induced to take,—a step which, we doubt not, will tell disastrously upon his cause in Britain. Public meetings are convened throughout the kingdom to denounce the impudent assumption of the Man of Sin. In England the audacious measure is viewed more as an aggression upon the prerogative of the Crown, and the privileges of the Episcopal hierarchy, than as an attack upon religion. There is, therefore, less concert of action between Episcopalians and dissenters, than would have existed had that ground been taken in the south, which the Presbyterians of the north so nobly occupy. To the Popish hierarchy the Evangelical dissenter has decided objections. To the Episcopal he has no predilec-

tions, principally because of its Popish affinities. Little, indeed, would be achieved by the expulsion of Cardinal Wiseman and his batch of bishops, if Puseyite Episcopacy were in the ascendant.

In Scotland sound hearted Protestantism grapples with the aggression, not as against the Royal prerogative, but as an invasion of the prerogative of Christ.

The Commission of the General Assembly of the Free Church of Scotland, took up the subject at their meeting in Edinburgh, on the 20th Nov., when the following resolutions, drawn up and moved by Dr. Candlish, were adopted:—

“That this Church maintaining the doctrine of the sole and supreme authority of the Lord Jesus Christ over his own house, feels called on to oppose whatever aggression may be made in any quarter on His divine prerogatives; that the Pope of Rome is not in any sense the Head of the Church, but is the Antichrist—the Man of Sin pointed out in the Scripture; That the pretensions of the Papacy are irreconcilable with the independence of nations and their rulers, and are dangerous alike to the Sovereign and the civil and religious liberty of the people; That the recent measure of the Pope in setting up an ecclesiastical hierarchy with territorial dioceses, and introducing a Cardinal into this realm, is well fitted to awaken the alarm of all sound Protestants and patriots, and the Commission will rejoice in all constitutional efforts of the Government or the people to meet this unprecedented and audacious aggression on this free Protestant and independent kingdom; that in the opinion of this Commission, the recent outrage of the Roman pontiff has been in a great measure induced by the official support and countenance of late years given to Popery, as well as in the Government endowment of Papist institutions, and in the recognition of Popish titles and dignities in the British empire, and immediate steps should be adopted for the withdrawal of all such encouragement to that anti-Christian system; that this Church has observed with pain, that the most powerful section of the Protestant Church within these realms, has long looked with apathy on practices which has furnished many recruits to the Church of Rome, in a manner, and to an extent unparalleled since the Reformation, and this Commission rejoices that the recent letter of the Prime Minister holds out a hope of that matter being considered by the Government. The seventh resolution alludes to the necessity of diffusing information as to the nature of Popery, and meeting its aggressions by the preaching of the pure Gospel. The eighth proposes a memorial to the Queen; and the ninth instructs ministers to preach a sermon on the subject, on or about the second Sabbath of December—these resolutions to be read from the pulpit the Sabbath previous to such sermon.”

Dr. Croly has addressed a meeting of the Fellows of Zion College, in a speech of thrilling eloquence, which want of space alone prevents us from inserting. He regards the awakening of the spirit of England, as an evidence of the protecting providence which has so often interposed between her and calamity, and considers the attack upon the religion of the country, as part of a plan for an onslaught on the Protestantism of Europe.—He thinks the present act one of insatiation. “He (the Pope) might have gone on multiplying obscure agencies—prompting renegades to fill their churches with imitations of the mass, and act Popery in the garb of Protestantism. Inflamed by insolent ambition, or urged on by the power which has so often taken the crafty in their own snare, he has roused a high-hearted people

into indignant resistance. I defy any man to find the equal of the mingled folly and rapacity of the act. I think we have prophetic proof, that we are approaching a time of trial, the chief feature of which will be persecution. We must make a national compact, a ‘Solemn League and Covenant’ of the whole people, to stand by each other—to resist—repel—retrieve the encroachments of Popery. No violence to the Papist, but no persecution to the Protestant.” Dr. Croly points out instances in which the Government has made concessions, as a contract, for Popish peace, and what has been the result. Maynooth was established in 1775. “The Papists conspired, and in three years burst into open rebellion, in which 30,000 of the peasants perished. After a long reign of disorder, faction, and assassination, came the Catholic Relief Bill, of 1829. Ireland has ever since been the clog at the minister’s heel.—Then another daring insult to Protestantism was afforded, in the perpetual endowment of Maynooth. The ink was scarcely dry, or that mingled act of perfidy and poltroonery, when another avenger, their man was let loose upon unhappy Ireland. Here I pause. The characteristic of our day is the visibility of Providence. We see not only the writing upon the wall, but the hand that writes.”

THE REV. SAMUEL MILLER, D. D., OF THE PRINCETON THEOLOGICAL SEMINARY.

Toronto, Dec. 14, 1850.

MY DEAR MR. EDITOR,—

When at Princeton in February and March, 1844, on the business of the Free Church of Scotland, I had the pleasure of much intercourse with this distinguished man, as with his eminent colleagues in the Theological Seminary, and the Professors in the College. A happier day I never spent than that which was devoted to the lectures of Dis. Alexander, Miller, and Hodge, and meeting with one hundred of the “rising hopes” of the American Church. Dr. Miller’s personal appearance reminded me much of the late Professor Macgill of Glasgow; but his manner was fully more affable than that of the accomplished and pious Divine whose memory is to me, in common with many, very dear. I told Dr. Miller that, in 1805, when a student of philosophy, I had fallen in with his three volumes of “the Retrospect of the Eighteenth Century;” that I had perused them with intense interest; and that they had contributed not a little to direct my studies. I thanked him also for his “Life of President Nisbet,” the accuracy of whose historical statements I had it in my power to attest, from personal knowledge of many of the parties concerned. These things were very gratifying to the venerable old gentleman. You cannot conceive, Mr. Editor, the avidity with which he and the other Professors enquired regarding Chalmers and Candlish and other heroes of our Free Church, and how much they and the Students were gratified with any little anecdotes regarding them. Dr. M. has published a number of able works on Presbyterianism—on the Eldership—on Articles of Faith—on Baptism, &c. He has

been succeeded in the Chair of Church History by my much respected friend, Dr. James W. Alexander, formerly of Princeton College, and afterwards one of the ministers of New York. It is to these noble theologians at Princeton we are indebted for that treasury of sacred literature and sound theology, “The Princeton Review;” a periodical which no seminary of theology should be without.

May I beg your insertion of the following notices from American papers.

Mr. Editor, yours ever,

ROBT. BURNS.

DEATH OF DR. MILLER.

A great man has fallen in Israel. The pious, the learned, the laborious, and eminently useful Rev. Samuel Miller, D. D., Emeritus Professor of Ecclesiastical History and Church Government in the Theological Seminary of the Presbyterian Church, at Princeton, New Jersey, has exchanged worlds. The venerable father passed from the place of his earthly sojourn, on the 7th inst. after filling up his fourscore years. We merely announce the event. Others, better qualified, will do justice to his character. We loved and venerated him. A more perfect model of the Christian gentleman, we have never known. Amidst the sinkings of exhausted nature, his sky was serene, his prospect brilliant. Dr. Miller was born near Dover, in the State of Delaware, October 31st, 1769, where his father, a native of Boston, was then settled as pastor of the united churches of Dover and Smyrna. He graduated at the University of Pennsylvania in 1789, having long been the oldest living graduate of that Institution. He studied theology under his father’s direction; but after his father’s death, which occurred in 1791, he finished his studies with Dr. Nesbit, at Carlisle, Pennsylvania, and was ordained and installed over the United Presbyterian Churches of New York, in the summer of 1793. He continued in that responsible position until the spring of the year 1813, when he was called by the General Assembly to aid in founding the Theological Seminary at Princeton, of which he has been the senior professor ever since, or rather, until he was constrained, at the meeting of the last General Assembly, to ask to be relieved on account of declining health. The request was granted, but the prevailing sense of his worth and services, was manifested by his election as an Emeritus Professor of the Institution.

The funeral of Dr. Miller took place on Jan. 10, 1850, and was attended by the leading ministers of the Presbyterian Church; the Professors of the College and Seminary; and representatives of nearly all Protestant denominations.

The Rev. Archibald Alexander, D. D., long the associate of Dr. Miller in the labors and honors of his seat of learning, and now, as he said, treading hard upon the heels of his brother just gone before him, delivered the funeral discourse. It was just such a discourse as those who know Dr. Alexander would expect to hear from him on such an occasion as the burial of such a man as Dr. Miller. He took for his text those familiar words of Paul to the Hebrews, “These all died in faith;”—Abel, Enoch, Noah, and Abraham, were the men of whom these words were spoken; and after the venerable preacher, had with his accustomed simplicity and clearness, exhibited the great characteristics of that faith which sustained the patriarchs in life and death, he proceeded to give a sketch of the life and an outline of the character of his colleague. The task he discharged with great fidelity, and presented a portrait of ministerial and religious excellence such as could be drawn from very few originals. He bore the highest testimony to the purity of his private life, his deportment as a father, a neighbour, a friend, a man of business;

he spoke of him in exalted terms as a preacher of the Gospel, who loved to work to the very last, delighting to go out into the neighbouring towns to preach even up to the time when he was too feeble for such labors; as a professor and a writer he had achieved a reputation as wide spread and honored on both sides of the Atlantic, as that of any other American Divine. But the crowning glory of his life, was his piety. This was deep and unaffected. Dr. Alexander said he never saw a man more free from vanity, deceit, or cunning. He was free, open-hearted, and generous. He gave more, in proportion to his income, for the cause of Foreign Missions, than any man in the speaker's knowledge.

And now, said Dr. Alexander, as he came to close his remarks, "I am reminded that I must soon follow my departed brother and friend to the grave. There are many in this great assembly who will never hear my voice again, and as this is the last time I shall address you, I have one request to make, that is, that you will pray for me!"

The Rev. Dr. Carnahan, President of the College, followed with prayer, and after the benediction was pronounced, the procession formed again and marched to the grave yard—the old grave yard—hallowed by the dust of so many illustrious men who died in the faith; and there they laid him to sleep till the morning of a better day.

At the grave, the Rev. John McDowell, D. D. of Philadelphia, delivered a brief and very appropriate address, in which he said, that Dr. Miller was one of the Presbytery that ordained him, and not one of that body now remains. Dr. Miller was in the Board of Trustees of the College, when he (Dr. McDowell) was elected, and not one, then a member, now survives.

"The fathers where are they? and the prophets do they live forever?"

Thus terminated the funeral solemnities of a great and good man. He leaves behind him a precious memory, which will be cherished with affection and gratitude by hundreds of the ministers of Christ's gospel, in the length and breadth of the Presbyterian Church.

In the immediate vicinity of the grave is the long line of tombs that contain the remains of the successive Presidents of Nassau Hall—honored names and venerable—Barr, Dickinson and Edwards, Smith and Witherspoon, Davies and Green, with other men who have borne part of the labours and honours of the College, which is now in the second century of its years.

The Record.

TORONTO, JANUARY, 1851.

OUR HOME MISSION.

In our remarks under this head—last month—we referred to a series of "suggestions for the more effectual prosecution of Home Missionary operations by Presbyteries"—which were originally drawn up by the Synod's Home Mission Committee—and printed in the *Record* for March, 1845. Although they have been printed several times since—both in the columns of the *Record* and in the Minutes of the Synod—yet, as they constitute our only formal legislation on the subject, we give them a place once more.

In doing so, we beg leave, again, to press the subject of our Home Mission generally, on the attention of Presbyteries—and not only of Presbyteries, but of Sessions also—of individual Ministers, Elders, and Deacons, and of every right-hearted member and friend of the Presbyterian Church of Ca-

nada. To any Church which values its principles, and possesses ought of an evangelical spirit—its scattered members, destitute of the stated means of grace—will be objects of tender interest—however remote and small in numbers—But, in our case, this department of the Church's care, assumes an importance—peculiar and paramount—arising from the simple fact, that not less than one half of our members and adherents are still without a stated ministry—and that our Synod annually devolves on its Home Mission Committee an interest which, considered numerically or otherwise, is not less important than that of all its settled congregations. Surely it is of the utmost consequence that the rulers and members of our Church fully realize and duly consider this fact. Unless they do so, our Missionary commissions and efforts cannot but fail of that expansiveness and vigour, which the position we occupy demands of us—and without which, our Church, instead of keeping pace with the country, and rapidly attaining that large and healthy development—of which she is so capable in herself—and to which many outward circumstances are so favourable—will inevitably settle down into a dwarfish and stunted sect—feeble in its own spiritual life—and possessing little power to leaven the community with evangelical principles.

There are, moreover, other considerations to be kept in view—besides the *present* amount of destitution—if we would form an adequate estimate of the importance of our Home Mission—and assign it its proper place, among the christian and evangelistic enterprises, which claim our attention. The rapid increase of our population, for instance, and the formation of new settlements, must be borne in mind; for the excess of destitution, above the means of supply is, annually, increasing; and besides this, there are very many localities which ought not to be overlooked in our Home Missionary operations—although there may be no considerable number of professed Presbyterians connected with them.—Presbyterians, no doubt, have the first claim upon the services of our Church—and with the very limited supply of evangelical labourers which we have hitherto had at our disposal—little, perhaps, could with propriety have been attempted, beyond the immediate range of our professed adherents. But the claim to which we now advert, is not the less valid that we have been unable to meet it; and we are fully persuaded, that it will not be well with our Church, unless she identify herself out-and-out with the evangelisation of the whole land—and do her utmost endeavour, in an enlarged and truly Catholic spirit—to supply the faithful ministrations of Gospel ordinances to every portion of our population willing to receive them at her hand—without reference to language, or previous religious connexion. We could point out extensive, and populous, and wealthy sections of the country, in which no stated ministry of soundness and efficiency can be said to exist—and where, in consequence, error, infidelity, and ungodliness, in every form, are rife and rampant. On these localities we have hitherto scarcely cast a transient glance—because they did not present,

at any point, a nucleus of old Country Presbyterianism. But it is quite clear, we think, that if we are to be worth our name, and to hold our place in the country, we must look on the religious destitution of the country as our concern, among whatever class or section of the inhabitants it may be found to prevail—and as coming directly within the scope of our Home Mission.

A survey of the extent and necessities of the field thus open to us—and indeed rightfully claiming our services—may well draw forth the exclamation—"The harvest truly is plenteous, but the labourers are few." It is, moreover, apt enough to superinduce a feeling somewhat akin to despondency. This we must vigorously shut out and resist—with all its anti-evangelistic tendencies. And why should it have place even for a moment in our breasts? Have we not, in the midst of our difficulties, the all-sufficient resource pointed out by the Master himself—"Pray ye the Lord of the harvest, that He will send forth labourers into his harvest"? Have we not, in our organized congregations, and in very many of the destitute localities, a body of members and adherents, of ample worldly means, and comparatively, at least, high in christian intelligence, principle, and worth—whose liberal gifts will not be withheld from the Lord's treasury, if we only shew them a good and practicable cause—and whose moral influence and standing in the community, constitutes in itself a missionary force, which, under proper organization and guidance, would prove of mighty efficiency for the advancement of our work? And then, are there not numbers of the choice young men of the land pressing forward to our help—or rather, to the help of the Lord, in the great enterprise of the thorough evangelisation of our land? In place of despondency, there is much ground, we apprehend, for encouragement and hopeful effort on all hands—Let us only estimate aright the magnitude of the undertaking—in which the Lord has called us to engage—and then apply ourselves vigorously to the work, upon a well-considered plan of operations, and in a spirit of humble believing reliance on the promises, and with a single eye to the glory of God—and, beyond all question, much will be accomplished for the extension and establishment of the Redeemer's kingdom in this land.

We would only add, that "the suggestions" to which we referred at the outset, were originally offered to our Presbyteries—immediately after the disruption—when most of them were too much reduced in the number of their ministers, to be able to carry out the proposed arrangements with effect. A happy change has been brought about in this respect—during the five intervening years—through the good hand of the Lord; and now, in Western Canada at least, we have not a Presbytery that may not, with good heart, enter upon the work in all its details.

Here follows the document in question—as sanctioned by the Synod at Kingston in 1847, with the omission of clauses III., VII., VIII., IX., X., for which see Minutes, pp. 33, 34, 35:—

I. That the Synod adopt the following regulations, formerly issued by the Home Mission Committee, and recommend the Presbyteries of the Church to use their best efforts, in conjunction

with the Home Mission Committee of the Synod, to carry the same into effect within their several bounds; viz:

1. *The Arrangement of the Missionary Field.*—The whole field of religious destination, especially those Townships or Parishes which contain a considerable number of Presbyterians within their bounds, ought to be carefully considered by each Presbytery—and, according to the information derived from the several members or others, suitable localities ought to be deliberately chosen and fixed upon as preaching Stations—these stations, including organized congregations that may be vacant, ought to be grouped together as Missionary Districts—and each of the districts thus formed ought to be placed under the superintendence of a Minister, and have a Missionary assigned to it as soon as the Presbytery's supply will admit. The arrangement made by the Presbytery in this respect should, of course, be fully recorded, and it would be advantageous to procure a separate record for all such details.

2. *The Organization of Missionary Stations and Districts.*—It is recommended that each Presbytery, after having divided and arranged their Missionary Ground according to the foregoing suggestions, take immediate steps for the visitation of the several Preaching Stations within each of the Missionary Districts, by the Ministers under whose superintendence they have been placed for the following purposes:—*First.*—To explain to the people connected with each station the division and arrangement which the Presbytery has made, as above—the exertions which the Presbytery is making to procure an adequate supply of Missionaries—and the necessity of fixed and regular contributions by the people, to procure a suitable provision for Missionaries. *Secondly.*—To organize the people connected with each station, by superintending the election and appointment of a committee of their number, (the members of which might be ordained as Elders or Deacons, if suitably qualified) with a Secretary and Treasurer. *Thirdly.*—To intimate to the people at each station what supplies of preaching the Minister in charge of it can give, until a Missionary can be obtained for the district. *Fourthly.*—To explain and enforce the duty of assembling for social worship and religious instruction on the Lord's day, and of contributing to the support of the Gospel.

3. *The Duties of the Office-bearers or Committees at the several Stations.*—The office-bearers or members of Committee at each station should be instructed to proceed immediately after their appointment to make up a roll of the members and adherents of the Church connected with the station—and a certain number of families having been assigned to each of them—to visit such families for the purpose of obtaining their concurrence in the arrangements of the Presbytery—and of receiving their free-will offerings to the Presbytery's Home Mission Fund—which they ought to collect at stated periods, quarterly or oftener, as may be thought expedient. In the absence of Ministers, Missionaries, or other supplies by the Presbytery, they ought also to meet with the people on the Sabbath for religious exercises, to be conducted according to such order as has been sanctioned by the superintending Minister, and to establish and conduct Sabbath Schools for the young. The Treasurer should transmit quarterly to the Presbytery's Home Mission Fund the contributions of the people, and the Secretary should furnish the Minister in charge of the station with a quarterly report; shewing the total number of souls belonging to the Presbyterian Church connected with the station—the number of contributors to the Presbytery's Home Mission Fund—the amount of contributions during the quarter—the numbers attending the meetings for worship on the vacant Sabbaths—the number of Sabbath Schools connected with the station, and the number of scholars attending—together with any further infor-

mation or suggestion regarding the interest of the station or mission.

4. *Home Mission Committees and Funds.*—It is recommended that each Presbytery appoint a Committee to superintend their Home Missionary operations, and besides Ministers and elders a suitable number of members of the Church should be placed on it, so that a quorum might conveniently be assembled by the Convener at all times. This Committee ought to have the charge of the Presbytery's separate Record for Home Missions, and enter in its minutes of all their proceedings—the substance of the Reports from the Station Committees, and of the Reports of Ministers and Missionaries—submitting the same at the ordinary meetings of the Presbytery for their judgment and further direction. A General Home Mission Fund should also be instituted forthwith in each Presbytery, under the charge of a Treasurer appointed by the Presbytery, by whom all contributions for that object would be received and all disbursements made under the direction of the Committee, and a report of the state of the fund submitted to the Presbytery at their ordinary meetings. This fund would be raised and sustained, *First.*—By the periodical contributions from the several stations. *Secondly.*—By such Sabbath-day collections as may be made in behalf of it in the several congregations by appointment of the Synod or Presbytery. *Thirdly.*—By the annual contributions of associations formed in the several congregations under the direction of the Presbytery or Committee, and with the concurrence of the Ministers and Elders and Deacons in each case. *Fourthly.*—By an annual collection made at each preaching station in the several missionary districts established within the bounds of the Presbytery.

5. *Reports.*—Besides the Quarterly Reports by the Committees at the several stations, Presbyteries should require the ministers in charge of the several districts, and all the Missionaries and Catechists, to keep regular journals of their missionary services, carefully written out in suitable books, to be submitted yearly, or oftener, as may be deemed necessary, for the inspection of the Home Mission Committee and the Presbytery, and eventually to be deposited with the Convener of said Committee. Missionaries and Catechists should also be required to furnish Monthly Reports of their services to the Home Missionary Committee. Each Presbytery should prepare a General Annual Report for the Synod, on the state of Missions within their bounds, comprising specific statements on the following points.—The number of Missionary Districts and of the stations in each of them, as established by the Presbytery; the number of members and adherents of the Presbyterian Church in each District; the amount of Missionary service extended to each District, and whether rendered by Ministers, Missionaries, or Catechists; the usual attendance on the religious services at the several stations in each District; the number of Sabbath Schools and of scholars attending them in each District; the state of the Presbytery's Home Mission Fund, exhibiting its receipts derived from the contributions and collections of the several stations, and from collections and contributions by the several congregations—and its disbursements, in payment of salaries to Missionaries and Catechists, and the allowances to Ministers.

6. That it shall be the duty of the Home Mission Committee to apportion among the several Presbyteries the Missionary Labourers at the disposal of the Church; and in order that this may be done in an equitable manner—It shall be the duty of Presbyteries to furnish to the Home Mission Committee, during the Session of Synod, a list of the Ministers without charge, Probationers, Catechists, or other Missionary Labourers, whom they can certify as available and efficient for the work; as also such a list of the sanctioned charges and preaching stations as may indicate their respective importance and claims upon supplies

from the Home Mission, and guide the Synod's Home Mission Committee in the distribution of Missionary Labourers. Any addition made to the number of Missionary Labourers and vacant charges sanctioned by Presbyteries, to be intimated without delay to the Home Mission Committee.

7. That Presbyteries be recommended to inquire without delay into the case of such Ministers as appear from the statistical returns before the Synod, to be inadequately supported by their congregations, with the view, if they see meet, to release such Ministers from their pastoral charges, and, if deemed suitable and efficient for the Home Mission Committee, that their names be added to the list of Missionaries.

8. That it be the duty of the Home Mission Committee to look out for additional suitable labourers for the Home Mission work in this land, and to correspond with other churches, representing the existing destitution of an able Gospel Ministry.

9. That it be the duty of the Home Mission Committee, in concurrence with Presbyteries, to fix the salaries of Missionaries at present in the field, and that in the hope that the Synod's Home Mission Committee may be able to obtain, at least for a time, the services of Ministers of eminence and approved efficiency for this work, that they be vested with a discretionary power to make such provision for them as circumstances may require.

10. That as soon as any Presbytery shall have taken the preliminary steps respecting any applicant for admission as a Minister or Probationer, into this Church, so as to be prepared to address the circular letters to the Presbyteries recommending the reception of such applicant, such Presbytery shall at the same time intimate their procedure in this respect to the Home Mission Committee, that the name of such applicant may be placed on the Roll of Missionaries at the disposal of the Home Mission Committee.

NEW COLLEGE, EDINBURGH.—In our last we gave a description of the College. It was opened on the 6th Nov. The Rev. Dr. Patterson of Glasgow, Moderator of the General Assembly, preached on the occasion, from 1 Cor. i. 17: "Not with the wisdom of words, lest the cross of Christ be made of none effect." After sermon the Rev. Dr. addressed the Principal and Professors, shewing the intimate connection between the Church and the College. He alluded to the death of Dr. Chalmers and Welsh, and exhorted those who supplied their place to walk in their footsteps.

Dr. Cunningham, Sheriff Monteath, Dr. Buchanan, and the Solicitor General, addressed the numerous assemblage.

The cost of the College is £42,194, of which £1,318 remains unpaid.

We are informed that the classes are fully attended. The staff of Professors is very efficient.

MINISTERS' WIDOWS AND ORPHANS FUND.—We trust this important benevolent enterprise will not be forgotten, nor suffered to fall to the ground. We hope to give in our next a communication on the subject, from a gentleman whose knowledge of such institutions will enable him to suggest valuable hints for the constitution and practical management of the fund.

HUMAN GLORY.—The remains of Daniel O'Connell are laid in pledge by the proprietors of the burial-ground where they are at present, they having never been re-imbursed for the expenses of removing them from Genoa, where he died.

THE HOME AND FOREIGN RECORD OF THE FREE CHURCH OF SCOTLAND.

The November number of this greatly improved and now highly interesting periodical, came to hand after our *Record* for December was made up. As comparatively few of our readers have access to it, we make some extracts. Under the head "Foreign Missions," an extract from a letter of the Rev. W. S. Mackay, of Calcutta, gives the cheering intelligence of the conversion of a young Brahmin, Samachura Mookajga, who having received the elements of the common Bengal education, and being of an inquisitive disposition, and anxious to acquire more learning, made his way to Calcutta. Being a determined idolater, and having the name of Jesus, he tried several of the cheap English seminaries. With these he soon became dissatisfied, and entered the Free Church Institution about three years ago. There he soon lost his Hinduism.

"Samachura was soon distinguished by his teachers as a thoughtful earnest youth, with a strong tendency to speculation, but fearless and self-dependent. He was one of those who came to me on the Sabbath forenoon, to converse seriously and privately about the state of their souls. Sometimes he seemed almost resolved to be a Christian; but the Lord's time was not yet come, and I had the grief of seeing him seduced into wild atheistical speculations, which led him to deny that there was either good or evil, or that there was any guilt in wickedness or crime.—About this time (two years ago) he left us to become a teacher in a native school, at the French settlement of Chundernagore; but he still occasionally visited and borrowed books from me.—The school did not succeed, and he returned to Calcutta; and, by the advice of Dr. Duff and myself, and the kindness of Mr. Francis, the head partner, he was admitted as an apprentice (without a fee) into the workshop of Messrs. Jessop and Company, iron-founders, where he still remains. About three months ago, he happened to be present when I was reading Hill's Lectures with the catechists, and he remained, as he frequently did, to our family worship. Some statement which I made agitated him considerably, and, after we separated, he had a long conversation with Backantouath Dr., one of our native Christian brethren. This still further moved him, and when he went home, not being able to sleep, he went up to the house-top, and walked long there, thinking deeply, and praying for light.—At half past four he awoke, his thoughts still troubling him, and repaired a second time to the terrace, whence he came down resolved, if some remaining difficulties which still haunted him could be removed, to become a Christian. From that time he came to my house in the evenings, as before, but evidently in a better spirit; until by prayer, and reading the Scriptures, and my repeated conversations with our catechist, Lal Behari De, with Backantouath, and Dinonath Adhya, all his doubts were removed; and he came to us asking for baptism. The missionaries being fully satisfied of his sincerity, and Mr. Mackail having also conversed and prayed with him, and believing that he was a sincere and intelligent believer on the Lord Jesus Christ, it was resolved to baptize him; and ten days after he came to us, he was admitted into the Christian Church by Mr. Mackail, in the presence of a considerable audience. Since that time he has been going on steadily and satisfactorily, and I trust he will prove a valuable acquisition to our native Church. We have at present another youth from the first college class, who has left his father's house, and come to us asking for baptism. He is now on probation, and hitherto has successfully withstood the prayers and entreaties of his

relatives. May the Lord still further strengthen and enlighten him!"

DONSAY.

There is also an interesting report from the Rev. J. M. Mitchell, Bombay, of the conversion from popery and reception into the Free Church, of a young man of Portuguese descent, Mr. Vincente Avelino De Cunha.

"The case of this young man has been under your eye for some time. He joined our Institution three years ago, and has ever since been connected with it, both as a teacher and a pupil. He came to us almost entirely unacquainted with the Word of God, as I fear is almost universally the case, even with the more intelligent Romanists in Western India. I first began to think that the Lord was effectually drawing him to himself about the beginning of June last year. During the whole of the rainy season he continued most earnest in his attention to Divine things. Besides attending to his scriptural studies carried on in the Institution, he frequently came to me in private, for the purpose of reading his Bible and prayer; and never have I seen an instance in which the heart seemed more earnestly to desire, or more simply to feed upon, the 'pure milk of the Word.' In the end of September, as he was continually exposed to every kind of annoyance, and every persecution, in the boarding-house in which he lived, (his own relatives reside at some distance from Bombay.) I requested him to take up his abode in my house, which accordingly he did, and for nearly a year past he has lived with me.

"There has been nothing during the whole time that our young friend has been an inquirer, that has for a moment shaken our belief in his entire sincerity. This temptation, indeed, was some time ago suggested to his mind during a visit to his relatives; that, while holding and professing all Bible truth, he still need not formally break off his connexion with the Romish Church—nay, that possibly he might do more good by remaining in it than by coming out of it; and it was not without much prayer, and some painful struggles, that he gained the full, clear conviction, that necessarily was laid upon him to come out of the mystical Babylon, lest he should be partaker of her plagues. While fully conscious of the sore warfare in his mind, and any thing but unconcerned as to the issue of the struggle, I cannot say that I ever felt any very serious apprehensions as to what that issue might prove; inasmuch as I knew that our dear young friend was earnestly imploring direction from above. And asking, he received; seeking, he found. No shadow of doubt remained; and he longed for an opportunity of publicly protesting against Romish corruptions of the pure gospel of Christ. Since he sat down with us in commemoration of a dying Redeemer's love, his heart has been exceedingly happy; the whole man seems touched with new life, and his study and teaching have been more buoyant and energetic than ever. In the Institution, along with our much beloved Naraganroo, (whose companionship, I may add, has been very valuable to dear Vincent,) he will now be of exceeding service, not only an able teacher, but a brother beloved, a believing, praying co-worker."

INCIDENTS IN A MISSIONARY TOUR, BY HORMAZDJI BASTONJI.

"The common people heard me gladly, to say the least. This was verified in the simple and unsophisticated inhabitants of Turada, of Bulwali, of A'pia, and of others, as well as in the Merachi I have just been speaking of. I shall give you but an instance or two. There is a Hindu burying-ground on the way between Alibag and Mandwa; and I halted there for an hour or so from my march, and embraced the opportunity of speaking to a multitude that was collected on the spot, on the occasion of the death of an old woman they had just then buried. They said

they had never before heard of the resurrection of the dead, and seemed to believe the doctrine on its first announcement."

"Come we now to sacred things. Brahmans innumerable, at once in the Konkan and the Dakhan, declared to me with unblushing face, on various occasions, that they were *Bhudevas*, 'gods on earth'; and that to them were the poor deluded villagers bound to give turbans, and shoes, and umbrellas, and cows, and a number of such things. Nothing but a silent contempt, nothing but an instinctive expression of holy indignation, was all the answer I often gave to such deceivers; for, says Solomon, 'Answer not a fool according to his folly, lest thou also be like unto him.' But the wise man also says, 'Answer a fool according to his folly, lest he be wise in his own conceit.' So that there is unquestionably a time to speak, and a time to refrain from speaking, with an opponent that is a fool. Accordingly, I sometimes took upon myself to argue on the point with those destroyers of mankind.—They had founded their claims on the assumption that they were 'gods on earth.' So I said to them, 'Prove your premise, and your conclusion will stand.' 'Very well,' said they, and asked, 'Do you see those gods inside the temple?' 'I see some idols, but they are no gods; well, but go on.' 'Who made them, think you? Who consecrated them? Who set them there?' 'You yourselves.' 'Good; are not we, then, even greater than they?' 'To be sure you are; but so am I.' 'Not you, not you; for you can never make gods.' 'You have made idols; but to say that of the only living and true God, is open blasphemy.' 'But we made him too.' 'Then who made you?' 'He made us, and we made him.' 'There is a manifest contradiction in what you say: if he made you, how can it be said that you made him, seeing you did not exist before he made you, and when he made you, he himself existed, and did not need to be made?' 'This way of arguing attracted many to listen; and while this was the case, Sakhuba and I were greatly amused, and our poor audience somewhat ashamed, to find, once at a place, that our chief opponent went into the temple by a front door, and made off by a side-door, from sheer inability to reply to my last question. In other places, however, the brazen-faced men were not backward to say only this much in reply.—'Say what you will, our people hereabouts recognise our authority to be no less than divine.' 'And who, quoth I, gave you this authority?' 'The gods.' 'And who gave them the authority?' 'We.'—'Then there is again a plain contradiction in what you say,' &c., &c. 'You don't understand our philosophy. Our gods are in the hands of us Brahmans; therefore the gods themselves are in our hands.' Thus they often practically proved what Solomon has so boldly asserted:—'Seest thou a man wise in his own conceit? there is more hope of a fool than of him.' Yet still, to drive off their head this self-conceit, I often asked and answered them according to their folly.—Amongst other things, I used to say to them—'God is perfectly holy, but you are sinful—you have been using sinful words since I came here: how then can you and God be one and the same?' Some of them were greatly puzzled by this way of arguing. Others, again, broke out in some such way as the following:—'We may do what we like, and yet we can have no sin; for we are gods.' O what ignorance they often betrayed! And what wickedness too! Would that I could tell forth all their reasonings, instead of giving you but a specimen of them! They would put any Brahman in our enlightened Bombay to shame! They often made me exclaim—'O how darkness covers the earth, and gross darkness the people!'—*Overland Summary of the Oriental Christian Spectator*. August, 1850.

The missionary intelligence from Africa, is on

the whole encouraging. The people of God have been stirred up to labour and pray for the benighted millions of that vast continent. Nor will their intercession and efforts be unavailing. Ethiopia will yet stretch out her hands unto God.

Next in order is the Colonial Field, in which our own Church receives the first notice. Our mission to the coloured population, and the Rev. Mr. King's labours for their social, and, especially, their religious improvement—the progress of our Church—the liberality of the congregation of Knox's Church, Hamilton, to the widow and family of their late lamented pastor—and the Toronto Academy—occupy a prominent place. The new editor, in casting his eye toward the setting sun, has discovered our infant Church, and taken a survey of our field of operations, which, although of wider extent than all the Island of Great Britain, had wholly escaped the observation of his predecessors. We need not be so much amazed at the profound ignorance which prevails at home of the circumstances and wants of the Church in these Colonies; when the *Record*, which professes to give an account of the Mission Field, has rarely given anything more than an occasional letter on the state of the Canadian Presbyterian Church.

PRESBYTERIAN CHURCH OF NOVA SCOTIA.

The interests of the sister Church in the Lower Provinces are closely identified with our own, and the circumstances of both are in many respects the same. At its last meeting, the Synod of Nova Scotia appointed the Rev. Mr. Forrester of Halifax, to devote a few weeks to preaching the Gospel, and organizing congregations—for putting them in the way of making systematic provision for the support of ordinances among themselves. Mr. Forrester, assisted by Mr. Bethune, spent a month in this service—a sort of service of which every day's experience is teaching us the value and importance:—

“Mr. Forrester mentions that he ‘required to exhort the people to the exercise of patience and prayer with regard to their obtaining a minister;’ but that though they have had to wait long, and have been often disappointed, in several instances steps were taken on the spot, after his address, for providing for the support of ordinances—and of one congregation, where collectors were appointed and districts allotted, he says,—‘Nothing could exceed the cordiality with which they entered into the measure, some of them remarking that it was a reproach to them that such a plan had not been resorted to long ago.’”

“I would call your attention to the sustentation of ordinances, a matter of no small consequence in these colonies. I am thoroughly satisfied that no small injury has been done to our cause in these provinces, by the attempts of several to propagate the notion, that our adherents in the colonies are unwilling to give of their substance for the support of divine ordinances amongst themselves. I fully admit that generally they have not given that support to their ministers to which they were entitled, or which they themselves voluntarily and solemnly engaged to give. But whilst they are thus chargeable with a dereliction of duty, I am far from believing, after a most careful observation, that the whole blame, or even the greater portion of it, is to be laid at their door. There is a sad lack of organization and of system, throughout the Church Courts, for the gathering in of the contributions of the people. There is, above all, a

great and lamentable want of adaptation to external circumstances. In many districts, for example, there is scarcely anything in the shape of the circulation of money, all traffic being carried on by barter; and how can it be expected that those resident in such a district can support divine ordinances by money? It must be in a great measure, if not entirely, by produce. But where do we find any thing like a thorough ecclesiastical arrangement, either for the reception or the valuation of that produce, or the converting it into money? It is my thorough conviction, that there is just as great a willingness on the part of our staunch adherents in the colonies, to give for the support of ordinances, in proportion to their means, as at home; and that all that is wanting is a more systematic plan of operation, and a more complete adaptation to circumstances.”

So thoroughly convinced has our own Church become of the need of such agency, that all the settled pastors are expected to do more or less of this duty in the absence of a more general and effective system of supervision. And after all that has yet been effected in this department of the Church's work, large districts of country have never been explored, and considerable settlements of our Presbyterian people seldom if ever visited. After very mature consideration, our Synod resolved to set apart for this special work, one or more ministers of suitable gifts. Mr. Forrester, whose labours in the peculiar work to which we refer, and whose experience in the Colonial field make his opinions on the subject worthy of all respect, thus speaks:

“The appointment of a general superintendent of missions by the sister Church in Canada, is, in my opinion, an admirable measure, both in an evangelical and financial point of view. Many of our large preaching stations, rising into regularly constituted congregations, are but rarely visited by ministers, and more rarely called upon to contribute for the support of ordinances. And what is the result. When these are formed into regular congregations, with a minister set over them they have all to learn in the way of giving. I believe that if we had a superintendent in these provinces to visit regularly the preaching stations, and even the organized congregations, and along with preaching the gospel, to inculcate the duty and privilege of giving to the Lord, and to establish by a thorough agency, order and regularity in contributing, not only would his own salary be paid, but all our funds would be trebled.”

MISSION TO THE ROMAN CATHOLICS IN IRELAND.

The *Missionary Herald* of the Presbyterian Church in Ireland, gives very pleasing accounts of the progress of the Gospel, where it has been faithfully exhibited, in sapping the foundations of Romish error and superstition in Ireland. Dr. Carlile says, in a letter dated at Parsonstown,—“Since this season last year, we have admitted sixteen to our communion table, besides occasional visitors. Of these sixteen, eight would, but for this mission, have been Roman Catholics.” The priests are most vigilant to prevent any one from attending Protestant worship. They have employed all sorts of tactics, intimidation, curses and threats, without avail. They have in some cases tried, but with little success, the more dangerous assaults of gentleness, commiseration and sympathy:—

“It seems long before even christian people can be made to understand the necessities of Ireland, and the obligations that lie on British christ-

ians to make some vigorous attempt for its recovery to the truth. India, China, or in fact any place, appears to them more important than some six millions of people, at their very door, lying in what one of the missionaries calls the worst phase of Paganism, and of all sects of those who are wandering in error—Jews, Mahometans, Pagans—the most difficult of access. If Roman Catholics be permitted to gain ground in Britain by the accession to their numbers from Ireland, as they have been doing for the last fifty years, what will become of the population and the churches of Britain? What will become of the Sabbaths of Scotland? They will very soon be like the Irish or the Continental Sabbaths, and the whole population corrupted and debased. If ever churches depended for the continuance of their existence on strenuous missionary exertions, it is the churches of these lands. I sometimes fear that there is just as much life left in them as is barely sufficient to plant churches in foreign countries; and that being accomplished, the candlesticks of the British churches may, like those of the Eastern churches, be removed out of their places, and that the darkness that overspreads Asia, the East and much of the West of Europe, will pass over and overflow these islands also, because they knew not the time of their merciful visitation.”

The Church is not yet thoroughly impressed with the solemn duty devolved upon her, of sending out not only a few faithful and devoted readers, but her best men, into the field of missions. The spirit of God said, “separate me Barnabas and Saul. The Church too often sends out those who are least acceptable to congregations at home. This should not be the case; especially where the missionary is brought into contact with such wily antagonists as the Romish priesthood. Feeble as the efforts have been in the Irish field, souls have been gathered to Christ.

The Rev. Robert Allan, writing from Ballina, says:—

“We have reason to record, with gratitude, that we have not wholly laboured in vain; there is ground for hope and perseverance. We have the success of a favourable seed-time, and the encouragement springing from the harmonious co-operation of labourers with willing hearts, and hands full of work, engaged in sowing the seed. The school-house at Dromore West, which we considered a large building, is often filled to overflowing with worshippers on the Lord day, and 150 children are seen in usual attendance in the morning at the Sabbath-school. The Sabbath-school, and the church at Ballyglen, have their large attendance also. The Sabbath school and weekly prayer-meeting in Mullafery, too, furnish like favourable opportunities of sowing the good seed of the kingdom. And numerous attended schools in Ballina, and Carramore, and Fortfield, and Turlough, Foxford, Bealdrag, and some other places, gives daily opportunities for teaching and inculcating the truths of the Gospel, and habituating the young mind to reverence its authority and walk by its light. We thus enjoy the advantage of an apportioned seed-time to a large extent, and the sowing of the seed on a soil which, though not prepared, was at least not pre-occupied by stereotyped error or deeply-engrained prejudices. Nor has the Mission been left altogether without the gain of some promising and ripe fruit. Some have died trusting in the Lord and rejoicing in hope. Some are living and serving Him, to all appearance, ‘in simplicity and godly sincerity.’”

“To the friends who have supported the school in the village of Tonskeen, it is gratifying to say, that the experiment has, in a high degree, realized our hopes. It has saved from starvation and vice many children in that miserable place, who are still under instructions at two other of our schools. Some of them, however, continue in need of help

from us. Those not acquainted with the subject, we refer for information to the last number of the 'Voice from Ireland,' and the results will probably be given in full detail by another hand. In these, and other instances, the Mission has done good. Let it not be thought, however, that the work is progressing in all respects in a smooth and easy manner, and is universally prosperous. Some friends have given us warning to expect no farther aid from them. Some have spoken of the increasing difficulty of keeping up their contributions; and we have been timely admonished 'to set our house in order.' But still we must work on, walking by faith. The opposition of the priests in some parts of the field has been fierce, and in its measure has embarrassed and hindered the work, and forced a change in the locality of some of our schools. The sheer poverty of the people has caused another to suspend its operations; and we have been frustrated in our hopes of finding a place for others where they are greatly needed. These things are against us. And when we think of the wide-spread unbroken darkness into which a ray of light has not yet penetrated, and look upon the crowds in the market-places and the mass-houses on whose ears the truth has never fallen, and who are hastening to the grave and eternity, under the 'strong delusion in which they believed a lie'; the heart is ready to fail, and we feel almost dumb from the comparative insignificance of our efforts and success."

It were a reproach to Presbyterianism—to Protestantism—that such a mission should be neglected or suffered to go down for want of support. God has opened up the vast moral waste to the Christian missionary—who can now traverse the whole Island in comparative safety.—Millions of poor deluded souls are perishing for want of the bread of life. The object of the Irish mission is not only to impart religious knowledge, but to awaken a spirit of industry and feeling of independence among the people. Popery, the curse of Ireland, has degraded them, both morally and physically. The remedy, and the only remedy for these evils, is known and acknowledged by right-thinking men, to be the Gospel. Popery is putting forth all her energies to reduce Protestant Britain to the same level with priest-ridden Ireland. The alternative seems now to be offered, of permitting this dire consummation, or of elevating a noble but a crushed and oppressed people to their true and rightful position. Let the means be faithfully used for their rescue, and He who worketh signs and wonders in heaven and in earth, will in his own time send the arrow of his deliverance.

HINTS FOR THE CLOSE OF THE YEAR.

By a Committee of the Presbytery of Toronto.

Agreeably to the appointment of Presbytery as noticed elsewhere, the following "Hints" have been put together for the use of ministers, catechists and others, in calling the attention of the people to the duty of special humiliation and thanksgiving on the last day of the present year, or on the first day of 1851. These "Hints" are designed merely as suggestions to the preacher, who may with propriety advert to them in addressing the congregation, and make them the subjects of comment and affectionate appeal.

1. *Causes of Thanksgiving.*—The Lord's

goodness and forbearance to our land and our Church, in general.—Withholding of the scourge of pestilence, or removal of it.—Cases of personal recovery, or deliverance from trials in families.—General peace and comparative social prosperity.—The bountiful harvest.—The continuance of the gospel with us—religious ordinances—and opportunities of worshipping God without distraction or annoyance, as in other lands where persecution still lingers.

2. *Causes of Humiliation.*—The prevalence of irreligion and of vice—specially Sabbath profanation and intemperance.—The absence of the power of vital godliness, and of a high-toned spirituality.—The abounding spirit of worldliness—eagerness in secular business and pursuits as contrasted with comparative indifference to religious concerns.—Defect of interest in the public cause of religion—in the maintenance of scriptural truth—and in the progress of missions at home and abroad.—Divisions in the Church—manifestations of the spirit of error, within and without our own immediate pale.—Little "searching of heart" because of such divisions.—The apparent withdrawal of the spirit of God from religious ordinances—few instances of converting grace—backsliding of professors—lack of signs of revival.—The growing power of the "man of sin," and in particular the tokens of the Lord's controversy in the bold aggressive attitude which popery has assumed in the parent lands and in the Provinces.—Little improvement of mercies and trials, personal, domestic, and public.—Want of love in the Christian brotherhood, or of mutual interest and sympathy, such as characterized the first days of the gospel.

Congregational meetings on the last day of the year, or the first of the new, are recommended. Special addresses to young persons may then be very proper, and collections for some benevolent object may be made.

Dec. 23, 1850.

THE PRESBYTERIAN COLLEGE, HALIFAX.

We are happy to learn that this institution in which we feel so deep an interest, is prospering. From an article in the *Presbyterian Witness* of the 23rd Nov., we make the subjoined extract, which is appropriately applicable to Knox's College:—

"When we look around us and behold the ignorance which prevails, even at our very doors, we ought to deem it not only a privilege, but a high honour, to be permitted to do something towards spreading the riches of the grace of God among the destitute settlements of these Provinces, many of which are hungering for the bread of life. Let us then shew by persevering in the duties so auspiciously commenced, that we are in earnest, and if every one contributes according as he has prospered, there need be no fear of the result. And let us remember the generation that is rising up around us, and to whom we owe it that they shall be made partakers of the blessings which so many of ourselves have been privileged to enjoy. Many, we will venture say, have already had the promises fulfilled, and many are looking forward, in steadfastness of faith, to the day when a faithfully preached Gospel in the midst of them shall cheer their yearning hearts,

and lead their rising families in the way of salvation.

Another Session of the College has now commenced, and it may be as well here to add, for the encouragement of the friends and benefactors of the College scheme, that there are already twenty-one students forward for this Session, and two or three more are expected. We would again, in conclusion, remind the various parties interested, that it is exceedingly desirable that the amounts subscribed should be forwarded with as little delay as possible to the Clerk of the College Board.

OUR COLLEGE.

Is it to be supported? We have no doubt that the answer from our whole church will be, certainly, it must be sustained.

Meanwhile the Treasurer is unable to meet immediate pressing obligations.

We respectfully suggest the following as an easy method of overcoming all difficulties: Let ten congregations raise £30 each, at an average, and let thirty raise £10. This amount, if paid in by the first of February, would put the College upon its proper footing. Let the larger congregations only approximate this, (some, we know, will greatly exceed the supposed average) and with what will accrue from the smaller congregations and stations, not taken into account here, we should expect the result to be satisfactory, and no burden to any.

One of our Professors has virtually gifted £100 to the Institution, diminishing his claims for the year to that amount. We believe the Church appreciates this, and will not the less liberally do its part in sustaining its own indispensable Seminary.

KINGSTON SABBATH OBSERVANCE SOCIETY.

We have been gratified with the receipt of an excellent address from this Society, and concur with them most heartily in the proposal that, on Sabbath, January 19th, 1851, the attention of the congregations should be simultaneously directed to the subject of the authority and obligation of the day of God; with a special view to some public measures being proposed on the meeting of Parliament in February following. We would have inserted a portion of the address had it reached us before our space was filled. We earnestly recommend that the vigorous efforts of this Society shall be followed up in Toronto, and throughout the cities and towns of the Province.

THE MISSIONARY RECORD OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.—Such is the title of a new monthly, to be issued at Halifax, in January. Like our own *Record*, it is to be conducted under the superintendence of a Committee of Synod, and to be the organ of the Presbyterian Church in the Lower Provinces, but will contain general notices of kindred Churches. The annual subscription is 2s. 6d. A. McKinlay, Esq., Bookseller, Halifax, will receive the names and address of subscribers.

We gladly hail the accession of this additional fellow-labourer, and wish all manner of success to the undertaking.

PORT DOVER.

We learn by a letter from Port Dover that our Congregation in that place have been deprived of their place of worship. The Church was built by the ejected Congregation, with the exception of very small contributions from three individuals. Availing himself of the unfortunate words—"in connection with the Established Church of Scotland," in the deed, the minister of Simcoe "in connection, &c.," without any intimation to the minister who supplied our congregation, made an appointment to preach at the same hour.

Our people having quietly withdrawn, a meeting was held on Monday, when the Congregation unanimously resolved to erect another church—such a building as will be an ornament to the place and an honor to the cause.

The sympathies of Christian friends will be enlisted in behalf of an injured people. Let substantial evidence of that sympathy be manifested.

The Methodist Church has been kindly offered for the present accommodation of the Congregation. This is not the first time the Methodists have exhibited good feeling toward our plundered Congregations. May the day be distant when we shall be called to tender our churches in the same way to them, but let us on all occasions reciprocate their Christian sympathy, and emulate their example.

Not discouraged but stimulated by the loss of their church, the Ladies of the Congregation have formed themselves into an Association for Missionary purposes. The first fruits will be handed over to the Building Committee. We hope that friends will aid them by contributions in money, and also by materials and articles suitable for a Ladies' Bazaar.

The first sale will take place in June next.

The following ladies compose the Committee of Management, to any of whom contributions may be sent, viz.: Mrs. Burnham, Mrs. R. Riddell, Mrs. Lece, Mrs. Thompson, and Mrs. Naughton.

ORDINATION OF THE REV. ALEXANDER CAMERON.

—The Presbytery of Montreal, in connection with the Presbyterian Church of Canada, met at Vankleekhill, West Hawkesbury, on Wednesday the 30th inst., and ordained Mr. Alex. Cameron, late of Knox's College, and licentiate of the Presbytery of Toronto, to the office of the holy ministry. The Rev. William Rintoul of Montreal, preached and presided on the occasion, and the Rev. Daniel Clark of Indian Lands, addressed the people after the ordination, in Gaelic. Mr. Cameron is, for the time, labouring as missionary in the townships of Hawkesbury, East and West, Lochiel, and neighboring parts, and it is expected that he will soon be connected as Pastor with one or other of the large congregations within the bounds of his present wide missionary field.

FREE CHURCH COLLEGE, ABERDEEN.—This structure was opened by Professor MacLagan, on the 5th Nov. It is a Gothic building, containing suitable class-rooms, library, and a beautiful hall. The friends of the Free Church in Aberdeen

erected this building at their own expense. From its position and elegance, it is an ornament to the city. When the funds of the Church are in a state to afford the expense, a complete staff of Theological Professors will be appointed.

NEWFOUNDLAND.

Free St. Andrew's Church was formally opened on Sunday last. It is a nice and neatly decorated building, situated in Duckworth-street, opposite the Commercial Building in this town. The Rev. Adam Stuart Muir, is the accepted and highly acceptable pastor of this Church. The morning and evening discourses, appropriate to the occasion, were delivered with suitable effect. Collections were taken in aid of the Church, to the handsome amount of £76 15s. The erection of this Church was not begun until the early part of last June, and now, in a little more than four months, we find it ready for the reception of the members of its own congregation, who by their own unassisted means, built it in vindication of the principle of the Free Congregations of the Presbyterians of Scotland—which is, that the State should have no control nor influence over the worship which they conscientiously and religiously offer to the Creator.

STRAY THOUGHTS ON THE OPENING OF FREE ST. ANDREW'S CHURCH.

And now, accept our offering, Lord,
The House we dedicate to Thee;
Still may the watchmen on our towers
Blow Zion's trumpet faithfully;
Freely in Jesus' name proclaim
Salvation's ever wondrous theme.

Join, Sons of Scotia, in one prayer,
That aye our holy day of rest
May rouse us from the world's rude care,
To the communion of the best,
That Scotia's Sabbath—even here—
By Scotia's children be revered.

Lord, take our children and our youth,
Under thine own peculiar care,
Fix in their hearts thy Gospel's truth,
Sure guardians 'gainst the world's state;
Dear be to them where'er they roam,
Their God, their Bible, and their Home.

One more, O God of peace, look down,
And o'er our Zion spread thy wing;
Remove from us thy chastening frown—
And Christian love and union bring.
Let discord, strife, and anger cease,
And give us truce and lasting peace.

—*St. John's (Newfoundland) Courier.*

PREPARATION FOR DEATH.

You are placed in solemn circumstances. Eternity rolls its boundless waves just before you. Every year, every month, every week, every day, every hour, lessens the distance between you and the unchangeable state to which you are hastening. The precise moment of your entrance into this untried, unknown world, is hidden from you. Death often comes and knocks at the door at a time when least expected. At a time when men think not, they receive the awful summons. And often they are hurried away, little time being allowed for preparation. Many, while they know they must die at some time, never in their lives think seriously of the matter. When the summons reaches them, they are taken by surprise. It is practically a new subject; they are alarmed and filled with consternation. They cling to hope as long as there is a ray of hope, that they may be spared a little longer. But when it is announced to the unhappy sufferer that there is no hope of recovery—that the physician has given him up, O what a poignant anguish pierces the soul! Who can describe the horror by which the guilty sinner is overwhelmed?

Are you prepared for death? Some one is

perhaps ready to say, "I am no worse than my neighbours. I have never done anything very bad, I have tried to live a good life, I hope that I shall find favour of the Lord when I come to die." And is this all the ground of hope you have? Are you willing to appear before the judgment-seat, with no better righteousness than this! Though you may have lived a decent moral life, yet you have failed to love God with all your heart. His service you have habitually neglected. The offers of mercy made in the gospel, you have rejected. Unless you obtain a better preparation your soul will be lost, and your misery will be great. And though you may be in no worse condition than many of your neighbours, yet it will be small alleviation, when enduring the torments of the damned, that many others are in the same condemnation. No doubt they that perish will have company enough, but this will be no alleviation, but perhaps an aggravation of their misery. "Wide is the gate and broad is the way which leadeth to destruction, and many there be that go in therewith." The Judge is at the door. Be ye therefore ready.—*Am. Mes.*

WHAT MUST I DO TO BE SAVED?—Is this the inquiry of any anxious sinner? Is it put by one who is beginning to feel his guilt as an enemy of God, and a violator of the law of God? We say then to him, that the present is a most interesting crisis in his existence. The Holy Spirit, my anxious friend, is moving by his gracious influences upon your heart, and there is such a thing as *grieving him away*. O the wretched state of that soul who is forsaken, eternally forsaken by this blessed Agent—that soul against whom the decree has gone forth, "He is joined to his idols; let him alone." Such is not yet your condition, for you are yet anxious, and for you there is hope. But say to this Holy One, "Go thy way for this time," and he may never visit you more. All your past sins have been forging a chain to bind you in the prison of hell. How many more sins are necessary to complete that chain, your Maker alone can tell. Perhaps there is but one link wanting, and by the rejection of the present offer of mercy, you may forge that last link! Yield then prompt compliance with the monitions of this heavenly monitor, and confide your guilty, lost soul to the arms of Christ.—*Am. Messenger.*

WORKING CHRISTIANS—Learn to be working Christians. "Be ye doers of the word, and not hearers only, deceiving your own souls." It is very striking to see the usefulness of some Christians. Are there none of you who know what it is to be *staunch* in your Christianity? You have seen a selfish child go into a secret place to enjoy some delicious morsel undisturbed by his companions. So it is with some Christians. They feed upon Christ and forgiveness; but it is alone, and all for themselves. Are there not some of you who can enjoy being a Christian, while your dearest friend is not; and yet you will not speak of Him? See, here you have got work to do. When Christ found you, he said, "Go, work in my vineyard." What were you hired for, if it was not to spread salvation? What blessed for? O my Christian friends! how late you live as if you were the servants of Christ! How much idle time and idle talk you have! This is not like a good servant. How many things you have to do, for yourself!—how few for Christ and his people! This is not like a servant.—*Alcheyne.*

Hypocrites are like strange eggs put into the same nest; where honest men have lived—they have been hatched, and when they are young, keep their nest, and live by crying and opening their mouths wide after the Lord, and the food of his word; but when their wings are grown, and they have got some affections, some knowledge, some hope of mercy, are hardened thereby to fly from God. Can that be good which God's grace makes worse.—*Shepard.*

THE BIBLE vs. SLAVERY.

While the American people are proudly boasting of the excellence of their free institutions, their conduct toward the coloured population, is perhaps not equalled in atrocity among the most benighted people.

They seem to be afraid that if the mind of the slave was cultivated, or even partially enlightened, he would become dissatisfied with his situation, and very probably burst his bonds with which he is surrounded. Viewing the matter in a political light, we have no doubt that such would be the case, especially in a Republican country, where all men are said to be free and equal, but according to the manner in which it is brought before us in the following presentment, the slaveholders had nothing to fear from the knowledge sought to be imparted.

A knowledge of the Scriptures may make men better husbands, better fathers, or more useful members of society, but it will not render them forgetful of the duties which they owe to their fellow men, nor implant the seeds of discord or discontent within their bosoms. By obtaining this knowledge the slave discovers treasures which before were hidden from his eyes, he becomes acquainted with the true nature of the relationship between himself and his divine master, but he finds nothing to teach him disobedience to his earthly owner, nor to urge him to break the compact which has been entered into for his bodily service while he remains in this world. Why then the inhuman slave-owners place a veto upon the reading of the Scriptures, or prohibit their chattels from feasting their minds upon the truths of divine revelation? Such, however, seems to be their invariable practice, but the law which enables them to do so, will, while it remains unrepealed, be an unperishable stain upon the escutcheon of the United States.

Will it be believed in England, or in any part of civilized Europe, that the "free and enlightened" inhabitants of the State of Virginia, assembled in the capacity of Grand Jurors, would so much forget their duty, as men and Christians, as to declare upon oath that the teaching of the Holy Scriptures by one human being to another, was a "pernicious example," and "to the great displeasure of Almighty God?" Yet incredible as it may appear, and inconsistent with the boasted character of the nation and state in which the presentment was made, it is a fact which admits of no contradiction. We need not weary our readers with a lengthened comment, the indictment speaks for itself, and will be viewed according to its deserts, by every lover of truth and justice:—

"Wood County, to wit:—The Grand Jurors empanelled and sworn to enquire of offences committed in the body of said county, on their oath present: That Martha Christian, late of said county, being an evil-disposed person, on the fourth day of July, in the year of our blessed Lord, one thousand eight hundred and forty-seven at Righteous Ridge, in said county, not having the fear of God before her eyes, but moved and instigated by the Devil, wickedly, maliciously, and feloniously, did teach a certain black and negro woman, named Rebecca, alias Black Beck, to read, in the Bible, to the great displeasure of Almighty God, to the pernicious example of others in like case offending, contrary to the form of the statute in such case made and provided, and against the peace and dignity of the Commonwealth of Virginia."

Martha was tried and duly convicted of the heinous offence of teaching the Scriptures "to the great displeasure of Almighty God," and sentenced by the humane Judge, who presided during the case, to ten years in the Penitentiary!

Men are accessory to the eternal, much oftener than to the temporal ruin of "n. Let them take heed.

L.

SMALL SWEET COURTESIES OF LIFE.

I want to tell you a secret. The way to make yourself pleasing to others, is to show that you care for them. The whole world is like the Miller at Mansfield, "who cared for nobody—no, not he—because nobody cared for him." And the whole world will serve you up, if you give them the same cause. Let every one therefore see that you do care for them. Exhibit what Sterne calls "the small courtesies of life"—those courtesies in which there is no parade, whose voice is too still to tease, and which manifest themselves by tender and affectionate looks, and little kind acts of attention, giving others the preference in every little enjoyment, at the table, in the field, walking, sitting, or standing. This is the spirit that gives to your time of life and to your sex, its sweetest charms. It constitutes the sum total of all the witchcraft of woman. Let the world see that your first care is for yourself, and you will spread the solitude of the upas tree around you in the same way, by the emanation of a poison which kills all the juices of affection in its neighbourhood. Such a girl may be admired for her understanding and accomplishments, but she will never be beloved.

The seeds of love can never grow but under the warm and genial influence of kind feelings, and affectionate manners. Vivacity goes a great way in young persons. It calls attention to her who displays it; and if it then be found associated with a generous sensibility, its execution is irresistible.

On the contrary, if it be found in alliance with a cold, haughty, selfish heart, it produces no further effect, except an adverse one. Attend to this my daughter. It flows from a heart that feels for you all the anxiety a parent can feel, and not without this hope which constitutes the parent's highest happiness, may God protect and bless you.—The late Wm. Wirt to his Daughter.

PUSEYISM PRACTICALLY WORTHLESS.—One very remarkable feature distinguishes this class of papal converts, so far as we have had the means of forming a judgment—their mental inferiority. Not one robust mind has lapsed into the delusions of the Newmans and Puseys. Their disciples, like their masters, are men whom ecclesiastical academics somnolized by endowments and rendered arrogant by monopolies, are wont to form—polished, subtle, and speculative. Such are the Puseyite leaders, rich in all petty qualities that go to form the subtle sentimentalist, but passing poor in those strong elements of honest and vivid thought which become, and are necessary to, great leaders. The followers of Pusey are apt at type, an analogy, a dialectical elaboration of the beautiful, provided it be patristic; but the great thoughts of God and man they either ignore with a pretended humility, or conceal with the clouds of their incense. What one idea—not to say a work—have the whole horde of these lettered triflers originated that mankind will care to preserve fifty or a hundred years hence? Is the Bible better understood from any of their exertions? On which of its difficulties have their erudition and diligence cast important light?—What neighborhoods aforesaid, waste, vicious, and disorderly, have been reclaimed by the labors of the Puseyites? They have, indeed, brought into doubt Christianity itself, by insisting on their ridiculous interpretations; they have rent the church of which they have professed to be attached members, and what is worse, this party for a whole generation, has been flagrantly guilty of sheer dishonesty, by contriving to live on the emoluments of a church whose doctrine they have done their best to subvert, corrupt and destroy. The only honest men in the Puseyistic school, are such as boldly join in their fortunes with those of their infatuated chief at Rome.—*Lon. Chris. Times.*

STUDENTS' MISSIONARY SOCIETY OF KNOX'S COLLEGE.

Money received from April, 1850, to Jan. 1851.

Mrs. Kerr, Hamilton, per Rev. A. Hudson.....	£1 10 0
Mrs. G. Wilson, Medonte.....	0 14 0
Rev. J. Scott, Vittoria.....	1 0 0
Mr. Jno. Murray (Student).....	0 8 0
" H. McPhail (Student).....	0 3 9
The Humber Station, per Mr. G. Wardrope (Student).....	1 15 0½
Mr J. McKobie (Student).....	0 10 3
Mr. A. McDonald do.....	0 8 1½
Per Mr. J. Chesnut (Student)—	
Pinegrove.....	£1 10 0
King.....	1 17 6
Vaughan.....	3 5 0

Weston, per Mr. W. E. McKay (Student).....	0 7 0
" per Rev. J. Gourlay.....	2 5 0
" per Mr. N. McLeod (Student)	0 10 4
Niagara, per Mr. J. Alexander do.	2 1 3
Humber and Mimico, per Mr. J. Ferguson (Student).....	2 10 0
Union and Korval Churches, per Mr. A. Tolmie.....	2 16 3
Per Mr. S. Kedey (Student)—	
Nassagawega.....	£2 0 1½
Acton.....	1 16 6

West Gwillimbury, per Mr. John McMillan (Student).....	3 11 10½
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Dunnville, collected by Miss Millar.....	£2 13 6
Wellandport, from two friends.....	0 7 6
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English River.....	£1 1 10½
Durham.....	0 10 0

Jno. Rennie (Student).....	1 11 10½
Miss Brown, Galt.....	0 15 0
Mr. A. Young (Student).....	1 15 4½
Mr. J. Laing (Student).....	1 17 8
Mr. J. Laing (Student).....	1 0 0

Amount received.....£46 17 3

DISBURSEMENTS.	
April 18th.—Printing of Constitution for Society.....	£2 10 0
" Newspapers for do.....	1 10 0
May 28th.—Rev. Jno. Black, to acct. of Salary.....	12 10 0
" Cheque on Bank.....	0 1 3
" Postage.....	0 5 1½
July 13th.—Discount on Bill.....	0 7 6½
Sept. 6th.—Postage.....	0 4 15
" Rev. Jno. Black to acct. of Salary.....	30 0 0
Sept 25th.— Do. do. do.	10 0 0
Nov. 23rd.— Do. do. do.	25 0 0
" Bank Cheque.....	0 1 3

Amount paid out.....£82 19 0
Cash on hand..... 16 15 3

JOHN LAING, Treasurer.
Dec. 20th, 1850.
N. B.—For the sake of such persons as have

been led to think that in the last number of the *Record* some sums acknowledged under the heading, "French Canadian Mission," were paid to this Society, it seems necessary to state, that the above is all that has been collected and paid in to the Treasurer for the Students' Missionary Society this year.

J. L.

DONATIONS TO THE MUSEUM OF KNOX'S COLLEGE.

The Curators have gratefully to acknowledge the kindness of Mr. Hirschfelder, the Hebrew Professor, in stuffing and placing in a case a number of fine Ornithological specimens, formerly presented by Mrs. Dr. Willis, and in adding others from his own private collection.

JOHN LAING, } Curators.
WILLIAM BLAIN, }

DONATIONS TO THE LIBRARY OF KNOX'S COLLEGE.

(Through Rev. Dr. Willis.)

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Bedford's Holy Scriptures Verified; being Lectures at the Congregational Library.
John's History of the Hebrew Commonwealth.
Mills' History of Mohammedanism.
From Wm. Ball, Esq., Niagara—
Statutes of Upper Canada, from 14 Geo. III.
Early Ecclesiastical History of the State of Maine, by Greenleaf.
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From Alex. Christie, Esq., Niagara—
Woolaston's Religion of Nature delineated.
From Mr. Thos. Henning, Toronto—
Law against Hoadley on the Lord's Supper.
Lloyd's enquiry what it is to preach Christ.

(Through Rev. Dr. Burns.)

From Rev. Nathaniel West, Pastor of Fifth Presbyterian Church, Pittsburgh, U. S.—
Missionary Herald, from 1840—1845, bound in 2 vols.
From the Rev. Dr. Elliott, Professor of Divinity in the Western Theological Seminary, Allegheny City—
The Life of the Rev. Elisha McCurdy, a distinguished American Missionary—by Dr. Elliott.
Discourses on Scripture Characters—by Dr. McConnochy, President of Washington University.
From the Rev. Dr. MacGill, Professor of Ecclesiastical History and Hebrew, in the Western Theological Seminary—
The Great Supper, Discourses by Drs. Fairchild and Macgill.
Edgar's Variations of Popery—tenth edition.
From the Rev. Dr. Rodgers, of the Associate Church, Allegheny—
Bishop Stock's New Translation of Isaiah, Hebrew and English, in parallel columns, with notes.
From the Rev. Dr. Pressly, Professor of Theology in the Associate Reformed Church—
Two Works by Dr. Pressly on Psalmody; and Edgar's Variations of Popery.
From the Rev. Dr. McLaren, of the Associate Reformed Congregation, Pittsburg—
The Life of Bishop Moore, of Virginia.
From the Rev. Nathaniel West, of the fifth Presbyterian Church, Pittsburg—
Two Volumes of Reports and Correspondence of the American Board of Missions; and
A Sermon by Mr. West on "Protestantism as the Ark of God."

Donations of Books to the Library of the Mission to the Coloured Population, at Raleigh, C. W.

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Cloud of Witnesses—Gurley's Mission to England.

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From Archibald McDiarmid—
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Mr. Burns acknowledges receipts for the various Funds of the Church, as follows, viz:—

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Tyendinaga in part, per Rev. Andw Hudson.....	1 0 0
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VOL. V.—Wm. Anderson, Caledon; John Douglas, Esq., Percy, Robt Broomefield, Grafton; Duncan Ross, Esq., James Gillies, Cornwall, Duncan McKinlay, John McKinlay, and John McKinlay, Orillia, H. Ross, York Mills.

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D. McLELLAN, Bookseller, Hamilton, C. H. Aug. 1850.

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

BOOK-BINDING, No. 65, YONGE STREET, Toronto, in the rear of Mr. Bentley's Store, (late J. Eastwood & Co.) where every description of work is executed with neatness and despatch. The Subscriber begs leave to tender his sincere thanks to his friends and the public generally, for the liberal patronage extended to him, and hopes, by moderate charges, to merit a continuance of the same. JOS. JNO. OTTO. Toronto, June, 1850.

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Toronto, Aug 27, 1850.

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His Duties will consist chiefly in carrying the Scriptures and the publications of the Religious Tract Society of London, from house to house in Country Districts; he must necessarily, therefore, be of a sound constitution.

Applications to be sent, postpaid, to Mr. Geo. Hardy, Kingston, containing recommendations, and names of References,—also with a short sketch of the life and present occupation of Applicant.

Kingston, 15th October, 1850.