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ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

Volume III. No. 9.

TORONTO, APRIL, 1847.

Price 2s. 6d. per annum.

The Record.

KNOX'S COLLEGE.—A meeting of the College Committee will be held on the 28th instant, at 7 o'clock, P. M.

WM RINTOUL.

PRESBYTERY OF TORONTO.—Next ordinary meeting of the Presbytery of Toronto, will take place on Wednesday, April 29, at 11 o'clock, A. M.

KNOX'S COLLEGE.—The winter Session in this Institution is just closed; but we must defer to our next number any report of the concluding exercises. In it, however, we shall be able to give a list of the prizes distributed—and of the parties to whom they were awarded—as well as other particulars of interest.

MEETING OF THE SUSTENTATION BOARD.

The Sustentation Board, of the Presbyterian Church of Canada, will meet (D.V.) according to appointment, in the Lecture Room of Knox's Church, Hamilton, on Thursday, the 13th May, at 2 o'clock P. M. A full attendance of members is requested.

JAMES WALKER,
Secretary.

THE PRESBYTERY OF HAMILTON will meet in Knox's Church there, on Wednesday the 12th May, before which day the Presbytery's Missionaries and Catechists are required to give in reports of their labours up to that time, or as nearly so as possible. Session Clerks are enjoined, as resolved at a former meeting, to produce the Session Records of their respective congregations, fully engrossed in suitable Books, and each Minute signed by the Moderator and Clerk of Session.

M. Y. STARR, P. C.

PRESBYTERY OF TORONTO.

An interesting communication was made to the Presbytery of Toronto, at a late meeting, by the Rev. Duncan McMillan, of Caledon.

Mr. McMillan, and two or three other Ministers, had been allowed to retain their government allowances after the disruption, in 1844, notwithstanding their separating themselves from the body holding a connection with the Established Church of Scotland. The reason of this favour, we believe, was that these Ministers obtained their government allowance at first as Ministers of the United Synod, and not as Ministers connected with the Established Church. Upwards of a year ago Mr. McMillan, for reasons explained in the letter which we now subjoin, concluded that it was inconsistent in him to accept of that allowance from government, and actually ceased drawing it.

Mr. McMillan came to this conclusion, and

began to act upon it, at a time when he was literally stipendless, as from the state of his health he had been led to resign his charge, in the township of Williams, a short time previously. And so little influenced had he been by the desire of applause in the resolution which he adopted, that he did not even mention it to his brethren in the Ministry, nor had he written to the government office on the subject.

Recently a communication from the Receiver General's Office reached him, stating that his allowance for 1846 amounting, we believe, to upwards of *seventy pounds*, was waiting his order. A very fraction of this amount, would at the time, have been important to Mr. McMillan, but a regard to the honor of his Master's cause forbade his touching it. He immediately wrote to the Receiver General resigning his allowance for ever, and wrote to the Presbytery a letter explanatory of his views and proceedings in the matter. A copy of that letter we now append. The Presbytery ordered it to be engrossed in their Minutes, and recorded their high approbation of the conscientiousness and single heartedness of Mr. McMillan in this matter. The Presbytery have appointed Mr. McMillan as one of their stated Missionaries.

Here follows Mr. McMillan's letter to the Presbytery:—

March 25th, 1847.

REV. AND DEAR SIR,—Having lately received a communication from the Receiver General's office, seeking information as to the reason of my not having drawn the Government allowance which I enjoyed, as Minister of the United Synod, during the last year; and deeming it my duty to acquaint the Presbytery, as well as that office, with my views and intentions regarding said allowance, I beg leave to state that, after serious and prayerful consideration of the matter, and with the advantage of the additional light thrown upon the subject of late, I came to the resolution more than a year ago not to continue to draw the said allowance.

The two following considerations have chiefly induced me to take this course. *First*—It has always been my opinion that, in the event of a formal permanent grant being made by Government for the support of Popery, we ought not to give our countenance to such a measure, by receiving support from a Government that thus to a great degree identified itself with a system of errors so distinctly pointed out and described in the Word of God, as the prime enemy and opponent of Christ's spiritual kingdom on earth, the overthrow and destruction of which is essential to the universal spread of evangelical truth in the world. I expressed my views in this way when, some years ago, a proposal was made by certain parties to settle the Clergy Reserve question by admitting Roman Catholics to a participation in them. I therefore sympathise with those who consider it the duty of the people of God to protest against this non-scriptural appropriation of the funds of a State, professedly Protestant, and as such an appropriation has of late been made, to a more distinct form than heretofore, and an intention avowed of following up that first step by more enlarged endowments so soon as it is practicable, I feel called upon to refrain from any participation in such State endowment, lest by doing so I should become

partaker of the sins of others. In doing so it is a comfort to me to be on the same footing with the rest of the brethren who have felt themselves called upon to sacrifice worldly interest in bearing testimony for the truth.

It appears likewise to me that the Government has, for some time past, assumed an attitude in general hostile to vital Godliness, frowning upon and discountenancing such parties as the Church of Christ as have manifested a determination to adhere closely to the Word of God as the only rule of faith and practice in spiritual matters, while at the same time parties that have substituted the forms for the power of Godliness, have been encouraged and patronized. On the one hand I see Christ opposed in His cause, and on the other the present policy of Government appears to me calculated to encourage and strengthen His enemies. And I am not willing, either directly or indirectly to appear to approve of such a course, but rather feel called upon by love to the Saviour and allegiance to Him, to raise my humble testimony against it, and in doing so I cheerfully resign the worldly advantages that might result to me from the continued enjoyment of said allowance.

Under the influence of these views and feelings, I have refrained from drawing it since January, 1846.

I am,

Rev. and dear Sir,
Yours truly,
DUNCAN McMILLAN.

The Rev. W. RINTOUL,
Presbytery Clerk.

Gaelic Missions.

(To the Editor of the Record.)

Fergus, C. W., March 18, 1847.

DEAR SIR,—I beg leave to send to you as Convenor of the H. M. Committee, the following report of my visit to Owen's Sound:—

Agreeably to appointment of Presbytery, I proceeded to Sutherland; and, on Sabbath the 21st of Feb., dispensed the Lord's Supper to our congregation there. I need not enter into any general remarks at present, having given my impressions at full length last year. The Rev. W. R. Sutherland, who preaches both in English and in Gaelic, and who spent three weeks in the settlement, and visited all the localities, will probably report to you the result of his observations, made with a fresh eye. Mr. Sutherland assisted me in the preparatory services, and addressed the Gaelic population while seated at the Table, and to his zeal and devotedness—his piety and general acceptability I beg leave to bear testimony. I preached eleven times during the eight days that I was from home, and baptized eighteen children, besides performing the duties already specified; but Mr. S.'s labours were in proportion still more abundant.

I am desirous, however, to embrace this opportunity of again stating my conviction of the importance of Sutherland and its neighbourhood, as a Missionary field, and a position to be occupied by our Church. The congregation seems steady, and on the whole in a healthy state, and the attendance at public worship increasing. Ten new members were this year added to the roll. The weather on the Communion Sabbath, as last year, was unfavourable, and many at a distance were prevented from getting forward, yet the number assembled was larger than on that occasion. A wish was expressed that for the sake of some old persons

and others who are not able to stand the cold of winter, and have not means of conveyance, the Sacrament may be dispensed there in the summer season.

There is great inconvenience experienced from the want of a suitable place of worship. We assembled in the upper story of a Tannery, though scarcely large enough to contain all the people, and into which, from its insufficient structure, it was not advisable to admit as many as it could accommodate. During sermon on Sabbath forenoon, while Mr. Sutherland was preaching to the Gaelic people in another place, a crack was heard which occasioned temporary alarm; but after some persons examined the building and declared that there was no danger, the service proceeded; and the English people being dismissed before the Gaelic people came in to communicate. Through the good providence of God, the solemnities of the day were concluded in peace and comfort. A grant of land in the neighbourhood of Sydenham has been obtained for the purpose of building a church on. The lot is now cleared; and it is expected that one will soon be raised. The erection of a large and central place of worship is indispensable to the prosperity of the congregation there, but the services of a stated labourer are equally so. I am happy to find that the people at Owen's Sound are now so far persuaded of their ability to support a Minister of the Gospel, that they have resolved to prepare statistics and apply to the Presbytery of Hamilton for the successive services of such preachers as can be obtained in order that they may have an opportunity of making choice of a Pastor. In the meantime, they are willing to subscribe something liberal to the Home Mission Fund. On the Communion Sabbath the collection amounted to £5. The wishes of this congregation should be met as far as practicable, and encouragement given to them by sending such preachers as may be at the disposal of the Presbytery.

In the lower division of the settlement some improvements are also visible. A little more liberality was shown than last year, in contributing to the H. M. Fund. We collected upwards of five pounds at different stations along the road where we preached, in addition to the five pounds collected at Sydenham. A Resolution has also been formed to build a church of some sort this year, in the vicinity of the river Matiland. Lots too have been applied for in other places along the line called the Garriatva Road. But while some seem anxious, and lament the present state of things others of the Presbyterians scattered along this settlement, are sinking in a hopeless of obtaining ordinance at the hands of their own church, and many turn indifference to religion altogether. I have endeavoured on every occasion to arouse them to think of making some effort themselves by consociation, meeting on the Sabbath for prayer, and other religious exercises, contributing to the H. M. Fund, giving their time and labour towards the erection of places of meeting in, and making application to the Presbytery as well as keeping up the habit of family worship,—in hopes of better times; and never to rest satisfied until they can say by repeat every Sabbath to the house of God, I wished to leave them with this impression, that in certain sense all depended upon their own exertions, and that they owed a duty to themselves, and to their families, and to the God who had brought them thither, dealt graciously towards them, and called them as professing Christians to be witnesses for him in the earth. I was, however, on several occasions attacked rather unceremoniously with expressions of dissatisfaction at the manner in which their claims had been met by us. I endeavoured to repel these in the best way I could. They were often quite unreasonable. But if not made use of as mere excuses, they at least manifest some lingering desire after what is good; and it remains with us according to our ability to fan the flame before it expires altogether. In these circumstances, if licensed preachers cannot be obtained, application should be made through the proper channel for some of our students to act during summer as Catechists in this extensive and rapidly increasing settlement.

I remain, dear Sir, Yours &c.,

G. SNELLIE.

(To the Editor of the Record)

MY DEAR SIR,—You have requested me to send you an account of my visit, to the Townships lying in the North and West of the Simcoe District. I now do so with the hope, that through the medium of the *Record*, the spiritual destitution of this part of the missionary field may be known to those who love the prosperity of Zion, and that the friends of our Home Mission may exert themselves to greater diligence, in order to supply the pressing wants of those Townships with active and zealous missionaries.

While laboring at Niagara, last February, I received a letter from the Clerk of the Toronto Presbytery, instructing me to proceed in the beginning of March to Notawasaga, to assist Mr. McMillan, who was to preside at the dispensation of the Lord's Supper at that place.

I repaired on the first week in March to Toronto, and there I received further instructions from the Presbytery, directing me after visiting Notawasaga, to visit also several Townships on the East and South of Lake Simcoe. With the view of fulfilling this mission, I left Toronto on Wednesday, the 10th of March, in the forenoon; and proceeded in an open wagon to Holland Landing, where I arrived late in the afternoon of the same day. This place is situated on the south side of Lake Simcoe; it lies low, and is rather unhealthy. There I learned that I had still sixty-five miles of my journey to perform, and that I would be under the necessity of travelling night and day, in order to reach Notawasaga in proper time. Having only a few hours to spend, I made the most of my time, in making inquiries concerning the Presbyterian cause in the place. There are but few Presbyterians, yet these appeared to be anxious to hear the word of life. I was sorry that I had not time to stay a night with them, but left with the promise, if I could make it convenient, I would give them a sermon on my return. During my short stay, I received much kindness from Mr. Armstrong, whom I found recovering from an attack of the ague. I left the Landing at nine o'clock at night, in a sleigh covered with canvass, being the only passenger, the driver made me a bed of Buffalo skins, on which I contrived to sleep during the night. Next morning I arrived at Barrie, the county town of the District. It stands on rising ground, on the north side of Kempenfeldt Bay. The steamboat on Lake Simcoe calls at it regularly during the summer months. It lies on the mail route to Penetanguishene and St. Vincent. In winter it receives all the trade of the country lying between these points. Barrie is one of those growing places that we often meet with in the west, where a few families when formed into a preaching station, serve as a nucleus around which the Presbyterians flowing into the place collect, and soon form large congregations. It is highly important that the Presbyterians living in such places should not be overlooked. When neglected, they either become cold and indifferent about religion, or join themselves to some other denomination. The people expressed a strong desire that I should give them a Sabbath before I left the District, but my Presbyterian engagements prevented me from complying with their wishes.

On Thursday afternoon I left Barrie, and proceeded westward in an open sleigh. The snow was from two to three feet deep on the level. The road after leaving Barrie is hilly, but as you advance westward it becomes level and swampy, and can only be passed with any degree of comfort during the dry season in summer and the frost in winter. The houses are but few along the road, some of them six and seven miles apart. The night set in very cold, and as the sleigh had no cover, I was under the necessity of stopping at a tavern. They were nominal Presbyterians, and permitted me to read a portion of scripture and pray with the family before going to bed. I embraced the opportunity of directing their attention to Christ and the things of eternity; they listened with attention, and requested me to pray with the family next morning. On Friday at noon I arrived at Mr. Mair's, our worthy catechist, at Notawasaga, where I met Mr. McMillan, who had arrived the night before. The middle of the

township lies high, and commands a fine view of the bay of the same name, and the peninsula on the opposite shore. It is nearly all settled with a Gaelic population, but most of them understand the English. They have no house of worship, but during the communion season, we were kindly favoured with the use of the Independent Church. In view of the dispensation of the Lord's Supper, some of the people had come from a distance of twelve miles, and remained there during the whole season. On Saturday, I officiated in the forenoon at 11 o'clock, and Mr. McMillan in Gaelic in the afternoon.

On each of these occasions we had a tolerably fair audience. Immediately after the service, Mr. McMillan held a meeting of season, for the purpose of receiving intending communicants. On this occasion many, both of the old and young, came forward. From the peculiar views which our Gaelic brethren entertain concerning the solemnity of the Lord's Supper, they often neglect the command, "do this in remembrance of me," and some never communicate until they are far advanced in life. This custom appears to be giving way, as several young persons came forward on this occasion to obey the command. The scene was very affecting. Some of the intending communicants were old men and women, while others were still under twenty. All were deeply affected,—sobs and tears marked the working of the Spirit within. The whole congregation appeared to be visited with deep religious earnestness, and I trust the Spirit of God was there.

On Sabbath we met in the forenoon, in a school-house near the church, for the English congregation, and in the church for the Gaelic. Both places were crowded during the whole day, and many stood all the time. According to a previous arrangement, the English congregation went to the church at half-past two. The house was so well filled that it was difficult to gain admittance. Every seat was filled, and every place that a person could stand upon was occupied. I made my way through the people to the pulpit. Mr. McMillan was just finishing the Gaelic service. I was very much struck with the deep feeling of solemnity that pervaded the whole congregation. All were seriously impressed, and some were affected to tears. The same marked attention and deep feeling of religious earnestness continued during the whole of the afternoon service, and, I doubt not, many of the congregation were edified and comforted. After the congregation was dismissed, the people were not satisfied with what they had received during the day. A number of young people came to our lodging at night, to hear more about Christ and the way of salvation. We read and explained a portion of God's Word to them, conversed on religious subjects, prayed, and dismissed them at ten o'clock. There is evidently a work of God going on in that place—there is a hungering and a thirsting after the bread of life. May God supply with spiritual food the appetite which he has created. Immediately after service, I took my leave of these people, regretting that I could not visit St. Vincent, which lies north-west from Notawasaga. The people were anxious to hear the Gospel, and had sent a letter to Mr. Mair, requesting me to visit them before leaving the place. Proceeding eastward, on my way to Oro, I stopped on Monday night with Mr. Currie, one of our Elders in Sunnidale. This Township joins Notawasaga on the East. There are quite a number of Presbyterian families in that place attached to our cause. Mr. Mair, our Catechist, visits them as often as he can. When he cannot visit them, they assemble themselves on the Lord's Day, and hold a prayer meeting. They have also a Sunday School, which is well attended. I had only time to visit a few families in the Township, but I learned from Mr. Currie that there is an increasing desire among the people for the Word and ordinances.

I left Sunnidale on Tuesday morning, and came to Mrs. Burns', on the Penetanguishene Road, at 9 o'clock at night, intending next day to visit some Presbyterian families living in Vespra and Medonte. On Wednesday I visited several families, and preached the following day in a school-house, about two miles North of Mrs. Burns'.

The house was nearly full, although they had but short notice. On Friday I preached at Mr. David Johnson's, Medonte. The attendance was good—the house could not hold them—the day was fine, and a number assembled on the gallery outside. The Presbyterians in this Township have been sadly neglected. Some families have been living there for eight years, and have never been visited by any Presby. min. Other denominations put us to shame in this respect. The Methodists, Episcopalians, and even the Roman Catholics, are mindful of their people and visit them regularly. The Roman Catholic Priest had been visiting his people two days before I passed through the Township. All these denominations have got houses of worship. Presbyterians alone have not lifted the Gospel standard.

During the evening I proceeded to visit some families in the north part of the Township, and found them all warmly attached to our cause, and very anxious to have the Word and ordinances dispensed among them, according to the custom of their forefathers. On Saturday I went to Oro, where I was to preach on Sabbath. This Township lies high and touches Lake Simcoe on the west side. About seventeen years ago a settlement of coloured people was formed in this Township, having received a grant of land from the Government. They have done little for themselves in a temporal point of view, and their spiritual interests, like the rest of their race in the Province, have been much neglected. Most of the Township is settled with Scotch, one-half of whom speak the Gaelic. They have built a beautiful church, which was opened by Dr. Burns last winter. It is not yet seated, but they expect to have it done during the summer. On Sabbath forenoon we met in the church. The attendance was respectable—mostly English. Our Gaelic brethren not understanding my tongue, but few of them attended. After the sermon, I received a hearty shake hands from an old soldier who had served his country in a foreign land, and had now retired on his pension. He came that morning eighteen miles to hear the sermon. He was getting old, he said, and "as Presby. min. seldom came that way, he wished to hear one again before he died, from the Church of his Fathers." In the afternoon we met for Divine service in a school-house about three miles east from the church. The house was filled long before the time of meeting. When I arrived, I could scarcely get in. During the service there was a marked attention, and all the external symptoms of seriousness.

Before concluding this letter, I may state two things that made a strong impression on my mind. *First*—the great and growing zeal in religious matters, diffused over all classes in the Western part of the District, but especially among the young, where our worthy Catechist Mr. Marr labours. He stands in great need of a pious Missionary to strengthen his hands in the work. *Second*—the great spiritual destitution of this part of the Province. From Lake Simcoe to Owen Sound, a distance of more than a hundred miles, and embracing ten townships, all containing more or less Presbyterian families, and one of them one hundred and twenty. We have neither a stationed minister nor missionary. Some of these townships are never visited—others only at intervals of six months. I make these statements for the consideration of the friends of the Home Mission, and with the hope that the Presbytery will not overlook the spiritual destitution of this part of the missionary field, in making the summer arrangements for supplying destitute localities. A Gaelic student would receive a hearty welcome in any of these townships, and he might be the better of it all his days. There is spiritual life there, and the circumstances would be favourable to his growth in personal religion. The Ladies of Hamilton, with a very considerable zeal, have raised funds to support a missionary in the western part of this field. I hope they will soon find one. His services are much wanted. The field is large, and "as white to harvest, and the labourers are few." May the Lord of the harvest send forth labourers into his vineyard.

I remain, Yours sincerely,
WILLIAM KING.

PRESBYTERY OF HAMILTON.

Extracts from Report of Rev. Alexander McLean to the Conference.

I. NIAGARA, CROSS ROAD.—During the nine days of my mission here, I preached eight times, attended two funerals, a teachers' meeting and visited about twenty-five families. Many here long for the bread of life, in the regular ministrations of the Word, and there is a better religious atmosphere now than in June last. Trial has been fruitful of good to many. Meetings for prayer and religious improvement are sustained with increasing interest, more read the Bible, pray over its truths, and long for light therein, than formerly. Met two of the soldiers at the barracks. How pleasing to find, in the quarters of the soldier, the pursuits of peace! Here is a well selected library of well read works. The owner is versed in the Latin, Greek, and Hebrew, and is in a great measure self-taught, and better than all else, his acquirements seem all laid at the feet of his Master. Would there were many such, and that all who love our great Captain of Salvation would encourage such soldiers, until men should "learn war no more." Examined one applying for baptism—was happy to find the evidences of the Lord's work exhibited in meekness. Preached, and baptised two children. May the fragrance of Christ's garden, which has begun to flow forth here, increase unto more grace, and rest with a savour of life upon many who are indifferent or careless.

II. ALDBORO.—February 1st, set out for this place, two hundred miles distant from Niagara. Owing to the rain and the badness of the roads, it was Wednesday ere I left Hamilton for the West, but I was enabled in safety to reach the Church of Aldboro' in time for the service on Sabbath the 7th. Found a large and most attentive audience waiting on the Gospel message. On Sabbath, February 21st, the audience larger and more attentive still—some having walked thirteen miles in the snow that morning to Church. A scene of interest occurred here. Two children, about thirteen years of age, came forward for baptism, upon their own previous confession. Their mother, a widow, stood with her fatherless ones, to encourage them in their self-dedication to the service of Christ; but they took the vows of God upon themselves, were baptised, and taken under the care of the Church. May the great and good Shepherd defend them with his arm, and "carry these lambs in his bosom." This congregation is resolved to call a Pastor. There are some who prefer the Gaelic language, but nearly all understand the English. Aldboro' is about fifty miles from London—a most healthful, fertile Township, upon the shores of Lake Erie.

III. OXFORD is the next Township West, and similar to Aldboro' in beauty, richness, and salubrity. I preached in the school-house on the 9th February, to a crowded audience; and again on the 18th, when a solemn awe rested upon us, many seeming to feel the importance of the theme, and some asking the way of life. I was asked to preach in the evening at Clear Creek, and though there was no notice given before one o'clock, P. M., the house was crowded with those who came pouring in from their new woodland farms.

IV. HOWARD is the next Township to Oxford; its village is Morpeth—a small, but healthful, thriving place, of good promise. Preached in Morpeth in the cottage of Adam Ludlaw, Esq., and baptised his first-born son, on the evening of Sabbath, 14th February, after having preached in the morning to a crowded audience in the interior of the Township. On Monday evening preached in Rushton's school-house, in another part of Howard, to about two hundred or two hundred and fifty hearers; and again in Morpeth, to a crowded audience, on the evening of the 21st, after having preached in Aldboro', thirteen miles distant. There are about sixty families of professed Presbyterians in this Township, and they are determined to build a Church. On the 2nd of March, upon our return from Tilbury, the Rev. Mr. McKinnon of St. Thomas, preached and presided in Howard, at the ordination of Messrs.

Bell, Mackinlay, and Mackenzie, who, after previous nomination and examination, were solemnly ordained to the office of Elders, and two young applicants for membership were committed to the care of this newly formed Session. In the afternoon preached again, and the services of the day seemed hallowed to many. Upon request, I lectured in Morpeth on Wednesday evening, on Paul's self-denial in what was good and our duty in regard to what is evil, especially referring to the pernicious habits of drinking. This was also a solemn service, and was succeeded by two baptisms. I shall long remember the unaffected and generous kindness and hospitality experienced in this Mission thus far. A Sabbath School is in progress in Morpeth, under the care of a late resident in London. Religious services are sustained on Sabbaths at the house of one of the Elders, with good results.

V. HARWICH is the next Township to Howard. I preached here on Monday evening, 22nd February, to a crowded congregation, in the house of Mr. McKay, who came twelve miles to Morpeth to request a sermon. A Methodist preacher and his hearers left the school-house, and were present with us. The attention here was most encouraging. A number of Collectors have been appointed, to gather and send in means to the Mission fund, and to obtain supply, and there is good promise of success in their efforts.

VI. TILBURY EAST.—This is a new Township. The congregation are mostly settled on the new road, about thirty-five miles West from Morpeth. I went by Chatham, a great road—a third longer than the right way. Met great kindness at Mr. McKellar's, beyond Chatham, was informed that there were seven hundred Scotch people in the parts contiguous to Chatham. Proceeded from Mr. McK.'s across the icy plains, and plunged into the forest. The snow was deep, the track only for a sleigh, and hence too narrow for my vehicle, but by cautious driving, after passing over logs, stumps, and fences of brush, I made my way in safety to Mr. Angus Grant's, whose house is used as a place of worship, until a Church is built upon a lot which he has given for that purpose; was grateful for the dangers escaped, and the kindness received. On Thursday evening I was joined by the Rev. Mr. McKinnon, at Mr. Oswald's, where we were happy in the Christian hospitality of his family. In the evening a goodly number came for examination for membership, and the time was spent in this solemn duty, in which were exhibited many tokens of the work of the Lord in the souls of the applicants for admission into the visible fold of the great Shepherd. Of the thirty-four members of this little Church in the wilderness, all the heads of families were in the practice of family worship. The services on the occasion were all fraught with refreshing influences—the Lord seemed to visit his vineyard. The public services began on Friday morning, and I preached at 11 A. M.; Mr. McKinnon in the afternoon, and presided at the ordination of Messrs. Coutts and Graham, and the reception of Mr. Oswald, who was ordained in Scotland. This was a scene of great interest. The new Session was constituted, and the members examined and received, exhibiting marked manifestations of tender consciences and praying hearts. There seemed also a flowing together of heart, and an interchange of good will among the people. On Saturday we both preached, and six baptisms took place. The Spirit seemed there to cleanse, refresh, and prepare for the Lord's hallowed day. Of the sermons on the Sabbath I can only say, that they were precious to many, and I trust a blessing to all; and we came away renewed in strength by the interchange of good, and happy in the recollections of the Church in the wilderness.

On our return we found the people at all the stations engaged in meetings or collections in behalf of their starving brethren in Europe. On my way to Hamilton I preached, Sabbath morning, 7th March, three times in London; on Monday evening at Ingersoll, to a large audience in the new Church. This last is an important point, and calls for care. On Tuesday evening examined a member applying, preached, and baptised, in

Woodstock. March 14th, I preached in Dover, Simcoe, and Vittoria, and Monday evening at Northville.

In all my Mission I have had good health, and experienced much kindness, for which I am grateful.

CORRESPONDENCE OF STUDENTS.

The following correspondence between the Missionary Society of Knox's College, Toronto, and that of the New College, Edinburgh, will be perused with interest by our readers, as it helps to elucidate the spirit which seems to pervade both institutions, and to give some indications of what God intends yet to do by their means. May we not expect that He is preparing some shafts for his quiver, in those recently formed, but flourishing, institutions.

The communication from Edinburgh, shows that the Students of the Free Church of Scotland, (as well as the Church herself,) are looking upon our movements in this country, and may we not hope that some of them will be induced to dedicate themselves to the Canadian field, while they do not leave out of sight, God's covenanted people, and the idolaters of India.

TO THE MEMBERS OF THE MISSIONARY ASSOCIATION IN CONNECTION WITH THE NEW COLLEGE, EDINBURGH.

Toronto, 22nd November, 1846.

DEARLY BELIEVED FRIENDS IN THE LORD,—

Towards the close of the last session we were favoured with the receipt of your most welcome communication, and one of the last and most pleasing acts of our Society, prior to its winding up for the season, was to listen to the recital of its cheering contents.

It afforded us unmingled satisfaction to learn that the "Great Head" still continued so signally to acknowledge the testimony which your much-loved Church has been privileged to bear in favour of His perflous rights, and that your honoured institution, which in a prospective point of view, must necessarily form the centre point of her hopes continues to "grow with her growth and to strengthen with her strength." We would desire to congratulate you on the flourishing aspect which she at present exhibits, as well in respect to the number of her members, as to the Christian spirit and general worth by which they are distinguished, and on the encouraging earnestness which the commanding position she has now assumed affords for her growing usefulness and continued advancement.

We were all especially gratified with the intelligence which your affectionate letter conveyed to us, respecting the regard which our late esteemed visitor, Mr. Bonar, continues to cherish towards our infant Church, and the fond interest which he continues to take in her incipient movements. Of this we had many proofs prior to his leaving our shores; and that which you give us, as well as not a few of more recent date, greatly enhance our debt of obligation towards that devoted servant of the Lord. His labours in our behalf have, we trust, not been in vain; and we would regard the recent most acceptable importation from your number as but the *first fruits* of his faithful and opportune advocacy. A similar installment (if continued for some years to come, at least till our institution be more fully consolidated), would assure, we feel assured, by the blessing of God, in the happiest results. Undoubtedly it is to the tearing up of an indigenous ministry, that we most ultimately look for the supply of the increasing demands of our rising country, but in the emergency of our present embryo state, the friendly aid of such a powerful auxiliary as our Mother Church, is almost essential to our successful progress. Indeed, without this means of support, our resources must necessarily be, in a very great

degree, crippled; and, consequently, our ability to meet the clamant necessities of our destitute stations, greatly curtailed. Many of these are, as yet, either altogether neglected, or, at least, only partially supplied, while not a few of those which are favoured with a regular Sabbath ministrations, are, nevertheless, from the diffuse nature of the presiding Pastor's labours, deprived of that constant and uninterrupted oversight which is so essential to their spiritual well-being. In reviewing the history of our Church, however, since it assumed its present form, and especially of our own beloved Institution, we have much reason from the heart to exclaim, "The Lord hath done great things for us, whereof we are proud." New life has been infused into all her channels—her oil of her Ministers has been *more than doubled*, and, animated by a spirit of more entire consecration, they have embarked more valiantly than hitherto in the prosecution of the Master's work. Since the establishment of our College, there has been, throughout each successive session, a gradual increase in attendance; and this year, upwards of thirty are enrolled in the catalogue of membership. Of these, fully more than the half, are regular Theological students, while the remainder are employed in carrying on their studies in the preparatory departments. During the past year, two of our number have been set apart in the Sacred Work, one of whom has been recently settled over a Pastoral charge—the other is still actively engaged in Missionary labour. May these be but the prelude to a steadily increasing and growingly effective company of faithful workers, "*separated and called*" by the Spirit from all!—then may we yet expect to see this "wilderness bloom," this "desert rejoice and blossom like the rose."

During the summer recess, several of us were employed (like many, doubtless, amongst yourselves) in attending to some of the more neglected and necessitous Districts throughout our widely extended land. This somewhat premature intrusion into the duties and responsibilities of the solemn office to which we aspire, is no doubt attended with many disadvantages, but from the melancholy death of available instrumentality, is rendered absolutely necessary; and, indeed, in some respects useful, in paving the way to our more formal installation, and giving us a previous insight into the character of the spiritual field which, if it be the Great Husbandman's will, we will ere long be called on more fully to cultivate. The respective stations we were privileged to occupy differed from each other in relative importance, but the *spiritual* features of each and all of them were, to a great extent, identical. In some few instances the eye might be cheered with catching a glimpse here and there of some lovely plant, like a "hily among thorns," (Song ii. 2.) sending forth its rich blossoms and fragrant odour, even in the midst of a most un congenial atmosphere, and on a most unpropitious soil; but in the great majority of cases we had to mark the unbroken indications of a dreary sterility, and to mourn over the lamentable barrenness of a "fallow ground," yet unvisited by the Gospel plough—yet unwatered by the dew from on high. The Apostolic labours of that "living Epistle," the Rev. W. C. Burns, (whose fellowship for a brief season we were permitted to enjoy,) have, however, been eminently owned of God in breaking up many parts of the stony waste, and impressions, if not *salving*, at least *salutary*, have been made, such as we trust will not soon be effaced. The crowds that attended on his ministrations, and hung on his lips, especially in the West, were unprecedentedly great; and there are numerous cases of *apathy* being exchanged for anxiety and indifference for interest, in regard to the all-important concerns of eternity. May these hopeful blossoms issue in substantial and abundant fruit!

At the close of last session we resolved, when separated, to devote half an hour each Saturday evening to simultaneous prayer in behalf of the Church in general, and ourselves in particular, in view of each successive Sabbath. Thus, at this best of all trying places, we were permitted, though absent in body, to meet in spirit, and found in the *common object* which brought us thither, a *common bond* which linked us the more

enderingly to each other, and (we would trust also) to Him whose servants we profess to be. And who knows but that any little measure of success with which the Lord may have been pleased to crown the labours of any of us, may be traced to this united presentation of the "evening sacrifice," when the Sabbath was nigh at hand?

Our Association continues to prosper, and during last session its operations served at least to keep alive, if not to fan the flame of Missionary zeal amongst us. At our monthly meetings, which took place generally on Saturday, an essay was read by one of our number on some subject connected with our great theme; the rest of the time being devoted to the communication of interesting intelligence from the different departments of the Missionary field, and joining in objectional exercises, in connection with the special object of our meeting. These occasions were both pleasant and profitable, forming a refreshing interlude in the midst of our more immediate studies. A Missionary Box, too, was kept, the proceeds of which we devoted to the Jewish Mission of our parent Church, feeling as we did that that "peculiar people," still "beloved for the fathers' sakes," to whom we owe so much, deserved the first votive offerings of our infant Society.

In connection with this we may state, that at our closing meeting we resolved that, if possible, each of us should collect during the summer the sum of £1, currency, in support of your devoted Missionary, Mr. Braidwood, and the result of our feeble endeavours you will find in the enclosed Bank order for £20 currency, which little mite we would desire to cast into your Treasury, praying that He who acknowledged and blessed the widow's, may acknowledge and bless ours, as well as the object to which it has been consecrated.

The movements going on in Britain for the bringing about the fulfilment of Emanuel's parting prayer, "that all may be one," are in the highest degree cheering, and if countenanced, as doubtless they are, by Him who breathed forth that memorable petition, they cannot fail to be productive of mighty results. The "armies of the aliens" are marshalling their forces: why then should not "to the help of the Lord, to the help of the Lord against the mighty," form the general rallying cry to the "armies of the faithful?" The Captain is one, the banner is common—the "Captain of Salvation," the "banner of love,"—why then ought not the soldiers of the Cross, following the *one* and ranged beneath the *other*, "clad in the whole armour of God," to fight in one undivided phalanx against the common foe? Most gratifying is it to behold even the feeble dawning of this blessed consummation; and that the Church of our fathers, in her individual if not in her collective capacity, has been foremost in the bright catalogue of those who are aiming at its accomplishment, adds no inconsiderable item to the sum of our gratification.

And now, dear brethren, we would desire to "commend you to God, and to the word of His grace," praying that He would bless your Society and all its members, shining on you with the glad some "light of his countenance," and crowning all your efforts in his cause with the tokens of his approval. In return, we would seek a similar interest in your prayers, and a renewed expression of kindred emotions, while we remain

Yours in the best of bonds,

ROBT. F. BURNS,

Cor. Sec. Mis. Assoc. Knox's College, Toronto.

TO THE MISSIONARY SOCIETY OF KNOX'S COLLEGE, TORONTO.

NEW COLLEGE, EDINBURGH,
February 1st, 1847.

DEAR BROTHERS,—The deeply interesting circumstances in which your infant institution is at present placed, rendered your letter of the 23rd of November last peculiarly acceptable. Of late we have been favoured with several communications from various parts of the missionary field, but permit us to assure you that none of them has afforded

us greater and more unfeigned satisfaction than your own. How could it be otherwise? You are our fellow-countrymen as well as our brethren in Christ, united to us by ties of peculiar sacredness and strength. Accept of our best thanks for the details which you kindly furnished, respecting the religious condition of Canada. You have told us of the success which, under God, has attended your arduous efforts for the amelioration of the spiritual state of the multitudes perishing around you, of the growing number of actual labourers in the field, of the comparative large attendance at Knox's College, of the solemn meetings for prayer amongst the students, of the interest they take, not only in those possessing immediate claims upon their regard and in the cause of Christ generally, but, in particular, in the advancement of His kingdom amongst the Jews, and in our own humble endeavours to promote His glory among the idolaters of India. These things have gratified us exceedingly, and, while they have knit us more closely to you, they have encouraged us to hope that the Lord is thus indicating His purpose to revive His work in Canada, to make bare His arm and get Himself a glorious name. Yes, to get Himself a glorious name! for what is His great design in all His dispensations towards mankind, is it not self-manifestation involving self-glorification? Let us keep this steadily in view in pleading with Him for a revival of His work either in our own souls or in the world around us. Let "Father, glorify Thy Name," be the aim and substance of all our supplications, and the answer will infallibly be returned, "I have both glorified it, and will glorify it again." We are too apt to pray for the conversion of men in such a way, as if their helplessness and misery were the most effectual plea we could urge on their behalf, as if we wished God to save them merely for the sake of saving them. We are privileged to assume higher ground and a higher argument, "Not for their sakes, Oh, Lord! but for Thine own Name's sake, and for Thy glory's sake arise and save them."

You are, no doubt, anxious to hear something of our proceedings this winter. The Session was opened most auspiciously by a stirring address from our venerable Principal, who, we rejoice to say, continues to teach his Class with nearly as much vigour and with quite as much enthusiasm as ever. A new Chair for Logic and Metaphysics has been recently instituted, to which Mr. Fraser, a Minister of our own Church, has been appointed. He is giving very great satisfaction. All the classes are remarkably well attended. The number of students enrolled is between three and four hundred; a large body. These regularly meet Dr. Duncan, our learned and spiritually-minded Professor of Hebrew, on Saturday mornings from 9 till 10, for prayer and the practical exposition of the Confession of Faith. These meetings have occasionally been marked with deep solemnity, and we believe they are eminently fitted to strengthen, consolidate, and spiritualize our views on Theological subjects. The meeting of our Association is held immediately after, when we engage in devotional exercises with a special reference to Missions, and occupy the remainder of the hour in hearing Missionary intelligence or an Essay from one of our own number. On several occasions we have been much refreshed and profited. If we were permitted to judge of the state of vital godliness amongst us, in general, from the complexion of these meetings, we would humbly say that it is decidedly on the increase—the earnest and fervent supplications that are often presented, in behalf of those still sitting in darkness in the world, seems to indicate spiritual health. We would desire to speak advisedly, but we do think there are very many amongst us that live habitually under the power of Divine things. No doubt, we have much coldness to mourn over, but while we would confess it and seek to be humbled on account of it, we would avoid the sin of being querulous. We must remember there is a species of bastard humility which frequently develops itself in fruitless and unoperative complaints. Whatever of good we may see, however little, we desire joyfully to acknowledge it and to give God the glory.

Since we last wrote, three of our number have left us for the Missionary field,—Dhansiebar Nawrossi, Mr. Edersheim, and Mr. Thomson.

The first, you will remember, was some years ago converted from the creed of Zoroaster, and, as a native agency in India, has always been regarded by the Church as of the last importance, he was sent to this country to complete his Theological education with the view of afterwards returning to his native land as a regularly ordained Missionary, to proclaim amongst his idolatrous kinsmen the unsearchable riches of Christ. He has, accordingly, been with us for several years during which he has prosecuted his studies with great diligence and success. His amiable manners, unaffected piety, and undeviating consistency, soon secured for him a large place in our affections. Previous to his ordination he preached with great acceptance in various parts of the country, strongly evincing how rapid had been his progress in the knowledge of Divine things. His ordination took place in the Assembly Hall, Canonists, on the 11th of December last, in presence of upwards of 4,000 spectators, all of whom seemed much moved by the interesting and truly touching scene. We could not refrain from shedding a tear at the thought of his departure while we unreservedly rejoiced in the prospect of glory redounding to God, through his instrumentality in India. Our prayers are ever for him on the mighty waters, where, may it please the Lord to keep him in the hollow of His hand and we would invite you, dear brethren, to join with us in earnest supplication, that if permitted to reach the scene of his labours, he may be a faithful and successful herald of the Cross to his benighted fellow-countrymen.

Mr. Edersheim, a converted Jew, has also been several years in this country, attending our Hall; with the facts of his case you are, no doubt, well acquainted. It will be interesting, however, for you to know that previous to his departure for Jassy, where he now prosecutes his Master's work, he regularly officiated for a few months in a rural district in the South of Scotland, where the Lord signally owned his labours and gave him souls for his hire. This should encourage us to hope that through him some wandering sheep of the house of Israel may be brought into the fold of the Redeemer.

Mr. Thomson, who was well known amongst us as a godly and devoted student, has dedicated himself to the Jewish field. He is at present stationed at Constantinople, and, should the Lord spare him, he will be an invaluable acquisition to our Mission there.

We sincerely trust these examples will revive a Missionary spirit amongst us, and lead many of us to listen to the cry that falls so mournfully on our ear from almost every land, "Come over and help us."

Some time ago we received a communication of thrilling interest from our beloved Missionary, Mr. Bradwood, containing a detailed account of the marvellous doings of the Lord at Madras. We would gladly give you a few extracts, but our space forbids. It seems that during the past year the Spirit of God has been accompanying the preaching of our Missionaries at that station with peculiar power, and the result has been the conversion of several Europeans and Hindoos. We trust these are signs that the redemption of India draweth nigh.

We had a stirring address from your friend Mr. W. Burns, after his arrival from Canada. If the way be made plain, he purposes setting out as a Missionary to India. We are sure your prayers, as well as ours, will follow him wherever he goes. Oh for men of his Apostolic spirit!

We return you most hearty thanks for your generous and liberal contribution to our funds. Of late various circumstances have concurred to render such aid as you have given us peculiarly acceptable, and if you could kindly continue your efforts to support us in our undertaking, you would thereby not only promote the cause of Christ in India, but strengthen those bonds that already bind us together.

And now, dear brethren, we commend you to God and to the word of His grace, which is able to build you up and to give you an inheritance amongst all them that are sanctified.

Signed in name of the Association,
M. McINTYRE, President.

Foreign Missions.

CALCUTTA.

The importance of cherishing Calcutta as the great centre of operations in our Indian empire, Dr. Duff thus eloquently describes:—

Out of Scotland, the city in which it is most important to strengthen the Free Church cause is London. But, out of the British Isles, it may truly be said, without disparagement to other places, that the city in which it is most important to strengthen the same blessed cause is Calcutta. Here is the seat of the Supreme Government of this immense Indian empire, the government which, in point of power, influence, and resource, is by far the mightiest in Asia. Here is the seat of the Legislative Council, whose laws are binding on a multitudinous host, five times as numerous as that which occupies Great Britain, with its attendant revenue of islands, and twice as numerous as that which acknowledges the sway of the Autocrat of all the Russias. Here are all the great officers of State, with their godly staff of high functionaries. Here are the supreme courts of law, which exercise a controlling influence over the administration of justice throughout the subordinate provinces. Here is the grandest emporium of the commerce of Asia. Here, in a word, is the centre of the most multifarious influences that animate all around—directly affecting the doctrines of scores of millions of the human race, and indirectly the destinies of as many scores of millions more. And some of the agents that wield a portion of these mighty influences may always be members of the Free Church, or habitually conversant with those that are. And after upholding its cause in the East, they may return to their native land, ready to add to it the weight of their character, their influence, and support. Let the Church at home, then, kindly cherish its own cause abroad, in this and in other lands, and she will be honoured as an instrument of expanding usefulness, and recompensed with an accession of honour and of strength. I write not in the spirit of partizanship; but, believing in my conscience that the cause of the Free Church of Scotland is pre-eminently the cause of true evangelism throughout the world, my prayer is that it may everywhere be consolidated—extended to hitherto unvisited regions, and perpetuated from age to age.—I am, &c.

BOMBAY.

Mr. Nesbit conveys the interesting intelligence that Hormazdj Peshonj has been licensed at Bombay as a preacher of the everlasting Gospel. It is remarkable that, apparently on the day of his appearance for trial at Bombay, his dear friend Dhanjibhai was on trial for ordination before the Presbytery of Edinburgh. We earnestly commend them, the first fruits from the Parisii, to the special prayers of the people of God, that through them the Gospel may be extended to their benighted countrymen.

We have another letter of more recent date, from which we learn that the selection of suitable spheres of labour for Dhanjibhai and Hormazdj engages the attention of the Missionaries.

PUNA.

From this station we have received the pleasing tidings of two individuals, a Parsi and a Brahman, having been admitted by baptism to the fellowship of the Church. Regarding each Mr. Mitchell has formed a favourable judgment; and it remains with us to unite with him in his prayers, that it may be made apparent in their future walk, that they are indeed as brands that have been plucked from the burning.

MADRAS.

The excitement in consequence of the recent conversions has subsided. The number of youth under instruction is increasing; while, by the blessing of the Lord, all the converts continue to walk in the light of life.

JASSY.

LETTER from the Rev. Alfred Edersheim to
William Cook, Esq., London

Jassy, Dec 18, 1847.

MY VERY DEAR SIR,—I hope and trust that you will not have altogether forgotten the person who now intrudes upon your time, and that you remember him even sometimes at a throne of grace. I, for my part, though I passed through many countries, saw much, was tried much—would I could say, was taught much—have never lost out of memory the kindness and the interest so many respected Christian brethren manifested during my last stay in London. In fact, when in the field, one, oftener than you at home can fancy, needs a cheering and an encouragement, and how useful and comfortable are these remembrances of the sympathy and prayers of Christ's true children! I would not be acting faithfully or speaking the truth, were I to say that a missionary is anything like an unhappy man—much the contrary; but this, I believe, arises mainly from God making his grace *always* sufficient for us. How blessed, when shut out from all intercourse with brethren, when alone in the midst of open and secret enemies, false disciples, made a scorn and a laughing-stock of by Jew and Greek, no man near to help or advise no man to sympathize or help us to bear the trial, little or no apparent success, how blessed at such seasons to lock one's-self into one's closet, and meditate and pray over such passages as Ps. xci or Ps. xlii., or lxxii., lxxiii., lxxvii! How sweet to be taught by the Lord; when there is a hungering and thirsting after the Lord, a real panting after grace, how certainly will all our desires be satisfied! The first few months of my missionary activity I was quite alone in the most difficult of our stations, having besides my duties as missionary, for six weeks those of Pastor of the German Protestant congregation here. You may fancy that this was no light time for me. I do not mention secondary difficulties; such as the relaxing influence the heat has at first upon foreigners, that I had to preach three times every Sabbath, and at least twice in the week, that I was quite lonely, &c.; but such as these: my inexperience and incompetency for the work, the utter badness and often open enmity of the Protestants here, the number of Jews (40,000,) and many, many more, the mention of which would be, perhaps, tiresome and disagreeable to you; but the Lord has delivered me out of all of them. At the moment I write you, the more able and experienced brethren, who have for the last six years published the Gospel here, have joined me again. Our brother, the German Pastor, is also a comfort to us. Signs of real good are appearing, and though there be much in us and about us to make us very sad, yet there are also some things to make us glad. There is, perhaps, at least to my knowledge, no station where a missionary has to contend with more difficulties, but none also where one has more opportunities of declaring Jesus. The number of Jews is daily swelling; none hinder us: we visit every week from house to house: of a hundred Jews, perhaps one refuse to accept of a tract, often have I seen them running behind us begging for tracts or a New Testament: our meetings are well attended, and there is no misgiving (among the Jews at least) as to our real object in coming here, viz., to win souls unto Jesus. I have been preaching in market-places, streets, public-houses, shops, and not unrequently do I hear Jews confess their belief that Jesus is the Messiah. But to come forward and take his cross is a more difficult thing than our brethren at home can imagine. Our first principle in dealing with the Jews is: "Gold and silver have I none," &c. Not the least temporal aid and assistance or prospect is held out; on the contrary. It is true that we find it necessary, as there are numbers here who have either no trade at all or an unlawful one, to bind our inquirers and converts as apprentices to some workmen; but if they are not sincere and steadfast the hard working soon drives them away. They have next not only to leave their families, &c., to contend against the strongest natural ties, parents, wives, and children, who all without exception hate them; but they are in bodily danger also. How loudly does this strong and

difficult trial of tried faith call upon true believers to be more to be incessant in prayer for them, and upon professors to try their ways and the foundation they are built upon! Would you like thoroughly to know the state of the Jews, and what difficulties and encouragements missionary exertions to them have, I would advise you to come and see us here. I am sure an excursion here would be well worth your while. Our mission here chiefly consists of the following parts: direct missionary labours—preaching twice on the Sabbath, and once in the week and other meetings,—visiting from house to house, seeing visitors, instructing catechumens, (eight at present,) two of whom we hope (D.V.) shortly to baptize; and co-operation with the German Pastor,—then the schools, the working institution with four Jewish apprentices, and the medical dispensary, Sabbath schools, &c., &c. There are daily several Jews visiting us: often the whole day long we have discussions; sometimes a defender of the faith is brought forward! Of all the Jews baptized here but a comparatively small number has stood, but these are, thanks to heavenly grace, real men of God, tried believers. Though their number is small, yet how precious even one soul won to Christ, and how great the force of their example and admonitions both upon Jew and Gentile! Thus a catechumen (under instruction with me) was the means of awakening his master, who now, though a Protestant, comes regularly to take instruction and speak about the things belonging to his peace, and of reforming at least the moral conduct of one of his fellow-journeymen. Allow me to entreat your prayers especially for him: his name is Benjamin, a bookbinder by trade. Disgusted with the looseness of principle and immorality, to which Judaism offers no barrier, he came some weeks ago to me for instruction. The progress the young man has made during this time is almost incredible, but as yet no signs of real grace are appearing, though his mind seems convinced of the different truths set forth in the Gospel, and he can defend every one most logically. He says he has begun to pray, and has, I believe, some little anxiety after grace. The Lord perfect his work and glorify Himself! But I really must stop, for I feel it is impossible to enter into full details of all things here, and a slight glance at them would scarcely afford any interest. I can only repeat our earnest desire here that the brethren at home would continue in earnest supplication for Jassy. Would you know how important we feel your prayers, we would have a greater blessing from on high on our weak exertions.

Yours, in the Master's service,
ALFRED EDERSHEIM.

CHRISTIANITY IN JERUSALEM.—A letter from Jerusalem says—"The Jews in this city are generally alarmed at the progress of Christianity, which is secretly spreading amongst them, almost from house to house; they therefore use all the means in their power to stop it. Secret tribunals are formed, whose business it is to search after those who read Christian books, or who visit our houses. Not satisfied with that they have recently issued two commandments against the missionaries, against the hospital, and against all who are in connection with us."

CONVERSION OF THE JEWS.—We rejoice with Mr. Edward on the return of another of the lost sheep of the house of Israel. The circumstantial account which he gives of the way whereby God led the wanderer, is in the highest degree instructive; and may be regarded as an answer to prayer, and an inducement to continue in its exercise. Jassy, long the subject of many prayers, and the scene of peculiar trial to the men of God stationed there, has been visited of the Lord. Not a few have been born again within it. Past success fosters the hope of future triumph. May the Lord the Spirit come down in his power, that the dispersed of Israel may be gathered into one!

CHEERING NEWS FROM MADAGASCAR.—Were happy to learn that, within a few days, the Secretaries of the London Missionary Society have received intelligence from Madagascar of a very cheering character—the more cheering, as, from the fierce persecution directed by the Queen

against all who dared to profess Christianity, in addition to the other difficulties which hindered the reception of the gospel, many had almost abandoned all hope of immediate good for that island. About a hundred of the natives have been converted; and, more striking still, Rakotondradama, the Queen's only son, and heir apparent to the throne, has embraced the truth, and (although only seventeen years of age) has already manifested admirable prudence, courage and steadfastness in his adherence to Christianity. Through his influence the lives of twenty-one believers, who were doomed to martyrdom, have been preserved; and his religious progress is represented by the latest accounts as most satisfactory.—London Watchman.

PERSECUTION AT MADEIRA.

(From an American Journal, the "Presbyterian," of the 29th November.)

The following letter from a missionary affords new and recent information regarding Madeira, and the labours of Dr. Kalley:

"Port of Spain, Trinidad,
September 19, 1846."

"MY DEAR PASTOR,—I write to you at present, in relation to the Madeira people, who arrived here the other day. You have, no doubt, heard of Dr. Kalley's having to flee for his life, as also his followers, being so persecuted as to take refuge in the mountains. By the providence of God, 190 of those people got on board the ship *William*, bound for this island. The *Dalhousie*, it is stated, will bring a greater number shortly. They seem an intelligent and an industrious people. They all have the Holy Scriptures in their possession, which they seem to value above all price. It is a great wonder that they were not all sent off immediately on their arrival here to the sugar plantations. The first notice taken of them here as Protestants, was by my fellow-missionary, Mr. G. Cowen; he brought between thirty and forty of them to our chapel. They had no interpreter. We could, however, learn that they were Kalley's people; that they sought liberty to worship Jesus Christ according to God's word. We gave them a little feast of tea, coffee, &c. I could not help weeping with pure joy. We engaged to take a few of them for a time. Towards evening I went to the Presbyterian missionary, Mr. Kennedy, and got him to engage three of them. We had information that the *William* was to sail next morning with all the people who had not found engagements, for the purpose of employing them in field labour, for which they are totally unfitted. In consequence, early next morning Mr. Kennedy and I went to the ship and then to Lord Harris, the Governor, to have the people detained for a time. We succeeded in this. Now the most of the people are located in Port of Spain and neighbourhood. They have special claims upon the Christian public. One of the men that I have, was imprisoned twenty months for being a Protestant; also one of the females with us was a servant to Dr. Kalley. Though the people's condition as to this world is distressing, the reading of the Bible and communion with heaven makes them manifest a happy spirit. The people at home must do something for them; we shall do the utmost in our power. We intend to draw up a Petition to the Governor, to grant them a large piece of land, on which to form a settlement. Please if you know Dr. Kalley or any of his friends, let the particulars of this communication be made known to him or them. I am unable to write more. I shall write to you again by next mail. Mrs. Law joins me in kindest regard to yourself and family. We are both well and happy in the work of the Lord.

I am, yours in Jesus,

JOHN LAW.

CONSTANTINOPLE.—The Sultan has ordered the abolition of slave markets. This is the first step in that change which, in its results, will be the most important that has ever taken place in the administration of the Ottoman empire.

THE DEATH-BED OF A CHRISTIAN IN CANADA.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee."—*Isaiah xvi. 3.*

"To the true believer, "the Lord saith," is a sufficient guarantee for the truth of every Scripture promise. There are particular texts, however, which appear in a stronger light, and are more firmly relied upon, when we can perceive instances of their fulfilment within the range of our own experience.

Thus the Lord has said that every person whose mind is stayed on Him, will have perfect peace. The God of truth has uttered this declaration, therefore we are bound to believe it. But the Christian's faith is strengthened and confirmed, when he actually sees or hears of a fellow being, whose mind was stayed upon God, and who enjoyed "perfect peace." He sees not only truth itself, but that truth fulfilled in his own experience. He sees its effects, its fruits, and its workings.

In the bustle of worldly occupations, amid the engrossing cares of time, and in the enjoyment of prosperity, even the false professor of Christ may have some degree of outward peace, and may seem to be a real disciple. His mind may appear to be stayed on the Lord. But it is in the midst of afflictions and trials that the true Christian is made manifest. When sickness seizes on his frame—when a lingering disease consumes his body, and when the cold icy hand of death hangs gloomily over him, and seems about to descend at every moment,—then, and then especially, is the true child of God brought forth as the light—then is his real character displayed like noonday of the day—then is seen the "perfect peace" of him whose "mind is stayed" on the Lord.

These remarks have been suggested from perusing an account of the recent death of a pious servant of the Lord. As some account of his last illness and peaceful end, may not be found uninteresting, or void of instruction to some, we will endeavour to give a slight sketch of his latter days.

The congregation, in connexion with our Synod, which worships in Cote Street Church, Montreal, was desirous of obtaining a pious schoolmaster for that city. Mr. W. Thomson came for that purpose from Glasgow, about nine months ago. He was an Elder in the Free Church, and bore a very high Christian character. He immediately opened a school, and met with much encouragement and success. His great piety, combined with his admirable system of teaching, attracted many pupils to his establishment, which soon contained upwards of 60 pupils.

In the meantime Mr. T. had endeared himself to every one who had the privilege of enjoying his friendship. His mild Christian deportment and meekness was so marked, and his manners were so engaging, that, when seen and known, it was impossible not to esteem and love him. There appeared to be every prospect of his being eminently useful, and of his proving a blessing to Montreal and its neighbourhood.

"God's ways," however, "are not as our ways." Mr. T. had scarcely established his school for four months, when the Lord laid his hand heavily upon him. Sickness seized him in the midst of his labours. He thought that it was only of a temporary character; but more alarming symptoms were observed. A pain in the chest, spitting of blood, and the usual indications of consumption, made their appearance.

When Mr. T. was thus laid upon a bed of sickness, his Christian character was strikingly seen. It was really refreshing and instructive to enter his sick chamber, to look upon his patient and even smiling countenance, and to converse with him. There was such a mild serenity—such a holy calm in his whole deportment, and such sweetness and heavenly-mindedness in his words, that you could not help admiring him; and especially the goodness of God in supporting him so much. His case was truly a trying one. Laid low in the midst of his useful labours—cast upon

a bed of sickness among strangers, and far away from his native land, he had much to make him despond. But in him was this promise fulfilled, "Thou wilt have perfect peace, whose mind is stayed upon thee."

Days, weeks, months, passed away, and Mr. T. was gradually sinking under the effects of disease. But though "the outward man" was perishing, "the inward man" was renewed day by day. His peace remained. He seemed to say, with the afflicted saint of old, "Though he slay me, yet will I trust in him." His mind rested, with much delight, on the sovereignty of God, and on the well-ordered covenant.

The following circumstance beautifully illustrates his happy and contented state:—Several friends had asked him if he was prepared for death. One day he said to a pious person, seated beside him—"People ask me, 'Am I prepared for death?' 'Am I ready?' and 'What do I think of it now?' I don't know what they mean, 'To them that are in Christ Jesus, there is no condemnation.' That is all I have to say."

His physical strength was latterly so much impaired, that his mind frequently wandered; but his wanderings were all in a Christian direction. He would be in Scotland, or in Montreal, teaching the Scriptures, or explaining them to his imaginary pupils. Disease had also reduced and greatly emaciated his whole bodily frame. A few days before his death, animation had at times almost entirely ceased. He grew much worse in February last, and towards the close of the month his death was evidently at hand.

It is now the 24th of this month—let us enter his room towards the evening. Life is seen to be ebbing fast. He is so low that he can hardly speak. His lips are seen to move frequently—and his voice, scarcely audible, discovers him to be engaged in prayer. It is now twilight—many kind friends are surrounding his bedside, and one is heard uttering comforting passages of Scripture, such as *Deut. xxxiii. 27*, "The eternal God is thy refuge, and underneath are the everlasting arms," or the 23rd *Psalms*, or such sweet passages as the following, "My peace I leave with you," "Father I will," &c.

Calmly, and with a pale but unmoved countenance, the dying Christian repeated those passages. The *Psalms* Book is opened, and the 46th *Psalms* selected—

"God is our refuge and our strength,
In straits a present aid."

"Sing it," said he feebly, and he joined in singing the 1st and 4th verses. He feels revived, though he speaks but very little. But in about 10 minutes, a change is observed to pass over his pale face, and then his spirit passed away, without even a sigh, or the motion of a single muscle. Like the proto-martyr Stephen, "he fell asleep" in Jesus.

Such, reader, is the quiet and composed death of a true Christian. Does not such an account lead you to say, "Let me die the death of the righteous, and let my latter end be like his." May you be brought to Jesus, who can alone impart peace to the troubled soul. Stay your mind upon Him.

Mr. T., we firmly believe, has now passed from death to life—from the church on earth to the church in heaven—"Blessed are the dead that die in the Lord."

This slight sketch has been attempted by one who had the privilege of knowing Mr. T. He has seen, and can testify to his Christian deportment—in the midst of his pupils—in the house of God—at the social prayer meeting—at the solemn communion season, and in his own house. Everywhere there was a savour of Christ with him. He has beheld him afflicted with sickness, and disease preying on his vitals, and still he blessed God.

The writer desires cordially to sympathize with the afflicted widow of the deceased, and to mingle his tears with hers. A stranger in a strange land, may she be enabled to cast herself on the mighty God of Jacob—on Him who is peculiarly the "widow's stay."—*Communicated.*

Miscellaneous.

STATE OF RELIGION IN BELGIUM.

(From the Edinburgh Witness.)

We beg to call the attention of our readers to the following extract of a letter from the Rev. Mr. Abston, who was sent out by the Free Church Continental Committee to labour in spreading the Gospel in France. It was written some weeks ago, on his arrival in Paris, after passing through Belgium. It gives an interesting view of the state of religion in Belgium,—that country of the Continent to which, next to France, there is perhaps at the present time the loudest call to send the Gospel:—

"In a hasty visit, it is not easy to come to a correct notion of the state and progress of religion in any country. Information conveyed by conversation is very apt to be inaccurate; but I saw enough to convince me that there is a spiritual movement going on in this country, which promises to be extensive, solid, and lasting. There has never been anything here like what is called a revival,—that is, a large number of persons in a locality brought under strong conviction, and into a state of strong spiritual feeling. It is one here, or two there,—a family in one locality, a few families in another,—who have been brought to the knowledge of the truth,—have embraced it, and now walk according to the light which they have obtained. Yet the numbers are considerable for the time that the Gospel has been preached among them. At Charleroi the congregation has risen in three years from twelve to two hundred,—of whom seventy-six are communicants, with a session exercising discipline along with the minister, and a school attended by fifty-three pupils, and sixteen adults in the evening. At Montigny le Tilleul, a small village in the neighbourhood, I found seventy persons assembled, and of two ministers, a licentiate, a schoolmaster, and the congregation, I was the only one not born a Roman Catholic. I found elders here too; and one of them, like a true Scotch Presbyterian of the old school, clenched with a nod of the head every expression that pleased him. *Nessonveaux*—a village between Liege and Verviers, and not very far from the German frontier—may be thought an exception, as the whole parish, with the exception of four families, have joined the Protestant Church, though the Gospel has not been preached among them above a year. But I found there an old man, still keen and lively, who told me that it was forty years since he began to relish the Gospel,—he had done something to spread the knowledge of his discoveries among his neighbours, though his knowledge was very limited. About a year ago, Ricard, a colporteur employed by our own Free Church, went among them, sold tracts, conversed with the people, and held meetings. At last M. Girod, the minister at Liege, went to preach to them, and, after some fluctuations, they are now all pretty well confirmed in their attachment to the truth. They have had a M. Depallans, a Swiss, labouring among them as an evangelist for some time. They have asked a minister too, and their wish will probably soon be granted. I spent a Sabbath among them—the only day since I left home that I have felt unwell. I was unable to mix much in conversation; but this gave me a better opportunity of observing the bent of their minds. I do not think that so many people in Scotland would have obtained so uniformly from secular matters. The only thing I heard to be regretted was, that they were too much occupied with the errors and abuses of Popery.

"And, indeed, the congregations were not only comparatively large, but bore the appearance of great solemnity. I preached at Charleroi, Montigny le Tilleul, Liege, and *Nessonveaux*; and although in the last two, a large proportion of the hearers speaking Walloon, do not follow French sermons so easily as in the others; yet I had uniformly most attentive congregations, and their attention did not appear to flag till the end. They had all the appearance of people who were in earnest; and the truth was of course presented to them in a form that was rather different from

what they were accustomed to. They still acknowledged it to be the same.

But I obtained more direct evidence of the spiritual improvement of some individuals at least among the new converts. M. Panchaud conducted me one evening to see an old soldier, whose wife had been confined to bed for nearly two years, by some paralytic affection. She was reduced to such a state of weakness that her voice was scarcely audible; but she said her heart was well, and that the love of Jesus did not fail her. Her husband prayed at M. Panchaud's request. The old man's language was far from correct, and some words betrayed his former connection with Popery; but this only showed the more clearly that it was no dead form got by the heart, but the pouring out of the soul to God, which also appeared from the simple, thrilling tones of his voice. I attended a meeting of the Church Session at Chireleran. Two of the members also prayed; and the simple and even rude style of those miners, in their blue smock-tracks, showed that they could not be strangers before the throne of grace. I would say, if any man wanted to see what earnest prayer is, let him go among the Belgian converts from Popery.—*Edinburgh Witness.*

CANTON DE VAUD.

DRAUGHT OF A LAW AGAINST RELIGIOUS LIBERTY.

The Council of State (of the Canton de Vaud) has just presented to the Grand Council two bills against religious assemblies. The first is a draught of a law (*projet de loi*); the second a draught of a decree conferring anew on the Council of State plenary powers anent religious assemblies. The latter is only proposed in case the Grand Council should judge it expedient to adjourn the discussion of the former.

DECREES.

Art. 1. Religious assemblies or meetings not connected with the forms of worship guaranteed by the Constitution or authorized by the law, are tolerated as far as they are compatible with public peace and order.

This toleration neither implies legal recognition nor obligation on the part of the State.

These meetings, or their representative, shall neither draw up nor promulgate any civil enactment. Their religious enactments have no legal effect, no obligatory character.

Art. 2. The assemblies or meetings mentioned in the preceding article shall be always open to the public, and subject to the surveillance of the police.

Art. 3. The Council of State will interdict the meetings referred to in article 1. when they shall be the occasion of disturbance, or when the fact of their existence shall threaten seriously to compromise public order.

In case of urgency, and while waiting upon the decision of the Council of State, the Prefet, upon the express desire of the municipality, will interdict these assemblies.

Art. 4. The Council of State may dissolve, even by the employment of force, religious assemblies held contrary to its interdict.

JEWISH FEMALES.

The young Jewess whom I baptized on the first day of this year, has been, as I fully trust, taught the truth of the Gospel by the Lord himself, and has indeed been added to the number of such as shall be saved. It strikes me often how grateful all, and especially Christian, females should be to their Lord and Master, when they compare their own state with that of Jewesses, and think how highly Christ has exalted them. For wherever Judaism still reigns, Jewish females are wholly neglected in their education, and are not allowed to enter a synagogue till they are married. Of this truth I was forcibly reminded when reading yesterday evening, with some Jews and proselytes, 1 Cor. vii. 3, 4. For some of the strict Jews present could scarcely believe and understand the rights allowed there to the female sex—they could

scarcely believe that, before God, there is neither male nor female, having been accustomed to thank God daily that he has not created them women; whilst the poor female thanks God, or submits mournfully to that God who has created her according to his own pleasure.—*Rec. C. Schurtz, Free Church Missionary at Berlin.*

I had the great joy of seeing in Constantinople, Sarah, the Jewess who has been suffering so much for making public the profession of her faith in the Saviour. She is a living monument of God's grace. God has made her also the instrument of leading her own husband to Jesus. He was the instrument of all her persecutions, but the man is now changed; old things have passed away, and all things have become new. Deeply convinced of his sins when I saw him, he walked humbly and in peace with his wife Sarah, seeking the blood of the Son of God as that only and all-sufficient fountain in which he can be washed and made clean from all his sins. Oh, that we could cry to God more earnestly and with more faith for the gathering of souls under the banner of the Cross! Oh, that these single drops would stir us up more to thankfulness to God, and raise our expectations and our hopes for the great shower to come!—*Rec. H. Philip, of Jassy.*

PRESBYTERY OF EDINBURGH.—POPERY.

Mr. TWEDDIE, at a late meeting, read an interim report with regard to the present state of Popery, and the best means that could be adopted to arrest its progress. To accomplish the latter, the Committee suggested five measures, viz: 1st, That a Catechism should be prepared showing the difference between the errors of the Church of Rome and Christianity; 2d, An address to the people on the subject; 3d, A course of lectures to be delivered by members of the Presbytery and others on the leading topics of the Popish controversy; 4th, The employment of a living agency, whereby Roman Catholics would be visited, and have explained to them the Word of the living God in opposition to Romism; and 5th, The formation of an extensive well-furnished library of works on the Popish controversy for the use of ministers and students. The Report was approved of without any remarks, and the Committee continued, with instructions to carry out the scheme proposed.

OXFORD.—Professor Pusey has appointed the Rev. W. Kay, Fellow and Tutor of Lincoln College, to be his Assistant Hebrew Lecturer, in the room of the Rev. J. Morris, who has joined the Roman Catholic communion.

THE PROSELYTES TO ROME.—On Wednesday, the Octave of the Epiphany, the Right Rev. Dr. Wiseman, administered the sacrament of confirmation to Messrs Walker, Laing, Macmillan, Haigh, and Wilkinson, all recent converts, at St. Mary's, Oseult.—*Tablet, Roman Catholic.*

MUNIFICENT DONATION.—The Treasurer to the United Secession Church has received anonymously from "A Friend to Missions" the very handsome donation of one thousand pounds, two-third parts of which are directed to be applied to the Foreign Mission Fund, and one-third to the Home Mission Fund.

NEW BISHOPS.—The Bishops, at their recent meeting, accepted Lord John Russell's proposal to have four new Bishops created, without seats in Parliament, but to succeed to seats as vacancies occur, and the four junior Bishops to be always without seats. The Bishops accepted this in preference to a new Bishop of Manchester with a seat. Thus the number of spiritual peers will not be increased.

PERVENSIONS.—On Thursday last, Mr. George Hague, second brother of Mr. Hague of Leeds, was received into the Romish Church at St. Chad's, Birmingham. On Saturday morning last, the Rev. Joshua Dixon, curate of Fawston, near Harrogate, Yorkshire, and nephew of the Bishop of Cork, Cloyne, and Ross, was also received into the same Church, by the Rev. Mr. Moore. Mr. George Renorden Kingdon, B. A., scholar of Trinity College, Cambridge, has seceded to the Church of Rome.

CONVERSION TO THE CHURCH OF ROME.—We have to announce the conversion of another clergyman of the Establishment to the Roman Catholic Church, in the person of the Rev. Edward Caswall, M. A., of Brasenose College, Oxford, who made his profession of faith at Rome about three weeks ago, according to letters received from that city. Mr. Caswall's brother, a member of Cambridge University, was received into the Roman Catholic Church a few months back. The number of clergy who have joined the Church of Rome during the last eighteen months, is now about seventy; the converts from the middle and upper ranks of the city considerably exceed the number.—*London Morning Post.*

OUR COUNTRY.—Our country is the most extraordinary one on earth. Within its widely extended limits it embraces strong representations from most European nations; and all remarkably harmonizing under our republican institutions. We learn from the *Lutheran Observer*, that cold Norway has contributed its quota. In Wisconsin, besides scattered families, there are ten settlements containing about thirty-five hundred Norwegians. In Illinois also, there are many more. Among these there are ten Lutheran churches, numbering about one thousand seven hundred communicants, and presided over by only two ministers. The school house and Church should keep pace with the rapid increase and spread of population over an almost immeasurable territory.—*Presbyterian.*

TAKE YOUR BIBLES TO CHURCH.—One thing as a hint to English readers, I cannot omit; to wit, that in a whole church full of people, not one shall be seen without a Bible, a custom almost forgotten in England. On the other hand, in a church in Scotland, if you shut your eyes when the minister names any text of Scripture, you shall hear a little rustling noise over the whole place, made by turning the leaves of the Bible; nay, if a blind body be at the church he will give to the person next to him, to fold down the texts quoted, that he may cause somebody to read them to him when he comes home.—*Dufresne's Memoirs.*—[Whitfield made the same observations when he first visited Scotland. On making a reference to a passage of Scripture, the whole multitude turned up their Bibles, as if taking nothing for granted without examining for themselves the Word of God, and the surprised preacher had to wait till the rustling and reading was over.]

MUNIFICENT BEQUEST TO THE BIBLE AND MISSIONARY SOCIETIES.—The sum of £12,000 is vested in the undermentioned religious institutions, under the will of the late Mr. John Wilkinson, of High Wycombe, Bucks, who died on the 24th of December last, and such bequests are payable on the decease of his widow, in the following proportions, viz:—To the British and Foreign Bible Society, £3000; London Missionary Society, £2000; Church Missionary Society, £1500; Baptist Missionary Society, £1500; Wesleyan Missionary Society, £1000; Religious Tract Society, £1000; London Association in aid of Missions of the United Brethren, called Moravians, £5000. Pastoral Aid Society, £250; Irish Society of London for Promoting the Education and Religious Instruction of the Native Irish through the medium of their own language, £250. The testator has given as a reason for disposing of so large a portion of his property to be ultimately applied towards the extension of Christian knowledge, that he viewed the great cause of the gospel as of paramount importance, having in his own experience enjoyed its influence, without which life would have been a burden, though surrounded with its outward comforts; and with Christian love and gratitude to the Great Giver, it was his bounden duty to extend that blessing to others; and it was his firm belief that these institutions, by the help of God, are the means of bringing tens of thousands to an acquaintance with Divine truth, who might otherwise, for aught we know, continue in hopeless debasement and darkness. With these feelings, he considered that the bulk of his property could not be better applied than to these purposes,—having made provision for those who have claims of kindred upon him.