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—bouring as Catechists in the Presbytery of Toronto, had not yet received remuneration for their services during last summer. The Committee expressed their regret and surprise that such neglect should have been allowed by that Presbytery, by which great injustice had been done to these Students. The Convener was requested to bring the subject before the Presbytery of Toronto urging them to take immediate steps for raising the funds necessary for the purpose. The Students not having appeared to report the result of their deliberation with Mr. Black, the Committee adjourned to meet at 3 o'clock, p.m. Closed with prayer.

At 3 o'clock, p.m. the Synod's Home Mission Committee met, and was constituted with prayer. Present—Mr. Robb, Convener, Mr. Cheyne, Secretary, Dr. Willis, Mr. Stark, Mr. Leishman.—The Students of Knox's College met with the Committee. Mr. Black was heard on the subject under consideration, and expressed his willingness to prosecute his mission to the French Canadians, should it appear advisable to do so. The Students informed the Committee that the result of their consultation was the resolution, that with the permission of the Church, they were desirous to continue Mr. Black's original appointment as their Missionary to the Roman Catholics of Lower Canada, of French origin. In this resolution the Committee concurred. Mr. Leishman applied to the Committee to know what position Mr. Fettes, the missionary, occupied. Mr. Leishman was instructed to ascertain the mind of Mr. Fettes, and correspond with the Committee on the subject.—The Committee then adjourned to meet at Hamilton, on the second Wednesday of October, in Knox's Church, at 7 o'clock, p.m., and Presbyteries were instructed to send applications for missionaries to the Convener before that time.—Closed with prayer.

GEORGE CHEYNE, Secretary.

At Hamilton, the eighth day of August, 1849, the Synod's Home Mission Committee met and was constituted with prayer. Present, Mr. Robb, Convener, Dr. Burns, Mr. Rintoul, Mr. Stark, Mr. McGregor and Mr. Gray, ministers; Mr. McMillan, Mr. Duff and Mr. Burns, elders.

The minutes of the last meetings of the Committee were read. After discussion, in reference to that part of the minutes relating to the efficiency and acceptability of the missionaries from the Free Church of Scotland, it was agreed that the fact be noted, that the Presbyteries of Hamilton and Toronto had reported, and that although the Committee had considered that these two reports were inadequate to found a report upon—Resolved, that the Convener now forward these reports or the substance of them to the Convener of the Colonial Committee of the Free Church of Scotland with such remarks as he may consider necessary.

Mr. Stark reported in behalf of the Presbytery of Hamilton, that the Rev. Mr. Lowry and the Rev. Mr. McPherson, ministers from the Presbyterian Church in Ireland, had presented satisfactory documents from that Church, and had been received as ordained missionaries within the

bounds of the Church, and are now at the disposal of the Synod's Home Mission Committee.

Mr. Gray reported that the Rev. Mr. Holmes, also a minister from the Presbyterian Church in Ireland, had been received by the Presbytery of Toronto, and is now labouring as a missionary within the bounds of the said Presbytery.

Application was made by the Presbytery of Hamilton, that the Rev. Mr. McPherson be assigned as a missionary to that Presbytery which was agreed to.

It having been stated by members of the Presbytery of Toronto, that Mr. Holmes is now usefully employed in that Presbytery, the Committee agreed that Mr. Holmes be permitted to remain within their bounds for the present.

It was further requested that Mr. Lowry be assigned as a missionary to the Presbytery of Toronto, until next meeting of the Committee—which was agreed to.

It was also reported that the Rev. Mr. Smith and the Rev. Mr. Mawhoney, ministers from the Presbyterian Church in Ireland, had presented satisfactory testimonials from that Church to the Home Mission Committee of the Presbytery of Toronto, but, inasmuch as no regular meeting of Presbytery has been held since the arrival of these gentlemen, they have not been formally received. The Committee recommend that until they shall have been received and reported to them, these ministers be employed by the Presbyteries within whose bounds they may be.

The Committee then adjourned to meet at Toronto on the third Wednesday of October, at Eight o'clock, p.m.

PRESBYTERY OF TORONTO.

The Presbytery of Toronto held their stated quarterly meeting in Knox's College, Toronto, on Wednesday, 5th August. A summary of the more important matters brought under their notice, is herewith presented.

Messrs. Burns and Harris, reported concerning the Mission Stations, and the state of the Mission Fund of the Presbytery, and a letter from Mr. Landlaw, late Treasurer of the Presbytery's Mission Fund, referring to matters connected with the same was also read. From the report and letter, it appeared that the funds of the Presbytery were exhausted, and a considerable debt incurred; and that there were some Mission Stations contributing little or nothing to the fund, while yet there were heavy expenses incurred in procuring and sending them supplies. The Presbytery deeply regretting this state of things, after lengthened conference, agreed to take up the consideration of the whole matter at an adjourned meeting to be held in October next.

It was intimated that Ministers and Missionaries, sent to supply preaching, or to assist in the dispensation of ordinances, in both settled and vacant congregations, were frequently left to pay even the expenses incurred in proceeding sometimes a distance to these congregations. Wherefore, the Presbytery resolved, that the travelling expenses of Ministers, and also of Catechists and Missionaries, who are not otherwise provided for, be defrayed, as it is their very obvious duty, by the congregations and stations who receive their services.

A call to the Rev. Andrew T. Holmes, from the congregations of (Free) Temple Church, Chinguacousy, East Chinguacousy, and East Toronto Township, was laid before the Presbytery; and, along with the call two documents, guaranteeing the sum of £30 per annum, as a stipend for the

minister. Mr. Gray reported that he had moderated the said call at Temple Church, on 30th August, and that good order, and the most perfect unanimity had characterized all the proceedings. The Presbytery having heard the call, and accompanying documents read, agreed to record their satisfaction with the fact that the said call was unanimous and cordial; but considering that £100 per annum, has always been held by this Church, and is in truth the lowest amount of stipend that should, in any ordinary case be offered to a minister, and that in this case, less than that sum has been guaranteed, agreed to sustain the call only on the express understanding that the salary to be given to Mr. Holmes, be raised at the least to the minimum, viz., £100 per annum.

The call was then placed in the hands of Mr. Holmes, who signified his willingness to accept the same. The Presbytery then appointed the induction of Mr. Holmes to take place at Temple Church, on Wednesday, 3rd October, proximo.—Messrs. Rintoul, Harris and Gray, to conduct the proceedings on that occasion.

It will not be out of place to remark here, that these congregations, were about the first to declare their adherence to our principles. The congregation of Temple Church after the disruption, immediately set to and built themselves a neat place of worship. They have never been a burden on the Mission Fund, but, on the contrary, might be held up as an example to many of faithfulness and punctuality in remunerating the Catechists and Missionaries sent to labour among them, while, at the same time, their duty in reference to the various schemes of the Church was not overlooked. Various causes have hitherto prevented the settlement of a pastor among them, and they have suffered somewhat in consequence, but it is hoped that all things have been ordered right, and that now the minister upon whom they have set their affections may prove the man whom God designed for them, and whose labours he will greatly bless.

Mr. John Ross, Student of Divinity, appeared before the Presbytery to undergo his public trials for license, when he delivered with entire approbation the various exercises which had been prescribed to him. The Presbytery then proceeded to license Mr. Ross. The formula to be subscribed by probationers was read to him, when he intimated that he was not prepared to admit what he conceived to be the literal meaning of some passages in the Confession of Faith, cap. xxiii., relating to the duties of the civil magistrate, in reference to matters of conscience and the government of the Church. The Presbytery, after hearing Mr. Ross' statement, conferred with him at length, and finding that he merely denied the right of the magistrate to interfere in the matters of conscience, and in the discipline and government of the Church—while he maintained that it is still the duty of the magistrate, to aid and encourage true religion by every competent and lawful means—unanimously agreed, that Mr. Ross held no opinions on these subjects differing from what is understood to be the mind of the Church, or disagreeing with a just and consistent interpretation of the Confession, and resolved to declare their satisfaction with his views. The Moderator then proposed the questions appointed by the Synod, to all of which Mr. Ross returned satisfactory answers. When, after prayer by Mr. Wightman, and an excellent and feeling address to the young candidate from Mr. Esson, he was licensed as a probationer for the Holy ministry, and again commended to God in prayer.

Mr. Nisbet, Student of Divinity, also appeared, and delivered an exegesis and an exercise with additions, which the Presbytery agreed to sustain with approbation, as part of his prescribed probationary trials.

A circular letter from the Agency Committee, referring to the support of the ministry, and to the schemes of the Church generally, was read and considered. The Presbytery deeming the topics referred to in this circular to be of great importa-

tion resolved to defer their further consideration until the next meeting.

After various missionary and other appointments had been arranged, the Presbytery agreed to adjourn until Tuesday the 16th of October, proximo, to meet in Knox's College at 12 o'clock noon, and the session was closed with prayer.

P. GRAY, Clerk.

PRESBYTERY OF COBOURG.

This Presbytery met in Cobourg, on the 5th September. Mr. Andrew Hudson, Student, from Knox's College, and Catechist, delivered the usual probationary discourses. These drew the commendation of all the members of the Presbytery. He was thereafter licensed as a preacher of the Gospel, and received appropriate addresses on the occasion, both from the moderator, Mr. Roger, of Peterboro', and from Mr. McLeod, of Goreock, Free Church Deputy, who was present in the Presbytery.

The Presbytery appointed a committee, for the examination of Students, preparatory to their admission to Knox's College, and made various arrangements for the dispensation of the Lord's Supper, and the supply of preaching to vacant Congregations and Mission Stations; besides the stated members of the Presbytery there were in attendance two of the Assessors appointed to this Presbytery, by the Synod, viz., Mr. Gregg of Belleville and Mr. Rintoul, of Toronto.

At this meeting, Mr. Smith, missionary from the Irish Presbyterian Church, received appointments within the bounds of that Presbytery, until the meeting of the Home Mission Committee.

ACCOUNT OF MARY ADELAIDE GILBERT,

Who died of Cholera, after a few hours' illness, aged sixteen years,

IN A LETTER ADDRESSED TO HER FORMER COMPANIONS IN THE BIBLE CLASS, BY THEIR TEACHER.

TORONTO, 18th August, 1849.

MY DEAR FRIENDS,—

Since I had lost the pleasure of meeting with you, very solemn and awakening events have been taking place around us. God has been dealing very closely with us as a congregation.—His voice is still addressing us in louder and louder accents—it is "even the voice and the day of the Lord—Zeph. i. 15—a day of wrath—a day of trouble and distress—a day of wasteness and desolation—a day of darkness and gloominess—a day of clouds and thick darkness." While we hold our peace at the presence of the Lord, let His own people gather themselves together—it may be, they shall be hid in the day of the Lord's anger—Zeph. ii. 1-3—yea, they will be hid, for the Lord is good—a stronghold in the day of trouble—He preserveth them that trust in Him.

My dear friends, God has many ways of teaching us. He has long been speaking to us by the gentle word of His grace, and now he is arousing us by the fearful voice of His judgment—it is all, that we may learn righteousness. Judgment is God's strange work—mercy is his darling attribute. When we look at abounding iniquity, we need not wonder that the sword of justice is drawn now—the wonder is, that it should ever be sheathed! Had he dealt with man as we have dealt with God, who among us would have been left unpunished? In looking round upon our congregation, we see the blanks that have been made, within these two or three weeks—one here, two there—in some cases, the roots "pulled up"—in others, the branches "lopped off"—family links broken—houses made desolate—our people "bowled down by the spirit of heaviness," and clothed with the garments of mourning—from the aged pilgrim to the smiling babe, the destroyer has been doing his work. The Lord gave him his commission—he is faithfully and speedily executing it. We are still spared—

"Continual warnings strike my sense,
And shall they fail to strike my heart"—

but how long! We know not—some of us must be the next. The voice of the dead speaks to the living—"Prepare to meet thy God." It is a solemn thing to die. Every death is to us another note of warning—"Be ye also ready." In the meantime, God's servants are receiving the seal upon their foreheads, even while He gives to His angel the carry; out of this awful sentence in Ezek. ix. 5—"Go ye through the city and smite—let not your eye spare, neither have ye pity—slay utterly old and young, both maids and little children and women—begun at my sanctuary, but come not near any man upon whom is the mark." The angel's hand is not stayed, till he reports the matter. v. 11, "I have done as thou hast commanded me." But in the midst of darkness there is light—to the wide commission there is a limit—against the much-dreaded pestilence there is an antidote. It is the mark—the seal—the blood. Ah, yes! the destroyer has no power there—he is arrested by the Divine prohibition, "Thus far shalt thou go, and no farther." He lays down his weapon—he changes his character—to the Heaven-stamped heirs he becomes a ministering spirit—a messenger of peace—it may be, a herald to glory.

"The flock of Christ, however, is a little flock, and none are safe but they." It would be a cause of joy to Pastor and Teachers, if, in marking the blanks around us, we could cherish the thought that the thinning of our ranks below, was the filling of the Church above,—that while there are vacant seats here, the mansions in Heaven are receiving blessed occupants—the company of the redeemed daily increasing, and our glorious Emmanuel gadding new jewels to His Mediatorial Crown. Is not this the end of all christian labours and prayers? Is it not thus that Jesus is glorified, in seeing His seed and dividing the spoil? Is not this the motto upon the seal of Heaven's own message? "Even so, come Lord Jesus, come quickly. Amen. Behold he cometh! and His reward is with Him, Blessed are they that enter in by the gates into the City."

We have just had the privilege of attending the dying bed of Mary Adelaide Gilbert, a dear young disciple, one of the "pleasant fruits of the valley," who grew under the shadow of the apple tree, and was found ripe when the Beloved visited the garden. Adelaide was taken from the midst of us, as with a stroke—no long pining sickness, or gradual decay of the earthly tabernacle—no, in a few short hours the work was done. The spirit did not long to struggle with its mortal prison house—the cords were soon loosed—the stakes were soon taken down—at mid-day the cry came, "Behold the Bridegroom cometh!" Praise be to God, she had only to rise and trim her lamp,—there was oil in her vessel, and with joy she went forth to meet Him whom her soul loved. What a privilege to be with her while trimming her lamp!—When she heard the cry and footsteps of the Bridegroom, there was no terror, no surprise, no confusion; all was peace; she was safe within the hiding-place; her feet were steady upon the rock; her face was like the face of the children of a King." In her case, even the dire disease was stript of its appalling future—the edge of the sword was blunted—"God staved his rough wind in the day of his east wind"—Jesus, the best Physician, was with her, and the balm of Gilead was administered to her by His own hand. As long as strength remained it was spent on one subject,—Jesus and the great salvation. We saw her at a very early period of her illness—she sent for us and received us with the warmest affection. Naturally quiet and reserved, we were struck with her power and eloquence—her lips were opened to tell the praises of the Lord—as if conscious that but a short space was given her, she seemed unwilling to lose a moment on anything apart from the great question. Her pain, her ease, her recovery, gave her no concern. She meekly submit-

ted to every remedy, but expressed no wish as to the result; only, said she, "be sure to ask God's blessing on all you try."

Among the first things she said to me was, "Oh! my dear Mrs. B. charge all the members of your class to meet me at the right hand of the Judge. Oh! tell them to be in earnest—what would I do now without the righteousness of Christ! Tell them that though I am now suffering, I am upon the Rock of Ages."

"Rock of Ages cleft for me
Let me hide myself in thee."

I am thus, my dear friends, a message-bearer to you; I feel as if standing in a solemn position, between the living and the dead. Could I convey to you, any idea of her earnestness, her deep concern for each and all of you, I think your hearts would be touched,—perhaps not, if the piercing entreaties of the blessed Saviour Himself will not be listened to, "neither will ye hear though one should rise from the dead." Place yourselves beside or upon a death-bed, and you will not think us too urgent. It must be sure work then—nothing taken for granted. See then that you have your oil, as well as your lamp, for there is no time to buy when the Bridegroom comes.

Mary Adelaide was one of the first members of this class, four years ago. She rejoiced in the opportunity of attending, and never was she absent from any of our meetings, if health permitted. It cheered me to have her among us, for I knew that she relished our exercises, and profited by them. This may be expected, from the spirit with which she attended and engaged in them. We have been favored with the perusal of some of her written remarks, and she thus expresses herself:—

"I went down to the bible class, and, Heavenly Father, I thank thee that thou didst answer the prayer I offered on entering the room. When, Oh when, did I enjoy the Saviour's presence more—when was my mind kept so much from wandering!"

She had attended a Sabbath School from the time she was about two years' old, and she grew upon the "milk of the word," and gradually acquired a taste for the stronger meat. She spoke with much affection of her first teachers, Miss B., and Miss McC., who had sowed the early seed in her young mind—they had watched her progress with interest—their instructions were carried out and impressed, by the example and precept of her affectionate parents at home; and she was observed to be growing like a fair flower in the garden below—one of the Lord's planting—promising to become a tall tree bearing much fruit.—"It was planted" in a good soil, but it pleased the Lord, that "it should wither in all the leaves of its spring." He has transplanted it early to the Paradise above, where its verdure and its fruit shall be ever green and everlasting." She continued a member of the class till the interesting period of becoming a member of the church, two years ago. Her pastor had great pleasure in admitting her, seeing that she had already the marks of a true disciple. He therefore bade her welcome to the table, and, with joy, put into her hand the token of admission. One or two letters, written by her at this time, and a few extracts from her private meditations, shew the state of her mind. We give these, not because we would praise the dead, but because we would desire to benefit the living; to show that the peace she enjoyed at her latter end, was indeed the peace of believing; that religion, with her, was not an act, but a habit; that the work had been going on progressively, her path shining brighter and brighter, till it ended in glory.

"Jan. 19th, 1847.—Having resolved to give myself to the church, and, I trust first given myself to God, I went to speak to-day with Dr. B. Satan endeavored to intimidate me, but I have an Advocate on High. I feel very much enlightened,

even by the short conversation I had with him. O for the indwelling of the Spirit; may He apply the redemption purchased by Christ! may I aim, O God, more and more at thy glory! may I set my affections on things above!"

"Jan. 29th.—Talked a short time with the Dr., who felt much encouraged in (I trust) my Heavenly journey—spent some time with Mrs. B., I trust, profitably. Oh! for more zeal for Christ and His cause! How much cause have I to lament my backwardness! Oh! Blessed Saviour, deny me not Thy presence at Thy table: may I feel that Thou art precious! that Thou art indeed near—may I draw near clothed in Thy righteousness—the wedding garment! feeling more and more my own unworthiness. Justly mightest Thou have left unruined to perish, as Thou didst the fallen angels; but no sooner did man fall, than Thou didst promise him a Saviour, even thine own Son."

Her mind had been for months before led to the subject of making a solemn dedication of herself to God, by taking the Sacramental vows. In referring to the preceding communion season, she writes:—

"I feel more and more my need of a Saviour. Heard a beautiful and encouraging sermon from the Rev. Mr. Begg, from Scotland. The dispensation of the Sacrament of the Lord's Supper has produced a great effect upon my mind. I feel more the want of a Saviour. I have made a solemn resolution before God and my own soul, (depending upon God for strength to perform it), that I will be the Lord's. May God help me to keep this resolution!" In another paper she mentions, that a sermon preached by Mr. Robb, from 1 Cor. v. 8, confirmed her resolution. "Satan, I know, would have me to reject the offer, but I would say to him, 'Get thee behind me, Satan. Lord, I believe, help Thou mine unbelief.—Save, Lord, or I perish.' How often have I resolved to give myself to Christ, but have failed, because I relied on my own strength. Lord, now I depend on Thee alone, knowing that I can do nothing without Thy aid. Help me, Lord."

"Monday.—I feel as if Christ had removed the burden of sin. I cast myself at Thy feet, O Lord, have compassion upon me. Wilt Thou say to me, as Thou saidst to Mary Magdalene of old, 'Thy sins are forgiven thee.' Give me, O Lord, a meek, humble, quiet disposition. May I follow the example of Christ in all things. Help me, Lord! Shew me more and more of my own wicked heart. I might have been cut off in my sins, were it not for the long suffering of God.—May I depend wholly upon Thee, Lord, for salvation!"

At this time also, we find, she began to keep a list of all the texts she heard preached, and sometimes extracts from the sermons, clearly and judiciously taken.—Her note-book is thus prefaced:—"Solenn thought, that for each sermon I hear, I shall have to give an account at the last day! O may I be a faithful steward!—I am under great responsibilities. Grant me Thy grace to improve each opportunity, and every one of these great privileges." What a practical lesson, we may draw from such a reflection!

The following letter was received from her, at this time, by her teacher:—

Toronto, 26th Jan., 1847.

MY DEAR TEACHER,—

I feel greatly indebted to you for the kind advice and instructions which you gave me in the letter you handed me on Sabbath; and for the many precious passages you wished me to refer to. May the Holy Spirit enable me to apply these truths and promises to my own case. I hope you will excuse me for not mentioning my intentions to you before, but, I must confess, I have been too backward on the delightful subjects. It is exactly one year ago, at the Sacramental season, that I made a solemn resolution, in dependence on Divine aid to perform it—to live no longer for

myself, but to Him who died for me, and gave Himself for me. This was by no means the first resolution I made for this purpose—(but being made in my own strength, how could I expect to perform it!)—Having been under Sabbath School training, and having the benefit of good teachers, even before I could read, also enjoying the great advantages of religious precept and example at home, I early felt a desire to be united with that blessed company, whose robes have been washed in the blood of Immanuel. I have no doubt but that this resolution is now recorded where it will never be erased. Solemn thought indeed! God grant that it may not rise in judgment against me! My ingratitude for redeeming love seemed to overwhelm me, and, in the Providence of God, led me to my devoting my life to Him. May His glory be my constant aim! My humble prayer to God is, that your prayers and kind wishes, in my behalf, and the other members of your class, may be heard and answered. I would go up to the "Feast," leaning upon the Beloved, and trusting in His promises. That you may meet every member of your class on the right hand of the Judge of all the earth, is the heartfelt desire of your pupil.

M. A. GILBERT.

"Tuesday, Feb. 2.—Went to Dr. Burns, and had a short conversation with him, in which he gave me good advice—told me what I professed when approaching the Lord's table, and recommended me in prayer to God's special guidance. Lord teach me humility—give me a sense of my own vileness."

"1. Give me a calm and thankful heart,

From every murmur free—

The blessing of Thy grace impart,

And let me bide with Thee.

"2. Let the sweet hope that I am Thine,

My life and death attend

Thy presence through my journey shine,

And crown my journey's end."

"Feb. 4th.—I received a token of admission to the table of the Lord from the hands of my beloved Pastor,—may I receive a token from the Master of the Feast! May I have on the wedding garment, Christ's righteousness! Search me and try me O God, and see if there be any wicked way in me."

"Friday—A day set apart for public worship in connection with the solemn services of Sabbath. Heard Dr. Burns preach from 1 Cor. xi. 28, on self-examination." One passage seems to have struck her, "a true christian will not limit this necessary exercise to this period, but seeks to engage in it at the close of every day, every week, every month, every year."

She gives pretty full notes of a discourse which she heard in the evening from Rev. ii. 17. If our limits admitted, we would give these extracts, just to show how clearly she understood, and how attentively she heard the Gospel message. She closes with this prayer, "May the Holy Spirit apply these important truths to my own hell-deserving soul! and may I be one of those for whom Christ died." She seems to have equally profited by the preparation sermon of Saturday—Self-dedication being the subject. She writes, "Lord grant that this sermon may be to those who heard it a savor of life unto life. May I on the morrow make an entire surrender of myself to Him, who loved us and gave himself for us. Lord accept this offering—it is all I can give, but, Blessed be thy name, it is all thou requirest."

"Sabbath morning—Having so near a prospect of professing love to Jesus, I would seek special grace from on high. Oh, how unworthy to ask this from the King of kings and Lord of lords, poor sinful creature that I am, still I would ask of thee that this may be the day of my espousals to thy Saviour! What an honor! worldly minds cannot comprehend this. Spiritualize my mind this day—grant Lord, that I may meet with thee at thy own table—spread thy banner of love around me—bless all communicants. I would

ask a special blessing on my parents and relatives who are going to renew their promise to Thee—draw near to me, O Lord—be with thy servants who shall minister unto us in holy things—strengthen their hands, encourage their hearts. May the Holy Spirit take of the things of Christ, and apply them to my soul. Lord, I believe, help mine unbelief."

"Sabbath evening—I have this day publicly professed my love to Jesus. I have for the first time sat down at His table, and may God grant it may be for the better, and not for the worse! Heard a beautiful and appropriate sermon by Dr. B. from John xviii. 11. I have this day taken Christ as my Saviour; but, I should not say, taken Him. I trust He has taken me for His 'spouse,' poor and unworthy as I am, it was for such He died—for such He drank the contents of the 'cup.' May I have an interest in His blood! I am afraid I have been making my approach to thy table too formally; but, I think when there, I felt my Saviour near—I heard His sweet voice saying unto me, 'Go in peace, thy sins are forgiven thee.' May I not have been deceiving myself,—but may He indeed have said this to me! When Uncle Harris (who served at the table at which I sat) directed our eyes to Calvary, to see the Son of God hanging on the Cross, my hard-hearted heart began to melt—my tearless eyes began to weep for Him who sweat drops of blood for me; and when I thought of the 'cup' which He drank, in which my sins were mingled, was the shedding of a few tears anything? Ah no! but my sins were there. Accept, O Lord, the offering I have made this day, if made (as I trust) in sincerity. I am hence-forward thine, my desires are to thee. It is all thou askest in return for thy wondrous love.—I have this day renewed my Baptismal engagement.

"Not being able to go to church this evening, wilt thou bless to me such portions of thy word or of other books as are suitable for the occasion—leave me not alone—deny me not thy presence—increase my faith—Lord, I believe, help mine unbelief. May I repose with unshaken confidence on the sacrificial atonement of Christ for acceptance with God. May I remember that Christ died for me, and left me an example that I should follow His steps.

"Signed, MARY ADELAIDE GILBERT, joined Knox's Church, Toronto, 7th February, 1847, aged 16 years."

"My life, O Lord, is Thine, strengthen me with strength from on High."

"Monday morning—Strengthen me, O Lord. May I not leave my religion at Thy table, but may I bring it into the world, and into my domestic circle; and may I follow Thy own Servant's advice, when he said, 'Be not slothful in business, but fervent in spirit, serving the Lord.' May I keep these words always before me, and practise them in my life."

"Evening—Meeting for thanksgiving and prayer conducted by our dear minister, who reviewed the subjects treated of on the preceding days; addressed communicants in a touching and addressed manner, and commended them to the Master of the Feast. I think I was the youngest communicant; but, I trust that like John, who we are told was the youngest disciple of Jesus, I may have had a place on the bosom of our blessed Emmanuel. Give me strength, O God, to resist the Devil and all his temptations which are around me—increase my love to thee."

After the communion season was over, I remember asking her how she had enjoyed it?—She had not been satisfied with the answer she gave me, for next day I received another letter from her:—

MY DEAR MRS. B.

The question you so kindly asked me this evening, required I thought, a more explicit answer than the one I gave you at the time, and I therefore take the liberty of writing these few lines, as

I know that you are interested in my eternal welfare.

The sermon on Sabbath morning, led to very suitable thoughts for the Lord's table, at least it did so in my case. When I thought of "the cup" given to Jesus by his Father, and in which my sins were no doubt mingled, the amazing love of Jesus, in bringing me to His banquetting house, seemed to shed new light on the Ordinance. But Satan seemed to discourage me, even when seated at the table. When my mind was most intent on the sufferings and death which Jesus endured for enemies, he even then laid his snare for me, by forcing in unsuitable thoughts—striving to impress on my mind, that I had been doing wrong in so soon giving myself to God, while others of my companions could engage in the frivolities of life. Suddenly a passage of Scripture rushed into my mind, "it is written, whosoever is ashamed to confess me before men, of him will I be ashamed before my Father and His holy Angels." Praying for strength to enable me to resist the Devil, and pleading His promise, "He will flee from thee," I seemed to receive fresh supplies, as it were, of grace, and I trust that when the Master of the Feast came to examine the guests, he found me clothed with the wedding garment, even the righteousness of Christ. I think I was the youngest communicant at the table on Sabbath last, but if even so, I trust not the least beloved by the Master himself. Pray for me. I add no more, but remain your Bible-class Pupil.

M. A. G.

Between this season of communion and the next, she seems to have followed out the plan of writing down the divisions, or at least some portion of the discourses which she heard, from Sabbath to Sabbath; and my dear friends, I may take this opportunity of recommending to you the benefit of this exercise. I can speak from my own experience, it is a blessed means of growing in the knowledge of the truth, and an efficient way of acting on the precept "Take heed how ye hear." The remarks which our young friend makes on some of the sermons, are very interesting, and show her desire to be not only "a hearer but a doer of the word."

After hearing a Sermon from Rev. ii. 4-7, she says, "This was very searching. I must examine myself closely on the subject. Have I ever had love at all to Jesus, and if so, is it increasing? Am I a fruit-bearing branch? Eminent Christians say *delectation* first begins in the closet. May I love secret prayer more—communion with God more—his holy word more? Oh, how many privileges do I enjoy! May I be a faithful steward! At the last day, may I hear these words from the Lamb that sitteth upon the throne—'Thou hast been faithful in a few things, I will make thee ruler over many things.' &c. When I think of many, many, who never hear the Gospel's joyful sound, and these not very far distant, who hear it perhaps only twice in a year, how thankful should I be! May the Students who are now under training for thy holy work, be instructed by THEE! May there be, O God, a shaking among the dry-bones in our congregation! O breathe upon them, and quicken them! Was not such a Sermon as I heard to night fitted to arouse not only the careless, but the worldly-minded professor? (The sermon was from Rom. viii. 5, 6.) We must be either carnally-minded, or spiritually-minded—no middle state—which of these am I now in?—Have I passed from death to life? Do I subject all to Christ! Would I, if it were required, suffer death for Christ! If not, I cannot expect a 'crown' from His hand."

On another Sabbath, she writes: "Enable me, blessed God, to treasure up in my heart, and practice in my life the sacred truths which I have this day heard. May every Sabbath that I am spared to see on earth, prove to me a day of spiritual progress, and prepare me for that eternal Sabbath which I hope to spend in realms above. I experienced much spiritual comfort from the ex-

ercises of to-day. May the word preached to us be like seed sown in good ground. Though the Preacher (Rev. R. B.) is young in years, we thank thee he is not young in grace. May I not allow the feelings of this day to pass with the Sabbath, but may I cherish them through the week. May I be watchful over my ways, over my temper and dispositions! Grant me, O God, thy holy spirit, to enable me to check every improper desire, and to set my affections on things above."

It is delightful to mark a growing spirituality in all her views and sentiments. Some remarks she makes in reference to the Famine at this time prevailing in Ireland, shew that she had the eye of a Christian observer:—

"March 9th.—After reading such dreadful accounts, what should be my feelings towards thee, O God! Thou art a just God, and every sin deserves thy wrath and curse. Yes, what men think are but small sins, are great in thy sight; and when we think that every moment we are sinning against thee in thought, word and deed, is it to be wondered at that thou wilt punish sin! Thou hast dealt thus with Ireland, but she has in substance said, I will not have this man to reign over me—she has established Popery in thy stead—put it down by thy mighty power. O God, amidst deserved wrath, remember mercy! How little do we think of the thousands that are perishing daily for want of the Bread of Life. Lord, visit Ireland in mercy!"

"May 31st.—What have I to record this morning, even with tears! The place where we sat yesterday, listening to the word of life, is now in a heap! Thy ways, O God, are not man's ways. Thou hast some wise end in view—provide for us O God! I thank thee that the Lord of glory is not confined to temples made with hands! How many pleasing recollections connected with that place where I have been accustomed to worship since I was able to walk! How many sweet Sabbaths have I sat in the Sabbath School! How many, many delightful Prayer-meetings have I there attended! And there I first made a public profession of my faith in Jesus—the place where, four hours before, I felt the preciousness of that blood which was shed, that poor sinners might be washed from the deepest guilt. (The Sermon was on Regeneration.) Oh, holy Father, sanctify this dispensation to every member of the congregation! Stir up a flame of love in their hearts, with a coal from off thine altar!"

"July 21st.—Yesterday I was 17 years of age, and I have commenced this day another year.—When I look back on that which is past, how much cause have I to render thanks to Him who has brought me safely to its close. When I think of the many around me dying, and consider that I have been spared, and also my parents, brothers and sisters, O, how can I express gratitude enough to Him from whom these blessings flow. I may look back upon the past year with pleasure and regret—pleasure, in having given myself to the Lord, to be His and His for ever—regret, in having done so little for Him who has done such great, great things for me. I would humbly confess all the sins of the past, and ask heavenly aid to guide me through the year I am just entering upon. May I seek every opportunity of doing good to those around me: May I be a more faithful and dutiful daughter, a more affectionate sister, and a more loving relative. Oh, God, keep me from every known sin—grant me thy holy spirit—and if it should please thee to take me away from the world this year, may it be to Heaven—and Lord prepare me for a prepared place!"

"August.—I would this day record my humble thanks for deliverance from sickness; although it

has been slight, still I would wish to recognize my heavenly Father's hand in it. While lying in bed yesterday, my mind rested on that part of my Saviour's address to his disciples, contained in John, xv. 2; and I would look upon this little affliction as a 'purging' of the Branch. Though I suffered exquisite pain, still, when I thought of what my Saviour suffered for me, and of the promise of my heavenly Father, that He would not lay upon His children more than they were able to bear, I was silent, and opened not my mouth."

These reflections seem to have been followed out on the following Sabbath, when a word was sent her by the Lord's message:—

"When have I enjoyed a Sabbath so much before? I heard a precious Sermon on the episode to the Laodicean Church—If Christ loves me he will rebuke and chasten me? so, when I am laid up with even a headache, I should take it as from a loving Father's hand, who afflicts not willingly."

"August 29th.—I have this day begun, in dependence on Divine grace, humbly imploring the aid of the Holy Spirit, to read the Bible through, in a direct course. By reading three chapters every day, I will get through in a year. O God, deny me not thy Holy Spirit!"

Thus we can trace the progressive steps of the Bible Christian—her aptitude to learn in the school of Christ—she sat daily at His feet. At next communion, she had fears of being prevented from attending, on account of the state of her health. She expresses her submission to the will of her Heavenly Father. If detained at home, she desired to take it as a stroke of God's chastening rod: "If it be Thy will, O God, to bring me to Thy Holy table, what fruit have I to bring, after six months' privileges." Her prayer was answered, and she was permitted to go up to Zion Hill. In reviewing the exercises of the day, she raises her Ebenezer, and says, "thanks be to God for the increased love I have to the Word—for the pleasant time I spent in communion with Him this morning. May the wedding garment be provided for me this day—and may I leave all self-righteousness outside the camp! Heard a delightful sermon from our dear pastor, from Song of Solomon. I desire to thank Thee, Lord, for the precious supply which Thou hast made for Thine own people. I specially thank Thee for that portion of Thy word, which Thou broughtest to my remembrance at the table, and for all the goodness Thou hast made to pass before me. Keep me in Thy Holy keeping."

We are now brought to a new era in Adelaide's history. We have followed her from the Sabbath School to the Bible Class; thence to the Communion Table, marking her onward course, her progress in the Zionward path, on which she early entered. Having left the things that are behind, and no longer unskilful in the word of righteousness, we find her prepared for the next step in the Master's service, that of herself becoming a teacher. She was now constrained by the love of Christ, and she felt the power of His injunction, "Feed my lambs." Two features were prominent in her character, as they ought to be in that of every growing Christian.—desire for her own personal improvement, and concern for the spiritual welfare of others. By these fruits we can distinguish the living branch of the true vine.—She now was enrolled as a teacher in the Sabbath School. On entering upon the work, she wrote the accompanying letter:—

—, 1848:

MY DEAR MRS. B.

I have for some time been thinking of taking a class in the Sabbath School; and from the absence of those students who were teachers, I suppose that some will require to take their places. As I have been so long attending your class, I think it my duty not only to acquaint you with my intentions, but to ask your advice. The Sabbath School is very dear to me, having attended it from

* Referring to the burning of the temporary building used as Knox's Church,—an event which led to the erection of the present elegant structure.

infancy My feelings towards it are those of a child to a foster parent I have received spiritual food from it, though I regret to say, my reception of that food was not as I could have wished Some years before I left, I thought, if God spare me, I will become a teacher I know that the responsibilities are great, and that thought has deterred me from taking a class sooner, but I know God will not despise a young instrument. I come, depending on promised grace alone. I hope, my dear Mrs. B., that the precious seed you have been the instrument of sowing, may not have been sown in vain. I have often felt the delightful influences of your Sabbath exercises, and I sincerely hope, that these influences may not die away when I cease to become a member of that class—many, many happy hours I have spent there, I trust, probably. I shall not do anything towards taking a class, until I receive your advice, and hoping that your valuable instructions may not be lost upon me, and that you may have many crowns to lay at the Redeemer's feet, I would desire still to remain,

Yours affectionately,

M. A. G.

P. S.—I will have no objections to take a Tract district, as I understand there is a want of distributors.

Accordingly, her name was now put upon the roll of both associations. With regard to the Tract distribution, she writes:—

"I have, this day, undertaken to distribute tracts among the poor in this city; and whilst I have promised to take a district, may it not be from a desire of praise from man, but with a single eye, to God's glory. Lord, shew me more and more my own inability to do anything of myself, and enable me more and more to rely on Thy precious promises. Oh! bless all my humble efforts for the advancement of the Gospel of Christ. Grant me specially Thy grace, when about to engage as a teacher of the young in the Sabbath School. Impress me with a right sense of my high responsibility, and my extreme weakness. O send Thy Holy Spirit to guide, teach, and fit me for this important task. O Shepherd of Israel, shme forth into my heart, that I may know the power of the truth myself, and so be enabled to impart it to others! Bless and guide me, O God—keep me from self-deceit."

To her was entrusted a very young Class, where the little ones had to be taught to read, as well as receive Bible instruction. Adelaide was selected for this charge just on account of her peculiar qualifications. She was gentle, humble, and pains-taking, and loved tenderly the little lambs, (as she called them.) They were much on her heart during her short illness. "Tell them," said she to me, "tell them to seek Christ early, while their little hearts are tender; tell them to meet me at the right hand. I early gave myself to Christ—what would I do without Him now? I told them last Sabbath we might never meet again upon earth, but to meet me at the right hand."

We have a pleasing proof of her anxiety about others, in a letter or two addressed to a young companion, whose mind was at the time occupied with the duty of making a public dedication of herself to God. It is refreshing to meet with such communications as these, between two young disciples, both, we trust, on their way to Canaan—to such, Jesus will indeed draw near, and walk with them till their hearts begin to burn:—

DEAR FRIEND,—

I see by your letter you have not yet overcome the fear of speaking to the Dr. Oh, dear A., let me intreat you to banish this foolish fear. I would rather say, seek for Divine strength to overcome this snare of the Tempter—it is one of his fiery darts—he cannot bear seeing any one of his subjects (which we all are by nature) declaring themselves willing subjects of Christ our King. I would advise you not to put off this solemn duty or lose this precious privilege, on account of your

Mamma's absence. I know it would grieve her if you did, but while I cheerfully give you any advice or encouragement that I can, Oh, leave yourself entirely in your Saviour's hands—"cast all your care upon Him, for He careth for you." You will feel your need of the Christian armour—gird it on, that you may be able to withstand the Devil. Perhaps at no time will you feel his temptations more than when approaching the Lord's table. Yes, he will even then try to bring you back again, but we have an High Priest who is touched with a feeling of our infirmity—who, being tempted, is able to succour them who are tempted.

I cannot close without assuring you that you are not forgotten in my prayers. I would, in return, solicit an interest in yours. I have much need of them. God grant that we may both receive tokens from the Master of the Feast—each receive the wedding garment—and that the arms of the Chief Shepherd may encircle us—then no devouring lion can harm us. Should we never be permitted to meet at the Table on earth, may we meet at that Table above, where we shall see the King unveiled in all his glory. I could wish a great deal more, but must close, with assuring you that I remain your affectionate friend,

M. A. G.

DEAR A.

After you left me this morning, I felt that I did not give you enough of encouragement in regard to that all-important step you are about to take; but upon this, as well as other subjects, I can write better than I can speak. Let me ask you not to allow any trifling circumstance to keep you back; for if you have devoted yourself to God privately, (as I have no doubt you have done,) you will not feel easy until you make a public profession of your love to that Saviour who has done so much for you. Let me entreat of you to be much in prayer for Divine guidance and strength. Oh! feel your own unworthiness and utter inability to do anything of yourself—depend on your Saviour for all, and you need not fear even a repulse from man. You remember the Saviour promised to his disciples, that when they should come before kings and rulers, the words would be put into their mouths—plead this, and other promises suitable to your case, and I can tell you, from sweet experience, that you will receive abundant supplies from that Fountain that never fails. I write these few lines hurriedly—if it would be agreeable to you I would resume our old plan of corresponding. I should like it very much—it might be for mutual benefit.

Dear A., with great anxiety for your spiritual welfare, I remain your more than ever attached friend,

M. A. G.

The next letter was written some time afterwards, to the same friend, about the beginning of the present year:—

DEAR FRIEND,

I took your class yesterday as you requested; there were seven present as you will see by your roll. The subject was one of very much importance, and I tremble to think of the coldness and apparent listlessness, with which that delightful, but solemn subject, was listened to by the children, and spoken of by the teacher—the recital of the sufferings of a fellow creature will, in almost every instance, bring tears of compassion for the sufferer; but, alas! we can view, review, and review again, the sufferings of Immanuel, with the utmost disregard, blaming the malice and envy of the Jews, rather than our individual sins, which are daily crucifying Him afresh. But I trust that the dew of Hermon will descend upon the seed sown, and that fruit may spring up an hundred-fold many days hence.

I feel every Sabbath, more and more, my great responsibility as a teacher of these immortal souls, especially when I look towards eternity, and that solemn event, which must come upon all. Oh, how much does the everlasting salvation of these children depend upon the faithfulness of their

teachers. I will not be discouraged by these thoughts, but press forward in the path of Christian duty, depending on promised grace. There is nothing I am more in danger from, than trusting to human efforts, in this delightful work. I must say, I have already seen some very encouraging fruits, but Oh, I dread taking to myself that which is due to God. We cannot be too much impressed with that passage of Scripture, "We are not our own." We have devoted ourselves as living sacrifices to God, professing that His glory alone shall be our aim. We had a small, but pleasant meeting, on Friday evening. (Meeting of Sabbath School Teachers.) I trust we had the presence of Him, whose presence fills the heart with delight. I am very fond of these meetings, and I think it my duty to attend these when I am well, but I have been in poor health all winter. I desire to remain, &c. &c.

The only other letter which we insert, is one on a different subject, but equally creditable to her Christian feelings. It is addressed to a young friend, in whose eternal welfare she manifests deep concern. If the admonitions therein contained, may have been slighted at the time, the affecting circumstance of their having been since sealed by the death of the writer, may realise the impression they were designed to produce—thus, "though dead, she may yet be speaking." The letter is without date:—

MY DEAR FRIEND,—

It gives me much pain to be necessitated to write to you in the manner I intend; but I think it my duty, as a friend, to remonstrate with you on the impropriety of your present course. You are, my young friend, on that road, the end of which is certain destruction. Oh! ere it be too late, turn from it, into that path where glory and immortality are the sure reward of the faithful traveller. Oh! leave the company of the wicked—be not partaker with them in their great wickedness—shun the hands of intemperance and vice—and look for pardon for your former great sins and transgressions, to that Saviour who is able and willing to forgive. What pleasure can you take in the society of vicious companions? After engaging with them in their wicked pursuits, can you lay your head upon your pillow, expecting peaceful slumber? Ah! you cannot—and, dear friend, let me ask you, if the Lord were to say to you this night, "thy soul will be required of you," could you say, with a clear heart, "Lord, into Thy hands I commit my spirit?" I think not; but perhaps you are saying, it is time enough yet to think of that dull and innoxious thing—religion. Oh! tell me if your life is insured to you one minute—sudden deaths are occurring frequently, and will you dare to stand in defiance of the Almighty?—Oh! then, consider your ways, and prepare to meet thy God. Forsake the service of the wicked one, and enlist yourself in the service of Him who is now offering Himself as your Saviour, but who, ere long, will be your Judge. His service is an easy, a pleasing, and a profitable one. We all desire comfort in this world, which lasts but for a moment, when compared with that eternity to which we are all hastening. Your worldly employment will not prosper the worse, by having the special blessing of Him, who rules all things, and gives us all that we enjoy. Then, let me entreat you once more, to forsake the paths of unrighteousness—take, for encouragement, the words of the Apostle Paul, "I can do all things through Christ strengthening me." Depend upon promised grace, and you will overcome the wicked one. That God may accompany this short epistle (dictated, I trust, by Christian friendship,) with the convincing power of His Spirit, is the desire of your friend,

M. A. G.

When Mary Adelaide was first taken ill, she had a good deal of conversation with her uncle (Rev. Mr. Harris) whom she loved much, and whom she had heard preach one Sabbath lately, from the words "Though He was rich, yet for our sakes He became poor." She had enjoyed the

sermon, and said, that after her death she would wish him to speak from these words. To some of her young relatives, she also sent special messages. She embraced each member of the family, parents, brothers, and sisters, and expressed the same deep concern about their spiritual interests. "You know," said she, "I love you all, you know that, but I love Jesus better—don't grieve for me, but meet me at the right hand. I take you all to witness, every one of you, that if it be the Lord's will to spare me, but only if it be His blessed will, I will live henceforth more to His glory. Father, if ever I forget, remind me of what I am now saying; but though I were to get better, the longest time would be but short."

To her sister S—, she particularly spoke—they were much bound up in each other, and the parting struggle was very severe—"Oh, seek Christ," said she, "give yourself to Him. I have been an unfaithful sister, an undutiful daughter—but, the blood of Jesus cleanseth from all sin."—"This genuine humility and tenderness of conscience, were clear evidences of a true work of grace, under the Holy Spirit's teaching. Her views of the extent of the Divine law became deeper and more enlarged; and the sense of her shortcomings made Jesus the more precious, as her law-fulfilling, sin-atoning Saviour. He is all my salvation and all my desire—I have been a great sinner—I am still a great sinner—but Jesus is a great Saviour, and unprofitable though I have been, He will be much glorified in me."—"Thus Christ's righteousness is magnified, and He will have all the praise.

"Lord I believe thou hast prepared,
Unworthy though I be,
For me a blood-bought free reward,
A golden harp for me."

When we asked her if she was suffering much, she said, "yes, but Jesus suffered far more for me—my sins were in the cup."

The verse, "my times are in thy hands," was quoted to her. She answered, "Ah! yes, that has often been my comfort." When we were sponging her head and hands with vinegar, her eye of faith was fixed upon her bleeding surety. "They dipped the sponge in vinegar," she said, "and gave Him to drink, but it was mingled with gall—my Blessed Saviour, though rich, He became poor. For me to live is Christ, but to die is gain." She particularly named an old man, to whom she wished something to be said. "He is living without God, but old as he is, tell him, the blood of Jesus cleanseth from all sin. Old J—, says he loved me since I was six months old—tell him now, this is all I have to say to him."

She was persuaded to try and compose herself to sleep, as she would probably be refreshed and better able to speak to us. "Yes, but I am sure you are all glad to hear me tell you that I am happy." She again spoke of her little lamb, and renewed the message also to the Bible-class—spoke of the benefit she had derived from it, and again charged the members to be in earnest, for that sickness was no time to begin the great work. She also alluded to the season of her first communion—mourned over her unfaithfulness and unfruitfulness. "Poor broken resolutions," said she, and at the same time told her dear mother where she would find some letters addressed to her—"When I die, you will find these letters in that box in the corner. God has blessed me with good parents. Father, if I die, will you bury me beside my little brother. I loved him; I thought I would not be long after him—but it does not matter where my body lies. Dr. Burns has just been speaking to me of the 'redeemed dust'—it is also precious. Tell Misses F. I will see their sisters in Heaven." At this time I was called to leave her. She had never quitted hold of my hand. I offered to remain, but she said "No; don't stay away from any engagement—remember me where you are going—come back if you can."

I returned about seven in the evening—found her much weaker—quite sensible—though not able to speak much. Her deep mourning shewed great internal uneasiness—the heat of the conflict was over—disease had gained the mastery, and there was a rapid and gradual sinking. She had given her testimony—set her seal to the truth.—She was now in a quiet, waiting position, and though death cast its shadow over her countenance, there was no dimness of spiritual vision—no cloud darkened the prospect—and her lamp continued steadily to burn. She heard the singing of Psalms in a congregation opposite, and enjoyed the sweet music. She then slept calmly for a little, holding my hand with a firm grasp.

Her pastor again was by her, and she followed his words and prayers with the same earnestness as before. Again referred to the approaching communion season, saying, "I will not sit down with you at the table below, but I will be at the Feast above, clothed in the spotless robe, the wedding garment, the righteousness of Christ. I will meet my Saviour on the banks. I see Him with His arm stretched out to receive me. I will be no stranger there."

We were permitted to accompany our young friend thus far towards the margin of the Jordan of death—she was fast approaching towards it.—We left her at 11 o'clock, under the impression that she was easier, and that she might get a little reviving, but, in three hours after, her redeemed spirit was gently released, and found an abundant entrance into the Kingdom—another trophy of Emmanuel's blood-bought victory.

"Go, to shine before His Throne,
Deck His mediatorial crown;
Go, His triumph to adorn,
Made for God, to God return."

She was made more than conqueror, through Christ, her living head. To His name be all the praise. The Lord had been early preparing her for Himself. Let us follow her, as she followed Christ. There was one united testimony in regard to her dutiful, affectionate, and consistent deportment. She was fondly loved by her brothers and sisters, and every relative; and was the guide and instructor of the younger members of the family. Her mother told me she could not remember one instance in which she had ever disobeyed her. What a beautiful example—this was Christ-like—He loved His parents and was subject to them. They who knew her best, loved her most—their bereavement is very sore—the wound peculiarly tender, but

"Thro' the tears her friends are shedding,
Smiles of hope serenely shine,
They are sorrowing, yet rejoicing—
They know that while they're weeping here,
Her hand, a golden harp is strung;
And with a voice serene and clear,
Her ransomed soul, without a tear,
Her Saviour's praise is singing."

During the last week of her life, she was in perfect health—we never saw her looking better. She was in her usual place at Church—at the class—and at the meetings. We can now mark a winding up as it were, of all those privileges she so much enjoyed. "It is the last time." The last lecture she heard was from Rev. xxii. 9-16. "The time is at hand, I come quickly," &c. On Tuesday evening, she was present at the first meeting of new applicants for admission to the Lord's table, at the approaching solemnity; she took part in the exercise, and on her dying bed referred to it as a delightful meeting. She was with us at our weekly prayer-meeting on Thursday evening, the subject being Phil. iii. 9-15. The righteousness of Christ was much spoken of, and this was the all-absorbing theme in her last moments. She was present on Friday evening, at the Teachers' meeting, when the exercise was on the first seven verses of Rev. xxi. The glories of the New Jerusalem—even then she was near the portals, now she "is within her Father's house,

safe and sound, and blest," and could she return, it would be to tell us in such terms as these, "Eye hath not seen, nor ear heard, what God hath prepared for them who love Him;" herself supremely blest! knowing in her happy experience, that in God's presence there is "fulness of joy." She has set to her seal in her life, and by her death, that the record is true, and this is the record, that God hath given to us eternal life, and this life is in His Son; he that hath the Son hath life, and he that hath not the Son hath not life." The message of grace is always new; however oft repeated, fresh interest gathers around every subject, each jewel in Emmanuel's crown shines with distinct lustre; the beams of the Son of Righteousness ripen without scorching—the fragrance of the Rose of Sharon revives but never sickens—our dear sister will not return to us, but she beckons to follow her, so lately among us—now so far above us, "no tongue can tell, no fancy paint." Let me press upon you, my dear friends, the word dropped by her for you. On her flight from the world of sense to the world of spirits, when hovering on the threshold of eternity, you were still upon her heart, for her latest breath was prayer—her last look was love. May her death then be the life of many, in encouraging them to lay hold of the glorious salvation, by a like precious faith.

Believe me my dear friends, your ever affectionate Teacher, &c. &c.

Foreign Missions.

CHINA.

LETTER.—REV. W. C. BURNS.

At Pau-Zeen village, Zung-Koon, District of Canton Province, to the north of Hong-Kong, probably thirty-five miles.

April 16th, 1849.

DEAR FRIEND.—At this early date in the month I write you a few lines, as I am sending a messenger to Hong-Kong for my letters, &c., and may not have another opportunity of writing in time for the next mail. I wrote to you last month from Hong-Kong, to which I had returned for a few days, after sojourning among this people for about seven weeks; and after enjoying a few days' quiet retirement, and the privileges of a Christian Sabbath there, I crossed again to the Continent of China on Wednesday, April 4th. My companion and myself were graciously preserved by the way, and joining the two we had left behind, we proceeded on Friday the 6th, farther back into the country, to visit some villages to which we had been before invited by some of the people. The village in which we now are is the fourth in which we have sojourned during the last ten days, and probably to-morrow we may remove a few miles farther on to a populous village of five thousand inhabitants, which lies next in our route. In the district of country which I have gone over during the past two months, there are no large towns, and no magistrates of the rank known to you by the name of mandarins, so that, if the people are friendly, a stranger has no reason to fear being expelled from among them. As yet, my experience has been, that the farther we advance, the people are the more ready to welcome us, and were my knowledge of Chinese equal to my knowledge of English, I might everywhere have the freest opportunities of making known the Gospel of Jesus Christ among these benighted Gentiles. As it is, not to speak of my companions, one of whom is a very useful assistant in making known the truth, I am able directly, by intelligible speech, and still more by the help of tracts, which we read, explain, and distribute among them, to give to such as have open ears, some general idea, at least, of the leading truths which concern the great salvation. A far greater difficulty than that of being understood, I feel to be the state of the Heathen mind, so estranged from all right ideas of the one living and true God, and so immersed in the things that are seen and

temporal. Sometimes when I considered this, and begin to estimate the danger to my own soul in being among such a people, I am oppressed in heart; but the conviction that the Lord has sent here, at least for the present, gives confidence in seeking those supplies of grace which my circumstances need. When the Sabbath comes round, with the single exception of having provided before-hand all necessities of life for the day of rest, there is nothing outward in our position to remind us that it is the Lord's-day—we can only plead for a special sabbathic blessing on our own souls and those among whom we may speak of the things of God's kingdom. In some cases such a blessing has been, I think, in some measure given. Our only regular meetings for worship are—I was about to write morning and evening worship, but have been interrupted by the recurrence of the hour for our united evening prayers, and I thus allude to the fact, because, this evening, almost for the first time since I came to China, has one man been with us who seems to manifest a simple desire at least to know the way of the Lord. This man requested a Testament yesterday that he might study more fully the doctrine he had been hearing, and also might make it known to others; and to-night he came and begged to be allowed to sit and worship with us, joining in the various parts of our service with serious interest. I conducted the service this evening myself; the passage read in order was Luke vii., and I have reason to give thanks for the conviction that I could with the help of the text before us, speak pretty fully of these great things in this strange tongue so as to be intelligible. When I thus specially allude to this case, you will see that my encouragements, from the interest which this people take in the Gospel, to hope for their speedy conversion to the Lord, are not as yet very great. In general, they manifest the greatest apathy regarding all things which concern the soul, and it is a wonderful thing indeed to see among them even an appearance of interest in our message which is not either the effect of novelty, or can be traced to a mercenary motive. In these circumstances, what need have I to care for my own soul in this barren wilderness—and how much need have the people of God among you to abound in prayer for me, and for the many thousands to whom I may have access! To-morrow is the day when your Synod meets in London. It is my desire and prayer that you may be countenanced by the gracious presence of Him "who dwelt in the bush." And, especially, may he condescend to give light, quickening, and strength in all your prayers and plans for the evangelization of China. "Ask of me, and I will give the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

I ever am, dear Friend,
Yours affectionately,

W. C. BURNS.

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A large supply of the Scriptures in the Gaelic language, has been sent out by the Edinburgh Bible Society, to meet the prevailing want in various parts of Canada.

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Toronto, August 27, 1849. }

TO CORRESPONDENTS.

The Poem from Mr. A., we regret to say, is a second time deferred. The Communication from Peterboro, &c., will appear in our next.

The Record.

MISCELLANEOUS REMARKS.

Constrained to exclude several articles, we here notice, in a semi-telegraphic style, several subjects, partly of a business kind, respecting

1. *This Number.*—We observe that the title-page and index, for the convenience of those who preserve the other numbers, will, we hope, be deemed worthy of the space they occupy. The memoir of Miss Gilbert, very interesting as it is, would not have received so large a space, but that it was deemed very undesirable to divide it when one portion of it must have been inserted in another volume.

2. *Toronto Academy.*—Through the praiseworthy exertions of the Directors, and especially of the Rev. Prof. Eason, there is a fair prospect of this Institution being opened immediately, with renewed vigor, and in accordance with the design of its founders—as a school for a general education, classical and commercial, and such as may be preparatory to the University or to any other institutions that take up students at the same stage of progress. It will, as heretofore, in the arrangement of its classes, the mode of conducting them, and, as it is hoped, in the large amount of sound scriptural instruction, to be imparted in them, have a special adaptation to those who are desirous to study for the ministry. It will be as useful as formerly to Knox's College, and may be equally so to the theological schools of other Churches.

3. *Knox's College.*—This Institution, young as it is, has thus far been blessed in sending forth a considerable number of spiritual labourers—while, from its commencement, five years ago, all who have been employed in it as Professors, have been more or less acting as preachers of the blessed Gospel. It is now in a transition state. The Directing Committee have, in accordance with the mind at once of the Synod and the Church at large, resolved to restrict, as far as practicable, its course of instruction to that of Theology. After this current session, the Professorships of Hebrew, Logic and Classics, will be dispensed with, and the students in these classes—it may be even during the present session—turned over to King's College, while, assistance in some departments will be sought from the Toronto Academy. This change will, we hope, be attended with many advantages—the expenditure on account of Knox's College will be materially reduced—and the increasing resources of the Church be made ultimately available towards an increase of Professors in some of the departments of Theology—then, from the greater interest which the Church will be brought to take in King's College, a favorable influence, we trust, will be exerted on that institution, and so on the education of the country at large. Our people, however, must not admit the thought, that the Divinity school of the Church needs not require any great exertions to sustain it—that it is only a subordinate object amongst those for which the united counsels and liberality of the Church are required. Than these, few mistakes could be more dangerous. If Missionaries and Ministers of ability and power are to be increased, we must have a Divinity College strong in the number and the talents of its teachers. Our students must be well taught in all the branches of human learning, and especially in that higher learning and science which are required to the interpreta-

tion of the Divine oracles, and the arrangement and comprehension of their heavenly doctrines.—Presbyteries are now called on to make vigorous exertions to present the claims of the College before every Congregation and Mission Station.—The reduction of the expenditure, it will be observed, takes effect only at the end of the current half year: so that, from this consideration, and the deficits of last year, a very considerable sum must still be raised for the current year.

LETTER FROM REV. H. GORDON.

Few ministers of the Church favour us with any communications. We may well, therefore, be indulgent to those who do so. With this conviction we must express regret that, from the peculiar contents of the present number, we are obliged to exclude a letter from our esteemed brother, Mr. Gordon of Gananoque; and as that letter had been designed for publication before the ensuing meeting of the Commission, we feel the rather obliged now to notice its contents. It is on the subject of Dr. Ferrier's case, as it is to be before the Commission.

Mr. Gordon shows how important christian union is, and how obligatory it is on all christians to seek it; and after adverting to the hearing which Dr. Ferrier's case has on the subject of union with the United Presbyterian Church, towards which the Synod is still professedly seeking, he gives special reasons, founded on the manner and circumstances of Dr. Ferrier's admission into the Church, for a kind and generous treatment of his case by the Commission. We must apologise to our correspondent for not allowing him to speak for himself. We have room for two paragraphs only:—

"I believe that the Doctor, rejoicing and sympathising with the noble stand made by the Free Church for the grand distinctive principles of Presbyterianism, and with our standing by that Church in their time of persecution—that this taken in connection with the fact that we had practically renounced endowments, drew him towards us, and made him feel that there was nothing left that should operate as a barrier to Presbyterian union; and that the Presbytery of Hamilton had the same laudable desire to give the right hand of fellowship to an Evangelical brother, with whom, and with all Presbyterians who hold fast to the great doctrines of the Reformation, the barriers of union are now to so great an extent removed.

"As Doctor Ferrier's admission as one of our body originated on both sides, I cannot but believe in motives and ends so christian and honorable to both, I would fain hope, that upon further investigation into the real mind of parties on both sides, it will be found by the Commission that there exists no such diversity of views as to form any insuperable obstacle to the continuance of union. I shall be much surprised indeed, if Dr. Ferrier would hesitate one moment to give his cordial assent to those views of Dr. Stevenson of Ayr, as expressed in a statement contained in the August number of our *Record*, and which one of the learned Fathers of our Church considers to be so sound and admirable an exponent of the great principle which ought to regulate the present question."

LETTER FROM THE REV. ROBERT THORNTON, WHILBY.—We regret that for the time we have mislaid a communication from this respected minister of the United Presbyterian Church. Not, however, that we felt much called on to insert it at length, as its tenor is the same with that of the Rev. Mr. Jennings contained in our last number—stating that the writer gave his entire consent to the passage from the writings of the Rev. Dr. Stevenson, which Dr. Burns quoted in a letter to this journal for August, as a very touchstone of orthodoxy on the subject of the duties of Rulers in the matter of religion.

THE HON. AND REV. BAPTIST NOEL.

Our readers may have read in the papers of the day, that this most respected minister, whose secession from the Church of England lately made so much noise, has joined the Baptists, having been re-baptized by immersion. We see it stated that he disavows the principles of close communion. An esteemed contemporary—the Editor of the *Presbyterian of the West*—in noticing the event, justly remarks: “It is not uncommon for even good men to pass rapidly from one extreme to its opposite.”

We do not, however, regard this as the whole explanation of the change of Mr. Noel's views in regard to Baptism. We think that it may, in part at least, be referred to the principle which we often see brought out in the conduct of men in regard to religious matters—that where they have held truth, whether in the profession of doctrine, or in the observance of Divine institutions in a mixed or adulterated form, the discovery of the error sometimes leads to the rejection of the truth also. Thus, the Church of England, of which Mr. Noel was so long a minister, holds many dangerous errors on the subject of Baptism, and in many ways corrupts the administration of that ordinance to infants. According to her Liturgy the outward sign and the inward grace are regarded as inseparable—so that the judges in what are called her spiritual courts, have now formally and authoritatively declared that Baptismal Regeneration is an article of her creed. In consistency with this doctrine, no unbaptized person, whether babe or adult, can have the burial service read over him; for that service assumes that the “departed” is a dear brother or sister—one of the elect.

Then, in regard to the administration of Baptism to infants, the Church of England, practically at least, overlooks the ground on which this is to be justified. She has no where given the precise, and, as we regard it, scriptural announcement of our Shorter Catechism—“The children of such as are members of the visible Church are to be baptized.” Nay, in one of the canons, she authoritatively requires that “No parent shall be urged to be present, nor be admitted to answer as God-father for his own child.” Now, when members or ministers of the Church of England come to have their eyes opened to these and other errors, connected with infant baptism, it does not very greatly surprise us, that they are ready to renounce, in all cases, the practice itself, as though it were unscriptural.

The Rev. Thomas Scott, the distinguished Commentator on the Bible, had been a minister of the Church of England before he was converted; and after he was converted, he well nigh made the very transition which Mr. Noel has now made. The account which Mr. Scott gives of himself is so interesting and instructive, that though somewhat lengthened, we hesitate not to quote it:—

“When I published the ‘Force of Truth,’ I had never attended to any controversies concerning church government, or any kindred subjects. I found myself a minister of the establishment, and, as I saw no sufficient reason to relinquish my station, I was satisfied that it was my duty to retain it. But, soon after, the controversy concern-

ing baptism, whether it should be administered to infants, or only to adults professing faith, “fell in my way; and, for some time, I was almost ready to conclude, that the antipedobaptists were right. This gave me great uneasiness: not because I was solicitous whether, in the search after truth, I were led among them or elsewhere; but because I feared being misled; and deprecated following my publication with a further and needless change, which might bring discredit upon it.—Many, very many prayers, accompanied with tears, did I pour out on this subject. I read books on both sides of the question, but received no satisfaction. I became even afraid of administering baptism or the Lord's Supper. But I said to myself, *He that believeth shall not make haste*: I must retain my station, till I have taken time to examine the subject fully: and I must in the mean time do what retaining that station requires.—It is remarkable that, in this instance alone, my wife appeared greatly distressed, in the prospect of my changing my sentiments.—At length I laid aside all controversial writings, and determined to seek satisfaction on this question, as I had on others, by searching the scriptures and prayer. I was no less time than three quarters of a year engaged in this investigation, before I came to a conclusion: but I was then so fully satisfied that the infant children of believers, and of all who make a credible profession of faith, are the proper subjects of baptism, that I have never since been much troubled about it.

“This was my conclusion, especially from the identity of the covenant made with Abraham, and that still made with believers; and from circumcision being the sacrament of regeneration under the old dispensation, as baptism is under the new, and the seal of the righteousness of faith.—Abraham received this seal long after he believed; Isaac, when an infant; Ishmael, when thirteen years of age. The men of Abraham's household, and Esau, though uninterested in the promises concerning Canaan, yet, as a part of Abraham's family, and of the visible church, were circumcised by the command of God himself. The circumcision of infants was enjoined, with denunciations of wrath against those who neglected it. The apostles were Israelites, accustomed to this system. Adult gentiles were admitted among the Jews by circumcision, and their male children were circumcised also. In Christ there is *neither male nor female*.—Had only adults been designed to be the subjects of Christian baptism, some prohibition of admitting infants would have been requisite; and we should never have read, as we do, of *households* being baptized, without any limitation or exception of this kind being intimated.—In short, unless it can be proved that circumcision was not the sign, or sacrament, of regeneration, even as baptism now is, I cannot see how the argument can be answered: and all the common objections against infant-baptism, as administered to subjects incapable of the professions required and the benefits intended, bear with equal force against infant-circumcision.

“The conclusion, thus drawn, rests not on this one ground alone: collateral proof was not, and is not, overlooked: but my idea always was, that not the *privilege* of the infant, but the *duty* of the parent, is the grand thing to be ascertained: and this clears away much extraneous matter from the argument.

“To the question of immersion, or sprinkling, or pouring, I never attached any great importance. Immersion is doubtless baptism: and so is sprinkling, or pouring, according to my unvaried judgment. If a few texts seem to allude to baptism by figures taken from immersion, how many speak of the baptism of the *Holy Spirit*, under the idea of pouring out upon us?”

This farther change in the views of Mr. Noel, will tend to injure the testimony against Ecclesiastical establishments, which he has borne both by his secession from the Church of England and by his book against the union of Church and State.

Though it is proper to observe, that his written testimony in that book, unanswerable as we believe it to be in many of its positions, against State-endowed Churches, omits altogether the notice of some important principles respecting the duties of Civil Rulers to Christ and his kingdom—if it does not by implication at least, teach, that they owe no homage to Zion's King at all; and in so far we regard Mr. Noel's book, with all its excellencies, as defective or erroneous.

PROPOSED RETRENCHMENT.

Our readers will find in another column, a short letter from a respected correspondent in Cornwall. It is to ourselves at least, very suggestive of reflections; but we have no space at present to give expression to them. Suffice it to say, that we approve of his censure, so far as he has expressed it, of the state of things amongst us, by which the spiritual labourer, in some cases, is left to all but penury. In any such case, there is doubtless much to be blamed, either in the particular congregation in which the minister is not duly provided for, or in the Presbytery which has the oversight of it. But we do not approve of the remedy which our correspondent recommends for the removal of the evil referred to—a retrenchment from such objects as the French Canadian Missions and the Foreign Missions of the Free Church. Ah! we much fear that the congregation that saves, as it may suppose, by not collecting for the benighted Romanists of Canada East, and the perishing millions of Hindostan, will not be very generous either to its own minister or to our Seminary for ministers. They who can retrench by extinguishing missionary feelings, will retrench also by curtailing their expenditure for the sustentation of the ministry of the Gospel amongst themselves.

Oh, no! people of our Canadian Church! by your regard to the laws of Jesus, which require you to maintain his servants, be kind and liberal to them, and devise also liberal things for the training up a succession of ministers; and yet, also, by your regard to the honour of that same blessed One—by your desire to see men rescued by Him from a coming wrath—pray, and contribute for the diffusion of the knowledge of His name, alike among Jew and Gentile; and welcome every opportunity afforded you of helping forward this great consummation.

DUNNVILLE CHURCH.

PRESENTATIONS.—On Tuesday last, the female portion of the congregation here, presented to the missionary of our Church, at present residing in this place, through Miss Millar, a handsome Palpit Bible, and Psalm Book, covered with Morocco, and bearing a suitable inscription—to be by him handed over for the use of those who may conduct the ministrations of the sanctuary, until a stated pastor is settled among them. This valuable gift was received with pleasure, and the request of the donors cheerfully attended to. It was our privilege also, a few weeks ago, to receive from a friend a pair of Salvers for collections; and, in addition to these presents, our pulpit, which has just been made, has been covered with suitable cloth, and other furnishings, by another friend.

Such gifts as these are acceptable at any time, but specially so as in the present instance, when there is no settled minister. We sincerely hope that the Lord will, in his own good time, confer upon the people here, this most precious boon.—Last week the Rev. Mr. Cheyne, of Saltfleet, organized the congregation, and on Sabbath dispensed the solemn ordinance of the Lord's Supper. *Dunnaville, Sept. 21, 1849—Communicated.*

THE ECCLESIASTICAL AND MISSIONARY RECORD.

The present number completes the Fifth Volume. It has been agreed by the Committee to continue the publication on its present plan, at least for another year. It is encouraging certainly that the circulation has been increasing. We are full of the opinion (often expressed) that with proper diligence among the friends of the cause of truth, and those who profess to have the interests of our Church at heart, it might be doubled. The Synod, in June last, resolved "earnestly to call upon ministers and all other friends of the Church, to make an immediate and combined effort to extend the circulation of the Record." The time has now arrived when such efforts should be put forth, and the experience of the past proves that if well directed they will not fail. To one congregation in the country we send sixty copies, and to several over thirty.—Were the same interest taken generally in the success of our cause, the circulation might be raised to 3000 or 4000, in which case the Record would contribute considerably toward the funds of the Church. Let the matter only be taken up with proper spirit, and there is no reason to fear that the enterprise will fail. It would give additional weight to an appeal like this, were Presbyteries to take an interest in the Record. It is the common property of all the Presbyteries. To office-bearers generally we look for effectual aid, and are persuaded that we have scarcely a subscriber, who could not, if so disposed, send us another subscriber's name.

No pains will be spared to render the Record worthy of patronage; and we earnestly call upon friends to send us short, plainly written, original communications, calculated to interest and profit the general reader. Ministers and others might occasionally note down striking views of doctrine, or texts of scripture that occur to them in the course of study, which would be peculiarly acceptable.

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All communications to be addressed (post-paid) to the Editor, Knox's College, Toronto.

BRITISH AND FOREIGN BIBLE SOCIETY.

Our readers will be pleased to learn that the collections from some congregations in Canada West, for circulating the Scriptures in France and Italy, are thus acknowledged in the last printed minutes of the British and Foreign Bible Society: "Resolved—That the best thanks of this Committee be presented through the Upper Canada Auxiliary, to the Ministers and others, from whom the above sum of £21 9s. 9d., towards the special fund (for France and Italy) was received."

CONFESSION OF FAITH ON THE DUTIES OF THE CIVIL MAGISTRATE.

As several of the Students who have been recently licensed by different Presbyteries, have declared, on answering the questions of the Formula, that they took the clauses of the Confession of Faith, on the subject of the civil magistrate, in the sense put upon these, by the Committee of the Synod appointed to treat on union with a Committee of the Synod of the United Presbyterian Church. It may be interesting to some of our readers to see what this interpretation of these clauses is.

In a paper entitled *Statement of views of the Committee of the Presbyterian Church of Canada, respecting the points selected, and agreed upon at the joint meetings of the Committees, as those on which explanations are mutually desired.*

The FIFTH POINT containing the explanations referred to, runs thus:—

THE SENSE IN WHICH CERTAIN STATEMENTS IN CHAP. XX. § 4—CHAP. XXIII. § 3—AND CHAP. XXXI. § 2—OF THE CONFESSION OF FAITH ARE UNDERSTOOD.

1. As to Chap. xx. § 4. It being declared explicitly in a preceding section of this chapter—that God alone is Lord of the conscience and hath left it free from the doctrines and commandments of men which are in anything contrary to his word, or beside it in matters of faith or worship,—the statements in the section in question, cannot reasonably be understood, and are not understood by us as giving any sanction or countenance to persecution for conscience sake, or to any attempt to promote Christianity by forcible means; nor as recognizing any right in the civil magistrate to dictate to his subjects in matters purely religious,—all which we regard as alike contrary to the law of God, the spirit of the Gospel and the true import of the confession.

2. As to Chap. xxiii. § 3, and Chap. xxvi § 2 of the Confession. Receiving the Confession as we do with the limitations or explanations contained in the Act of Assembly, 1647 prefixed to it, we hold that the Church being a spiritual institute, a kingdom not of this world, the free and independent kingdom of our Lord Jesus Christ,—who has appointed therein a government in the hands of church officers, distinct from the civil magistrate, has been invested by its Gracious Head with ample and inalienable power to meet, deliberate and determine in all things pertaining to his kingdom in His name, whenever and as often as the rights, interests, and administration thereof may require; that the civil magistrate has no supremacy over the church, nor any power therein, nor any right in virtue of any pretended supremacy or power to convoke or preside in, or dictate to the assemblies of the Church,—or to regulate or review their proceedings in matters ecclesiastical; and in particular—that any judgment which the civil magistrate may come to, with respect to the proceedings and doctrines of the church, in such matters, is limited entirely to the regulation of his own conduct in the promoting within his own province, of the interest confided to his care, he having, in our estimation, no right of public ministerial judgment for the determination of matters of faith—or for the regulation of the profession or practice of the Church.

To the Editor of the Record.

Mr. Editor.—In looking over the August number of the Record, I was pained to see, in referring to the statutes there published, the inadequate salaries received by some of our ministers—one of them as low as £40 per annum; and in the September number, I observe the embarrassed position of

Knox's College. The old maxim, "be just before you are generous," will apply with equal force to churches as to individuals. The remedy for this state of things, to a certain extent, if not altogether, is within the church itself. Let her for the present suspend her efforts on behalf of the French Canadian Missionary Society, and on behalf of Foreign Missions. Is it, let me ask, doing justice to our own people, ministers and professors, to be raising contributions for schemes out of the church, while she herself is so crippled in her efforts. The schemes to which I have alluded, are, doubtless, deserving of our support, if we, as a church, had the means at our disposal; but in our present position, our church struggling with difficulties, I feel convinced that it is our duty under the circumstances, to direct all our energies to the sustentation of our own ministry, to the advancement of Knox's College, and to our Home Mission. I remain, Mr. Editor,

Faithfully yours,
 Cornwall, Sept. 12, 1849. A. SENECA.

EXTRACT FROM A LETTER TO REV. DR. BURNS.

The Sacrament of the Lord's Supper was dispensed here on the 15th instant. My only assistant, during the days of the solemnity, was Mr. A. Cameron, who is known to you; and I am happy to say that his services were very acceptable, and, I trust, with the Divine blessing, beneficial. We had quite a large gathering, supposed to have been not much less than five thousand on the Sabbath. There were some, I believe, from every township in the county; and, indeed, the appearance of the congregation, on the last day of the feast in the grove, (for the church, though large, could not contain nearly the half of them,) shewed that there were many not disposed to act like the nine lepers whom our Saviour cured of old. It was observed by many, that seldom did as much quietness and order prevail among so large a concourse of people—close attention was paid, and some appeared to be very much impressed.

You, and many, must have been very much impressed, on seeing certain statements in the last number of the Presbyterian, relative to the people under my ministerial charge, as well as to myself. The statements referred to are contained in a report, given in to the Presbytery of Glengary, at the meeting held in Cornwall, on the 16th day of May last, by the Rev. T. McPherson, of Lancaster. He states:—

1. That the deputation proceeded to the Indian Lands, on the 11th day of March last, and that he preached on that day to a very large and most respectable audience in the church of said congregation. The audience would not have been so large, had not a report circulated among many, that a missionary from the Free Church of Scotland, who was on a visit to me at the time, was to preach. The next Sabbath he preached, there were only, I am told by one who was present, about forty. This is very remarkable, when it is considered that I was in Toronto, that he was a stranger had not been here for about six years previous to the last Sabbath on which he preached—that worthy persons, who are still, in some measure, in the dark, with respect to what they call the church of their fathers, would be using their influence to bring their families and friends along with them—that the very next stranger who preached, a Mr. A. Cameron, of the Free Church, had about one thousand hearers, and that he, Mr. P., makes promises which Free Church ministers cannot offer; such as that he can get for the people, a minister who will be put in possession of the dwelling house and lands, and church, and government money besides. Moreover, the Free Church has the name of being pretty strict in discipline.

2. The writer in the Presbyterian says, that after Divine service, on the said 11th day of March, he gave intimation to those attached to

the Presbyterian Church of Canada, in connection with the Established Church of Scotland, to meet the deputation from the Presbytery, on Monday following, in the church, at 11 o'clock, A. M., and that on Monday, at the hour appointed, the deputation met in said church, when a considerable number attended. The number would not have been considerable, had it not been for the following circumstance:—That on the evening of the Sabbath on which the announcement was given, the missionary of the Free Church of Scotland, already alluded to, preached, when there was a large number present, and also the Rev. T. Macpherson. Before the congregation was dismissed, I stated, amongst other things, that all the people under my ministerial charge were aware, that I had often told them, that if they wished the tie between them and me to be dissolved, I would give them their wish at any time,—but that no one ever expressed any such wish to me—that even three months previously, in the view of going to Scotland with my family, I called a meeting of the office-bearers, and asked them if they were willing to part with me: that they all assured me they would deeply regret, if I were to desert my charge, and that the people, they believed, felt as they did. I also mentioned, that I understood that an intimation had been given in the forenoon, that a meeting was to be held in the church, on Monday, at which the Hon. Mr. Macgillivray and Mr. Sheriff Macmartin were to be present; that what the object of the meeting might be, was a mystery to me. However, I requested all to attend, but not in consequence of the intimation, but of my request, I said that I would prefer to be deprived of all that I possess, and, indeed, that is not much, and to make bare my breast to receive into my heart the weapon of death, to spill its last drops of blood, that I might fall, in honor, into the embrace of death, as a faithful, though most unworthy, soldier of the cross, than to become a perfidious follower of men of "crooked ways," for the gains of the world. But

3. It is stated in the *Presbyterian*, that the considerable number who attended the meeting referred to, declared their unalterable attachment to the church of their fathers, and expressed their earnest wish, that the Presbytery would continue their spiritual superintendence over them, and send, as often as possible, one of their number to address to them the word of life.

Mr. Macpherson used one stratagem to gain followers, which I never heard any person use before or since. When one of the deacons, a very pious intelligent man, was making some remarks upon the present state of the Established Church of Scotland, he exclaimed, "do not speak to me about that church, I do not belong to it—I have no business with it." Shortly after the meeting, I was in conversation with several persons who were present; but it cannot be seen how Mr. Macpherson could, in honesty, have uttered such an expression. However, the artifice, novel, and shocking though it was, had not the expected effect. Only ten remained to testify their willingness that he should get his wish; and what he professed to be his wish, may be seen, from the following extract, from a note of his, sent me upon the very day of the meeting; and which, with his own permission, I read and commented upon at the meeting. "In regard," he says, "to church property, there is no intention whatever to interfere in the meantime; only, that when a member of our body may come to preach, the church will be open to him, when unoccupied by you,—this, I assure you, is all the object of our mission." Notwithstanding of this, however, no sooner was the meeting over, than without the knowledge even of the trustees, "he succeeded in obtaining the original deed of said property." There is not amongst the ten referred to, a single trustee, elder or deacon. There are, however, estimable, friendly persons among them. I have no reason to believe, that they regard me, otherwise than with feelings of love, respect, and confidence. It may be stated, that at a public

meeting, at which I presided, called for the purpose of settling some temporal matters, in which both parties were interested, the person who acted the part of speaker for the adherents of the Establishment, said, that he always had a regard for me as a gentleman and a minister, and that he had so still, and in this, all who adhered to him appeared to concur. When a division took place, six or seven sided with the Establishment, that is, of the ten referred to, and all the rest with the Free Church. But the writer in the *Presbyterian* goes on with his misrepresentations, and says,

4. That the major part of the Indian Land congregation still adhere to the church of their fathers, and are of opinion that much good would result from complying with their request.

By the church of their fathers, the writer evidently means the Established Church. But how can the above statement be reconciled with the following facts:—(1.) That though no minister or missionary, belonging to the Presbytery of Glengary, came here for the last 6 years, until March last, no one ever expressed to me a wish that I should send for any of them. This I can solemnly declare, in the presence of all the people, without the least fear of contradiction. (2.) That it is still a mystery, who requested Mr. Macpherson to come here in March last. Mr. John McRae, in whose house he put up, was suspected: he denied, and finding that he was still suspected, and knowing that the suspicion would not be an honour to him, he procured from Mr. Macpherson, a document, setting forth that he was unjustly suspected,—and thus he read on a Sabbath day, at the gate of the grave yard, publicly, while the people were retiring from the church. (3.) That on the second Sabbath after Mr. Macpherson preached here, in March last, a stranger, who is very popular, came to officiate, and there was a very large gathering. I believe, the ten referred to were present. Before the congregation was dismissed, I referred briefly to the meeting that had lately been held. I said that I was indeed very happy to find so much unanimity prevailing among them; that only ten could be found to agree to the proposition brought before them by the deputation from the Glengary Presbytery, viz: that the church should be open to them when unoccupied by me; and addressing the ten, or as many as were present, I said, that if they were to admit the Glengary Presbytery, they had evidence at the meeting, that ministers might come to preach to them like the worthy deputy, who denied that he belonged to the church which they call the church of their fathers, or had any business with it; that the ten, I was very sure, were not aware that they were entering upon a course which, if persisted in, would most likely end here as it did in Lochiel, where the church is shut against all except the Presbytery referred to, and such as they may send. I also said that I would be very glad to countenance, and to co-operate with any minister from Scotland, even should he be of the Establishment, if there was reason to believe him to be honest, consistent and decided, though mourning and praying over the delinquencies of his church, in order to enlist the sympathy and the prayers of the pious in her behalf. But is it likely that the Presbytery referred to, would send, to officiate to them, a man publicly pursuing such a course as this, even should he do it for the benevolent purpose referred to? I then said that I wished to know if there were any present that wished the same change to take place here, that had taken place in Lochiel, where the church is shut against all except the Presbytery referred to, and such as they may send. Silence was observed for five minutes, in order that any one having the wish referred to might retire, if there were any such, without disturbing the solemnities of the day. I begged, that if any had this wish, they would act honorably and go out. Only one man went out; and it is proper to state that I do not think he meant to differ from those that remained. He sat at the Sacramental table on the 15th of this month, with his wife and three

of his family, who are promising young persons.

[The writer shows satisfactorily that with respect to church property, and other temporal matters, he has acted on honour, and manifested a becoming spirit; but as this part of the communication does not possess general interest we omit it.]—Ed.

I stated in the presence of, I believe, about 3000 persons, lately, on the last day of our sacramental solemnity, that should I not have a house of my own to live in, or a church to preach in, I would not leave my people, while encompassed as they are, at present, with dangers, and beset with evils, unless they should themselves change and request me to leave them, or I should be compelled to do so by a necessity which I need not name.

It might be well to publish this letter in the *Record*: all that is in it is not only strictly true, but can be proved, and I think it might give useful lessons to the friends and the enemies of our blessed Saviour.

I request, Rev. and dear sir, an interest in your prayers. Remember, when it is well with you, a poor fellow-labourer, who is often in sorrows, but can sometimes rejoice. With much respect and esteem, I remain,

Rev. and dear Sir,
Faithfully and affectionately yours,

DANIEL CLARK.

Indian Lands, by Martintown,
July, 1849.

THE INQUISITION AT ROME REVIVED.

Rev. Dr. Giacinto Achilli was arrested by order of the French prefect on July 30, and thrust into one of the secret dungeons of the Inquisition, where our readers will remember were found in the early part of this year the bones and other remains of former victims.

Dr. Giacinto Achilli is a Protestant of above five years' standing. Formerly "Vicar of the Master of the Holy Palace," under Gregory XVI., Professor of Theology and Professor of Moral Philosophy at the College of the Minerva, he subsequently became a Protestant, and is well known, both in England and many other parts of Europe, as one who, from conscientious motives, had quitted the Roman Catholic Church. He exercised the right which the *de facto* Constitution of Rome gave him, to take up his residence there, and to labor in the dissemination of the Holy Scriptures, and in the propagation of his principles among those who were disposed to hear; and for doing this he is seized in the name of the representatives of the French Republic, and thrust into a secret dungeon of the Holy Office. Any allegation that the friends of "the Beast," which of course includes our Consul at Paris, Mr. Walsh, make that Dr. A. has interfered in politics, will be unfounded, as he, in a private letter of the 12th July, says:—

"I shall take advantage of these circumstances not to move from my post. I have never mixed myself up in political affairs, much less shall I do so now. My mission is too innocent to cause me any fear till the return of the Pope."

Dr. Achilli placed full confidence in the honor and loyalty of the French authorities, to protect equally Catholics and Protestants, so long as the administration rested with them.

The *Christian Times* (London) of the 17th ult. says:—

"We understand that steps are being taken to bring the political question before the proper department of the French Government. The name of the French Republic has been used to re-open the diabolical tribunals of the Holy Office; an eminent theologian has been thrust into an inner dungeon in the name of France. It cannot be that France,—that M. de Tocqueville, the panegyrist of American liberty,—that Louis Napoleon, the representative of universal suffrage—can suffer such an atrocity to pass unnoticed and unpunished! We shall see.

"In the meantime, leaving the unpolitical question, and we remind our friends of the earnest requests which have lately appeared in our columns for prayer for Italy! A letter from the Italian Society of Geneva to the Italian Society of London lies before us beseeching English Christians to be unwearied in their supplications. Our readers will not—cannot—be unmindful of Dr. Achilli on such occasions."

COLLECTION FOR SYNOD FUND.

The Agency Committee having been authorized by the Synod to fix the time for the General Collection for the current year, have appointed Sabbath the 16th day of November next, for the Collection for the Synod Fund. It is much to be desired that the Collections on this account be liberal. The fund is at present in arrears—the charge of the Agency office, besides the usual allowance for the Synod Clerk, must be devolved upon it.

Hitherto much of the business of the Committee of the Synod has been conducted with little system and exactness, just because there was no business man charged with the special superintendence of it. This want is now supplied, and the expenditure in supplying it, may be cheerfully borne, because of the advantages that will accrue to the Church.

The Free Church of Scotland is in many respects exemplary to all Churches, and in none more so than in the liberality of its members in supporting a varied and most extended machinery for the support and extension of the Gospel at home and abroad, and the exactness with which all the pecuniary affairs of its administrative Committees or Boards are managed. But this latter result is obtained only because the various Committees avail themselves of the services of business men, and pay them for their labours. The salaries of the Clerks of Assembly for the last year, amounted to £500, sterling, and the entire expense for the same period, amounted to £771 17s. 1d. sterling; and we have no doubt from the vast extent and variety of the operations of the Church, that good labour was given for this expenditure. Our Church must hereafter have its business well done; and we are quite sure that the people will not grudge a fair allowance to those who devote their time and talents to it. Ministers, Missionaries and Catechists are reminded of the importance of giving early intimation of the Collection, and recommending it to their several congregations.

DONATIONS TO KNOX'S COLLEGE MUSEUM.

A Chinese copper coin, per Rev. Mr. Wardlaw, Dundee's West.

SYNOD FUND.

Received from Zorra, per Rev. D. McKenzie, £2

HOME MISSION FUND.

Presbytery of Toronto.
Free Temple Church Chiquiquay per Mr. Kirby £1 10 0
Donald McKay of Edinr. per J. Laird do 0 10 0

REV. MR. KING'S MISSION FUND.

Boston Church, Esquimaux, per Rev. P. Gray £3 9 11
Belleville, per Rev. W. Glegg 2 10 0
Union Church, Esquimaux, per Mr. James Fraser 3 0 0
JOHN LAIRDAW, Treasurer.

RECEIPTS FOR FOURTH VOLUME OF THE RECORD.

George Mearns, John Russell, Wm. Stewart, Rev. George Bell.

RECEIPTS FOR THE FIFTH VOLUME. Professor Lyall, John Russell, Wm Logan, Andrew Robertson, Esq. Rev. George Bell.

FRENCH CANADIAN MISSIONS.

CONTRIBUTIONS RECEIVED BY THE TREASURER, TILL SEPT. 17, 1849.

Presbyterian Church, Port Barnia, per T. Houston £3 0 0
Chalmers' Church, Kingston, per Rev. R. F. Burns 5 15 0
Colborne Congregation 20 14 0
Grafton do 0 17 0
And self, per Rev. A. Hudson, 0 4 0 1 5 0

Per Rev. A. McLean—
Wellington Square Congre. £0 11 3
Waterdown do 0 10 0
Cummingsville do 0 8 9 1 10 0

Knox's Church, Hamilton, per John Fisher, Esq 6 0 0
Per Rev. T. Wightman—
York Mills Congregation £1 14 0
Scarboro' do 1 16 6
1st Concession, Yonge Street, 0 15 0 4 6 4

Pres. Church, London, per J. Fraser 5 5 0
Do. Picton, per A. Macalister, 3 0 0 3 0 0
Per W. A. Hall—
Pres. Church, Picton's £4 0 3
Do. Cavan 0 16 0 4 16 3

Per Rev. J. Fraser—
Yarmouth Congregation £2 16 0
St. Thomas do 2 10 10
Fingal do 3 16 3
Dunbar do 0 6 6
Albion do 3 5 0 12 15 0

£18 2 7

TO MINISTERS, KIRK SESSIONS, AND PRESBYTERIES.

RECORDS OF THE KIRK OF SCOTLAND, containing the Acts and Proceedings of the General Assembly, from the year 1635 downwards, with Notes and Historical Illustrations. Originally published in 21s., 1 vol. royal 8vo. 684 pages—reduced to 7s. 6d.

For sale by D. McLELLAN, Bookseller, King Street, Hamilton, April, 1849.

UPPER CANADA BIBLE SOCIETY.

THE respective Branches and the Public are hereby notified of the arrival of the Society's fresh supply of BIBLES & TESTAMENTS, and that a considerable reduction has been made in prices. Arabic, Hebrew and Syriac Bibles and Testaments, also Syriac Book of Psalms on sale. By order of the Committee.

JAMES CARLESS,

Deputy.

Deputy, 47 Yonge Street, Toronto, 14th Janr. 1849.

JUST PUBLISHED by the Upper Canada Bible Society, a large edition of KIRWAN'S CELEBRATED LETTERS, to the Honourable Rev. Louis HENRI, Roman Catholic Bishop of New York—first series, price 3d. each; 2s. 6d. per dozen; and 24d. each, per hundred.

A large assortment of the Publications of the London Tract Society; also, Sabbath School Libraries, and Bibles and Testaments, with the Metrical Version of the Psalms and Paraphrases, will be found on sale at the Depository, upon the most reasonable terms.

JAMES CARLESS

Deputy.

No. 47, YONGE STREET, Toronto, 22nd July, 1849.

KNOX'S COLLEGE.

THE WINTER SESSION of this Institution, for 1849-50, will commence (God willing) on Wednesday the 17th October next, at 12 o'clock. After the Introductory Address by Dr. Willis, and suitable Devotional Exercises, the several Students will be enrolled, and the Examinations proceeded with according to programme.

It is expected that, as far as possible, Students will be present at the opening of the College.

By the interim Regulations approved of by the Synod, each Presbytery should have a standing Committee of Examiners, consisting of two Ministers and an Elder, for the examination of all Students, as to their moral and religious character, and of all intending Entrants, as to their previous history and training—their natural talents, discretion and piety—and in general the promise they give of capacity for usefulness in the Ministry.

Certificates founded on these examinations, will be required by the Court, from all applicants for admission either to the College proper or to the Preliminary Department.

Ministers are requested to call the attention of Students or intending Entrants to this notice, and it is hoped that Presbyteries will arrange the time and places of their meeting, so as to accommodate, as far as practicable, those who, according to the terms of the Regulations referred to, may require to appear before them, before coming to College.

Provision will be made in the College buildings for boarding a considerable number of the Students, as formerly; and for such as cannot be so accommodated, suitable provision will be made elsewhere in the city.

WM. RINTOUL,

Carey.

ALEX. GALE,

Sec. to College Com.

Toronto, August 29, 1849.

TORONTO CITY MISSION.

THE Committee of the Toronto City Mission having resolved to engage an additional MISSIONARY, communications from persons desirous of undertaking the office, may be addressed (post-paid) accompanied with Testimonials and References, to the Secretaries, Messrs. Andrew Hamilton and Thomas Ewart, August 21, 1849.

RELIGIOUS TRACT AND BOOK SOCIETY.

THE Committee of the Upper Canada Religious Tract and Book Society respectfully inform the Public that they have received their usual supplies of

RELIGIOUS BOOKS AND TRACTS

From England and from the United States. The whole will be found well worth examination.

NEW WORKS HAVE BEEN RECEIVED:

Harmony of the Gospels; Paley's Evidences of Christianity; Athens, its Grandeur and Decay; The Vandens Church; History of Rome; History of Greece; History of France, 2 vols.; The Monthly Volume, &c. &c.

SABBATH SCHOOL LIBRARIES at the following low prices, viz:—£1 5s., £2 5s. 6d., £2 10s. and £3 10s.; and the Infant's Library, containing 50 vols., for 12s. 6d.

Also, the following STANDARD WORKS: Butler's Works, complete; Dr. Chalmers' Works; FAULSTICH'S History of the Reformation in Germany; James' European Ministry, and Church in Earnest; Moffatt's Southern Africa; Jay's Cooper's and Peck's Works, &c. &c. &c.

It is expected, a fresh supply of BIBLES AND TESTAMENTS, with the Metrical Version of the Psalms and Paraphrases.

All of which will be sold at the lowest possible prices. By order of the Committee.

JAMES CARLESS,

Deputy, 47 Yonge Street

Toronto, July, 1849.