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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. IV.

STREETSVILLE, C. W., NOVEMBER, 1847.

NO. 1.

Original Poetry.

LINES

FOR THE MISSIONARY RECORD.

I saw a little limpid spring,
'Twas near a mountain's side,
Whose crystal waters sparkled bright,
And made a silver tide.
The rill which flowed from it I traced
Along its verdant shore;
Through valley rich and meadow fair,
Its gentle course it wore.

As I advanced, it seemed as if
It wide and wider grew,
Till in a river broad and deep
It burst upon my view.
And still the river's course I traced,
And marked its deeper flood—
Still with increasing grandeur roll'd
'That stream—the love of God

But now an ocean's shoreless main
In majesty appears,
And breaks on our astonished sight,
Demanding grateful tears.
White on the boundless food we gaze,
'The eye of faith can glean
But a small space of all that's there—
'The rest by us unseen.

Nor shall eternity reveal,
Its vast extent to man;
A height, a depth, a length, a breadth
No creature's mind can scan.
But with all saints Lord make me know
'That stream of love divine;
And may I on its placid tide
For ever float as thine!

J. A.

Knox's College, Toronto,
Oct. 27, 1847.

KNOX'S COLLEGE, THE OPENING.

This institution was opened on Monday, the 26th ult. By the recent resolutions of the Synod, the winter session, which is the principal one, should continue six months, beginning with the middle of October; and the directors, notwithstanding the non-arrival of the Professors, expected from Scotland, were unwilling to delay the opening of the session much beyond that time.

A goodly number of students have arrived in town. They were assembled in the Divinity Hall, together with several members of Knox's congregation, when the College Committee and the resident Professors entered and took their seats.

The Rev. William Rintoul, Convener of the Committee, took the chair, and gave out the 67th Psalm, which was sung, and led in prayer to the throne of grace. He then introduced the business of the day by a short address on the state and prospects of the institution. These he illustrated from the history of the College, originating, as it did, in the disavowance of the Canadian Presbyterian

Church from the established Church of Scotland, and the loss of Queen's College, with the gain, however, of almost all its divinity students; and also, from the progress of the College, which he traced minutely through the three past years. He also touched on the mission of Mr. Bayne to Scotland, and the prospects of increased strength in the professorial department.

Mr. Rintoul illustrated the constitution of the College, as being analogous to that of the Theological School of Geneva, in which the celebrated historian of the Reformation, and Gausson are so distinguished professors. He said that, alike unchartered and unendowed, it depended on the will of the Church, expressed through the Synod; that, necessary as an effective Theological school is, to perpetuate and extend the work of evangelization, its prosperity was bound up with a revived state of religion in the Church: that God has been in various ways, blessing us as a Church, and that if he continue his favour unto us, and revive and strengthen us for advancing his cause in this great land, then it is certain that he will also bless our College, and enable us to send forth well accomplished labourers into his vineyard.

Mr. Rintoul then introduced the Rev. Mr. Robb, of Hamilton, who delivered an admirable discourse on the importance of a thorough culture of literature and philosophy to the theologian, and of a full acquaintance with the whole scheme of revelation to the minister of the gospel. Mr. Robb has very kindly placed his M.S. in our hands, and we may yet give it a place in the columns of the *Record* in two or three successive numbers; meanwhile, we quote from the *Banner* a very good abstract of this discourse:

"Mr. Robb first adverted to the preparatory studies necessary for those entering the ministry, showing that all knowledge was important to the theologian, as well to increase his own stock as to furnish him with suitable illustrations—that general grammar, and particularly an acquaintance with the languages in which the scriptures were originally written, was highly requisite—that logic, which teaches the laws that ought to govern the human mind, which enables us to detect errors in false reasoning, and gives order to his own conceptions, was indispensable to the students—that theologians ought to be well acquainted with the philosophy of mind, for as the mechanic not only needs to be familiar with the tools he handles, but also with the nature and quality of the material on which he operates, so a minister should study well the character of those over whom he is placed, and know the manner in which to treat each particular case. In illustration of this, Mr. Robb referred to the heresy denying the influence of the spirit in conversion—which arose from the false metaphysics of Hume and others. He showed that christianity does not fear nor oppose truth—that what is true in religion is no error in science—recommended the careful perusal of Edwards on the Will, Butler's *Analogy*, and the writings of Chalmers, whose lamented death, it has been well said, has awakened the echoes of the world—who

with giant arm grappled with and overcame the mightiest foe, and who, in an article written a short time before "he fell asleep," has said that "no great coming battle for the truth must be fought on the field of metaphysics. (See a criticism on Morell's Philosophy, in the North British Review.)

"Mr. Robb recommended the systematic study of Theology—i. e., that the great truths of the gospel should be studied according to their dependence and relation to each other—that as the student of nature first considers the great natural divisions—animal, vegetable, and mineral—so examining minutely the subdivisions and vast variety of species which these include, so the student of the bible must arrange and classify those truths which lie scattered throughout the sacred pages. The natural philosopher's duty is not to devise and to propound what laws ought to regulate nature's works, but to take nature as he finds her, i. e., he is not to theorize, but to draw legitimate inferences from the truths ascertained—so the Theologian must make the bible the basis of arrangement—the starting point—and in his future investigations must adopt the motto "what rearest thou?" instead of "what thinkest thou?" Mr. R. illustrated the evils flowing from a contrary course in a concise and logical manner, by the errors that have arisen regarding the doctrine of atonement—but we cannot trust ourselves to follow him through his beautiful chain of reasoning. He next called the attention of the students to the benefits derivable from a thorough acquaintance with the leading doctrines of the gospel, which, like the different parts of a building, had a beautiful dependence on each other, an evidence, says he, of its divine origin—human ingenuity never could have wrought out such a perfect and harmonious system. An error in one doctrine would affect the truths of the whole system.

"After specifying some of the leading doctrines, such as the Trinity, justification and sanctification, and their relation to each other, &c., he gave a beautiful illustration by referring to the experience of Luther. He felt himself a guilty condemned sinner—that no indulgences, no penances could give relief, and until he felt the power of the prophet's precept, "Thou shalt live by faith," no rest could he find for body or soul. But this doctrine of justification by faith, "as if God had planted it there, disclosed to him the mystery of the christian life, and increased that life in his soul,"—by this he achieved the Reformation in Germany. A similar work in Switzerland was effected by Zwingle, who reached the truth in a somewhat different manner, viz., by the gentle influence of scripture. He held that nothing was to be admitted but what was sanctioned by scripture—while Luther thought all lawful that was not forbidden by scripture. The rev. gentleman advised the careful perusal of the old divines, such as Calvin, Turretin, and the elegant Witsius, concluding his admirable and deeply-interesting address by exhorting the students to seek in all their studies an unction from on high, and to have their minds deeply imbued with the spirit of the gospel."

The Rev. Mr. Buchanan, of the Free Church of Bothwell, Scotland, next addressed the students in an appropriate and solemn strain. One maxim he especially inculcated on the students, which we trust they will not forget, viz: that all reasonable acquirements in their proper studies were attainable, through the divine blessing, on sustained and well-directed exertions,

The Rev. Mr. Read, of Grafton, followed in a *nimble happy strain* of counsel and encouragement. The Horatian precept, *Festina lente*, he illustrated by the answer he once received from an old settler, in answer to an inquiry as to whether he could reach, on horseback, a distant place on one day. The answer was, "Yes, if you do not travel too fast." The body, he reminded them, like the horse, would not bear to be overdriven.

Mr. Professor Eason followed with a few remarks to the students of a congratulatory kind, on account of the excellent and appropriate addresses to which they had been listening.

The meeting was then closed with the apostolic benediction.

Amongst the ministers present on the occasion, it was pleasant to observe two who had recently themselves been students in the College, viz: the Rev. Peter Gray, of Esquimaux, and the Rev. James Boyd, of Markham.

At the request of the College Committee, and in the exigencies of the institution, until the arrival of Mr. Bayne, or Professors from Scotland, Mr. Robb and Mr. Rintoul have engaged, relying on the consent of their people, to devote as much time as possible to the departments of Theology and the sacred languages. The work of the session has commenced with affectionate and faithful conference on the part of the committee and professors, with all the students separately, whether they are admitted for the first time, or have been in the institution previously, as to a work of grace in their own hearts, and their views and aims towards the ministry of the gospel.

SUPPORT OF THE COLLEGE.

We beg the earnest attention of every member and adherent of the church to this subject. The resolution of the Synod on the subject runs thus:

"XI.—That from the approximated estimate of the expenditure necessary for the College, during the year on which we are now entering, as well as arrears of last year, salaries of Professors and assistants, rent of College building, assistance to the Academy, extension of Library, expenses of deputy and incidentals, the Church would require to raise the sum of £1200—and that the Synod now, in dependence on Divine strength, engage to endeavour to raise this sum; and that for this object the College Committee are now instructed to issue an appeal to the whole Church, on this subject, and to call on such ministers and other agents as they may see fit, to visit and address congregations and stations on the subject, and, as far as practicable, to bring the claims of the College before every member and adherent of the Church."

This, like all the other resolutions on the subject of the College, was adopted, with entire unanimity of ministers and elders, and after serious and prayerful deliberation; and when our congregations and the members and friends of the Church do all consider the subject with deliberation, and in the view of the importance of our seminary to the advancement of Christ's Kingdom, and of their own obligations to the Redeemer and his cause in this land, we feel persuaded that their offering will be abundant and willing, and that the resolution of the assembled rulers of the Church will very soon be carried out; that, in short, the money will not be wanting to the carrying out of all the great objects contemplated by the Synod. We give here a copy of a circular, issued under the direction of the Committee, soon after the meeting of the Synod.

Some of our readers have seen it, and more of them, we presume, have heard it read; but it may still bear a reading, feeble though its pleadings be for the school which the Lord of the Prophets has himself, as we trust we may say, founded amongst us:

To the Congregations of the Presbyterian Church of Canada.

[CIRCULAR.]

DEAR BRETHREN AND FRIENDS,—It is with churches as with individual christians, in this respect, that, while some services are their duty at all times, there are times and circumstances which give to some of these services a peculiar and more exclusive claim on their attention. That service which is now for the time the commanding duty of the Presbyterian Church of Canada, is undoubtedly the training of ministers of the gospel. A few obvious considerations show that this is the case. First.—Our want of ministers is very great. Stations might be reckoned by hundreds, where, with a little help from without, ministers and missionaries might be settled. Secondly.—We have no adequate supply, indeed scarcely any supply at all from other churches. Thirdly.—God has put it into the hearts of many of the youths of our own church to devote themselves to the ministry; and he has done more, he has given us the means of training them. Yes, and has blessed the means that we have been putting forth to this end.

Let us view his dealings with us since the eventful time of our disruption; in respect to the raising up of ministers amongst ourselves, and that with the view of finding direction and encouragement towards aiding in the training of these. Some who wished us to remain in connexion with the established Church of Scotland, predicted that our separation from her would be our annihilation; but while such a prediction has been abundantly falsified, the hope that we cherished, that that step, as being a testimony for great and fundamental truths, and as tending to bring us into intimate communion with the Free Church of Scotland, would rather conduce to our spiritual revival and establishment, have been abundantly realized.

We trust that there may be found, throughout our congregations, other tokens of the favour and blessing of the great Head of the Church; but here at least is one not to be misunderstood; that a goodly number of pious youths have been led to dedicate themselves to the service of the Saviour in the ministry, and that of these not fewer than eight or nine are now labouring as ministers or missionaries.

Our theological school was opened a few months after our disruption. The number of students in attendance has been progressively increasing, as will be seen from the following statement:

Session 1844-5,	Students 7.
" 1845-6,	" 22.
" 1846-7,	" 37.

Surely, when we look at these numbers, and take into account that there is much in the spirit and attainments of these students to encourage hope as to their future usefulness in the ministry of the gospel, we may well exclaim, "what hath God wrought?"

From the opening of our theological school, in 1844, we have had only one fixed Professor, with a salary. The strictly theological department has been conducted by those who have had pastoral charges amongst ourselves or in Scotland, and, with the exception of an allowance for expenses to one of these brethren, this department has been without charge to the funds. And here we would record with gratitude, that through the prompt liberality of the colonial committee of the Free Church of Scotland, the Rev. Andrew King, of St. Stephen's, Glasgow, was in Toronto, and, together with Professor Eason, opened our seminary in October, 1844. Mr. King continued labouring, in teaching and preaching, until the close of that spring; and fragrant is the remembrance of him, with those who knew him as a Professor, and with many more who knew him as a Pastor. In the following winter session, the Rev. Dr. Willis, of

Glasgow, assisted in the Divinity Hall; and while our students enjoyed the benefit of his accurate and profound theological instructions, not a few of our congregations and mission stations were edified by his preaching. During the last session, we had the Rev. Mr. McCordie, of St. Annans, who, without labouring less than any of his predecessors, devoted himself principally to the work of instructing the increased number of students in our college.

Now the Free Church, truly, has many "great spirits," as Dr. Owen said of Scotland in his own day; and we believe that her liberality to us is by no means exhausted, and that she could continue to send out a succession of able theological instructors, if necessity required it, or if it were in itself expedient that we should have a constant change of teachers. But, blessed be God, he has raised us above the necessity of depending on merely temporal labourers; and there are urgent reasons for our rather seeking one or more permanent ones.

Consider, brethren and friends, that the division of labour is a law in the kingdom of the Saviour, as well as in civil society. Now, the pastoral work is one department of spiritual labour, and teaching theology in all its branches is another; and it is obvious that, in ordinary circumstances, he must be the best pastor who occupies himself wholly in the duties of the pastoral office, and he the best teacher who gives himself wholly to study and teaching. On this account, it is fit that our theological teachers should only be teachers.

Another important consideration, that recommends the appointment of permanent teachers in preference to the system of change, which has heretofore prevailed in our divinity hall, is this: that much of the success of a theological professor depends on his personal intercourse with the students, and the oversight which he takes of them. He must not be the mere lecturer, addressing them from the chair only; he is to be the guide of their studies during the whole time they are studying theology,—directing their reading, hearing and entering their discourses, and, by personal conferences, cherishing in them a spirit of devotedness to the service of the Saviour. In reference to these important parts of professorial duty, he temporary professor, however highly gifted, must be inferior in usefulness to the permanent one; just as the casual occupant of a pulpit, however able a preacher, is in ordinary circumstances less useful than he who, besides preaching, is going out and in amongst the flock, in private pastoral services.

Our second session had scarcely commenced when the college committee felt and recognised the need of a permanent professor. In 1846, the Synod opened a correspondence with the colonial committee of the Free Church, for the appointment of a professor, but as yet no appointment has been made. And at the late meeting in Kingston, the Synod, with a view to provide against further delay, did, after much deliberation and not without prayer, appoint the Rev. Mr. Bayne, of Galt, to proceed home to meet with the colonial committee, and, in concurrence with them, to choose a fit and proper person to be professor of theology. They have also empowered him, in concurrence with the committee, to choose another labourer for the college, who, as tutor or professor, may attend to some of the departments which at present are unprovided for, or in which assistance is required.

Now, dear brethren and friends, we address you at this time with a view of interesting you more deeply in the college. We have two distinct requests to prefer in its behalf; we request your prayers, and we request your contributions. We would say to you, pray that the great Head of the Church may bless our brother, Mr. Bayne, and prosper him in the important mission on which he is going forth; that he may send us well-accomplished and holy men to be teachers, and may increase the number of godly, talented, and devoted students, and that he may also abundantly bless those who are now watching over our college and teaching in it. We would remind you, dear brethren, and we would ever keep it before our own minds, that all the success of our school of the prophets, all the success of our ministry, depends on the favour and blessing of Him who is at once

the head of the prophets and head over all things, for his body the church.

And, brethren, we now also request your enlarged liberality towards the college. Blessed be God, all Christ's people are privileged to be his servants, yea, fellow-workers with himself in helping forward his kingdom. And all more or less, with their personal service in their substance, may evince their love to him, and devotedness to that cause for which he suffered and died, and now reigns in heaven; and we now ask your offerings, as God has blessed you, in order to the training of devoted men for the ministry.

We are not now calling on you to contribute to purchase a site, to erect buildings, or to pay for a charter for our institution. Some of us, when in connexion with the established Church of Scotland, appealed to our people for large contributions, and were ourselves considerable contributors, for these objects. But God has led us in a way that we knew not. We have learned, that as a congregation may prosper in spiritual things though they be only tenants and not proprietors of the building in which they assemble, so it may be with a college. Our present urgent work is to train and send forth ministers; and we now know that this may be done, though our class rooms and halls be rented from year to year. We have learned that it is so with the theological school of Geneva, over which Merle D'Aubigne presides; and our younger seminary may be contented to pass its infancy in similar circumstances. Still, with our increased and increasing expenditure, a considerable sum is required.

Heretofore our expenditure has been very limited, just because so many of the professors were laboring without expense to us. Our obligations for the last year considerably exceed our receipts, though as to actual payment the Treasurer is as yet only to a small amount in advances.

The following is a note of the actual receipts and expenditure.

	RECEIPTS.	EXPENDITURE.
1845 . . .	£327 3 10	£159 13 11
1845-6 . . .	268 15 2	359 2 6
1846-7 . . .	423 15 2	402 15 10

For the current year, to meet existing claims, to pay professors' salaries, to pay the academy for instruction given to our students, to meet the expense of our deputation to Scotland, to purchase books for the library, and to meet contingencies, the Synod have deliberately and unanimously resolved to exert themselves in raising £1200.

And now we call on you—and we desire that this call be actually carried to every member of the church—to every adherent in our congregations—to come forward and give us promptly and liberally towards raising this amount.

In name and by authority of the College Committee at Toronto, this 9th day of July, 1857.

Yours,

WM. RINTOUL,
Convener.

The work of collection for the College is now in progress in various places. It will be seen that it is not to be made through public collections on the Lord's day, but personal appeals to the members and adherents of the Church.

We here give the arrangements of the College Sub-Committee, as contained in their minutes:

Toronto, 22nd September, 1847.

The College Sub-Committee being met and constituted, *inter alia*,

The Sub-Committee, considering that the arrangement formerly made for obtaining subscriptions to the College Fund, had not been carried out, agreed to recommend the following more minute division of the bounds of the church for that purpose, viz:

Messrs. Robb, Stark, Meldrum, and McLean for their own congregations, and the stations connected with them, also that in West Flamboro'.

Dr. Ferrier and Mr. Cheyne their own congregations and stations, as also Wellandport, Dunn-

ville, Waipole, Port Dover, Simcoe, and Victoria. Messrs. Smith, Lindsay, and McGregor their own congregations, and that of Galt, with the stations at Woolwich, Blenheim, Owen's Sound Road and Sydenham.

Messrs. McKenzie, Allan, and Lindsay the congregations of Zorra, St. Andrew, and St. Thomas, with the stations at Ingersoll, London, and Williamsburg.

Mr. Graham, Tuckersmith and adjoining townships.

Messrs. Macalister and McKinnon, Port Sarra and Plympton, with the stations at Eekfrid, Moss, Zone, Dunwich, Aldboro', Otondo, Howarth, Harwich, and Tilbury West.

Mr. Fedon, his own congregation, and adjoining townships.

Messrs. Esson, Harris, and Boyd, Toronto, Oakville, Trafalgar Mills, York Mills, Vaughan and King, Markham, Humber, Weston, and Niagara.

Messrs. Rintoul, McMillan, and Gray, the townships of Toronto, Esqueping, Caledon, Chinguacousy, Elm, Nassagaweyn, and Mono.

Messrs. McMillan, Gray, and Boyd, with the Missionaries and Catechists for the time being within these bounds, West Gwillimbury, Oro, Mendota, Orillia, Mara, Thorah and Eldon, Markham, Brock, and Georgina.

Messrs. Reid and Steele, Cobourg, Grafton, Darlington, and stations adjoining.

Messrs. Roger, Douglass, and Wallace, their own congregations, with stations adjoining.

Messrs. Rintoul, Reid, and Burns, the city of Kingston.

Messrs. Leishman and Buchanan, for Montreal. Messrs. Clugson, Munn, and Gibb, for Quebec.

The Sub-Committee agreed to refer the arrangements for the other congregations and stations in the eastern part of the Province, to the Commission at Kingston.

The Sub-Committee authorised the Convener to transmit the printed circulars to the foregoing parties, with a short notice explanatory of the mode of proceedings adopted in Toronto in obtaining subscriptions, and the success which has attended it, and to urge on them the importance of an early completion of the work in the several congregations and stations, and of collecting, wherever it is practicable, at the time that subscriptions are obtained.

The Sub-Committee further recommend that the collections be made in all the more accessible places immediately, and that they should be completed in every place by the middle of February next. Remittances to be made from time to time to John McMurrich, Esq., Toronto, and reports of the progress or completion of the work to the Convener of the College Committee.—*Extracted from the Minutes.*

W. R.

Mr. Esson has been laying the case before the members and adherents of Knox's Church, Toronto. The method he has adopted, and the result so far of his visits, are set forth in a paper which he has printed. This was in our printer's hands, with a view to quoting largely from it, but we are at present shut up to the necessity of giving a summary of his proceedings. He has divided the whole congregation into classes, and, up to the 25th September, had obtained the following results:

CLASS I.—Of professional men and merchants, 28 in annual subscriptions varying from £1 to £5, give £56 5s. II.—Of clerks, &c., 35 give £26. III.—Of master mechanics, 16 give £14 15s. IV.—Of journeymen and apprentices, 39 give £14 10s. V.—Of females, married and unmarried, 26 give £12 17s. 6d. Total 147 subscribers, giving £129 10s. per annum. Mr. Esson's work is only in progress; he has other two classes, among whom he has scarcely broken ground, viz: VI.—Subscribers, not children, giving less than \$1 per annum, and not less than 1d. per month; and VII.—Children. The subscriptions have thus far been made by himself; he expects that they will

be completed and collected by a body of collectors from amongst the congregation, and, as the result of the whole, that £219, or even £250, will be raised for the college fund for the current year. The example which he and the congregation of Toronto have thus exhibited, will not, we trust, be lost on ourselves and congregation. "Let us consider one another to provoke unto love and to good works."

Home Missions.

Our columns, it will be seen, contain some very lengthened communications from missionaries, and, we doubt not, that they will be perused with interest by our readers. Were the missionary operations of the Synod conducted in a more systematic way, it might be required that such communications should come to us only after they had been submitted to Presbytery, or to the Home Mission Committee. As it is, we must suggest to our contributors in this most important department, whether missionaries or catechists, that the communications which they transmit to us should be extracts from their journals, or narratives of interesting incidents in the course of their labours, or observations on the spiritual aspect of the field around them, rather than a mere transcript from a journal. The latter should be submitted to the Presbytery, or Home Mission Committee, while it might not possess sufficient interest for the readers of the Record. To few of them can it be of any importance merely to know that the missionary preached in such a place, on such a day.

These remarks are suggested by some missionary journals which we have read, rather than by those which we are now introducing to our readers.

The communication of Mr. Fraser, which has just come into our hand, will be read with great interest. It will suggest various thoughts and emotions in all amongst us who are desirous to see the advancement of the kingdom of God. Behold in the awakening described by our brother a reason for admiring and adoring the sovereignty of God!

At our disruption, it seemed from the few ministers in the eastern part of the Province who abandoned their connexion with the Scottish establishment, as though we were to be, in a great measure, shut out from the people there; so that one of the ministers, who reluctantly, we believe, clung to the established church—for all his previous sympathies were with the leaders of the Free Church of Scotland—expressed himself to us, as we were taking a final leave of the Synod, in terms to this effect: "You are most numerous in the west, and we in the east, and it will just come to this—that you will get the one part of the Province and we the other." But truth spurns alike the limits of geography and the indifference or the opposition of multitudes. The Presbytery of Glengary, in 1843, contained 9 ministers; and at our disruption, in 1844, only one of these cast off connexion with the established church of Scotland. The rest of them appeared to have the whole of the district to themselves. We had few Gaelic ministers even in the west, and these could not be spared from the wide and unoccupied tracks around them. But God's ways are wonderful. Two, if not more, of the Glengary ministers proved the strength of their attachment to the established church of Scotland

CALLEDON, 25th July, 1847.

by accepting of presentations to parishes in it; and from our own inability to supply Glengary, it has been more abundantly supplied by the deputies of the Free Church; and in a letter of Mr. Metcalvray, contained in the Free Church Record for August, and in the letter of Mr. Fraser, which we have now the pleasure of publishing, our readers will see how greatly God has blessed their labours.

Let us also learn from Mr. Fraser's letter how a reviving in all our congregations may be brought about—not certainly by laudable wishes for it, and a feeble, lifeless ministry of the word and ordinances, but as the result of earnest and persevering prayer and of an affectionate, earnest, and powerful ministry of the divine word—and all through the mighty working of the holy spirit.

We commend to our readers the appeal made by Mr. Fraser, in the close of his letter. Let us remember him, and the people who are awakened to seek after Christ, in our prayers. We shall be happy to report any sums that may be paid to our publisher, or to the Treasurer of any of the Committees of the Synod (see printed minutes for 1847, page 2nd), on account of a pious teacher for the inquirers in Glengary:—

To the Editor of the Record.

CORNWALL, October 13, 1847.

DEAR SIR,—It is about two years, or perhaps more, since the Free Church began her operations in the popular district of Glengary. At first, a spirit of enquiry was set on foot; but for several months there was no decided movement in favour of our principles. The crisis, however, could be seen in the distance. We have now five large congregations, some of them 1000 strong, and five or six more in a state of incipient. Give us labourers, and we will spread on every side. Our principles have gained a firm footing in the district: our stations are impregnable. The Free Church has sprung into full development in Glengary, like a gard in a tropical clime. The Lord pour out his blessing on our newly-cultivated soil! We hope to see six new churches in this part of the field next season. They are at present in the course of erection.

That is progress. But while all this was going on, we longed to see a movement, of a far more important kind, among the people,—religion in a state of revival,—sinners asking the way to Zion. The masses were thrown into agitation when the news of the disruption at home came over, and the deputies of our church proclaimed, with zeal and ability, the causes of that signal event. But there was little of the power of the word to be seen. Those who feared the Lord were only here and there—like the last gleanings of the vintage, our spirits began to droop.

Blessed be God! a change has come; and never in the memory of the oldest settlers was there so favourable a state of things. The spirit of the Lord was at work, and we did not know it till now. The meetings are crowded. In every day of the week the people hold conventions for prayer, and the reading of the scriptures among themselves. The awakening is chiefly confined to the young; but a season of great refreshment has been given to the Lord's people. In many places, and even amid the solitudes of the woods, they meet together in groups, and spend hours, both night and day, at the throne of grace. Some, whose habits were a blot on the face of society, have been quite changed. At this season of the year the roads are in the worst state. My horse sunk in mud to the saddle girths, on my way this morning to a place where the people were to meet. The house was full: children, and old men and women, not a few of them bending over the grave, were there. Neither the rain, nor the difficulty, and even the danger, of travelling could deter them from the ordinances. Some are in a state of great distress; others seem to have found him of whom Moses

and the Prophets spake. Solemnity was in every face; and while I tried to open up the doctrine of justification by faith, in a lecture in the 3rd chapter of the Epistle to the Galatians, I thought I could perceive by the smile of joy that gleamed upon the face, and the tear which trickled down the cheek of one here and there in the large assemblage, that the spirit of God was sending home the great and thrilling truth with power to the hearts. Let the church of the living God remember us in this great work, that the Lord would perfect that which concerneth us, and that we may not be put to confusion.

We have need of help. The burden is heavy, and we are but few. Mr. Drummond was here last week; he is gone to Montreal, and Dr. McGilvray is away. I am left to toil alone in this great field. Ye men of God! who have seen his glorious power in Scotland, on whose labours he has shed the smile of his acceptance, come over and help us! The Lord lay his hand upon your hearts, and draw you to us.

The revival began in the confines of the Rev. D. Clark's parish. It has spread to Martintown and the vicinity. The truth was preached in these places, some years ago, by one whose dust now sleeps beneath the pulpit of the church at Martintown. His memory is dear to those who sat under his honoured ministrations. The seed is now ripening which was cast into the soil by the hands of the devoted Mr. Connell. "The word of the Lord endureth for ever."

Mr. Drummond has been at work among the people. His labours will not, I am confident, be in vain. He does not preach in the Gaelic tongue, and, therefore, cannot be so extensively useful as he otherwise would be in this part of the country; but multitudes go to hear him. The simplicity of his style is an advantage.

Many of those who are in a state of anxious enquiry about their souls cannot read the scriptures in that language which is most familiar to them; and it is very desirable that they should. This letter will, no doubt, meet the eye of some who feel a deep interest in the prosperity of Christ's kingdom. Will they give no offering for the purpose of procuring a Gaelic teacher for these young enquirers? Let Christians' love respond, we ask it; and, to enforce our appeal, we point to the cross. Do you know him, brethren?

You will, in all probability, hear from our quarter soon again. Pray for us, and for those who, to all appearance, are in the transition state from sin to Christ. Be earnest in their behalf, that the Lord would keep them from declension—from delusion.

I am, dear Sir,

Yours truly,

J. FRASER.

P. S.—The residuary deputations, whose strange assertions took the country by surprise, paid a visit to this district a short time ago. They seemed to have passed through noiselessly. It was either not generally known that they were in the field, or no notice was taken of them. They held out large promises both of men and money. It was rather amusing to find them offering the latter commodity in parishes where the people, with the help of the Government allowance, used to support their ministers in comfort. But no influence was made on any of our adherents, so far as I know. I can tell these gentlemen that the people look with merited contempt on the efforts they have been making to buy off the friends of the Free Church. Let it be known to Scotland, and let it meet them, to their confusion, when they go back. We can tell them, and their conditors here can corroborate the statement, that all attempts on their part to recover the masses that have been struck off, by the force of conviction, from all alliance with the established church, will be in vain. The cause to which we are attached is destined to prevail. Our hope is in the potency of truth. Look at Glengary. Why persist in your hostility to a cause, which, in the face of every obstacle that you are putting in the way of its advancement, is gaining ground every day?

J. F.

DEAR SIR,—As I have lately made a missionary tour through part of the country bordering on Lake Simcoe, I beg leave to transmit to you the following account of it, leaving it to you to make such use of it as you may think proper. But, in doing so, it can hardly be expected that I should be able to communicate much that will be new, as the settlements visited by me on this occasion have been pretty fully described in reports published at different times in the Record. But, even in the absence of any thing new, it is well perhaps to bring repeatedly before the church the spiritual destitution that so extensively prevails among the dense and daily increasing population of our back settlements. To our church in particular, God appears to be entrusting the honourable though onerous task of making suitable provision for this destitution. This appears from the fact, that the great body of Presbyterians, in the new townships, have declared their adherence to our church, and are looking to it, and to it alone, for that supply of gospel ordinances which they need. May the hearts of the people be enlarged to the exercise of a larger measure of liberality in furnishing the means, without which there is no rational prospect of overtaking the work thus assigned them. With a view to this, it were well that every individual made himself thoroughly acquainted with the actual state of our missionary field, that united prayer might go up to the Lord of the harvest, that he would send forth labourers into the harvest; and that the combined energies of our church might go forth to build up the waste places of our Zion. It is not, indeed, easy to give to individuals who have not personally witnessed both the state of destitution in which thousands live, and the eagerness with which they welcome the visits of your missionaries among them, so useful and clear a description of these things as would be necessary; in order to their feeling as they ought upon this subject. We are so constituted, that what we see with our eyes makes a much deeper impression upon our hearts than what we only hear or read of. Even our Saviour, notwithstanding his perfect knowledge of all things, was yet affected in a special manner by seeing before him a multitude, who were as sheep without a shepherd. And sure I am, if the true followers of Christ, throughout this land—those who have the same mind that was in him—something of the same love to souls that specially characterised him—could see with their own eyes the thousands, throughout this country, who mourn in a sort of spiritual captivity, far from those loved ordinances they formerly enjoyed in their father land, whose hearts are made sick by hopes long deferred—and the still greater numbers, young and old, who are actually perishing for lack of knowledge—more earnestness and importunity would characterise their prayers, and more of a self-denying liberality would appear in their contributions for the support and extension of the cause of Christ among us. But I find that these reflections are unconsciously leading me away from the primary object of this communication.

Some time in May last, I received a letter from the Clerk of the Presbytery, enclosing an extract from the minutes of Presbytery, requiring me to visit the congregation of Oro, as soon as convenient, in order to examine certain persons elected by the people, with a view to their being set apart by the Presbytery as Elders and Deacons in the congregation, and for other purposes mentioned in the letter. After I had fulfilled the appointments which I had made near home, I lost no time in entering on this mission. I left home on Thursday, the 27th May, and as I had a wish to visit my friends in Thorah, I resolved to take it in my way, intending to go round the east end of Lake Simcoe, and return by way of Oro and the adjoining settlements on the north side of the lake. Accordingly arrived at Beaverton, in Thorah, on Saturday morning; and finding, after consulting with some of the friends there, that Beaverton would be the most suitable place for an appointment on Sabbath, I remained there over Sabbath, and, though the notice was necessarily short, it was encouraging to see a numerous congregation assembled, at the

hour appointed for public worship; the school-house, which is large, being crowded, and a considerable number, who could not get in, standing around the house. The people here have displayed considerable energy in the good cause. The Christian liberality with which they, in connexion with the people of Eldon and Mara, have contributed to the substance for the support of the different schemes of the church brought under their notice, is praiseworthy, and well fitted to exert a favorable influence upon others, as an example worthy of imitation. They have an excellent church in a good state of forwardness, which they intend to finish early this fall. On the hearing that the Rev. Walter McGillivray, the Deputy from the Free Church, had come up to the western part of the province, and was to remain in the country for a longer period than was at first expected, they manifested a lively wish that he might be able to visit them. With a view to this, I believe, they have been in correspondence both with Mr. McGillivray himself and also with different members of the Presbytery of Toronto. All that I can say is, that I know of no place where his visit would be more highly appreciated, or where, by the blessing of God, it would be more likely to be productive of good.

Finding that I could not conveniently leave this settlement till the following week, and being desirous of being as usefully employed as I could during my short stay among them, I made appointments for Friday, Saturday, Sabbath, Monday, and Tuesday following. The appointment for Friday was in the lower part of Mariposa, upwards of 20 miles from Beaverton. The place is called Brolas, after a place in Mull, from which most of the settlers emigrated to this country. This place has been but little attended to. Mr. McColl is the only one of our missionaries that has visited them. They are indeed in a state of great spiritual destitution, and it is not surprising that much deadness to spiritual things should on these occasions appear among them. I left Thorah, on Thursday, for this place, accompanied by a friend, who went along with me as a guide. Mr. Ross, one of the students, who, I was delighted to find, was laboring with much acceptance between Thorah and Eldon, also accompanied us. At the time appointed, though the day was rainy, a large dwelling-house was full of people, who listened with marked attention to the message delivered them. And it may give something of a correct idea of the state of things in many of the back settlements, to mention that there was none present who did not understand the Gaelic, so that I found it unnecessary to address them in English. I might say the same thing in reference to all the week-day appointments that I attended in these parts. And here I may make a passing allusion to what is cause of deep regret to all acquainted with the state of things in our destitute settlements, viz., that so few of the students of Knox's College are prepared or preparing to preach in Gaelic. This calls for fervent prayer to Him who has the hearts of all men in his hands, that he would put it into the hearts of many of our Gaelic speaking youths, to offer themselves; and that such as may be suppressing desires of this kind, either on account of apprehended pecuniary difficulties, or from a kind of modesty and a retiring disposition, which I believe characterises many of them, might be enabled to break through all such restraints, "Come to the help of the Lord against the mighty," and throw upon the church the responsibility of having it fairly in offer to provide the means necessary for qualifying them for proclaiming to their countrymen, in their own language, the wonderful works of God. Here I had also the pleasure of meeting with Mr. McLachlan, another of our students, who labours, as I was told, with much zeal and acceptance, in Brock and other neighboring settlements. It was indeed refreshing to me to meet with those young fellow-laborers, and to enjoy much of their company while in these parts. On Saturday, I preached in Gaelic, in Eldon. Our appointment on Sabbath was in the new church in Eldon. It is highly creditable to the Christian zeal and energy of the people of this township, that, notwithstanding many difficulties and discouragements, they

have erected a pretty expensive church, which has its full complement of seats, pulpit, &c., not excepting a pulpit table, and all free of debt. Although they had thus provided a house, wherein they might comfortably sit to worship the God of their fathers, they had not yet met in it for public worship. They delayed doing so at considerable inconvenience, till there should be an opportunity of opening it with a sermon. They applied to me, with an expression of their wish that I would allow the appointment for Sabbath to be at the church. Though, as having no appointment to the settlement, I felt somewhat reluctant to do so, yet, considering all the circumstances of the case, especially the likelihood that a considerable time would elapse before another minister would be there, I felt it to be my duty to comply with their wish in this matter. And although the morning was rainy, as on the whole day continued to be, the church was full. Had the day been favorable, it was believed that many more than could get in would be present. And I have seldom witnessed a more serious and attentive audience. I trust God was present with us, and that some of us felt that it was good for us to be there. It was indeed well fitted to awaken the most lively feelings, to witness, as I there did, the opening of a highly respectable place of worship, in a locality which I knew, not many years ago, in its wilderness state; where the bear and the wolf roamed unmolested, excepting when their occupancy of it might occasionally be disputed by the wandering Indian, scarcely less savage than themselves. To see there an edifice indicating a covenant relation between earth and heaven, full for the first time of serious worshippers, was to me deeply interesting. May it be said, in regard to many who shall stand hereafter in the assembly of the just, this man and that man was born there.

I was told, while there, that Eldon is included within the bounds of the Presbytery of Cobourg, while Thorah is in the Presbytery of Toronto. This happens by making the district line the boundary line between the two presbyteries. But it struck me as very inconvenient that these two places should belong to different presbyteries, as they move in every thing together, and will, undoubtedly, form at least at first one pastoral charge. For these reasons, I would venture respectfully to recommend that if Thorah be not joined to the Presbytery of Cobourg, Eldon, and I think likewise Mariposa, should be added to the Presbytery of Toronto. I think the people would like to be connected with the Presbytery of Toronto, as the most of the supplies they have hitherto received have been from that presbytery.

After preaching, on Monday, at Beaverton, and on Tuesday in Mara, I prepared for setting forward towards the other side of the lake. It was necessary to do so without further delay, as I had written to Oro, authorising them to make appointments for preaching, on Thursday and Friday, as well as on Sabbath. On inquiry, I learned that, owing to the state of the roads through Mara and the great quantity of rain that had fallen on several successive days, it would be impossible for me to go round by land as I had intended, so that I was under the necessity of crossing by the steamboat; and owing to the dilapidated state of the wharf at Beaverton, I could not get my horse on board the boat. I had therefore no alternative but to leave my horse, and return the same way for him the following week. This had the effect of confining my movements beyond the lake within much narrower limits than would have been the case had I been able to take my horse along with me. It in particular prevented me from visiting an interesting Presbyterian settlement in the north of Medonte. On my arrival in Oro, I found that appointments had been made for preaching on Thursday forenoon, in the church, in Gaelic, and in the afternoon, at Robertson's corner, in English; and on Friday, at Mr. Noble's school-house, at the town line of Medonte. All these appointments were well attended; and I trust some found them to be profitable to their souls. On Saturday, I met with a number of parents who had applied for baptism for their children, in order to have an opportunity of conversing with them on personal religion, the

nature and solemnity of the ordinance, and the duties to which they would pledge themselves in the reception of it.

You are already aware that they have a church in this township, and the neatness and consequent expense of it, taking their circumstances into the account, furnish an expressive index to the respect and veneration in which at least many of them hold the ordinances of religion. They might satisfy themselves with a much plainer edifice, especially when the prospect of a stated ministry among them was so vague and uncertain; and they would not want plausible reasons for justifying them in continuing themselves to the barest convenience. But in going about building a place of worship, they were enabled to devise liberal things. The house is indeed an ornament to the settlement. I remember well the striking and pleasing effect it had on my mind, on the occasion of my first visit to them, more than a year ago, when, on emerging from the woods, I saw the church then lately erected. It is not yet seated; but I believe they intend to finish it without much longer delay. It was in it we met on Sabbath, and it was interesting to see, in such a place, so large a congregation. I believe it numbered upwards of 300. A collection was taken up in behalf of the Home Mission scheme of our church, which amounted to nearly £5; and there is no doubt, had an opportunity been given them at a more favorable season, that sum would have been at least doubled.

I had a short interview, on Sabbath morning, with two individuals who travelled on foot that morning from Mara, a distance of 15 miles. They returned the same evening to their homes; so that they travelled 30 miles in all that day, besides wanting to hear two sermons. They are from the island of Terce, where the Lord, I believe, has been revealing his arm among the people, since the time of the disruption; and I could not help thinking that the persons with whom I was privileged to hold intercourse that morning had brought along with them some of the blessing, which, as the dew of Hermon, had been falling on their island before they left it. They expressed their unfeigned sorrow for their present separation from the public ordinances of the gospel, and represented, in an affecting manner, the famishing condition of the neighbourhood in which they live. There are, if I remember well, about thirty Scotch families in that part of Mara, fainting for the want of the bread and water of life, with a prospect of that number being indefinitely increased, as it is a new township in course of being settled. I promised them that I would report their case to the Presbytery, in order that, in any future arrangements for sending supplies to that part of the country, they should not be forgotten.

On Monday evening, I preached in the village of Orillia, on my way homewards, and I may say I was much impressed with a sense of the importance of this part of the missionary field. I made an attempt to ascertain the number of Presbyterians in and around Oro, but failed in obtaining any correct estimate of their present numbers; but I learned that, so far back as 1843, the Presbyterians in Oro alone amounted to 592, and there can be no doubt that they have greatly increased since then, besides considerable numbers in the adjoining townships of Medonte and Orillia, within a few miles of the church; and I think I met with several among them who are the "living epistles of Jesus Christ." All it wants, to gather a large and flourishing congregation among them, is a faithful minister, and the blessing of God upon his labors. The people labor under great disadvantages in a temporal point of view, owing to their distance from market; but some mitigation to this unfavorable part of their condition may be expected to take place, when a road, which is being made, to open a communication between Lake Ontario and the country around the east end of Lake Simcoe, as far as Lake Huron, is finished.

In winding up this report, which is much longer than I intended or wished when I began it, I can only say that, in no country, can a more interesting missionary field be found. It is really painful to think how disproportioned the agency employed is to the magnitude of the work to be done. Assist

much remaining apathy. I thought I observed a more than usual wakefulness among many of the people. It appears to me that there is a growing wakefulness of attention to the truth delivered them, something like hungering after it. They appeared to me to be in a highly favorable condition for the reception of it, and I think we may safely infer from this that the Lord has been in some measure blessing the labors of his servants, who have occasionally visited them. And your own monthly visits, through the *Record*, are highly valued and productive of much good among them. I have often heard them saying that the disruption was a happy event for them; as it was over-ruled for bringing the means of salvation among them, in much greater abundance than formerly. The fields are, indeed, white to harvest. O that there were laborers to enter upon them; that, by the blessing of God, much fruit of souls might be gathered into everlasting life. It is quite clear, however, that a very favorable season is fast passing away; and who can tell what may be the effect of their being left much longer in their present destitution. In fine, it concerns all to inquire what the Lord would have them to do, in order to their being in the way of saving their own souls and the souls of their fellow sinners around them; and there are two things that all right-hearted persons will, I think, feel themselves called upon speedily to engage in, viz., to pray the Lord of the harvest to send forth faithful laborers into his harvest,—to pray for a blessing upon the means of grace, so far as they are already available,—and to contribute of their substance, as God has blessed them, for the support and extension of the ordinances of the gospel throughout the land. It has often struck me as wonderful, the apathy that is manifested even by the people of God on this subject, and how disproportioned are the efforts made by them to provide for their perishing fellow sinners, the means on which, under God, their everlasting welfare depends. The inadequacy of their impressions on this subject, may be seen by contrasting the laudable zeal and self-denying energy they display in supplying to their suffering fellow creatures the bread that perishes; with the coolness, bordering on indifference, with which they look upon thousands perishing for want of the bread of life. May all of us be awakened to a sense of our duty, and work while it is day; knowing that the night cometh, in which no man can work. And may the Lord appear in his glory, by building up his Zion among us.

I remain, Dear Sir,

Yours, unfeignedly,
DUNCAN McMILLAN.

LONDON, August 16, 1847.

REVEREND & DEAR SIR.—As it is our part to make use of every means which may, by the Divine blessing, be conducive to the advancement of true, undefiled, and vital religion; and, in compliance with your request, I thought proper to trouble you with the following remarks, referring to my missionary travels in the Western Districts. They are hurriedly extracted from my note-book, and their imperfections will be very kindly overlooked. If you suppose that they might be of any service in promoting the interests of the Redeemer's kingdom among the many thousand inhabitants of this vast country, but especially among those to whom they more immediately refer. I would feel much obliged to you for giving them a place in the columns of the *Missionary Record*.

On Sabbath, the 18th ultimo, I preached in Indiana, a small village conveniently situated on the Grand River. I was the first messenger of the Presbyterian Church of Canada that had the pleasure and privilege to preach the unsearchable riches of Christ among the forgotten residents of this obscure place. Although there was no intimation given of my coming till the previous evening, a goodly number of apparently very interesting people assembled to hear the word of salvation in the village school-house. The only edifice ever erected for public worship in this place, is one entirely devoted to the service of Antichrist, who

exercises here an almost undisputed sway. I was informed that Mr. Thompson, M. P., a gentleman in extensive business, and of considerable property, purposes to have a Presbyterian Church erected in this village. If Mr. Thomson will succeed in accomplishing his laudable design—and I have no doubt but he may—the gospel will, in the course of a short time, and I hope with much success, unfold its banner of truth here in the very face of Romanism, and all its accompanying vices. In the meantime, the voice of the messengers of peace is seldom heard among the many hundreds that dwell in the wood and districts bordering on the Grand River, where intemperance, Sabbath desecration, and all other vices, are indulged and fostered without any hindrance. This tract of country was, some years ago, in possession of the Six Nations (Indian tribes), and although now occupied by another race of men of different colour, it may still be regarded as overshadowed with the thick darkness of spiritual heathenism. About three or four miles up the river from Indiana lies the village of York. On my way through I inquired into the state of religion in this place, where I found no Presbyterians, except one solitary individual, a young man, who had the privilege of being brought up under a *Moderate Ministry* in Glengary (C. E.), and the consequence is, that he is now more favourable to Unitarianism than to any Evangelical church.

On Sabbath, the 1st and 8th instant, I preached in Stratford to a full audience of exceedingly attentive people. We met in the church, which has been erected some years previous to the disruption, but which, on account of that inevitable event, is still left in an unfinished state. It stands on a beautiful and rather elevated situation, and with its glittering spire, which may be seen at a distance rising beyond the heights of the encircling woods, is the greatest ornament of which the fast improving village of Stratford can boast. In company with some of our elders, I visited about twenty families in connexion with our church in this district, all of which gave us a most cordial reception, apparently glad to hear and receive the word of life. In one place we met with a number gathered to what they call "a logging bee." As soon as they heard of our object in traversing those woods, they all left their work, and entering together into the house, sat down with as much composure and reverence to worship Jehovah as if we were assembled in one of our city churches. I believe that this mode of feeding the flock of Christ, if conducted in the spirit of wisdom and love, may be as effectual in building our Zion as the solemn services of the Sanctuary on the Lord's day. I suppose that there are from four to five hundred Presbyterians about Stratford. They are in the meantime quite destitute of the means of grace; and if their willingness were equal to their abilities, they are in such circumstances that a minister might be very comfortably supported among them. The church, in the meantime, should endeavour to extend its sympathy to meet the pressing demands of their present condition. Other denominations are putting forth all their energy to form congregations among our people in this place, and they make use of every means (the propriety or impropriety of which I am not to discuss in this place) to render their efforts successful. I may mention here (the fact is truly affecting) that there are some who, when they had seen Christ's church—"terrible as an army with banners," on account of the purity of its communion, the strictness of its discipline, and the holiness of its living ministry—have forsaken its society, and have taken refuge under the indulgence of such as make use of laxity in the administration of church discipline as a means of securing proselytes to their own creed, (if they have any creed at all.) That Stratford is a place of considerable importance must be admitted by every one that is acquainted with the advantages of its locality. It is situated in the midst of a very rich, extensive and flourishing country. On the stage road leading from Guelph to Goderich, and about equal distance from each. The *River Avon* flows through the midst of it, whose clear waters, pebbled bed, and lovely banks, cannot but afford much pleasure and delight to any mind habituated to ad-

miere the beauties of nature. Saw and great mills are built here on the waters of the Avon, which are thus rendered exceedingly serviceable to the residents of the neighbouring townships. It is expected that Stratford will soon be erected into a county town, and then become a place of still greater importance.

After labouring for some time in those "solitary places," where I was much encouraged with the apparent hungering and thirsting of the people after the bread and the water of life. I proceeded to London, where, according to previous appointment, I was to preach on the 15th inst. On my way through the townships of Oxford (on Saturday, the 14th), I overtook one of those grey-haired Highlanders so common in that part of the country, which is settled chiefly with Highland people from Sutherlandshire. He told me that he was on his way to their weekly prayer and fellowship meeting, and wished me to accompany him, which I was very reluctant to do, as London was at a distance of fifteen miles before me, and as I required some time to prepare for the duties of the morrow; but as the clouds were threatening the discharge of a very heavy shower, I accompanied him into the place of meeting, where a goodly number were assembled. After singing the praises of Jehovah in that language so dear to those who were born among the hills of Scotland, and reading the word of life and engaging in prayer, our attention was directed to that striking passage in John, which is fraught with the precious doctrines of the gospel. During the time of our mutual fellowship, in reference to this portion of the Divine word, I may safely say that there were many symptoms of the enlightening, teaching, and guiding of the promised spirit in this small assembly of the people of God. The precision, propriety, judiciousness, and solemnity with which those aged men present expounded and illustrated the doctrines set forth in the text alluded to, were peculiarly remarkable, and would have been creditable as to knowledge of scripture and practical religion to any Divinity student. O that we had many ministers and missionaries like minded to these men, set free from the power and dominion of sin, of envy, worldliness and ambition—men full of faith and of the Holy Ghost, then might we expect the blessing of God upon the means and ordinances which he has instituted in his church for the conversion, edification, and comfort of his people. After spending from two to three hours in this place, I went on my way, rejoicing in the hope of being finally admitted into the presence of the Lord, and the communion of the church, beyond the reach of the trials of time.

Ever affectionately yours,

WM. R. SUTHERLAND.

The following communication is from one of our students, whose missionary zeal and devotedness to study are well appreciated in Knox's College:

MR. EDITOR.—Nothing was farther from my mind than furnishing an account of my proceedings for your valuable periodical. There are many engaged in the work, who, I am persuaded, have intelligence more generally interesting to furnish, and who are able to give it in a more profitable form than I can at all pretend to. However, seeing you desire it, I will attempt a brief outline. I do so the more willingly, as a narrative of a tour through the townships in which I am principally engaged appeared in the *Record* for June.

Your readers will be gratified to learn that the congregations of Belleville, Huntingdon, and Tyendinaga are now under the pastoral care of the Rev. William Gregg. Tyendinaga is no longer undecided. At a general meeting of the people, they agreed to connect themselves permanently with our Synod, and to unite with Belleville and Huntingdon, in giving a call to our esteemed brother. It is intended that Belleville alone form Mr. Gregg's charge, so soon as the country congregations can have a minister ordained over them.

It is my lot to assist our friend in attending to the spiritual wants of his extensive field. Of the

congregation in town (Belleville) I may only notice that it has decidedly increased since last year, and I think that there is also a greater earnestness evinced by many in attending to the truths of the gospel. If outward appearance may be taken as an evidence of inward feeling, I would unhesitatingly say that the *good work* has made some advance since I was here last summer.

My labours are, for the most part, confined to the country. At Huntingdon there is one principal station where a church has been put up, though it is not yet finished. The meetings here on Sabbaths are very large—equal to any of our rural assemblies. The attention paid to the services is very pleasing, and shows that there is a desire to improve the privileges which were so long denied to this extensive settlement. In connexion with this station, there are two out-stations, each about six miles distant. I have sometimes had meetings at these during the week; but, with the exception of a few, all are able to attend at the church upon Sabbaths, which makes this duty lighter than it would otherwise be.

At Tyendinaga there are two stations, which I supply every second Sabbath (they are mentioned by your June correspondent). There is very seldom room enough in the school houses for the people who assemble. Many who attend at Mr. Kinney's strive to be present also at Lazier's Mills. If this eagerness to hear the gospel preached arises from right motives, we know that it will not be unproductive of good: whether or not, the gospel is preached (or at least attempted to be preached), and those who attend are left the more inexcusable.

We have reason to be gratified with the attention which is paid to our feeble attempts to exhibit divine truth, and to press it home to the hearts and consciences of our auditors. If God add his blessing—for which we humbly and earnestly pray—the liftings of babes shall redound to his praise. We see him often making use of the most insignificant insects—as his *great army*—to accomplish his purposes in our fields and orchards; and may we not expect that he will employ the feeblest of his servants to further his own work in the hearts of men! Yea, he has promised to do so.

There is a Sabbath school in operation at Huntingdon, which is very well attended; and, from the character of the teachers engaged in it, I have great hopes that it will prove a blessing to the young, who have all along been too much neglected. At Tyendinaga teachers have been appointed, and a school is about to be commenced. I have a bible class at each of the three stations that I run in the habit of attending to on Sabbaths; and Mr. Gregg has one in Belleville, and also meets occasionally with those in the country, for the explanation of the shorter catechism. The majority of the young people attend, and many others come as listeners. There is great acuteness manifested by several of the members in answering questions, declining lessons from the passages, &c., which is both an assistance and an encouragement to others who have not possessed the same advantages. It appears to me that such classes are calculated to serve a very beneficial end in a neighbourhood like this, where the knowledge of divine truth is so very superficial; and it is a token for good that the young people seem anxious to avail themselves of the advantages which they afford.

Private visits to the families are gratefully received, and invariably asked to be repeated. Upon the whole, the prospects here seem very promising; no doubt there are difficulties in the way, as in every other part of the country. In organising congregations, the wisdom of the serpent, combined with the harmlessness of the dove, will require to be much exercised. There is, to all appearance, a want of that decided, devoted piety which a faithful pastor cannot but desire to see in all who apply for church membership, while there is a general assent to the truth, a desire for ordinances, and (what is commonly called) good morality. But, thank God, there are exceptions, and these exceptions may form the nucleus of a glorious band of firm upholders of the truth, if such be the will of our Heavenly Father; for we cannot but believe that he has "much people in this place." Surely

there is reason why all the members of our church should be stirred up to earnest prayer, especially in behalf of those ministers who, like my excellent friend, and present colleague, have the difficult and responsible task assigned them of organising congregations where no full and regular organisation has previously existed. While we pray for peace to be within our walls, and prosperity within our palaces, we must not cease to pray for the purity of our Jerusalem.

Besides the stations noticed above, Mr. Gregg and I give one Sabbath each month alternately, to Madoc, a township north from Huntingdon. In this township there are a considerable number of Presbyterian families, from the north of Ireland and the north of Scotland. They are exceedingly anxious for regular supply—have made several applications, but were never before attended to from want of labourers; they are thankful for what they are now receiving. In the township there are three stations—McKenzie's Mills, the Allen Settlement, and Rupert's School-house. Between the first and second there is a distance of ten miles; and from either of these to the third there is six miles. From the little intercourse which I have had with the people, I am satisfied that it is a place which ought not to be overlooked. It is not so easy of access as others; but that is no reason why those who are longing after the bread of life, and have often made application for a regular supply of it, should be left wanting. If they could get a minister, they would make a vigorous effort to support him; and I have little doubt but they would succeed, for their heart is in the work. I understand that they have commenced a subscription for the Home Mission, which promises well. The Presbyterians in the township of Rawdon (to the west of Huntingdon) have also made application to be supplied, but we are not able to respond to their call. If a minister could be got for Madoc, Rawdon might possibly be taken along with it, the distance not being great.

Thus, you see that in this quarter, not less than in the west and east, the harvest is plentiful, but the labourers are few; yet we have reason to bless the Lord of the harvest, that he is sending forth labourers into his harvest. The cause in this part will be much strengthened by the ordination of our brethren, Gregg and Burns. May the Lord greatly bless them, and fit them for the arduous and important work to which they have been called, and may he thrust forth many more men of like spirit and ability to occupy the still vacant posts, and to cultivate the moral wastes which lie every where around us.

A MISSIONARY GATECHIST.

NOTICES.

TO READERS.—We desire to apologise for the somewhat disproportioned length of some articles, and the want of greater variety. We especially regret the omission of intelligence respecting Foreign Missions. These and other imperfections are referable, in part at least, to the inexperience of the Editor, and to the want of exchange papers, which we felt when the printer called on us for matter.

TO CORRESPONDENTS.—Papers intended for insertion should be in the hands of the Editor fourteen days before the day of publication. Mr. Macintosh's missionary tour in the Bathurst District will appear in our next.—The hint of a correspondent in Ontario for an index at the end of the volume, was anticipated in our own resolution respecting the matter.

TO EDITORS OF RELIGIOUS NEWSPAPERS AND MAGAZINES IN CANADA, GREAT BRITAIN, AND THE UNITED STATES.—We shall be happy to exchange publications with any who are labouring in the same important vocation with ourselves; and though we cannot reckon our monthly sheet an equivalent, in all respects, to four weekly papers, or to any other periodical that is larger than our own, yet, we trust that several will be disposed to exchange with us, though they do not obtain a full equivalent in return. The Editor thankfully acknowledges the receipt of the *Monthly Witness*,

the *English Presbyterian Messenger*, and the *Boston Missionary Herald*. Editors to whom the *Record* has been heretofore sent, and who decline sending us their publications in return, need not be surprised if, after one or two other issues of the *Record*, it be not sent to them again.

TO AGENTS, &c.—The Editor and Publisher request the co-operation and assistance of Ministers, Missionaries, and Catechists, as well as of Elders and other officer-bearers of the Church, in promoting the circulation of the *Record*. They make the request with some confidence, inasmuch as that the paper is the organ of the Presbyterian Church of Canada—i.e. it is the vehicle for its official and public documents and reports of its enterprises. The Editor, of course, is responsible for all that he himself writes, and has a qualified responsibility for what he admits from the pens of others. He says *qualified*, because it would not be consistent with the ordinary conditions of editorship to be held as approving of every sentiment of a correspondent.

It would also intimate to those who furnish statements of the financial affairs of the Church, that they should be sent to us, through the different Treasurers, at least fourteen days before the day of publication.

REMITTANCES.—From Rev. A. Mackintosh, from Thorold and St. Vincent; Quebec, Montreal, and Cornwall; Dundas; Wellington Square.

The Record.

INTRODUCTORY REMARKS BY THE EDITOR.

THE OBJECT OF THE RECORD—ITS IMPORTANCE TO THE PRESBYTERIAN CHURCH OF CANADA AT THE PRESENT TIME.

The separation of the PRESBYTERIAN CHURCH OF CANADA from the PRESBYTERIAN CHURCH OF CANADA IN CONNEXION WITH THE CHURCH OF SCOTLAND took place in the month of July, 1844, and the first number of the *Missionary and Ecclesiastical Record*, the organ of the new Synod, was published in the following month of the year. It has, until now, been edited by Mr. Gale, Principal of Toronto Academy, and Professor of Classical Literature in Knox's College. The writer of these remarks has undertaken the editorship, which Mr. Gale has resigned, not without much hesitation, because of the pressure of his ministerial duties, and his occupancy with other departments of ecclesiastical work. He could not, indeed, in his present circumstances, have thought himself to accept the office at all, had it not been that he has the prospect of obtaining very efficient help from the gentleman who has been appointed publisher.

The editorship of such a publication, in regard to mere literary status, does not stand very high; and yet, in regard to its real importance, it may be properly exalted above the editorship of any merely literary or scientific journal. Our proper business is to narrate the progress of the Kingdom of God in at least one of its provinces—the Presbyterian Church of Canada; and, though the agencies yet employed by this Church are humble, though as yet we have no extended operations for the evangelization of this land to record, we feel that there is an importance that attaches to our office, and, at the same time, also a responsibility so great, as well to justify us in this, the outset of our work, in soliciting, as we would now do, the prayers of all those who would see the Presbyterian

Church of Canada revived and strengthened, and made a faithful witness for the Redeemer.

From the very design of the publication, our first business must be to record the proceedings of the Presbyterian Church of Canada, as, in the labours of its missionaries and ministers, in so far as these are reported to us—the progress of its seminaries, and the deliberations and decisions of its rulers. Yet, we hope to find space for much information in regard to other churches; and, from our intimate relation to the Free Church of Scotland, we shall feel a peculiar pleasure in keeping our readers informed regarding its many noble enterprises.

To promote brotherly love and union in the Christian family, is a duty binding on every member of it, at all times; yet this duty is especially called for in the present day, when so much dissension prevails among the professed followers of Christ, and when that dissension is found to be so prejudicial to the spread of the Gospel, and to be so favourable to those mighty hostile powers, which are now seen in all lands to be marshalling and combining their hosts to oppose the Kingdom of Christ.

It shall be our aim, then, in so far as may be compatible with the primary design of the publication, to keep our readers informed respecting the progress of the Kingdom of God, amongst all denominations of Christians. And, desiring to see a closer union amongst all Presbyterians who sincerely uphold the doctrines of the exclusive headship of our Redeemer, the spiritual independence of the church, the supreme authority of the scriptures, and are agreed in regarding the Westminster Confession as a true exposition of their doctrines, we shall feel it a duty to advocate this union in so far as is consistent with the proper aim of our work. And we believe that we can give it our advocacy in no way better, than by making our people acquainted with what is doing for the common cause of the Saviour, by those churches with whom we desire a union.

To narrate the progress of Christ's Kingdom must be, aye, and until Satan is cast into the bottomless pit and shut up there, to narrate, also, more or less, of the opposition which he is making to that kingdom. Popery and infidelity are undoubtedly its grand opponents; yet the spirit of each of them is working and manifesting its own opposition to the truth in many quarters in which those systems are repudiated. Thus, the Prelacy of the days of Laud, which is identical with the Puseyism of our times, possesses some of the essentially malignant features of Popery, and the liberality, falsely so called, of certain religionists and politicians, which professes to regard with equal complacency, every form of religion and worship, is practical infidelity. These are errors which are working extensively in these times, and working in harmony with each other; and if we are to record the progress of the truth, and the efforts made to promote it, we must also record more or less of the operation of these antagonistic principles.

Having our readers chiefly amongst the members of the Presbyterian Church of Canada, and called on specially to seek their edification in this work, we feel the importance of it at this time, from the peculiar circumstances of this church—who of us will not acknowledge that, as a church, we are in many respects in a condition of weakness and immaturity; many of our congregations

are but recently organized, and want vigour and coherence; many of them are destitute of pastors, then they are scattered over a vast extent of territory, so that an actual intercourse between office-bearers and members can be maintained only partially, and that with great difficulty. Then, it must also be acknowledged, that we greatly need the reviving and quickening influences of the Holy Spirit. When we compare ourselves, not with others around us, but with the standard which the divine word sets before us, we must acknowledge that there is amongst us much want of a hearty consecration to the Saviour—much want of self-denial and liberality in upholding his cause—much want of spiritual-mindedness amongst both office-bearers and people, and that there is too little of life and power in the administration of the ordinances.

Now, the grand remedy for all these evils is the effusion of the Holy Spirit; and a publication like ours, which shall record faithfully the progress of religion amongst us, as connected with the preaching of missionaries, the planting of ministers, and the general administration of the church, must have a direct tendency to lead the readers to recognize the need of that Spirit, who alone giveth an increase to the planting and watering of any of his servants.

Again, the condition of our church is one of growth. Feeble as our condition in many respects is, some have reason to acknowledge that their labours have not been in vain. An increase of hopeful communicants, an improvement in the aspect of family religion, increased attendance on bible-classes and prayer meetings, are tokens which gladden the hearts of some in respect to their own congregations. Then, see how it is with us in regard to an increase of the public means of grace: In October, 1811, we had 23 ministers, and now, in three years, we have increased to 57. In two years our theological students had increased from 7 to 37; and the character of these youths, and their devotedness to preparatory study, are even more promising to the church than their numbers.

Now, contemplating these things, and considering the progress which the Presbyterian Church has made in other places, may we not hope that she is yet destined to accomplish a great work in contributing to the evangelizing of this land? Yes, if we fail to do much for the cause of God, ours will be the guilt of neglecting golden opportunities—of being unfaithful to the very principles which have done so much to the christianization of Scotland, of Ulster, and the United States of America. For while we would not forget what God has done, and is doing, through Episcopacy, Congregationalism, and Methodism, and other forms of christianity, we cannot be blind to the fact, that he has ever since the Reformation, put distinguished honour on churches holding the truth as we profess to hold it, and organized according to the Presbyterian platform.

God's dealings with us as a church have been peculiar, and warrant the belief that he has some important work for us to perform.

We had been originally, as we at least believe, connected in an organic way with the Established Church of Scotland: now we have been brought away from that connexion, in carrying out our testimony against her defections, and we are now

strictly and properly a Canadian Church. And in this change of our condition we have been great gainers: us, first, by the testimony which we have been enabled to maintain for great principles, at some cost of worldly emolument; secondly, from our being brought away from all dependence for the support of the ministry on a government which pensions alike Popery and Puseyism, and every form of evangelism which is pliable enough to take the stipends of its ministers out of the same purse with these forms of error. Thirdly, from our being brought into more intimate communion with the revived Church of Scotland—for such we regard the Free Church to be—without having our independence in any way compromised.

In these circumstances, then, we may well find encouragement in the great work to which the Lord is calling us in this land. And oh! that we may obtain grace to be obedient to his call, and faithful to his service. To the rousing of the church to her duty, and for prosecuting it vigorously, a varied instrumentality must be employed; and in that instrumentality our humble publication has not certainly a first—not even a second or a third place—but still it has a place, and an important one. It should inform our people respecting our enterprises, and gain their co-operation in them,—it should stimulate their liberality, and urge them to constant prayer, that the spirit may be poured down from on high, and converts multiplied like grass of the earth.

It argues great ignorance of the laws which regulate Christ's Kingdom to suppose that it is to be advanced by the mere acts of synods, or the deliberations and resolutions of committees and associations of any kind. These certainly are all in their own place important; but little has been gained, or can be gained, until every individual member of a church is brought to feel that he has a part to act in the common movement, and that on his individual co-operation the success of that movement is in part, at least, suspended.

Alas! we have been so familiar with the sight of the church in a torpid state, that we are ready to think it is enough if her ministers and other office-bearers concern themselves about measures for her improvement and advancement; but the times are fast approaching when it will be found that a selfish and prayerless professor, or a congregation that has neither its prayer meetings nor its collections for the advancement of the kingdom of God, are as certain hindrances to the onward movement of the section of the church to which they belong, as a coward soldier or coward regiment obstruct the movements on the battle field, of the division of the army to which they are attached.

England's great naval hero signalled his fleet, before his last battle, with these words: "ENGLAND EXPECTS EVERY MAN TO DO HIS DUTY;" and now the conflict between truth and error—between the cause of Christ and that of Satan—is becoming so close and intense that the energies of all the soldiers of the cross must be put forth in order to Messiah's final victory. And it is the mission, so to speak, of the "Record for the Presbyterian Church of Canada" to pour in, amongst the members of that church, information respecting the common cause, and to stimulate all to labour and pray for its advancement. And may the good spirit of God prosper it more abundantly to the attainment of these great ends!

MINISTERIAL CONCERT FOR PRAYER.

We need not say anything to our brethren in the ministry to recommend the suggestion of "A Fellow Labourer," who is also a brother beloved, contained in the following letter. But we shall be very happy to hear from himself on the same subject. In no place is the revival of the Church more likely to originate than in the closets and studies of ministers:

To the Editor of the Record.

DEAR SIR,—Most of your readers, I doubt not, are acquainted with the singularly interesting memoir of the late Mr. McCheyne, written by Mr. Bonar, of Collace. It is one of the most delightful books ever published. It is indeed impossible not to feel interested in it, and not to admire and love the character so beautifully drawn in its pages. Alas! it is to be feared that many will admire the beauty of the picture without seeking to imitate the holy character of him whom it represents. I remember that in reading this memoir, I was struck with the fact that Mr. McCheyne, and some of his brethren, several of whom were highly honoured in the Lord's work, were in the habit of observing a concert for prayer on Saturday evening. These seasons seem to have been very refreshing, and to have been occasionally preparatory and introductory to delightful and glorious Sabbaths.

The thought often suggested itself strongly to my mind, that it might be well if those amongst us who long to see the glory of the Lord exhibited in a revival of religion in the land, would agree to set apart a portion of time on Saturday evening for special supplication for a blessing on the means of grace, for an abundant outpouring of the Holy Spirit, and for increasing union among all who love the name of our Lord Jesus Christ. The hour from 8 to 9 p. m., might be thus employed. Might it not be a most beneficial preparation in the case of ministers for the labours of the approaching Sabbath? And might it not be the means of obtaining showers of heavenly grace to revive the parched ground? In vain we labour, without the influences of the Holy Spirit; and in vain may we look for these influences, if we do not earnestly seek them. "Ask, and it shall be given you," is the language which the Saviour hath addressed to us, pointing out both our duty and privilege.

I might have mentioned that the measure which I suggest might have the effect of leading our people to be more particular in remembering, in their prayers, those who preach among them the unsearchable riches of Christ. How often does Paul ask the prayers of the Christians to whom he wrote? And how much does he connect the success of the gospel with the agents employed by God in preaching it? "Brethren, pray for us, that the word of the Lord may have free course," &c.

It is unnecessary, however, to point out all the benefits which might arise from such an exercise as I am speaking of. I trust, Mr. Editor, that if you agree with me, you will take the matter up, and recommend it both to ministers and people.—It is a fit subject for the commencement of your new series.

Yours, affectionately,
A FELLOW LABOURER.

REGISTRATION OF BAPTISMS, &c.

We call the attention of our readers to the following letter. Like our excellent correspondent, we had been ignorant of the Act to which he refers until very lately; and we take no shame for our ignorance, for we had repeatedly inquired of a member of the Legislature, who is also, we believe, a member of our Church, and takes no mean part in parliamentary business, respecting the *New Registration Act*, and he assured us that no such Act had passed. He was right in regard to the

name of the Act, but in turning over the statutes, we found the obnoxious clauses in an Act for taking the census!

We have at present only room to say, that the Act is a sad specimen of blundering legislation, which may fill us with something like shame for those who could pass it—that to whomsoever its precepts and pains and penalties apply, in respect to the registration of baptisms and funerals, it is not to those ministers, who, like ourselves, have no more authority from law to baptize and perform funeral services than we have to preach or dispense the Lord's Supper. Our congregations should come promptly forward and petition against it.

To the Editor of the Record.

DEAR SIR,—Has your attention been directed to the new Registration Act? I have found that many of my brethren were not aware that such an Act was in existence. I regard the matter as one of great importance, to which the attention of all ministers should be called. The only copy of the Act which I have seen is in a newspaper. I have reason, however, to regard it as correct. The Act is entitled "An Act to provide for taking a periodical census of this Province, for obtaining certain statistical information connected with the same, and for other purposes therein stated." The first 15 sections of the Act have reference to the manner in which the census of the Province is to be taken every fifth year. On these I shall not make any remark. Sections 16 and 17 provide for certain duties being performed by ministers, and, in certain cases, by Township Clerks. The 16th section is as follows: "And be it enacted, that from and after the passing of this Act, it shall be the duty of every clergyman, teacher, minister, or other person authorized by law to baptize, marry, or perform the funeral services in Upper Canada, to keep a registry, showing the persons whom he shall have baptised or married, or who shall have died within his cure, and belonging to his congregation; the said registry to be forwarded by him to the Clerk of the District where he shall reside or officiate at the time, on or within five days after the first day of January, April, July, and October in each year."

The 17th section enacts that where no minister of any church shall be resident within a reasonable distance of any settlement, the Clerk of the Township shall make the returns connected with those families belonging to such church.

Section 21 declares that any one neglecting the requirements of the Act shall be guilty of a misdemeanour.

Now, Mr. Editor, I would wish, without encroaching much on your space, to make a few remarks on these last-mentioned sections.

1st. The language employed is most objectionable. The 16th section speaks of ministers being authorized by law to baptize. Is it the belief of the Legislature that ministers derive their authority to baptize from the law? We receive not our authority from the law, nor can the law prevent us from administering the sacraments instituted by Christ, without persecution. Our authority is from another king than Cæsar.

2. The terms are so vague, that it is impossible to make out what is really meant. Is it intended that the births should be registered as well as the baptisms? In any registration the date of the birth ought to be recorded, but here there is no mention of anything but the persons baptized. Again, what is meant by "a reasonable distance," in the 17th section? Is it 6 or 10, or 15 or 20 miles? Some of us have congregations at all these various distances.

3. This measure will not ensure anything like accurate statistical information. The children of a very considerable portion of the inhabitants are not baptized at all; and with very many there is no particular funeral service.

4. The Act will lay on ministers duties of a very troublesome and oppressive nature. They are degraded into a set of state officials, not only with-

out remuneration, but with the lash hanging over them. If they shall neglect in any case to comply with the requirements of the Act, they may be indicted and punished for a misdemeanour. Some years ago, ministers were deprived of some of their privileges as citizens, and now they are brought into a still lower state. Not to speak of keeping these registers, it would be very troublesome for ministers to have to send them four times a year to the Clerk of the District; it may be a distance of 40 or 50 miles.

I am really astonished that these sections were allowed to pass, and that they were not observed, ere it was too late to amend them. I have thought it my duty thus briefly to call the attention of my brethren to this Act; and my individual opinion is, that a general and strenuous effort should be made to have it repealed or amended in the next session of parliament.

Yours sincerely,

A MEMBER OF THE PRESBYTERIAN CHURCH.

OATHS OF PRESBYTERIANS.

The following extract from a Speech of Lord Brougham's, on the second reading of the Presbyterian Oaths (Ireland) Bill, we copy from the *Presbyterian Messenger* for September, and we give it a place in our columns, for the sake of the information which it contains, and in order to offer a counsel to our readers against conformity with the mode of taking an oath that is almost universally adopted in this Province. To appeal to the witnessing of God, and to our accountability to him in the great day of judgment for the truth of our declarations, is, when the occasion warrants it, an act of worship, and the raising of the hand to Heaven, is a simple token of our appeal to him, and one that accords with the usage of God's ancient people. But to kiss a book containing the Gospel savours strongly of superstition.

In Fisher's well known explanation of the Shorter Catechism, to the question—"What are we to think of that mode of swearing, by touching and kissing the Gospel?" the answer is—"It is evidently superstitious, if not idolatrous, borrowed by the Papists from the Heathens, who worshipped their idols in this manner; Job, xxxi. 27: Hosca, xiii. 2."

This is strong language, though there are still, we believe, many who would subscribe to it. Certainly the practice is most objectionable; and perjury as perjury is in this land, we believe that much of it is to be laid to the account of the irreverent way in which oaths are administered—as by mere subordinate functionaries in the courts of justice, and to the constructive and indirect way in which the oath itself is expressed.

Any one who has been present at the examination of witnesses in a court in Scotland, must have been struck with the solemnity of the scene as the judge himself arose from his seat, and, with uplifted hand, repeated to the witness the dread words of the oath. The contrast presented by our courts, where an officer of the court mumbles over the words, and thrusts a book into the hands of the witness, to be touched and kissed by him, presents a very painful contrast. We are fully persuaded, that if swearing were made to appear what it truly is, a solemn appeal to Jehovah, as witness and judge, that there would be less false swearing. We recollect of hearing from one of our ministers, who was called on to swear before a functionary of government; that the functionary

at first refused to receive the oath after our Presbyterian mode, and that he afterwards, on being reasoned with on the matter, withdrew his objections, and allowed our friend to swear in the way he wished. The remark of the official, after hearing the oath, was very remarkable. It was to this effect—"It is an awful oath, and I would be very sorry to take it." Yes, the taking an oath, like any other act of worship in which a direct address is made unto God, is a very awful thing, and none should take it either carelessly or irreverently.

Dr. Paley, an Episcopalian, and a very different writer from Mr. Fisher, whom we have already quoted, makes the following candid admissions in regard to the English form of the oath—

"The forms of oaths in Christian countries are also very different; but in none, I believe, worse contrived, either to convey the meaning, or impress the obligation of an oath, than in our own. The kiss seems rather an act of reverence to the contents of the book, (as in the Popish ritual, the priest kisses the Gospel before he reads it) than any part of the oath."—*Moral Philosophy*, Book III., part I., chap. xvi.

We will only further add, that all the members of our churches should, in every case in which they are called to take an oath, require that it be administered as our reforming fathers had it administered, and so shun the appearance of practising or encouraging superstition and idol-worship:

"I shall at once" (said his Lordship) state my objections to the measure; they are not to its details, but to its principles. My ground for opposing the Bill is, because it sanctions, for the first time, and solely through ignorance of the law on the part of those who framed it, the principle that the law of evidence varies in different parts of the kingdom. The fact is, that, in England and Scotland, the law proposed to be enacted for Ireland, by the present measure, exists at this moment. And here I must observe, that the language of the Bill is, in a measure, insulting to the Presbyterians. It terms them; 'the people called Presbyterians.' It might just as well have said, 'the people called Englishmen,' for the Presbyterians are just as much established in Ireland, as are those professing the doctrines of the Church of England. The Quakers are not established, and therefore they are termed the people called Quakers; but the Presbyterians are upwards of 2,500,000 in number. They are established by law, and include some of the most eminent men in the kingdom. The Bill proposes to give to the Irish Presbyterians, supposing them ignorantly and absurdly, as different from the English and Scotch Presbyterians, the right of being sworn, not by kissing the book, but by holding up their right hand. This it does with as much seriousness as if it were not the law of evidence at this day—as if it had not been acted upon for a century—as if a Presbyterian had not been sworn in the Court of Queen's Bench within the last twelve months in that way—as if a man had not been convicted, capitally, at Newgate, on the evidence of a Presbyterian sworn in that way—as it in the year 1745, the question had not been raised at Carlisle, on the trial of the Scotch rebels, by a Presbyterian refusing to take the oath in the accustomed way, and who, being allowed to take it by holding up the right hand, the judges, on being appealed to, decided that he had a right to do so. But what is the difficulty it is alleged to be necessary to remove? In the year 1781, the Irish Parliament chose to bring in a Bill giving to seceders the right of being sworn like the Presbyterians of England and Scotland, namely, by holding up their hands. This Act is no relief to them (for they possessed the right before); and instead of being an extension of their privileges, it actually abridges them, for it excludes them from being witnesses in criminal cases unless sworn in the ordinary way; so that if a person commit murder or robbery in the presence of a Seceder, the latter is not competent to become evidence of the fact,

unless at the sacrifice of his conscientious scruples. I have alluded to the manner in which this Bill is framed, in order to show how they execute the business of legislation in another place. There never was such ignorance exhibited as in the framing of the Act in question; it astonished English lawyers at the time, and it would no doubt astonish them more to see the English Parliament following in the wake of those in Ireland, and by giving their assent to the present measure, exhibiting equal ignorance of the law.

"When men profess to be law-givers, it is not too much to expect that they should know a little of the law with which they propose to meddle. This evidently has not been the case with the framers of the present Bill, who could neither have read its preamble nor that of the Act of 1781. It states that it is expedient to extend to Seceders further reliefs, but gives them that which is no relief at all. If ever there was a measure sent up to this House which exhibited hopeless blundering, total incapacity, complete ignorance—it is the present preposterous and ridiculous piece of legislation; and I therefore hope that your Lordships will unite with me in rejecting it."

ON THE EVANGELIZATION OF IRELAND.

Among the few papers handed over to us by the former editor, is one from a lady in Toronto, entitled, "*Extracts from Letters about Ireland, from 1st March to 1st May, from friends in Edinburgh.*"

These extracts describe various features of the famine and pestilence as they at the time prevailed in Ireland, and the efforts which friends of our esteemed correspondent were making to relieve the sufferers, in the way of sending them contributions through Protestant ministers and missionaries in Ireland. As the distress, happily, no longer prevails now in anything like the extent to which it did prevail when these extracts were made for the *Record*, much of their interest is lost, and so we have thought ourselves justified in withholding them from the public. We trust, however, our kind correspondent will soon send us another paper of "extracts," or of original matter, and we promise that it shall not receive the same imprisonment which the paper referred to has received during the temporary suspension of the *Record*.

The condition of Ireland is, at the present moment, deeply interesting. Her great agitator has been cut off, and two of God's sore judgments—famine and pestilence—have been visited upon her. The raging fever of political excitement is for the time subdued, and she lies weak and prostrate under the severe regimen to which God has seen fit to subject her.

It does not, however, follow that she is to arise from her present prostration in a state of sound, social, and moral health. When the physical frame is labouring under a constitutional malady, the mere recovery from some external injury which it had received does not imply a restoration of health. And so the removal of dearth and pestilence from poor Ireland may leave her still wretched as before. The awful judgments of God shall have been in vain, in respect to her people, if they be left, as they have long been, the slaves of ignorance and superstition. Demagogues and priests will, as heretofore, delude and oppress them, and social disorder and misery prevail throughout the land.

A medicament must be applied to the very heart of the mass of the Irish people, and that medicament alone is the gospel of salvation. It can do for all the provinces of Ireland what it has done—to the extent to which it has been applied—to Ulster—make the people intelligent, industrious, peaceful, and happy.

Now, God can raise up reformers even amongst the Romanists of Ireland, and let us pray that he would do so; but it is obviously the binding duty of the Protestant churches in Ireland, and England and Scotland to send the light of the gospel to the benighted Papists; and to do so now all the more earnestly that God's judgments have fallen so heavily on them. And we rejoice to think that Protestants of all denominations are stirring themselves up to this great, and, alas! long neglected duty.

There are indications that the popular mind has been awed and subdued by the recent judgment of God, and that something like gratitude has been produced towards the people of Britain—heretics though they be deemed—for the abundance and seasonableness of their liberality; and Protestant are wisely taking advantage of this state of feeling in Irish Romanists, by addressing to them the word of God—the message of salvation.

The Irish Presbyterian church has been stimulated to increased zeal and activity in their missions to the south of Ireland. The Free Church of Scotland has been contributing largely to these missions, and appears to be contemplating to have missions of her own, but in co-operation with those of the Irish Church. Indeed, she has recently sent some of her most devoted ministers to proclaim the word of life to the poor benighted and judgment-stricken Romanists of Ireland; and we trust that she will yet devote still more of her energies and resources to this most interesting field.

A popish population from Ireland is rapidly spreading itself over the western coast of Scotland, and is accumulating in her central towns and cities; and this consideration itself may well provoke increased zeal for the evangelization of Ireland. And then able Gaelic scholars can easily master the peculiarities of the Irish dialect, and make themselves intelligible in it. Hence, a peculiar reason for carrying forward the College at Oban, on the coast of Argyshire, which has been projected by the Free Church. Preachers could be sent forth from a school there, as from Iona of old, the seat of those primitive christians, the Culdees; and the Irish Church might establish a similar institution in the wilds of Kerry. Then, when the Irish heard in their own language, from men of their own stock, the message of salvation, in all its fullness and simplicity, might we not hope that they would be brought to welcome it, and through the power of the blessed spirit of God, be delivered from the spiritual darkness and death with which they are now covered. We have, unconsciously, run into these remarks, when we meant merely to introduce to our readers a letter from an excellent Edinburgh minister of the Free Church, who has been itinerating in Ireland. It is addressed to the editor of the *Edinburgh Witness*, and is found in that paper of date 11th September last. Another letter, equally interesting, from the same pen, is found in the paper of the 4th. Mr. Brannigan,

whom the writer mentions, is, we believe, a missionary of the Irish Presbyterian Church.

Let our readers remember that what Popish Ireland is to Protestant Churches at home, that Popish Canada is to the Protestant Churches within the Province. We hope soon to be able to call the attention of our readers to our own duty to our own Popish fellow subjects, whether of Irish or French origin:

TYRANNY AND IGNORANCE OF THE PRIESTS.
To the Editor of the Witness.

Dromore West, County Sligo,
September 3, 1847.

DEAR SIR,—The contest between light and darkness continues and increases; but meanwhile the word of God seems to grow, and I trust that in the end it will mightily prevail. Last night I preached here, after a short notice, and the place was more than filled with a most attentive congregation, nearly all Roman Catholic. The people are earnestly bent on having a church and a Presbyterian minister; and if these are not provided, the door which the Lord has opened may be for ever closed. There is every facility for forming a congregation,—men capable of taking a lead in its affairs, themselves once Romanists,—a proprietor willing to grant a site,—a considerable population waiting for a centre round which to rally. This last statement is made on the testimony of men amongst themselves, capable of judging, and is confirmed by all that we have seen. There is no school here,—the preaching-station has not been six months opened,—there has been a sermon in it only once a month—yet there is already an excellent congregation, and at present daily increasing, being considerably larger last night at a week evening meeting than ten days ago when I preached on Sabbath. Were there a minister there, he would also be in an advantageous centre for other stations. If nothing else be attempted in Connaught, his place should be occupied by the Protestant Church. It falls to the Presbyterians of Ireland to do it. If they neglect to do it, it should, nevertheless, be done, and that immediately. If we omit such an opportunity, are we not guilty of hypocrisy, in praying that the word of the Lord may have free course, and then refusing to send that word, when the Lord opens a door, amongst these enslaved idolaters, and moves them to cry to us, "Come over and help us!"

Throughout this whole district the priests are straining every nerve. Two days ago, the Bishop summoned all the priests of the diocese to a conference, no doubt on this matter,—and every altar is resounding with denunciations. Several of the schools and congregations are considerably thinned; and in one village we had a pretty violent, but very innocuous scolding from some of the people. In one instance also, I am sorry to add, we found the rector and the priest combined, or at least loudly threatening to combine, against the word of the Lord. Nevertheless, the Lord God Omnipotent reigneth, and he is saying to his beloved Son, "Thou art in the midst of thine enemies." Yesterday afternoon I preached at Tullylin, where the priest encountered, or rather humbled to encounter me, ten days ago; and we found that he had now gathered greater strength, and did not decline an interview. Happily in both cases the occurrence was not on the Sabbath, to break its solemnity. The school is situated not far from the chapel, and being near the borders of the parish, is attended by many children of the next parish, and is "convenient" to the dwellings of both parish priests. One of these seems to be a quiet reasonable man, and is said to be fonder of hunting hares in the fields than of chasing poor children out of the schools. The other is fierce and boisterous, and resolved to go through with his work. According to his description of himself, in one of his characteristic speeches, "I'll fasten on you like a fly on a sore, till I have banished you all from the school." Although he had interrupted Mr. Arnot on Sabbath, and had since been disturbing the school, we had no expectation of meeting him or his neighbour yesterday; but when we had put up our car,

and were proceeding to the station at the hour of sermon, we saw one of them standing on the road. We returned to our cabin, committed ourselves to the Lord, and then, in the phrase of this country, "went to the god." One of the priests entered along with us, said a few things very quietly, took out two or three young people belonging to his parish, and went and called the other, who seemed to be selected as the champion of the church. By and by they both returned, and nothing in the whole proceedings surprised me so much as the change which ten days had produced on the feelings of the people. At first, the sight of the priest's horse on the road had produced the greatest trepidation and confusion; and now we had two priests, with their clerk and their greyhounds, all inside the house, yet there was no commotion or appearance of alarm, but rather of curiosity. An animated conversation ensued, in which Mr. Brannigan took the principal part on our side, and the main topics of which may be reduced to four heads, though it must not be supposed that there was anything like order sustained or regular argument, for it was mere noisy assertion on the part of the priest without any show of reasoning. "The beginning of the words of his mouth was foolishness, and the end of his talk was mischievous madness."

1. His first position,—to which he constantly reverted throughout the discussion, which lasted perhaps for three quarters of an hour,—consisted in the denial, not only of all revelation, but of everything divine. Thus, I understand, is common with Popish priests; and their object will probably be known to some of your readers; but in this instance, I confess, I could not discover the design. He seemed like a man into whose hands a weapon had been put by others, which he did not know how to use. He never once stated that he took the position for the sake of argument; and never attempted to draw any argument from it in his own favour, and against us; but persevered, with noisy vociferation, to make the loudest professions of scepticism, and so consistently, that when Mr. Brannigan asked, "Who made you?" he replied, "Nothing made me." He kept continually calling out,—"I am an infidel,—I am a pagan priest,—I am an atheist,—I deny revelation,—I deny Jesus Christ." We told him that, if he came in his own character, as a priest of the Church of Rome, we should reason with him; and at one time finding that we could make nothing of him, I charged him severely with the sin and folly of his conduct,—a mode of address which seemed to take him by surprise, and to which he made no reply.

Whatever his design may have been, it was certainly of the Lord that his foolish heart should be darkened on this occasion, for nothing could have more effectually damaged his own cause than the course he pursued. He may really hold the opinions he professes, and he may prefer that his people should become infidels rather than enlightened Christians; but his blasphemies only shocked his honest hearers, one of whom remarked, that his priest would have been offended if he had likened him to the devil, but he had made himself worse than the devil, who believes in the existence of God.

2. His second position was the denial of the present existence of the word of God, on the ground that every copy of the bible had been burned.—Here I imagined, at first, that he was about to bring the argument to some practical hearing, and expected him to assert that the Church of Rome was now the sole conservator or restorer of the true bible, and that ours was without authority.—He did not, however, make the least distinction between his own bible and ours, but continued asserting that the bible was burned, by which I believe he meant that there is no bible anywhere now extant. Failing to elicit the argument, I was resolved to expiate the fact; and, after several unsuccessful attempts, contrived at last to push the inquiry to a termination. "When was the bible burned?" "In the persecution." "What persecution?" "The persecution of the Christians." "By whom?" "By the Romans." "When?" "By the Roman emperors." "At what time?" "At all times!"

In the course of this discussion Mr. Brannigan reminded him that the Apostle Peter, to whom he deferred so much, declares that the word of God liveth and abideth for ever; and at another part of it a respectable female, thinking that we questioned what could not be denied, stepped forward and said,—"With your leave, the bible was burned, for the priests have burned it often."

3. The next point consisted in the denial, on the part of the priest, that the Church of Rome sanctioned the worship of images, for Mr. Brannigan rather adroitly drew him out of his generalities for a little, and made him defend himself on that ground. He offered to bring it to the test by an appeal to the people, and, pointing to a man who had once been a Romanist, inquired, "Did you ever adore the images?" The man very modestly replied, "I did most sincerely perform the stations, and from my heart worshipped the images, as I was instructed to do." The priest turned it off with a laugh, remarking aloud,—"I see I have put the olive branch into the wrong box."

4. The last topic discussed was a text of the bible. The priest, meaning to quote against us the passage in 2 Peter respecting unlearned and unstable men wresting the scriptures to their own destruction, gave it incorrectly (although, to do him justice, he certainly had it in substance), and Mr. Brannigan replied that there was no such passage in Peter. "Then," said he, "it is in James," which Mr. Brannigan denied, at the same time offering him the bible. "Then it is in the Second Epistle of James." "There is no Second Epistle of James." "Has your bible no Second Epistle of James? You see what a bible you have got, that wants the Second Epistle of James." Luther may have undervalued the Epistle of James; but it was a new charge to be taxed with destroying a Second Epistle, in which Peter's words were to be found; and it now seemed all time to close the discussion, more especially as the priest complained that he had a headache. "This was his chief reply throughout to many things with which Mr. Brannigan pressed him, varied by the assertions, "It's all words,—it has been answered a hundred times." He now professed his willingness to depart, if he got his people along with him; on which Mr. Brannigan warned him that the manner in which he had been interrupting our services was illegal, and that if he repeated it he might be compelled to institute proceedings against him, but gave him liberty to take his people, informing them, at the same time, that they were welcome to remain.—"Let me see," said he, "who are my people, and, in the name of God, I'll pack them all out. Come out, all of you that are my people." Not a creature stirred. The young people looked this way and that, to avoid his eye, but not one moved, though the place was full (for very few had left at first), and almost all belonged to one or other of the two priests. Having tried it once and again, without effect, he changed his tone, and turned away. "I see there are none of my people here,—they are all Protestants;" and so they both left us to finish our service. As we proceeded to the next station, the people on the road called out to us, "The Lord prosper you!" whilst others smiled in evident enjoyment of the priest's discomfiture. I am aware that many of them will smile on the minister and on the priest alternately, and that others have had their eyes opened to the character of the priests, but not to the character of Popery, and that others still have ceased to be Papists in heart, becoming the children of God by faith in Christ Jesus. Still, such scenes as these are entirely new in this country. The word of God cannot run, so long as the priest stands in the place of God; and although the word itself can open its own way, by the help of the Lord, the present opening of the Lord's providence for the word must not be despised or neglected. With many there is merely the conviction that their priests are hard-hearted, unfeeling men; and they say, "Sure, if there had been any good in them, it must have come out at such a time as this." But, oh, that we were wise, to step in at such a crisis, and show them "that good, and acceptable, and perfect will of God."—I am, dear Sir, your's truly,

A. MOODY STUART,

UNION OF PRESBYTERIAN CHURCHES.

We had expected before closing our columns, to have received an account of the proceedings of the Committees of the two Synods who met in Hamilton on the 26th October, from a member of the Committee of our Synod who was present; but in this we have been disappointed. We understand that the account of the meeting which appears in the *Banner* of the 21th, speaks more strongly of the prospects of a favourable termination to these negotiations than is warranted by fact. The desire for a union, in which we also participate, has probably misled the writer of that account. We have not at present either time or space to enter on this most important subject.

APPOINTMENT TO KNOX'S COLLEGE.

The mission of Mr. Dayne, according to the latest communication from him, does not promise to be immediately successful to the full extent that was desired and contemplated. The College Committee, on that account, at their meeting on the 27th October, appointed the Rev. William Rintoul to a permanent place in the College, in so far as they can do so. As this appointment will obviate the reason of the protest taken by Dr. Burns to the resolution of the Presbytery, come to on the 31st August, to relieve Mr. Rintoul from his charge, he is about to make arrangements to remove to Toronto. The matter will be settled at a *pro re nata* meeting of the Presbytery, called for the 11th November. His address as Editor of this paper will meanwhile be, "*Knox's College, Toronto.*"

Notices of Books.

Authors and Booksellers who wish a candid notice of new publications that have a direct bearing on the cause of true religion, may forward copies, free of expense, to the Editor, at Knox's College, Toronto.

THE PROTECTOR—A VINDICATION.

BY MERLE D'AUBIGNE.

As "the rod of the wicked shall not always rest upon the lot of the righteous," when living, so neither shall the reproaches of calumny be permitted always to lie on their memory when dead. This has been well illustrated in the recent vindication which the name and memory of Oliver Cromwell have very recently received. It is now 139 years since this great man quitted the stage of time, and until but yesterday, as it were, public opinion seemed to have settled down in the belief that, with all his great qualities as a soldier and a statesman, he was yet a hypocrite, or an enthusiast in religion, or at best a mixture of both.

Historians had almost universally mistaken his character, some from their utter incapacity to appreciate the spiritual element which was its grand formative principle; others again from their political and ecclesiastical biases; and others still from their not having before them all the information that could enable them to form a just estimate of the man.

That information is now spread before the world, in a voluminous publication of Mr. Thomas Carlyle, containing the letters, speeches, and despatches of the Protector of England. And great is the service to historical truth—yea, and to divine truth too—in so far as that is involved in the character of one of its illustrious professors, which has been performed by this publication of Mr. Carlyle.—From it, in connexion with the acts of the Protector, which biographers and historians have record-

ed, his character can be made out as fully and distinctly as the character of David can be made out from those psalms of his, in which he breathed forth the inmost desires and affections of his soul, and the histories of his acts, which are to be found in the books of Samuel and Chronicles. And Oliver Cromwell, when thus seen, is found to have been not merely one of the greatest of warriors and statesmen, but also one of the greatest of christians—a man who, in the most trying and arduous scenes of life, endeavoured to walk with God.

Merle D'Aubigne has given in the work now before us, a few noble sketches of this illustrious puritan. Few of our readers may have access to the volumes of Carlyle, but we trust many of them will possess themselves of this most attractive and instructive volume. They will find in it fine delineations of the principal incidents in the Protector's eventful life, as well as of the leading features of the age in which he lived—an enlightened estimate of the excellencies of his character, and the errors into which he fell; and what is more, a running application of the lessons taught by the history of those times to British christians and politicians in our own day. And who so fit to urge these lessons as a foreigner, who stands exempt from all the suspicions which would attach to a Scottish Presbyterian or an English Episcopalian or Non-conformist, and that foreigner the honoured author of the History of the Great Reformation.

May christians of all denominations profit by the suggestions which Merle D'Aubigne throws out as to the duty of cultivating mutual forbearance, and seeking after union; and may the statesmen of Britain and of Canada read and ponder the illustrations which he adduces as to the national blessings of a sound Protestantism, and the national degradation and ruin which follow on the prevalence and ascendancy of Popery.

It has sometimes been said that when an Englishman ceases to be a Protestant he loses his nationality, and, from the English-like spirit of the Swiss Merle D'Aubigne, we may say that a thorough Protestantism can easily transform a foreigner into an Englishman.

We give a quotation from the volumes, and our readers, whether they possess it or not, will not, we are sure, complain of the length of the quotation. It is, with a few omissions, the xi. chap., the title of which runs, "MORALITY, GLORY, AND ANTI-POPERY OF ENGLAND."

"To Cromwell the State was a divine institution, the maintaining and governing of which belonged supremely to God. He would not, like certain parties, look upon it as a purely human society. He did not think that it was based simply on terrestrial facts, such as conquests, treaties, and constitutions. He was not indeed blind to the influence of these things, but over all, according to his views, the intercession of the Deity was to be recognized.

"In some of his applications of this principle he went too far. The State is an institution against iniquity. *The prince is the minister of God to execute wrath upon him that doeth evil.*

"But there is one point which he saw very clearly, and in regard to which his notions were true. * * * the prosperity and power of a nation are based essentially on its morality and on its faith. He understood more distinctly perhaps than any other ruler, that no country can exist and flourish unless it have within itself some principle of life.

"He had, indeed, other passions not less noble than that of religious liberty. The greatness, prosperity, and glory of England was a no less potent necessity in him, and he worthily acted upon it. He said one day in council: 'I hope to make the name of an Englishman as great as ever that of a Roman has been.' And in effect he so augmented the general resources and maritime power of the nation, that he procured for it a more extensive European celebrity and influence than it had ever possessed under any of its kings.

"But the Protector knew that *righteousness exalteth a nation*, and it was by this means he desired to elevate his own. God himself spoke to his people.

"The army was subjected to an admirable moral discipline, which, with the piety that animated most of the officers and soldiers, concurred in keeping up a purity of manners till then unknown, especially in the garrison and the camp.

"The same morality prevailed at the Protector's court. Everything was becoming and honourable: every thing in strong contrast with the levity and debauchery that surrounded the unfortunate son of Charles I. in a foreign country, and of which the catholic court of France ere long presented so deplorable an example.

"The moral purity which distinguished the epoch of the Protectorate is a fact of great importance. We are, in truth, called upon to apply the rule given in the Word of God: *Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit.* When unbelievers and libertines pronounce for the reign of Charles II.,—a reign characterized by great public licentiousness, and against the commonwealth, so remarkable for its christian virtues,—we can easily understand them. But when moral and religious people do the same, we are at a loss to account for their motives. This is a matter of such consequence that we feel it our duty to quote on this point the opinions of writers both English and French,—writers very Romanish, very royalist, and very hostile to the Protector.

"Dr. Lingard, a witness beyond suspicion, does homage to the morality of his government, although, with the candour habitual to the mass of Papists, he will not see in it anything besides appearances. 'Among the immediate consequences of the Restoration [of Charles II., in 1660], nothing appeared to the intelligent observer more extraordinary than the almost instantaneous revolution which it produced in the moral habits of the people. Under the government of men making profession of godliness, vice had been compelled to wear the exterior garb of virtue; but the moment the restraint was removed, it stalked forth without disguise, and was everywhere received with welcome. The cavaliers, to celebrate their triumph, abandoned themselves to inebriety and debauchery,—and the new loyalists, that they might prove the sincerity of their conversion, strove to excel the cavaliers in licentiousness. Charles, who had not forgotten his former reception in Scotland, gladly availed himself of the opportunity to indulge his favourite propensities.'

"Such is the testimony of an English writer; and now let us hear what a Frenchman says.—Chateaubriand, in spite of all his prejudices against Protestantism, is struck with the difference in a moral light between the two revolutions of France and England. 'This brief republic,' he observes, 'was not without glory abroad, or without virtue, liberty, and justice at home. * * * This difference between the two revolutions, which have nevertheless led to the same result, the same liberty, proceeds from the religious sentiment which animated the innovators of Great Britain.' He adds farther on: 'Setting aside the illegality of Cromwell's measures * * * an illegality necessary perhaps after all to maintain his illegal power * * * the usurpation of this great man was a glorious one. At home, he asserted the reign of order. Like many despots, he was the friend of justice in everything which did not touch his own person; and justice serves to console a people for the loss of their liberty.'

"Such are the avowals which truth has extort-

ed from these writers, so eminent, but so blinded by obstinate prejudices.

"The superior morality which characterized England in the time of Cromwell, showed itself abroad by incontestable proofs.

"The English nation, which, under the two first Stuarts, foreigners had begun to regard as pitiless, suddenly displayed the most striking valour both by land and sea. Freedom and piety, equally dear both to the soldiers and sailors, gave them fresh energy, and urged them on to fight everywhere as if in defence of the most sacred rights.

"We shall not recount all the high deeds of arms by which England gave token to the world of the renewal of her power. We are not writing a history of Great Britain. The victories gained over Holland by the English fleet, under the command of Blake and Monk; the gallant Van Tromp, shot to the heart with a musket ball, and his scattered fleet escaping in disorder to the Texel; Cromwell in person reading to parliament the account of these victories, and proposing a national recompense to the victorious admirals; the United Provinces acknowledging the supremacy of the British flag, making to the English a tardy reparation for old injuries, and even excluding the House of Orange from the stadtholdership, because of its alliance with the Stuarts; Spain the first to come forward and do homage to the Protector, and even urging him openly to seize upon the crown of England, * * * a flattery to which his only reply was a disdainful silence; Portugal, France, the Elector of Brandenburg, at that time almost unknown in Europe, all the other states, and even Christina of Sweden, then on her way to Rome, laying at the feet of Great Britain and of her chief the tribute of their respect and admiration; the fleets of Spain beaten and again; the Viceroy of Mexico, surrounded with his treasures, crawling on the deck of his burning ship; millions of ingots of gold carried to London as a monument of triumph; other ships and other galleons bringing fresh treasures from the New World, burnt and sunk a second time in the bay of Teneriffe; Gibraltar attracting the eagle eye of the Protector—the town and castle of Gibraltar, if possessed and made tenable by us, would be both an advantage to our trade and an annoyance to the Spaniards; * * * these are some of the facts which show how the Protector exalted and maintained in the sight of the foreigner the might and the glory of England.

But it was not in battles only that Cromwell sought the power of his country; his practised eye easily discerned what ought to make the prosperity of Great Britain, and his zeal for commerce surpassed that of all the sovereigns who had preceded him. He appointed a committee of merchants for the purpose of developing the resources of British trade. They first met in the Painted Chamber on the 27th November, 1655, and continued their labours until the day of his death.

Everywhere we find the same impulse given by his potent hand. Southey acknowledges that Oliver's 'good sense and good nature would have led him to govern equitably and mercifully, to promote literature, to cherish the arts, and to pour wine and oil into the wounds of the nation;' and adds that the dangers to which he was exposed prevented him from carrying out his wishes. If, however, he did not do all he desired, he still effected much. The judges discharged their functions with equity; the laws had their course, nothing being allowed to prevent their execution; the finances were administered with economy; the army and the navy were paid regularly; and the arts of peace flourished throughout the length and breadth of the kingdom.

The admiration was general. 'Cromwell,' says an historian, 'appeared like a blazing star, kindled up by Providence to exalt this nation to a distinguished pitch of glory, and to strike terror into the rest of Europe.'

France and Spain contended for his alliance; he did not hesitate, and united with France. The treaty was signed on the 23rd of October, 1655. Such were the respect and fear then inspired by England; that in this treaty he assumed among his

other titles that of Protector of the kingdom of France, and his name preceded Louis the Fourteenth's, who was allowed to style himself merely King of the French.

"While with the one hand Oliver secured to England an alliance with France, with the other he offered her the power and the treasures of Spain. Seeing that his country was called to take the place of that mighty peninsula, he displayed no hesitation in his policy. Most certainly no one ever did more than he to accelerate the double ascending and descending movement then going on, and which was designed to reduce that kingdom to the humiliating weakness in which she is now sunk, and make England the Queen of Nations. When Spain solicited an alliance, he required two main conditions; namely, that the trade to the West Indies and South America should be thrown open to his flag, and the suppression of the Inquisition, so that every man might read the bible and worship God as he pleased. When the Spanish ambassador heard these two strange requests, he exclaimed in alarm: 'It is like asking for my master's two eyes!' One of these eyes has lost Spain, and she herself has lost the other.

"In his opposition to that country Cromwell was guided by two motives. If he wished to run the strength of that state, it was not only with the intention of giving it to England, but of taking it away from the Pope. Of these motives the second appears to have been the most powerful.

"Thus in Cromwell's views Rome was the anti-christian spiritual power, and Spain the evil power by which she had long been abetted. There may be persons who will dispute that this can be found in the Apocalypse, but no one will dispute that it is really found in history. The verdict of posterity has ratified his opinion.

"If the positive principle he gave to the British state was morality and faith, the negative principle was resistance to Popery. He held each of these in equal importance, for at bottom they concentrate in one, * * * in the Gospel. With their aid England has seen the days of her exaltation; when they are neglected, or set aside, then will come the day of her decline.

"While the Protector made war upon Spain, he was in reality fighting against Rome. Thus he did in England most essentially by the development of the evangelical spirit. But he disdained not to cause her other alarms, and took advantage of every opportunity to make her sensible of his power. Admiral Blake was sent with a fleet into the Mediterranean to obtain satisfaction from the Bey of Tunis for the losses of the British merchants from Turkish pirates. He sailed right into the harbour, and though the shore was planted with heavy guns, he burnt nine of the Turkish vessels, and brought the tyrant to reason. But he did not confine himself to this mission: he spread the terror of the English name over all Italy, even to Rome itself. The alarmed citizens, every moment fearfully expecting the arrival of Blake and his twenty-four ships, hastily put Civita Vecchia in a state of defence. At the same time, processions were made in the pontifical city; and the host was exposed for forty hours to avert the judgments of Heaven, and preserve the patrimony of St. Peter.

"Not long before, there had been great rejoicings in Rome, at the extirpation of Protestantism in Calabria and the Valchne. Cromwell meditated retaliation: 'Their expected triumph,' writes Mr. Pell to Secretary Thurloe, on the 9th of June, 1655, 'would be turned into sad processions, if, instead of rooting out their old Italian inland churches, they should see an English colony planted in one of their sea-towns, which seems not impossible to be effected, if England would but attempt it.' It was not at Malta, as in the nineteenth century, but under the very walls of the Pope, so to speak, that Cromwell then thought of making a settlement.

"It is the Protector's glory that he discerned in Rome the chief enemy to the liberty, prosperity, and piety of nations. Thus in our days is called prejudice and superstition. Severe lessons will teach the nations, to their cost, which of the two

is right—their modern leaders, or the great man of the seventeenth century.

"Such was Oliver Cromwell. 'Lord of these three kingdoms,' says Southey, 'and indisputably the most powerful potentate in Europe, and as certainly the greatest man of an age in which the race of great men was not exact in any country, no man was so worthy of the station which he filled.' His glory was not confined to Great Britain only; it filled Europe, reached Asia, and was re-echoed from the shores of America. A French writer comparing Oliver with Napoleon, says that the former was exclusively an English hero, whilst the latter carried his name into every quarter of the world. It is true that Cromwell did not launch his destroying legions into Spain and Russia, and even into Egypt. It is true that he thought it the highest exaltation to live in Christ, to the end that *God in all things might be glorified*, and to bear, like Simon the Cyrenian, the cross and the shame of the Lord. But it is a grand mistake to suppose that his name was hardly known beyond the British isles. So great was his renown that it extended even to the distant plains of Asia, where the descendants of Abraham in agitation inquired of one another whether this was not the servant of the Lord whom they were looking for, and the branch promised to David (Jer. xxiii. 5). 'Such was the reputation which Cromwell obtained abroad by his prodigious elevation, the lofty tone of his government, and the vigor of his arms, that an Asiatic Jew is said to have come to England for the purpose of investigating his pedigree, thinking to discover in him the *Levi of the tribe of Judah*.'

With his own name Oliver spread afar the name of England, which he was the first to engrave on the distant landmarks of the nation. It is he who opened to his people the path of glory and of power, which their ships now traverse in every sea. The life of Britain, which had lost all vigor under the Stuarts, was aroused, electrified, as it were, by the same principle which animated its chief; and once more was seen the accomplishment of the ancient promise—*The Lord thy God will set thee on high above all nations of the earth*."

THE NIGHT OF WEEPING;

OR, WORDS FOR THE SUFFERING FAMILY OF GOD.

By the Rev. Horatius Donar, Kelso.

Such is the title of an admirable little treatise, by an esteemed minister of the Free Church. We recollect when it used to be said, that Scottish ministers were not good writers of tracts. Many of them were allowed to be profound divines and eloquent preachers; but it was thought that they were too argumentative and systematic, and not sufficiently lively and free in their style for this particular kind of composition. If there were any foundation for the observation, it exists no longer. There are not a few authors such as he whose little volume is now before us. His brother, of Collace, and M Hamilton, of London, the author of "Life in Earnest;" who, to all the grace and sweetness of a Leigh Richmond, add the more substantial qualities that eminently characterize Scottish divines. Good Mr. Willison, of Dundee, wrote a book for the afflicted, because, as he says in his preface, "tribulation—especially that of bodily sickness, the usual harbinger of death—is a subject not well handled in public sermons, which are delivered only to them that are in health, the sick being incapable to attend them." Hence the title of his book,—"The Afflicted Man's Companion." And a precious companion to many it has been, pointing the way to him who alone comforts them that mourn. Here is a little book which will at least make an excellent visitor to the house of mourning. His sketches of the character and

condition of the people of God in this world, and of God's procedure with them, and of its results, are alike scriptural, clear, and forcible. They have all the appearance of coming from an experimental acquaintance with the laws and discipline, the privileges and hopes of God's family. We perceive from the English copy before us, that it has had a wide circulation at home, as it purports to be of the eighth thousand, and is dated 1846. Mr. Carter, of New York, has reprinted it, and we doubt not that it will be circulated by thousands also on this side of the Atlantic. May it prove a word in season to many weary souls! We give the contents and the preface to the book:

The Family; The Family Life; The Family Badge; The Family Discipline; The Family Rods; The Types; The Proving; The Rebuking; The Purifying; The Arousing; The Solemnizing; The Warning; The Recollections; The Consolation; The Eternal Results.

We give the preface at present, as a key to the design of the whole; and a fair specimen of the style, and we will probably return to the volume at some future opportunity.

"It is no easy matter to write a book for the family of God. Yet it is for them that these thoughts on chastisement are written.

They may be found not unsuitable for the younger brethren of the Man of Sorrows. For the way is rough, and the desert blast is keen. Who of them can say aught regarding their prospects here, save that tribulation awaiteth them in every place as they pass along? This they must know and prepare for, grasping more firmly at every step the gracious hand that is leading them on to the kingdom, and looking up for guidance to the loving eye that rests over them with the fondest vigilance, ever bright and ever tender, whether in shadow or in sunshine, whether amid the crowds of busy life, or in the solitude of the lonely way.

It is, then, to the members of this family that this little volume is offered. They may find in it something which may not merely interest them, but may also meet their case; something too in which, perhaps, they may recognise not the voice of a stranger, but of a brother—"a companion in tribulation and in the kingdom and patience of Jesus Christ." For the tones of the suffering brotherhood on earth have something in them too peculiar not to be instinctively recognised. It is said of Arabian ains that they are all plaintive. They all touch some melancholy chord, as if the wail of the desert echo were the key note of each melody. It is in some measure thus with the children of the kingdom,—while sojourners in this wilderness of earth.

"Their voice is ever soft,
Gentle and low."

Sorrow has smoothed away its harshness, and breathed gentler feeling into its tones. True, it is the voice of gladness, for it is the voice of the forgiven: but still it is sorrowing gladness, calm and serious joy. Their peculiar lot as followers of a hated Lord, and their peculiar circumstances as standing in the midst of a doomed and dying world, have wrought into their spirit a deep though serene, solemnity of expression, alike in look and voice. Hence the instinctive recognition among the brotherhood, not only of the family look, but of the family tones.

It is of family concerns that we are to speak, and in these each member has a common interest. The "household of faith" has many concerns, and not the least of these are its sorrows. These are the lot of all; and there is no member of the household but has his share in these, either in personal suffering, or in helping to bear the burden of others.

What is now written may be found suitable to all, whether actually under chastisement or not. It is, however, presented specially to those who are "in heaviness through manifold temptations," suffering the rebuke of the Lord passing through fire and through water, "with affliction laid upon their loins." The bruised reed must not be broken;

the smoking flax must be quenched. The hands that hang down must be lifted up, and the feeble knees confirmed; that which is lame must not be turned out of the way but rather healed.

Our desire is to minister to the saints in the consolation and admonition of the Lord. We would seek to bear their burdens, to bind up their wounds, and to dry up at least some out of their many tears. To comfort those that mourn is not only to act in obedience to the command, "bear ye one another's burdens, and so fulfil the law of Christ;" it is to walk by the side of Jesus in his visits of mercy to his suffering saints on earth; nay, it is to be fellow workers with the Holy Ghost as the Church's Comforter in all her tribulations and distresses.

Of these things the world knows little. Its sympathies are not with the saints, either in their sorrow or their joy. Family concerns, and especially family griefs, are not for strangers to intermeddle with. They are things too high for them. And how shall they understand them so long as they remain without? They must first come in, and take their place among the children beneath the paternal roof. And what should stay them? The gate stands open day and night. They would be welcomed in with the kindest greetings of love.

But though standing afar off from the saints, and unable to mingle its sympathies with theirs, still the world has sorrows of its own, deep and many. To grieve, and yet have no comfort; to be wounded, and yet have no healer; to be weary, and yet know no resting place; this is the world's hard lot.

Yet it is a self-chosen one. God did not choose it for them. They choose it for themselves. God invites, nay, pleads hard with them to quit it, yet they will not. Wretched as it is, they yet prefer it to the friendship of him with whom their heart is at enmity, and whose presence is to them a gloom and terror. Yet he continues to entreat them. He does not let them alone. The "many sorrows" which compass them about are his many messages of grace, his unwearied knockings at their fast-closed door. He writes "vanity" upon the creature, "weariness and vexation" upon earth's best delights, that men may not place their confidence in these. Most mercifully does he hedge them about with disappointment of every form, that they may lift their eyes above this earth, and beyond these heavens, to the enduring blessedness that is at his right hand for ever. With what kindness, though with seeming severity does he mar their best friendships, that he may attract them to the communion of his own far better and everlasting companionship! With what compassion does he break in upon their misguided attachments, that he may draw them away from earth, and bind them to himself by the more blessed ties of his own far sweeter love! With what tenderness does he tear asunder the bonds of brotherhood and kindred, that he may unite them to himself in far dearer and eternal relationship! With what mercy does he overthrow their prospects of worldly wealth, and bring down their hopes of earthly power and greatness, that he may give them the heavenly treasure, and make them a "royal priesthood" to himself in the glorious kingdom of his Son! With what love does he ruin their reputation among men, breaking in pieces their good name which was their idol, that he may show them the vanity of human praise, leading them to desire the honour that cometh from God, to know that in his favour is life, and that the light of his countenance is the very sunshine of heaven!

Oh that a weary, broken-hearted world would learn these lessons of grace! Oh that they would taste and see that God is good! Let them but come home to him. He will not mock them with shadows, nor feed them upon husks. He will satisfy their craving souls; he will turn their midnight into noon; he will give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they may be called trees of righteousness, the planting of the Lord.

Let the world, however, regard God's dealing with them as they may; let not "the children" despise the chastening of the Lord, nor faint when

they are rebuked of him. They at least should know the meaning of his actings towards them, for they know himself. The world may misunderstand his rebukes, or put an unkind construction upon them; they cannot, for they know that "God is love."

The thoughts that follow are designed to assist them in interpreting God's ways;—not merely a finding comfort under trial, but in drawing profit from it. I have at least attempted to contribute something towards this end. I have done what I could, rather than what I would. But it may be that the Head of the family will own it, and send it with his own blessing to the scattered members near and far. He knows that they need some such words in season; and that, if thickening signs deceive not, they will ere long need them more. In such a case even this little volume may be helpful.

It is written in much weakness, and with many sins to mar it; amid what trials, it is of little moment for a stranger to learn. It is written by one who is seeking himself to profit by trial, and trembles lest it should pass by as the wind over the rock, leaving it as hard as ever; by one who would fain in every sorrow draw near to God, that he may know him more, and who is not unwilling to confess that as yet he knows but little."

MEETING OF THE PRESBYTERY OF HAMILTON.

The ordinary meeting of the Presbytery of Hamilton took place on the 13th of October, at which about the usual number of ministers and elders attended. The business was almost wholly of a missionary nature.

Dr. Ferrier reported us to the station at Dunaville, which he had visited. He gave a very favourable opinion of the state of the congregation, and expressed the hope that they would meet with every possible encouragement from the Presbytery, and expressed his intention of again visiting them in the course of the winter. Dr. F. also reported us to the stations in the township of Walpole, under the charge of Mr. Bethune, missionary, whose services he stated to be most efficient and acceptable. He also reported us to Oneida, a very promising station in his own neighbourhood, where four elders and three deacons had been ordained; and stated that, as it was the desire of the people, he was willing to undertake the charge of this station for a time; which the Presbytery most cordially agreed to.

The Rev. Robert Lindsay, of Ayr, brought the claims of the Presbyterians in the township of Nisouri before the Presbytery. The case was referred, with a recommendation to give them every encouragement, to the western Committee of the Presbytery.

Mr. Muir, who, during the pendency of his application for being received as a minister of the Synod, has been, in accordance with the Act of Synod, placed by the Presbytery on the list of missionaries at the disposal of the Synod's Home Mission Committee, reported us to stations at Jarvis, Walsingham, and Houghton; from the former of which places an application was presented along with a list of the contributors to the mission fund, for a stated supply of missionary labour. The case was referred to the Home Mission Committee.

An application was given in from Woolwid congregation to have the sacrament of the Lord's Supper dispensed there so soon as convenient, which was agreed to, and Mr. McGregor, of Guelph, was appointed to discharge this duty (part) on the 3rd Sabbath of December.

A memorial from Lake Shore road; Owen's Sound settlement, to be organized as a congregation, independent of the other stations with which it is now associated, was given in and read. The memorial was received, but, after deliberating, it was resolved, that there appears to the Presbytery no object to be attained in dividing the congregation of Sydenham, which must be regarded in the mean time as one missionary field; but that whenever any one section of the settlement is prepared

to support and call a minister, the Presbytery will be prepared to take the case into consideration; and in the mean time such missionary supply will be given as the Presbytery can command, and as the contributions from that quarter will warrant.

Mr. Cameron reported us to Haysville, Blenheim, and Blandford. The Presbytery resolved to appoint the following committee, viz. Mr. Landsey, Convener; Mr. Allen and Mr. Meldrum to visit the stations under Mr. Cameron's charge, and to enquire as to the provision they are making for his support. They are also empowered to examine, and, if they shall see fit, to ordain persons nominated for elders at Haysville.

The following missionary appointments were made, viz. for Mr. Sutherland, October 31st and November 7th, at London or Williams; November 14th, Ingersoll and St. Andrews; 21st, Port Dover and Simcoe; 28th, Dunnville and Wellandport; December 5th and 12th, Niagara; 19th and 26th, Wellesley Peel, and Stratford; January 2nd, 9th, &c., Owen's Sound settlements. For Mr. McColl, October 31st, November 7th and 14th, Woodstock and adjoining stations; 21st and 28th, London and Aldboro; December 5th, Zone; 12th, Harwich; 19th, Tilbury; 26th and January 2nd, Chatham; 9th, London.

The following distribution of mission stations among the members of Presbyteries was agreed to, and they were conjoined to have committees chosen and appointed at the stations respectively, under their superintendence, for the purpose of raising contributions for the Home Mission and College funds, according to the injunction of Synod, to report progress to the meeting of Presbytery in January next, and to make a full report in May: Dunnville, Watpole, and Oneida, Dr. Ferrier; West Flamboro', Mr. Meldrum and Mr. Stark; Woolwich and Queen's Bush, Mr. Bayne; Port Dover, Simcoe, and Vittoria, Mr. McLean and Mr. Robb; London, Williams, Eckfrid, and Mesa, Mr. Donald McKenzie; Ingersoll, Woodstock, and St. Andrews, Mr. Allan; Owen's Sound settlements, Mr. Smellie, Mr. McGregor, and Mr. Meldrum; Wilnot, Blenheim, and Blandford, Mr. Landsey; Aldboro, Danwich, Oxford, Howard, Harwich, Tilbury, Fingal, and Chatham, Mr. McKinnon.

The Presbytery resolved to call the attention of ministers to the collection which should have been made, by appointment of Synod, for the Jewish and foreign missions of the Free Church of Scotland, on the 1st Sabbath of October, but which, owing to the delay in printing the minutes of Synod, may have been neglected.

The following overture was given in by Mr. McGregor, and adopted, viz. that the 1st Thursday of December next, or any other day previous to the 1st of January which shall be judged by the Kirk Sessions more convenient for particular congregations, be appointed by the Presbytery as a day of solemn humiliation, on account of sin, and of thanksgiving to God for his bounty displayed in the late abundant harvest.

The next ordinary meeting of the Presbytery of Hamilton to be held at Hamilton, on the second Wednesday of January next, at 11 o'clock A. M.

A *pro-re-nata* meeting of the Presbytery of Hamilton was held there on the 18th October, to consider an application from the congregation at Niagara, to appoint a Minister to moderate in a call there, on such day as may be convenient, but at as early a day as possible; and after deliberating, it was agreed to appoint Mr. Cheyne to discharge this duty, leaving the time to be fixed by himself, and enjoining him to give the necessary intimations.

M. Y. STARK,
Presbytery Clerk.

PRESBYTERY OF COBOURG.

A meeting of the Presbytery of Cobourg was held at Peterboro', on Tuesday, 5th October. A report was read from Mr. McIntosh, catechist.

Mr. Andrew Wilson, student, was examined, before proceeding to Toronto to resume his studies, under the professors in Knox's College. The subject of Mr. Wallace's resignation was allowed to be over, at Mr. Wallace's request, his health being

happily so far restored as to hold out a hope of his being enabled to remain at Otouabee. A committee was appointed to make inquiries with regard to the new Registration Act and Report. A committee was appointed to confer with the congregation of Cobourg about supplies. In consideration of the loud and solemn calls which God in his providence has been addressing to the inhabitants of this and other lands, the Presbytery resolved to recommend to the congregations within their bounds, to set apart Thursday, 24th November, as a day of humiliation, on account of the righteous judgments of God, as well as a day of thanksgiving for his many undeserved mercies. The Presbytery appointed its next meeting to take place at Cobourg, on Wednesday, 5th January, 1846, and thereafter the meeting was closed with prayer.

THE MIRACLES OF THE ROMISH SAINTS.—The publication by the Puseyites of the Lives of English Saints has drawn forth an article in the *Edinburgh Review*, from which we copy the following. The reader cannot fail to be struck with the trivial occasions and selfish motives assigned for the working of the miracles; and especially will he contrast these with the noble ends and benevolent motives prompting the various miracles recorded in the Scriptures of truth.

The object of many of these miracles was the mere personal convenience or advantage of the saint. When St. Mechtia wanted a fire in his cell, he called down flame from heaven to light it. The candles of the saints were often lit in a similar manner. When St. Senan found that he had only one small candle, that no others were to be obtained, he caused it to burn as long as a whole week, without consuming. When St. Faro of "Meldis" in Burgundy, was at supper, his cup-bearer let fall the vessel from which he drank, and it was broken to pieces. The saint, by a miracle, made it whole, and continued his meal. St. Goar, of Treves, seeking a beam to hang up his cape, saw a sun-beam that came through the window, on which he suspended it, and it remained there till he took it down.

The same miracle was performed, among others, by St. Acadrius, abbot of Junieges, who similarly hung up his gloves on a sun-beam. St. Leufroi, when in summer the flies infested his cell and settled on his food, drove them away by a miracle. By another miracle St. Columbanus kept the grubs from his cabbages, when other gardens were overrun by them. St. Cuthbert, in a similar manner, kept the fields he had sown with corn from the intrusion of birds. St. Fechin, on his return from a distant excursion, finding that he had a long way to travel before he reached his monastic home, and perceiving the approach of night, caused the sun to stand still, in order that he might not be overtaken by darkness. Thus the miracle which God had vouchsafed in the hour of battle for the salvation of his chosen people, was here repeated at the caprice of an individual to avoid a very slight inconvenience. The want of a meal was a sufficient cause for a miracle. When St. Fintan expected a company, having no flour to make bread, and there being no water to turn the mill he ordered the mill to work of itself, and it obeyed. When St. Cadoc was travelling in Cornwall, and overtaken by thirst in a district where there was no water, he struck his staff on the ground, and a beautiful stream at once administered to his wants. When St. Mel was in want of fishes, he caught them on dry ground; and when another Irishman, St. Berach, wanted fruit, he caused the willows to bear apples. When St. Aiden, Bishop of Ferns, was hungry, he took a handful of leaves and turned them into bread; and when St. Fechin wanted meat, he took acorns and turned them into pork. St. Tillo, on visiting his monks, finding they had no wine to give him, filled their barrel by a miracle. St. Romanic also miraculously filled a vessel with wine and another with ale. Turning water into wine was the most common of miracles.

REMINISCENCES OF WHITEFIELD.—The Rev. Mr. _____, of Boston, has just communicated to a friend in Albany the following reminiscences of the celebrated preacher George Whitefield.

"I called on Mrs. Bacon, and inquired of her as to her having heard Mr. Whitefield preach. Her answer is—On Mr. Watson's first visiting Providence (R. I.), I was out of town, and he had preached three or four times before my return. I was told that a new and wonderful preacher was in town, and went to hear him the very next time he preached. It was in Mr. Snow's meeting-house, the house was crowded to overflowing. His voice was very loud, and he was a most beautiful speaker, but the looks soon turned against him. He was then on his way to Boston, where I heard him afterwards."

Mrs. Bacon is 107 years old.

John Howland, Esq., aged 90, says:

"I heard Mr. Whitefield the last time he was in Providence, the year he died, 1770—77 years ago, when I was in my thirteenth year. It was at Mr. Snow's meeting-house, the largest church then in the city. I stood with one foot upon a window sill, and my body leaning against a tall man's shoulder in order to get a sight of him. He had a round head and full round face, and wore a silk gown, with sleeves big enough for me to creep into; and his voice was very sweet and loud, and he could make you laugh or cry just as he had a mind to; but he made every one very solemn that day. He was unwell and died soon after."

"The first time he came along he was very severe upon the ministers for saying so much in praise of good works, but the last time he apologized, and said he had been too severe."

UNITED STATES PRESBYTERIAN MINUTES—OLD SCHOOL COPY.—The following table gives a general view of the statistics of that church for two years:

	1846.	1847.
Synods in connexion with Gen.		
Assembly	22	22
Presbyteries	115	118
Candidates for the ministry ..	339	343
Licentiate	218	231
Ministers	1617	1713
Churches	2297	2376
During these years, there were		
Licentures	72	62
Ordinations	78	64
Installations	87	72
Pastoral relations dissolved ..	52	52
Churches organised and receiv'd from other bodies	45	44
Ministers received from other denominations	14	15
Ministers gone to other denominations	6	7
Members added to the Church on examination	7792	7692
" On certificate	5733	5672
Adults baptised	2036	1794
Children baptised	2677	9342
Whole number of communicants reported	174,714	179,453
Amount contributed for relative purposes	\$25,1856	\$310,164,91
Ministers died	19	23
From the above it appears that the amount contributed for religious purposes has increased \$55,000 in a year.		

A MORAL PICTURE OF LONDON.—There are 30,000 common thieves in London; 10,000 children learning crime; 3,000 houses of stolen goods, and about 10,000 common gamblers.

The *Weekly Dispatch*, an infidel paper, has a circulation of 150,000 copies per week in the city.

The population of London now is about 2,250,000 souls.

There are 100,000 people in the metropolis alone unprovided with means of religious worship.

There are about 108,000 female servants in London: of this number from 14,000 to 16,000 are daily changing places.

Upwards of 50,000 persons are now inmates of the London workhouses, 60,000 are receiving outdoor relief, and from 1,000 to 2,000 nightly shelter themselves in the refuge for the homeless. In addition to this number, there are thousands who live by begging, and thousands more who live by criminal practices.

HOME MISSION COMMITTEE.

A meeting of the Synod's Home Mission Committee will be held at Hamilton, and within Knox's Church there, on Wednesday, the 24th day of November next, at noon. Clerks of Presbyteries are requested to send lists of Missionaries and Catechists within their bounds, and to communicate such information regarding the number of Missionaries required by them, and in other respects, as may enable the Committee to make a just distribution of the Missionaries throughout the bounds of the Synod. As full an attendance of members as possible is requested.

(Signed) RALPH ROBB, }
M. Y. STARK, } *Convener.*

MINUTES OF SYNOD.

Copies of the printed abstract of the minutes of the late meeting of Synod have been forwarded to the gentlemen named below. It is expected that Sessions and Deacons' Courts generally, or other Committees of Management in each congregation, will furnish themselves with copies. The price is one dollar per dozen, and remittances may be made to the Treasurer of the Synod Fund, at Messrs. Henderson & Laidlaw's, Toronto, or through any of the gentlemen mentioned below:

- Mr. D. McLELLAN, Bookseller, Hamilton.
- Mr. GEORGE WARDROPE, Knox's College, Toronto.
- JOHN BURNS, Esq., Streetsville.
- Mr. ANDREW MILNE, Cobourg.
- Messrs. A. & D. SHAW, Merchants, Kingston.
- JOHN REDPATH, Esq., Montreal.

SUBSCRIPTIONS AND DONATIONS

Received since 31st July, on account of the Home Mission Fund.

	£	s.	d.
Aug. 4.—From Dundas and Ancaster congregation.....	3	1	0
“ Fingal do.....	1	15	0
“ Bay field station, 5s; less post.	0	4	5
“ Guelph congregation.....	0	15	0
“ Owen's Sound do.....	4	0	0
“ 16.—Donation from E. M. Stewart, Ancaster.....	1	0	0
“ 19.—Port Sarnia congregation, £2 less 9d.....	1	19	3
“ 30.—Rev. A. Gale, from Kingston	2	10	0
	15	4	8
Sept. 6.—Aldboro congregation.....	4	0	0
“ 15.—London do.....	12	0	0
“ 23.—Owen's Sound Settlement, per Rev. Mr. McIntosh.....	2	16	4
“ 13.—Township of Hurwich, do....	0	10	5
	19	6	9
Oct. 1.—Tuckersmith congregation	1	0	0
“ 8.—Congregation of Williams.....	3	15	0
“ 11.—Dundas congregation.....	3	10	0
“ 13.—Zorra do.....	10	0	0
“ 14.—Woodstock do.....	18	0	0
“ 14.—Paisliewh do.....	3	0	0
“ 14.—North East Hope do.....	1	17	4
“ 14.—Portneuf, per Rev. J.C. Fraser	1	17	1
“ 14.—Inverness do.....	2	10	0
“ 21.—Stanley, per Rev. Mr. Graham, 5s; less 7d.....	0	4	5
“ 22.—St. Therese congregation.....	2	0	0
	47	3	10
Total.....	£81	15	3

DANIEL MACNAB, *Treasurer.*

SYNOD FUND.

East Chinguacousy, per Mr. Samuel Wallace.....	£0	15	0
Williams, per Mr. William Clark.....	1	0	0
Zorra.....	4	0	0
East Toronto Township (collection)...	1	11	8

JOHN LAIDLAW, *Treasurer.*

HOME MISSION FUND OF PRESBYTERY OF TORONTO.

May 31.—To balance from sale of ladies' work, Streetsville, per Mrs. Rintoul.....	£0	15	0
Aug. 18.—Free Temple Church, per Rev. William Rintoul.....	1	5	0
Aug. 18.—Vaughan, per Mr. Samuel Irvine.....	0	17	6
Oct. 4.—West Gwillimbury, per Mr. A. McKay.....	4	8	3

JOHN LAIDLAW, *Treasurer.*

Advertisements.

KNOX'S COLLEGE.

THE Session 1847—8, opened on the 20th October. In very special circumstances, the College Committee will admit Students until Christmas. Application may be made to the Convener, (it by letter post-paid.)
Knox's College, Toronto. }
November 1st, 1847. }

JOHN BURNS, *Publisher of the Record, Convener and Commissioner in the Queen's Bench, offers for sale a select assortment of Religions and other useful BOOKS.*
Publication Office of the *Record*, }
Streetsville, Nov 1847. }

TORONTO ACADEMY,
ONTARIO TERRACE, FRONT STREET (WEST)
Opened on MONDAY, the 28th September, 1846.

THE following are the branches to be taught, and the Terms of Boarding and Tuition:—
1.—Elementary Instruction, including English, Reading and Spelling, Writing, and Primary Lessons in Arithmetic, Geography, and the Latin Language.—*Three Dollars per Quarter.*
2.—Classical and Commercial Departments, including English in all its details, Reading, Recitation, Grammar, Composition; Arithmetic, theoretical and practical; Book-keeping; the Elements of Geometry, Trigonometry, Mensuration, Algebra; Geography and History, ancient and modern; Latin and Greek Languages and Literature.—*Five Dollars per Quarter.*
3.—The higher Mathematical pursuits, together with the more advanced Classics; French and other Modern Languages; Drawing, and other accomplishments—to be charged according to circumstances.

BOARD, with the Principal—*Two Dollars per week*, besides separate charge for *Washing*. A small charge will be made on Pupils in both departments, during winter months, for *Fuel*—perhaps half-a-dollar each.

The Dues of Pupils, whether Boarders or Day Scholars, to be paid in advance, or, at farthest, before the end of each Quarter.

The Year is divided into periods of Eleven Weeks; and the following arrangement of periods has, for the sake of convenience, been adopted:—

- From September 1st to November 17th,
- From November 18th to February 10th,
- From February 11th to May 1st,
- From May 2nd to July 12th.

Eight Weeks are allowed for Vacation—one Week at New Year, and the rest from July 12th to September 1st.

It is desirable that the above scheme should be adhered to by all parties; and it is expected that each Pupil should enter for a Quarter at least.

No allowance for absence, except on the ground of ill health.

Each Boarder will require to provide himself with his own Bedding and Towel, and Silver-spoon.
Toronto, C. W., November, 1847.

The Ecclesiastical and Missionary "Record" FOR THE PRESBYTERIAN CHURCH OF CANADA.

ACCORDING to its first intention, the *Record* will be the record proper of the Presbyterian Church of Canada, giving full reports of all her operations and undertakings, for helping forward the great work of the evangelization of this land. It will also contain condensed accounts of the proceedings, especially of the missionary operations of the Free Church of Scotland, and other evangelical Churches. Reason also, it is hoped, will be found for a passing notice of great public events—discoveries in science, and their application to the useful arts; together with occasional literary notices and reviews.

All who take an interest in the prosperity of the Church and in the dissemination of religious intelligence as auxiliary thereto, are respectfully invited to co-operate with the publishers, by obtaining and transmitting original matter, procuring subscriptions and otherwise subserving the interests of the *Record*. Ministers, Missionaries, and Catechists will confer a favour by securing the appointment in each congregation, and at each preaching station, of other suitable locality, of a proper Agent.

Those who kindly consent to act as Agents for the *Record* are requested to transmit to us, with all convenient speed, the number of copies required for their respective localities, particularly naming the Post Office to which their *Records* are to be sent. The extent of our circulation depends mainly upon the zeal and activity of our Agents, and the interest they may take in procuring subscribers. There are many places, even among our own people, where the *Record* is almost unknown; and we are persuaded that there are few places in which the *Record* was formerly taken, where an increased subscription might not be obtained. We doubt not the former lists might, in most cases, be doubled. We cannot afford to send special agents throughout the country to attend to the interests of the *Record*, and are on that account all the more desirous to enlist the friends of the Church—who have its extension at heart, in lending their aid to spread our monthly throughout the length and breadth of the land.

TERMS:—4s. per annum, paid in advance, during the first quarter, or 4s. 6d. if not paid to the end of the year. When it is considered that the *New Series* double the quantity of matter offered at an advance of only 60 per cent. upon the former price, it is confidently hoped that it will meet with liberal support; indeed, it cannot be published at the proposed rate, without a large accession to the subscription list. But if, through energetic and successful efforts of our friends, the list of subscribers could be doubled, we should be enabled still further to reduce the price. Our object will be attained if, in recording what God doing for his Church in this and in other lands, he be instrumental in promoting his glory, and the best interests of immortal souls.

We have sent parcels of the *Record* to agents and others for distribution as specimens. Should any who receive this number decline becoming subscribers, they will be pleased to return it to one of our Agents, and all who retain this number will be considered subscribers.

All communications for the *Record* to be dressed (post-paid) to the Rev. William Rintoul, Knox's College, Toronto.—Orders and remittances with lists of subscribers, may be addressed to John Burns, Esq., Streetsville, C. W.; Mr. George Wardrope, Knox's College, Toronto; or Mr. McLellan, Bookseller, Hamilton; and W. L. Nedy, Esq., Merchant, Kingston.

The *Record* presents an eligible and suitable medium for advertisements. Terms:—Six lines and under, 2s. 6d., and 1s. 3d. for each repetition, 1s. 6d. every additional line over ten, 4d. for first insertion, and 2d. each repetition.—Advertisements should be forwarded to us ten days before the date of publication.

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