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THE
ECCLESIASTICAL AND MISSIONARY
RECORD

FOR THE
PRESBYTERIAN CHURCH OF CANADA:

Published under the Direction of a Committee of Synod.

"WHO HATH DESPISED THE DAY OF SMALL THINGS."

VOLUME V.
NOVEMBER, 1848, TO OCTOBER, 1849.

TORONTO:

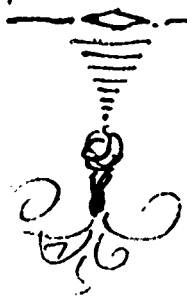
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The Dispensary Record of the Dispensary
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THE ECCLESIASTICAL AND MISSIONARY RECORD.



FOR THE
Presbyterian Church of Canada.

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

VOL. V.

TORONTO, NOVEMBER, 1848.

NO. 1.

See Contents and Notices, page 6.

Poetry.

THE VOICES AT THE THRONE.

BY T. WESTWOOD.

A little meek-faced, quiet village child
Sat singing by her cottage door at eve,
A low sweet Sabbath song. No human ear
Caught the faint melody. No human eye
Beheld the upturned aspect, or the smile
That wreathed her innocent lips the while they
breathed
"The oft-repeated burden of the hymn—
"Praise God! praise God!"

A Seraph by the Throne
In full glory stood. With eager hand
He emote the golden, harp-strings, till a flood
Of harmony on the celestial air
Welled forth unceasing. Then with a great
voice

He sang the "Holy, holy, evermore
Lord God Almighty!" and the eternal court
Thrilled with the rapture, and the hierarchies,
Angel, and rapt Archangel, throbbled and burned
With vehement adoration. Higher yet
Rose the majestic anthem, without pause—
Higher—with rich magnificence of sound—
To its full strength; and still the infinite heavens
Rang with the "Holy, holy, evermore."
Till trembling from excess of awe and love
Each sceptered spirit sank before the throne,
With a mute hallelujah. But even then,
While the extatic song was at its height,
Stole in an alien voice—a voice that seemed
To float, float upward from some world afar;
A meek and child-like voice—faint, but how
sweet,

That blended with the seraph's rushing strain,
Even as a fountain's music with the roll
Of the reverberate thunder. Loving smiles
Lit up the beauty of each angel's face.
At that new utterance. Smiles of joy, that grew
More joyous yet, as ever and anon
Was heard the simple burden of the hymn,
"Praise God! praise God!" And when the se-
raph's song

Had reached its close, and o'er the golden lyre
Silence hung brooding—when the eternal court
Rang but with echoes of his chant sublime—
Still through the abyssal space that wandering
voice
Came floating upwards from its world afar—
Still murmured sweet on the celestial air,
"Praise God! praise God!"

Ecclesiastical Intelligence.

PROCEEDINGS OF HOME MISSION COMMITTEE.

To the Editor of the Record.

Saltfleet, Oct. 21, 1848.

DEAR SIR,—The following is an account of the
proceedings of the Synod's Home Mission Com-
mittee, at its meeting in Hamilton, on the 11th
inst.

The members present were, Mr. Stark, Mr.
Bayne, and Mr. Cheyne, Secretary. The Con-
vener, Mr. Robb, being absent, Mr. Stark was
chosen Convener, *pro tem.* Mr. Smellie, Mr.
Meldrum, Mr. McLean, Mr. Lindsey, Mr. M'In-
tosh, Mr. McGregor, and Mr. Wilson, Elder, be-
ing present, took part in the deliberations of the
committee.

A letter from Dr. Burns was read, giving rea-
sons for not being present, and bringing to the
notice of the committee some matters for their
consideration, especially that of Ministers whose
salaries do not come up to the minimum of the
Sustentation Fund scheme, be supplemented from
the Home Mission Fund, and employed propor-
tionately in missionary labour. A letter from
Mr. Rintoul was also read, giving reasons for not
being present, and containing various suggestions.

Mr. Meldrum made application in behalf of a
person in his congregation desirous to be employed
as a catechist who understood the Gaelic language,
and whom he recommended very highly. The
committee directed Mr. Meldrum to inform him
that he should attend the next ordinary meeting of
the Presbytery for examination.

Applications were received for missionaries from
the Presbyteries of Montreal, Perth, Cobourg,
Kingston, Hamilton, Toronto and London. That
from Perth urged that Mr. Cameron be allowed to
continue in that Presbytery. A letter from Beck-
with was read, also urging the continuance of
Mr. Cameron.

The committee made the following distribution
of missionaries. To the Presbytery of—
Montreal—Mr. Fettes and Mr. J. Fraser.
Perth—Mr. Cameron.
Kingston—Mr. Quin.
Cobourg—Mr. S. C. Fraser, for six weeks; after
which, that he be transferred to the Presbytery
of London, which would be by that time with-
out a missionary.

Toronto—Mr. Wallace,
Hamilton—Mr. Wm. Ball,
London—Mr. McPherson.

A letter from the congregation of Woolwich
was read, urging that Mr. Dickson, Catechist, be
continued there. The committee, after consid-
eration, granted their request.

The committee then took up the proposal of the
payment of an agent for the schemes of the
Church, out of the Synod's Home Mission
Fund. After lengthened discussion, it was moved
and seconded, that this committee has no means
of ascertaining what amount of money will be
found at their disposal, until after the collection
appointed by the Synod be made, and therefore
delay coming to any determination on the subject
until next meeting of committee.

The committee then took under consideration
the supplementing of ministers' salary below the
minimum from the Home Missionary Fund of the
Synod, in consideration that they be employed in
missionary labour in proportion to the supplement
received. It was also agreed to defer the farther
consideration of the subject till next meeting.

The committee then adjourned to meet at
Hamilton on the second Wednesday of January,
in the evening, in Knox's Church.
Closed with prayer. G. O. CHEYNE, Sec.

PRESBYTERY OF TORONTO.

This Presbytery met in Toronto on the 4th
October. We give a short summary of their pro-
ceedings. A letter was read from Mr. Lochlan
McPherson, declining the call to Acton and Nes-
sawgweya. Mr. Donald Elder, a member of the
session of Knox's Church, Toronto, was appointed
to the office of Catechist, within the bounds of
the Presbytery. He was authorised to make col-
lections at the mission stations within the bounds
of the Presbytery. The Clerk of Presbytery to
prepare a circular on this subject, to be issued to
the different stations. We give this circular be-
low. It may be read with profit at the stations
within our own bounds, and those in other Pres-
byteries.

Mr. Rintoul reported a visit to Barrie, Sunni-
dale, Nottawasaga, and St. Vincent, and the en-
couragement he had received in the varied offices
of preaching, and dispensing the Sacramental
ordinances. He mentioned that at one meeting
in St. Vincent, after a due examination of parents,
aided by assessors from among the people them-
selves, he had baptized 22 children. He also laid
on the table of the Presbytery, a communication
from the elders and managers of the Congregations
of Nottawasaga and Sunnidale, requesting that a
minister having the Gaelic language, might be

Talks Editor of the Record.

Dundas, October 20, 1848.

DEAR SIR.—The ordinary meeting of the Presbytery of Hamilton, took place at Hamilton, on the 11th and 12th instant, at which all the ministers of the Presbytery—with the exception of the respected minister of Hamilton, who was not sufficiently recovered from his late severe illness to attend—were present. Interest was added to the meeting by the presence of the venerable father of the Presbytery, the Rev. Daniel Eastman. I am sorry, however, to say, that not one of the representative elders were present.

It was agreed to, on the motion of Mr. MacGregor, that a short time be devoted at the commencement of each meeting of Presbytery, to reading of the scriptures and prayer.

Mr. William Ball passed his remaining trials for license, much to the satisfaction of the Presbytery, and was, after prayer and exhortation, licensed to preach the gospel within the bounds, by the Moderator.

The reports of the visitors appointed in connection with the sustentation board, were given in, and a tabular statement of the statistics of the congregations collected by the visitors, were given in by the Secretary to the sustentation board.

The congregation at Wellandport, in connection with the Niagara Presbytery of the American Church, has agreed to join with the congregation of our Church there, in applying to this Presbytery for a supply of preaching—neither congregation being strong enough a one to support a missionary—and, at the same time, the former congregation not yet feeling prepared for a union with this Church. The application was referred to the Home Mission Committee.

An application from the congregation at Sydenham, in the Owen's Sound settlement, to have a new call moderated in to Mr. McPherson, was declined, in consequence of a letter from Mr. McPherson, stating that he felt his health inadequate to this laborious charge, and wishing to be transferred to the bounds of the Presbytery of London. A deputation from the congregation at Acton, within the bounds of the Presbytery of Toronto, who were present to prosecute a call to Mr. McPherson from that congregation, withdrew their application on the same grounds.

The committee on the St. Thomas case, not having had it in their power to go there, the matter was referred to the London Presbytery, giving them power to call in the assistance of such assessors as they may require from this Presbytery.

Mr. Dickson, student, was appointed catechist at Woolwich, for the winter, on the assurance that his salary should be provided for by the congregation there.

A motion was made and agreed to, to provide a copy of the standards and formulae of the Church, for the subscription of the members of Presbytery and others.

The convener of the committee on Dr. Ferrier's case, reported that owing to the illness of Mr. Robb, and other causes, the committee had not yet met; whereupon the Presbytery agreed to take up the case forthwith, and hold a conference with Dr. Ferrier in terms of the appointment of Synod. After lengthened conference, certain questions were proposed to Dr. Ferrier, with the view of ascertaining clearly his views on the subject of the conference.

Dr. Ferrier expressed his willingness to give in answers to the queries, in writing to the clerk previous to the next ordinary meeting.

An application from the congregation at Woolwich, to have the Sacrament of the Lord's Supper dispensed there was agreed to, and Mr. Bayne, and failing him, Mr. McGregor was appointed to this duty.

Mr. Bell was appointed to preach four Sabbaths at Dunnville and Wellandport.

appointed to visit them soon, and that Mr. Maik, their Catechist, should be recognized as one of the Catechists of the Presbytery, they engaging to make contributions to the Home Mission Fund of the Presbytery.

The Presbytery appointed Mr. McMillan, of Caledon, to visit Nottawanna in the course of the winter, and referred other matters connected with Mr. Rintoul's report to the Mission Committee of the Presbytery. Mr. McMillan and Mr. Boyd, of Markham, were also appointed to dispense the Lord's Supper, at an early day, in West Gwillimbury.

Mr. Boyd made an interesting report of a visit to Brock and Reach. In compliance with a request from the Congregation in the former Township, he and Mr. Harris were appointed to preside in the election of persons to the office of the eldership, and to examine, and eventually ordain the persons who may be elected.

The Presbytery adjourned on the 17th October.

At this meeting, Dr. Burns reported, that he had dispensed the Lord's Supper in Eldon, on the 1st day of October, assisted in the Gaelic, by Mr. Eller, Catechist, that the season had been a refreshing one. Mr. Harris made a similar report, respecting Oro. Mr. Gibb and Mr. Young, Elders, a Deputation from the United Congregation of Scarboro' and York Mills, appeared in the Presbytery, and were heard respecting the induction of Mr. Wightman. Mr. Wightman's call had been before sustained, and his induction had been delayed, only on account of the difficulty felt in releasing him from his station in the Academy. The Presbytery, after some discussion, resolved to proceed with the induction on the 15th November—the Service to be conducted at York Mills, at 12 o'clock, noon. Drs. Burns and Willis to conduct the Services on the occasion. The Presbytery were satisfied that a due provision will be made for Mr. Wightman, and have good hopes, that the congregation will come on the sustentation fund.

Dr. Willis, it may be mentioned, preaches in Scarboro', at the opening of a New Church, on Sabbath, the 22nd October. Mr. Wightman has approved himself a diligent laborer in the field, even while he has had the onerous duties of a Mastership in the Toronto Academy to perform. We are to expect much good under the divine blessing on his ministry, when he is able to give himself undistractedly to it.

The Presbytery had under consideration the plan of an agency for the various Schemes of the Church, as resolved on by the Synod at the last meeting, when the following deliverance was unanimously adopted:—The Presbytery record their regret that Mr. Burns has not yet entered on the office of agent, and resolve to apply to the commission at their meeting next week, urging them to take measures to carry out the resolutions of the synod, on this subject, especially that adopted at the twentieth Session, held at Toronto, 23rd June last, as recorded at page 31, of the minutes. Besides the special meeting of Presbytery for the induction at Scarboro', on the 15th November, it was resolved, that meetings for expounding and recommending the sustentation

scheme, and the other schemes of the church, be held as under:—

At Toronto, on the 25th October.

At Union Church, Esqueping, on the 31st October.

At Markham, on Wednesday, the 8th November.

Mr. Burns, Agent, to be requested to attend and address the Congregations on these occasions.

The next ordinary meeting of the Presbytery, is to be held at Toronto, on the 8th day of December next, at 7 o'clock, p. m.

We here subjoin the circular letter addressed by Mr. Gray, as Clerk of the Presbytery:—

TO THE MEMBERS AND ADHERENTS OF THE PRESBYTERIAN CHURCH OF CANADA, AT THE MISSION STATIONS WITHIN THE BOUNDS OF THE PRESBYTERY.

Novral, 6th Oct., 1848.

DEAR BROTHERS,—

I am directed by the Presbytery to bring before your notice, the claims of the various schemes of our church, upon the christian liberality of its members:—

These schemes, besides occasional collections for important purposes, are three,—the Home Mission Fund—the College Fund—and the Synod Fund. They are all of a missionary character, as is our church. Their vigorous working is essential to our spiritual life and progress. And if we are to uphold effectively a banner for the truth in this land, our people must come forward in well-directed—and sustained—and prayerful effort.—It peculiarly would it be desirable, and very encouraging to us, to see the missionary stations exhibit more energy in doing what lies in their power to sustain these schemes, upon the right management of which depends, in a great measure, under God, the bestowal of the richest blessings upon the scattered and spiritually destitute population of this province.

Believing that you need nothing more than to be stirred up by way of remembrance, I venture to remind you of Christ's words,—“Freely ye have received, freely give.” And with the design of assisting you in orderly efforts, there are sent with this circular, some printed forms of subscription papers for the Home Mission Fund of the Presbytery, and for the College Fund. The mode of using these papers you are probably acquainted with, but lest any of you should now see such papers for the first time, I would take the liberty of suggesting the following plan for your guidance:—

Let your congregation be divided into four or more districts, as may be convenient—appoint a collector for each district—let these districts be canvassed at regular seasons—and let the whole contributions be brought to the Treasurer, whose name will be written at the head of the subscription paper, in the blank left for the purpose. Let the plan of management be a permanent thing,—change your collector and treasurer if need require—but let your system for the support of Missions, be as stable and well-known as your ecclesiastical connexion. And let the young be employed as much in the work as possible. We want youthful zeal. Let office-bearers seek more to raise up Timothies and Phobes in our churches and mission stations, and to encourage such, give them early something to do in the vineyard.

I conclude, dear friends, by quoting to you one word, which will at once remind you of precious grace in Christ, and of blessed duty for Christ,—

“Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.” Such riches I implore for you, and am

Yours, very truly,

P. GRAY,
Clerk Presb., Toronto.

A motion to the following effect was laid on the table by Mr. McGregor:—"That this Presbytery considering the importance of the sanctification of the Lord's day, resolve to form as soon as possible, a general Sabbath alliance, in connection with the Presbytery in Hamilton, to hold meetings; and to disseminate tracts as well as to put in operation other means to bring the claims of the Christian Sabbath more prominently under the notice of the public, as a divine institution, the best adapted to promote the spiritual and eternal interests of man; and that the brethren residing in the convenient country districts of the Presbytery, be recommended to form themselves into subordinate and subsidiary alliances, having the same great and glorious object in view.

It was agreed to take up the consideration of the Widows' Fund Scheme at the next ordinary meeting.

Messrs. Robb, Cheyne and McLenn were appointed assessors to Mr. Stank, with authority to take up and transact any Home Mission business standing over from this meeting.

The next ordinary meeting was appointed to be held at Hamilton, on the second Wednesday of January, 1849, at 10 o'clock, a. m.

The meeting was then closed with prayer.

M. Y. SPARK,
Presb. Clerk.

FREE CHURCH OF NOVA SCOTIA.—REV. ANDREW KING APPOINTED PROFESSOR.

Many of our readers must remember, that at the time of the disruption in Scotland, most of the Nova Scotian Churches in connexion with the Church of Scotland, were abandoned by their Pastors. The attraction of the stipends and manes in Scotland, which devoted men had for the sake of truth abandoned, was too strong to be resisted by any attachment to their flocks which these Nova Scotian Pastors entertained. We rejoice to think that there is a prospect of a native Ministry being raised up to take the room of these hirelings.

The Free Church of Scotland has done much for the Lower Provinces, by sending Deputies to visit the Churches. She is now in connexion with those Churches themselves, taking steps to organize Institutions in Halifax, like our Knox's College and Toronto Academy. The following quotation from the *Presbyterian Witness*, published on the 16th September, will show our readers what progress is making towards the opening of those institutions. We think it is a token for good, that the infant College in Halifax is to enjoy the labours of the Rev. Andrew King. The very favourable testimonies borne to this esteemed Minister, by his brethren of the Presbytery of Glasgow, when they were releasing him from his pastoral charge, could be amply confirmed by those who laboured with him in founding our Theological College, and those who witnessed or enjoyed for a time his pastoral labours in Toronto. We did regret that when he was called to a pastoral charge in one of our principal towns, he declined to comply with the call, and assigned a reason for his declination which involved a misapprehension on his part, either of the views of our Synod respecting the office of Deacon, which had been at the time under discussion, or of the proper place and duties of that office itself. But we do cordially congratulate the sister Church in Nova Scotia on their obtaining him for their Theologi-

cal School. Indeed, when we reflect on his many excellencies as a Divine and a Christian Minister, we think we see something of the wisdom of the Great Head of the Church, in sending him to such a station, where great patience of labour, much acquired knowledge, and prudence and gentleness, will be peculiarly required.

The extract we now give, is from the Editor of the *Presbyterian Witness*:—

THE COLLEGE AND ACADEMY.—The time has at length arrived when we can state that the prospects of the New College and Academy in connection with the Free Church in the Lower Provinces, are positively to be realized. By a letter received by the last mail, from the Convener of the Colonial Committee of the Free Church of Scotland; it is now certain that the Revd. Messrs. King and McKenzie have been appointed for the Theological departments, and Mr. Honeyman for the Academy. It is also the intention of the Committee, if possible, to procure an able Normal teacher, in addition to Mr. Honeyman, for the Academy. Thus, we may say, is an opportunity offered to pious young men to prepare themselves, under one of the most able and talented Theologians of the present times for a sphere of honor and usefulness, such as has never before been open to Presbyterians in the Lower Provinces. It is to be hoped that this evident interposition of Providence in behalf of His widely-scattered people, will be freely and thankfully embraced by all who are desirous of promoting the glory of God, and extending the kingdom of His Son. We may also add that the Rev. Alexander Forrester, of Paisley, now well known in the Provinces, for his eloquence and talents, has been appointed to take charge of the Free congregation in Halifax; and knowing his perseverance, energy, and zeal, we have reason to feel that a day of great things will soon be ours. Mr. Forrester's well known ability as a teacher, with his anxious desire to promote the cause of Education, will make him a valuable auxiliary to the Professors, and we feel assured that all his energies will be devoted to carrying out the schemes for the advancement of knowledge. With such privileges as are now about to be placed before all who desire to receive a sound education, it is to be hoped that parents and guardians of children will look to their interests; particularly as the Academy will be conducted on principles free from sectarianism. To young men desirous of devoting themselves to the ministry, and we trust there are many whose hearts are yearning to labour in the vineyards, we would say, now is the time. The call has been made, and surely it will not be in vain. We have reason to know that several, in addition to those who attended the classes of last season, are coming forward, and as the parent church has evinced such a warmth of feeling toward this destitute portion of the Colonies, it is to be hoped a corresponding action among ourselves will be the result, and that there will be many more candidates for the sacred office. It is probable we shall, in our next paper, be able to give many further particulars; but in the mean time it is sufficient to state, that it is expected the Professors and Mr. Forrester will leave Scotland by the first steamer in October.

Foreign Missions.

The following letter of Dr. Duff will be read with interest. And, indeed, which of his letters may not be read with profit as well as interest? A collection of his communications would form a bulkier volume than that which contains the despatches of the Duke of Wellington; and it would be as interesting and useful to Missionaries and the friends of Missions, as the despatches of the great warrior are to the students of military tactics.

Dr. Duff's remarks on the Sustentation Fund of the Free Church, may suggest instruction to our Canadian Churches as well as to our brethren in Scotland.

Next to the written word, the Ministry is the grand instrument for advancing the kingdom of God in the world; and as the active spirit in man requires a healthy bodily frame, in order to its various and effective actings, so, the Ministry must be sustained by the liberal contributions of the Church, in order to its being exercised with a proper singleness and intensity of purpose, in its grand work of exhibiting Divine truth to immortal souls:

LETTER—REV. DR DUFF TO THE CONVENOR.

Calcutta, June 9, 1849.

MR. DEAR MR. TWEEDIE.—Since I last wrote to you, other five of the orphan girls, in the institution under Miss Living, have been admitted into the Christian Church by baptism, on a credible profession of their own faith. A signal blessing has been poured out from on high on this Institution. Good cause have the ladies at home who support it to rejoice in the fruits of their self-denial, perseverance, and generosity. The two hours which I spend in the Institution every Sabbath forenoon, are to me hours of unmingled satisfaction and delight—such order, such propriety, such wakeful attention, such earnest interest, such praiseworthy progress in the knowledge of divine things on the part of the young people assembled!—Oh, that the number of such assemblies were multiplied all over this dark land!

Those lately baptized had for months manifested deep heart-concern for their sins of word and deed—but especially of heart-sins. At times, they sobbed and wept bitterly under strong convictions of sin—its guilt and its danger. Their own accounts of the workings of sin, of faith, and of hope, were so simple, so natural, so accordant with the experience of believers generally, so to leave no reasonable doubt of the sincerity and reality of their profession. At different times they were examined by Mr. Ewart, Mr. McKay, and myself. And being all of us perfectly satisfied, they were at last baptized by Mr. Ewart, in the presence of their own associates, and several members of the Free Church Congregation. Thus, within the last eight months, have not fewer than twelve given credible evidences of a saving conversion in that Institution! And, thus, amid all our clouds and thick darkness, are we cheered by another and another smile of Jehovah's countenance.

Nothing else very particular having occurred during the past month, I trust I shall be excused for briefly adverting to a home subject—though with such I do not usually intermeddle, except by way of passing a remark.

To us at this distance, it has been a-keed which of the Home Schemes bulks out the most? All of them are good, and most of them really great—but which is the greatest? The magnificent efforts which issued in the erection of so many hundreds of churches, manes, and schools—with a central college to supply them all with occupants—are greatly beyond all praise. But, to our mental eye in this distant land, the scheme which appears standing out with aspect dimensions; and towering Ben Nevis-like over the Grampian eminences of all your other multitudinous and gigantic schemes, is that of the *Sustentation Fund*.—The Church at home we regard as a grand missionary institute—exercising the twofold function of the evangelistic and the pastoral. The only difference between it and the foreign missionary institute seems to be, in the simple inversion of the order of these functions. In the foreign field at first there are none but heathens. In the home field there is a mixture of believers and of heathens;—for surely every man who is unconverted, however outwardly garbed with the graces, refinements, and courtesies of civilized life, is so

much a heathen in the sight of God as the gross idolater on the banks of the Ganges, or the Godless and Christless savage in the wilds of Caffaria. Well, then, the home minister is appointed primarily, as a pastor, to feed the flock already gathered out of the wilderness of unregenerate nature; and secondarily, as an evangelist or missionary, to preach the gospel to the heathen or unconverted all around him, with the view of reclaiming them to God and saving their souls. In the foreign field, on the contrary, as all are heathen at first, the minister who goes forth to it must primarily exercise his function as an evangelist; and when, by the Divine blessing on his labours, he succeeds in gathering in some of the wandering and lost sheep, he must, secondarily, enter on the vigorous discharge of his functions as a pastor or shepherd of souls.

Now, of the home as of the foreign missionary institute, the life and soul must ever be a powerful godly ministry. In raising up and maintaining such a ministry, there is an admirable co-operation of the divine and the human. God alone can send forth the regenerated heaven-sanctified spirit; but he leaves it to his people to discharge their part in supplying the earth-originated nutriment for that tabernacle of clay, on whose temporal well-being the vital action of the spirit so much depends. In other words, an ample Sustentation Fund is essential to the healthful and permanent maintenance of that ministry on which depend, under God, the conversion of sinners and the edification of saints. However apparently homely or even secular this scheme may be in the eyes of some, it is really not so, if the transcendent end to be accomplished thereby be duly considered. Its success is indispensable to the success of all other schemes besides. Others may seem at first view to be more fraught with the vitality of the gospel; even as the heart and the lungs, and other internal organs, may, in one respect, be regarded as more directly fraught with vitality than the backbone. But without the backbone, where would be the heart with its pulsations, and the lungs with their respiration? Now, the Sustentation Fund may well be called the backbone of the entire fabric and framework of our ecclesiastical constitution. Suffer it to decay or be destroyed, and all other limbs and organs, in the form of varied schemes, must perish along with it.—Yours, &c.

CONVERSION OF THE JEWS.

LETTLER—REV. DANIEL LOWARD TO THE CONVENER.

Jassy, July 13, 1848.

VERY DEAR BROTHER,—It has been often impressed on me of late, that I should remind the committee to make some provision for us in this station, timely, before the approach of winter breaks up the communications. If the position here be worthy of maintaining—if the number of Jews, and their situation in countries where no other light is likely to dawn upon them than that which a mission brings, makes us unwilling to abandon them—then some means must be taken to support and assist the missionary himself. The necessity, or at least desirableness, of a coadjutor, I have felt the more, ever since I have experienced the benefits of our brother Wingate's sojourn. But I have been kept from writing to you by the unsettled character of the relations among which we find ourselves. Now that these are no longer matters of conjecture, but somewhat clearly definable, I will seek, with the help of God, to set them distinctly before you.

The Russians have entered Moldavia, and pitched their camp on Koppo Hill, to the north-east of the town (Jassy). Only between three and four thousand have as yet arrived, but a much greater number is said to be on march; and according to the best authorities, whom I will not here name, this step will be the signal for war between Austria and Russia. But I suppose, war is already begun in Wallachia. The Boyars have

in their country, at the instigation of the Germans, expelled their prince, the Russian consul, and other Russian agents; and it is reported, that Russian troops have been already sent into Wallachia to bring back the old state of things. We will need your prayers greatly, that amidst these alarms we may be not diverted from the path of duty. As these tumults arise, we feel the force of the challenge—"If thou hast run with the footmen," &c.; except it be that the really faithful ones of Jesus, being driven by every augmentation of distress, or of difficulty, more earnestly and intensely to realize the all-sufficiency of power, and grace, and tenderness, in their Redeemer, will walk most surely, although it should be on the ocean's tempest, just then when they cleave most faithfully to his side. For the last four or five months we have alarm upon alarm. For about six weeks we were in continual trepidation by day and by night, from rumours that the town was to be fired, and violence perpetrated under cover of confusion. Since then, as Mr. Macdonald has probably told you, we have had cholera. It seems to have been worse in Moldavia than anywhere else. A few days after its appearance, the town became, as to business, as still as the grave. The greater part of the Jews left the town, and all Moldavians who could get away. Every morning during its ravages we looked out with dread; expecting some dismal tidings. Every shop, excepting the drinking-shops and some of the grocers, was shut up. Business was completely suspended for three weeks. So great was the impression it made, that we wondered to find ourselves well in the morning. We were in anxiety till we saw each other's faces daily, and astonished to find each other still in health. We have almost all been more or less affected, and have had, in our little congregation, six or seven regularly attacked; but by the special mercy of God, we trust, in answer to our prayers, and for farther usefulness, they have all been restored with the exception of Mrs. Grunberg's married daughter, who sunk amongst its earliest victims. She left my house one evening at seven P. M., and next morning, at ten A. M., I was called to see her already collapsed under the virulence of the disease. I am sure I cannot convey to you any idea of the desolation of an idolatrous, ignorant people, cowering under such a scourge of God.—Like sheep they are laid in the grave. We had exemplified Rev. ix. 20, 21. The plagues of God only drove them more to their idols, both Jews and Greeks. Yet I could not but lay hold of the hope, that where a testimony for God and a lamp really exists, a remnant would be found who would turn to him that smote them, and inquire at his name.

Oppressive as the time was to flesh and blood (for besides the languor and heat of the climate, the air resounded hourly with the howling of mourners, and with the wailing of idolatrous priests, and we were deprived of our servants; the bakers being mostly dead, we can some days get no bread, and others a scanty supply), I could only pray, that God would remove the scourge in his own time, for I felt that perhaps this was the hour we had been praying for, that God was answering our prayers for the awakening of the worldly by fearful things in righteousness, and that the horrid triumphs of death which we saw around us were, in reality, less awful to a spiritual mind, than the regular systematic defiance (often expressed among the Germans) of the Redeemer, which is applied in the godless lives of the men of the world. Yesterday, a young Israelite, who was baptized by the Moldavians, before the mission was begun in Jassy, and with whom we have been dealing from the beginning, visited me, and begged a copy of a prayer for this occasion, which he wished to propose to the Moldavian Church. He told me that he had called upon the young Moldavians, with whom he dines daily, one day, to join him in prayers after dinner, and had used some of the petitions which he used to hear preferred in our worship. "Do you know," said he, "Mr. Edward, that I have seen in these last days a marvel

of God! I saw the two young men who are in the same office with me carried off, (he is in the prince's court) besides other persons, and two Jews in the Court. I am the only living man left in the whole neighborhood. But I prayed to God, for Christ's sake, and he has preserved me." The deep solemnity with which the young man uttered this confession was exceedingly moving; and I could not but hope that I saw before me an instrument which God might employ to convey light and life to some members of the corrupt Church which he in his ignorance entered. From his zeal for religion, he has already become a general laughing-stock among the young people of his circle. A zealous Moldavian lady, hearing of this, has sent for him to have conversation on religion. He recommends the Word of Christ as the sole source of truth and knowledge. Since last writing, I have seen myself free to receive Mrs. Grunberg and her little daughter into the Church of Christ, believing that she has already found Christ as a Saviour from wrath, and as a refuge from the troubles and perplexities of time. The manner in which she was enabled to take her recent chastisement from the hand of God edified us all.—She confessed that she had been cleaving to her daughter and grandchild with idolatrous attachment, and adores the dealing of the Lord in their removal. Previous to this last visitation, all was looking dead and desolate around us, causing many questionings and searchings of heart. It certainly looks very mysterious, that the girls' school, which was promising to be so flourishing, should have been so roughly broken up a few weeks after its commencement, by a stroke from which it will for the present certainly not recover. I refer to the dispersion made by the cholera—all business having been suspended, and the greater part of the Jews having left the city. At the same time, we have not more cases of seriousness among the Germans than at any previous time since the commencement of the mission—I mean, both before and since the appearance of the disease. It may be, that the time during which we will be permitted to labour in this country is circumscribed; but it may also be, that the Lord is going to make this last part of the time a time of sealing and gathering a remnant.—I am, &c.

MISSIONARY ZEAL ILLUSTRATED IN THE MORAVIANS.

When the adorable Redeemer sojourned in our world in the flesh, his usual requirement to those who employed a willingness to become his disciples was, "Come and follow me." This intimated his will that they should in many cases forsake homes and kindred and employments, and that not merely to attend to his instructions as he travelled from place to place, but to become Preachers of the Kingdom which he was setting up in the world.

Christ makes the same demand on all to whom he is known; his language still is, "whosoever he be of you that forsaketh not all that he hath, he can not be my disciple." We have no doubt that the proper bearing of this requirement on many a disciple would be, to impel him to give himself to the service of Christ in lands where he is yet unknown. Many have been led to consecrate themselves to that service on their conversion. Every genuine revival of religion has issued more or less immediately in producing some Ministers or Missionaries.

The Moravians brethren furnish abundant illustrations of this. Their own existence as a Christian community, was the result of a Revival of Religion among a few exiles from the persecuted churches in Bohemia. They numbered only 600

work, when in an early period of last century, they began to send forth Missionaries, and in the short space of eight or nine years, they had sent Missionaries to Greenland, St. Thomas, St. Croix, Surinam, Barbier, different parts of North America, Lapland, Tartary, Guinea, the Cape of Good Hope, and Ceylon.

What great things for God would not our Canadian Presbyterian Church accomplish if our office-bearers and members were animated with the same spirit! And who may not see that the Millennial age would be already begun if all Protestants cherished and put forth the same zeal for the Redeemer's kingdom? We give the following particulars of the United Brethren at the present time:—

"The United Brethren, or Moravians, in Great Britain, have only about 2,000 communicants; one in every twenty-five of their active and talented members being sent out as missionaries. They have 42 missionaries in the three Danish West India Islands, having under their instruction 9,570 negroes; in Jamaica they have 35 missionaries, instructing 13,782 negroes; in Antigua, 27 missionaries, and under their care 10,022 negroes; in St. Kitts, 10 missionaries, and 2,911 negroes; in Tobago, 6 missionaries, and 1,243 negroes; among the Greenlanders, 24 missionaries, instructing 1,878 persons; in Labrador, 30 missionaries, among 1,167 Esquimaux; North America, 10 missionaries among the Delaware and Cherokee Indians; in Surinam, South America, 41 missionaries laboring among 11,442 negroes; in South Africa, 47 missionaries, laboring among the Hottentots and Tambookies and Fingoes. They are about to establish missions also in the Caffre country, South Africa, among the Indians on the Mosquito shore, and to New Holland. Total number of missionaries, 722; converts, 64,360."

AMERICAN BOARD OF MISSIONS.

The American Board of Commissioners for Foreign Missions is one of the principal organizations in New England—if we may not say in the United States—for Christian Missions. It is, we believe, incorporated by statute, something like the Societies in England and Scotland for propagating Christian knowledge, while in all other respects it has the character of a purely voluntary Association. It has done worthily in the vast field of Missions during the past 48 years of its history, as every one acquainted with the progress the Gospel in the world, during that period, must know. We are told that it originated in a movement amongst a few students of Andover. These students addressed themselves to the General Association of the Churches of Massachusetts, and the result was the formation of the Board for Foreign Missions. Would that the movement amongst our students in Knox's College, for a Missionary to the French Canadians, may have some such blessed issue.

The Board has just had its *thirty-ninth* annual meeting. This commenced in the Tremont Temple, Boston, on the 12th September, and was continued by adjournment for four successive days.—The interest awakened amongst Christians in the States, by this great meeting, is indicated by the following remark of the *New York Observer*:—

"The arrangements for the meeting of the American Board of Foreign Missions, were as judicious and liberal as could be desired; and perhaps

no other city in the Union would have so readily provided entertainment for so many guests. Probably about fourteen hundred were received into the houses of private citizens, while the hotels and boarding-houses were full of strangers."

Of the constituent members of the Board there were in attendance 92 corporate and 590 honorary members—a Missionary convocation, it is remarked, such as had never before been assembled in the United States.

The following statement gives a summary of receipts and expenditure:—

"The whole amount received into the treasury of the Board the last year, is \$254,056 46, exceeding that of the year before by \$42,653 70, being an advance of more than 20 per cent. The expenditure for all purposes, during the same period, amounted to \$289,330 38, being \$17,586 55 more than those of the last year, and \$23,273 92 more than was received into the treasury; and, of course, increasing the indebtedness of the Board by that amount. The excess in the outlay was owing to some unexpected expenditures in distant missions. The debt, which, at the last annual meeting was \$31,616 86, was on the 31st of July last, \$59,890 78."

The extent, and some of the more palpable results of their undertakings, may be ascertained from the following summary:—

| | |
|--|-----|
| Missions..... | 25 |
| Stations..... | 96 |
| Ordained Missionaries, (nine being physician)..... | 152 |
| Licentiate..... | 5 |
| Physicians not ordained..... | 4 |
| Other Male Assistants..... | 29 |
| Female Assistants..... | 204 |

| | |
|---|-------------|
| Labourers sent from this country..... | 394 |
| Native Preachers..... | 21 |
| Other Native Helpers..... | 139 |
| Native Assistants..... | 163 |
| Labourers connected with the Mission..... | 557 |
| Printing establishments..... | 11 |
| Type Foundries..... | 7 |
| Pages printed last year..... | 46,163,345 |
| Pages printed from the beginning..... | 635,010,844 |
| Churches..... | 75 |
| Communicants..... | 25,929 |
| Added during the year..... | 1,938 |
| Seminaries..... | 12 |
| Other Boarding Schools..... | 18 |
| Free Schools..... | 302 |
| Pupils in the Seminaries..... | 586 |
| Pupils in the Boarding Schools..... | 541 |
| Pupils in the Free Schools..... | 10,718 |
| Pupils in all the Schools..... | 11,845 |

The Editor just referred to, thus expresses himself respecting the meeting:—

"The meeting of the Board was one of power and interest, if not as impressive and interesting as several that I have attended. The pressure of the debt of \$60,000 concentrated much of the feeling upon this point, and all of the business of the Board that had real emotion in it, had reference to the debt, and the means of paying it. To see and hear men coming forward and offering their thousands on the altar of this noble charity was a blessed privilege: it made one love his fellow-men, and think there is a good time coming."

The splendid sum of \$20,000 was subscribed in the course of the meeting.

The proceedings of the great Missionary Convocation, appears to have been characterised by a spirit of elevated devotion and liberality. The huge debt of \$60,000 which the labours of the Society, during the past year, had accumulated, was by the offerings made in the course of a few hours, by an assembly brought near as it were to heaven by prayer, and the vivid views of living

truth, which successive speakers presented, reduced one-third of its dimensions—the noble sum of \$20,000 having been contributed. One distinguishing element was found in this assembly, and what should have disturbed such an assembly but sin? The sin is SLAVERY! as it exists in some of the Churches which have been planted by the Missionaries of the Board. We take an account of this subject as it is found in the *Montreal Witness*, of the 2nd October. The amount was furnished by the Rev. A. Wilkes, who attended the meeting of the Board.

"One of the Secretaries was deputed, during the year, to visit the missionaries among the Choctaw and Cherokee Indians, in which tribes the institution of domestic slavery exists. His report, which was of masterly ability, and admirable spirit, traced the history of slavery among the people back to its introduction by white men 100 years ago, and exhibited the spirit of their local legislation on the subject, which is similar to that of other nations where-in this monster iniquity has place. It is made criminal to teach them to read the Bible. In respect of the churches gathered from among the people, there were in most of them from two to seven slaveholders, and a larger number of slaves; an accurate statistical table was read. The missionaries had, most of them, gone into the field many years ago; long before this great question had come up prominently before the churches at home. They had so interpreted the New Testament, as to guide them to a course which left alone this social evil as a civil arrangement with which they could not meddle.

"The Statements of the society now before the missionaries, and to which answers are expected, contain an emphatic condemnation of slavery in all its parts and aspects. It is premised—1. That this society exercises no authority over the churches. 2. That the missionaries are not required to exert any other influence than that of their ministry. 3. That the society would not infringe upon their rights as ministers. It is declared that the society considers, with horror, the wickedness of the system, and that although there may be acts of slaveholding which are truly kind and generous, being for the purpose of benefit and emancipation, yet selfish slaveholding—the holding of property in one's fellow-men, for the purpose of gain—was utterly bad. The committee disputes the interpretation of the New Testament, which supposes the Apostles to have winked at, or tolerated slavery; they declare that the gospel was so preached by the Apostles, as ultimately to root out the most extensive and terrible system of slavery the world has ever seen—that of the Roman Empire. It urges that the preacher should declare the whole council of God; and that whatever might be said in regard to prudence at the commencement of a mission, a time must arrive when such an enormous wrong as this ought to be the subject of instruction and reproof. It is further urged that in the instruction of new converts, right view on the subject ought to be emphatically inculcated. On the admission of slaveholders to church-fellowship, it is observed that it had been laid down—1. That a credible evidence of regeneration should entitle to church-membership and its privileges. 2. That the missionaries and the churches were to be the sole judges on this point. But the committee considers, that a candidate for church-fellowship ought to show himself free from the sin of the system of slavery, in order to evidence of sound conversion. It may be that he is a selfish slaveholder—this should be held as fatal to the validity of his profession. The committee further urge, that the discipline of the church is called for in cases of members who are guilty of sinful slaveholding, with its concomitant outrage and wrong. They object also to the employment of slave labour by the missionaries; for, although this is usually at the desire of the slaves, and promotes their personal welfare by kind treatment and enlightened

instruction, yet, it gives countenance to the system, and augments its pecuniary advantages. In fine, say the committee, "we think that you ought to labour for the freedom of the churches, from all connection with the evil." This document is a calm, and able protest against the iniquity. It will be printed, and should be extensively read."

This account gives no information of the diversity of opinion which prevailed in the Board, and we are constrained to state, that after reading the full account, given by the *New York Observer*, it is in our judgment somewhat partial,—the report of Mr. Secretary Treat, which Mr. Wilkes so properly commends, was not adopted by the Board. The statement of the Editor of the *Observer* is, that "the report carefully abstained from expressing any opinion upon the letter of Mr. Secretary Treat, as there was much diversity of sentiment among the members of the Board on the propriety of many of the views contained in that document. It had already been approved by the Prudential Committee, and had been transmitted to the Indian Missions, but as yet no answer had been received."

Now the disturbance to the extent to which it existed, arose purely from the hesitation of the Board in adopting the sentiments of Mr. Treat's letter. Dr. Blanchard, President of Knox College, an abolitionist, contended for the principles contained in the letter, and moved the adoption of the following resolutions—

1. "That slaveholding ought not to be tolerated in Christian churches.
2. That mission churches ought not to employ hired slaves, and
3. That slaveholding ought to be regarded *prima facie* evidence against the piety of a candidate for admission to the church."

These resolutions, which we in Canada would without much hesitation adopt, were, we grieve to think for the honor of the great Christian Assembly, at which they were proposed, *reversely* rejected.

We know not in what town or city of the States "Knox College" is situated, or who its President is—certainly we do not think the less of any connected with it from the name. The Editor of the *Observer* speaks of him and his associates as "radical reformers—not reformers," and says that "their support of any measure may be considered as *prima facie* evidence, that the measure is wrong." Now we would just say, that the greatest damage has often been done to truth and righteousness, when reformation has been resisted, because the clamourers for reform have been bad, or unprincipled men. It is the truth which such men sometimes have on their side that gives them their influence. Reform abuses, and that influence with the better portion of the community will soon be at an end. If Churches and Missionary Boards will continue to patronize slavery, even in the way of palliating it, and forbearing to denounce it, when they come into contact with it, then we fear that they will provoke the displeasure of him who says, "I will have mercy and not sacrifice," and to whom it is more acceptable than all solemn assemblies and fasts, "to undo the heavy burdens, and to let the oppressed go free, and to break every yoke."

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Notices.

To Correspondents.—Communications reaching us after the 20th of the month, cannot be expected to appear in the *Record* for the month immediately following. On this account those from Mr. McK., Mr. King, &c., are deferred, as is also the account of the opening of the new Church in Scotland. The "Paraphrase on Halleluk's Prayer," has its merits, but it is too long for our columns. We are, however, obliged to its author for sending it.

To HONOURABLE GENTLEMEN, by Mr. Peden: a copy of which we only lately for the first time saw, having purchased it in this city, will be noticed in our next.

To Publishers.—It is requested that all EXCHANGE PAPERS be addressed "To the Editor of the Record, Toronto."

TO SUBSCRIBERS.

Our Paper contains matter equal to 50 or 100 ordinary octavo pages. It is only 3s. 9d., when paid in advance being, from the quantity of letterpress, we think the very cheapest in Canada: 4s. if sent to face the issue of the fourth number; and 4s. 6d. at the end of the volume.

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Communications for the *Record* to be addressed (post-paid) to the Editor, Knox's College, Toronto. Orders and remittances, with lists of subscribers, may be addressed to John Burns, Esq., Toronto; John Laidlaw, Esq., Toronto; Mr. D. McLellan, Bookseller, Hamilton; W. Kennedy, Esquire, Merchant, Kingston; and George Hay, Esq., Merchant, Bytown.

ERRATUM.—In the advertisement respecting Knox's College, on our last page, the fee for the Latin and Greek classes, is not as there stated, £2 10s. for each, during the session, but for both. For want of room in the column containing the advertisement, the matriculation fee for ordinary students is not mentioned: it is as before announced, £1.

RECORD IN GAELIC.—We are much impressed with the importance of having a small monthly sheet in Gaelic, but have been unable yet to bring the subject before the Committee here; we hope, however, to be able to do so before our next publication.

THE Office of Mr. Burns, as Agent for the Committees of the Presbyterian Church of Canada, for the time, will be in Knar's College.

The Record.

OPENING OF KNOX'S COLLEGE, AND AGENCY FOR THE CHURCH.

The communication of Mr. Kennedy of Kingston, reached us at a time when our columns were well nigh filled up; but it seemed due to the importance which undoubtedly belongs to it, to give it a place in this number, even to the exclusion of remarks of our own, under the head "Editorial."

We would respectfully invite the attention of Editors to this communication. Surely the cause of humanity loudly demands that the conduct of the Hudson's Bay Company shall undergo the severest scrutiny. We can now find room only for a few notes in the way of information, respecting the great enterprises of our Church:—

THE COLLEGE.—The Fifth Winter Session opened on the 15th October. Dr. WILLIS then gave an admirable introductory Lecture on Theology, in its various branches; their mutual connections, and the subordination of science to it. The Lecture also contained a series of excellent directions, respecting the prosecution of Theological Study. We see in hopes that we may be able soon to present it to our readers. Dr. Willis was requested to allow it to be published in our columns.

MR. FESON opened his course with a Lecture, in his usual eloquent style, on the importance of Mental and Moral Philosophy, in its relation to Science and Education, and especially to Theology, natural and revealed, and Christian Ethics.

MR. HERRICK delivered to his Hebrew classes an introductory Lecture on the History of the Hebrew language, with some account of the affiliated and cognate languages.

The College has received an additional labourer in the Rev. Mr. Lyall, lately of Uphall, Linlithgowshire, Scotland. The Colonial Committee of the Free Church had been applied to by our College Committee, in terms of the Synod's resolution for a Tutor in the departments of English and Classical Literature and Mental Training; and they have most generously sent out Mr. Lyall, as a Professor for these branches,—charging themselves with the payment of his salary for the period of three years. We cannot doubt that Mr. Lyall will prove a great boon to the College, and that he will abundantly justify the wisdom and liberality of the Colonial Committee in sending him hither, and in supporting him amongst us.

The College Committee now look for all the Congregations and Mission Stations to make their usual contributions to the College, and we trust that the liberality of the Free Church at home will provoke to increased liberality. Before another month elapses, Mr. BRIMS of Streetsville, will have entered on his office as Agent for the various Committees, whose undertakings require the raising of funds. The Commission of Synod, at their meeting on the 25th and 26th inst., called on him to go forth to the duties of the office, in accordance with the resolutions of the Synod at its last meeting.

The Agency is to be under the direction of a Committee chosen from the Sustentation Board—the College and Home Mission Committees each

choosing two representatives, and the Committee on the Record choosing one.

Knox's Congregation, Toronto, at a meeting held on the 25th inst., declined, for the time, entering into the Sustentation Scheme, with the views they entertain of it,—though they expressed their entire willingness to contribute liberally to a fund for assisting weak Congregations; and they at the same time resolved to support cordially and vigorously both the College Scheme and the Home Mission Scheme. Their eyes are on the College, and they know what it is doing, and we look for them to set the other Congregations an example for liberality to the Institution, becoming their station and circumstances.

The accounts of our various Committees have heretofore been only partially published, from the want of an Agent to attend to the work. The College accounts will, we expect, soon be published by Mr. Burns, and we presume also a Circular to Ministers, Elders, Deacons, and other Managers, calling upon them to urge the people to their duty to this great enterprise. We have a large increase of Students, and these youths of high promise. May the Great Head of the Church give us wisdom to improve the grace which which, in this respect, he is visiting us as a Church.

To His Excellency the Earl of Selkirk and Kincardine, Governor General of British North America, &c., &c., &c.

MY LORD,—

In the course of my last letter to your Lordship, I made a promise to return to the subject which I then took the liberty to bring before your Lordship's notice, and therefore would now, most respectfully, do so. During the last eight years I was in the Hudson's Bay Company's service, I had, more or less, superintendance of their affairs in that section of their territories, which forms its north-eastern extremity, and it was, without exception, among all the duties that ever came before me in their service, the most painful. The last year but one I was in it, when in charge of their trading station at Nascopic, the scene of those disasters I related in my last—to perform that, of sending all the men I could possibly spare, a distance of not less than 300 miles in winter, in that cold country, for a supply of guns and other necessities for Indians, and get them dragged that distance by men on sleds. This necessity was occasioned by the unexpected, as well as unprovided for, visit, of no less than twenty-two Indian families who had that year by an arrangement of the company migrated from their own country to that in which I was then stationed. That year I was short, by 300 lbs. of powder, of the quantity that had been ordered for the Post the year before, only for the probable wants of such Indians as were then permanently attached to the Post, and not in the least looking for any such addition to be provided for out of it as that which had so unexpectedly come upon me: and one would have thought that a necessity so urgent would have at once secured the sanction of my superior in providing the additional supply which such a pressing case demanded. But such was the utter disregard paid for the lives, not to speak of the wants of these additional families, that instead of meeting with that co-operation which so severe a case of necessity required, I met with the indirect cause that the "profitable hauls" of my men were preferred to that of risking the lives of so many families! This, added to the unnoticed case of murder I related in my last, so disgusted me of the service, that I at once resolved to leave it, and did so accordingly.

The year, my Lord, in which this took place, was one prolific with events greatly affecting the condition of the natives in that country. A Trading Post, situated on the southern shore of Hudson's Straits, to which a party of Esquimaux had attached themselves, was abandoned by the Company, leaving the poor creatures the dreadful alternative of returning to their wretched primitive

modes of life, after having become accustomed to the use of the gun and fishing-net, as means of procuring subsistence, or of attaching themselves to a distant post, some six hundred miles off, where they could only be looked upon as intruders, and provoke a bloody contest with those who were in the occupancy of it. In my opinion, my Lord, it would have been less barbarous to have exterminated them at once. In the trying circumstances in which they were left, I can only compare their condition to that of a man who, after having lived in abundance and wealth (ammunition to an Indian is both), is suddenly transported to some distant wilderness, and left to shift as he can with his own unaided hands for all his wants. It would have been some palliation to this deed to have left them with a little ammunition at least. But so much mercy was not extended to them; and, my Lord, you may picture the degree of misery to which they must have been subjected, when I inform you the last two Esquimaux seen by the Company's servants parted from them with only a few charges of ammunition, as the sole provision for a snow-shoe journey of 140 miles in length, having a country to pass through abounding with little game. The men who had so parted from them, though having both ammunition and provisions, when setting out on a journey of similar length arrived at the Company's Post, with not enough of their deerskin clothing left on them as would protect them from the severe cold of that country, as they had been reduced to the bare necessity of eating it to satisfy the cravings of hunger. Whether the two natives referred to, ever reached their destination, no one in the Company's service could tell. Their country, as a correspondent informs me, was afterwards visited and found an uninhabited waste!

Thus far, my Lord, I have touched on matters comparatively trivial: I shall now respectfully call your attention to matters more serious, and those I have had more especially in view in troubling your Excellency with these communications. It is that of the Company's keeping missionaries out of their territories, and retarding that civilization which it should be the aim of every one to promote, and the supererogation of which, if I mistake not, they are bound by their charter to seek.—About the year 1811, the Moravian Brethren, who had previously to that engaged in the missionary work along the coast of Labrador, made a survey of that line of coast in which the post I have mentioned, as abandoned, was situated, with a view to extend that same good work in which they were most laudably and successfully engaged. Some years after, they made a second survey of the same line of coast: and this was so much the cause of alarm to the Hudson's Bay Company, that they forthwith erected a trading establishment in the very centre of the Brethren's survey. This had the desired effect of effectually keeping the Moravians out, as they could not think of contesting the field where they had to contend against an enemy so formidable as the rum which the Company introduced and distributed among one class, at least, of the natives of that country. The Hudson Bay Company, of course, held the country undisturbed. In course of time, however, they had to abandon it, and there is now this problem solved to an undoubted demonstration to any one who will but look at the fact—that where, in the field formerly occupied by the Company, is now to be found a land of nakedness and desolation, in its comparative neighbourhood is to be found no less than four healthy native villages under the fostering care of the Moravian Brethren: each of which sends its need of contribution to the wants of a commercial world, acquired by means of native industry. With such undeniable facts before me, my Lord, I have been astonished beyond measure to learn from a late writer in defence of the Hudson's Bay Company, that they would not have their territories overrun with some dozen or more sects of missionaries, doing, as he calls it, the work of "mischief" there. Here is but the work of one of the down, and behold the contrast! I wonder

if such a man would allow that Great Britain now, is better than when either groping in the midnight darkness of Paganism when there were no Christian sect, or groaning under the iron yoke of one exclusive sect that wrongfully usurped the name of Christian. I have no doubt such a man intended to insinuate that the Company would have only one sect in their territories. I could tell such a man they would not even have the Bible itself, if they could help it, for I have tried them on that also, and found them sadly wanting! My Lord, I hope yet to see the day that Churches will be planted there that will tell them they should support the Gospel, and support it with lawful gains.

When I speak, my Lord, of the Company's having kept out missionaries in the case of the Moravian brethren, I do not speak with so much certainty as I do in my own case. Ever since I left the service I have been endeavoring to get to the same country, with a view to missionary enterprise, and had, last spring, an offer to conduct an expedition to that quarter, but I could never once think of going for such a purpose, so long as the Company could molest me, for it has ever been their custom, in particular cases, to enlist as servants the greatest ruffians, to carry out a system similar to that which led to the Red River massacre, at which Governor Semple fell; some thirty years ago. They would engage two men for my one, and where I would set a salmon net, they would set one on each side of it, not for the profit these would yield them, but for the only purpose of driving me away, and that that field might be kept in that state of waste and barbarism which is so indispensable for the profitable carrying on of their trade.

I would vain hope, my Lord, these are matters not unworthy the notice of a professed Christian Government; and that, if at all thought necessary, such a strict investigation be made into the conduct and administration of the Company as will place matters beyond a doubt that every thing is going on well in their territories. Fair and impartial inquiry cannot be made through the Company or its servants, as they are the accused parties. It could only be arrived at by appointing such a commission as could go to the remotest corner of their territories, and there find out their mode of treatment, both of servants and Indians. I conceive it would be a measure of protection for the lives of British subjects who not unfrequently fall a prey to the devouring appetites of cannibals, who themselves would be in a great measure prevented from such inhuman practices, if a parental government would interpose its benign authority. I am far from saying the Company are, in every instance, to blame in cases of this kind; but I have no hesitation in saying, that indirectly they are in some instances to blame, through the great want of care in providing the Indians with those necessities which, whilst they can well pay for, would be furnishing them with the means of procuring their subsistence.

Permit me now, my Lord, respectfully to close this subject with saying, that if I have in the course of my relations, seemingly attached blame to particular individuals it has been the better to explain myself. As a servant of the Company I had more or less participation in all the evils I have endeavored to point out, and did not know they were such until the progress of events developed the pernicious consequences of a system which had "skin for skin" for its motto, whilst "strictest economy" was always the order of the day. If, my Lord, I have made any willful or intentional misstatement in what I have written, then may my right hand forget her cunning, and never more know labour.

I have the honour to be,

My Lord,

With the greatest deference,

Your Lordship's most obedient humble servant,

Wm. KERRAN.

Kingston, October 23, 1848.

Original Communications.

Montreal, Sept 18th, 1846.

REVEREND DEAR SIR,—

I have been somewhat longer in complying with your request, as to the French Mission, than I intended to be. The reason is, that I had, in addition to ordinary duties, to prepare for Cote Street Church on Sabbath week; my trials for LaSalle on Wednesday last; and St. Gabriel Street on Sabbath last, so my time has been very fully occupied. I hope I may not even yet be too late for the Record.

Your resolution, to lay before your readers some account of the F. C. Missionary Society and its operations, is highly proper. The Society is too little known, and its object too slightly appreciated. Many, I believe, in our churches are not aware of its existence, and seem to have not the remotest idea of their duty to the benighted Romanists of our country. Lower Canada, with its Roman Catholic population, has been more than 80 years under the rule of Protestant Britain; but only 16 or 17 years have elapsed since any thing was done to bring the saving truths of the Gospel before the minds of the Canadians. A Mission was then instituted, known as the Grande Ligue Mission, which having become denominational in the hands of the Baptist brethren, a general Society was formed in 1839, composed of various Evangelical denominations in Montreal, which still exists and labours as the Montreal French Canadian Missionary Society. The sole object of this Society is, the evangelization of the French Canadian. In the following year (1846) operations were commenced—a Deputation having visited Switzerland and France, and obtained four colporteurs. A Committee was also formed in Geneva, for the purpose of supplying the Society with missionaries. Among other members of this committee, appear the well known names,—Dr. C. Mathew, and Dr. Merle D'Aubigne, the historian of the Reformation. From that time to the present, the Society has gone on adding to the number of its Missionaries, and widening the sphere of its operations. It now employs three ordained Missionaries, Messrs. Tanner, Boudet, and Wolf, all natives of Swiss land—three teachers, and five colporteurs. The colporteurs are employed in carrying from house to house the precious word of God, and speaking with the people on the things that concern their eternal peace. In some instances they meet with a kind reception, in others the message is despised, and the messenger in all, if prejudice, however, begins to give way—folks are more freely bought and perused, and the people do not look on the Missionaries with that ill will, superstition, and horror, with which they were taught by the priests at first to regard them. A considerable number have renounced Romanism, and there are, I think, from thirty to forty who have been received into the fellowship of the Church, of whom it is hoped, not only that they are forever separated from Rome, but that they are among the saved. The families belonging to many of these coming along will form a considerable leaven of Canadian Protestantism. The part of their operations from which the Society now most, however, is the educational. It is now agreed on all hands, that the best plan of evangelization, is to lay hold of the young. The Society early directed its efforts in this way.—A school was opened at Belle Riviere in 1844, with encouraging success. It was resolved the next year to remove the educational institution to a more convenient locality, and accordingly a farm was purchased at Point-au-Tremble, nine miles from Montreal, on the North bank of the St. Lawrence—a building was erected, and opened on the 5th of November, 1846. The farm consists of 110 acres of excellent land, requiring, however, the expenditure of some skill and capital, in order to redeem it from the effects of Canadian mismanagement. For the former the Committee have provided in procuring a practical farmer from

Scotland—for the latter an appeal must be made to the Christian public. The building erected is spacious and well fitted for its purpose. It is a large brick building, 68 feet long, by 44 wide, and three stories high, besides cellar-kitchen and dining room. The greatest number of pupils as yet accommodated, has been 75, but it could easily be fitted up to accommodate double that number, and it is to be hoped, that ere long, it will be crowded. The cost of farm, building, and other necessary things, was upwards of £3000.—£1612 of which yet remain unpaid, which weighs heavy on the resources of the Society. The present number of pupils is 50, of whom 33 are Canadians, who are fed, clothed, and instructed free of expense, by the Society. The remainder are English scholars, receiving Board and Education at the moderate charge of one dollar a week. So many hours every day are devoted to teaching—so many to work on the farm or in the garden. The education given is French, reading and writing, grammar, geography, arithmetic, and the elements of algebra and geometry. But, that which distinguishes this from most other public schools, is the religious element which receives such prominence in it. Great pains are taken to initiate the pupils in the doctrine, the morality, and the history of the bible, and the answers given to theological questions, and the compositions read on theological subjects, frequently evince an acquaintance with these matters, which would do no discredit to schools of much higher pretensions.

It is particularly interesting, and inspires one with gratitude to God, to observe the descendants of those who for ages have been locked up in Romish ignorance and superstition, and denied access to the fountain of truth—the Word of God—gathering out from that Word in rich abundance, and that without the help of concordance or marginal references, passage after passage bearing upon the various points of the doctrine once delivered to the Saints.

There is also a Girls' School connected with the institution, attended by a considerable number of Canadian girls, under the care of Mrs. Tanner. Many more might be added to the number, but the house is small and inconvenient. It was proposed to build a new one this year by the Ladies' Society of Montreal, but the financial difficulties of the season have put a stop to it for the present.

A great many more pupils are earnestly desirous of admission into these schools than can at present be received. The Funds of the Society have fallen low, and the committee were under the painful necessity of sending notice to perhaps two-thirds of those desirous to enter after the vacation, that they could not, for want of means, receive them. It is very painful, that after a large door and effectual has been opened for making the Gospel known to these interesting young people, the Professors of Christ's name should thus refuse to gratify their expressed desire. It is to be hoped, that means will be used for stirring up the Christian people to their duty in this matter. These may indeed be hard times, but let Christian people deny themselves any thing, rather than diminish their exertion in Christ's cause: let that be remembered first, and contrivances to reduce expenditure entered into afterwards.

My dear Sir, I have thus given a brief outline of the history and present position of the Mission. I have not put it in form for publication; as you spoke of weaving it into the texture of your own remarks on Lower Canada, I have barely stated a few facts.

I may mention, in conclusion, and which it might be well to publish, that it has been resolved to procure a house in the immediate vicinity of the Institution, to be fitted up as a boarding house for English boys wishing to learn French, and at the same time willing to pay a little more for the sake of superior comfort. The house will be under the care of Mr. and Mrs. Vernier, and every thing will be done to make the pupils feel at home. Mr. Vernier, who is Principal Teacher in the Institute, will conduct them to school and back

again, teaching them along with the others both French and the other branches taught in the school, if they desire it. They will thus have the advantage of studying in a French school, being in a French family, and in addition, will be under the Christian influence of a Missionary Institution. It is to be hoped, that this will preserve many young persons from attending the Popish Colleges, and thus exposing themselves to the seductive influences of that mystery of iniquity. If any of our Upper Canada friends wish a first-rate French education for their sons, they will thus have a good opportunity. The terms are to be eight dollars a month for board and instruction—washing to be a separate charge. I make no doubt that this will be gladly hailed by those who would wish to give their children a thorough French education, and at the same time, more of home comfort than can be afforded in the large institutes.

I send you the F. C. M. Record for November, 1846. It contains on the last page some interesting statistics of Romanism in Lower Canada, which you may think proper to republish in this or some future Record; also a little article cut from the Record for June last, containing a plan for the support of pupils at the institution.

I do not at present recollect anything more that you would be likely to publish.

I remain yours, sincerely and affectionately,
JOHN BLACK.

THE FATHERS OF THE FREE CHURCH OF SCOTLAND.

Toronto, Oct. 19, 1846.

MR. EDITOR.—With your permission I feel inclined to contribute to our periodical a series of short articles of a biographical character, under the above title. Not that I mean to write the lives of those worthy members of the Church of our common ancestry—sketches are all I aim at, and these on a plan somewhat familiar and conversational. I am not sure whether I may venture beyond the line of my own personal acquaintance; but that is tolerably wide—and were every one who has been conversant with the men and the events of the last forty years, to draw up similar sketches, the future McGries and Heberingtons of the Church might be furnished with a collection of facts and hints that might prove valuable.

Two years ago I had almost formed the idea of a series of the Fathers of the Colonial Presbyterian Church of North America; and the McGregors, and the Bethunes and the Jenkinsons of the Holy Land, passed before my mental vision with something of a congenial and recognitional feeling. I could not, however, find materials, and my acquaintance in that line was, from obvious considerations, very limited. Mr. Robertson of Portsburgh, Edinburgh, has since supplied us with a very interesting volume on Nova Scotia, and perhaps he will follow it up with something on the other provinces. No doubt he is somewhat of a partisan; but we are all in some sort partisans; and he it so, we are not yet so satiated with books on "Colonial affairs," as to throw aside the works even of partisans. A "grain of allowance" you know we must always make for human infirmities; and Mr. Robertson is a young man yet. A "partisan" of the English Church has lately "put forth" a stately octavo, entitled, "History of the Colonial Church," i. e. the Colonial Church. I have not read his book, but I mean to get it and examine it. The author is not a Partyite—

least I was told so at Brighton, where he laboured, some years ago—his name is Anderson, and he preached before Queen Adelaide occasionally, when she went to that place for summer residence. I fear that the history of our Colonial Church would prove but rather meagre; for the Presbyterian Churches of Scotland and Ireland have not colonized so extensively as they should have done. We are improving, however; and if Dr. Hetherington will come over and gather materials for a Colonial or transatlantic episode, you may point him, Mr. Editor, to our seven thick M.S. quartos of "Colonial Correspondence" in the Library of Knox's College. This may be something to begin with. The "residua" Clerks of Synod and Presbyteries here would be very kind to him, I doubt not.

But let us begin. My first article is a sketch of one who was literally "the Father of the Free Church"—a venerable man, who, within not many weeks after the "18th May, 1843," was translated to the Church above. Dr. Smyth of Glasgow and I, were appointed to preach funeral sermons on the Sabbath after his interment, and the following is the substance of what I said on the occasion. Dr. Smyth will perhaps set you his excellent sermon and address.

My Dear Sir, truly yours,

ROBT. BRUNS.

THE REV. GEORGE LOGAN, A M,
OF EASTWOOD

The Rev. George Logan was a native of Glasgow. He was educated at the Schools and University of that city. In 1780 he received license from the Presbytery of Paisley. For three years thereafter he acted as assistant in the Parish of Forgandenny, to the venerable Mr. Glen. In 1785 he was ordained by the Presbytery of Perth, to the pastoral charge of one of the Scots Churches in Newcastle. In that place also he kept a private academy for teaching the classics and the higher branches of mathematics; and his reputation as the superintendent of such an institution as this, stood deservedly high. In 1793 he became Minister of the Chapel at Ardoch, Perthshire, where, for nine years, his pious labours were duly appreciated, and where his name is still remembered with affectionate regard. In 1802 he was translated to the parish of Eastwood, where he laboured for 41 years. On the second Sabbath evening of July last he was gathered to his fathers, in the 58th year of his ministry and the 84th of his age; one of the venerated patriarchs of that Church which he had so long adorned, and the achievement of whose freedom he had lived to witness.

Mr. Logan was a man of excellent understanding, ready apprehension, and sound judgment.—His attainments in classical literature were high, and he retained through life the attachments of his earlier days. One of his most favorite recreations was the perusal of the standard writers of Greece and Rome; and unlike the generality of parochial ministers in laborious country charges, he not only preserved but augmented his literary stores. His mind was also characterized by a native quickness of perception; and he had always at command a fund of amusing anecdote, with which he enlivened the circles of his friends.

Mr. Logan was the child of pious parents, and his religious impressions were early and deep. On the settlement in Glasgow of that very eminent and distinguished minister, the late Dr. Halkett, of the outer High Church, he was introduced to his favorable notice, and this introduction was always looked on by him as one of the happiest events of his life. Dr. Halkett discerned his worth; encour-

aged him in his professional pursuits; and till the period of his lamented death in 1818, acted to him the part of a faithful counsellor and a most valuable friend. With other two venerated ministers of the city he was also associated in the bonds of affectionate endearment—the late Dr. Burns of the Barony and Dr. Love of Anderston. These were all men of kindred minds, though marked by characteristic varieties. Their intercourse together was frequent and friendly, and it told propitiously on their personal characters and their pastoral habits. Mr. Logan knew well the value of christian friendship. In his earlier years he profited much by the influence and example of ministerial piety. In the vale of life his mind was often cheered and refreshed by the recollections of other times, while his friends recognized in him one of the few remaining links which connect the present generation of pastors with those venerable men who have gone before.

Your venerated minister was a theologian of the older and better school. On the solid foundation of a competent literature, he reared the superstructure of an accurate and well-arranged system of scriptural truth. He studied the Bible as a scholar and as a christian ought to study it, and his views savoured not at all of the novelties of superficial thinking. He was an out-and-out "Confession of Faith man." Few there were who could surpass him in a directly Biblical argument; and his solutions of difficult points were always solid and often exceedingly happy. In a theological society which was instituted by the evangelical ministers of the bounds, Mr. Logan was always esteemed as in some sort our "unrobed Professor." He was always at home on the epistles to the Romans and the Hebrews, whilst his ready wit was always at command to light up the sober gravity of a lengthened argument. His sentiments were at once sound and experimentally practical, and he always bowed with profound submission to the authority of the word of God.

The nine years of Mr. Logan's residence at Ardoch, were perhaps among the most useful of his ministerial life. He had a manageable district assigned to his charge, and a congregation of simple minded hearers, chiefly in the humbler walks of life, engaged his affections. He knew every one of them. His intercourse with their families was frequent and pleasing; and his flourishing Sabbath Schools told powerfully in aid of the lessons of the pulpit. When brought to a larger and more difficult sphere of duty, he continued to act on the same principles as before, though local peculiarities might vary their application. While his health allowed it, he paid attention to the private duties of the pastoral office, and the discipline of the parish. In this last he was remarkably faithful; and whatever the licentious and the dissolute might say, no man dared to question the honest uprightness of his aims.

For more than twenty years after receiving license, Mr. Logan could not be said to share at all in the "good things" of the Scottish Church establishment. Many of his companions, and some far his inferiors every way, outstripped him in this; and when he came to be your minister, he was the father of a large family, with but very slender means. But he never repined; yea, he loved to hear of the growing prosperity of his old acquaintances; his single aim being, to be useful in the vineyard of his Master. Envy was far from his heart. Always the same, he cherished a guileless simplicity, while his single desire was to spend and be spent for the sake of Christ.

In his views of Church policy he was never known to be anything else than a popular man; that is, a friend to the rights and liberties of the people, in the settlement of their ministers. It need not excite any surprise, therefore, that he cordially joined in the crusade against intrusion, and did cast in his lot with the men who resolved to sacrifice their all for the sake of a conscience void of offence. In the beginning of April last, and thereafter early in June, I paid him a visit, when on that bed of sickness which was seen,

to be the bed of death. On both occasions we touched considerably on the points in debate; and though our relative positions as to the line of present duty had somewhat changed, I found him on both occasions alike clear and decided. The man who says that he was influenced or overborne by "a pressure from without," says the thing that is not true. Mr. Logan's mind retained at both seasons its entireness; and the only thing that latterly vexed him was, that the deed of separation had, by some oversight, not been sent him, that he might affix to it his signature. His removal so soon was not anticipated by us. O, my friends, there was a moral grandeur in the scene, which the chamber of your dying pastor did exhibit a very few weeks before his death. With perfect collectedness on his part, we joined in devotional exercises, surrounded by the family circle. Thereafter, I witnessed the dying patriarch settle the time and the manner of his "leaving the manse,"—endeared by so many tender associations. I wish the Cabinet ministers of an earthly monarch had beheld it. But the ministering angels of a heavenly Monarch were hovering near; and sooner than any of us had anticipated, did they receive their commission to translate his disembodied spirit to an house not made with hands, eternal in the Heavens.

LETTER FROM DR. DUFF AND NATIVE
CATECHIST, CALCUTTA.

To the Editor of the Record.

REV. AND DEAR SIR,—I beg to hand you the following sketch of the proceedings of Knox's Church Sabbath School, Hamilton, and the copy of letters from the Rev. Dr. Duff and an Indian christian convert. If the notice is worthy a place in your valuable Record, you will make such use of it as appears suitable to yourself and interesting to your readers.

In October, 1847, the Committee entrusted with the care and management of Knox's Church Sabbath School, resolved that the collection taken up in the School by a Missionary Box, every Sabbath morning, should be devoted to the maintenance of our Catechist, a native convert attending the Missionary Institution at Calcutta; and that the school, and juvenile friends nearly connected therewith, should be pledged to furnish for this object £15 per annum, a sum which the Sabbath School Missionary Box, for each of the two previous years had nearly furnished, £10 sterling was transmitted by the October mail, with the request that Dr. Duff would select the individual who should receive the benefaction.

The acknowledgment of their remittance was recently received, and the Committee determined, that on the occasion of the annual distribution of rewards to the scholars, this communication should be produced.

On Tuesday evening, the 17th October, suitable refreshments having been provided, the scholars met, about 200 in number, and about 100 teachers and friends, and having partaken of refreshments, suitably furnished, the following interesting communications were read, with suitable remarks, by the Rev. Mr. Robb:—

Calcutta, June 2, 1848.

MY DEAR MR. ROBB,—Your truly kind christian letter of October last, reached me some time ago, through my friend Mr. Jaffray, and I have now the pleasure of enclosing a note from the young man who has been named for the benefaction of your Sabbath School children. Such as the note is, it is entirely his own, so that in it, you have the simple utterance of a heart that once bowed before the horrid idols of Hindooism.

The youth is a very amiable and tender-hearted christian, who has proved himself firm beyond his years.

For two years he has now persevered steadily and progressively; so that, if spared, he promises to become a blessing to his country.

Tell the Sabbath School Teachers and the dear

children, how cheering their kind remembrance and generous exertions have proved to myself and colleagues, and native Christians. The immense distance between us has given an enhanced value to their gift. It is almost like girdling and embracing the globe. It is the image of Christianity itself; or rather a foreshadowing of its glorious triumphs, which, from the rising of the sun to the going down of the same, his (the Redeemer's) name, shall be great among the Gentiles.

I enter into no particulars, as you will learn these from our *Missionary Record*. May the Lord pour out upon yourself and flock, with the lambs, there, of the richest blessings of his grace.

Yours, affectionately in the Lord,

ALEXANDER DUFF

Calcutta Free Church Mission House,
June 1, 1848.

MY DEAR YOUNG CHRISTIAN FRIENDS.—

With much pleasure I have learnt from the Rev. Dr. Duff, your most christian desire to exercise self-denying munificence for the support of a convert, in connexion with the Calcutta mission of the Free Church of Scotland. In the good providence of God, the honour of being the object of your sympathy is conferred upon me.

I can scarcely look at this, my friends, without perceiving in it the marks of a gracious providence. It is the Lord who has filled your hearts with that degree of love and sympathy which has enabled you to volunteer yourselves in the service of the Lord. It is the same Lord also, who, though I was brought up in heathen idolatry, has called me from the reign of darkness and shadow of death, to his marvellous light, and has conferred upon me, an unworthy sinner, the honor of being called one of the sons of God.

These things, my dear friends, afford me much reason to sing aloud to the Lord, " Bless the Lord, O my soul, and all within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all my iniquities."

Pray, my friends, for India, that God may hasten those days when the banner of our King Emanuel shall wave triumphantly on the banks of the Ganges.

Now let us strive to know our Creator and Redeemer, and may our prayer be, that God may so prepare us as that any time called, we shall be able to say, " Lord, here we are, take us."

This is a mere note of introduction: if spared I shall write more at length hereafter. That you may grow in grace and faith, that you may be nourished in the fear of the Lord, which is beginning of knowledge, and that you may persevere in your good work is the earnest prayer of your unworthy brother in the Lord,

UNA CHARAN GHOSH.

The reading of these letters awakened the deepest interest in the minds of all present, who united in singing Heber's Missionary Hymn, after which a committee of the scholars was named to reply to the letter of Una Charan Ghosh. The annual rewards were then distributed.

JAMES WALKER,

Secretary Knox's Church Sabbath School,
October 17, 1848.

Miscellaneous Extracts, &c.

SAYINGS AND SENTENCES WORTH REMEMBERING.

Of the Bible Luther said, " I have never shaken this tree with out letting some new golden apple fall."

Augustine said of it, " It is small with the small, and great with the great."

Bishop Hall said, " Even in small things there is a great providence;" may we not add, and in small it is great truths.

The only way to find comfort is in an earthly thing.

is to surrender it in a believing confidence into the hands of God.—*Bishop Hall.*

A storm makes a man, a bottle a soldier, and temptation a Christian.—*Female Biography*

No one can have a certainty that he is playing or acting right, while he is in the Lord's court.—*From a Commentary on Joshua.*

Nothing is more common in the providence of God, than for the revenues of sin to be made a plague and a curse to those that amass them.—*Id.*

The efficacy of the truth itself depends entirely on the communion of the soul with the God of truth.—*Foster*

The moral world is the end of the natural, the rest of creation is but an house which God hath built with furniture for moral agents.—*Flewards.* As concerning faith we ought to be invincible, and more hard than adamant stone; y but as touching charity we ought to be soft and more flexible than the reed or the leaf that is shaken by the wind, and ready to yield to every thing.—*Luther.*

Whoso can rightly judge between the law and the gospel, let him thank God, and know that he is a right divine.—*Id.*

It is more easy to keep fish alive without water, than to preserve spirituality of mind amid the smiles of the world.—*Caplin.*

Nothing is more fatal to the Church of God than a lukewarm ministry.—*Walsingham.*

The sanctification of the Sabbath in this world, is the commencement of the sanctification of the world to come, for all eternity is a Sabbath.—*Jewish Rabbi.*

A truth well established and confirmed, is not to be questioned, much less relinquished, on every entangling sophism though it should appear insublime.—*Owen.*

Flattery corrupts both the receiver and the giver.—*Burke.*

Whenever our neighbour's house is on fire, it cannot be amiss for the engines to play a little on our own. Better to be despised for too anxious apprehensions, than ruined by too confident a security.—*Id.*

Politics and the pulpit are terms that have little agreement.—*Id.*

POPERY IN ITS EFFECTS ON NATIONS.

From the Edinburgh Witness.

There is much in the Roman Catholic religion that of necessity leads directly to disorganization; and this is the great cause of the disorganization of Ireland. If religion be of God, its effects on the whole nature and condition of man must be of a wholesome and elevating kind, and its opposite must exert a pernicious and debilitating influence. If this be granted us,—and it can scarce be refused,—it must be inferred *a priori* that Popery must be pernicious, unless it be maintained that to worship dead men and women, to bow to a wafer and adore it as God, is not a false religion. And when we investigate the system of Popery itself, the evidences strengthen that its influence cannot be other than deeply injurious and degrading. It forbids the right of private judgment, and thus effectually lays the axe at the root of all liberty. It outrages reason by its monstrous dogmas; and it enshaves, enfeebles, and degrades its votary, by stimulating his imagination and passions, while it puts out his understanding; its tendency therefore is to form characters senseless, unreflective, devoid of foresight, of industry, of independence, degraded as individuals, and disorganized as societies. In proof of the justice of this reasoning we appeal to the condition of the various Popish States of Europe. The contrast is striking between the Popish and Protestant countries of the Continent; so marked is it, that the traveller can tell the instant he passes from the one to the other. Antiquated modes of husbandry, soils only half cultivated, dilapidated dwellings, and a peasantry

with an indolent and listless air, covered with rags and dirt, tell him that he is in a Popish district; carefully tanned fields, thriving towns, with a population clean, active, and cheerful, announce his advent to a Protestant State. Every day the contrast is becoming more obvious and striking; and the growing wretchedness of their condition has had no small share in plunging the Popish kingdoms of the Continent into revolution. And yet it is at this moment that a proposal is made and received with universal favour in the British Parliament, to endow a superstition which has wrought the ruin of other countries. We trust that all evangelical bodies in the empire, sinking for the time all minor differences, will combine, and present a front so formidable, as will deter any Minister or statesman in Britain from devoting the revenues of the nation to the maintenance of a set of men whose employment and office are pernicious to the interests of mankind, and whose chief business it is to maintain and enlarge the empire of ignorance and superstition. " Who can refrain from wondering?"—says a writer who flourished in the end of last century, but whose remarks are as pertinent to the present times as if they had been penned since Lord Ellenborough's plan was announced.

" That the old mother of harlots and abominations of the earth should again lift up her head in this land, and that she should at this time of day meet with such kindly reception and entertainment among us? That ever Rome should have acquired such an ascendancy over the nations, and enjoyed for so long a time universal influence and unchallenged dominion, making all sorts of people without exception to swallow, blindfold her monstrous absurdities, and tamely bear her despotic pride and whimsical caprices, is one of the things in the history of mankind that astonishes. When the apostle's divine saw her in the height of her power, and decked in all her splendour, he wondered with great admiration; but that this enchantress should, in the bloom of her superstitious beauty, dazzle and bewitch the nations, and make them drunk with her wine, is not quite so marvellous as to behold her retaining the same power, and practising still the same arts, not altogether without success, even now in her extreme old age, when she stands tottering on the brink of her burning grave. That she should, in her present haggard worn-out form, pretend to new conquests and that, in places where her charms had been discovered, and her magic charm broken, she should again attract the kind looks of kings and countries towards her, and decoy and infatuate kingdoms, equals the most romantic tale which her lying legends have to tell. To see them allowing her wrinkled face, coating her biased favours, and returning to her stale and unwholesome embraces, is an event so odd and unaccountable, that it may well pass for a miracle, and is a demonstrative proof that these her lovers are fallen into a state of greater bondage than herself."

THE PROPOSED NEW TABLE OF THE BRITISH GOVERNMENT TO THE MAN OF STR, IN IRELAND.

The *Christian Times* makes the following calculation of the sum necessary to endow the Roman Church in Ireland:—

| | |
|--|----------|
| Three thousand curates, yearly salary, each £100 per annum..... | £300,000 |
| One thousand parish priests or rectors, yearly salary, each £150 per annum,..... | 150,000 |
| Seven hundred and fifty town rectors, yearly salary, each £200 per annum,..... | 225,000 |
| Two hundred dignified and metropolitan clergy, yearly salary, each £500 per annum..... | 100,000 |
| Twenty-five deans, &c., yearly salary, each £1000 per annum,..... | 25,000 |
| Twenty-five bishops, &c., yearly salary each £3000 per annum,..... | 75,000 |
| Total..... | £975,000 |

Or upwards of four millions of dollars yearly.

CHOLERA.

By the latest intelligence this plague had reached Hamburg, on the shores of the North Sea; and it may by this time have passed, in its westerly march, into Britain. And ere long there is reason to believe that it will cross the wider waters of the Atlantic, and pass onwards in its desolating course through this continent. The newspapers of the day contain many directions, both for its prevention and cure. A circular on the subject, by the IRISH CENTRAL BOARD OF HEALTH, which will be found in the Toronto Globe, of the 21st October, is particularly worthy of notice.

We give below a letter from one of the American Missionaries in Constantinople, to the Editors of the New York Observer, which contains very valuable information respecting this scourge. Our readers, we think, will do well to preserve the letter and the circular above referred to, and act on their suggestions in the event of the cholera reaching Canada.

Of this desolating disease we may truly say, we know not whence it cometh and whither it goeth—and on this very account we may the rather see the finger of God in it.

In Habakkuk's sublime description of Jehovah's marching out of Egypt before his people, the prophet says, "Before him went the pestilence; and blasting plague went forth at his feet." (We follow the rendering of the margin.) Now, may we not in these days see war, famine, and pestilence, so many messengers of vengeance, executing their commission before the Lord's coming by the all-subduing power of his Spirit to set up his kingdom on our world? Yes, heaven and earth, the sea and its fulness, the field and all that is therein, and the trees of the wood, are called on to rejoice before the Lord, for he cometh—yet it is expressly declared; "A fire goeth before him, and burneth up his enemies round about."

THE CHOLERA IN TURKEY.
IMPORTANT FACTS IN ITS TREATMENT.

Constantinople Aug. 27, 1849.

Messrs. Editors.—The cholera is still making dreadful ravages in various parts of Turkey, as well as in some portions of Europe. Myriads die! that stretches its gigantic arms from the Red to the White Sea, and at the same moment of time, kills, as in a moment, its hundreds and thousands in Cairo, in Constantinople, and in Petroburg! And thus it moves onward, and onward, and onward, towards the west, awakening the most ghastly forebodings in nations and countries yet unwarred, while it leaves desolation and sorrow behind! Quarantines, and military-sanitary cordons are instituted in vain. They have again and again been proved to be most perfectly useless in staying the march of this dreadful pestilence. No quarantines nor disinfecting agents can be of any avail, unless you can adopt means so general and powerful as to change the character of the whole atmosphere around us. There can scarcely be a doubt that the Asiatic cholera as it is called, depends upon a specific cause, and that that cause is in the atmosphere. Recent observations seem to show that the electric or magnetic fluid has something to do with it. This is a point upon which some light may be thrown in America, should the disease invade that country as war is most probable; for the electric telegraph is oper-

ation there are more numerous than in any other country in the world; and if, as has been ascertained in Europe, the cholera atmosphere affects these instruments, the fact must surely be observed in America.

The cholera has now existed in the city of Constantinople for nearly one entire year; though much of the time it has been of a mild type, and limited in extent. Within the last month, however, it has shown more malignancy than at any former period, and during one week nearly all who were attacked, died. The number of deaths in the city, from cholera alone, during that week, was reported at 1,100. At the same time the disease has been raging at Buda, Nisomedra, Adahara Magasin, Urntaub, Aleppo, and various other places in the interior. Tebriz was dreadfully visited a year ago, and now the disease has returned with such violence as to drive almost everybody from the city that had the means of fleeing. It has just begun its ravages at Smyrna, where it is to be feared it will be particularly severe. As I have intimated, this scourge of the human race is moving westward. It will doubtless by and by be heard of from France and England, and then it will cross the Atlantic, as before, to perform its direful mission in America.

My principal object in introducing the subject into this letter is to communicate some facts concerning its treatment, which have been learned by experience in this part of the world, and which though they may not be new to professional men in America, may tend to corroborate what they have already observed and heard on the subject, while those of your readers who are not versed in medical science, may have their minds quieted somewhat, in knowing that there are precautions which, under God, will in most cases secure safety, even in the midst of the greatest exposures.

The Asiatic cholera, which when fairly seated is one of the most unmanageable of all diseases,—despising all human art and skill, and mocking all the assiduousness of friendship in almost all cases, begins with a mild diarrhoea, which in that stage is most readily cured. True, where the cholera is raging we are continually hearing of persons who arose well in the morning, and are in their graves before night; and it is not to be doubted that there are some cases in which the very first attack of the disease is the collapse, from which recovery is rare. But I can say with truth that in every instance, of these sudden deaths of cholera, in which I have been able to investigate the circumstances, I have found that the individual had been laboring under diarrhoea for some days previous. Generally this is so slight as not to be noticed; it is attended with no pains, and no sickness of stomach, perhaps, and gives the person no particular inconvenience. But it is this very diarrhoea which is insidiously preparing the system for the most dreadful onset of disease. Whenever the cholera is prevailing in any place, it should be a rule in every instance, to stop even the slightest diarrhoea immediately. For this we have a remedy always at hand. Opium, in some form or other, must be used immediately, and without fear. In the form of laudanum, perhaps it may be used most conveniently. At such times it should be found in every house; and the master of the family should give the strictest injunction to every inmate of his house, to give immediate notice, if attacked with diarrhoea. In mild cases six drops of laudanum for an adult will be sufficient to check the disease. The dose should be repeated every 4 hours, until the diarrhoea is stopped. This is a most important direction. In severe cases of diarrhoea a larger dose must be used, and the dose may be increased indefinitely without the least injury, so long as the effect of checking the diarrhoea is not produced. I have been called to prescribe in a great multitude of cases of cholera, in this incipient stage; and I have found every one of them to yield to this medicine. The prescription is one which our good brother Doctor Smith, left with his brethren in Turkey, in anticipation of the cholera, when he was returning to America;

and by the blessing of God, I do believe, it has saved thousands of lives. Our native brethren in Nicodemus and Broosa having been instructed on the subject by Dr. Smith, have been exceedingly useful as instruments of checking the disease in a great multitude of cases. Many even of their worst enemies among the Americans have flocked to them for this medicine, and having proved its virtues have become their best friends.

I have used with the best effects, in many severe cases, when there was much pain, and tendency to cramps, and coldness in the extremities, a mixture of equal parts of Laudanum, Tincture of Rhubarb and Tincture of Camphor. Of this eighteen drops may be given for an adult at a dose in mild cases; to be increased according to circumstances. Of all epidemic or contagious diseases none excites more general alarm, than the malignant cholera, and yet I know of none that gives such timely premonitions of its approach, and that is so perfectly under human control, (so to speak) as this is, in its early stage.

Of course, when there is a tendency to diarrhoea in cholera times, the strictest attention should be paid to diet, and fruits and crude vegetables should be carefully avoided. Wherever the cholera prevails, it has been found that most people are easily inclined to bowel complaints, and this is an indication that the diet of people generally should be regulated accordingly. A sudden change from a generous to a low diet in such circumstances has been found quite injurious. A person who is well should continue to eat very much as he has been accustomed to, except that most people, eat too much, as a general rule, and except that fruits and certain vegetables which at other times would be harmless, under the cholera atmosphere, are apt to produce diarrhoea.

I will close my communication, by giving some particulars of two or three cases, from many that have come under my own observation, to illustrate what I have said above. I was awakened one night about midnight by two of my own children,—one 15 and the other 13 years of age. They had both been suddenly attacked with diarrhoea and vomiting, accompanied with the severest pains, amounting almost to cramps in the stomach. The cholera was prevailing around, and, of course, I had the greatest reason for apprehension that this was a sudden attack of this disease. I administered immediately full doses of the mixture mentioned above, repeating it every two hours as long as the symptoms continued urgent. I gave also the oil of peppermint, and repeatedly applied the spirit of Camphor, with friction, to the region of the stomach. The next day they were both well again, excepting of course some debility from the preceding night's attack. They had both eaten freely the day before of a dish of stringed beans, and I remarked that each upward evacuation of the stomach, brought with it some of these beans, in precisely the same state in which they had been eaten twelve hours before.

A European merchant of my acquaintance residing in Galata, arose one morning, and took a sea bath, as he was accustomed to do. He then attended to various matters of business, which required him to walk several miles back and forth in this city. He returned to his lodgings quite ill, sometime in the forenoon, and before night of the same day he was a corpse, having died of a most violent attack of cholera! This case was reported as one of death almost on the very first attack, but I am certain, on inquiry, that this individual had been suffering with diarrhoea for eight or ten days previous!

A Protestant American was very valiantly attacked one night with what his physician called "the most awful case of cholera he had ever witnessed." He died within twenty-four hours! The facts concerning the case, however, are these: He had had a similar attack two weeks previous, and had been cured by the blessing of God on the remedies mentioned above. The day before his

* This was written before the news arrived of the cholera being actually in Britain.

second attack, while he was still weak from the first, he walked many miles and became very much fatigued, and certain circumstances had very much agitated his mind. He ate a hearty meal in the evening, partly of beans and meat, which no doubt was the immediate cause of the attack; and after the diarrhea commenced, nothing was done to check it for several hours, and when at last a physician was called, it was too late!

Fain would I hope that our beloved country may be saved from the ravages of this scourge.—but this can hardly be expected. It will probably come, and come to many, 'as a thief in the night,' although the warning has been long and loud. The class of people among whom it makes its greatest desolations, are those who use habitually the intoxicating cup. I don't know that even the strictest attention to the rules I have given above will avail to save the drunkard, when he is attacked. When the seeds of this disease are cast into such a man's system, it is like striking fire into a box of tinder. The whole internal coatings of his stomach, besides other vital organs, are already diseased, and he is a subject of which the cholera will make very short work. It makes one shudder to think how many drunkards will be suddenly ushered into eternity, by this dire disease!

Many who are accustomed to temperate in these habits will also fall. God designs this as his scourge upon the nations; and let it be our prayer that the nations may be led thereby to repentance. Of how many sins is our own nation guilty before God! and how little is thought of them, and felt for them, and how rarely are they confessed! Let us imitate the godly Ezra and Nehemiah in confessing, not only our own sins but the sins of our people—of our whole country, and like them, let us plead with God for his pardoning mercies and that he will avert his threatened wrath from us.

I am happy to add that in some parts of Turkey, where the gospel is preached, the visitation of the cholera has been attended with the happiest spiritual results. Some who were dead in trespasses and sins have been awakened thereby; some enemies have been made friends; and the Holy Spirit is now evidently striving with the hearts of some who have heretofore shown the most stupid unconcern, in regard to the things of eternity. Many sinners abound more and more, through the working of God's mighty power.

I remain, Gentlemen,
very sincerely yours,

H. G. O. DWIGHT.

DR. BEECHER ON REVIVALS.

The following striking remarks, on Revivals, were made by Dr. Beecher, at the late meeting of the Board of Commissioners, for Foreign Missions, at Boston. The Editor of the *New York Observer* says, that the most of the audience who listened to this aged veteran in the service of Christ, 'felt that they should see and hear him then for the last time on earth.'

"When I look over this great audience, mostly Christian people, I ask myself, whence have they come? It is one generation and a third since the Board was established, I was alive then, and some others still live, with whom I have had sympathy all this day. But the great mass, ministers and people are gone. And whence have all these Christian people come, who now sustain this board with their funds and their prayers. Here is almost a plethora of christians. Are they the fruits of the stated preaching of the gospel? Of two good clever sermons on the Sabbath, and a preparatory sermon once in three months, without conference or prayer meetings, or the least danger of the minister wearing out. I have heard it said that many have had their day, and it is better to go back to the good old times when ministers had time to raise horses and hogs and manage their temporal affairs without letting spiritual things

crowd them at all. There were droppings now and then of the spirit. Now suppose we trust to these mere droppings: How many drops in your church this past year? How many souls converted? And if no more, in years to come, how long before there will be few to sustain this Board. We must have revivals. It must rain faster. The world cannot be converted without it. In the few minutes I have, I wish to show the indispensable necessity of revivals to the conversion of the world.

1. "As a kind of substitute for miracles. God does not suspend the regular action of human agencies to bring about moral results. In the days of Christ, the miracle arrested the attention of men. Now the mind must be fixed upon the great concerns of eternity by the Holy Spirit. Hear the world roar, see the absorption of men's minds in society and business, the temptations to crime, dislike to doctrines. How is the world to be stopped in its wild career? By joggng on in the good old way of two sermons a day! But when the spirit comes, the church wakes, sinners hear and feel and fight and yield. How long would it take an orthodox lazy minister to convert the world! To all eternity. We must go faster. A nation must be born in a day.

2. "To keep pace with the increased education, philosophy and business of the times. Every thing is going ahead, ten times faster than ever before. The churches of the Puritans held on 75 years without revivals, and maintained their ground. But 10 years now are more than 70 then. In ten years without revivals now the world would be so far ahead of the church, you couldn't see it with a telescope.

3. "To secure sound doctrine in the church we must have revivals. When conversions are few and the spirit of God is not in the church, men will not hear sound doctrine. In revivals I always found that I could preach with plainness and power, the strongest truths, and not a dog would move his tongue. But the same sermon in a time of coldness would make an insurrection. The awe of God was passed, and men would quarrel with his truth. Corruption in doctrine will then come in, and the world will not endure the truth.

4. "To prevent doctrinal formality. I know that many people think if they know the Shorter Catechism and the Confession of Faith, they are doing very well. But I know nothing more Lutheran than a dead orthodoxy. Some people think a heretic worse than a devil, but to be orthodox and wicked a very small affair. I have seen glorious days in revivals of religion. One-third of my days have been in the midst of them. And now on the confines of time I feel that if I had a thousand lives to live, they should all be devoted to the ministry and to revivals. I have seen little or no fanaticism, but the purest exhibitions of the power of divine grace. And I think I see more coming. How are they to be sought? I want to leave behind me my views on this point. I never had a revival come unexpectedly. Nor one that did not come when there were indications in Providence that it was a proper time. And when circumstances seemed to be favorable, I made up my mind to attempt a revival. I never had one unless I sought it, and I never asked in vain. Do any feel that it is high time to wake out of sleep. This is the way and it never will fail. I never wrote fine classical essays in revival times, if I did at any other time, nor any all finished ready for the press, so carefully written out that I had to read them closely, and didn't know where to make gestures. I wanted to look at the people and see how they felt. My object was to bring out the fact that all men are rebels, totally depraved and in need of salvation by Jesus Christ: to show what total depravity means and what it does not mean: and that every sermon without an application is like water spilt on the ground. I have no idea of being as much afraid of hurting people as the minister who preached a funeral sermon, and when a young man who was convicted by it came to him

in great distress, he said "he was very sorry he had hurt his feelings, he did not mean to do it." No, let every sermon have an application. Sinners are not so fond of gospel truths, that if you throw them out they will come and pick them up. Other animals may, men will not.

5. "Revivals are necessary to prepare the church to do God's work. If in these times of declension we were to be *accessed* for this cause according to our respective ability, it would make an insurrection. We think to pinch off a little from the end of our obligation, and get along with doing only that. But it will never do. We must have the Spirit to bring up the church to duty, to convert sinners and prepare them for missionaries. We cannot raise money to pay off the debt, and go on with the missions unless we have revivals. O let us come to this point!"

NOTES OF A VISIT TO THE EASTERN TOWNSHIPS.

If we draw a line from Quebec in a south-easterly direction, till it reach the state of Maine, we have on the south-west of that line a portion of Lower Canada equal in extent to about one-third of the whole surveyed territory of Upper Canada. This tract of country is of great importance from the quality of the soil as well as its extent. Within it lies the Eastern Townships, in which the wretched feudal tenure of the seigniorial lands is unknown. The Romish priests well know that if it were fully settled with Protestant immigrants, it would tend to counterbalance the prevailing political influence which Popery now has in Canada East; and hence they have been making strenuous efforts, though hitherto we believe with very partial success, to induce the *habitans* to migrate into those townships. There are several of these townships in which a considerable Presbyterian population is found; and this gives an additional interest to them as missionary fields for our Synod. This consideration induced me, when recently in Quebec, to make a short excursion into that part of the country; and, for the sake of those interested in the Home Missionary operations of our Church, I here note a few things that have not yet passed from my memory. On the evening of Wednesday, the 23rd August, I had gone to Montreal, expecting to preach there on the Sabbath; but finding that my services could be dispensed with, I returned to Quebec by the same boat, and arrived there on Thursday morning. In the forenoon of the same day, I sailed to St. Nicholas, about nine or ten miles above Quebec, and on the opposite side of the river; thence I took a cart, the common vehicle of the country, to Leeds, which, however, I did not reach until Saturday—the distance from Quebec is about fifty miles. Here I met with our Catechist, Mr. Swinton. On Sabbath I preached at two of Mr. S.'s stations, viz., in the morning at St. Sylvester, and in the afternoon, at the distance of about seven miles, in the church at Leeds. Mr. S. with a view of making the most of my visit, went off on the Saturday after my arrival to preach at another station on the Sabbath morning. On the Monday we had meetings at two stations in the same township, and on the Tuesday, Mr. Alexander, our Catechist in Inverness, having previously been apprized of my coming, had a congregation assembled ready to receive us on the afternoon of that

day. In all these places I preached, and gave copious information respecting the undertakings of our Church, particularly those of the Home Missions and the College. I can only here note that at all these stations I was much refreshed by meeting with some truly devoted and intelligent Christians; and that they seemed much encouraged by hearing that, through the blessing of God, there was such a fair prospect of missionaries being soon greatly increased.

I was particularly struck with the respect and affection which they manifested towards the two students who had been labouring amongst them during the summer. I had been, in the course of some of my addresses, dwelling on the importance of academic training to a well accomplished minister; but when I remembered that one of the Catechists in this most desolate field had not made great progress in his college course, I thought that I saw in the success that seemed to have attended his labours, as well as those of his more advanced fellow-student, a proof that, after all, the first, the second, and the third requisite to a good preacher, is, to be taught of God.

At these meetings resolutions to the following effect, were more or less formally adopted:—

1st. An acknowledgment of gratitude to the Presbytery of Montreal for sending the catechists.

2nd. A request that the Catechists would prepare for the Presbytery a statement respecting the importance of the field, with a view to the obtaining the labours of a missionary during the winter.

The 3rd, which I quote from a copy of these resolutions which happens to have been preserved, runs thus:—

"That in reference to the statement made by Mr. Rintoul, respecting Knox's College, the meeting recognize it as their duty to co-operate with all the other stations and congregations of the Church in sustaining that school for the future ministers and missionaries of the Church, at once with their prayers and their liberality; and that a subscription be made in behalf of its funds on or before Christmas next, the members of the committee of management being hereby requested to wait on all the members and friends of the Church with subscription papers, on or before that time."

Most willingly would I have extended my journey to Langwick, and Melbourne, and the adjacent parts, the first of which is about fifty miles from Inverness; but it was necessary for me to return homewards, as I had now been eight weeks absent. On Wednesday, the 30th August, one of members of the Church at Inverness, drove me in his cart to the St. Lawrence. The day was fine; and our journey, with the exception of two short rests for the horse, was accomplished in twelve hours.

I may mention that the congregation at Leeds is chiefly made up of lowland Scotch and settlers from Ulster; though I do not forget that I saw among them one of the seed of Abraham, according to the flesh, and another a French Canadian. That at Inverness is chiefly made up of Highlanders from Arran and the adjacent parts. The country is very beautiful, the land sweeping away in lofty reaches wooded to the top, and yet all capable of being cultivated. The people have recently suffered much from the failure of their wheat crops, and have been driven to attend more to raising

stock, for which they have a good market in Quebec. The crop of oats appeared to be very fine and abundant. It was no difficult matter to tell from the aspect of the farms where the settlements of the *habitués* end, and those of the more intelligent Saxon and Celt begin. The roads through the tract occupied by the French give the usual indications of superstition in lofty crosses erected here and there. At the very close of this interesting little excursion I had a proof of the earnestness which marks their religious feelings. The boat from St. Nicholas was not to sail until the first of the ebb tide, which was not until about midnight. The night was very mild, and there was nothing to dim the star-light but a slight haze which had been occasioned by the heat of the previous day. I went down to the boat about 12 o'clock, and was waiting, without impatience, for her sailing. There were many people on board, chiefly females, with their baskets of fruit and vegetables for the market of Quebec. There was no covering but what was found under a raised platform, or small upper deck, in the middle of the vessel. I was sitting on this part of the vessel when I observed first one person, and then several others to the number of some eight or ten, come up near me: they all knelt down apart, crossed themselves and remained on their knees for a few minutes. I could barely discern their attitudes; and from the place and the time, beneath the open sky, and the dark hour of midnight, and with my impressions of the character of the worshippers, I felt at once a solemnity and a compassion towards them. Well may we pray that they may be brought to know God, and to worship and serve him through the one Mediator, the Lord Jesus Christ. What encouragement to missionary labour have we in the desire for our missionaries cherished among very much of the Presbyterian population! What wide and important fields for labour amongst the superstitious and, in their own way, religious French Canadians!

W. R.

Toronto, 20th October, 1854.

SPLENDID THEOLOGICAL PREMIUMS.

Let our students and young ministers read the following advertisement, which we extract from a Scottish paper. Those who are conscious of the stirrings of genius, and have felt the quickening impulse of the Spirit of all Truth, and whom God in his providence spurs, might do well to ruminate for two years on the theme here proposed for a treatise—devote other two to writing one, and a fifth to revising and perfecting their composition. An English writer, John Bird Sumner, now Primate of all England, carried off the second prize at the first competition. We presume that a competitor from Canada to be, we trust, still a British dependency in 1854, would be admitted to run in the race for the prizes now announced.—

THEOLOGICAL PREMIUMS.

A gentleman deceased left by his deed of settlement a considerable fund to be applied by his Trustees, at intervals of 40 years from 1774, in the payment of two Premiums, for the best Treatises on the following subject:—"The Evidence that there is a Being, all Powerful, Wise, and Good,

by whom everything exists; and particularly to obviate difficulties regarding the wisdom and goodness of the Deity; and this, in the first place, from considerations independent of Written Revelation; and in the second place, from the Revelation of the Lord Jesus; and, from the whole, to point out the inferences most necessary for, and useful to mankind." The amount of the fund to be so applied cannot be less, at any period, than £1600, and, as nearly as can be ascertained, it will, on occasion of the next competition, be about £2400. Three fourths of the fund divisible at each period are appointed, by the terms of the bequest, to be paid to the Author of the Treatise which shall be found by the judges, to be named as after-mentioned, to possess the most merit; and the remaining fourth to the author of the Treatise which, in the opinion of said judges, shall be next in merit to the former, "after deducting therefrom the expense of printing and binding three hundred copies of each of the said Printed Treatises, or of purchasing three hundred Printed Copies thereof, as the said Trustees shall direct, to be distributed by them among such persons to whom they shall think the same will prove most useful, or in any other manner that they shall judge proper."

The Ministers of the Established Church of Aberdeen, the Principals and Professors of King's and Marischal Colleges of Aberdeen, and the Trustees of the Testator, are appointed to nominate and make choice of three Judges, who are to decide, agreeably to certain rules prescribed in the deed of settlement, upon the comparative merits of such Treatises as shall be laid before them; and it may be proper to mention that, to discourage mean performances, the Judges are empowered (if unannounced) to find none of the Treatises produced of sufficient merit to entitle the writers to the premiums. The Trustees, however, believe that, in the present state of the literary world, this is a contingency which can scarcely occur. The Trustees, deeply sensible of the importance of the Founder's design, and anxious, as far as lies in them, to do full justice to his wishes, venture to give an assurance that, in appointing the judges at the proper time, nothing will be regarded but that eminence of character and qualification which shall secure a satisfactory decision. The time allowed by the Testator for the composition of the Treatises for the next periodical competition, extends to the first of January 1854, and his Trustees do now intimate, in compliance with his appointment, that those who shall become Competitors for the said prizes must transmit their Treatises to Alex. & John Webster, Advocates in Aberdeen, agents of the Trustees, in time to be with them on or before the said first day of January, 1854, as none can be received after that date; and they must be sent free of all expenses to the Trustees.

The Judges will then, without delay, proceed to examine and decide upon the comparative merits of such Treatises as shall be laid before them, and the Trustees will, at the first term of Whitsunday after the determination of the judges, pay the Premiums to the successful candidates, agreeably to the will of the Testator.

As it tends much to an impartial decision that the names of the Authors should be concealed from the Judges, the Trustees request that the Treatises may not be in the handwriting of their respective Authors, nor have their names annexed to them. Each Treatise must be distinguished by a peculiar motto; this motto must be written on the outside of a sealed letter, containing the Author's name and his address, and sent along with his performance. The names of the successful Candidates only shall be known by opening their letters. The other letters shall be destroyed unopened. The writers of the unsuccessful Treatises may afterwards have them returned, by applying to Messrs Webster, or the Trustees, and by mentioning only the motto which they may have assumed.

Letters addressed as above (Post-paid), will meet with due attention.

Aberdeen, 22d March 1847

UNITED STATES POLITICS

We give below the remarks of the editor of the *Evangelical Pioneer*, on what is the grand question of the day in the United States,—*the Election of a President*. Some of our readers may require to be informed, that this paper is published in our own town of London, and we can willingly testify to the talent and judgment with which it is conducted. It is the earnest advocate of the principles of the free communion Baptists—principles which we of course do not approve. We doubt not, that the vigorous pen of its devoted Editor, will tend greatly to strengthen the denomination of the Strict or Regular Baptists as they are called; yet, we are inclined to think, that the same energy and zeal advocating those views of christian communion, which were maintained and expounded by those distinguished ornaments of the Baptist denomination,—Joseph Hughes, the founder of the British and Foreign Bible Society, and Robert Hall, would do more in the end to promote the cause of our common christianity.

"A glance round the world leaves new ground of gratitude to those whose lot is cast in this province, the Goshen of the world; perils and putations in every way threaten the old world, and if in the new world, the United States seems to share our exemption from the disturbance of public order, and the failure of the supply of food, it is a result of political agitation of more serious import than most of those who engage in it seem to apprehend."

"The day is not very far distant when it shall be determined whether Gen. Cass, Gen. Taylor, or Mr. Van Buren, with their respective adherents shall claim the spoils of a Presidential victory. But although this may be all to which stump orators and a partizan press are looking, at the occasion of this immediate question does not it involve the contest. This is but the opening campaign of a great conflict, in the issue of which are involved the perpetuation of the Union, and what is more important still, the establishment of human freedom. If the naked truth could be seen, American Institutions are now endangered this moment than ever they have been since the declaration of independence. It cannot but be viewed with painful apprehension, that the agitation of this great question is opened in a way that will necessarily bring into it all the unhallowed rage of party feud and local prejudice. There will be no such thing as calm discussion and unbiassed advocacy; but instead, there will be rancour and calumny, clamour and manouvering. It is a well established fact that an ordinary Presidential election has a depressing influence upon the religion and morality of the country. Usually when the contest is at an end, these great interests have been relieved, and there has been a gradual recovery before the ignominious influence has been renewed. We believe that it may be shown by facts and figures that there has been a decrease of religious faith and piety during the year of the election; on each successive year there has been an advance until the fourth year. The records of churches, the treasures of missionary societies, and all ecclesiastical journals will prove this. But there is reason to fear that the present will be an exception. Not only will the agitation be prolonged, but from its nature it will tell most forcibly upon the religious interests of the country. Already the question of slavery has torn churches into shreds and fragments in every part of the Union, and there is no reason to suppose that it will now be recovered by different means.

"In every view of the matter, we may find additional reasons for increased devotion and fidelity to the cause of the Redeemer, by the favour of our Prayers, etc. to a Christian's mind, and to exhort

be diverted from that cause, while the demand for all these will be vastly increased. It is a time for us to be laying aside every weight, to put on the whole armour of God, and to quit as like men. An examination of the daily transactions of our politics and party agitation is a thing but a tonic for our sitting down, a supply and unreflecting, to consume the bounty of our Father. It is a precious opportunity to apply the lessons which are to be gathered from the example of nations, and to seek in a calm and unbiassed exercise of reason to reform abuses in their aggravated results, or to give one day passage to the cry which is causing the people of the earth to tremble. The woe of a weeping and bleeding world are expostulating with us, against every temptation to indulge peace on any question in which religious freedom and equality are involved."

SELF-IMPOSED BURDENS

BY THE REV. JAMES HAMILTON, LONDON.

"The evil which we are perpetrating in this country, that Britain expend every year, fifty millions of money on intoxicating drink. We often complain of our high taxation, and we often grow nervous at the thought of our enormous national debt. But here is a tax for which we cannot blame our rulers—a tax self-imposed and self-chosen—a tax which would pay the interest of our national debt twice over—and a tax as large as the revenue of these United Kingdoms. We thought it a great sum to pay in order to save the slave his freedom—we thought the twenty millions given to the West India proprietors a mighty sacrifice; and it was the noblest tribute any nation ever paid to the cause of philanthropy;—but large as it looks, half a year of national abstinence would have paid it all. We rather grudge the eight millions which Ireland got last year, seeing it has failed to set our millions on their feet; but it was eight millions given to save a famishing people; and large as the grant to Ireland sounds, two millions of national abstinence would have paid the whole of it. By temperance as are the fifty millions which as a people we yearly engulf in strong drink, the thought which afflicts and appals us is, that this terrible impost is mainly a tax on the working man. The lamentations, that many a working man will spend in temperance much money as he saved it, would this year have furnished a room, and next year would have bought a beautiful Henry; as much money as would secure a splendid education to every child, or in a few years would have made him a landlord, instead of a tenant. Why, my friends, it would set our blood a boiling if we heard that the Turkish Sultan taxed his subjects in the style that our British workmen tax themselves. It would bring the days of Wat Tyler back again; nay, it would create another Hamden, and compare up a second Cromwell, did the Exchequer try to raise the impost, which our publicans levy and our labourers and artisans so cheerfully pay. But is it not a fearful infatuation? Is it not our national madness, to spend so much wealth in shortening our nerves, and exploding our characters, and ruining our souls? Many workmen, I rejoice to know, have been reclaimed by teetotalism, and many have been preserved by a timely religion. In whatever way a man is saved from that horrible vice, which is at once the destruction of the body and the damnation of the soul, therein do I rejoice and will rejoice. Only you cannot be a christian without being a sober man, and the more of God's grace you get, the easier you will find it to vanquish this most terrible of the working man's temptations.

DEPARTURES FROM PIOUS.—The *Freeman's Journal* the organ of Bishop Hughes of New York makes the following confession of the defections from Piety, in consequence of "Kirwan's" series of letters addressed to the Bishop and widely circulated through the country:
"These defectives, alas, may be called not only

numerous but frightfully numerous. Every part will attest every town in the land is a crying witness of it. Week before last two gentlemen unacquainted with each other called on us at different times. Each had recently arrived from Ireland, and the conversation chancing with the first of them to turn on the comparative state of the Irish at home and in America, he remarked with horror, that of his numerous acquaintances who had preceded him to this country he found a fearful large proportion of them who never went to church at all. And on our mentioning it to the second gentleman, he said he had found the same thing. They had become *Kirwanites*—infidels."

Scientific Intelligence.

While the French Astronomer, Arago, has been deeply engaged with the revolutions in Paris, to be neglected, it might be well supposed, of his political business as a philosopher, and the revolutions of the heavenly bodies—Agassiz, the celebrated Swiss naturalist, more true to his vocation, has been traversing the borders of the great lakes of Canada and the United States.

It seems that some few species of those strange fishes which Hugh Miller describes in his old Red Sandstone, are still to be found in the waters of Lake Superior. Some account of these will be found in an extract which we give from an address of the Swiss naturalist, delivered by him at the Scientific convention lately held at Philadelphia.

The old red sandstone lies deeper than the mountain limestone that is found in the mountain at Hamilton. How marvellous that fishes of the same species which are buried up in those rocks should be found still inhabiting one of our lakes! The following extract is from an account of the late Scientific Convention at Philadelphia, contained in a New York paper:—

ANCIENT FOSSIL-FORMED FISHES YET IN EXISTENCE.

Professor Agassiz remarked that it had been his good fortune, during the past summer, to have opportunities in company with several friends—some of whom he now saw present—to explore the Northern Lakes, and more especially Lake Superior. His attention had been called particularly to the fishes, a subject always of very great interest to him, and of which he acquired at the Lakes some new and valuable knowledge. His object, he observed, was not so much to effect a comparison between the fishes of the United States and Canada, as to ascertain their geographical distribution, and to satisfy himself whether they were indiscriminately distributed through all these Lakes, or whether there were differences in the localities where found.

On carefully comparing, he found that the distribution is entirely different,—that particular families are in some, and other families in other parts, and that they never leave their peculiar locality, that there are families in Lake Huron which are not in Lake Superior, and some in Lake Superior which do not move down into the lower Lakes, although the communication between them is always open and easy. The Fishes, then, of the several Lakes are very different—another illustration of the great law of distribution and localization. Prof. A. considers that these fishes originate where they are found; and it is a singular fact, that they are generally located in very similar positions with the fishes of Europe—yet, although they agree so generally with the European varieties, they are greatly different in zoological characteristics; so that there can be no transportation of the separate varieties from our own country to another, and there is no connection of the fresh water fishes

of Lake Huron with those of Southern Europe—nor of Lake Superior with those of Northern Europe. [Prof. Agassiz proceeded to define these differences between them at length. In Lake Huron there are many of the perch family—none in Lake Superior, and so on. It is well known from geological data, that North America is the oldest continental land upon earth. The general ancient character of this country is deeply impressed upon the mind of the active geologist, and he [Prof. A.] could not help feeling it when exploring the Northern shore of Lake Superior. Is it not remarkable that animals now exist which are old-fashioned in their external zoological character—and that they should be of the same type with animals long since considered extinct? It is in North America where the Gaspikes live, and the gaspikie is the only representative of the periods when that fish only lived.

Among these fishes there are two types—one with smooth and the other with serrated scales. [Prof. A. explained by blackboard diagrams.]—the serrated scales have usually two dorsal fins. He had found in Lake Superior a new fish! with spines upon the opercular bones, and all the scales sharp and serrated, and, what has never been before observed in hard-scaled fishes, it has, like the Salmon an adipose or fatty fin.

Here, then upon Lake Superior, we have these old-fashioned fishes upon this old soil. He considered it important to trace our living animals in their relation to the Fossils, as also their geographical distribution. This country was undoubtedly the first dry land, and the animals preserved seemed to remind us of the golden ages.

Mr Redfield asked if the White Fish of the Lakes was not common.

Prof. Agassiz replied it is. He mentioned that he had collected 33 Fishes on Lake Superior, and exhibited drawings of several. About a dozen of them are entirely new varieties.

THE MISSISSIPPI VALLEY.

At the sitting of the Scientific Convention, in Philadelphia, Prof. Dickenson, in behalf of a Committee appointed to investigate the subject, made an interesting report on the sediments of the Mississippi River. The *North American* says:

The observation upon which the paper was based had been made through the course of eighteen years, but continued, particularly through the last two years with a view to this report. The report alluded to the vast quantity of rain water constantly falling in the valley of the Mississippi, and the fact that that great river was the only visible outlet for it. By data the report showed that the quantity of rain fallen was 11.3-8 times the quantity discharged by the river.—There are but two ways for this water to escape, one by the course of the river, and the other by evaporation. Thus the report arrived at a fact of the utmost importance to the planting interests of Louisiana and Mississippi, for the more exhalations are, removed the less liable will the low or bottom lands of these two States be to the periodical inundations by the river. The best method of promoting this was by clearing the forest land, and thus exposing the earth to the action of the sun.

The progress of population and civilization in those regions has already made so vast a change in the amount of evaporation that there is not now by twenty or twenty-five per cent as much water passes down the river as there was twenty-five years ago; for at that time there were annual inundations which do not occur now. Thus lands are rendered more valuable, and the dense fog which once covered the river and obstructed navigation are now infrequent.—The second section of the report, which treated of the sediment of the river, was very scientific, full of data and computations. On motion of Prof. Johnson, the thanks of the Association were tendered to the committee. In regard to the sediment of the river the result of 151 experiments with a tin tub charged

with the river water were made. The aggregate of the water changed in this tub at different times was a column of 1936 feet, by which there was deposited a column of sediment or solid matter of 46 1-2 inches. This sediment was submitted in three glass tubes. The Committee seemed to think it might still further settle or shrink, certainly not to less than 41 inches.

From these data, the Committee arrive at the conclusion that the proportion of sediment to the volume of water is as 1 to 528. It has already been ascertained that the quantity of water annually discharged by the Mississippi river is 11,833,360,636 880 cubic feet, therefore there must be deposited 28,188,053,892 1-2 cubic feet of solid matter.

THE DEAD SEA.

The Bible is yet destined to receive illustration from all the tracks of research in which men engage. And we doubt not that some new illustrations of the history of the overthrow of the Cities of the plain will be derived from the exploring expedition recently sent to the Dead Sea, by the Government of the United States. The following account of the expedition is taken from an American paper:—

"The store ship *Supply* took out Lieut. Lynch, and two malleable boats as transports. These boats were carried over mountain gorges and precipices by the party appointed for the expedition, and on the 8th of April, 1848, they were launched upon the Sea of Galilee. The Richmond Republican has condensed the interesting article of Lieut. Maury as follows:—

"The navigation of the Jordan was found to be most difficult and dangerous from its frequent and fearful rapids. Lieut. Lynch solves the secret of the depression between Lake Tiberias and the Dead Sea, by the tortuous course of the Jordan, which in a distance of sixty miles, winds through a course of two hundred miles. Within this distance Lieut. Lynch and his party plunged down no less than twenty-seven threatening rapids, beside many others of less descent. The difference of level between the two seas is over a thousand feet.

"The water of the Jordan was sweet to within a few hundred yards of its mouth. The waters of the sea were devoid of smell, but bitter, salt, and nauseous. Upon entering it, the boats were counteracted by a gale, and it seemed as if the bows, so dense was water, were encountering the sledge hammers of the Titans, instead of the opposing waves of an angry sea!

"The party proceeded daily with their explorations, making topographical sketches as they went, until they reached the Southern extremity of the sea, where the most wonderful sight that they had yet seen awaited them.

"In passing the mouth of Udom, (Sodom,) we unexpectedly, and much to our astonishment," says Lieut. Lynch, "saw a large, rounded, turret-shaped column, facing S. E., which proved to be of solid rock salt, capped with a borate of lime; one mass of crystallization. Mr. Dale took a sketch of it, and Mr. Anderson and I landed with much difficulty and procured specimens from it."

"The party circumnavigated the lake, returned to their place of departure, and brought back their boats in as complete order as they received them at New York. They were all in fine health.—Thanks to the good management of Lieut. Lynch, the whole cost of this scientific exploration of the Dead Sea was but \$700. From the letters of Lieut. Lynch, quoted by Maury, we translate the following interesting facts elicited by exploration:

"The bottom of the northern half of this sea is almost an entire plain. Its meridional lines at a short distance from the shore scarcely vary in depth. The deepest soundings thus far, 182 fathoms,

(1128 feet) Near the shore, the bottom is generally an incrustation of salt, but the intermediate one is soft mud, with many rectangular crystals—mostly cubes—of pure salt. At one time Stellwager's lead brought up nothing but crystals.

"The southern half of the sea is as shallow as the northern one is deep, and for about one-fourth of its entire length the depth does not exceed three fathoms (18 feet.) Its southern bed has presented no crystals, but the shores are lined with incrustations of salt, and when we landed at Udom, in the space of an hour, our foot-prints were coated with crystallization. The opposite shores of the peninsula and the west coast, present evident marks of disruption. There are unquestionably birds and insects upon the shores, and ducks are sometimes upon the sea, for we have seen them—but cannot detect any living thing within it, although the salt streams flowing into it contain fish. I feel sure that the results of this survey will fully sustain the Scriptural account of the cities of the plain."

He thus speaks of the Jordan:—"The Jordan, although rapid and impetuous, is graceful in its windings, and fringed with luxuriance, while its waters are sweet, clear, cool, and refreshing."

"After the survey of the sea, the party proceeded to determine the height of the mountains on its shores, and to run a level thence via Jerusalem to the Mediterranean. They found to the summit of the West bank of the Dead Sea more than one thousand feet above its surface, and very nearly on a level with the Mediterranean.

"It is a curious fact," says Lieut. Maury, "that the distance from the top to the bottom of the Dead Sea, measure: the height of its banks, the elevation of the Mediterranean, and the difference of level between the bottom of the two seas, and that the depth of the Dead Sea is also an exact multiple of the height of Jerusalem above it."

"Another no less singular fact, in the opinion of Lieut. Lynch, is that the bottom of the Dead Sea forms two submerged plains, an elevated and a depressed one. The first, its southern part, of mud covered by a shallow bay; the last, its northern and largest portion, of mud and incrustations and rectangular crystals of salt—at a great depth with a narrow ravine running through it, corresponding with the bed of the river Jordan at one extremity, and the Wady 'el Jeb,' or wady within a wady at the other!"

"The slimy ooze," says Lieut. Maury, "upon that plain at the bottom of the Dead Sea, will not fail to remind the sacred historian of the 'slime pits' in the vale, where were joined in battle four kings with five."

POWER OF THE EVANGELICAL PRESS.—The American Tract Society has nine steam presses continually in operation, throwing off an average of about 2400 volumes per day, and including tracts, more than 27,000 distinct publications every twenty-four hours. It distributes monthly 130,000 copies "American Messenger," and 10,000 copies of the same work in German. The "Illustrated Christian Almanack" for 1849 is ready for circulation, and of this annual 159,000 copies will be printed. Since the first of April, the Society has granted for gratuitous distribution over 9,000,000 pages of evangelical reading. During the month of August, 33 new colporteurs were commissioned and 15 commissions were renewed.

A LARK OF BLOOD.—Dr. Dick estimates the number of those who have perished directly or indirectly by war, at 14,000,000,000. Elisha Buritt, the learned Blacksmith, has taken the estimates of Dr. Dick, and estimating the average quantity of blood in a common sized person, states that the blood in the veins of those fourteen thousand millions would fill a circular lake of more than seven-seventeen miles in circumference, and ten feet deep, in which all the navies of the world might float.

KNOX'S COLLEGE.

THE WINTER SESSION OF KNOX'S COLLEGE.
It will be OPENED (D.V.) on WEDNESDAY, the 18th October, at Eleven o'clock, a.m., on which occasion an Introductory Lecture will be delivered by the Rev. MICHAEL WILLIS, D.D., S.T.P., in the Divinity Hall, Ontario Terrace.

The Studies of the Session will be conducted according to the following arrangement:—

Theology—Comprising the Evidences of Christianity, Systematic, Polemical and Pastoral Theology, by the Rev. Michael Willis, D.D.

Hebrew and Biblical Criticism—By the Rev. William Rintoul, A.M.

Moral Philosophy and General History—By the Rev. Henry Esson, A.M.

Classical Literature—By the Rev. A. Gale, A.M.
The Mathematical Studies will be conducted in the Academy as formerly.

The Institution will also enjoy the services of the Rev. William Lyal, recently appointed Tutor in the English and Classical Departments, and for general mental training.

In addition to the foregoing:

The Rev. Robert Burns, D.D., Minister of Knox's Church, Toronto, will give two lectures a week on Ecclesiastical History; the Course commencing in the middle of November.

Students of other denominations, and those not having views to the Holy Ministry, will be admitted this Session to all the Classes, excepting the Latin, Greek and Hebrew, on the payment of £1 5s. for the Library; and to each of these Classes, on the payment of £2 10s.

(Signed) WILLIAM RINTOUL,
Chancellor Col. Com.

Knox's College, Sept. 14, 1848.

RECEIPTS ON ACCOUNT OF KNOX'S COLLEGE.

| | |
|---|-----------|
| Peter Brown, Esq., | £1 0 0 |
| Streetsville, per Mr. Burns | 1 10 0 |
| James Whichard, Esq. | 1 0 0 |
| Mr. Turnbull, Sen., Mono. | 1 0 0 |
| Nottawasaga, Collection per Rev. Wm. Rintoul. | 1 7 9 |
| Beaverton Sabbath School, per Mr. John Rennie, Student. | 1 9 4 1/2 |
| Belleville, Subscriptions per Rev. Mr. Gregg. | 15 0 0 |
| JOHN McMURRICH, Treas. Knox's College. | |

HOME MISSION FUND, PRESBYTERY OF TORONTO.

Oct. 13. Collection, Vaughan, per Mr. Elder..... £3 10 0

SYNOD FUND.

Free Temple Church, sale of Synod Minutes, per Mr. Scott..... 0 3 9
Leeds, C. E., sale of Minutes, per Mr. Swinton..... 0 5 0
JOHN LAIDLAW, Treasurer.

PAYMENTS TO JOHN REDPATH, ESQ., TREASURER FOR FOREIGN AND JEWISH MISSIONS OF THE FREE CHURCH OF SCOTLAND.

| | |
|---|---------|
| Spencerville, per Mr. McMurrich | £2 10 0 |
| Eramosa, Foreign Missions | £2 0 0 |
| Do. do. do. | 1 0 0 |
| Do. do. do. | 3 0 0 |
| Ramsay, per Rev. Mr. Johnston | 0 19 0 |
| Ayr, per Rev. Mr. Lindsay | 1 10 0 |
| Dundas, per Rev. Mr. M. Y. Stark | 4 1 3 |
| Port Sarnia, per Rev. Mr. McAllister | 3 0 0 |
| Juvenile Missionary Association, Free Church, Cote Street | 2 10 0 |
| Peterboro' Presbyterian Missionary Association, India Mission | 5 0 0 |
| Do do. Jewish Mission | 10 0 0 |
| Female Association in connexion with the Congregation for the Education of Females in India | 4 0 0 |
| Lobo Missionary Station | £1 9 2 |
| Dorchester do | 0 7 11 |
| | 1 17 1 |

COLLECTIONS IN PRESBYTERIAN CHURCH, ACCORDING TO RECOMMENDATION OF SYNOD, FOR THE FRENCH CANADIAN MISSIONARY SOCIETY.

| | |
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| Knox's Church Congregation, | |
| Guelph..... | £2 0 0 |
| Station, Scotch Block, do. | 1 0 0 |
| per Rev. J. G. McGregor | 3 0 0 |
| Presbyterian Congregation, Cobourg, | |
| per Rev. Mr. A. Milne | 2 10 0 |
| Free Church Congregation, City Building, Kingston, per Rev. R. F. Burns | 5 0 0 |
| Collected at the following places by Rev. A. Hudson, of Tyendennaga, viz:— | |
| Melrose..... | £1 7 6 |
| Jazier's Mills..... | 0 16 6 |
| Huntingdon..... | 0 16 5 |
| | 3 0 0 |
| Ekfrid and Mosa, per Rev. Mr. Sutherland | £4 7 1 |
| Less paid for draft..... | 0 1 3 |
| | 4 5 10 |
| Presbyterian Church, Streetsville, per Mr. John Burns | 2 0 0 |
| Free Church, Wellington Square, per Rev. A. McLean | 1 8 8 |
| Free Church, Niagara, per Mr. Christie | 1 5 0 |
| Union Church, Esquesing..... | £2 10 0 |
| Norval do. do. | 0 18 9 |
| Boston do. do. | 4 1 3 |
| per Rev. P. Gray | 7 10 0 |
| Free Church, Tuckersmith..... | 1 3 0 |
| Do. St. Therese, per Rev. D. Black | 3 0 0 |
| Do. Amherstburgh, per Rev. R. Peden | 2 5 0 |
| Presbyterian Church Congregation, at Inverness | £1 7 6 |
| Presbyterian Churches of Leeds and St. Sylvester, per Mr. Swinton | 3 2 3 |
| | 4 9 9 |
| Collection at St. Andrew's Church, London, per Mr. John Fraser | 5 10 0 |
| Mono Township, per Mr. A. Crawford | 0 10 0 |
| Free Church, Caledon, per Rev. D. McMillan | 2 10 9 |
| Do. Spenceville, per Rev. D. Miller | 1 10 0 |
| York Mills, per Mr. Hogg | 1 17 6 |
| Trafalgar Mills, per John Proudfoot, Esq. | 1 10 0 |
| JAMES COURT, Treasurer, Montreal. | |

RECEIPTS FOR HOME MISSION FUND OF THE PRESBYTERY OF HAMILTON, SINCE 20TH JUNE.

| | |
|-------------------|----------|
| Aldboro..... | £4 0 0 |
| Dunville..... | 6 0 0 |
| Galt..... | 10 15 0 |
| Stratford..... | 1 19 6 |
| Ingersol..... | 2 10 0 |
| Sydenham..... | 3 4 10 |
| Lake Shore..... | 2 7 5 |
| Ingersol..... | 0 10 0 |
| Woolwich..... | 2 0 0 |
| Owen's Sound..... | 3 17 3 |
| Woodstock..... | 2 0 0 |
| Woolwich..... | 13 5 3 |
| | £52 10 3 |

RECEIPTS FOR SYNOD'S HOME MISSION FUND, FROM SAME DATE.

| | |
|---------------------|-----------|
| Vankleek Hill | £2 10 0 |
| Ancaster and Dundas | 5 0 7 1/2 |

DONATIONS TO THE LIBRARY OF KNOX'S COLLEGE.

The friends of our Church in Canada will be happy to learn that the College Library has lately received, through the Rev. Dr. Willis, an addition of about 500 volumes. Many of these the Dr. purchased, but a considerable proportion of them were received by him in the way of donations from kind friends in Scotland. It may be enough for us to give the names of the principal donors:—

| |
|--|
| The Rev. Mr. Barclay, New Kilpatrick. |
| Mr. Thompson, Free St. Georges, Paisley. |
| Mr. Wilson, Irvine. |
| Mr. Paterson, (Hutchinson) Glasgow. |
| Mr. Reid, Collesie. |
| Mr. Main, Kilmarnock. |
| Mr. Campbell, do. |
| Mr. M'Indoe, Galston. |
| Mr. Thomson, Free Church, Leith. |
| A. Bryce, Esq., Elder, Renfild Church, Glasgow. |
| Mr. John Muschet, do do. |
| James Playfair, Esq., Glasgow. |
| J. D. Bryce, Esq., do. |
| Wm. McLeod, Esq., do. |
| Jas. Watson, Esq., M.D. do. |
| Mrs Burnside, do. |
| Miss Barclay, Kettle, Fifeshire. |
| Mrs. Blackwood, Kilmarnock, sister of the late Rev. Mr. Thompson, Old Monkland. |
| Mrs. Paterson, Deanside. |
| Miss Parker, of Aloss. |
| Miss Rankine, Kilmarnock. |
| Mrs. Morton, do. |
| Hugh Barr, Esq. |
| Rev. Mr. Dickie, Beith. |
| Rev. Mr. Landshorough, Saitcoats. |
| [The following donations should have been noticed in our August number:] |
| Per Rev. Dr. Burns— |
| Taylor's Ancient Christianity, and the Doctrines of the Oxford Tracts for the Times, 2 vols. |
| Per the Synod Clerk, being Proceeds of Instruments, &c.:— |
| Henry's Christian Antiquities, 1 vol. 8vo. |
| Horne's (Bishop) Sermons, do. |

DONATIONS TO THE MUSEUM.

| |
|---|
| Per Mr. Rintoul, from Nottawasaga— |
| 2 large Shells. |
| 2 Iron Axe Heads, (Tomahawks). |
| 1 large Copper Camp Kettle. |
| [The above were found in the bone-pits in Nottawasaga—some of them yet remain with Mr. Mair, Catechist.] |
| 1 Flint Spear Head, very fine. |
| 2 Stone Chisels. |
| 2 Tobacco Pipes, stone. |
| 1 fine Petrified Shell. |
| The donors were, Mr. Mair, Catechist; Mr. Lamont, Sunnidale; Mr. Beil, and Mr. Donald Currie, Nottawasaga; and Mrs. Lunan, Collingwood. |
| Per Mr. Rintoul and Mr. Mair— |
| Trilobites and Petrified Shells, picked up by them on the shores of Lake Huron. |
| The following were by Mrs. (Dr.) Willis— |
| From Mrs. (Major) Fraser, lately from India, now in Athole Place, Edinburgh: |
| 2 Burnnese Idols. |
| 2 Juggernaut Idols. |
| 10 curious Shells, (India coast). |
| 2 pairs India Bracelets. |
| From Mr. James Wingate, Glasgow, (lately from Australia)— |
| A large number of Australian Shells. |
| From Mrs. Cunningham, Glasgow— |
| Several (stuffed) Foreign Birds. |
| From Rev. Mr. Kennedy, Albany, N. Y.— |
| Several Chinese Idols. |
| A Chinese Knife and Fork. |
| From Mrs. (Dr.) Willis, received from a friend in Beyrout, Syria— |
| A fragment of the Rock of Mount Zion. |
| Olive Branches from Gethsemane's Garden and Mount Olivet. |
| Specimen Basalt (elegantly cut) from Jerusalem. |
| An Arab Spoon from Jericho. |
| Specimen of Needlework from Damascus. |
| Husks, (supposed to be the same mentioned in Luke xv. 16.) |