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THE ECCLESIASTICAL AND MISSIONARY RECORD



FOR

THE

Presbyterian Church of Canada.

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

VOL. VII.

TORONTO, AUGUST, 1851.

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CONTENTS.	Page
Death—Notices—Presbytery of Toronto	145
Sermon Preached at Opening of Synod.....	145
Letter from Rev. Thomas Lowry	148
Metis, C. E.—S. Kedey, Catechist	149
Discussion at Simcoe—Popish Aggression ..	150
Short Comments on the Psalms	151
Meeting of Synod (concluded)	152
Clergy Reserves	152
Ministers' Widows' Fund.....	152
Mission to Red River—Colonial Missions ..	153
Notices of Books	153
Opening of Chalmers Church, Kingston ..	154
Sir George Sinclair, Bart.....	154
Toronto Academy—Obituary	154
Neglect of Duty—its tendency	155
Abstract Home Mission Com. Rep. (concl.)	156
Life and Character of Mr. John Hogg	156
General Assembly Free Church of Scotland ..	157
Established Church Assembly.....	157
United Presbyterian Synod	157
Miscellaneous	158

DEATH.

WRITTEN BY DR. MARTIN LUTHER, IN 1525.

Thy will be done. With joyful heart
I hear the summons to depart;
While others wake, to watch and weep,
Gently in Christ I fall asleep.

Our Saviour true, and God's dear Son,
This, for his people, Christ has won,
Falling, they conquer in the strife—
Death is to them the gate of life.

Him hast thou shown, my God, to me,
Blessing and praise for this to Thee
Him thou wilt show to every nation,
Of all thy people the salvation;
'Mid isles and seas the world around
Shall yet be heard the joyful sound.
On nations sitting now in night,
Yet shall He rise—a joyful light—
And guide them to eternal day,
Himself the life, the truth, the way,
O Israel! arise and shine,
Desire of nations, He is thine.

PRESBYTERY OF LONDON.

The next meeting of the Presbytery of London will be held in St. Andrew's Church, London, on the 2nd Wednesday of August, at 10 o'clock, A. M.

W. S. BALL, P. C.

PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton will hold its next ordinary meeting on Tuesday, the 12th of August, at 3 o'clock P. M.

M. Y. STARK.

PRESBYTERY OF COBOURG.

The Presbytery of Cobourg will meet at Cobourg on the first Tuesday of August

JOHN W. SMITH, P. C.

PRESBYTERY OF PERTH.

The Presbytery of Perth will meet on the second Tuesday of September, at 7 o'clock, P. M.

P. GRAY, Pres. Clerk.

SABBATH OBSERVANCE.

A meeting of the Synod's Committee on the above, will be held at Belleville, on Thursday 7th August, at 10 o'clock, A. M.

Names of members, Dr. Burns, Dr. Willis, Mr Rintoul, Mr. Gale, Mr. Macgregor, Mr. Gordon, Mr. Burns, Mr. McMurray, Mr. Gregg, Mr. Wm Reid, ministers; Dr. Dickson, Mr. Redpath, Mr. Shaw, Mr. Davidson, Mr. Fisher, Mr. Keith, Mr. Gibson, elders.

R. F. BURNS, Convener.

PRESBYTERY OF TORONTO.

An adjourned meeting of Toronto Presbytery was held on the 9th and 10th of July, which was attended by eleven Ministers and six Elders.

The Rev. A. Gale was appointed Moderator for the ensuing twelve months.

At a former meeting, during the Synod, a memorial or petition had been presented to the Presbytery, representing about a hundred and ninety Presbyterian families in Toronto praying to be organized into a second congregation in connexion with our Church.

The memorial having been favourably received, a committee had been appointed to meet and confer with the petitioners and report to the Presbytery.

That committee reported accordingly; whereupon, the committee was re-appointed with additions, to take preliminary steps toward the organizing of the new congregation.

Three calls in favour of the Rev. John McLachlan, who had just been received into full connection with our Church, were laid upon the table of Presbytery.

These calls were from W. Gwillimbury, the united congregations of Thorah and Eldon, and of Acton and Boston churches, Esquimaux. This was a matter of more than usual interest.

All the calls were sustained and put into the hands of Mr. McLachlan, who was present; but to which of them to give the preference the Presbytery felt no small difficulty.

Mr. McLachlan was requested to communicate his own intention in the matter, if he felt at liberty to do so, that the Presbytery might be the better enabled to come to a decision; whereupon after prayerful consideration Mr. McLachlan signified his intention to close with the call from the united congregations of Acton and Boston.

After lengthened deliberation the Presbytery decided in favour of that call, and appointed Mr. McLachlan's induction to take place at Acton, on the third Wednesday of August, at noon, and at Boston church the following day.

The congregations of Gwillimbury and of Thorah and Eldon have thus suffered no small disappointment; but it is hoped they will not be discouraged, and that ere long they will be supplied with faithful Pastors.

Arrangements were made for dispensing the Communion in the vacant congregations in Vaughan and King, in Thorah and Eldon, and in Brock and Reach, and also for moderating in a call in the last named congregations in favour of Mr. John Smith.

The Rev. John Mitchell, an ordained Missionary from the General Assembly of the Presbyterian Church in Ireland, appeared in the Presbytery and made application to be received as a Minister into the Church. Mr. M presented satisfactory testimonials, whereupon the Presbytery unanimously agreed to receive him as an ordained Missionary of this Church, agreeably to the Act of Synod for the Reception of Ministers from other Churches.

Mr. Donald Fraser, A. M., Student in Divinity, went through his trials for licence, whereupon the Presbytery having declared their full satisfaction with the various pieces of trial, proceeded to license Mr. Fraser to preach the Gospel of Christ, and exercise his gifts as a probationer for the Holy Ministry.

Dr. Burns was appointed Convener of the Home Mission Committee of Presbytery, in room of Mr. Harris resigned.

The Moderator tendered the thanks of the Presbytery to Mr Harris for his faithful discharge of the duties of the Controversy for several years.

The next ordinary meeting of the Presbytery will be held in the usual place, on the first Wednesday of September, at noon.

THO. WIGHTMAN.

S E R M O N,

PREACHED AT THE OPENING OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA, AT KINGSTON, ON THE 4TH JUNE, 1851, BY THE REV. WILLIAM REID, A.M., MODERATOR.

I Samuel iv. 13. *And when he came, to Eli sat upon a scat by the wayside watching; for his heart trembled for the Ark of God.*

The character of Eli as delineated in the Word of God is deeply interesting, and a careful consideration of it cannot fail to impress upon our minds many important and useful lessons. Although he was culpably negligent of his duty as a parent, and was not careful to restrain his sons from evil, we cannot but admire the general piety of his character, and especially his meek submission to the will of God, and his deep and heartfelt attachment to the cause of God. This last feature may be regarded as an invariable accompaniment of true piety, for both in ancient and modern times, we find that those who have been most eminent for personal piety, have at the same time been most remarkable for their deep interest in the glory of God, and their hearty and earnest attachment to His cause.

At the time to which our text has reference, there was war between Israel and the Philistines. The Israelites had been defeated in one battle, and had lost four thousand of their number. But they resolved to make another effort, and with the view of securing the victory, sent to Shiloh for the Ark of the Covenant that they might carry it to the field with them, placing greater reliance on the Ark itself than on Jehovah of whose presence and power the Ark was the token. Eli, who at this time was High Priest, was too old and infirm to accompany the Ark, which was carried into the camp by his two sons Hophni and Phineas. But although Eli was too old to accompany the Ark in person, his spirit went with it. His heart was bound up in it. His two sons went with the army of Israel exposed to all the dangers of warfare. But it was not for them that Eli's greatest anxiety was felt. He, no doubt, loved his sons,—indeed he had loved them with too indulgent a love. But there was something to which his affections were bound, with even stronger ties than those which bound him to the sons whom he had begotten. That object was the Ark of the Covenant; the Ark which was the token of Jehovah's presence, and the symbol of His grace and mercy. It was for the Ark he watched and trembled—it was for the Ark he died. For as we read in the following verses, he heard with calmness of the defeat and slaughter of Israel, and even of the death of his two sons, but when the messenger added, "and the ark of God is taken," it was too much for the aged priest. The other strokes he might have survived, but this was too heavy for him, and he sunk under it.

Eli had indeed good cause at this time to tremble for the ark of God. He was deeply concerned for its safety. But besides this there were other reasons that might well make him tremble for the ark. He knew the wickedness of the people in general and the peculiarly aggravated sin of his own sons who ought to have been examples to their brethren. He knew that the removal of the ark into the camp was a measure that God had not required and for which God's sanction had not been sought. He knew that if the ark should fall into the hands of the uncircumcised Philistines, the loss to Israel would be incalculable, while it would be cause of triumph to their enemies. He knew too; and perhaps it was this that most of all troubled and agitated the mind of Eli, when he saw the ark go from Shiloh,—he knew that he had been guilty in the sight of God, and that on this account awful judgments had been denounced against him and against his house. In this critical hour no doubt Eli remembered the threatenings of Jehovah, and trembled. Thus, then, the anxiety of Eli was not without cause, nor were his fears groundless. His

worst apprehensions were realized. The Ark of God was taken, and although the glory of Jehovah was vindicated in the presence of the idolatrous Philistines notwithstanding the capture of the Ark, still the calamity was heavy, and, for a time at least, Ichabod was written on the land of Israel.

We may apply to the church and cause of God now, what is written in the Word of God with reference to the Ark of the Covenant. Indeed, the Ark may be regarded as an emblem or type of the Church. The Ark was formerly the symbol of God's presence and grace, and the Church now is God's peculiar heritage, which He hath promised to bless with his presence, and protect by his power. The interest which was felt in the Ark of the Covenant by pious Israelites in ancient times, is felt by all true believers in the welfare and prosperity of the Church and cause of God at the present day.

In addressing you from these words on the present occasion, we shall, 1st, mention some reasons that we have in the present day for trembling for the cause of God amongst us; and, 2ndly, we shall endeavour briefly to point out the conduct that becomes the faithful servants of God, in the eventful times and critical circumstances in which our lot is cast. And may God vouchsafe to us his blessing and accompany with the power and demonstration of his spirit, whatever may be said in accordance with his mind and will.

I. In the first place, then, we are to mention some causes that we have in this our day for trembling for the Ark of God. We may, however, here observe that, when we speak of trembling for the Ark, and entertaining fears in regard to the cause of God, we are not to be understood as meaning that any real apprehension is to be entertained as to the preservation and final triumph of the Church of God. The recorded promises of her great King and Head forbid such fears. He hath declared that the gates of hell shall not prevail against her, and hath given the assurance, "Lo! I am with you always, even to the end of the world." However numerous and determined her enemies may be, the church is in no danger of being destroyed, for God is in the midst of her, and will be a wall of fire round about her. The heathen may rage, and the people imagine a vain thing,—the kings of the earth may set themselves and the rulers take counsel together against the Lord and against His anointed. But He that sitteth in the heavens shall laugh, the Lord shall have them in derision. The struggle between truth and error, between light and darkness, between the Church of God and her opponents may be long and severe. But the final issue is certain. God will protect his own cause. He will vindicate his own glory, and cause His church to overcome all opposition, so that from being the church militant, it shall become the Church triumphant. But still, although all these glorious things that have been spoken of Zion are true, there are many events in regard to which we may be and are apprehensive. The cause of God may not be destroyed, but it may for a time be cast down. The candlestick may not be extinguished, but it may be removed from amongst us, and a season of spiritual darkness may overtake us. There may be famine, not of bread or of water, but of the word of the Lord. The enemy may come in like a flood, and a torrent of error and iniquity overspread the land. The fires of persecution may be again kindled, and the faithful witnesses of God slain. Pure and evangelical religion may be overborne in those places where it once flourished. The privileges which we enjoy may be taken from us and given to others. Such events have taken place in times past. The candlestick has been removed from the churches of Asia that once enjoyed its light. We have need of the trials and sufferings of our fathers, and of the calamities with which the church was visited in their days. And we may well tremble if we are conscious of circumstances which may lead us to apprehend such events in

regard to ourselves. And yet on reflection, we shall find that there are not a few things which may and ought to make us apprehensive in regard to the church and cause of God amongst us.

1. We have reason to tremble for the Ark of God, because of the fearful prevalence of vice and ungodliness in our day. Without affirming that the present time is in every respect worse than those that have preceded it, it must still be admitted that vice and ungodliness prevail to an alarming extent. Instead of being ashamed and hiding its head, iniquity walks abroad with a bold and unabashed front. Many of the most heinous offences that can be committed against God are lamentably prevalent. What daring profanity is uttered by the lips of multitudes amongst us. How often is the name of our God and Redeemer taken in vain. We cannot pass through the streets of our towns and villages, or travel by any of the public conveyances, without being compelled to listen to disgusting profanity and blasphemy, and there is perhaps no sin that indicates greater depravity of soul and bolder rebellion against God, for there is no sin for which so little excuse can be offered, and yet there is no sin that tends so directly to provoke God, for he hath declared that He will not hold him guiltless that taketh His name in vain. Then again, notwithstanding all the benevolent efforts that have been made to arrest the progress of intemperance, how lamentably prevalent is it still, and how fearful are its ravages amongst us. Who amongst us could not relate tales of sadness and woe in connection with this vice? What minister has not had to mourn over some who have sacrificed character, health, happiness and substance, and step by step have sunk into hopeless drunkenness?—What corner of the land, what congregation of the church has not suffered from the ravages of this vice? and yet it still prevails,—cursing the land, polluting the church, beggaring families, destroying souls, and calling down the vengeance of God. Sabbath profanation also prevails amongst us to a fearful extent. Multitudes remember not the Sabbath Day to keep it holy. Both in town and country many appear to regard it as a day of pleasure and recreation, and habitually spend it in their own ways and finding their own pleasure. Shall we mention another vice which was the shame of ancient heathen nations and which is also the shame of christian lands in our own day, we mean the vice of uncleanness? The impure rites which were celebrated in the idolatrous temples of old, may not now be practised, but still this vice forms one of the darkest blots on the character of professedly christian communities.—It would be easy to add to this black catalogue, but we forbear. We have mentioned enough to cause us, if we are patriots, to be alarmed for our country, and if we are christians, to tremble for the Ark of God. "For these things sake cometh the wrath of God on the children of disobedience." Col. iii. 6. Such enormities have called down the judgment of God on other lands, and if we repent not of our sins, and turn from them, God may visit us with merited judgments.

2. We have reason to tremble for the Ark of God on account of the rapid spread of infidelity and anti-christian error. It is to be feared that much of the vice and immorality to which we have alluded is the result of a spreading infidelity. In consequence of the lamentable destitution of the means of grace, there is too good reason to apprehend that not a few have sunk into downright infidelity and that multitudes are sinking fast into that state. And while thus on the one hand, infidelity and open irreligion are spreading, on the other, superstition and anti-christian delusion are rapidly increasing. In our day the latter system is, perhaps, assuming the more prominent form, and is advancing with extraordinary boldness and rapidity. It is, indeed, one of the most remarkable and striking characteristics of the present day, that the anti-christian errors of Romanism are propagated with such energy and boldness. The day is not long gone by, when,

in Protestant lands, Romanism appeared to be satisfied with quiet and undisturbed toleration.— But that day is past, and notwithstanding the weakness of the Men of Sin, so far as temporal dominion and political power are concerned, he is now putting forth the most strenuous efforts to extend his spiritual authority. And what is more to be deplored, the soul-deluding errors of Romish superstition are propagated, not merely by the open and avowed adherents of that system, but by some who ought to feel themselves bound by the most solemn obligations to vindicate the great doctrines of the Protestant Faith, and to lift up a decided testimony against the corrupt and fallen Church of Rome. The doctrines to which we allude (called sometimes Puseyite or Tractarian) are propagated with extraordinary zeal. They are proclaimed from the pulpit; they are published through the medium of the press, they are supported by the weight of Episcopal authority; and these efforts have not been in vain, for, while not a few ministers of the Protestant faith have sought refuge in the Church of Rome, there is too good reason to believe that multitudes of their people have taken the same step—have renounced the faith we delivered to the saints, and have adopted the errors and delusions of Popery. And it is to be feared that many more are infected with the spirit and tainted with the leaven of Popery. For the great object of Popery is to hide Christ, to obscure the great doctrines of the Gospel, to substitute the Church and its ordinances for the Saviour and his work, to interpose something between God and the sinner, and to bring down the authority of God's Word and exalt the authority and power of man. And it is much to be feared that many have imbibed the spirit of such doctrines, while they are strangers to the power of the Gospel.— When we mention these things let it not be said that we are speaking of what does not concern ourselves. We have to do with whatever concerns the Church of Christ at large, or any branch of it in its spiritual character as a Church. We seek not to be busy-bodies in other men's matters, nor in the matters of other churches; but we feel that we are concerned in whatever is connected with Gospel truth. As individuals it becometh us to rejoice with those who rejoice and weep with those who weep. And it surely becometh us as Churches to sympathise with each other, to rejoice when the truth is maintained, and not to be indifferent and silent when it suffers, or when its interests are compromised. But we, ourselves, are exposed to these very dangers and errors. Romanism is busy in our own land, and many who hear us know that efforts are not wanting, both secret and more open, to gain proselytes to their views, and to spread in our own congregations the leaven of Popish and Puseyite errors. When we think, then, of the progress of these errors, and consider how diametrically they are opposed to the doctrines of the Gospel, we may well tremble for the Ark of God. Some, in their wisdom, may affect to think lightly of the progress of these errors, but no one, in our humble judgment, can attentively view them in connection with the past history of Popery without anxious thoughts, and without being led to tremble for the Ark of God.

3. We may with good cause tremble for the Ark of God, when we reflect upon the low state of spiritual religion among our people, and our own unfaithfulness in the service of our Lord and Master. We have already alluded to the wide prevalence of vice and immorality. But although for these things' sake the wrath of God cometh on the children of disobedience, these are not the only things which draw down the anger of Jehovah. Even where there is no outward departure from scriptural doctrine, and no remarkable immorality, there may still be spiritual coldness and deadness. There may be a form of godliness where its power is not felt. The faith of the Gospel may be professed, while it has no place in the heart, no hold of the affections, no influence

on the principles. Now, such a state of things is to be regarded as highly displeasing to God, and peculiarly calculated to draw down his holy indignation. This was the state of the Lutherean Church. We do not find that it was charged with any open departure from the faith, or with any special immorality. But the members of that Church were lukewarm; they were in a state of spiritual insensibility and deadness, and on this account they incurred the indignation of God. And is not this peculiarly the state of the Church in our day and in our own land? Even where ordinances are dispensed with regularity, is there not a lamentable want of spiritual life and of true religion? Do not many of our congregations resemble the People's Valley of Dry Bones? There may be the outward elements of a church, but the vital principle is scarcely perceptible. The preaching of the Word is to a great extent without fruit.— Lukewarmness and deadness seem to have settled upon those who profess to be the disciples of Christ. Fidelity and personal holiness, missionary zeal, and Christian love are in most quarters at a very low ebb, and worldliness is so prevalent, that from an outward inspection of the conduct and practices of individuals, it could scarcely be told who were the professed followers of Christ, and who were still the avowed votaries of the world.

And Fathers and Brethren, can we, whom God hath put into the ministry, free ourselves from all responsibility in this matter? Have we not great cause to mourn over our unfaithfulness and guiltiness as Christian ministers? With what readiness have our preparations for our work been often conducted? With what formality have we often engaged in our work? How little wrestling with God has there been with us?— What fear of man has there been on the one hand, and what self-seeking on the other?— what want of love and tenderness has there been in our warnings and exhortations?— how low has been our standard of personal holiness and devotedness? And in our solemn meetings in a presbyterial and synodical capacity, how little have we done to exhibit the influence of the Gospel, and to show how sweet and pleasant it is for brethren to dwell together in unity? Alas, the cause of our Lord and Master has suffered grievously at our hands. In many ways we have grieved the Holy Spirit of God. And when we call these things to remembrance, we may well tremble for the Ark of God amongst us. It was, no doubt, chiefly a sense of guilt, a remembrance of his own sins that made Eli tremble. And, when we contemplate the spiritual darkness around us, and think of our own guilt in the sight of God, have we not good reason to tremble, and to fear lest the great Head of the Church reject us, and withdraw from us entirely the light of his countenance?

4. Other things might be mentioned calculated to make us tremble for the Ark of God, but we shall not occupy your time with an enumeration of them. But before passing from this part of our subject, we may allude to one thing which may be justly regarded as a ground of apprehension for the cause of truth at the present day.— we have reference to those errors on the subject of the atonement and other kindred subjects, which are prevailing so much at the present time. The present is peculiarly an age of free inquiry. Intellect is un fettered, and every subject is discussed with unrestrained freedom. Many advantages have no doubt resulted from this spirit of the age. But it is to be lamented that in not a few quarters, there is a tendency to remove or unsettle the old landmarks, and to deviate from the good old paths into ways that are supposed to be more smooth and easy. There is a tendency in many quarters unduly to extend the province of reason in judging of revealed truth, and to bring down every doctrine to the level of the human intellect. Of late years, the great scriptural doctrines concerning the nature, design, and extent of the atonement, have been either boldly rejected or ingeniously explained away, and another Gospel set forth than that which the Apostles

taught and the Reformers preached. It has been taught, but, not merely in regard to the intrinsic value and sufficiency, but in regard to its design and effect, the atonement of Christ is of universal extent,—that all are placed in what is termed a salvable state, and that nothing is required to make us partakers of salvation but the exercise of our own inherent ability to believe, even without any subjective work of the spirit. These are in themselves errors, and grievous errors; and they bring in others in their train of a still more serious nature, and present new views of the work of Christ, of the operations of the Holy Spirit, and of the natural state of man. And they are at the same time peculiarly dangerous. They flatter the pride of the self-conceited, who imagine that no extent of knowledge is too high for them. And they have attractions also for perplexed and anxious enquirers, who are assured by the advocates of these views, of a short and easy way to the attainment of spiritual peace and comfort. These views are propagated with unflinching zeal and fervour. But when we reflect that their natural and direct tendency is to exalt man, to make him independent of the influences and operations of the blessed Spirit, and to make him in a sense his own Saviour, we cannot but tremble for the result, if they are extensively received.

11. Having thus pointed out some grounds that we have for trembling for the ark of God, we would now proceed in the second place to point out some of the duties which peculiarly become the faithful servants of God in the times and circumstances in which we are placed. And we shall not trespass long on your attention, but will content ourselves with offering a few brief hints for the consideration of those who hear us. If we are indeed the true and faithful servants of God we cannot but feel a deep interest in everything connected with the welfare and safety of the Church; and it ought to be a serious question with us all, what are our peculiar duties in the circumstances in which in the providence of God we are placed. In endeavouring to give an answer to this question we would observe in the first place that it becometh us all to be deeply humbled before God, on account of the state of religion amongst us. If religion is in a low state, if error and vice abound, we have all some degree of responsibility. And if we really belong to the people of God, we will be led to sigh and cry for all the iniquities and abominations that are committed amongst us as a community. But it becometh us not only to sigh and cry for the abominations committed by our fellow-creatures, but to mourn for our own sins. We have all personal sins to confess and to mourn over before God, sins as ministers, office-bearers and members of the Church. Have we not in many things offended and come short of the glory of God?— Have we not been careless in keeping our vineyards? Have we not all by our unfaithfulness grieved the spirit of God? Surely if the danger of the ark of God recalled to Eli's mind the recollection of his personal guilt, the critical circumstances of the Church in our day should call our sins to our remembrance, and lead us to deep humiliation and earnest self-examination.

2. But, secondly, it becometh us and all the faithful servants of God, by a steadfast adherence to the Gospel truth, and faithful performance of all incumbent duties, to contend earnestly for the faith once delivered unto the Saints. If like Eli, we feel deeply anxious for the ark of God, our anxiety will be manifested by corresponding conduct. Sometimes anxiety and fear have the effect of paralyzing all the powers and faculties of those who are under their influence. But it must not be so with us. It becometh us not to fold our hands and sit down in indolence and inglorious ease, when the cause of God is in peril, but as the soldiers of Jesus Christ, to gird on our spiritual armour and fight the good fight. While on the one hand we must take heed lest Uzziel-like we give a wrong touch to the ark, we must

on the other hand guard against slothfulness and inactivity in its defence. We are especially called upon to be valiant for the truth, and both by profession and practice to hold forth the word of life. It becometh us to be jealous of any encroachment on the Province of Gospel truth, and at the same time to love and encourage all who hold the head and are contending for the faith once delivered unto the Saints. And we must ever bear in mind that we are not only to adhere to the Gospel in its purity, but to adorn its doctrines; that we are not only to defend the truth, but to walk in the truth; letting our light shine before men, discharging in the strength of divine grace every known duty, and abounding in every good word and work. Nor are we to shrink from our fidelity and steadfastness if sacrifices are required.— In other days the disciples of our Lord took joyfully the spoiling of their goods, and counted not even their lives dear unto them. Our forefathers, too, amidst many dangers and perils, contended for a pure and free Gospel, and for the blood-bought rights of the Church of Christ, which some even in our own day have had to do at no small sacrifice. And if sufferings and trials await us, it becometh us not to shrink from duty, but to adhere to Christian principle whatever be the sacrifice.

3. Again it becometh us in our present circumstances to look to God with implicit confidence, and to be constant and fervent in our supplications for His Church and cause. It is the duty of Christians at all times to be earnest in prayer for the Church and cause of God, but more especially in seasons of danger and trial. Our adorable Redeemer is Head over all things to the Church. All power belongs to him in him heaven and in earth. He can control all events and make all things work together for his own glory and the good of his Church. And we have abundant encouragement to pour out our desires and prayers before Him for the welfare and advancement of his Church. He hath assured us of his unalterable love to his Church, and of his purposes in regard to her. We are assured that no weapon that is formed against her shall prosper, and that whosoever toucheth her toucheth the apple of his eye. We have great and precious promises to plead. And encouraged by these, it surely becometh us earnestly to pray that Jehovah would arise and plead his own cause; that he would revive his work in our hearts and throughout the Church; that he would give increasing power and efficacy to the means of grace; and that he would either chase away the lowering clouds that are gathering around the Church, or prepare his people by the richer communications of his grace for times of darkness and tribulation. There must thus be on the one hand active devotedness to the cause of God, zealous contending for the truth of the Gospel, and on the other constant fervent prayers to Jehovah in behalf of his Church. When Israel contended with Amalek, the people were fighting in the valley, while Moses was holding up his hands on the Mount. And so now, there must be a union of earnest striving in our several spheres, and deep earnest prayer in the closet. And if this prevailed more amongst us, if more of the Spirit of Grace and supplications were poured out upon us, if there were a genuine revival in our hearts and in our congregations, there would still be hope. Amidst all our dangers, there would yet be a token for good, and in such a revival we might read the declaration, "Destroy it not for a blessing is in it!"

We have thus endeavoured briefly to point at some duties that appeared to be peculiarly required of us in the present circumstances and times. Let us then, Fathers and Brethren, and Christian Friends, rise to our duty in the strength of Divine grace. Let us gird on the armour of God. Let us contemplate without shrinking from the dangers and perils that surround us, that we may be rightly impressed with a sense of the solemn duty required of us. But let us at the same time remem-

ber the gracious promises of our Divine King and Head, that we may not be overwhelmed at the prospect, but may be enabled to go forward to the conflict, strong in the Lord, and in the power of his might. Let us feel that in one sense the cause of God depends much on us, and let us see to it, that it suffer not at our hands. Let us seek to recommend and adorn it by our own lives and conversations. And even when assembled together on this occasion, let us seek to order our conduct that others may take knowledge of us that we have been with Jesus, and have learned of Him. Let us seek in all things to honour our King and Head. Those who honour Him, He will honour and will bless them with his presence and countenance. And what more do we need as a Church or as individuals. "If God be for us, who can be against us?" If God be for us and with us, we will not fear "though the earth be removed, and the mountains be carried into the midst of the sea!" For, however weak we may be, God is able to give us the victory, and to make us "more than conquerors, through Him that loved us." Amen.

To the Editor of the Record.

BARRIE, June 3, 1851.

MY DEAR SIR,—

I learn by the *Record* of the present month, that "an old friend," from Glasgow, and the writer of the article on the "Progress of the Church at Stratford," think that something should be done to enlighten the Irish Presbyterians in the Province, respecting the connexion which exists between the Irish Presbyterian Church and the Free Church of Scotland. As I am providentially prevented from meeting my fathers and brethren in Synod this week, I shall attempt to give the desired information, which I have no doubt will be interesting at least to some of your readers.

Previously to the year 1839, the great body of the Orthodox Presbyterians in Ireland, were connected with the Synod of Ulster and the Secession Synod. In that year numerous petitions were presented to each of those Synods, urging the propriety of their uniting in one ecclesiastical body. In accordance with the prayer of these petitions, a Committee was appointed by each Synod, to meet with that appointed by the other, and, in their united capacity, they were instructed to consider the expediency and practicability of an ecclesiastical union and incorporation, and were authorised to call a special meeting of their respective Synods, to receive the report of the Committee. Those Committees afterwards agreed upon a basis of union, which was cordially adopted by the two Synods, at a special meeting held on the 10th April 1840, and on the 10th July, 1840, the Synods were formally united under the name of "the General Assembly of the Presbyterian Church in Ireland." At its formation, the Assembly consisted of 430 ministers—297 of these formerly belonged to the Synod of Ulster, and 133 to the Secession Synod. In the basis of union, among other principles recognized and mutually agreed upon, the following are the most important.—1. The adoption of the Westminster Confession of Faith, as the standard of faith for all the office-bearers in the Church, as that Confession was received and approved by the Church of Scotland, in their Act of 1647.—2. The assertion of the rights of the people, being communicants and seat-holders in the election of office-bearers, and the requiring every call to be supported by at least two-thirds of the qualified members without regard to the amount of stipend paid by them. 3. The exercise of discipline over existing office-bearers, in all cases of irregularity of appointment, heresy of doctrine, and immorality of life. 4. The public administration of the Sacrament of Baptism. In addition the attention which these great principles demanded and received, the objects contemplated in the formation of the union, were, 1. The attain-

ment and preservation of increased strictness of discipline in the admission, oversight, and, when need be, the expulsion of members. 2. The attainment of a higher standard of spirituality and holiness of office-bearers and people. 3. The more efficient extension and exhibition of Presbyterian principles. 4. The more vigorous propagation of the Gospel at home and abroad.

At the first meeting of the Irish Assembly, a deputation from the General Assembly of the Church of Scotland, consisting of the Rev. P. Macfarlane of Greenock, the Rev. James Begg, the Rev. R. M. McCheyne, and D. M. M. Crichton, Esq., explained the position of the Church of Scotland, and especially the difficulties under which that Church had for some years past been labouring, in consequence of the collision of the civil and ecclesiastical courts. Having heard and considered this explanation, the Irish Assembly, among other things, agreed to petition Parliament to take the speediest and most efficient measures to deliver the Church of Scotland from the yoke of patronage, and secure her in the exercise of her ecclesiastical jurisdiction, in conformity with the principles of the Confession of Faith, and in possession of those uncontrolled rights, guaranteed in the Act of Secutivity, passed as the basis of Union between the kingdoms of England and Scotland. At the time the Irish Assembly took this high ground before Parliament, on behalf of the Church of Scotland, that Church herself was only seeking for the privileges of "Non-intrusion."

In the year 1841, another deputation, of which the Rev. Dr. Caldwell, and the Rev. Mr. Bonar, were members, attended the Irish Assembly, and explained the progress that had been made in Scotland, in opposing the "invasion of the Headship of Christ and the encroachments on the Christian liberties of the people." The Irish Assembly unanimously engaged, by the blessing of God, to assist the Church of Scotland in her noble struggle and contendings, by continued supplications on her behalf before the throne of grace—by petitions to both Houses of Parliament—by such influence as they collectively and individually may be able to exercise upon Her Majesty's Government and upon members of Parliament, and by directing their Moderator and "Government Committee" to co-operate with that Church, by every means in their power, for obtaining the full establishment of the religious liberties of the Scottish people, which, the Assembly stated, they believed, could never be accomplished without the total abolition of patronage.

In 1842, similar expressions of sympathy and assurances of co-operation were given. The deputation from Scotland specially acknowledged the sympathy and support which the Irish Assembly had given.

In the beginning of 1843, a special meeting of the Irish Assembly was called, for the purpose of receiving a deputation from the Church of Scotland, and of taking such action respecting the Church of Scotland, as her circumstances required. At this meeting, held in the February before "the Disruption," the following resolutions were unanimously adopted:—

1. "That we are fully and firmly persuaded, from the Scriptural record of Apostolic practice, (see Acts i. 6.) as well as from the history of the primitive ages of the Church, that the Christian people are invested with the alienable right of choosing their own office-bearers.

2. "That when it pleased the Great Head of the Church to introduce the true Protestant religion into the Kingdom of Scotland, patronage formed no part of the reformed constitution of the Church, but was introduced and enforced by an undue exercise of the royal prerogative: that when it had been so introduced, it was limited by the Act 1592: and having, even when thus modified, been found a great national grievance, it was totally abrogated in 1649; and having been again introduced at the Revolution, the initiative, by the Revolution Settlement, was taken

from patrons, and placed in the hands of the heritors and elders—which elders were the legitimate Church-rulers of parishes, freely chosen by the people, and subject to the discipline of the Church.

3. That patronage was again restored in 1712, in a manner which history demonstrates to have been unconstitutional, for political purposes, that every Protestant advocate of civil and religious liberty must condemn, and, as appears to us, in open violation of the Act of Union.

4. That, since that period, patronage has been found a great grievance to the Christian people of Scotland, and injurious alike to the peace, unity and purity of the Church.

5. That we heartily rejoice in the efforts which, for several years past the majority of the General Assembly of the Church of Scotland have been providentially led to make, for restoring to the people of the Christian Church the possession of their scriptural and legitimate rights, in the election of their ministers.

6. That we deeply sympathize with them in the persecution to which, by virtue of a novel interpretation of the law, they are now subjected by the law courts, for asserting the independence of the Church in things purely spiritual—for their laudable, patriotic, and godly endeavours to render the means of instruction commensurate with the increase of the population, and for maintaining the great Presbyterian principle—the perfect equality in rank and jurisdiction, of all who minister in holy things.

7. That with the deepest interest, we have heard of the convocation of ministers, lately held in Edinburgh; that we rejoice in that spirit of self-sacrifice, devotedness, courage and zeal for Christian liberty, wherewith they were animated; that it is, and shall be, our humble prayer to Almighty God, that the persecution they are now enduring, for conscience sake, may speedily be brought to an end; that, by the good hand of God upon them, the unity of the Church may be preserved by the establishment of her constitutional principles and privileges; and that, in any issue of their present calamities, they may glorify God by their apostolical faithfulness to the great Head of the Church.

8. That we have seen, with great satisfaction, their memorial, founded on the Claim of Right, and addressed to Her Majesty's Government, and, with deep regret, the reply of the Right Honourable the Secretary for the Home Department—a reply which, though characterized by great ability, yet seems, in our apprehension, to be based upon a mistake, inasmuch as it takes for granted that the claim which the Church of Scotland has uniformly declared, might, with different degrees of satisfaction be settled in several ways, could be settled in only one; and enunciates principles which, if permanently maintained by the legislature, must render any satisfactory adjustment absolutely impossible.

9. That we specially lament that said reply contained no promise of any legislative attempt to define and adjust the limits of the conflicting jurisdiction of the civil and ecclesiastical courts in Scotland.

10. That we have seen the rejoinder on the part of the convocation, expository of the Claim of Right, and believing that in historical statement and logical argument it is perfectly conclusive, we are humbly of opinion, that it should produce a favourable impression and change on the views of Her Majesty's Government.

11. That believing the refusal of the Government to effect a satisfactory settlement must, and speedily will be followed by the disruption of the Church, this Assembly direct the Moderator to forward these resolutions to Her Majesty's Government, with an humble memorial, praying that some adequate measure be introduced, by which the constitutional liberties of the people of the Church of Scotland, in choice of their ministers, should be restored; the Church Courts secured

from all interference of the Civil Courts with things spiritual; and a disruption of the Church prevented, a calamity which we would ever deplore, not merely for "our friends and brethren's sake" in that Church, but because of the injury which we firmly believe it would finally bring upon all the institutions of the empire.

12. That the Presbyterian Privilege Committee be instructed to take measures for forwarding congregational petitions to Parliament, founded upon the preceding resolutions, and that copies of these resolutions be transmitted to members of Parliament connected with, or representing Presbyterian constituencies in Ireland, with an earnest request that they give their favourable attention to the principles therein contained, and their support to the claims of the Church of Scotland."

At the usual meeting of the Irish Assembly, held in July, 1813, a few weeks after "the Disruption had taken place in Scotland, the deputation from the Irish Assembly which had been appointed to attend the Assembly of the Scottish Church in the May previously, reported that they had tabled their commission before the General Assembly of the Free Church of Scotland at its first meeting. At this meeting the following resolutions were unanimously adopted—

1. "That the Presbyterian Church in Ireland esteem it an excellent privilege to have been allowed, in the present day, to witness the noble testimony which the Free Protestant Church of Scotland has been honored in bearing to the great truths, for which our common forefathers in olden time contended, and that we feel at liberty to recognize that Church alone as the legitimate representative of those from whom the Presbyterian Church in Ireland has always regarded it the noblest distinction to be descended, and that we therefore feel constrained to express our unqualified approval of the conduct of our deputation, appointed to represent us in the last General Assembly of the Church of Scotland, in tabling their commission before the General Assembly of the Free Protestant Church of Scotland.

2. "That the thanks of this Assembly be presented to the distinguished deputation of the Free Protestant Church of Scotland, who have given such a clear and satisfactory exposition of the grounds of their separation from the state, and that this Assembly recognize their appearance as indicative of that affectionate brotherhood which ought to subsist between two sections of the Church, so entirely identified in faith, in feeling, and in interest."

During the sittings of the Assembly, a subscription list on behalf of the Free Church of Scotland, was opened, and the sum of nearly £2,500 was subscribed principally by ministers and elders of the Irish Assembly then present. Arrangements were also made for sending about forty ministers of the Irish Church to labour in Scotland, under the direction of the Free Church, in supplying her vacant congregations for, at least, a period of two months each, if the Church in Scotland should require them.

The intimacy which was thus established between the Irish Presbyterian Church and the Free Church of Scotland, has continued to the present time. Each Assembly annually appoints a deputation of its members to attend the meeting of the other. The Irish Assembly does not hold fraternal and ecclesiastical correspondence with any Church in Scotland except the Free Church.

The statements which I have made in this correspondence, are made on the authority of the minutes of the proceedings of the Irish Assembly. Hoping that the affection and confidence which exists between the Assembly of the Irish Church and Assembly of the Free Church, may substantially and permanently exist in Canada, between the ministers and people who belonged to those Churches at home.

I am, yours faithfully,

THOMAS LOWRY

To the Editor of the Record.

METIS C. E.—Mr. S. KEDEY, CATECHIST.

Knox's College, TORONTO.
July 15th, 1851.

DEAR SIR,—

I received some weeks ago a communication from our respected Missionary, Mr. Kedey, and regret that no notice could be taken of it in your last number. I know well the anxious interest with regard to our mission, which the members of the Association feel, and would ask for the insertion of a large portion of this interesting letter, did not prudence dictate another course; still, however, a few of the leading topics may be brought before your readers.

Our dear Brother arrived at Metis on the 14th of May, after having remained for some time at Montreal, Point Aux Trembles and Quebec, procuring a supply of Bibles and Tracts and waiting for the sailing of the schooner in which he went to Quebec. He desires to express his gratitude, and we, as a Society, may well express ours also, for the kindness and attention shown to him by the Rev. Jno. Black, Mr. Milne, of the Bible Depository, Montreal, Mr. and Mrs. Hossack of Quebec, and Mr. Racey, of Matan.—The last mentioned gentleman gave him a free passage from Quebec to Metis. Soon after his arrival, Mr. K. commenced a service in English, on the Sabbath forenoon, followed by a Bible Class numerously attended, in the other part of the day he preaches alternately at two stations in French, a third has lately been opened.—Several Bibles and Tracts have been distributed and well received, and there seems to be, on the part of many, an intelligent desire after the truth of God. He mentions several occasions on which he was enabled to speak the word of life, and where a spirit of inquiry was manifested; on one Sabbath fifteen grown persons were present at one of the French stations, but the number is in general much smaller.

For all this our friend and Brother gives thanks to God. But it is not to be expected that the enemy would sleep while any good work seems to be going on; the Priest has stirred up all his might, has denounced Mr. K. as a false Prophet, reproached our faith, in a word, has had recourse to the same means as have always been used by the Roman Catholic Church for suppression of the truth. He has in part prevailed, some Testaments have been returned, and some persons have been deterred from attending Divine service.

Our Missionary strongly recommends, nay earnestly pleads, three or four times, for the establishment and support of a Mission School among the French. Having stated that he knows a person in that quarter could and would undertake a School there, he proceeds "Now I think we could get him to begin a School at once, if we could get the funds, and these it would not be difficult to procure, were the impotence of the object known to some of our congregations or their Bible Classes and Sabbath Schools. The more I am acquainted with the French field of Missionary labour, and the plan adopted by others in similar fields, the more I feel convinced that we should endeavour, to give the young wherever it can be done, instruction near their homes and among their parents; they thus carry the light with them daily into their respective families, and this in due time cannot fail to do good." In another place he says, "If we had the means we might begin a School in this concession at once; we can now get a number of children to begin with, there are not fewer than a hundred children along the Concession, all French, fine children, but growing up in utter ignorance.—Some of them heard that I had been saying something about a School, and seemed notwithstanding all the Priest says, to read their children

were one opened. Could we not open it for six months at least? I am sure that once begun it would go on—£10 or £20 would allow us to open it, for five or six months;" and again he says, "I shall expect to hear from you as to the prospect of a School for the French, £20 or £25 a year would suffice."

I would ask the members of the Association and the friends of the Mission what answer I am to return to this appeal. Am I to say that there is no congregation nor Bible Class prepared to do anything in this cause? Surely not. There are, I believe, those who will contribute what they can to this object; and though our funds are low, yet we cannot think that the Society must turn from a proposal so deserving of attention for want of pecuniary aid.

I appeal to the youth and children, who enjoy Gospel privileges, in the Solemn Assembly and in the Sabbath School; who have the word of God and many excellent helps to the right understanding of it; and who drink from the pure fountain of the Christian Religion; if they cannot, if they will not do something for those who are otherwise situated; for those whose Sabbaths are scenes of folly and sin; to whom the Bible is a sealed book, and who are trained up to a system of gross superstition and *worship*. They are our fellow men, and our fellow countrymen.

I would ask the Honorary Members of the Society to render what assistance they can, by directing the attention of the young in their flocks to our Mission. Here is a fine field, and a little light now shed upon Metis may be the first dawn of a glorious day. Here we may all gather with Christ, and if we neglect to do so, when God has given the ability, are we not in effect scattering abroad?

Any contribution for the especial object of opening a School at Metis, or for the General Fund of the Students' Association, will be thankfully received.

I am Dear Sir, Yours, &c,
 JOHN LAINO,
 Treasurer, S. M. Society.

THE DISCUSSION AT SIMCOE.

TORONTO, July 23, 1851.

MR. EDITOR,—

As one of the parties concerned, it may be thought unfair in me to think of giving you any account of the Simcoe meeting, nor would I, if I had found any one of our body who was present and who was willing to sketch the thing however slightly. Moreover my connexion with the debate was of such a character as to permit me to retain a considerable measure of impartiality. For although in common with almost every member of the Free Church, I concur in all the practical conclusions in which the debate is expected to issue, I do not guarantee all the processes of argument by which these conclusions have been arrived at. This was perfectly understood on all sides. After the decision by our Synod on the Reserves and Rectories, it would not have been consistent in us to have allowed the challenge of the Rectors to be taken up by other parties exclusively. A representative of the Free Church at the debate was a thing to be desired; and although I did not appear there in my capacity as Convener of the Synod's Committee, I did appear with the knowledge and approval of some of its members.

The challenge you are aware was given by the Episcopal party. The Rev. Francis Evans, Rector of Woodhouse, had attended one of a series of meetings held by the Baptists at and around Simcoe, and had proposed a public discussion, partly on abstract principles, but principally on matters affecting the disposal of the Reserves and Rectories. It would have been unmanly in the Baptist brethren to have declined the challenge, and unseemly in other bodies avowedly opposed to High Churchism in the Province, to have kept back from aiding them in the struggle. For this

after all is the main point—Shall there or shall there not be a dominant hierarchy in this land? There is such a hierarchy in Lower Canada; shall there be one in the Upper Province, characterized by substantially the same features of intolerance, bigotry, and religious error? A "Protestant Clergy" in the true and only sense of the terms deserve all the countenance which civil government can legitimately give them; but of all the denominations of the Reformed Churches of Christendom, the Synods of Bishop Philpots and of Bishop Strachan are least entitled to the designation. They have withdrawn the "Protestant." They *unchurch* all Protestant denominations save themselves. A D'Aubigné, a Duff, a Candlish, are merely laymen, and very presumptuous laymen too—while a Phelan, a Chaubonnel, and a Wiceman, are venerable representatives of the "one Catholic Church" of God. Yes, Mr. Editor, my mind has been of late strongly impressed with the conviction, that an alliance will be formed between the High Church body of the West and the Papists of the East, to crush the liberties of our land.

Mr. Evans was ably supported in the debate by the Rev. Messrs. Beutridge of Woodstock, and Cronyn, of London. These are picked men, clear-headed, well-informed, and eloquent in address—very fair specimens of the system in theory, but far above it in practical development. When an appeal was made to Episcopal "Charges;" to "Church Unions;" and to the "Church" newspaper, we were unflinching met with disavowals of all responsibility! This we could never allow, save and except it were followed up by an *actual relinquishment* of the connexion. As it is, I beg to know when and where a solitary protest has been given forth by the Evangelical Section of the Episcopacy in Canada against its errors in doctrine and its unconscionable claims?

Once there was a time, when that "respectable body"—the "Scotch Kirk" would have been the last of all treasures to appeal to on the part of "groaning" Presbyterians. But times are changed, and the Rev. George Bell was called in to the rescue. His brother Andrew, happens to stand first in my list of petitioners in 1836, against the institution of the Rectories and the claims of the English Church, and his Synod nobly responded to the same tune; and Robert Macgill and the British Colonist contended for leadership in the van. Alas! times are changed; and men change with the times. Demetrius and his silver-mouth work in common; for "who knows not that by this they have their living!"

It may look strange that four combatants on one side were met by eleven on the other. This was not wisely arranged; and yet I do not blame our Baptist brethren. They did not know what measure of help they might get from other bodies, or whether they would get any; and therefore they selected six from among themselves.—Messrs. Duncan, Pyper, Gurdy, Gilmeur, Winterbotham and London. Of other evangelical bodies, (including the Free Church) there were five; represented by a single minister of each. Thus you will see that the inequality in point of numbers was the result of circumstances, and, after all, the larger proportion of combatants on our side was rather an evil than a benefit. Had a smaller number been fixed on, the debating powers of each would have been sharpened by a larger number of onsets; while the evils arising from the extreme limitation of time allowed to each, would have been beneficially lessened.

The points brought into debate were seven; and the number of speeches on all sides amounted to forty-two—each varying from ten minutes to twenty. Of the seven topics, three were abstract points in the voluntary controversy, and as the reading of documents was not necessarily called for here, the want of time was not so heavily felt. But the four topics which came on for discussion on the second day, formed the main ingredients in the debate, and as they involved reference to

historical documents and facts, the want of proper time for the discussion was keenly felt. As none of us are allowed to "add and eke," the report will be simply a *jac simile* of what was really brought forward, and will therefore prove far less satisfactory than is anticipated. Still however, the omissions of one speaker, from the cause assigned, were on several occasions made up by other speakers on the same side.

It does not become me to say anything as to the spirit of the debate; but as a matter of fact, there was but one feeling among all, that the spirit was good; that the *odium theologium* scintillated appeared at all; and that on the whole, the moral impression was highly favourable to Christianity and the Church of God.

Perhaps you may ask me—Have any new discoveries been made? There are two, which may be put into your College Museum, Mr. Editor.—One of the Rectors, I forget which, argued against the secularization of the reserve lands, from the fearful testimony of the handwriting on the wall, in the case of Belshazzar who had secularized the sacred vessels to the use of his courtiers and concubines! Following up this luminous piece of reasoning, the residuary fossil of the tertiary formation put forth a most wonderful discovery, to wit, that we were all greatly mistaken as to the supposed liberality of the primitive Christians, for, said this Solomon, with more than usual gravity,—"they knew well that in a very few months the Romans would come and take all away, and it was as well that the property should go to the rising Church, as be distributed in any other quarter." Is not this precious, Mr. Editor? O, for the ghost of a Gibbon or a Hume to have chuckled assent; but the drubbing which was given by William Ryerson, was enough to drive the ghost out of the man who gave utterance to such a monstrosity! Indeed the speech of Mr. Ryerson was the most telling of all—as the hides of "boa constructors" will tell some day. But, Mr. Editor, we did it all well, didn't we, Sir? Who says nay? Echo answers,—Yea! But, I forgot!—Mr. Jennings, when he fires his next salvo, will denominate a l as a "set of jackasses;" for he was not there. So much for a "swatch;" of what is coming, just to "what" the appetite.

Truly yours,
 R. B.

POPISH AGGRESSION.

To the Editor of the Record.

TORONTO, July 17, 1851.

MR. EDITOR,—

In these days, it may be interesting to know what was thought and said of Popish claims and Popish aggression, some twenty or thirty years ago, when the great question of the day was what was called Catholic Emancipation. It was in 1827 I drew up the following petition, which was read to at a public meeting of the Protestant inhabitants of Paisley, and after being numerously signed, was transmitted and duly presented to the House of Commons.

ANTI-CATHOLIC PETITION.

Unto the Honourable, the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled.

The humble Petition of the undersigned inhabitants of Paisley and its neighbourhood,

SHEWETH,

That your Petitioners cannot but feel some degree of alarm, on perceiving that leave has been given for introducing into your Honourable House a bill for obtaining what is commonly called Catholic Emancipation, and for the admission of Roman Catholics to offices of power and trust, under a constitution which your Petitioners hold to be, on the Principles of the Revolution Settlement, essentially and exclusively Protestant.

That your Petitioners hold it as an essential principle, that every human being is entitled to worship God according to the dictates of his conscience, and do by no means object to the Roman Catholics enjoying, as they do enjoy, this liberty in its fullest extent; and your Petitioners cannot help viewing it as a very remarkable circumstance, that while Roman Catholics enjoy a higher measure of religious freedom than thousands of Protestant Dissenters in Great Britain do, they should be less satisfied with their advantages, as I should be constantly grasping at Political power.

That your Petitioners cannot approve of admitting Roman Catholics to places of power and of trust in the state, because it is well known that as *Papists* they are the subjects of a Foreign Power, inimical to the civil and religious interests of these Realms, and are entirely under the guidance of a Priesthood who have sworn allegiance to the Roman Pontiff, and are taught to consider every thing as lawful that may tend to promote the interests of that Church, out of whose pale they hold that there is no salvation.

That your Petitioners have no ground to believe that any change has taken place in the principles and spirit of the Popish Church; and several parts of the conduct of Roman Catholics of late, particularly in Ireland, shew plainly that wretches they clothed with power, they would not fail to exhibit the same intolerant and persecuting character as ever.

That your Petitioners are further persecuted, that though all that is proposed by the present Bill were granted, the Roman Catholics would still continue discontented as before, and would not rest until they had gained the entire ascendancy, and had trampled the Protestant interest of Ireland, and were it possible, that of Great Britain under foot.

May it therefore please your Honourable House to reject the said Bill, and to continue the restrictions as before.

And your Petitioners, as in duty bound, shall ever pray.

The experience of a quarter of a century may, perhaps, confirm us in the truth of the statements above given; and assuredly the present aggressions of Popery are just the filling up of what the friends of Protestantism then anticipated. Perhaps some, still alive, who laughed at our apprehensions in 1827, may, in 1851, silently acknowledge that after all we were not very far from the truth.

Mr. Editor, yours,

R. B.

SHORT COMMENTS ON THE PSALMS.

PSALM XVII. A Prayer of David.

1. Hear the right, O LORD, attend unto my cry; give ear unto my prayer, that goeth not out of feigned lips.

David was conscious of having a good cause, and of being sincere and hearty in his attachment to it; and hence, he could the more earnestly and confidently betake himself to God, when he was opposed and persecuted by wicked men.

2. Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

The appeal here made to God, would in some respects have come more appropriately from him who could say,—“I do always those things which please him.” Yet we are well assured, from many other passages in David's writings, that he by no means trusted for his justification to anything that he himself had done. And indeed,

the fact that God's people pray to him as his people, and as having their will in a measure conformed to his will, is no more inconsistent with the doctrine of justification by faith, than the fact that the righteous hereafter are to be rewarded according to their works, is inconsistent with the same glorious doctrine.

3. Thou hast proved mine heart; thou hast visited me in the night, thou hast tried me, and shalt find nothing, I am purposed that my mouth shall not transgress.

How close must have been the Psalmist's communion with God! He had enjoyed such a manifestation of Jehovah's presence, and that especially in his meditations in the silence of night, that he felt as though God were examining and analyzing his motives and character. And, when we consider what the Apostle James has said of the man who “offends not in word” we may well regard it as an indication of the perfection of the Psalmist's character, that he was so watchful over his speech.

NOTE.—Modern interpreters very generally agree in rendering the last clause thus, “my mouth shall not pass over my thoughts,” i. e., my speech shall be in accordance with my thoughts.

4. Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer.

If David had been ignorant of the word of God or if he had despised its counsels, he might, if known in history at all, have been known only as a bold and powerful bandit leader.

NOTE.—The latter clause may be rendered “I have observed (and so shunned) the ways of the robber,” (or, violent man.)

5. Hold up my goings in thy paths, that my footsteps slip not.

The path in which God would have his people walk, is defined by the precepts of his word, and the arrangements of his Providence. And they only can walk in it, who are upheld by his gracious spirit.

NOTE.—Hengstenberg renders this verse affirmatively, thus, *My steps hold fast by thy paths, my feet slide not* So Alexander. But see in Gesenius' Grammar a use of the infinitive absolute (§ 128, 4 b,) which may justify the rendering of our version, which is that also of the 70 and Vulgate. Or, if it is to be taken in an affirmative sense, we would render it thus,—“I have upheld my steps in thy paths, &c. This tense and person of the infinitive absolute being here determined by the verb in connexion with it in the foregoing verse. So the Syriac.

6. I have called upon thee; for thou wilt hear me, O God. incline thine ear unto me, and hear my speech.

The assurance that God hears prayer is a mighty encouragement to prayer. And yet, where this assurance is strongest, there will be the consciousness of unworthiness, and this in connexion with an enlightened sense of the supreme value of the blessings sought, will prompt to importunity in prayer.

7. Shew thy marvellous loving-kindness, O thou that savest by thy right hand them which put their trust in thee, from those that rise up against them.

God is known as the refuge of his people, whatever enemies may threaten or assail them. Such he was to Jacob, when in danger from Esau—to David, when hunted by Saul,—and such he is to every believer, when set upon by Satan. Well,

therefore, may they prize his loving-kindness, and seek to have it exercised—each in his own behalf, in seasons of danger and extremity.

NOTE.—This verse, in the original, is a striking illustration of conciseness, it is contained in six words! Our metrical version is even less diffuse than the prose one:—

“Thy wondrous loving-kindness show,
thou that, by thy right hand,
Sav'st them that trust in thee from those
that up against them stand.”

8. Keep me as the apple of the eye; hide me under the shadow of thy wings.

The sensitiveness with which the pupil of the eye is protected, and the tenderness with which the brood of the hen are sheltered under her wings, are emblems of the care which Jehovah exercises towards his own people,—and on that care they securely repose, in every time of danger.

9. From the wicked that oppress me, from my deadly enemies, *teko* encompass me about.

All unrenewed men are the children of the wicked one—how dreadful the thought, that they have in them a hatred to holiness that would render them persecutors if that hatred were drawn out against God's people!

10. They are enclosed in their own fat. with their mouth they speak proudly.

We need not be surprised to find a proud defiance of God, and contempt of men in those in whom spiritual insensibility and scaredness of conscience are found.

11. They have now encompassed us in our steps; they have set their eyes bowing down to the earth.

The malignity of persecutors prompts them to watch for opportunities to destroy the people of God.

NOTE.—The precise meaning of the last clause is not very obvious. Alexander, who substantially agrees with Hengstenberg, renders it, “Their eyes they will set to go astray in the land.” We would prefer the rendering which is, we believe, that of Gesenius “they set their eyes (on us) to cast (us) upon the ground.”

12. Like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places.

Satan and Satan's emissaries, in their persecuting fury against the people of God are represented by the same emblem—a lion ready to spring on its prey.

13. Arise, O LORD, disappoint him, cast him down. deliver my soul from the wicked, which is thy sword.

The people of God, when sorely beset with enemies, are ready to think themselves forgotten, and they cry to him, as though he required to be awakened to attend to them. And their prayers for deliverance do, either formally or indirectly contemplate the destruction of those enemies.

NOTE.—Read the last clause with the margin “deliver my soul from the wicked by thy sword.”

14. From men which are thy hand, O LORD, from men of the world which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes.

Ungodly men may be seen sometimes in the enjoyment of the pleasures of the world, to an extent that might appear to justify their devotedness to it,—and sometimes in the possession of unbounded dominion over their fellows. In res-

pect to such, believers may well pray that God would save them, in the one case from a seductive example; in the other, from oppression and violence.

NOTE.—Read with the margin, "From men by thine hand," i. e., deliver me by thine hand.

15. As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness.

What a contrast here, with the worldling, as described in a former verse. The believer rejoices in the assurance, that, in a state of perfect purity, he shall behold the very face of God—that his own highest capacities of happiness shall be satisfied in the contemplation of the Divine glory.

NOTE.—There is some ambiguity in the latter clause, from its conciseness. The Vulgate renders it, "I shall be satisfied when thy glory shall appear;" and much might be said in favour of this, as the clause may be literally rendered "I shall be satisfied in the awakening of thy form."

R.

Montreal, 18th June, 1851.

All communications connected with the Record to be addressed to JOHN BURNS, Esq., Knox's College, Toronto.

The Record.

TORONTO, AUGUST, 1851.

THE MEETING OF SYNOD.

Concluded.

The proposed charter of Knox's College was under discussion at several diets and was agreed to with slight alterations.

The 8th clause—that which respects the property—was referred to a Committee. Dr. Burns, on behalf of that Committee, gave in a Report, and moved, seconded by Mr. Heron,

"That the Trust Deed shall secure the property of the College and the right of its management to the Council, in name and for behoof of the Synod of the Presbyterian Church of Canada, adhering to the principles of its establishment at Kingston, in July, 1844, including any individuals or bodies of religious professors whom that Synod may assume into fellowship, or with whom she may agree to unite in fellowship, and that the condition of the Trust Deed drawn up and sanctioned by this Synod shall be the terms on which such property and right of control shall be held in all time coming, and these conditions being to the effect that an equitable adjustment of the claims of the property, shall, by arbitration, be made, so soon as one third of the existing ministers of the Synod shall see meet to separate from the body from a conscientious desire to follow out more fully the principles of the protest of 1844, as embracing the principles of the Westminster Standards, recognised and subscribed by the ministers and office-bearers of this Church, it being understood and regularly secured by statute, that a majority of the communicants on the rolls at the time, being the real constituency of the Church, shall go along with them."

On motion made and seconded, it was agreed to remit it to Presbyteries for their consideration, directing them to take steps for obtaining the decision of congregations on this clause.

The Synod re-appointed the College Committee to superintend the College during the current year.

The Synod took up an Overture on Popery which was sustained, and the following Resolutions, submitted by Dr. Burns, were adopted.—

I. Regarding Popery as at once a system of religious error and ecclesiastical despotism, at war with the civil interests of mankind, we cannot but look with serious apprehension on every fresh effort put forth by its abettors to regain ascendancy in Protestant lands.

II. While we recognise no Head of the Church save the Lord Jesus Christ, and disown all claims to such Headship on the part of any secular power as nugatory; we consider the late proceedings of the Pope in regard to the establishment of a Hierarchy in Great Britain, as a direct assumption of Papal supremacy, and to be resisted by every constitutional means on the part of a Protestant Government.

III. We are clearly of opinion that the dangers to be apprehended from the present aggressive movements of the Papacy have been greatly encouraged by the endowment of Romish Colleges and schools and by the recognition of the titles of its dignitaries, both at home and in the colonies; as also by the wide-spread prevalence of Puseyite and Tractarian errors.

IV. We enter our protest against the numerous incorporating acts in favour of Romish priests and churches, and the claims of the Romish Church, to a restitution of the Jesuit estates, and against all countenance given by public authority to a system dangerous to the civil and religious interests of mankind.

V. We feel deeply humbled on account of the divisions in Churches, called Protestant, and the measure of formality and worldly conformity that marks the administration of so many Christian Societies, and we call on our people to be very earnest in supplication and prayer, for a gracious effusion of the Holy Spirit, that truth may triumph over error, and that the beauty of His grace may rest on the Church of the living God.

VI. Lastly, we recommend to our ministers and missionaries to take every opportunity of pointing out to their people the errors of Popery, and of seeking to establish them in the truth which maketh wise unto salvation.

CLERGY RESERVES AND RECTORIES.

A new interest has been imparted to these fruitful sources of discontent, by the very disreputable and outrageous proceedings which have lately been resorted to, in order to stifle any expression of public opinion adverse to the perpetuation of these monster grievances. Peaceful and orderly meetings of the citizens of Toronto have been broken up and disturbed by the very lowest offscourings of society, headed, led on and excited by "HONOURABLE CHURCHMEN!" On a late occasion, it was found necessary to call out the military, to protect the lives of persons met under the protection of the laws, to exercise an inalienable right. Will it be believed that in a British Colony in the nineteenth century, professing Christians, persons claiming a monopoly of the religion and intelligence of the age—Rev. Drs. in Divinity—Members of Parliament, Aldermen and Magistrates—were so far lost to all sense of propriety as to be thus employed?

The desperate conduct of those who are rioting on the public plunder, has done more to damage their cause than aught their opponents could have devised, and has evoked a spirit which nothing can allay, but the utter obliteration of the last vestige of the wrong. For the sake of truth and the cause of religion, for the best interests of the

Churches which now possess the Reserves and Rectories, we hope soon to know them only as things that were; and that each Rectory as the present incumbent dies, or is removed, be suppressed, and the glebe restored to the public domain.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

We beg leave again to call attention to this very important subject. At the late meeting of Synod, the action taken by the Committee in Hamilton was approved, particularly the proposal to raise at least £2,000 as the foundation of the scheme. The Synod recommended the modification of the plan, so as to include the orphans and fatherless children of Ministers as well as their widows. The Committee was re-appointed, with some additions, and instructions were given to them to draw up and print a statement of the plan, for the information of the church generally, as a preparatory step to active measures being taken to raise the necessary capital stock.

In the last Record a brief summary was given of a very full statement and appeal drawn up by the Committee. We hope that, in the course of a few days, a circular embodying the principles upon which the scheme is based, and the proposed plan of raising, sustaining, and distributing the fund will be given to the Church and the public.

We need not insist upon the importance of the proposed fund. There is not a congregation who would not feel it to be an imperative duty to provide for the widow and family of their deceased pastor. Such provision would be all the more necessary and imperative, from the fact that the Ministers themselves are rarely able to make any provision for such a contingency. Few of the congregations are in circumstances to bear the whole burden of supporting, as they ought to be supported, a minister's widow and family. But the plan now proposed, like a mutual insurance company, will cause the burden to be shared by the whole church, and secure a respectable maintenance to the bereaved families, without being oppressive to the congregations.

The scheme itself meets with no opposition. There can be no difference of opinion as to its propriety and desirableness, and even in the manner of carrying it out, the shades of difference are not important.

We know that the plan suggested by Mr. Murray, of Montreal, in his letter to the Rev. Mr. Rintoul, and which appeared in the Record for February, finds favour with a large number of the friends of the scheme. For the information of such as take an interest in this benevolent enterprise, we reproduce part of Mr. Murray's suggestions:—

"I think it would not be impracticable to raise by subscription a sum equal to £3000. I would respectfully recommend that after the importance of the subject had been fully made known to the several Congregations of the Church, prepared lists should be sent, and Congregational Committees appointed to obtain subscriptions to the fund. Such subscriptions to be payable in three instalments, say one in February next, one in February 1852, and the last in February, 1853. I have no doubt that by this mode a large amount would be

raised and do not think it would be forming too great an estimate were a calculation to be made of, say—

5 subscribers at £50	0 each	£250
20	"	25 0	" 500
40	"	12 10	" 500
50	"	10 0	" 500
100	"	5 0	" 500
100	"	2 10	" 250
250	"	1 0	" 250
500	"	0 10	" 250
			£3000

and this amount, I have no doubt, would be considerably increased by smaller contributions and Church collections from those who might not subscribe upon the lists. The different Committees might be kept in active operation till 1853.

Large sums have lately been invested here in public securities, bearing eight per cent. interest, and I have no doubt but that the fund could be invested to give an annual revenue of £240.—Then say 80 ministers on the list at £3 each—£160; which would give a total annual revenue of £400. This would give an average allowance of £40 to ten families, a number greater than may be expected to be on the list for many years to come so that the permanent fund would, no doubt, continually increasing.

Could the above results be obtained, I think it would be much more agreeable to the feelings of the clergy and their families, were the annual collections to cease altogether after the year 1853 and I believe with an active agency on the part of the several committees, such collections would, by that time, be unnecessary.

The time has now arrived when some vigorous effort should be made to give practical effect to the deliberate resolutions of the friends of our Church. This is an extraordinary call for an important object, a call not to be repeated, and one to which we confidently anticipate a favourable response. There is nothing extravagant in the foregoing figures. Indeed we do count on some contributions of a higher grade than appears in Mr. Murray's scale.

MISSION TO THE RED RIVER SETTLEMENT.

It gives us very sincere pleasure to announce that after a lengthened period of religious destitution, the settlers at the Red River have now the near prospect of obtaining a Missionary. The attention of the members of the Presbytery of Toronto was called to this matter, by the Students' Missionary Association in March last, and after various consultations and correspondence, the subject was laid before the Synod at Kingston in June last, and it held a conspicuous place at the Missionary meeting held in Brock Street Church, on the Tuesday of the second week of the Synod, and was afterwards referred to the Home Mission Committee. The Rev. John Black, of Montreal, has been selected as the first missionary. It is expected that he will be ordained at Toronto on Wednesday, the 30th inst., and that he will sail from Buffalo for Chicago on the evening of the day following. From Chicago he goes to St. Pauls near the Falls of St. Anthony, on the Mississippi. The distance from thence to the Red River settlement is 600 miles, and a body of settlers, specially commissioned, are expected to be his guides to the scene of his labours. We congratulate Mr. Black on the high honour of being

the pioneer in this missionary movement to the far west—a movement for which the minds of two thousand settlers have been for years anxiously striving, and for which many prayers have ascended on high; and we are sure that the petitions of many in the Church here and at home, will be presented at the throne of grace, that Mr. Black may have a prosperous journey to these interesting settlers, and may be an honoured instrument of good to their souls.

It is now thirty years since these emigrants were located by Lord Selkirk where they now are. Most of them were from Ross and Sutherlandshires, and a Gaelic Minister was promised them as one of the conditions of their acceptance of Lord Selkirk's call. The Rev. Mr. Sage, of Resolis, was appointed, but circumstances prevented his emigration. Since that period, they have sent home many petitions for a minister, but without success. Latterly the Colonial Committee of the Free Church of Scotland have had the subject under their serious deliberation, and it is not unlikely that they may yet send a Gaelic minister in May next. In the meantime, the Presbyterian Church of Canada have had the signal honour of sending forth the first standard-bearer of the cross in that far distant land; and although Mr. Black has not the Gaelic language he has the French, and among the half-breeds amounting to many thousands and all under the blinding influence of Popery, or the degrading thralldom of their old Paganism, the knowledge of that language will be highly advantageous. Moreover it is understood, that most of the settlers (their children at least) are accessible through the medium of English.

COLONIAL MISSIONS.

Under this heading a series of letters has appeared in the *Glasgow Scottish Guardian*. The author is intimately acquainted with the Canadian Mission field, and qualified to impart information both as respects its importance, extent, and destitution, and what we consider of greater importance, the character and qualifications of those who are required for its successful cultivation.—These letters will direct attention to the pressing wants of the Presbyterian people scattered throughout the whole extent of the colony, and in not a few instances without any supply of ordinances from the Church, to which they are attached by early education and the convictions of riper years.

The Colonial Scheme of the Free Church is one of no ordinary magnitude, involving interests of vast importance. In his letter of June 17, the writer introduces an idea to which the Canadian Church will readily respond, viz:

"That it would be well were the Convenership of the Colonial Committee a distinct office, like that of the Secretary to the Schemes, for which a competent salary was provided, and to which the whole attention of him who fills it should be directed; and while a great benefit would from such an arrangement, accrue to the Colonial Scheme, nothing would be sacrificed by the Church in a pecuniary point of view; for in consequence of the undivided energies of a Convener in this position being devoted to the cause, the contributions in support of it would be so in-

creased that the committee would be much more than repaid the amount of his salary, as a consequence of his remunerated labours. And were the Church resolved to adopt such an arrangement, we believe there is none who would be more disposed to call upon to devote his exclusive attention and undivided strength to this office, than the worthy individual who at present fills it so ably and faithfully in conjunction with his other important duties."

HYMNS FROM THE GERMAN OF DR. MARTIN LUTHER, by the Rev. JOHN ANDERSON, Helensburgh. JOHN D. LOWE, Edinburgh; D. McLELLAN, Hamilton.

It is, perhaps, not generally known, that Luther with musical taste combined poetical talent. He composed both the words and the tunes of some of the finest German Hymns. From the smoothness of his versification, he was called the Swan of Eisleben, although there was little of the gentle or swan-like in the spirit of his poetry. The lines written when on his way to Worms, and which were chanted on entering the city, are in keeping with the memorable words addressed to his friends who dissuaded him from going:—"Were there as many devils in Worms as tiles on the roofs, I would go on."

STRAY ARROWS: By the Rev. THEO. LEYARD CUTLER. New York, CARTER & BROTHERS; Hamilton, C. W., D. McLELLAN, pp. 167.

This little Book contains thirty short papers on various practical subjects. The plain, familiar, but pointed illustrations, are well calculated to impress the mind. The remark of a Christian lady who had been perusing the work, strikes us as very appropriate: "It is just the sort of book that one likes to lay on the drawing room table. Some of the short interesting articles will be read by almost every visitor who picks up the book, and who knows what these Stray Arrows may accomplish."

THE SOUND BELIEVER, A Treatise on Evangelical Conversion: By the Rev. THOMAS SHEPARD.

We commend this work to the lovers of the old Orthodox faith. It is a plain and Scriptural exhibition of the truth of God, and will be found to be a powerful antidote to prevalent error. For sale by D. McLELLAN, Hamilton.

THE ROYAL PREACHER, Lectures on Ecclesiastics: By JAMES HAMILTON, D.D., F.L.S., Author of Life in Earnest, Mount of Olives, Happy Home, &c., &c. New York, CARTER & BROTHERS; Hamilton, C. W., D. McLELLAN, pp. 353.

The work is got up in Carter's best style, and is embellished with a portrait of the distinguished author. A friend at our elbow, who knows Dr. Hamilton, says "the likeness is not good," but we presume all who have read his other works will discover the author's true likeness in these twenty-one Lectures.

PRESBYTERY OF COBOURG.

At the last meeting of the Presbytery of Cobourg, Mr. John Smith, Student of Divinity, was after a close and lengthened examination, licensed to preach the Gospel.

KNOX'S CHURCH, TORONTO.

TESTIMONIAL TO JOHN McMURRICH, ESQ.

The above named gentleman, who has so satisfactorily discharged the duties of Treasurer and Trustee, was lately elected and ordained an elder. On retiring from the management of the secularities of the congregation, and entering upon new duties, a number of members, in token of their appreciation of Mr. McMurrich's untiring and successful efforts for the prosperity of the congregation, presented to him a valuable and well-selected present of Books, accompanied with the following

ADDRESS:

To JOHN McMURRICH, Esq.,—

In accordance with a desire expressed at the last congregational meeting of Knox's Church, Toronto. A number of the members beg to request your acceptance of the small token of their esteem, which we have now the pleasure to present. We have, in common with the whole congregation, felt ourselves under a deep debt of gratitude to the Trustees, who have so ably and faithfully managed its temporal concerns, and particularly for raising and finishing the elegant building in which we now assemble to worship God. While we render our cordial thanks to all the Trustees for their zealous exertions in the same cause, we avail ourselves of your retirement from the situation of Trustee and Treasurer—offices involving much labour and responsibility—thus to express our feelings and our cordial wishes for your prosperity and future usefulness, in the new and important office to which you have been called by the voice of the congregation.

To which Mr. McMurrich returned the following

REPLY:

CHRISTIAN FRIENDS,—

I accept with much pleasure this valuable token of your esteem, and approval of my conduct while acting as a Trustee and Treasurer to the congregation of Knox's Church, and for which I beg to return you my sincere thanks.

The gift, valuable as it is in itself, is to me greatly enhanced by the kind sentiments with which it is accompanied, and will be carefully preserved as a memorial of the good feeling and harmonious co-operation that have marked the past, and which have, by the Divine blessing, enabled the Trustees successfully to complete the erection of our handsome and commodious Church.

As an individual, however, I cannot take any credit to myself for having simply done that which was my duty. The united efforts of the Trustees, nobly backed by the congregation, have produced the gratifying results I have just alluded to.

My earnest wish is that the congregation may ever continue a united one, and prosper both temporally and spiritually, and it will always afford me pleasure to co-operate with you for this end.

I again thank you for your handsome present, and beg you will convey my grateful acknowledgments to all the kind friends whom you represent.

MISSION TO THE COLOURED POPULATION, Buxton, C. W.—The friends of the Mission to the colored population, which has been established in the Township of Raleigh, will be pleased to learn that the Post Master General has given a daily mail to the settlement, and established the Post Office at Buxton.

In future, all communications to the Mission should be addressed to "Buxton, C. W."

OPENING OF CHALMER'S CHURCH, KINGSTON.

The new church in Kingston, belonging to the congregation under the pastoral care of the Rev. Robert F. Burns, was opened for divine service on Sabbath, June 8th, 1851. The day was unfavorable to a large attendance, by reason of the great rain, and yet at all the three services, especially the morning and evening, respectable congregations assembled, and if the extent of contribution be held as any proof of the degree of interest taken in the object, assuredly the congregation gave such proof in an eminent degree: for the collection at the three services, including some additions afterwards, was not greatly short of £120. Dr. Willis preached in the morning; Mr. Young, of Hamilton, at three o'clock; and Dr. Burns, of Knox's Church, Toronto, in the evening. The subjects were all appropriate, and listened to throughout with solemn seriousness.

We congratulate this excellent congregation on the progress they have made since their young pastor was settled among them in 1847, and our earnest prayer is, that while from Sabbath to Sabbath their elegant fabric receives within its walls the members and families of their worshipping society, many living souls may, by the preaching of the word, be formed into one holy temple in the Lord.

As the opening of the church took place during the sittings of Synod, a considerable number of ministers and elders had an opportunity of attending on an occasion so interesting.

We are happy to find that the echo, which on the first day of opening was rather an inconvenience to the hearers, has now been removed, by means of the ingenious efforts of the trustees and managers.

Every one approaching the city, or leaving it by the lake, will enjoy a fine view of the church and tower, and, unquestionably, the site chosen is in every respect the very best that could have been selected for elevation and effect.

SIR GEORGE SINCLAIR, BART.

About a year and a-half ago we directed attention to a series of letters addressed by Sir George Sinclair, to Dr. Robertson, of Edinburgh, on the monstrous injustice perpetrated by the Establishment against the congregations who had built and occupied the *Quoad Sacra* Churches.

It seemed strange that one, possessing such a clear understanding of the case, and whose sympathies and feelings were with the Free Church, should still cling to the adherents of a lifeless Establishment, who had bartered for glebes and manse, the independence of the Kirk and the honour of Christ's Crown. And yet this is nothing more than we see amongst ourselves. Men who led the way in asserting the spiritual freedom of the Church from all secular interference, and leavened their whole neighbourhoods with correct views on this important subject, remained, and still remain, in the Establishment, and give countenance to the legal robbery of our congregations.

In a letter dated 26th June, 1851, and ad-

ressed to the Editor of the *Edinburgh Witness*, Sir George announces that he has, after much earnest and prayerful deliberation, relinquished connection with the Establishment, and sought admission within the pale of the Free Church.

It were much to be desired that many in Canada, who, like the distinguished Baronet, are ill at ease in their present ecclesiastical connection, could muster sufficient moral courage to go and do likewise.

TORONTO ACADEMY.

The examination of the various classes in this Institution were brought to a close, and the prizes distributed on the 15th July. The state of the weather prevented so large a number as was expected from attending. Those who were privileged to be present enjoyed the scene presented, and expressed their gratification with the intelligence of the scholars and their proficiency in the various departments of learning. At no former period has the Toronto Academy stood so deservedly high in public estimation. The average attendance for the last year may be set down at 150. We understand that the general progress has been satisfactory to the teachers and parents of the pupils; and we feel assured that no efforts will be spared to ensure public confidence in the future management of the institution.

The vacation extends to the first of September.

OBITUARY.

DIED—At Ekfrid, on Sabbath, the 6th July, Mr. JOHN McKELLAR, Elder of the Free Church in the 71st year of his age. Mr. McKellar was ordained to the Eldership some years before the disruption of 1843 took place in the Church of his fathers. Immediately after that memorable event, he became firmly attached to the Free Church, which he continued to sustain with a holy life and conversation becoming the Gospel, till the hour of his departure to the Church on high. Mr. McKellar was much and deservedly esteemed by a numerous circle of Christian friends and acquaintances, in the Church of Christ. He, being a man highly favoured of the Lord with gifts and graces, and of much intelligence, consistency and faithfulness,—was quite a pattern in the discharge of all the duties enjoined on him, in his capacity as an office-bearer in the Church of God, as a Christian husband and a Christian father, and as one of the redeemed who form the Christian Brotherhood. Such a beautiful uniformity and fulness of Christian character as appeared in him, we have rarely seen. This is the fourth case of bereavement, which, in the all-wise Providence of the Lord, the Session of the Free Church of Ekfrid and Moss, has been called to suffer within four years.—The first of these cases was that of Mr. Alex. McEain, who died, Oct., 1847. The next was that of Mr. John McTavish, who died January, 1849. The third was that of Mr. D. Ferguson, who died, March or April, 1849. The fourth is the subject of the above notice. The lives and conversation of these Elders in Israel are quite fresh in the memory of their brethren, left still

behind them in this portion of Christ's vineyard. It may be safely said of them all, that they are now among God's redeemed ones, who have entered into their rest, and who, through faith, have gained a good report. May the Lord raise up others to fill their places and bear their burdens, in his own house.—*Communicated.*

PRESENTATION.—At the usual Missionary Prayer Meeting, held in Lambie's Mills Church, Leeds, on Wednesday, the ninth of July. John Macfarlane, Esq., in the name of the Ladies of the Leeds Presbyterian Congregation, presented to the Rev. Robert C. Swinton, the following valuable works, in token of the high value they put upon his labours:—Robinson's *Greek and English Lexicon of the New Testament*, Bloomfield's *Greek Testament*, with English notes, 2 vols.; Alexander on *Isaiah*; Haldane on the *Romans*; McGhee's *Lectures on the Ephesians*; Dr. Dick's *Lectures on Theology*; Edgar's *Variations of Popery*; Morell's *History of Modern Philosophy*; and Layard's *Nineveh*, in 2 vols.:—in all eleven volumes.

THE MISSIONARY HERALD OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN IRELAND.—The July number of this welcome little visitor is now before us. It contains some brief interesting notices of the Home, Jewish and Foreign Missions of the Church. We make room for the following extracts from a letter from our own portion of the Colonial field. It is written by the Rev John W. Smith, of Grafton, as the result of his own observation. Mr. Smith, deserves well of the Presbyterian Church, for dispelling the fatal delusion that Canada is a place of honourable exile for Ministers whom the Churches at home can spare.

"Canada only requires education and religion to give direction to the energy of her inhabitants, to make her one of the noblest countries in the world. And these two objects are being aimed at steadily at present. A system of education, based on the Irish National System, and employing the same books, is rapidly being diffused through the land. And our church is lengthening her cords, and strengthening her stakes, that she may supply the element of religion. At the separation, seven years ago, there were only about twenty ministers in connexion with the Presbyterian Church of Canada, and now there are over sixty, and still need for more faithful men to take the field."

"Canada is the country for Missionary labour—the field that would reward the labours of faithful men much better than the Foreign field; and had the Churches of Ireland and Scotland spent the half in sending faithful men to Canada, that they have spent on India and Africa, they would not have had a congregation with some 30 converts, as the largest of them are in heathen lands, but they would have had dozens of well-filled congregations of Christian men.

"But the Churches at home suppose any class of men will do for the Colonies, while they send the very best men to Heathendom. They spend their energies on the Heathen, and suppose those they would not send to India will do in Canada. This is a grievous mistake, and the Church which sends such men, and the men who come, will both, when too late, find they are mistaken.—There are multitudes of other denominations here who have the field before us, and unless our men be able, by talent and learning and piety, to

take high places, they will not succeed. There are Ministers enough in Canada, taking all the denominations together, to dispense the ordinances to the people; and the only Church really requiring additional labourers is our own. And this arises especially from the disruption. The people in general came with us, while the pastors remained to take care of the stuff. But while we require men, they must be men of popular gifts, and well read in the word of God. And I do warn all who intend coming to Canada that unless they be men of decided piety and of fair gifts, they had much better stay at home."

The following sensible practical remarks have been abridged from a longer paper, sent to us by the respected author. Perhaps we have done him injustice in cutting down his notes.—

NEGLECT OF DUTY—ITS TENDENCY.

A FRAGMENT.

From "*Private Lessons on Haggai*," by Robert Blyden, Aberlask, Waterloo, C. W.

Haggai, chap. i. v. 3.—"Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses, and is this house to waste?"

From these words it appears, that though the people of the Jews has yielded to the difficulties which they encountered in rebuilding the Temple, and had, for a time, altogether abandoned the work, they had not wholly given themselves to despondency and illness, but had been vigorously employed in the erection of private dwellings. And in these, it would seem, they had not staid merely what convenience required, or necessity rendered indispensable, but had consulted elegance as well as comfort.

The Jews were thus guilty of a manifest inconsistency in allowing difficulties to deter them from building the temple, while they did not deter them from providing for their own temporal comfort and convenience. They seem to have had no doubt but the time for this had come, while with reticence to the building of the house of the Lord, they said, "The time is not come," and this inconsistency in their conduct gave occasion for the cutting rebuke of the prophet, "Is it time for you, O ye! to dwell in your ceiled houses? and this house is waste!" as if he had said, "If the time for the former be come, the time for the latter must be also come!"

Here we discover the prevalence of a worldly spirit and its fruits. The very discontinuance of the work of the Temple was unfavorable to its growth. And it will universally hold true in spiritual matters, that diligence and perseverance in the way of duty is the most certain and effectual way of promoting zeal and devotedness, while remissness and delay have a directly contrary effect; and the longer they are persevered in, the more does indolence increase. Whenever duty is neglected, there is an opportunity afforded for the cares of this life—the desirableness of riches—or, it may be, the love of sin, or carnal ease, to take possession of the heart, and when these enter in they soon "spoil the house"—render every spiritual exercise and duty unpleasant and irksome, and cause even the most unreasonable apologies for their neglect to be resorted to as sufficient. But however favorable to the growth of evil principles, the neglect of duty on the part of those who have been engaged in it, may be, it is not in this neglect that they have their origin. They exist naturally in the human heart, and are only fostered into greater strength and vigour, by the delay or total neglect of duty, and it is conceived that this inconsistency in the conduct of the Jews, in providing for their temporal comfort while the Lord's house lay waste, affords only one instance among many of the natural tendencies of fallen humanity. Inverting the Divine order of spiritual things, man is naturally disposed

to attend first to the things of this life, and to leave those of the life to come for future consideration—to provide for himself a "ceiled house," and allow the House of the Lord to "lie waste."

The prevalence of a worldly spirit, then, whether in its native, unsubdued existence in the heart, or as fostered by the neglect of duty on the part of professors, is alike unfavorable to true religion, and incompatible with the existence of spiritual life in the soul. "Love not the world, neither the things that are in the world, if any man love the world the love of the Father is not in him." And, whenever the desire to promote worldly interest or comfort takes the precedence of a desire to advance the interests of the soul and the glory of God, there is reason to suspect, that the heart has either never been right with God, or that a retrograde movement has been begun.

But the same natural tendency which leads men to give a precedence to their worldly interests over the things that belong to their salvation, also leads them to magnify the difficulties they encounter in the discharge of spiritual duties, into insurmountable hindrances, though not in reality greater than those which they effectually surmount in the prosecution of their worldly schemes. The Jews had difficulties to contend with in raising their private dwellings, as well as in re-building the Temple, and these were of the same kind and perhaps little inferior in magnitude, yet in the former case they were successfully surmounted, while in the latter they were looked upon as amounting to a total hindrance. And oh! how plentiful are the instances of similar conduct among Christian professors. No pains, no cost, no toil is spared, to attain an eagerly desired worldly object. No time is unscrupulously, no difficulty insurmountable, if only the prospect of its ultimate attainment be cherished; be it wealth or power or learning or gratification, intellectual or sensual; while similar or perhaps less considerable difficulties in the way of spiritual duties, are considered "lions in the way," and sufficient to deter from exertion, or to suggest the excuse that the "time is not come."

Let us hence learn the order that must be observed by the true servants of God. "Seek ye first the Kingdom of God and his righteousness, and all other things shall be added unto you."

He has the assurance, that in seeking first spiritual things, all other things shall be added unto him, that is, by observing the appointed order of the Kingdom of God, and preferring a future spiritual, to a present temporal good, his worldly interests shall be more satisfactorily secured, and his real comfort more substantially promoted.

And let us here also be admonished to beware of the impropriety of allowing difficulties which we can surmount in the prosecution of worldly objects to act as total hindrances in the way of our attaining those things that are unseen and eternal. To beware of urging that as an apology for the neglect of the soul, which would not even be thought of as an excuse for the neglect of the body, and to account ourselves bound to encounter in the strength of Divine grace, even greater difficulties in fighting the good fight of faith, in order to lay hold on eternal life.

And hence, also, we may be warned to guard against the discontinuance of duty, or giving way to interruptions in the discharge of it. It is by a continued, diligent and uninterrupted attention to spiritual duties and exercises that they become habitual, and as it were, a second nature; and thus the true Christian learns to esteem them equally necessary and indispensable as his daily food.—By habit, too, they become congenial, and yield him pleasure and satisfaction.

"And this House lie waste"—Alas! when we look around us, how many houses, how many individual temples do we behold in this condition? Not taking into account the innumerable multitude in whose hearts no stone of the Lord's building has yet been laid, how many

professors present the melancholy appearance of a house *lying waste*. If there is any evidence at all of the foundation having been laid, how manifest is it that the building of holiness is altogether neglected. Wherever there is a church or congregation whose office-bearers and members have sunk into indifference; wherever there is an individual who has the form of godliness but denies the power thereof, wherever there is one, who has fallen from "his first love," wherever there is a professor so occupied with the cares of this life as to have no time for spiritual exercises; wherever the natural tendencies of the heart are followed, and the natural dispositions indulged, while the cultivation of inward purity and holiness is neglected,—*this house lies waste!*"

ABSTRACT REPORT OF THE SYNOD'S HOME MISSION COMMITTEE.

(Concluded.)

SUGGESTIONS, &c.

The committee now proceed to lay before the Synod a few suggestions for their consideration, in regard to the Home Mission.

1. And first they would recommend that the attention of the Synod should be seriously directed to the best means for providing an adequate supply of missionary laborers. The necessity for doing something here will not be questioned by any who are in the least acquainted with the facts of the case. Reference may be made to the last meeting of the committee in Toronto, when the students, at the close of the College session, were distributed among the various Presbyteries, and when the demands for catechists, from different parts of the country, exceeded the number to be disposed of, in a very high degree. It is more difficult to point out the most proper means of supplying the deficiency. Suffice to hint, that each minister and kirk session would do well to be keeping this subject ever in view; and to be considering what young men there may be in their respective congregations whom it would be proper to encourage to come forward to the work of the ministry, and to aid in such a step. It also deserves consideration whether some more active efforts should not be made to obtain suitable preachers and ministers, as missionaries from the Free Church of Scotland, from which, for a year or two past, we have received no direct accession; and whether it might not be well to suggest to the Presbyterian Church of Ireland to send us students.

2. The second point to which the Committee would call attention, is the question of Funds.—It is their opinion—an opinion which they believe will be very generally sympathized with—that the general Home Mission Fund of Synod should be discontinued. They recommend this, because while many congregations make no collection to that Fund, the collection made to it by many others is very small; and that very small collections becomes an excuse for doing nothing farther in the way of supporting the Church's Home Missions. Besides it is felt, especially in country charges, inconvenient and perplexing to have at one time a public collection for the Synod's Home Mission, and at another time a subscription or some other instrumentality for raising contributions to the Presbytery's Home Mission. Practically, it is difficult to get the difference between these understood, and especially since the prospect of obtaining a general missionary has been closed, to point out any good cause to enquirers, why there should be a difference.

In the case of the Synod's Home Mission Fund being abolished, each Presbytery will require to be taxed according to a definite scheme for the support of the agency of the Church.

If the above recommendation be adopted, the Committee would advise the Synod earnestly to press upon Presbyteries the duty of taking more

efficient means for the support of the Home Mission within their respective bounds. While grieved to make such a statement, they are obliged to say that many congregations do not do any thing in this, the most important scheme of the Church, at all proportioned to their ability. If the number of church members, in several of our congregations, were placed over against the amount collected annually for Home Mission purposes, it would be sufficient to make all who had the honor of such congregations at heart, ashamed. The Committee consider that such a state of things would not exist, or would not exist nearly to such an extent as at present, if Presbyteries were faithfully exerting their legitimate influence. They would respectfully submit to the Synod such questions as the following:—

Whether the agent of the church might not with advantage be employed in stirring up congregations in various localities to a sense of their duty to the Home Mission, and in giving advice, and helping organization where there might be need?

Whether, after the example set us by other bodies of Christians, Missionary Meetings might not be held by the several Presbyteries annually—now in one place, and again in another—for the purpose of awakening and increasing the interest taken in the cause?

The Committee have observed, with much satisfaction, that the Presbyteries of Kingston and and Cobourg have commenced this important movement in behalf of the Missions, viz: Annual Meetings in which the claims of Missions are advocated—an example which they trust will be imitated by all in the course of the year.

And, whether steps might not be taken to circulate more extensively, especially through the remoter country districts, books of a religious or generally useful character, which by exercising a wholesome influence on the spiritual condition, and exciting the intellectual appetite of our fellow-countrymen, might make them more ready to welcome laborers to be sent out to them, and to contribute to their support.

3. A third point, to which the Committee would direct attention, is the necessity of regular, full, and precise reports being transmitted to them by Missionaries. They have to complain not only of the irregularity with which reports from various parts of the Missionary field reach them; but also of the vagueness by which not a few of them are characterized, and which renders them comparatively useless. To prevent this as far as possible in future, they respectfully suggest to the Synod the propriety of preparing and printing heads of instructions to Preachers and Catechists on this subject.

4. The Committee would call attention to a question which will be before the Synod, by overture from one of the Presbyteries, viz.—as to uniform salaries being given throughout the Church, to Preachers and Catechists. The propriety of this is so evident that they do not think it requires to be supported by argument.

5. As a fifth point the Committee would recommend the Synod to suggest to Presbyteries to consider whether there might not be in each a distribution of the missionary ground, and the assignment of particular divisions to particular ministers.

To the Editor of the Record.

WELLINGTON SQUARE, June 19, 1851.

MY DEAR SIR,—

I send you a few thoughts on the life and character of Mr. John Hogg, Elder, who died in April, at the residence of his son, near Toronto, in the 53d year of his age.

It would not be prudent to attempt to magnify the man, by enumerating the many things, which, through faith, he was enabled to accomplish for the Church of our adorable Redeemer, both in the "Fatherland" and this country, but it is a duty to glorify his Maker and Saviour, and

ours by making known some of the manifestations of the work of grace toward and in him.

From childhood he marked and remembered the Providence of God, even in the minutest affairs; but the glories of Christ's person and work in the method of mercy attracted his attention in a remarkable manner, somewhat later, but still early in life. The word of God through the working of the Spirit, was made effectual in his experience, and from that time, he became attached to the cause of Christ, and was a consistent member and an Elder in the Secession Church in Scotland.

The light advanced with his years, and with it the love of the Lord, until like Moses he became a "greedy seeker," so much so that all the glimpses of his Master he got were but incentives to that Heavenly appetite, causing him to cry, more and more, "I beseech thee show me thy glory."

Like Meikle of Carnwath, he was naturally cheerful, of a witty turn, strong good sense, excellent memory, kind and sociable, pertinacious of the right, firm, fearing no man, but always in awe of the Majesty of Heaven, ever possessing a deep practical sense of the reality and nearness of the Spirit-world; this gave tone to his life; this put depth and earnestness into his prayers, especially his out-goings of heart after God in private. It was solemn to over hear his wrestlings, Welsh-like with God, at midnight.

He lived in great anxiety not as to whether the work of Christ wrought without him, was able as a foundation to save to the uttermost all that come to God by Christ, but whether the work of the new life was really wrought in him; at times the fear of being found wanting was distressing; thus he did not, (so jealous was he of a presumptuous hope,) see what could not be hidden from others, a growing ripeness for rest with Christ.

And so the result seemed to prove, for as he descended into the valley of death, the shadows of terror were gone; he was light in the Lord; and was enabled to send back word to his minister, from the bed of death,—"*I die the death of the righteous (whom Christ has made such,) and my last end is like his.*"

His mind was well stored with the Holy Scriptures, and choice facts of the work of the Lord, and the sterling truths of godly writers. He used for hours to repeat from memory the comprehensive theology of Erskine in the Gospel Sonnets. When past ninety, he would go from house to house, and for hours read, in a clear voice and earnest manner, the truths which had been blessed to himself.

Much might be written of him; but there is one fact which the youthful should heed, as a lesson from the departed. He drew his sweetest delights from the treasures of Christ laid up in his memory in childhood and youth. These truths were new and fresh to him in old age, when later learned things were old to him, he was a monument to all, that early impressions of God are ever the deepest.

I am, dear Sir,

Yours sincerely,

A. M.

THE CANADIAN PRESBYTERIAN MAGAZINE.—This is the title of a new monthly which has just made its appearance in Toronto. The Magazine is devoted to the interests of the United Presbyterian Church. The paper and typography are the same as our own: the only difference which we notice is the division of the page into two columns instead of three. The price is a dollar a-year, payable in advance. The number before us gives very full reports of the proceedings of the United Presbyterian Synods in Scotland and in Canada, and also condensed notices of the doings of other churches. The Magazine betrays a

somewhat Ishmaelish tendency in dealing with the parent Synod, in reference to the remarks made by some members, on the application of the Synod in Canada for a Professor. Whilst admitting that there is one gentleman in the Synod, viz., the Moderator, who is supposed to have been asleep, the magazine denounces the Deputation, "who in seven-league boots," ran along the frontier, and then talk as if they were to be dictators. The fullest Presbyterian parity is asserted and claimed.

We wish the *Canadian Presbyterian Magazine* success, and are pleased to learn that it has already met with encouragement to a much larger extent than had been anticipated. By and by when fairly seated in his chair, the Editor promises to give us lessons on Ecclesiastical Geography, which, of course, we promise to receive with becoming docility.

THE GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

This venerable court met in Edinburgh on the 22d May, and continued in session for eleven days, during which time a vast amount of business was transacted. The Rev. Dr. Paterson of Free St. Andrew's Church, Glasgow, opened the Assembly with a Sermon from John viii., 3, "Ye shall know the truth, and the truth shall make you free."

Dr. Duff, of Calcutta, the most distinguished of living Missionaries, was elected Moderator—Perhaps it was the most interesting Assembly since the disruption.

From Mr Jaffray's statement of the contributions to the various funds, we make the following extract.

"The contributions on behalf of the various schemes of the Church, he had the privilege and honour of reporting to last General Assembly, shewed that for the six schemes proper of the Church, and the Building Fund superadded—that is, for the seven schemes—there had been raised the sum of £42,010 3s. 3d. The report he had to make to-day in regard to the year ending 31st March last, shewed, in regard to these seven objects, a marked and most gratifying increase. The contributions he had said were, for 1849-50, £42,010 6s. 3d., and for 1850-51, £50,868 18s. 3d.—shewing, therefore, an increase in regard to all the seven objects of £8,858 10s. But then it might be well, for one moment, to glance at the condition of each of these seven schemes, indeed, in regard to some of them, one in particular, a word of explanation was needed. He was rejoiced to inform the Assembly that there was a substantial increase in regard to each and every one of them. The Home Mission, for example, including both the Highlands and Lowlands, received last year £5,592 9s. 10.; this year £6,083 18s. 5d. Then the Education Scheme, including also the Schoolmasters' Sustentation, received last year £11,196 15s. 5d.; this year it was £13,906 13s. 10d.—The Sustentation Fund of the College, if he might so call it, received last year £3,491 3s. 9d.; this year the sum was £3,671 4s. 9d. The amount received for the Foreign Mission Scheme last year was £12,328 11s. 1d., and during the year on which he was reporting, it received £17,264 2s. 8d. Then the Colonies last year received £3,686 16s. 9d.; this year, £4,900 11s. 8d.—the Jews' Conversion Scheme last year, £4,250 5s.; this year, £5,671 12s. 9d.—the Building fund last year received £3,144 15s. 7d.; this year it had received £3,365 6s. 4.,—so that on all these seven schemes there was a substantial in-

crease, rising, as contrasted with last year, from £42,010 to £50,868, being an increase of £8,858 10s."

These figures compared with the contributions of the Church before the disruption, betoken increasing earnestness and zeal in behalf of the cause of Christ.

Total sums raised from 18th May, 1843 to 30th March, 1844, per Report and Abstracts,	£	s	d
1844-45,	334,433	15	9
1845-46,	301,067	5	8
1846-47,	311,653	18	7½
1847-48,	276,465	14	5½
1848-49,	275,081	4	4½
1849-50,	306,622	0	1½
1850-51,	303,480	5	4

Sum 1843-51, £2,475,616 1 7½

The Spirit of grace and of prayer pervaded the Assembly, and imparted a peculiar solemnity to the proceedings. Among the many important matters that engaged the court the Colonial field occupied a prominent place. A writer in the *Free Church Magazine*, says—

"It was when we listened to the report of the Colonial Committee that our ideas of the Church's power, her privilege and responsibility, rose to the highest point. In every land, from Canada in the North to the stations in the Pacific—from Sydney to Malta—from Northern India to Leghorn and Florence—the world is studded with the Church's centres of influence for good among our expatriated countrymen, as well as the inhabitants of other lands; and, when we think of the good that is thus achieved, or the souls which are thus rescued from ruin, the value of this department of the Church's labours cannot be easily estimated. We know that this scheme of the church has been regarded as less attractive than some of the rest, or not invested with the halo or the glare which surrounds some of the others. But viewed, we repeat, in its moral grandeur, and its practical bearings at once on time and eternity, the Colonial Scheme should stand among the foremost of the Church's works of faith and labours of love. Though limited in its operations in comparison with the vast demands which are presented to its energies, it is unquestionably one of the noblest projections of our day."

ESTABLISHED CHURCH ASSEMBLY.

Dr. McLeod of Morven was called to the chair. For the Jewish Mission, the contributions were reported at £2,792. For India Mission, £5,293. For Colonies, £3,243. For Education, about £5,200. For Home Mission, £3,323. For Endowment Scheme, £6,696. On the subject of Education, the Assembly denounced Lord Melgund's bill, and the other proposed scheme of National Education, but, by a majority, declined to disapprove of the Privy Council scheme of supplementary grants. The Assembly petitioned in favour of University tests, and against the Papal aggression, and was addressed by a deputation of French Protestant Ministers.

On the subject of Finance, the Assembly was very gloomy. A debt of £312 6s. 10d. on the General Church Fund seemed to paralyse the members: while that on the *Quoad Sacra* Church's appeared still more awful and impracticable.

The chief business before the Assembly consisted of cases of discipline. In the Levern case, the Minister was found guilty of poaching, and was deposed. In the case of Kumedan, the minister was proved to have spent a night in a house of improper character in Glasgow, and deposed; in the Fraserburgh case, Dr. Lockhart was found guilty of drunkenness and lewdness, and was deposed, in the case of Erskine, the

Minister was found guilty of drunkenness, and deposed, in the case of Kilmaurs, the same, and in the case of Barry, the same.

In the course of these proceedings, Mr Rose of Tuin, adverted to the unprecedented number of cases of deposition which had come, or were yet to come, before the present Assembly. It was a remarkable fact, he said, that all these cases were cases of new appointments during the last eight years. He would not venture to assign a reason for this, but it is well that the fact should be known.

[Did this intimate some lurking consciousness that all was not right—that tokens of Divine displeasure had marked their procedure since the Disruption? If such was the feeling, it led to little appropriate fruit, instead of determining to retrace their steps—restore the churches wrested from their proper congregations, and try to shake off the yoke of Erastianism, Dr. Hill proposed that special prayer should be offered, thanking God for the support given to the members of Assembly in dealing with these cases, and praying that they might be able to discharge their duty as a Church with greater efficiency. "Is it such a fast that I have chosen?"]

UNITED PRESBYTERIAN SYNOD.

This Synod met on Monday, the 12th May, and on successive days till Friday evening.—There was little business of general interest before the court. The Rev. H. Angus, the retiring Moderator, preached from Heb. xii. 22—"The Heavenly Jerusalem;" after which Dr. Lindsay, Glasgow, was called to the chair.

During last year, 6 Ministers have died; 16 have demitted, or been loosed from their charges; 1 have been deposed, suspended, or otherwise cut off from the Ministry; 9 have been inducted; 1 Minister and congregation received into the church; 16 probationers ordained, and 3 Missionaries.

In regard to literary students, the number attending the Universities at Aberdeen last session was about 20, at Edinburgh, 60 joined Mr. Johnson's class, at St Andrews there were 18; and at Glasgow the number was not given. At the different University seats, committees and classes are appointed for the benefit of students. At the Divinity Hall the attendance was 151, being 19 above the previous year,—21 were of the fifth year, 23 of the fourth, 31 of the third, 23 of the second, and 13 of the first. For Ministers' libraries, £1,400 had been collected. For scholarships, about £700 had been voted, and that scheme was flourishing in all respects, except in funds. Unless more liberally supported, it must be speedily abandoned.

Support of the Ministry.—It was again resolved to aim at £150 as the minimum stipend of every Minister, and it was also resolved to institute a fund for the support of aged and infirm Ministers.

THE SYNOD.—The ensuing meeting of Synod promises to be a profitable and interesting occasion in our Church history. Not that we expect exciting discussions, but that in the absence of these we hope there will be leisure to consider what may be done to lengthen the cords and strengthen the stakes of our tabernacle, and that leisure will be afforded for conference on the state of religion and the duties of ministers and elders regarding it. Besides Dr. Duff, we expect the presence, as a deputation from the Free Church, of Principal Cunningham, and Dr. Miller, of Glasgow, and several eminent ruling elders. It is likely that a Public Meeting on behalf of the Free Church Missions will be held in Birmingham, either during the time of the Synod or before its commencement.—From *English Presbyterian Messenger*.

JUVENILE READING.

LITTLE ALICE, OR KILLING FOLKS IN OUR HEARTS.

Alice was the youngest of a large circle of brothers and sisters. She was the pet, but she was not a spoiled pet, wilful and selfish as pets are apt to be. She had a mother who made her children not only love, but revere and obey her; she was a praying mother, whose heart's desire, both by precept and example, was to lead her little ones to "the Lamb of God, who taketh away the sin of the world." The Holy Spirit owned this mother's efforts, and the four eldest were numbered among the people of God. Her first prayer for the little Alice was that she might have an obedient heart and a tender conscience. Whenever she bathed her beautiful round limbs with pure water, she lifted up her soul to God that her spirit might be cleansed with the pure water of the river of life, which proceedeth out of the throne of God and the Lamb. Alice was now five years old, and could you have seen her in company with her cousin Ruth, her playmate and schoolmate, as they dresed dolls or skipped off to school, you would have said, Surely innocence and love dwell in the bosoms of those little ones.

One night when it came Alice's bed-time, she had no heart to go to bed. Sarah said, "Come Alice, I will go up with you, for mother is engaged you know." Alice sat still on the cricket, looking down very sadly. She had scarcely tasted her bread and milk. "I am not a bit hungry," she said, shoving away the bowl.

"Do you feel sick?" asked Sarah.
"No I am not sick," she answered. Again Sarah took her hand to lead her up stairs. "I wish mother would," said Alice; "I had a great deal rather mother would, to night." Sarah told her that her mother had company and could not be spared; then she was led away but slowly and unwillingly. As Sarah undressed her she saw small tears flowing down her cheeks. "What is the matter Alice? Tell me, child, what ails you?" cried her sister anxiously. But Alice gave no reason nor made a complaint, she only sighed. When it was time for her to kneel down by her little bed to pray, as her habit was, Alice knelt down and bowed her head, but no words issued from her lips. Sarah thought this was strange. Then she arose and crept into bed so silent, so sad, so tearful, that Sarah became frightened. When she went down stairs and joined the company below, she watched an opportunity of mentioning the case to her mother. "I will run up directly and see what ails the child," said she. "Why, she is not sick, mother" said Sarah; "only it seemed as if something was preying upon her mind;" nor was it long before the mother escaped from the parlour and went to the chamber of her little one. As she trod the entry softly, lest Alice should have fallen asleep, she listened and heard a low crying. "My child," said the mother tenderly stooping down to her bed side, "what troubles you? Tell me."

"Oh! mother, I am so glad you have come," cried Alice, uncovering her head and seizing her mother's hand; "I can never go to sleep. Oh, mother I have killed Ruth in my heart to-day, I did;" and the tears flowed afresh. "She got angry and I wished she was dead. I can't ask God's forgiveness till I have made up with Ruth. He won't hear me, for my heart had hate in it and not love, which displeases God. Oh mother!" and the little child seemed broken in heart. Her mother tried to comfort her; but there lay the cold, heavy weight of sin upon her bosom. "Oh, if I could only see Ruth, and we could make up, then I could pray," she cried piteously; "can't I go to Ruth's house?" The mother thought a moment, and then said, "Yes my child you shall go;" for she well knew no more important business could claim her attention than helping her child through the thorny passes of the "narrow way." Alice's father was called, who wrapping

the weeping Alice in a blanket, carried her to the home of cousin Ruth, whose door was next their own. She was taken to Ruth's bedside; it was a touching scene, the confession, the prayer for forgiveness, the kiss of reconciliation then laying her head upon her father's shoulder, she asked to be carried home. Once more in her chamber, Alice again knelt down and prayed God to forgive her for the sin of hating Ruth—"Give me love in my heart," she cried earnestly, "because God is love, and because it was love that made Jesus Christ die on the cross for us; give me love, for I want to be like Jesus Christ, keep me from hating and killing any body in my heart." Thus prayed the little Alice. Oh what a prayer and conflict is this. Sin and conscience love and hate, had been fighting in her bosom.—Alas, in the bosoms of how many children does hate conquer love, does sin put out the light of conscience. In Alice love gained the mastery.—Love to God, love to our fellows, love to do right, it is *this love* which makes us children of God, it is hatred and anger and strife which show us to be children of the devil. How many children who read this can remember hating and killing people in their hearts? Have you been sorry for it and begged to be forgiven? If not, it shows you are far from God and holy things. Think of this.—*Am. Mes.*

MAGEE PRESBYTERIAN COLLEGE.—The suit between the Trustees named in Mrs. Magee's Will, and the General Assembly, as to the right of fixing upon the site of the College, for the building and endowing of which that lady bequeathed £20,000 has been concluded. And as it is a subject of the greatest importance to the Irish Presbyterian body, and to the country, I think it will be desirable that American brethren should have an accurate account. The Assembly wished to have the money expended in Belfast; taking the Queen's College, and the Assembly's Theological Institute there as the foundation, to be used for building and endowments, so as to make one perfect Establishment for the Literary and Theological training of the Presbyterian students of Ireland. The trustees wished to have the money employed in founding a College, complete in itself, in Derry,—which might be open to all for the general Classical, Literary and Scientific course, and which should afford the usual opportunities for the study of Theology to Presbyterian students; the same as the Scotch Universities. The decision has been given by Master Brooke,—after a lengthened and voluminous pleading; and it is now believed that it will be final. The Trustees, Rev. Richard Dill, of Dublin, Rev. Dr. John Brown, of Aghadowey, and James Gibson, of Belfast, Esq., Barrister, are declared to have the right of choosing the site; which is, therefore, to be in or near the city of Londonderry; and the College is to be designated "The Magee Presbyterian College." The sum bequeathed, £20,000, and all interest and dividends accruing, are vested in the said Trustees; and upon the decease of any of them, in the survivors; upon trust, for the building and endowing of a College for the education of young men for the Christian ministry, in connection with the General Assembly of the Presbyterian Church in Ireland. Upon the death of the present Trustees, the number of Trustees shall in all time coming consist of nine,—six ministers of as many congregations; and three ruling elders of as many other congregations. The present Trustees nominate a successor to any one dying, till the decease of the last of them; and then the vacancies are to be filled up, in all time coming, by the General Assembly.—*Dublin cor. Y. N. Observer.*

Three Clergymen of Glasgow have begun to preach in the open air on Sundays, and are said to have had numerous attentive audiences.

ALWAYS HAPPY.

In France, not many years ago, there lived a young lad, who had arrived at that age at which it was necessary to make choice of some occupation by which to earn his living, and who was intensely desirous of choosing that which should most contribute to his happiness in this world. He was not an ambitious youth; he did not wish to be great, or wise, or rich, but only to be happy. His parents had chosen a trade for him, but it did not please him. He wished to be a chemist; the reason of his wish was, that in the neighbourhood lived a chemist and druggist, a cheerful and amiable man, whose pleasant face, and constant good humour inspired our young friend with the idea that the employment of a chemist must needs be a very happy one. The lad's choice was not agreeable to his parents; they did all they possibly could to dissuade him from it, but in vain; so he was placed with the chemist. Experience, however, soon taught him that which he would not learn from his friends; namely, "that it does not follow that a person must be happy because he is a chemist." He soon found that the cheerfulness and contentment of his master was not necessarily connected with his bottles and drugs. Himself, he was neither cheerful, nor contented, nor happy. So after a time, he gave up the idea of being a chemist, and consented to follow the employment his friends thought best for him, living the same sort of life that people usually do, neither better nor happier than they. Still he never quite forgot the idea of his youth, and always longed for some sort of happiness above what he possessed.

One day he overtook a poor carrier (a person who carries about books for sale), who was trudging gaily along and singing by the way. He had on his back a pack of things to sell. "Can you tell me," says our friend, "the secret of being happy?" "Why, yes I can," said the man, letting down his pack, "and cheap too," he continued, taking out a book, and presenting it; "this will teach you how to be happy." It was the Bible. Our friend had asked the question much as Pilate asked our Lord, "What is truth?" he neither expected nor desired an answer. He, however, took the book. He read it. After some time passed in patient seeking, he found that it had, indeed, the power of communicating the secret of happiness; and he walked in the pleasant ways of the Lord. He afterwards became what he still is, the pastor of a Protestant Church in Switzerland.

ENGLISH PRESBYTERIAN MISSION IN CHINA.—Our sister Church in England had the honour of sending Mr. William Burns to China, and, besides, has a medical missionary at Amoy, in the person of Dr. J. H. Young. The latest account which this gentleman gives contains the following statement:—"Before a boy can understand any Chinese book, he must be able to translate it into colloquial. This requires a long course of instruction (at least two years), which does not begin till after he is considered well advanced in the study of the characters. His knowledge of religious truth is thus delayed in a great measure, and is apt in many points to be confused." It would be of great advantage to have the whole of the New Testament at least, thus well translated into the colloquial. Some of the converts here, seeing this, have of their own accord desired to be taught to read it. With the counsel and assistance of Mr. Talmage, I have had the first part of the history of Joseph written out after this system of colloquial, and sent to a mission press in Canton to be printed.—(From the *English Presbyterian Messenger*, the interesting and ably conducted organ of the English Presbyterian Church).

THE BIBLE READER.

AN ANECDOTE.

The witty Earl of Rochester being once in company with King Charles II, his queen, chaplain, and Ministers of State, after they had been discoursing on public business, the King suddenly exclaimed "let our thoughts be unbended from the cares of State, and give us a glass of generous wine, that cheereth, as the Scripture saith, both God and man." The Queen modestly said she thought there could be no such text in Scripture; and the idea was little less than blasphemy. The King replied that he was not prepared to turn to chapter and verse, but he was sure he had met with it in his Scripture reading. The Chaplain was appealed to, and he was of the same opinion with the Queen. Rochester suspecting that the King was right, and being no friend to the Chaplain, slipped out of the room to enquire among the servants, if any among them were conversant with the Bible. They named David the Scotch Cook, who always carried a Bible about him; and David being called, recollecting the text, and where to find it. Rochester ordered him to be in waiting, and returned to the King. This text was still the topic of conversation, and Rochester moved to call in David, who, he said, he found was well acquainted with the Scriptures. David appeared, and being asked the question, produced his Bible and read the text. (Judges ix 13) The King smiled, the Queen asked pardon, and the Chaplain blushed. Rochester now asked the Chaplain if he could interpret the text since it was produced, but he was mute. The Earl therefore applied to David for the exposition, who immediately replied, "How much wine cheereth the heart of man, your Lordship knows; and as to its cheering God—under the Old Testament Dispensation there were meat offerings and drink offerings; the latter consisted of wine, which was typical of the blood of the Mediator, which, by a metaphor, was said to cheer God, as he was well-pleased in the way of salvation he had appointed; whereby his justice was satisfied, his law fulfilled, his mercy reigned, his grace triumphed, all the Divine perfection harmonized, the sinner was saved, and God in Christ glorified." The King was agreeably surprised at this evangelical exposition, Rochester applauded, and after some severe reflections upon the Chaplain, very gravely moved, that His Majesty would be pleased to make the Chaplain his cook, and the Cook his Chaplain.

MAYNOOTH.—We look upon the Popish Hierarchy in England as but a mote in the sunbeam compared with the Priest manufactory of Maynooth—an establishment in which, at this moment, there are 500 men being prepared for the diabolical work of perverting the human understanding, misguiding the nation, and destroying the souls of men! There is a delusion connected with the position of Maynooth; across the Channel it is removed from the British eye; but let them conceive of its existence in Southwark, in the vicinity of, and as an appendage to the Romish Cathedral of the Prince of the Scarlet Hat, and that £30,000 per annum, was being given for its maintenance, what would the people of England say to that? Would they not then see how utterly preposterous it is in the Assembly of St. Stephen's, to-day, to attempt to legislate for the repression of Popery, and to-morrow to vote this immense sum out of the Imperial Treasury for its maintenance? Let it be known further, that the support of a batch of Popish bishops with their clergy, is a very insignificant affair compared with the support an institution as Maynooth. In the one case, the salary extends to the support of individuals only to enable them to carry on the labours of darkening in a given locality, but, in supporting Maynooth, the action thus sustained is extended to every part of the civilized world.

Nor should it be lost sight of, that this endowment involves another; the more priests are sent forth from Maynooth, the more priests are to be supported in the Colonies, where both Popish bishops and clergy are regularly and every where salaried. It was but the other day we met with an estimable and intelligent gentleman, who had just returned from the Mauritius, and who informed, that there was there a bishop with a staff of priests receiving from the British Government the goodly sum of £2,500 per annum! It really saddens the heart, which understands the subject, to meditate on such inconsistencies, and we do trust there will be forthwith a universal movement among the Protestants of England for the withdrawal, not only of this grant to Maynooth, but the immediate cessation of all grants whatsoever throughout the Colonies.—*British Banner.*

THE FIRST PRINTED BOOK.—It is a remarkable and most interesting fact, that the very first use to which the discovery of printing was applied was the production of the Holy Bible. This was accomplished at Menz between the years 1450 and 1455. Gutenberg was the inventor of the art, and Faust, a goldsmith, furnished the necessary funds. Had it been a single page, or even an entire sheet, which was then produced, there might have been less occasion to have noticed it; but there was something in the whole character of the affair, which, if not unprecedented, rendered it singular in the usual current of human events. This Bible was in two folio volumes, which have been justly praised for the strength and beauty of the paper, the exactness of the register and the lustre of the ink. The work contained twelve hundred and eighty two pages, and being the first ever printed, of course involved a long period of time, and an immense amount of mental, manual and mechanical labour; and yet, for a long time after it had been finished and offered for sale, not a single human being, save the artists themselves, knew how it had been accomplished.

Of the first printed Bible, eighteen copies are now known to be in existence, four of which are printed on vellum. Two of these are in England one being in the Grenville collection, one in the Royal Library of Berlin, and one in the Royal Library of Paris. Of the fourteen remaining copies, ten are in England—there being a copy in the Libraries of Oxford, Edinburgh and London, and seven in the collections of different noblemen. The vellum copy has been sold as high as \$1,300.

Thus as if to mark the noblest purpose to which the art would ever be applied, the first book printed with moveable metal type was the Bible.

SCHOOL AT HOCHELAGA.—The Protestant school in Hochelaga taught by Mr Henry, assisted by Mrs Henry, was examined on Thursday last in presence of two of the commissioners, Messrs Thompson and Brown, Rev Mr Rantoul of this city, Rev. Thomas Henry of Lachute, and several of the parents of the children. The books used in this school are those of the Irish Board, and on two days of the week the Holy Scriptures. The tidy appearance of the children, the good order, and thorough classification of the school, and especially the proficiency evinced in all the branches of a good elementary education, were most creditable to the teachers, and finely shewed with what success the culture of the young mind may be attended when it is prosecuted by those who bring at once knowledge, experience and enthusiasm to the honorable work of teaching. One of the Rev. gentlemen present addressed the children at the close of the examination, and the other invoked on them and on their teachers the divine blessing.—*Montreal Witness.*

A PAINFUL FACT.—It is not many years since I entered the dwelling of a widow. I knew her to be the most active, capable, efficient, and devoted female member of a sister church, consistent and ready to every good word and work.—Judge what was my surprise to find her centre table covered with that class of magazines of the day which are mainly filled with the most exciting romances. In the presence of her daughter then just verging into womanhood, I expressed my surprise, and gently remonstrated with her, but, to my regret, she warmly defended her course and claimed that this class of literature was necessary to cultivate the taste and imagination.

I soon sought out her pastor, and he promised to counteract the poison if possible; but alas! In vain. She is now an expelled member of the church, and her Sabbaths are away from the house of God. Are not these the legitimate fruits of an indulgence in such reading? Had her reading been the works of Doddridge and Baxter, and Flavel and Owen, it would require no prophet's ken to tell how changed would now be the scene. An inspired prophet has pointedly inquired, Can a man take fire into his bosom and his clothes not be burned? We utter our unsparing reprobation of the man who deals out the intoxicating cup to our fellow men, but, we alas! take to our bosoms and to our churches the men around us who poison our families by these blighting and pernicious issues of the press. Let every Christian reader be warned to shun light reading, as he would the venom of the still. R. G. F.

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