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THE ECCLESIASTICAL AND MISSIONARY RECORD.



Presbyterian Church of Canada.

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

VOL. V.

TORONTO, FEBRUARY, 1849.

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Poetry.

SOWING THE SEED.

BY JAMES MONTGOMERY, ESQ., SHEFFIELD

[The following lines were given us in M.S. by a young lady of the Scottish Metropolis, several years ago. They had not then appeared in print. We can scarcely suppose, however, that they have remained in M.S. until this time. Be that as it may, our readers may peruse them with pleasure and profit.]

Sow in the morn thy seed,
At e'en hold not thy hand,
To doubt or fear give thou no heed,
Broad cast it o'er the land.
Beside all waters sow,
The high-way furrows stock ;
Drop it where thorns and thistles grow,
Scatter it on the rock.
The good and fruitful ground,
Expect not here, or there,
O'er hill, and dale, in spots 'tis found,
Go, spread it everywhere.
Thou know'st not which shall thrive,
The late or early sown ;
Grace keeps the precious germs alive,
When, and wherever strewn.
And duly shall appear
In verdure, beauty, strength
The tender blade, the stem, the ear,
And the full corn at length.
Thou shalt not sow in vain,
Cold, heat, and moist and dry,
Shall foster and mature the grain
For garners in the sky.
Then, when the glorious end,
The day of God is come,
The angel reapers shall descend,
And heaven shout "harvest-home."

MARY ANOINTING THE SAVIOUR.

MATTHEW XXVI. 6-13 * * * *

BY THE REV W. LYALL, KNOX'S COLLEGE.

It is generally supposed that this Mary was the sister of Martha and of Lazarus. Others think that it was Mary Magdalen; but whichever of them it was, the act was the same; and it will be interesting to attend to the principles involved in that act, and to the lessons derivable from it.

The scene took place in Bethany, where Martha and Mary lived, which was the frequent resort of Christ, whether he had repaired to enjoy a season of repose from his labours and relief from his griefs, in the sympathy of such attached and congenial minds. In this instance, however, he was in the house of Simon the leper—a circumstance in itself significant. Christ had probably cured this man of his leprosy, and in grateful return for this act, Simon had, perhaps, frequently before entertained Christ at his table, or was now in the act of entertaining him. Those whom Christ heals—whom he cures spiritually—become henceforth on terms of intimacy, as it were, with him. Christ comes to them, and makes his abode with them; he comes in to them, and sups with them, and they with him. There is the communion of faith, and the indwelling of the Holy Ghost. Have you believed in Christ? Then you should be willing to entertain him. Does Christ dwell in your hearts by faith? Do you receive Christ, and entertain him, by receiving his truth, and by cherishing and imitating the visitations of his Spirit? It is a false faith if it does not lead to this.

It was customary, (and the custom still obtains in Eastern countries, at feasts or repasts, for strangers or visitors to come in during the progress of the repast, and seating themselves at the side of the apartment, to enter into conversation with the family or guests at table. An incident of this kind is noticed in the account of "the Mission to the Jews," and the writer of that narrative refers to it as illustrating the incident here recorded. At eastern tables they took their food in a reclining posture. When Simon and Christ were at meat, probably Mary entered. She would first seat herself at the side of the room, and, having prepared her alabaster box of ointment, she would step forward and pour the ointment on Christ's head.

Now, mark what was contained in this act. It was an expression of faith. Mary believed that Christ was the Saviour, else she would not have done this. It was to the Saviour that she did it. She believed in him as her Saviour. She was

reposing her salvation on him. Her sins she had committed to him to be washed away in his blood. And there is something peculiar in the faith of Christ's disciples previous to Christ's death—especially such a faith as was that of Mary Magdalene, or Mary, the sister of Lazarus—so confident, so strong, so evangelical. They had to believe, not in what Christ had done, but what he was to do. They had to see Christ's work, as if it was already accomplished—the blood of redemption, as if it was already shed—the penalty of sin, as if it was already borne—Christ, as if he was already offered up! The woman, in this instance, actually anointed his body for the burial. So great was her faith, that she anticipated this event—the sad and melancholy rite connected with it. She embalmed him for the tomb. So Christ interprets her action, and so probably it must have been meant. Christ had been anointed before, and then it was Mary Magdalene who performed the act; but it was his feet only that were then anointed. Here it is his head, and consequently his whole body. At all events, it was because he was the Saviour that Mary performed this act. It was an act of affection to him. The use of these ointments was peculiarly grateful in the East; and it was very common among those who were able, to indulge in the luxury. It was attachment, then, to the Saviour that prompted this act. The ointment was very precious. There was a large quantity of it. If the incident recorded in the 12th chapter of John, be the same as this (which I sometimes suppose), it was a pound of spikenard; and, according to Judas's question, it might have been sold for three hundred pence, which, in our money, would be above £9 sterling (£9 13s. 9d.) The value of it, however, was nothing when it was for the Saviour. Mary believed in Christ. She, by this act, confessed him. She thus exhibited her faith. It was as if she had said: "Lord, I believe that thou art the Christ, the Son of the living God." There was something appropriate in the act,—for Christ was "the anointed" of God. We can conceive her dwelling upon the characteristic of Christ, as the anointed of God, till her faith and her love so wrought in her, that she performed this symbolical action. "Thou art the anointed of the Lord; I believe that thou art 'the Christ.' Thou art my Saviour—my Lord and my God." This was faith. Mary already saw Christ's blood cleansing away her sins. She already trusted in the efficacy of his atonement. She had indistinct ideas, perhaps, about his death; but she knew enough to trust in it for salvation. It was mixed indistinctly in her mind; but there it was; and he was to die for her sins.

The act was also an expression of love. Love to Christ presupposes faith. She loved Christ because she believed in him as her Saviour. It was

love that chiefly prompted this act. It was an appropriate expression of faith. Had she not believed in Christ, she would not have done this; but love was the moving principle. It was her love that suggested the act, that prompted the costly preparation, that brought her into that room, that made her break through every restraint, and that now dropt in that precious shower on the head of him who was already the anointed of the Father. Love burned strongly in her breast. If it was Mary Magdalene, she loved much, because she had been forgiven much. If it was Mary of Bethany, while she loved Christ as her friend, she loved him still more as her Saviour. She sat not out, in the intercourse of friend ship, that Christ was the Saviour. She sat at his feet, and heard his words. She laid up the word of life, she believed them; she relied on all that they taught, she drank in the precious doctrines; and she loved Christ in consequence with no earthly love. Behold her, then, in Simon's house. If the incident here recorded, be the same with that recorded by John; Martha, and Mary, and Lazarus were all in the house. Lazarus sat at the table. Martha served, as before, when Mary sat at Jesus's feet and heard his words;—but, behold Mary, full of love, thinking of Christ's official character, believing in him, loving him,—taking the pound of spikenard, the alabaster box of ointment, very costly, and pouring it on that head, which had already received the anointing of the Holy Ghost!—and do you not see in that act a beautiful expression of love—most significant—most appropriate, and one which, while it was embalming Christ for his burial, is itself embalmed to all generations, and will be for ever recorded as a memorial of her!

But mark the characteristic features of Mary's faith and love. They were both strong principles. They broke through every restraint. They were not confined by form—they were not limited to the merely customary modes of expression—they took their own way. It was an *expensive* way. The ointment was very precious; and it was not in any stinted quantity. But love and faith will express themselves in a thousand ways. They will find expression, let whatever be the restraints, whatever be the obstacles, whatever the barriers. Love to Christ, faith in him, will break through every impediment or hindrance. Circumstances that might forbid their expression, will just be those taken advantage of for their expression. Society, company—the forms observed in these, will not prevent the exhibition of love to Christ. Our ordinary meals need not exclude theunction of a loving heart, or the tribute and confession of a true faith. And the stronger our faith and love are, they will find more ready and hearty expression. The woman that was a sinner, found expression to her faith and love, by anointing Christ's feet, and wiping them with the hairs of her head. Affection will exhibit itself: faith will work by love. We have not the opportunity now of showing our attachment to Christ personally—we cannot anoint his head or his feet—we cannot embalm him to his burial; and that was the very reason why Christ rejected the officious remonstrances of the disciples: "To what purpose was this waste? for this ointment might have been sold for much, and given to the poor." "Why trouble ye the woman, for she hath wrought a good work upon me? For ye have the poor always with you; but me ye have not always." Christ we have not always—Christ we have not now; but still, "Him having not seen we love;" and we may show our love to an invisible, as well as a visible Saviour. We can love Christ, although he is not with us, and that love, where it is real, will express itself somehow. The love of Christ constraineth us. It constrains to a particular course of conduct—it constrains to many acts of devotion. It is discerned in the words, in the looks, in the current of the thoughts, in the affections, in the whole aim of the life. Love to Christ has led to many noble acts of disinterested devotion, gratitude, and zeal. The beloved, the disciple of Christ, has given his goods—

he has sacrificed his life for Christ—he has exulted in the flames—he has sung songs in the prison—he has taken patiently the spoiling of his goods—he has rejoiced in his ship, persecution and death. The disciple can bring the unction of love itself to Christ—the precious perfume of a holy life—the spikenard of gratitude—tears of penitence and affection. We can minister to the wants—we can relieve the necessities—we can soothe the sorrows—we can mitigate the sufferings—we can add to the comforts—of Christ's disciples—and inasmuch as we have done it unto one of the least of these, we have done it unto Christ—Christ will account it as done to himself.

They leads us to observe that Mary's love was a *self sacrificing* love—her faith, a *practical* faith. She was willing to be at *some cost* to exhibit them. She thought that Christ might be embalmed beforehand for his burial, or that an act of honour might be done unto him, or just this expression of affection might be given, and she forthwith procures the precious box of ointment; or having it by her, she might use it in this way; and she dedicates it to Christ—she consecrates it to him; and, while Christ is at meat, she pours it upon his sacred head! The price was nothing—the value was nothing, when it was to be devoted in this way. Love smiles at the sacrifice—love counts it nothing—love would break the alabaster box, that the ointment might flow forth, and esteem it little loss. Love would part with all possessions—with all riches, if Christ needed them, or if the believer but thought that he needed them. True love to Christ—faith in him, will do this! Sacrifices will not be counted, when it is love to Christ that makes them. The value of a gift will not be thought of, when it is for Christ, or for his cause, that it is bestowed. Riches will flow freely forth when it is love that opens their source, when it is for Christ that they are devoted. The world cannot understand the power of Christian love, of Christian faith. The sacrifices they make—the deeds which they perform—he triumphs over selfishness to which they lead—the noble acts of charity and devotion to which they prompt—these are all beyond the world's understanding. More prudence, it is supposed, might have been exercised—greater discretion might have been shown. What was thus given to Christ, might have been given to more useful objects—to the poor, perhaps, or to a thousand purposes, less chimerical, less extravagant, less absurd, than those to which they were devoted. Faith on Christ is an intelligible principle to the world. Love, whose object is unseen, and in Heaven, is an ethereal, mysterious, impossible, principle. Hence the question—why all this?—why this waste?—why all this extravagance?—why these missionary efforts?—why all this support of the gospel?—why this expenditure of energy in such a cause, for the maintenance of the gospel, or its diffusion through the earth? Why all this? So the world asks. And the answer is simply: it is to Christ it is for his sake: it is his cause! We may well give to Christ. He gave himself for us. We may well make sacrifices for Christ. He made himself a sacrifice for us. We may well expend our means upon him, for his glory, for his cause, for his gospel, for his people. He spent all upon us, for our happiness, for our comfort, for our joy, for our salvation! We may well anoint his body for the burying. He died and was buried for our offences, and rose again for our justification. Let others reproach us while we give for Christ's cause,—let them call us fools,—let them call the expenditure waste: it is not waste, if it is for Christ!—it is right, it is a proper expenditure, if it is for him; and it is miserable prudence, when anything is grudged or withheld that should be devoted to the Saviour, and to the object of promoting his glory. It is poor economy: it is not justice that keeps it back: it is not consideration for the poor: it is not any proper motive: it is because there is no love for Christ, or attachment to his cause. If there were, much would be given, and given willingly. Let this woman's example stimulate his

people to go and do likewise. Let them cherish a like spirit: let them have a like faith—a like love: let them be animated by the same feelings. Only let her faith be ours, her love be ours, and then there is nothing we shall withhold from Christ, if he asks it. We will willingly and cheerfully give for his cause, for the advancement of his kingdom, for the maintenance and spread of his gospel—not for the embalming of his body unto the burial, but for the diffusion of the knowledge of that common salvation which his burial (his death) achieved—we shall not anoint him; we shall seek to let it be known that he is "the Anointed;" we shall spread his name, which itself will be to them who hear, and who trust in it, as ointment poured forth. We shall diffuse the savour of that name, till all have learned it, and all have believed in it.

Are not Christ's words verified at this very day? "Verily I say unto you, whosoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." She has her reward. It was not for a reward that she did it; but the rewards of the gospel kingdom often exceed expectation. Christ is not unjust to forget any work of faith, or labour of love. Our efforts in the cause of Christ, will not go unacknowledged. Let us cast our bread upon the waters, and we shall find it after many days. It is to love a privilege, a noble distinction, to withhold from Christ—to refuse to give to any cause with which his glory is identified. It is an honour to be allowed to give to Christ. Love will not seek the honour—the applause; but it is an honour, notwithstanding! It will receive the honour, when Christ shall crown its sacrifices, reward all its efforts, acknowledge all its labours, and publicly proclaim them at last before his Father, and his holy angels!

Home Intelligence.

PRESBYTERY OF TORONTO.

An adjourned meeting of this Presbytery was held on the 10th day of January. Various arrangements were made for dispensing the Lord's Supper, in Congregations that are destitute of pastors. Those for the month of February, are: at Free Temple Church, Mr. Harris and Mr. Gray to conduct the services; at Brock and Reach, Dr. Burns and Mr. Boyd.

Reports were made respecting the progress of Collections for the College.

The next ordinary meeting is to be held at Toronto, on the 7th March next, at 5 o'clock, p. m.

PRESBYTERY OF HAMILTON.

To the Editor of the Record.

Dundas, 18th January, 1849.

DEAR SIR.—There was a considerable amount of business before the Presbytery of Hamilton at their last meeting, so that the Session, including the interruptions caused by the meetings of the Sustentation Board and the Home Mission Committee, lasted two entire days. There was little, however, of the business which it would be generally interesting to your readers to communicate, with the exception of the Report on the state of the Indian population along the banks of the Grand River, by the Rev. Mr. Bethune, and portions of the Rev. L. McPherson's missionary tour in the Owen's Sound Settlements, which I have placed in your hands (the former by the desire of the Presbytery), and, which I am sure, will be felt to be deeply interesting by all who peruse them. All the Ministers of the Presbytery were present with the exception of two; and there were three Elders. Mr. Cheyne read a report in reference to the state of the congregations at Wellandport and the exertions which had been made there to raise funds for the support of a missionary, and was re-

thorized, in compliance with a request from that quarter, and assisted by one of his Elders, and another Minister, if possible to make up a communion roll, and dispense the Sacrament of the Lord's Supper there.

Mr. Smellie, and Mr. D. McLellan, Elder, were appointed, along with Mr. Bayne, assessors to the next meeting of the London Presbytery, in the case of St. Thomas.

Mr. Mackintosh, after reading a report of some missionary duty which he had performed, intimated to the Presbytery, that after much and prayerful consideration, he had come to the determination of tendering the resignation of his charge at Thorold, to the Presbytery, expressing, at the same time, his wish to labour as a missionary, until some more suitable field for his services could be found. Whereupon, after mature deliberation, it was moved by Mr. Smellie, and agreed to, that "Mr. Mackintosh, of Thorold, having made an affecting and faithful statement of difficulties and discouragements connected with his present charge, and having tendered his resignation of the same, the Presbytery deeply sympathize with Mr. Mackintosh under the circumstances—approve of his candour and disinterestedness in the matter—express their assurance of his piety and zeal; but from a knowledge of the peculiarities of the case, resolve without further proceedings, to accept of Mr. Mackintosh's resignation, in the hope that some other field of labour, in which his energies and devotedness may be attended with more success and personal comfort, may speedily be opened up for him; and the Presbytery order Mr. Mackintosh's name to be given in to the Synod's Home Mission Committee, as an ordained missionary whose services are disposable.

A letter from the Clerk to the Presbytery of Kingston was read, intimating their intention again to apply to the Synod for the admission of Mr. Harris, a Congregational Minister, as a Minister of this Church.

Mr. Malcolm McClarty was examined as to his qualifications for the office of a Catechist; and his employment was sanctioned, and Mr. Meldrum and Mr. Smellie were appointed to make such arrangements as they shall see fit to this effect.

Memorials from Woolwich, and from Arthur, were read and received, and the Presbytery expressed their desire to do all in their power towards the accomplishment of the wishes of the memorialists. A petition from Dunnville, was also read and received.

Dr. Ferrier's case was afterwards taken up, and the answers previously given in by him to the Clerk read; and a long supplementary document, referred to therein, was received. The Presbytery considering that it would be impossible for them to take up these documents satisfactorily at the present session, agreed to refer them to the committee formerly appointed to examine them, and ascertain from them the views of Dr. Ferrier upon the subjects at issue, and report to the next ordinary meeting.

A motion, by Mr. McGregor, in reference to the sanctification of the Sabbath, was allowed to lie on the table till the next ordinary meeting.

The consideration of the Widow's Fund Scheme, was also put off till the same time, owing partly to many members of Presbytery having left, and partly that the others wished farther time to give it full consideration, and it is requested that members come to the next meeting with their views as much as possible matured upon the subject.

The next ordinary meeting is appointed to be held at Hamilton, and within Knox's Church there, the second Wednesday of May, and the Presbytery was then closed with prayer.

I send you, herewith a statement of the Treasurer of the Presbytery's Home Mission Fund Account for the last quarter.

I am, &c.
M. Y. STARR, P.C.

Contributions received by the Treasurer of the Presbytery of Hamilton's Home Mission Fund, from 12th October, 1815, up to 10th January, 1819:—

North Easthope, £3 5s.; Port Dover, £18 15s.; Sincor, £8 16s 3d.; Vinton, £1 16s 3d.; Wellington Square and Waterfall, £1 5s.; Presbytery of Colborne, £1 5s.; Sincor, 13s 9d.; Port Dover, £1 14s 4d.; Vinton, £1, Cardona, £1 0s 6d.; Lambton West, £1 5s 5d.; Dundas, &c., £3 3s 9d.; Temple Prayer meeting at do., 15s.; Wellington Square, &c., £1 13s 6d.; Port Sarina, £4 10s.; Ladies' Association, Hamilton, £1 10s. Total, £161 18s 9d.

N.B.—From this amount is to be deducted £3 5s. from North Easthope, and £1 0s. from Port Sarina, to be transferred, and £1 0s 6d., which has been transferred to the Synod's Home Mission Fund.

THE INDIANS AT THE GRAND RIVER

The following account of the Six Nations, drawn up by the Rev Mr. Bethune, was lately laid before the Presbytery of Hamilton. Although not written for the press, and, from the fact that Mr. Bethune's intercourse with these aborigines has been limited, his sphere of labour being among the white population, yet we are persuaded the paper will be read with much interest. When Mr. Bethune shall have been more with this much neglected people, and perhaps acquired their language (to the study of which he is now applying himself,) we shall be glad to lay before our readers farther particulars concerning them:

Those who live in this neighbourhood are of the "Six Nations" and have lately been joined by the Mississauga or Credit Indians, from the neighbourhood of Toronto. Their district extends from Brantford to below Cayuga, on both sides of the Grand River; but in consequence of the sale of the Indian lands, and the removal of the squatters from Tuscarora and other townships, they are removing to these lands very fast. The appearance of some cases of small pox in this vicinity has increased their eagerness to be gone. The names of these nations, or rather tribes, are the Mohawks, Cayugas, Tuscaroras, Onondagos, Dutchwates, and Senecas. There are also the small remnants of some other tribes incorporated with them, such as the Oneidas, Tootaites, Nanticoles, &c.

The Mohawks are superior in point of dignity. The greatest part of that tribe reside about the Bay of Quinte. The portion of them living here may be about 200 individuals. Most of them are nominally Christians, principally Episcopalians, with one or two Baptists.

The Onondagos are the second in rank, and hold the name of "Masters of the Fire-pipe," because they were the first to turn out on behalf of the King's rights, in the revolutionary war. They are Christians merely in name, having a great many of their old Heathen rites and superstitions remaining in practice. They and the Tuscaroras believe that when they die, their souls pass in the form of some animal into the next world; and that, if they have been cruel to any animal here, they are to suffer in that form in the future state. It may be in consequence of this notion that they account it unlucky to kill a snake; and if they were to shoot the rattle-snake, they say, that the gun would be charmed so, that it would not kill any deer.

The Cayugas are all heathens, and pretty numerous. About one-half of the Delawares are heathen: the other half, turned to the Church of England, chiefly through the influence of George Anthony, the second chief of that tribe, who also acts as interpreter and schoolmaster. They reside at Boston creek, on the Tuscarora lands. George appears to be influenced by Christian principles, and, on the whole, is a man of an acute and in-

telligent mind. He gave me an account of his life, the early part of which, he had spent in the practice of all the vices and excesses which the brutal and ignorant savage, left to the uncontrolled influence of his own passions, can be conceived to indulge. He went to visit a tribe in the United States territory, related to the Delawares, and found among the Indians there, some association against the use of intoxicating liquors, similar to a temperance society. These Indians prevailed on their guest to pledge himself to abstain from all spirits for a short period—I think, three moons. He kept his promise, and found so much satisfaction in the trial, that he purposed with himself to abstain altogether from liquor, and has since been completely temperate. He may be frequently observed in the taverns along our road; but it is to see if any Indians are there, getting drunk; and if he finds one, he reproves him severely, and takes him a-ways with him. He is a member of the Church of England, and the whites in his vicinity say that he is a mere tool of the missionaries of that Church, doing implicitly whatever they bid him, whether right or wrong; but the unhappy collision between the squatters and the government agents, in which George was called to take part, has, I believe, given rise to this feeling.

The other portion of the Delawares are more opposed to Christianity than before, and endeavor to prevent their children from learning the English language; and thus when I would converse with those I meet, I get a shake of the head in answer to every question. The above remark applies to the Cayugas. I meet them every Sabbath with their guns, in pursuit of game, and try to tell them of the sin they are committing, but they do not understand me. Indeed many of their white neighbours join them in their detestation of the Lord's day. I spoke to a white man who has considerable property, in land, among them, and whom I found with his gun, on the road, as I went to our place of worship one Sabbath. I told him, very mildly, of the sin of his conduct, and received in return oaths and revilings. In the spring, when the flocks of pigeons are numerous, I have found it dangerous to ride along in the bush, from the sound of their guns startling my horse every few paces. In the end of May, as I went to Cayuga, on a Sabbath morning, I found the remains of the dress of an Indian, who had been severely burnt by the exploding of a bag of powder which he carried. He had been calling at the houses along the road that morning, about two hours before, with fish in a basket, and his gun on his shoulder, offering to sell the fish and this powder, which was slung by his side in the leg of an old pair of trowsers for a bag. He had fired at some game as he went along, and the powder exploded, and literally stripped him naked, scorching severely one side of his body and face, and if he survived, it was believed that he would lose the sight of an eye. He got an old shirt and coat from one of the neighbors, and ran off raising the war-whoop, as in defiance of the pain, but towards evening he was seen lying with his body immersed in the creek, in a very exhausted state. Such is the condition of the Pagan Indians, and a great part of the white population are no better, nor can we expect much improvement, as long as the lumbering trade continues in this part of the bush, for those engaged in that business are, in general, men of the most depraved habits.

The females, or squaws, as they are called, are more attached to their heathen customs than the men; and when George Anthony became a Christian, he found his wife quite averse to the change, so much so, that she would not live with him, but was away for some months, and then came back, and now professes Christianity. A great obstruction to the cause of the Gospel among them, consists in their law of succession, or inheritance. The husband and wife have separate interests in the property they acquire—each has a purse—and this is an obstacle to their success in agricultural improvement, as well as a bar to the entrance of gospel light. George, of whom I have spoken

found it more difficult in making his wife listen to his proposals, to have a community of interest on their property, than in any thing else connected with their change of life. Indeed, while they continue heathens, this regulation is necessary for the protection of the women.—As their system of cohabitation, which cannot be dignified with the name of marriage, is very loose. Any Indian may put away his squaw whenever he pleases, and take another, and the woman may go and live with another man, and she may, if she choose, leave her new husband and go back to her former one. Polygamy too, although not common, is allowed and practised, and thus a separation of interests between the man and woman, is a matter of course.

While noticing their marriages, I may mention by the way, the simplicity of their form of choosing a wife. When a man wishes to marry a young woman, he goes to her father's dwelling, and throws into her lap a deer's foot. The young woman, if she accepts his addresses, returns him a head of Indian corn. The parents then settle the particulars of the agreement; and the man, for his own part, promises to provide the woman with game, &c.; while she binds herself to cook it, and furnish corn or potatoes.

In the bringing up of their children they use no restraint, but indulge them in every caprice, and this renders it very difficult to establish any efficient system of education among them. Although the children are as intelligent as other children, yet, for the reason I have stated, they make less progress in learning. I do not know that the public are aware of the efforts making by the English Church, to have the entire superintendance of the Indians, in their religious and educational concerns.

I have, at this moment, before me a report from the Bishop of Toronto to the Legislative Assembly, dated 1843, but published along with other Indian affairs, by order of the House, in 1847, from which I shall take the liberty of giving an extract or two as a specimen. He says—

"4. In regard to those Tribes which are learning an imperfect system of Christianity, from Dissenters and the Romish Church, it is not necessary for me to say more than that which is imperfectly taught, cannot be perfectly learned. The Church Missionaries have, through the Divine blessing, been more or less successful in proportion to the time spent upon the Indians.

"The Six Nations on the Grand River, and in the Bay of Quinte, have made a fair progress under three pious clergymen, at Muncytown, on the River Thames. They are very much improved under the able and judicious management of the Rev. Richard Hood, A. M.—although he is unable to spend his whole time among them."

"The Bishop proposes a plan for the "religious instruction and civilization of the Indians," which he says must proceed together to collect each nation or tribe into a village, and then—

"Art. 4. With a view to their religious and civil improvement, to establish in each village one or more resident missionaries, clergymen of the Church of England, one surgeon, one practical farmer, a carpenter, and blacksmith, with school of industry and instruction under able teachers. The schools to be under the inspection and general superintendance of the missionary and resident officer of the Indian department.

"Art. 5. Every thing relating to religion, to be under the sole control and guidance of the missionary.

"Art. 7. A department would be constituted in each village, attached and amenable to the colonial administration, at the head of which would be a missionary of the Established Church, and a civil superintendent."

The last extract I shall trouble you with, is a repetition of the sentiment contained in the first.

"Moreover, if the Indians are to be instructed at the expense of the Government, in the truths of Christianity, it becomes the duty of Government

to see that it be done in the most perfect and efficient manner, and that can only be through the National Church, and no other, over which her Majesty has a reasonable influence."

If the Bishop succeed in his plan, and get the poor Indians placed under his "most perfect and efficient" teaching, then, of course, the endeavors of the Christian world, without the pale of his Church, are shut out.

[To be continued.]

REPORT OF THE LADIES' ASSOCIATION, KNOX'S CHURCH, HAMILTON.

This Association has now carried on its operations for four years, with unabated prosperity, and as it becomes better known to the congregation, receives a larger measure of their sympathy and co-operation.

At the close of the year 1848, it will be found that £100 have been raised for missions, and £10 as a bursary for Knox's College—as in former years. It is therefore unnecessary to add, that the zeal and perseverance of the Ladies who compose the association, continue unabated—while they have the pleasure of seeing the young persons of the congregation emulating the example of the elder, in labouring for the good cause.

On the 1st of September, an Association was formed by the young females of the congregation, for the purpose of working two hours weekly, the proceeds of which, to be added to the sum realized by the present Association. From this source alone, and in the short space of four months, £10 was received at the Annual Sale. The association feels that the congregation, and the public, will cordially sympathize with the young people thus employed, and bid them God's speed. At the commencement of the past year, the money on hand having been all disposed of, and the hopes of the ladies again disappointed in procuring a Missionary from Scotland, a new plan was proposed, by which they would find themselves equally useful, namely, to undertake to raise £100 currency, for the support of four young men from Knox's College, who should labor in the mission field for the summer months. This the ladies are happy to say has been effected. The money produced by the annual sale of work, as will be seen by the Treasurer's report, amounted to £86 currency, while the amount of monthly sales and annual subscriptions was £35 11s. 2d., in all £121 11s. 2d.; £100 currency, of this have been paid over to the Treasurer of the Home Mission, for the Presbytery of Hamilton; £10 have been reserved for a Bursary; the remainder being required for the payment of materials and other expenses: so that another year has commenced without any funds on hand.

The association has had much satisfaction in hearing, from time to time, of the fallow ground that has been broken up, and the seed of the word sown in portions of the Presbytery, hitherto uncultivated and barren, by the young men, whom it has been the happiness of the ladies to have assisted in their work. The good done in one district of the country, is amply sufficient to encourage to greater effort, than have yet been made for the evangelizing of this large and important colony.

At the commencement of a new year, with such objects in view, the association is urged to go forward in their work, having their sisters by the way, whose hearts the Lord has opened to offer willingly for His cause. "Not weary in well-doing," they are already beginning to see fruits of their labour, which will become more and more luxuriant as years roll on, and learning that this man and that man were born under the ministry, which their efforts have supported.

During the past year, after a cessation in the heat of the season, the Bible Classes were re-assembled, and are now in a state of activity—may He who has the hearts of all in His hands, dispose many more to turn to this way of instruction, and make it to teachers and taught a means of draw-

ing them nearer to the Saviour. The earnest desire of this association is, that it may have the prayers of the churches to strengthen it in every department of its operations; and that it may be the means of bringing many souls from darkness into light.

TREASURER'S ACCOUNT.

Receipts:

Dec. 22, 1848.	
Annual Sale.....	£86 0 0
Monthly Sales.....	22 17 1
Subscriptions.....	9 8 9
Donations.....	2 17 6
Interest.....	0 7 10
	£121 11 2

Disbursements:

To the Home Mission Fund.....	£100 0 0
Printing.....	1 2 6
Materials, &c.....	10 8 7
Bursary.....	10 0 1
	£121 11 2

ANN WALKER, Treasurer.

YOUNG MEN'S ASSOCIATION, KNOX'S CHURCH HAMILTON.

To the Editor of the Record.

Hamilton, Jan. 5, 1849.

Sir,—As I am not aware that associations of young men, for improvement in religious knowledge, in connection with the congregations of our Church in this country, are general, the following may not be uninteresting to that class of your readers. Towards the close of the Rev. A. Gale's Ministration in the Free Presbyterian Church in this city, an association of young men belonging to the congregation, was formed under his auspices, for improvement in religious knowledge. The association has continued to hold its meetings pretty regularly, up to the present time, with an average list of about twenty-five members. Since the Rev. R. Robb, (who is President of the association), became Pastor of the congregation, a most interesting course of study has been pursued, embracing the evidences of Christianity, and latterly, the leading doctrines of the Gospel, as brought out in the standards of the Church,—to which the members have occasionally added Essays on various interesting subjects, in keeping with the objects of the association. Correspondence has also been held with similar Societies, (one in Great Britain, and one in this country.) On Tuesday the 2nd inst., the members presented Mr. Robb with the complete works of the late Dr. Chalmers, and two volumes of Dick's Philosophy, as a token of their estimation of the deep interest he has at all times manifested for their spiritual improvement. I am, &c.

A MEMBER.

A SHORT STATEMENT

Of the number of Students engaged in Catechetical Labours during the past Summer; of the number of Stations supplied by their service; the Bible Classes taught, and the Weekly Prayer Meetings conducted by them; the average attendance on the means of grace, and the number of families visited at the stations which enjoyed their labours.

In the Presbytery of Montreal, 4 Students were employed as Catechists.—Messrs. Swinton, Gray, McQuar, and Alexander, who conducted Divine service regularly, or occasionally, at 15 stations: in Leeds, Inverness, Glengary, and other Townships, taught 6 Bible Classes, held 4 weekly prayer meetings, and visited 300 families. The average Sabbath attendance on their public instructions, amounted to 1600 persons.

In the Presbytery of Perth, there were 2 Students located,—Messrs. Gourlay and McDermid,

by whom 5 mission stations were supplied,—in the Townships of Goulbourn and Pembroke, 2 Bible classes taught, 1 weekly prayer meeting conducted, and 70 families visited. The average attendance on the means of grace, at all the stations, was 630.

In the Presbytery of Kingston, there were 2 students,—Messrs. Hudson and Chesnut, whose labours were divided over 8 stations,—in Tyendinaga, Huntingdon, and other Townships, by whom 2 Bible classes were taught, 1 prayer meeting conducted, and 80 families visited. The average attendance, at all the stations under their care, was 1000.

In the Presbytery of Toronto, there were 9 students, Messrs. Troup, Dickson, Smith, Crawford, Ross, McLaughlin, Kedy, Black, and Tolmie, 3 of whom were employed as Catechists, only during a part of the summer. In all, 31 stations were supplied, 6 Bible classes taught, 13 weekly prayer meetings conducted, and 630 families visited. The average attendance, at all the stations in this Presbytery, amounted to 2400.

In the Presbytery of Hamilton, 2 students were employed, Messrs. Ure and Scott, by whom 6 stations were supplied,—2 at Woolwich, and 4 at Long Point District, 3 Bible classes taught, 2 weekly prayer meetings conducted, and 200 families visited. The average number of regular hearers, was 800.

Two students, Messrs. A. Currie and Wilson—the former employed as a Catechist in the London Presbytery, and the latter in the Presbytery of Colbour, have not yet returned to College, and whose labours therefore we are unable to report.

According to the above statement, it will be remarked then, that 22 students were employed as catechists, 63 mission stations supplied, 18 Bible classes taught, 21 weekly prayer meetings held, 1300 families visited, and 6130 persons regularly supplied with the means of grace.

There are other students who, on account of their peculiar circumstances, or the nature of their employment, have not been included in the above statement, whom therefore we notice separately. Mr. Cameron, who lately came from Scotland, his native country, when on his way to Canada West, laboured for a short time in the Presbytery of Montreal, visiting Beach-ridge, Vaukeekluhl, Lochiel and other stations. Messrs. McKenzie and Nisbet, other two of our students were employed, the former as agent for the Perth Bible Society, and the latter as agent for the Sabbath School Union. Their labours are noticed in a separate paper of the *Record*. Of the results of these varied and extensive labours of the students, we do not venture to speak; though we trust, that none of them are so indifferent about the progress of the Redeemer's cause, as not to look for definite results. They have, in a humble way, sown much of the incorruptible seed of the Word, and ought to look for fruit by the blessing of God who giveth the increase, and who hath said, "My word shall not return unto me void." They have much encouragement to go forward in the work. There is an extensive land to be possessed; there are many waiting with anxiety to receive them as their Christian instructors; and there are some manifestations of the Spirit's power accompanying the word. They have therefore ground to hope, that the Lord may bless them with the privilege of seeing the happy time, when the Spirit will be poured from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

To the Editor of the *Missionary Record*.

Toronto, Jan. 15, 1849.

REV. AND DEAR SIR,—At your request, I send you the following brief account of my summer labours principally taken from my report to the Presbytery of Montreal.

Having been appointed by the above-named Presbytery, as Catechist to the Presbyterian con-

gregation of Inverness, at the close of the College, last spring, I proceeded to my destination early in May, where I remained till the opening of the session last fall.

Inverness, the most eastern of the Eastern Townships, lies about 50 miles South East of Quebec. Though this was my principal sphere of labour there were also a few families in connection with our church in the adjoining townships of Nelson and Halifax. The whole number of families in this district professing attachment to the principles of the Free Church, amounts to somewhat over seventy. A large proportion of these are Gaelic-speaking Highlanders, or rather Islanders, chiefly from the Island of Arran. The remainder are Lowland Scotch, and North of Ireland Presbyterians. Amongst those who attended our meetings and Bible-class, we had also occasionally a Roman Catholic Canadian or two. We had two regular Sabbath stations, both in Inverness.

Only nineteen years have passed away since the first sound of the woodman's axe was heard in the hitherto unbroken forests of this part of our country. Since that time in the face of many difficulties, peculiar to settlers on uncleared land, and in a part of the country not then intersected by a single road, many of the settlers have made large clearances, and are now in possession of neat and comfortable dwelling-houses. They have also built two churches, one a log-building, the other a substantial frame-building, nearly finished, and capable of accommodating upwards of 200 persons. They have also purchased and paid for 50 acres of land, in a central part of the township designed for a globe, and are now building on it a hand-organ-manse. Though still poor in a pecuniary point of view, and having suffered much from the failure of the crops of late years, I have little doubt, but that in a few years they will be able to support a minister amongst them.

The average attendance at our Sabbath stations was, at one of them about 150, and at the other upwards of 200. The week-day prayer meeting was attended by about 60. The same number attended the Sabbath school, in which I was assisted by two teachers, and about 50 was the average attendance on the Tuesday Bible-class.

I found amongst the people some apparent thirsting for the Word of Life and desire after Gospel ordinances. They did not forget the privileges they enjoyed in by-gone days in the land of our fathers. How often have I seen the eye of an aged father or mother fill with tears, and the bosom heave a sigh, as they told me of the holy men under whose ministry they sat in their native land—such men as McBride and McMillan, both now in glory—and as they contrasted the privileges of those days with their present destitute state. I have frequently heard them repeat large portions of sermons, heard, it may be, twenty years ago or more. The words which fell from the lips of these holy men, still linger in their hearts, and shall only be lost amid the last traces of memory; yea, it may be, shall be remembered in eternity itself. The men whose ministry, most of them then enjoyed were holy men of God, and the effects of their heart-preaching are still visible in the walk and conversation of some.

In the course of the summer I visited most of the families, which on account of their scattered condition, took up not a little of my time, but enabled me to form some idea of the spiritual state of the people. In most houses family worship was regularly maintained, and we hope there were some who found the family altar a "Pemel" where they have met with God; but we have reason to fear there were many, to whom this exercise was a mere form, in which they neither sought nor found spiritual benefit.

I trust the Lord in some measure manifested himself to us during the past summer. I have often felt refreshed in my intercourse with some of the Lord's dear children, with whom I have come in contact; and have frequently felt encouraged, when addressing them on the thing of eternity,

by the marked attention, and even in some cases apparent anxiety of the hearers.

A large proportion of my time was devoted to labours among the young, which I very much enjoyed. The Bible-class was well attended and considerable interest was taken in its exercises. Many of these young persons seemed to be under serious impressions, and in private freely opened their minds to me on the state of their souls. Some of them professed to be seeking Him whom their souls loved, and others hoped that they had found him. If we may judge by their walk and conversation, we have reason to hope that they were sincere in their professions. May the Shepherd of Israel take these dear lambs of the flock under his own special care, and keep them from the evil that is in the world, that if spared they may be as lights in the Church and in the world.

In short, this is a most interesting and important place. There is no doubt, but that in a few years a large and flourishing congregation might be formed here. The situation of Inverness and the adjoining township of Lerds, destines them, ere long, to become two of the most important stations of our Church in the Eastern Province. They occupy the centre of that vast and fertile tract of land between Quebec and the State of Maine, are chiefly inhabited by Scotch and Irish Protestants, and surrounded by Popish settlements. They would also form an excellent centre for Missionary operations amongst the Roman Catholics. But it would be well could the field be attended to now. For when the people seem anxious about the Word of life, if that church to which they are most attached, cannot attend to them, they may be induced to join some other.

Before concluding this letter, I may, in a few words, notice the townships of Melbourne, Windsor, &c., which I visited last summer, during a visit of the Rev. John Fraser, to Inverness. Here are large Presbyterian stations anxious to obtain supply from the Free Church. In the village of Melbourne there is a neat brick church in the hands of the Residuates, and a Congregational church. The former is now, and has been for some time closed; and in the latter, there is I believe, at present, temporary supply. I have no doubt, that were there a devoted Free Church minister there, all parties would unite under him. There are also several stations around Melbourne, in which exist the elements of large congregations. In Windsor, we held our meetings chiefly in the house of one of the elders, which was always crowded within, and even the windows and doors without, filled with people. The people here seemed very ignorant of the operations and prospects of our church. One of them, an intelligent and pious man, said, that since the disruption he had longed to see a Free Church minister settled amongst them, but had almost given up hope, as it seemed vain to look to Scotland for one. In these circumstances, he had almost made up his mind to join another church. But now, he said, since he heard of Knox's College, and of the number of students in it, preparing for the work of the ministry, he would take courage and wait, hoping that, in the good providence of God, they might ere long obtain one from that source. Since the disruption, when Mr. McMorin, then their pastor, who adhered to the Establishment, left them, almost the only services of any minister of our church, which for any length of time they enjoyed, were those of the Rev. J. Fraser, that most devoted and indefatigable missionary, now in Glengary.

There are many other places of importance in this part of the province, which might be noticed, ready to receive ministers, and looking to the Presbyterian Church of Canada for supply. I might instance Portneuf, about thirty miles above Quebec, on the banks of the St. Lawrence, where, I believe, there is a large number of Presbyterians, who have been entirely destitute, since the Rev. Simon Fraser left them, who had been their minister for about two years. But fearing I have already trespassed by the length of my communication, I beg leave to remain, Yours, &c. J. A.

RELIGIOUS EDUCATION OF THE YOUNG AT GUELPH.

To the Editor of the Record.

DEAR SIR.—Permit me to request a small portion of the columns of your cranning number, to notice a movement in this quarter, of a character favourable to the religious education of the young. Upon my settlement in Guelph, I found this very important cause much depressed, among the professing adherents of our Presbyterian Congregations. For some years there had been no Sabbath School in the town, attended by the children of the Presbyterian inhabitants; they were found in schools of the Episcopalians, the Independents, or the Wesleyans; and many did not attend any school. During the summer of 1847, the Rev. Mr. Torrance, of the United Presbyterian Church, opened a school in connection with his congregation; and on the first Sabbath of May last, I opened a similar establishment in connection with Knox's Church. We are, however, subject to this inconvenience—that the great bulk of the members of both congregations reside at such a distance that their children cannot give attendance at the schools formed in their respective Churches, but frequent those which are found occasionally in their own neighbourhoods.

This led me frequently, and with much prayerful anxiety, to consider whether any plan could be devised and carried into effect to give an impulse to the cause of religious education among our people. The plan which appeared upon mature deliberation the best to adopt, was to endeavour to assemble as many of the children of the congregation as possible, from the town and neighbourhood, that they might see each other, and be stimulated by addresses, or otherwise, to attend more decidedly to their religious and moral improvement. For several reasons I fixed on the first day of the present year for the meeting; and on mentioning the subject to the Rev. Mr. Torrance and C. J. Meikle, Esq., of the Independent Church, I found they cordially approved of the plan, and agreed to concur in carrying it into effect. There assembled in the church, accordingly, on the day stated, more than one hundred children, with a number of their parents and relatives—a very cheering and animating spectacle. After devotional exercises, and a short address from myself, on the objects of the meeting, the children were examined on the seventh chapter of the Acts, regarding their knowledge of Scriptural history and doctrine, and on a portion of the Shorter Catechism with proficiency. Several of them afterwards recited with great precision some hymns and paraphrases. The children and auditors were then addressed in an appropriate and impressive manner, by the Rev. Messrs. Torrance and C. J. Meikle, Esq. At the close they partook of a refection of cakes and fruit, provided for them by the ladies of Knox's Church congregation; and were dismissed evidently pleased with the exercises in which they had been engaged, and with one another.

May we not hope that God will follow with a blessing this begun attempt to revive and strengthen to great and good a cause, and that, should we be spared to labour another year, we shall be privileged on another anniversary, to witness the fruits of our labours, in an awakened zeal, and an increased attendance of the young, on the instructions of heavenly wisdom.

I remain yours, &c.,

J. G. Macanthur.

Guelph, 17th January, 1849.

ADDRESS

To the Members of the Presbyterian Church of Canada, on the subject of the Office-bearers of the Church, by authority of Synod.

DEAR BRETHREN.—In these days, not only of inquiry and sifting of principles, but of agitation and insubordination, of looseness of opinion, and casual wisdom; at a time when the claims of one

branch of the Christian church, acknowledging a lengthened gradation of officers from the Pinnac to Curate, are being pushed to an extravagant extent, by an assertion of its own pure and sole apostolical descent, and a denial of the validity of ordinances dispensed by any without its pale; and when the principles of another branch which throws its government into the hands of the members at large, and vests independent and irresponsible power in individual congregations without appeal to a higher authority, and which thus virtually annuls the distinction between the *rulers* and the *ruled*, began to be very extensively diffused; and at a juncture when attempts are being made to bring into disrepute that ancient Presbyterian system, which is founded on the Word of God, which has been handed down to us from our fathers, and which is well fitted to answer all the ends of ecclesiastical polity; when it is attempted on one hand to divest it of its spirit, and on another to defile, dismember, and dissipate, as when the self-organized and unauthorised views of innovators on the system, will not tolerate it in all its entirety,—it is our desire to furnish you with correct and scriptural ideas of the constitution of that church with which you are connected, more especially with regard to its office-bearers, and above all, in reference to such offices as have sometimes been held in abeyance, at other times impaired, perverted, or reduced to a mere name,—either degraded as useless, or rejected as inconsistent with men's notions of propriety and liberty.

Certain of the officers which are mentioned in the Word of God, as in 1 Cor. xii. 28, and Ephes. iv. 11, as existing in the primitive church, were extraordinary, and no successors were appointed to those who held them; whereas others were ordinary or intended to be permanent in the church in all ages and circumstances. Among the latter, there seem to be only two orders or ranks, that of *Presbyter* or *Elder*, and that of *Deacon*—Phil. i. 1.—It being now on all hands acknowledged, that the terms *Elder* and *Bishop*, are in the scriptures used interchangeably, and with reference to the same office,—compare Acts xv. 17, 22. And while there are several classes of duties pertaining to the *Eldership*, which call for the service of different persons, and these variously qualified, as teaching, preaching, and ruling; and hence in our older authors, we read of the *Teaching Elder*, as *Doctor*; the *Parochial Elder*, as *Pastor*; and the *Ruling Elder*, as *Governor*; still, all who hold the office of *Elder* are regarded as possessing an equality of rank in the Presbyterian Church.

The distinction between one ecclesiastical office and another has often been confounded, not only by bodies of Christians who have departed from the true apostolical model in the constitution of their churches, but even by Presbyterians themselves. And hence, the duties belonging to one office may have often been discharged by persons holding another, as two offices may have been sometimes conjoined in the same individual,—the *Pastor* may have acted as *Doctor*, and the *Elder* in the capacity of *Deacon*. But that does not prevent what is peculiar to each office being kept separate, nor does it effect the propriety of still maintaining their distinctness. "If it be said," remarks Panderar, "the *Elder* is a *Deacon*, I answer, albeit the *Pastor* includes the office of *Doctor*, *Elder*, and *Deacon*, yet seeing these are of divine institution, reverence is in so far due unto it, as to set up these distinct offices. As nothing should be added to the Divine institution, upon pretence of imagined decency or order in the institution, so nothing ought to be diminished therefrom upon pretence that some things in the institution are needless or superfluous."

Our ecclesiastical constitution and economy have suffered much from confounding the respective offices of *Ruling Elder* and *Deacon*; whereas keeping them distinct, would conduce to the more efficient discharge of the duties of each. And as much misconception seem to exist with regard to the Divine authority of the *Deacon's* office, its nature, its sacred and permanent character, and the

propriety of maintaining it in the church; and as our Presbyterian economy divested of it would be incomplete and unscriptural, and therefore less likely to meet with the Divine countenance and blessing, it is desirable to give to the *Deacon's* office, at present, particular consideration. At the same time we trust that you will bear with us, while, for the sake of completing a view of the offices of the church, we advert briefly in the first place to the *Eldership*, to the qualifications required for the mode of appointment to, and the duties arising from that office.

1. The Eldership.

"The office of the teaching *Elder* or *Deacon*," in the language of a former generation, "is to open up the mind of the Spirit of God as expressed in the word, simply without such applications as the ministers use, and to teach in schools, colleges, or universities." As *Doctors* they are not necessarily ruling *Elders*, and therefore simply as such, cannot claim to be members of church judicatories for government and discipline. But *Professors of Theology* being also ministers as ruling *Elders*, may assist in the government of the church.

The office of *Doctor* in Divinity, as *Professor*, is very important; inasmuch as the right and efficient instruction of those who are to become the instructors of others, must be of more consequence than the mere communication of knowledge in ordinary circumstances, or even of ministering to any congregation. It requires rarer natural parts, as well as higher gifts of the Spirit, greater power of mind, more energy, more experience, more extensive and varied learning, more weight of character, and if possible, more exemplary piety and devotedness. And hence, you will perceive, that it demands more unbroken leisure, and more resources for amassing knowledge. Not to speak then of the encouragement, proper to call forth merit to such a work, or of the reward due to industry, we ask you, the members of the Presbyterian Church of Canada, in reference to this department of your church's glory, and to her prospect of fulfilling the commission with which she seems to be charged towards this province, if it be not desirable to afford more generally to her ministers, the means of devoting themselves to study than they enjoy, that there may not be wanting within her pale a sufficiency of well furnished theologians, from among whom the ablest may at any time be selected for the all-important office of training many for the work of the ministry? It is equally necessary that the ordinary wants of such be supplied as well as the ministry sustained, that those who are called to so honorable and responsible a position, may be at liberty to give to its duties their whole time and energy, unencumbered either by cares or temporal concerns. This object lies within reach of the members of the Presbyterian Church of Canada, and it would be their high privilege, as it is their sacred and imperative obligation, to strive for its attainment.

2. The distinctive function of the *Preaching Elder*, as *Pastor*, is to minister the Word, dispense the Sacraments, &c. As, however, the combination of this, with that of ruling in the church, is indispensable to the full discharge of the pastoral office—the power of government and exercising discipline also belongs to the *Preaching Elder*.—Matt. xvi. 19.

Bearing as this office does so immediately upon the extension of the Redeemer's Kingdom, and the salvation of man, it is one for which a full and accurate knowledge of the Scriptures, and undoubted experience of divine things by regeneration, and a life of faith, are indispensable. In addition to this, it is highly desirable, that those who are to undertake the work of the ministry, be men of more than ordinary intelligence, acute sense, and mental vigour, practical discrimination, judgement, prudence and firmness; of superior attainments in literature and science, and taste for study, also that they be possessed of kind and amiable dispositions, and if possible, of cultivated and en-

gaging manners. None, therefore, ought to regard themselves as having a call to the ministry, except such as have rational ground to conclude that, besides personal piety and good intentions, they possess capacities and qualities which are likely to render them useful. Again, as there must be first an inward call from God to devote oneself to His service in the Gospel, founded upon these considerations, and also an outward call in His providence from the church, to constitute a valid authority to exercise the functions of the ministry; and as the pastoral relation cannot be legitimately formed without the consent of the people, it becomes the solemn duty of a congregation, intending to invite one to be over them in the Lord, to be well assured of the good character and piety of the person whom they would select to that high and awfully important office, and to ascertain by personal experience his ministerial gifts; nay, it is incumbent upon them in these circumstances to "try the spirits," and as those who consult the glory of God, the good of His church, and the welfare of themselves and their posterity, and know that the matter is in the hand of God, to be faithful in making it the subject of calm and prayerful consideration, and conscientious in not asking any one to take the spiritual oversight of them and their families, but a person who is well approved among men, seems to be the best fitted that they can obtain to edify themselves, and appears to be really sent of God. And after a minister has been installed in his office, the people ought to remember that they have a duty to perform to him, as well as he to them; and to give him all due encouragement in the Lord, not only by supplying him liberally with whatever his temporal necessities demand, that he may give himself wholly to his work, and that he may be raised above those cares which are in a thousand ways injurious to its success, and to the best interests of the people themselves, but also by striving with him in prayer to God for a blessing, co-operating with him in his plans of usefulness, and strengthening his hands for his high, arduous, and evangelistic labours.

3. The peculiar function of the Ruling Elder, is to govern. "To him it belongs not to preach or administer the sacrament, nor assume any of the duties of the Pastor, nor unnecessarily entrench upon his work." There are, however, various duties besides these connected with government and discipline, which it is not only competent for the Ruling Elder to perform, but which, for the advancement of truth and godliness, he is called in his office to discharge. On this subject, our synod has already put forth the following deliverance: "Let the Elders be admonished that their work does not consist in attending to the collections, or any merely external regulations of the house of God, though in the absence of other office-bearers they may be charged with these concerns, in addition to their own peculiar and indispensable duties,—that their office is to watch for souls, to rule in the church, and especially and peculiarly to assist the minister in visiting the sick, instituting and conducting prayer meetings, inquiring after the fruits of the preaching of the Word, superintending Sabbath Schools, promoting the observance of family worship, and in faithfully administering the discipline of the church."—*Minutes of Synod, 10th Oct., 1844.* More particularly according to Guthrie, "the duties of the Eldership are those that belong to watching over and ruling of the flock, and they be of two sorts,—some that they are to perform by themselves alone, and so may be called more *private* duties; others, that they are to perform jointly with the rest of the overseers of the house of God, and may be called more *public*. The duties of their calling that be more private, are all those that private Christians are bound to perform each of them unto another by the law of charity and love, and these are to instruct one another—to exhort, and stir up one another, to provoke unto love and good works, to admonish and rebuke one another, but privately, and if they will not hearken, then

before witnesses; and if yet they will not hearken, then to tell the church; and if they will not hear the church, then let them be unto us as heathens and publicans—to comfort the afflicted and support the weak—to restore those that are fallen—to reconcile those that are at variance—to pray one for another—to visit the sick, and those who are in bonds and distress. All these duties Elders are to perform to the several members of the congregation, by virtue of their calling. The scriptures do expressly mention some of them as incumbent unto them, to wit, admonishing those over whom God hath set them visiting and praying over the sick, feeding the flock by instruction, exhortation, rebuke and comfort, in such a way as is competent to their station. The rest we may warrantably gather by analogy and proportion, from these. And if private Christians be obliged thereto, much more are Christian Elders, who have charge of souls in a special way obliged thereto. * * * The duties of Elders which are more public, and which they are to perform jointly with others, are those which he upon them in the assemblies, or courts of the church, which are made up of preaching Elders, Teaching Elders, and Ruling Elders. * * * In all assemblies of the church, Ruling Elders being thereto rightly called, have power to sit, write, debate, vote and conclude in all matters that are handled therein. "The things which are handled in the assemblies of the church, be either matters of faith, matters of order, matters of discipline, or that which concerneth the sending of church officers, according to which they have a fourfold power. (1) That which is called *Dogmatic*, whereby they judge of truth and error in points of doctrine, according to the Word of God only. (2) That which is called *Diatactic*, by which they discern and judge of the circumstances of those things that belong to the worship of God, as times, places, persons, and all such particulars in ecclesiastic affairs as are not determined in the Word, according to the general rules thereof concerning order and decency, avoiding of scandal, doing all to the glory of God, and the edifying of the church. (3) That which is called *critic* or *corrective*, by which censures are exercised upon the scandalous and obstinate, and such as are penitent again admitted to the ordinances, fellowship, and society of the church. (4) That which is called *Executive*, by virtue of which they send, authorize, and give power to church officers to serve in the house of God. All assemblies are not to exercise all these powers, but to keep themselves within due bounds; the inferior leaving those things that are of more common concernment to the superior, but in all these powers Ruling Elders have a share, and do put forth the same in exercise according to the measure that belongs to the assembly whereof they are members. Howbeit the execution of some decrees of the church assemblies, such as the imposition of hands in ordination, the pronouncing the sentence of excommunication, the receiving of penitents, the intimation of the deposition of ministers, and such like, do belong to ministers alone."

Such being the duties of the eldership, let us next inquire, what are the qualifications requisite for holding the office? Although age may be expected to furnish gravity, experience, and respect, yet "multitude of years does not always teach wisdom," neither is advancement in life indispensable. Grace and maturity of wisdom are the main qualifications. The scriptures inform us that "an Elder must be blameless, the husband of one wife, having faithful children, one that ruleth well his own house, having his children in subjection with all gravity; not accused of riot, or unruly, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre: but a lover of hospitality, a lover of good men, sober, just, holy, temperate, and sound in the faith, in charity, in patience." Hence, it will appear that the Ruling Elder, as well as the Pastor should be possessed of piety, because no other qualification can make amends for the want of grace, because his office which is spiritual demands it, and it is

practically necessary to the right discharge of his duties,—tha. he should be intelligently orthodox in his creed, in order to be able to detect, improve, and endeavour to repress the first risings of error in doctrine; that, if possible, his views of things be by nature and education more enlarged than those of men in general, so that he may be able to maintain legitimate influence and authority, and take a lead in matters pertaining to religion; that he be possessed of the grace of prudence and good judgment for the right discharge of his often difficult and delicate duties; that he be faithful in the government of his household, and in the observance of family worship; that he be exemplary in his outward conduct, not allowing his good to be evil spoken of, nor any reproach to be brought upon religion by indelicacy on his part; that he be a man of energy, zeal and liberality, so that he may seek to promote both the purity, and extension of the church; that he possess an enlightened attachment to the principles and constitution of the church to which he belongs, in order that he may be able to defend his personal position and acts, and resist innovation in church government, hurtful to the cause of the Redeemer, and inconsistent with scriptural authority; and, that above all, he be a man of prayer, so that his office may be ever put forth in dependence, upon the grace and aid of Him through whom alone they can become successful.

And while the Elders are charged to be faithful, we would remind you, that it is not competent for any one spontaneously to assume this office, but men must be regularly called thereto, and set apart for it by the church. It therefore becomes those who are in circumstances to designate persons to this office, to be especially carefully to select such as they believe will fill it with credit and efficiency. And as no church court may lay hands on any man, and ordain him to the ministry, contrary to the will of the congregation over which he is to be placed, so neither may it ordain any man to the eldership, without the people's consent. When the session has resolved to add to its number, the initiative in the appointment should begin with the congregation; at any rate, their consent must be obtained before any decisive step can be taken towards the ordination of new elders. Therefore, let the congregations of our church consider how responsible and momentous is the duty of nominating men to such an office, when the result may be either most beneficial or most disastrous to the interests of religion. And in the appointment of new Elders, in any case, let the Christian people, as those who would be faithful to a sacred trust, and who have an intelligent concern for the welfare and future prosperity of the church, set all prescriptive ideas, and private considerations aside, and look out for men of faith, and piety, and zeal, who will prove in all things examples to the flock, and foremost in every good work. Let them at the same time learn, that as Ruling Elders have been regularly called to their office, they are invested with power, not indeed in temporal matters, but what is not the less real on that account, with an authority in matters of religion and conscience—a spiritual power "which is given to them for edification and not for destruction," and is to be used with all holy discretion, meekness and charity,—a power which is as necessary and is as clearly set forth in the word, as authority to preach.—*Matt. xxi. 19.* The Elders are called by the people, yet let it be borne in mind, that they receive not their power from them. The very act of ordination by the ministers of the word, after election by the congregation, shows that their power is derived from another source. They are set apart in the name and by authority of the Lord Jesus Christ. And as their official power is conferred by Him, so they are accountable to Him, and not to man, for the manner in which they discharge their duties. It is indeed at all times competent for any individual to bring forward well-founded charges against any of the office-bearers of the church; and these will be patiently listened to, fully con-

vained, formally tried, and faithfully disposed of by the proper ecclesiastical courts; but they are never to be submitted to the private members of the congregation for decision, neither may the office-bearers be degraded at the will of irresponsible parties. Again, since Elders are called by the congregation, their office and persons should be reported by those who call them; and their decisions when not unrighteous, or contrary to God's Word, implicitly acquiesced in. Seeing also that all their duties are performed gratuitously; and often in the face of much difficulty and self-denial, they deserve at the hands of all, but thanks, and their conduct claims the most charitable construction. (To be continued)

Foreign Missions.

OPENING OF THE FREE CHURCH CALCUTTA.

The following letter of Dr. Duff has reference to the opening of the Free Church in Calcutta. That Church built at such a cost, begun anew when a former erection had fallen from the foundation, is, indeed, a testimony to those principles, for which it was reared, and of which it will, it is hoped, be a monument to many generations. It is pleasing to have the testimony of such a mind as Dr. Duff to such principles. Their value consists in the homage which is demanded by them from every heart to the reign of Christ. "Sweet and blessed subjection to be thus entirely under the government of Jehovah Jesus!"

Calcutta, September 7, 1818.

MY DEAR MR. TWLENDIE.—On Sunday the 13th August last, the anniversary of our Calcutta Disruption, our new church was at last opened—being, so far as we know, the first Free Church edifice opened for public worship in Asia. May it be the first of a numerous progeny! As a building, it is worthy of its position among the other Christian temples of this great metropolis. Its having once fallen, when well-nigh completed, has subjected the congregation to double expense—a great trial this to their faith! but they have been wonderfully sustained from on high. Altogether, it will not have cost less than a lakh and twenty thousand rupees, or £12,000—a noble offering for the consolidating and perpetuating of the Free Church cause in this mighty land, with its resuming myriads of people—an offering which I trust, the people of Scotland will duly appreciate—an offering, above all, which we pray may be acceptable to the great God whose glory and honour we earnestly desire to be thereby promoted; for, whatever may be the outward visible beauty and symmetry of this material edifice of ours, our prayer is, that it may be shown to the world that these bear no proportion to the vastly superior beauty and symmetry of the spiritual edifice that shall, through the omnipotent agency of divine grace, be reared within it—each stone in which shall be a living stone; which, when completely polished and purified, is destined one day to shine as a gem in the Redeemer's diadem of glory. And if but one such gem were to be prepared in our "house of prayer," it alone in point of intrinsic value, would incalculably outweigh all the poor perishable dress of silver and gold which has been expended upon it. And when ours, like every other Christian church, is truly a temple in which the worship of our God may be duly celebrated, we desire to remember, and never forget, that ours, as a Free Church, is, over and above this, in a peculiar and pre-eminent sense, a MONUMENT—a monument, or rather one of many monuments, reared in this far-distant land, under the force of sympathy with Scotland's noble army of worthies to commemorate one of the greatest victories of ancient or modern times—a victory, which, with

reference to its sublimer and more heavenly objects, must, in the eye of all holy and intelligent creatures, cast the renowned Marathon and Thermopylae for ever into the shade—the victory on a scale of national magnitude, of faith over sense, of high principle over worldly interest and carnal expediency, of the spirit of allegiance, in all things sacred, to Zion's anointed King, over the spirit of tunc and traitorous submission to the powers and potentates of earth. While, therefore, we would have our material edifice discharge its more general functions as a Christian temple, with reference to instruction in the articles of saving knowledge and the manifold duties of holy practice, prayer, and praise, the conversion of sinners, and the edification of saints, we also intensely desire to make it discharge aright its high and peculiar function as a monument, by reminding us, every time we assemble within its walls, more impressively than ever, of our close, endearing, and enriching relationship to Him, who is not merely our Prophet and our Priest, but also our living Head and exalted King, who alone ought to reign over us who alone ought to reign in us with reference alike to all the powers, faculties, and affections of the soul and all the doing; whether religious or civil, of the outward life! O sweet and blessed subjection to be thus entirely under the government of Jehovah Jesus!

As regards our missions, all things are quietly, but effectively progressing.

FREE CHURCH MISSION AT PUNA.

The following extract from a letter of Mr. Mitchell, of Puna, is interesting, as indicating the reception not only of Christianity, but Presbytery, among the natives of India. Bombay is about to follow Puna in the same good work—the organization of a native Church, with native office-bearers:—

"I am thankful that the native Church has lately taken a more distinctive form than formerly. Heretofore it has been entirely under the care of the missionaries, as evangelists. Now it has its own chosen office-bearers. I am still viewed as its pastor, and have associated with me two ruling elders, Messrs Cassidy and W. Bez. These two brethren were chosen by the Church members, at a meeting convened by order of the presbytery, at which Dr Wilson, Dr Grierson, and W. H. Bell, Esq., acted with me as assessors. Their edict was regularly served, and as, in the requisite period, no objection was taken, the ordination took place on Monday evening last, when, after I had delivered a discourse in Marathi, of the nature of the Christian Church, they were set apart to their office by the imposition of hands. Two elders of our English congregation attended, and united with me in their ordination. As far as I know, this is the only event of the kind which has ever taken place in a native congregation in Western India. Our brethren in Bombay are about, however, to follow in the same good work. May this step in advance be accompanied by much of the blessing of the Holy Spirit, tend much to the good of the cause generally, and the special benefit of all concerned. We have now our whole ecclesiastical machinery in operation, and I trust it may prove as beneficial here as it has done in Scotland—that it will take as firm a hold of the faithful, and be extended with the prescript itself over the length and breadth of the land. Discipline I conceive to be second only to doctrine, as a proper ordering of it, according to the institution of Christ, is most desirable."

THE Convocators of the Synod's Committee on the Widows Fund Scheme, regrets that our Presbytery has yet sent in answers to the queries issued by the authority of Synod, in October, and printed in the Record for that month, and requests that such answers be transmitted to him without delay.

SYNOD'S HOME MISSION FUND.

Binbrook and Saltfleet, per Rev. G. Cheyne, £1 9s. 4d.; Caledonia and Ancaster settlement, per Dr. Ferrier, £1 0s. 4d.; Knox's Church, Toronto, per J. McMurrich, Esq., £13 16s. 3d.; Padisich, per W. Melhram, £2 17s. 6d.; York Mills, per Rev. Thos. Wightman, £1 10s.; Scarborough, per Mr. Clark, £2.

D McLELLAN, Treasurer.

TO CORRESPONDENTS.

The following articles are omitted in this number, for want of room: a second letter of Mr. Eason,—a Memoir of the late Lieut. General McDouall, a brave officer in the late American war; and latterly a zealous and devoted Christian,—Mr. Peck's letter, and a reply to it—the omission of this has been occasioned by the unexpected length of the continuation of the critique on his tract.

Also, a notice of Kirwan's Letters—see, in the meantime, the advertisement of the Tract Society respecting a reprint. We recommend our friends to procure copies for distribution amongst their Romanist neighbours.

COLLAGE COLLECTIONS.—Farther particulars in our next. We may just notice, that some of the Elders of the Quebec congregation were informed of the more than exhausted state of the funds, and the reply was a prompt contribution from the congregation of £80. The subscriptions at Oakville have commenced on a respectable scale.

The Record.

THE SECESSION OF THE HON. AND REV. BAPTIST NOEL FROM THE CHURCH OF ENGLAND, AND ITS PROBABLE RESULTS.

The flight of the Roman Pontiff from the seven-hilled city, and the secession of a minister from the Established Church of England, are events apparently so unequal in importance, that it might be thought that they could never once be compared with each other. Yet, amidst all the attention that is given in Great Britain, as throughout the world, to that most momentous event—the flight of Pius IX. from the Vatican,—the British public are not unmoved with the part which the Hon. and Rev. Baptist Noel has acted, in seceding from what we have often, in Canada, heard called "the Church of the Empire."

And we do not wonder at the interest which is felt in this apparently unimportant event. For, though it may be in itself a small matter for one of the 12,000 ministers of the English Established Church to withdraw from her, as such an event is of not infrequent occurrence, yet, this particular act of secession is so circumstanced, as to be, in our opinion, as certainly indicative of the coming downfall of that Church, as a national establishment, as the flight of the Pope is, of the coming destruction of the Papacy.

The character and position of Mr. Noel, in connection with the circumstances of our times, give a peculiar interest to the step which he has taken. He was, in every sense of the word, eminent amongst the evangelical ministers of the Episcopal establishment; not from his noble descent, or his station in the hierarchy, but from his ministerial gifts and labours, and his long and tried fidelity to the cause of the Saviour. Thus, he occupied a

position in which, while he could have extensive influence as a pastor, he was not brought into direct contact with those grosser corruptions of the system that are connected with lay-patronage, the collection of tithes, and the secularities imposed by the State on the parochial clergy. He was, we believe, simply the minister of a chapel, reared by the people of his charge. Such a situation has sometimes been coveted by ministers of established Churches, who, ill at ease with some parts of their ecclesiastical system, have yet lacked the zeal and boldness to become reformers.

The principal corruptions which Mr Noel has seen in the hierarchy and its connection with the State, pertain to the general system, rather than to the part of it with which he was connected. And yet, after long observation on his part, and as we may well believe also, profound and anxious thought, and much earnest prayer, he comes forth, not a REFORMER, but a SEERER!

Mr. Noel throughout the now lengthened period of his ministry, has been known as a man of a catholic spirit. At the memorable Scottish disruption, he stood almost alone among his fellows, in pleading the cause of the Free Church in the British Metropolis. He cordially and profoundly sympathised with the leaders in that mighty movement. And the speech which he made at a London meeting, on the occasion, is one of the very best expositions of the Scriptural principles which gave it birth. No one who believed Mr. Noel to be an honest and conscientious advocate of the Free Church, could suppose that the question of reform in the Anglican establishment, was never agitated in his own bosom. He must have anxiously weighed such questions as these: Is its constitution, on the whole, so Scriptural that the reform of its abuses, and removal of its corruptions, are to be attempted? Is there Scriptural ground for such a connection between the Church and the State, as that which is implied in the theory of the Episcopal establishment? We now know how he has solved these questions. He renounces all the honours, emoluments, and preferments of the establishment; and even any formal communion with its ministers and people; taking, from choice, the position of nonconformity, which Ower and Baxter, and more than a thousand other worthies, took, only from a kind of compulsion. This noble conduct of his will yet bear the best of all fruit in the advancement of truth in England and other lands.

Mr. Noel has published, as we learn from the British papers, an exposition of his views in the form of an "Essay on the Union of Church and State." He may not be correct in all his positions on the abstract question of the relation which the State and the Church should mutually sustain, but we believe that few will enter the lists with him to defend the English Church establishment on Scriptural grounds.

Strange it were, indeed—yea, the greatest of all miracles, if a system in itself so worldly, and at the same time so huge and complicated, and of such long growth and duration, the work of ambitious churchmen and wily statesmen, should, after all, be found to square with the Rule of the Divine Word!

The good men in the English Church, with whom Mr Noel has long been associated, must either follow his example, or become hearty and zealous reformers. If they adopt this latter course, the gift of foresight is not required to know what the result will be. They will soon reform themselves into Free Churchmen, as did our brethren in Scotland, when agitating for the reform of an establishment immemorably less corrupt and vicious, and in circumstances much more hopeful. If they remain in the Church without witnessing against her corruptions, the effect, we believe, will be the same in the end, as if they abandoned her to those who love and cherish these corruptions. Piety will, ere long, become more and more exhausted amongst her ministers and members; and this salt, once gone, what but putrefaction and dissolution can ensue! Alas! for the State, if she hugs with tenacious grasp, a corrupt and un-reforming Church! We know where "judgments must begin"—even "at the House of God,"—as to their progress and end, the mind shrinks back with horror from contemplating these. Let us, as we love our country, earnestly and frequently pray that all the godly ministers and members of the English Church may have grace given them to know their solemn responsibilities, and especially that they may have "understanding of the times, to know what Israel ought to do."

WOODSTOCK.

The Ladies' Festival and Bazaar, for the purpose of raising funds to aid in the erection of a place of worship for the congregation at Woodstock, in connection with the Presbyterian Church of Canada, was held on the 3rd of January. On that occasion, a great variety of useful and fancy articles was exhibited; some of these, the gifts of kind friends from a distance. Tea, with the necessary accompaniments, was served to a company of about 400. Afterwards the party adjourned to a large apartment, when suitable addresses were given by the Rev. Mr. MacKenzie, of Zorra, and Rev. J. McKinnon, of St Thomas; also by the Rev. Messrs. Landon and Topping, of the Baptist Church. The meeting was a most agreeable one, being enlivened with music, and animated speeches. According to the *Oxford Star*, from which our information is derived, some of the articles were disposed of, during the course of the evening, "by auction." We cannot speak so approvingly of intermixing such an exercise with the otherwise commendable and befitting employments of the evening. We rejoice that the efforts of the ladies were crowned with such success, the sum of £40 having been realized from the various sources, viz., Tickets, Bazaar, Collection, and Auction. From the *Star*, of the 19th ult., we learn that the proceeds of the Festival and Bazaar have amounted to upwards of £50 in cash; while goods, to the value of £10, remain on hand. We are gratified to learn, that the congregation have called the Rev. W. Ball to be their pastor, and that the ordination and induction will take place on the 25th February.

The Rev. R. Wallace is to be settled at Ingersoll, on the 31st January.

BRIEF NOTICE OF PUBLIC EVENTS.

We live in most eventful times. The past year may be classed among the memorable and remarkable eras in the history of the world. Ancient dynasties have fallen—thrones have been overturned—Princes exiled, and nations revolutionized. The weakness of human power, and the vanity of human glory were never more clearly demonstrated. At the same time who can fail to discover in all that has been enacted, the sovereignty, the independent, and absolute authority of Him, whose kingdom is everlasting, and who, Most High, ruleth in the kingdom of men, and giveth it to whomsoever he will; who is the Judge that putteth down one and setteth up another! Who does not see His hand in the desolating scourges of famine and pestilence, as well as in the civil commotions with which many of the nations are now visited! Verily there is a God that ruleth in the earth. Amidst the heaving of the nations, Great Britain has scarcely felt the shock; although her commerce has been seriously affected by the convulsed state of the European continent, and the operatives in want of employment; yet, the laws have been respected, and confidence felt in the security of the government. England is the asylum to which dethroned kings and ousted statesmen flee for protection.

Trade is improving, and confidence returning. Markets are better—prices advancing, and the demand increasing.

Cholera is abating. Some four or five cases a day were reported in London, at the end of December. It was raging in Scotland with greater severity,—the cases were on the increase.

Perhaps the most interesting occurrence of this remarkable time is, the expulsion of the Pope from his own dominions, and the total subversion of his temporal power. How long can his spiritual authority survive?

"The revolution sped through Lombardy at first like an inundation, sweeping away the Austrian armies. On a sudden it was arrested, the tide rolled back, and foreign powers arose, more stern and despotic than before. Naples was given to pillage. Messina, became a scene of ruthless massacre. In Rome itself, even the practiced craft of Jesuitism appears to have failed. The deceptive liberalism of the Pope sufficed to evoke a desire for something like true liberty, which it was no part of the Pontiff's design to grant. Stratagem and artifice proved unable to deceive awakening Italian intellect: nominal concessions failed to satisfy—failed even to delude—and the unhappy Pope was constrained to yield point after point to the demands of his exacting subjects, till his hat power was passing from his nerveless grasp. A reactionary movement attempted by his minister, the able, but too self-confident and haughty Rossi, brought on a crisis. Rossi was assassinated, the Pope was besieged in his palace. Compelled to yield, then fled from the scene of his brief triumph and ignominious defeat. Repeatedly before has a Pope been constrained to quit Rome by a foreign power; but never before has a Pope been constrained to flee from Rome by an insurrection of Roman citizens, fiercely demanding freedom."

The Pope fled in the disguise of a lacquy; on the evening of the 24th November, and arrived at Gaeta, in Naples, on the following night. He refused several times to see a deputation of the citizens of Rome; but at last consented when too

late. The Provisional Government that has been formed, have declared the Pope deprived of all temporal power. Sterbini, the minister, has said that the Pope alone, under the title of Bishop, would have the right to enter Rome; but that all Cardinals and Prelates were strictly prohibited. The populace were shouting "Death to the Pope!"—"Death to the Cardinals!"

In the *Free Church Magazine*, for December, from which we took the former extract, we find the following humiliating announcement and solemn warning, in regard to the proposed British connection with Rome.

"Even at this hour, when Papal Rome is in confusion, and the Pope in voluntary exile, British statesmen avow their design, or earnest desire, not only to enter into diplomatic relations with that antichristian power, but even to endow it in Ireland, thereby taking it into alliance with the State. This is infatuation—sheer, suicidal infatuation. It seems, as if to use the awful language of Scripture, "God had given them up to strong delusions that they should believe a lie." But should that infatuation of our statesmen seize the nation also, so as to permit the great national crime to be perpetrated, the doom of Britain will be sealed. Hitherto we have scarcely felt the faint rockings of the earthquake, which has convulsed the continent. A time for solemn meditation and sacred resolve has been allowed us—a warning pause before the sentence. Should we, in our deep and dreadful infatuation, commit the crime—even rush forth to succour falling anti-Christ—what can we expect but the sternest blow from the uplifted hand of Divine judgment? What can we expect but that the sun of British prosperity should speedily be blotted out in blood and darkness?"

Prince Louis Napoleon, nephew of Napoleon Buonaparte, has been chosen President of the French Republic, by a majority of more than three millions of votes over all the other candidates.—All is uncertainty as to the future policy of his government, and the state of that nation over which he has been called to preside: called, too, not on account of his qualification for the office, but solely because of his relationship to him, who while he led the French to military glory, at the same time, drained the nation of an immense amount of blood and treasure.

Louis Napoleon is 40 years of age. He received a good education, at Angsburgh; studied military tactics in Switzerland. In 1831, he visited Italy, and took part in the insurrection against the Pope, in which he failed, but made his escape. After the death of his cousin, the Duke de Reichstadt, in 1832, he aspired to the throne of France. In 1836, he attempted a revolution in Strasbourg; and again, in 1840, he tried the same pranks at Boulogne. For the latter offence he was six years a prisoner, at Ham. Since his escape he has resided in England—devoted himself to the study of alchemy, hoping to discover the philosopher's stone. Such is the President of the French Republic.

The Emperor of Austria has abdicated in favor of his nephew, the Arch-Duke Francis Joseph, a youth of eighteen years. Since his abdication, the ex-Emperor wished to return to Vienna. His successor refused permission. Metternich, who exercised a power, perhaps greater than that of any other man in Europe, is now banished from his country, and ambitious military leaders wield

the power that has been wrested from his hand. Order reigns within the blackened walls of Vienna, and throughout the Provinces. The public attention is directed to the war in Hungary. It is reported that Kossuth has been proclaimed King of that country, under the title of Louis Fourth.

All Germany is in an unsettled state. Negotiations have been carried on with the King of Prussia, to induce him to become the head of the confederation. To this he would accede, if assented to by the German Princes. The King of Hanover objects.

In Spain, a new Carlist insurrection has broken out. Ministers have resigned, and Narvaez has triumphed.

EVANGELICAL CONFERENCE AT WITTENBERG

No locality is of greater note in modern Church history than Wittenberg. In its University, Luther and Melancthon taught the truths of the Gospel, when all the nominally Christian world was involved in the darkness of popish error—thence the light of the glorious Gospel shone anew on the nations of Europe; and in that town are still to be seen, the graves of these renowned champions of the truth.

Amongst the other hopeful signs of the times, not the least is the movement which is making in Germany, to revive and extend the work of the blessed Reformation. This object has been sought by a conference of representatives, from all parts of Germany, and from all the branches of the evangelical church found in that wide land—and a conference held at Wittenberg. We make the following extract from the December number of *Evangelist's Christendom*, which gives a somewhat full account of this interesting conference:—

"A deep sense of the difficulties and dangers to which the Evangelical Church has long been exposed by the open infidelity of some, and the latitudinarianism of others, of her teachers,—but most of all by that pseudo charity, which not only "beareth all things," but smiles alike on all things,—and the overwhelming conviction, that longer to keep silence in regard to such practices was to bid them God speed, were the impelling motives, which originated the invitation to a free brotherly conference, at Wittenberg, on the present condition and future prospects of the Evangelical Church." This invitation, signed by forty-one names of note in the religious world, was extensively circulated in the first days of September, and representatives of almost every district of the wide German fatherland responded to the call. From Schleswig to Bavaria, from the Pregel to the Rhine, the summons ran, and the servants of the cross hastened to Wittenberg, publicly to renew their allegiance to Messiah, their Prince.

There, amid the tombs of the early Reformers, in the very same venerable Castle-church, to the walls of which were affixed Luther's famous ninety-five Theses, on the 31st October, 1517, a company of "above 500 brethren" assembled on the 21st, 22nd, and 23rd of September, 1848. From the same pulpit whence, 350 years ago, Luther and Melancthon preached the scriptural doctrine of salvation by free grace, was testimony now borne to the same imperishable truths, and plans suggested for their revival and spread, by men, who, in the 19th century, evince a desire to emulate the labors, and follow in the footsteps of those revered reformers.

The spirit which ruled the assembly, unlike that

which characterizes the political meetings of the present day, was emphatically that of moderation, sobriety, and "a sound mind;" yet, pre-eminent above all, shone the spirit of brotherly love, and sincere desire for union:—but union, the result of a convinced understanding and a oneness of aim, and not the fruit of superficial policy, far less of unprincipled concession. Guided by Christian wisdom as well as love, the members of the Conference, while avowedly, no less than conscientiously, attached to their own distinctive confessional views, constituted an agreement to differ on such points the basis of their coalition.

To guard against any misapprehension or misrepresentation on this head, the proposition was distinctly laid down by several speakers, that the proposed alliance should involve neither the smallest sacrifice of confessional principle, concede any right of interference in the internal organization and government of the respective confessions, nor imply any change in their existing relations to the State. In full accordance with these sentiments was the first resolution—viz., "that the German Evangelical Churches do enter into an ecclesiastical alliance, which, in deprecation of any amalgamation of the different Confessions, shall simply be a confederation, embracing all those churches which still abide by, and take their stand on, the ground of the Reformation Confessions—viz., the Lutheran, the Reformed, the United (or Prussian National) Church, and the Moravian, or Church of the United Brethren."

This resolution, which was passed unanimously, effectually precluded all suspicion of either abandonment, or lowering of any confessional standard, and left all free to rally round that ONE BANNER OR THE CROSS, before which, each subordinate denominational flag must reverently bend, in loyalty and willing vassalage.* By this resolution, too, the United Church of Prussia, so long regarded, by the old Lutherans and Reformed (or Helvetic) Communions, as little better than a mongrel abortion of kinglycraft, was recognized as a Congress, and as such, as Consistory-Counsellor LACK remarked, bound to show herself worthy to make league with her two elder sisters, by casting from her henceforth, the reproach of being a mere gathering-place for latitudinarians.

A proposition for drawing up a confession of faith, which might be accepted by all four communions, was decidedly negatived, as contravening the great fundamental principle of the League—Confessional independence. On the same ground, the motion of Professor Piper, for "the formation of a central government for all the evangelical churches of Germany," was rejected, as incompatible with the full scope of independent development in the different communions.

More sympathetic response met the proposition of the Rev. E. Kunze, of Berlin, for the formation, in lieu of a confessional confederation, of a league of individual believers, of, in short, a German Evangelical Alliance. He avowed his conviction, that the Church could not possibly be left in its present position: and that Christians must adopt the war-cry of a celebrated Prussian commander.—FORWARDS! "But that commander," said the eloquent speaker, "had a loyal-hearted, well-armed host at his back; while we, alas! have no congregations, rooted and grounded in the faith, to call upon for aid! Ninety-nine hundreds of our people have either fallen away from us, or gone over openly to the enemy! Our only hopeful task is, to set about re-assembling the scattered believers into one focus, and by means of their collected light endeavour to rekindle a flame in the inert mass around."

* The idea is happily expressed in a copy of verses commemorative of "The Three Days in Wittenberg," which recently appeared in a Prussian periodical, and a translation of which I enclose. See p. 379.

† Blucher, who from this, his favourite word, was by his soldiers generally called "Marshal Forward."

The painful nature of "the fretting wound" thus laid bare, was deeply felt by all present, and acknowledged by several speakers. Yet, despite the death of German apostasy,—to which the enthusiastic response made to the respective infidelities of Ronge and Ullrich had borne dreary testimony, and which had been still more loudly proclaimed in the general contempt for Divine as well as human laws, in the course of the present year,—it was, on the other hand, contended, that these evil signs of the times were chiefly confined to large cities, and that in the country parts of Germany the reverse of Mr. Kunze's statement might fairly be assumed, viz., that ninety-nine hundredths of the population remained true to the standard doctrines of the Church.

The imperishable nature of *THE CHURCH*, as the body of Him, who had lain in the grave, but risen from it, was powerfully and affectingly held up to view by Dr. Peterson, a Thuringian country-pastor, as he called himself.

"We are assembled here," exclaimed he, "at the grave of the man, of whom it may be emphatically asserted, 'he died, yet behold he lives.' Shall we, then, in this place regard the Church as a corpse? We have heard her depicted as a corrupted, worm-eaten, lifeless mass; but we are all (in ourselves) poor, helpless, and contemptible worms; and yet, we are members of that body, which, in union with its living Head, can never die! No! the Church may appear, but never can really become, a lifeless corpse—for an indestructible vitality is incorporated with her. She has lain indeed, for a time motionless in the grave, but we have heard the rumble of the awakening earthquake; the *hiring soldiers* have fled, and it is time for us to be up and doing!"

This rousing appeal was followed up by Krummacker, who, in allusion to the comparison drawn by a previous speaker, between the Church and the dead and buried Lazarus, and his application to it of Martha's words, "Lord, by this time he stinketh," denied the position in a strain of fervid, spirit-stirring eloquence, peculiarly his own. He pronounced Lazarus to have been still alive to the eye of faith; that, in like manner, the spark of faith in a German heart, though hid and almost smothered beneath the load of superincumbent ashes, was hard to extinguish, and might yet be revived. That the pearl of costly reverence, though deep-sunk in worldly slime, or hidden by the luxuriant overgrowth of the parasitic weeds of speculative Neology, could not rot, and needed but the hand of active Christian charity to draw it forth, and enable it to bask in the beams of "the Sun of Righteousness."

The effect of this speech was manifest on the assembly, and the fear, which had taken possession of many breasts, that their intended ecclesiastical league would prove to be built on a hollow foundation, gave way before it.

Licentiate Krause objected to the present time as being unsuitable for the formation of an ecclesiastical confederation, on the ground that the certain and speedy separation of Church and State, necessarily rendered the legal rights of the Church not only precarious, but wholly unknown. This objection was met by several speakers, with the counter-assertion, that their still recognized ecclesiastical existence furnished a motive for joining hands in brotherly union, ere yet the storm should break loose. A similar view was taken by Professor Miller, of Halle, although he could not but avow the regret with which the anticipated severance of Church and State filled his mind. His conviction was, he said, "that the State ought to be Christian, and that although the Romish Church might rejoice in the State being profane, because her hierarchical plans were thereby left a free scope, the Protestant Church had ever urged the necessity of the State being Christian. The United States of America pronounce the acknowledgement of a Deity and of a future retribution requisite to the filling of any public office. Even Robespierre himself decreed the existence of a Supreme Being. But since the

'Holy German Empire' had declared belief in God a matter of indifference, it would," he said, "it will become the Church to persist in soliciting alliance with a State which had cast her off. Since, then, the dissolution of this bond is unavoidable," continued Professor Miller, "what shall supply its place? Nothing but the formation of an evangelical, ecclesiastical league can possibly ward off a total splitting into parties. The times call for it. It is an enterprise of peace, to which may be applied the bold words which once sanctioned a bloody undertaking, *Dieu le veut!*"

The question of the formation of the League having been finally disposed of, its aim and object naturally formed the next subject of discussion, and here, on the very threshold, there seemed, for a time, some considerable danger of a schism, fatal to the whole project. This arose from a proposition made by Counsellor Schade, to the purport, that their first object should be, an earnest attempt at effectuating a real union of all Christian Confessions. This was modified by the pastor of Tappel-kurch into "the proposed formation and firm maintenance of a bond of union with all Christian, but more especially all evangelical, Churches."

This would have included in the confederation every professing Christian Church, the Roman Catholic and Greek Communions not excepted, and this, as was said, with a view to hastening the time, when there "shall be but one fold, as well as one Shepherd."

That this most desirable of all Christian aims would be facilitated by the union of all evangelical churches, and the consequent promotion of their scriptural development, was acknowledged by all. But the extreme danger of missing the proximate object of the League, by fixing the eye on this, at present almost hopelessly distant one, was strongly felt by many, who consequently raised their voices against both propositions.

For some time, however, the alluring vision of an extended union, which so well harmonises with the sentimental liberality long prevalent in Germany, and to which the onward ecclesiastical union of believers with unbelievers has so powerfully contributed, was clung to by a considerable portion of the meeting. In vain Professor Miller represented how materially such an extension of the League must sully its purity and dim its brightness. In vain Krummacker displayed, in strong language, the impossibility of forming any bond of union with the Romish Church, so long as it maintained the anti-evangelical doctrine of justification by works, or laid claim to being the sole depositary of salvation:—the resolution was carried by a majority!

But they were soon to be taught, by personal experience, the danger of losing a present good by grasping at a distant, visionary advantage. The large minority, headed by the Rhenish deputies, entered so decided a protest against forming any coalition with the Church of Rome, as at present constituted, that the majority, shocked at the thought of casting away the so recently attained unanimity of those present—and perhaps taught, by this instantaneous result, the impracticability of their plan, cancelled the resolution, and the harmony of the meeting was at once restored. Never, perhaps, was there a more convincing proof, of an earnest desire for union afforded, than by this spontaneous and unhesitating sacrifice of their triumph, by the majority, on the altar of concord!

The last difficulty, but which equally disappeared before the force of scriptural argument and calmly expressed decision, was the question, What qualification should determine the eligibility of candidates for the office of deputies, from the various churches, to the future meetings of the Evangelical League? Ten or twelve different propositions, containing so many different formulas of confession, were presented to the meeting, as suitable tests for the required adhesion of the dep-

uties. Some were more, some less extended, but the greater number were composed of Scripture texts.

The majority of speakers declared themselves averse to all confessions of faith; and urged the selection of suitable members being left to the free discretion of their respective church authorities. The experience of past ages was appealed to by some, in proof, how little security the most stringently worded confessions of faith had hitherto afforded, for the real sentiments of those who rehearsed them. Others, again, were anxious to make a distinction between the sincere, though yet doubting in *pietees*, and the avowed and reckless opponents of revelation; and, therefore, wished to avoid all such technically expressed symbols as might deter from their ranks some, who still believed with the heart, although the trammels of casuistic doubts held them back from confession with the tongue. A few of these, it was argued, might perchance find their way into the assemblies of the League, and derive much benefit from them; while assuredly the open *Friends of Light* would take care to steer clear of their proceedings, unless it were to ridicule or denounce them.

These and similar arguments had so much effect upon the meeting, that it seemed inclined to pass by the qualification of the deputies, *substantio*, when the speech of Vice-president Stahl led to a totally opposite decision.

After giving a masterly *resume* of the whole debate, he submitted to the consideration of the meeting the thesis, that "it was better to have no ecclesiastical assembly at all, than one commingled with discordant and impure elements." He next showed how easy it would be, under the proposed loose and indeterminate qualification, for the enemies of the League to intrude into it, for the very purpose of distracting its councils, and eventually breaking it up altogether; in confirmation of which he referred to occurrences known to most present. Finally, he reminded them, that, although human prudence could not ensure prosperity to any undertaking, since, "unless the Lord build the house, they labour in vain who build it," still, that it is also written, "thou shalt not tempt the Lord thy God;" and hence the meeting was bound in duty to do all that human power could do, to ensure the return of men of faith and prayer as members of the Constitutory Assembly of the Ecclesiastical League; and then concluded by recommending their adoption of Pastor Ball's motion, "That every member of the future Church Assembly should be required to make declaration that his faith accords with the Reformation Confession of his particular communion, and that his acts in the assembly will be in conformity with that confession." Which proposition received the unanimous sanction of the meeting.

The preliminary formalities and fundamental principles of the Confederation having been amicably settled, the attention of the meeting was called to the grand practical question of the *Home Mission* by Candidate Wichern, in a speech which is described as replete with powerful reasoning, much experimental illustration of its necessity, and warmly affecting enforcement of its peculiar claims on an Evangelical Confederation. He pressed home on his hearers the imperative-ness of something being done to check the daily increasing demoralization and irreligion of the present day, and strongly insisted on the duty of making a united effort for the re-evangelization of the estranged, or estranging, members of evangelical communions. Upon a proposal that every individual and scattered phase of their Home Mission, which exists in isolated and separate forms throughout Germany, should henceforth be regarded as placed under the protection, and having a right to claim the furtherance of the Evange-

* *Vide Volksblatt für Stadt und Land*, for the 11th October, Nos. 86 and 87, edited by Fr. von Florentcourt.

* The crusading cry of Godfrey of Boulogne.

ical League, the meeting rose, as by simultaneous impulse, and with hands uplifted to heaven, pledged themselves to the adoption of the resolution, and thus, as it were, stamped the Home Mission with the seal of the Evangelical Church, which, by this fulfilment of this undertaking, will more and more not only deserve the name, but realize the character of a true National Church, that is, a church of the people.

This interesting decision took place on the 22nd of September, and on Saturday, the 23rd, the formation of a committee for the Home Mission took place. This committee can, of course, only act in the spirit of a free Christian association, whose chief aim will be the promoting a spirit of combination and mutual support (as far as such is compatible with uninterfered action in their respective spheres) among the hundred isolated, and, consequently, comparatively ineffective attempts at evangelizing different districts in Germany.

The connexion of the Home Mission department with the general Evangelical League has been temporarily secured by the enrollment of the presidents, and other members of the committee of the League, in the Home Mission committee.

Before the meeting separated, Professor Hengstenberg suggested the propriety of passing a resolution, "That the Sunday following the Reformation Anniversary (the 31st October), consequently the 5th of November, should be observed throughout the Evangelical Churches as a day of fasting and humiliation, on account of present gloomy events." All present agreed to the propriety of the suggestion, but decided to leave its adoption to the free unbiased decision of the different pastors and congregations.

In accordance with this resolve, however, "A Call to Repentance, addressed to the hearts of all German brethren of the Evangelical Communion, by the Wittenberg Conference," was published in several religious periodicals, and likewise circulated in a separate form. Its language is warmly affectionate, simply scriptural, and powerfully searching to the consciences of all classes of the community.

OPENING OF ENGLISH PRESBYTERIAN COLLEGE, AT LONDON.

The College of the English Presbyterian Church, opened at London, on the 3rd October last. The *English Presbyterian Messenger*, for November, contains the introductory lecture which was delivered on the occasion by the Rev. Professor Campbell.

The Rev. Professor runs over the different departments of theology taught in the College, as constituting so many distinct departments of theology. These, as he designates them, are the following:—I. APOLOGETICS, or the Evidences of Christianity. II. HERMENEUTICS and EXEGETICS, or the source of interpreting and expounding the Word of God. III. DOCTRINES, or Doctrines. IV. HOMILETICS and PASTORAL THEOLOGY, or the Composition of Discourses, and the Pastoral Care. V. ECCLESIASTICAL HISTORY.

The authors remarks, under the last head, will give a fair specimen of the style of the lecture.

"V. Department of study as conducted in our College, viz., that which is commonly designated ECCLESIASTICAL HISTORY. This subject, as now taught, concerns itself principally with what was of old termed the *internal history* of the Church; that is, the history of doctrines, of creeds, sacraments, and institutions.

Ideas have their history as well as facts. Ideas, indeed, are the only facts, and what are called facts are but the results of ideas. Foster has beautifully shown that a man's history is the history of his intellect and heart; that is, of his ideas

and affections. A nation's true history is the history of its domestic institutions, its social condition, its internal state. The Church's history will be found in that which pertains to her life, not her trappings. There is not a dogma we now profess but has its history; it has had its origin, its progress. It has been the subject of many a tough and a stalwart struggle. Our creeds, as now embodied in our standards, were not fashioned for us by apostles. Fathers did not frame our symbols, or if they did, we have not succeeded to the inheritance without a warfare. Nor are these traditional creeds, these hereditary possessions in extent and condition as they were when transmitted to us by our fathers. Our reformed confessions in their dialectics teach the trophied results of a thousand years' warfare, and in their polemics contend for the spoils of eighteen centuries' beligerency. We are not the first of our race, nor the founders of our institutions. We are not like Noah stepping out of the ark into a world that possessed not a trace of previous inhabitants. We are not like the first colonists of a newly-discovered continent, entering into a land that possesses no history, no connexion with the past, and are not therefore required to construct everything for ourselves. We enter a world full of the accumulated products of ages. Every institution that surrounds us, to an eye that can decipher the characters in which it is written, bears upon its outlines, its history, as legibly engraven as does a Roman pillar, or a Grecian arch, or an Egyptian obelisk. A Cornelian capital of Parian marble embedded in the mud walls of a Syrian's hovel does not more clearly remind us of the past, nor more strikingly evince the progress of degeneration, nor yet more ludicrously consort with its position, than do ancient heresies held by modern sectaries, who yet pretend to discern antiquity. But antiquity will not be so discarded by us, we are not *naïf* *hominis*, born to no inheritance, nor will we barbarize ourselves by destroying, like another Omar, the monuments of our father's fame, the trophies of their skill, and the products of their genius; and as little will we permit ourselves to be imposed upon by novelties, whether real or pretended. We belong not to any of the ephemeral sects of the day. Our history is that of our country. We would not say whatever is old is true, and whatever is new is false; but we do say, and advisedly too, whatever is new comes to us under a very questionable aspect. Whatever is new possesses no claim on my regards, possesses rather a character of suspiciousness, and must establish its pretensions, ere I admit it to my confidence. But whatever, on the other hand, is old and has been transmitted to me through a long line of time-honoured ancestry and thus stands enshrined in an historical formula, I would not disturb at the bidding, no, nor suspect by the allegations, of every ecclesiastical revolutionary novelist. Creeds were made for some other end than to be handed over to every dogmatic tinker or cobbler, who will pretend to clout or mend them. Anarchy in Churches I as little admire as anarchy in kingdoms. Novelism in creeds as little captivates my regards as innovations in social economies. But why speak of novelties in religion? There is no such phenomenon. As God was before the devil, so truth was before error. Heresy is the devil's counterfeit and counterfeit of God's orthodoxy. Every error, says Bossuet, is a truth perverted. Wherever God a temple builds, says the German proverb, there rears the devil a chapel over against it; which just means, without a figure, that wherever God proclaims his truth the devil advances his antagonistic error. But the devil's invention appears now exhausted, and so he only rings the changes upon his old falsehoods. Were the history of doctrines better understood, fewer heresies would be received, and those that were brought back to us from the charnel-house, where for centuries they had lain dead, or at least dormant, would be the more easily again discomfited by the weapons that had before wrought their destruction."

ASSYRIAN ANTIQUITIES.

Amongst the many wonders of these times, the discovery of the remains of the palaces of ancient Nineveh is not the least. It was about six centuries before the birth of the Saviour, that Nineveh, according to the prediction of Nahum, had her "gates thrown open to her enemies, and their bars devoured by the fire." And so entire was her destruction, that doubt began to be entertained respecting her extent and splendour, as these are described by ancient writers. But the researches that are now in progress into the mounds which mark the sites of her walls and palaces, have dispelled those doubts. Abundant traces of the civilization and luxury of her inhabitants have been discovered. And we may hope, that when the inscriptions on her ruined buildings shall be deciphered, light may yet be thrown on some of the notices found in the Holy Scriptures, concerning this,—the ancientest of cities.

We are sorry to read in the following extract from the *Literary Gazette*, that many articles of antiquity, from the ruins of Nineveh, have been destroyed or lost on the way to London:—

"The cases of Assyrian sculpture, &c. which have reached the British Museum from Nimroud, *en* Bombay, have suffered so much in their transit as to have greatly impaired the value of some, and utterly destroyed the usefulness and interest of others. The whole are in bad or ruined condition, and obliged to be placed at once in skillful hands to amend and restore what is possible. The drawers, generally, had been so carelessly packed with stone and glass, or vitrified substances and alabaster, mixed together, that the latter two frailer materials have been, in many instances, broken to pieces, or ground into dust. The destruction in this respect is irreparable. The ivory subjects and carved stones and inscriptions, though mutilated, are not so fatally lost; and when they are cleared of the mud and dirt in which they were found by Mr. Ledyard, and forwarded to England, will, we trust, lead us to a more certain knowledge of this ancient world, people, and their arts and histories. We presume that several weeks must elapse before the antiquities can be in a fit state to be shown to the public. In addition to the misfortunes we have mentioned, we are sorry to say that some of the most precious of the relics which reached Bombay have not got from thence to London. By whom or how abstracted does not appear; but certain it is that they were seen in India, and are not among the packages forwarded to England. And it is lamentable to think that, after having been preserved by Mother Earth for three thousand years, they should have been brought to the light of day only to perish."

ARTIFICIAL MINERALS.—It is a beautiful illustration of the perfection to which chemical analysis has attained, that many solid mineral substances can be formed by combining the simple elements of which they are composed in their proper proportions.—We take an instance of this from Læbig's letters on chemistry, which are now appearing in the successive numbers of a Toronto newspaper:—

But of all the achievements of inorganic chemistry, the artificial formation of lapis lazuli was the most brilliant and the most conclusive. This mineral, as presented to us by nature, is calculated powerfully to arrest our attention by its beautiful azure-blue color, its remaining unchanged by exposure to air or to fire, and furnishing us with a

most valuable pigment, ultramarine, more precious than gold!

The analysis of lapis lazuli represented it to be composed of silica, alumina, and soda, three colorless bodies, with sulphur and a trace of iron. Nothing could be discovered in it of the nature of a pigment, nothing to which its blue color could be referred, the cause of which was searched for in vain. It might therefore have been supposed that the analyst was here altogether at fault, and that at any rate its artificial production must be impossible. Nevertheless, this has been accomplished, and simply by combining in the proper proportions, as determined by analysis, silica, alumina, soda, iron, and sulphur. Thousands of pounds weight are now manufactured from these ingredients, and this artificial ultramarine is as beautiful as the natural, while for the price of a single ounce of the latter we may obtain many pounds of the former.

Review.

PEDEN'S HIDDEN GOSPEL. (CONTINUED).

We like much Mr. Peden's view as to the reality of God's dealings with man since the fall, and the substantial *uniformity* of the dispensation under which these dealings are announced as in progress. The following passage we select as a specimen of thought and of style:—

"THE GOSPEL ESSENTIALLY THE SAME IN ALL DISPENSATIONS.—The Gospel by which we are saved, is essentially the same in all dispensations. The great object of revealed truth is to set Christ forth to the attention of the sinner. Gospel truth seeks, by showing that Christ has been lifted up—that is, by what death he died, John xii. 32, 33: 'to draw all men to him.' It seeks that Jesus Christ be 'evidently set forth before our eyes, crucified among us.' Gal. iii. 1. Christ is the great Sun—the central orb; all divine truth radiates from Him, as the great centre, and around Him, as the great object. But it is not merely to Jesus, in the two-fold aspect of His character, as God and man, as once humbled and now exalted, once crucified and now glorified. Though these are both prominently brought before our attention, and require to be viewed unitedly: yet there is a prominence given in the Scriptures to the *deity* of Christ, as that which is to draw the sinner's attention, and as the great foundation of his acceptance before God. It is not so much His life, as His death; His example, as His atonement, His glory, as His cross. All dispensations harmonize in this—all Divine truth concentrates and converges towards this great point. The former dispensations looked forward to this—the new dispensation looks back to it. To all there is a common centre—there is but one foundation. It is thus that our Saviour, after His resurrection, in upbraiding his disciples for unbelief, says: 'O, fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses, and all the prophets, he expounded to them in all the Scriptures the things concerning Himself.' Luke xxiv. 25–27. It is thus Paul as well as the other Apostles, could say: 'I continue witnessing, both to small and to great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead.—Acts xxvi. 22, 23.

"Look to the first promise made to our first parents. That first ray of hope in the darkness of despair was a ray from that same Son of righteousness, that has now arisen with healing under his wings.—Mal. iv. 2. Christ, in bruising the head of the serpent, was to have his heel bruised by the serpent. Here was a pointed reference to Christ's sufferings. If we look to the whole system of sacrifices, we shall see there is a pointed and emphatic reference to what Christ did in dying for

us. He is the Lamb of God—the great sacrificial victim provided by God for the sins of men. Whether we look to the sacrifices under the patriarchal dispensation, when they might be presented by any person at any place, or at any time; or under the Mosaic, when they are restricted to particular persons, places, and times, we see a pointed prospective allusion to the same great truth. It is thus that it is not merely what is written in the prophets, but the emblematic or typical language of sacrifices that made the whole of the former economy converge to the great essential truth of the Gospel. That prophecy harmonizes in the same great end, has been seen in the extracts we have already made; and this is still farther beautifully seen, in the case of Philip and the Eunuch. The man of Ethiopia, as he sat in his chariot, read Esaias the Prophet. The particular passage is mentioned: 'He was led as a sheep to the slaughter, and as a lamb, dumb before his shearer, so he opened not his mouth; in his humiliation, his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.—Acts viii. 32, 33. We are told that Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus. He did not need to begin elsewhere, but he began at the same Scripture; and, surely, in preaching Jesus from that Scripture, there was prominent importance given to His death, and what he did in dying."

At page 37, we have the following sentence: "From the first believer who saw Christ's day afar off, and was glad, down to the latest posterity, the Gospel is the same, essentially the same. 'all are one in Christ Jesus.'" We have two remarks to make on this sentence: first, as it was of Abraham that our blessed Lord specially affirmed that he saw his day afar off and was glad, it occurs to us that as that venerable patriarch was not the first believer, it would have been better to have made reference either directly to Abel, or to any one of the early saints generally, and without specification of the language applied to a later saint. Secondly, the meaning put on the Apostle's words, in Gal. iii., seems to be rather different from what the connection requires. Paul is reasoning in favour of the admission of Gentiles at once, by faith, into the grace of the Gospel by the removal of the "middle wall of partition" between Jews and Gentiles, believers from among whom are declared to be all one in Christ Jesus. We acknowledge, however, that by *implication*, the idea of sameness of dispensation is indicated.

In quoting from Rev. v., the language of the redeemed in Heaven, as illustrative of his views of the Gospel offer, we wonder that Mr. P. did not observe that the phraseology of those blessed ones, is far more favourable to the Calvinistic view of redemption, than to that of the Arminian: "Thou wast slain, and hast redeemed us to God, by thy blood, out of every kindred, and tongue, and people, and nation." The redemption here is ascribed expressly to the "blood" of the Saviour; and those actually redeemed, and whose song this is, are not conscious of any unbecoming interference with the peerless grace of Jehovah-Jesus, when they celebrate his worthiness to take the sealed book and open it, not on the ground of his having paid a price for all men in the literal and strict sense, but for *some*, and them among the rest, "out of" all men. We notice, also, the use of these terms, "kindred, tongues, people, and nation," as furnishing a sort of key to the interpretation of all those passages which seem to carry with them the idea of universality. In the verses which follow, indeed (11–14), "every creature" is represented as joining in the song of praise; but it is to be observed, that in that song no reference is made to the *purchase* by the Redeemer, nor to the general and unlimited bearings of it. The certain salvation of an innumerable multitude "out of" one vast mass of wretchedness and imbecility, is a more glorious display of Divine perfection, than an indefinite reference, with a hypothetical or uncertain true.

"Be assured that *sincerity* will not save you, unless you know the truth. Many think that sincerity will do. Paul was sincere when he was a persecutor; but his sincerity did not compensate for want of truth."—p. 38. With the principle here stated, we find no fault, but we think that the expression "want of truth," is somewhat short and indefinite, when opposed to "sincerity." It is to the doctrine of salvation by the Cross of Jesus, that our author obviously refers, as "the truth," and he is right. Moreover, we would have guarded against the notion that even "the truth" will save, unless there be effected on every one such a change as that which Paul himself refers to, when he says (Rom. vii. 9), "I was alive without the law once, but when the commandment came, sin revived, and I died." We never (except once, and that was in the case of an open unbeliever) met with one individual on a death-bed, who did not say in so many words, that he looked to "the truth," or to Christ, as "the truth;" for a dying man is ready to look any where for hope. It is not in these circumstances that a proud self-righteousness shows itself, but, alas! how seldom have we seen any symptom of a "broken and contrite heart." Then? or of the *real experience* of the Apostle's words elsewhere, "If any man be in Christ, there is a new creation!"

We demur to the application of Zechariah ii. 5, in p. 40. The original is thus: "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." It is plainly a promise to the Church of God, that he will be her defence and her glory. Mr. Peden applies it to the difficulties which guilt interposes between the sinner and salvation. We have no objection to the plan of occasionally *accommodating* passages of the Word of God, but it requires to be done very judiciously; and in no case would we incline to apply any portion of God's Word to a purpose altogether foreign to the original and designed meaning, and even in direct opposition to it.

We object seriously to the view which Mr. Peden gives in p. 71, of the doctrine of election, as too often exhibited by preachers, and held by professing believers. Inasmuch as he tells us that "it is not the doctrine itself that hides the Gospel," yea, that "it is a blessed and gracious doctrine, full of comfort," we think that he was bound first of all to let us know what the doctrine, according to him, *really was*; for we are persuaded there is not a man of any sense at all, who will not at once go along with him in the views he gives, p. 75, of the principles that reign in the election of grace. These are two—first, that sinners are chosen in Christ; and, secondly, that the sinner must believe in Christ in order to salvation. Are there any who will question either the one or the other of these? Mr. P., indeed, maintains that "the idea of God first choosing certain sinners, and then giving them to Christ to be redeemed," is inconsistent with the principle of a choice in Christ. We would ask him, Does he mean to deny that it is the doctrine of Scripture, that all who are redeemed were given to Christ by the Father? Were they chosen then after they were given? If so, in what sense did the fact of their having been given to Christ constitute a principle of discrimination between them and others? Let him answer these questions if he can, consistently with the view he seems to us to entertain of the turning point of salvation.

With regard to the necessity of faith in all that are saved—what body of men (we mean among the advocates of free grace) denies it? But is not "faith the gift of God?" and will the possession of it not ultimately resolve itself into the sovereignty of God?

In p. 70, Mr. P. declares it as no part of his plan "to analyze *creeds or confessions*;" but in the same sentence he speaks of "false religious views and impressions;" as having "mostly had their origin there;" and he speaks further of the "floating mists and lowering clouds" by which the "atmosphere" is "rendered dark and hazy."

And a few sentences afterwards he contrasts Luther, Calvin, and Wesley, with the Lord Jesus Christ. Now, we candidly confess, we don't like this way of speaking at all, and we are amazed that a minister, who belongs to a Church which has a creed, and confessions, and standard articles of discipline, for which many of her dearest sons and daughters have died, should have been so far left to himself, as to speak thus. Our opinion is, that the "mist and clouds" in theology, have their origin, not in the study of systematic confessions of faith, or catechisms (such as our own), but in the very reverse: the neglect of such admirable compends as these are. Who will question that the Holy Scriptures are the only "infallible" standard; but surely Mr. P. does not mean to insinuate that there is anything in human formularies, when properly understood and used, at variance with this? He knows very well that those Churches, such as Scotland, Holland, Geneva, and France (we speak of former days), which adhered most firmly to their standards, were prominent for the regard they cherished for the authority of Scripture. Moreover, we would solemnly put it to those who are led away by modern prejudices on this matter—among what classes has the reverence for God's Word most sensibly diminished of late years, if not among such as have adopted low views of inspiration? and who are they that have generally adopted low views of inspiration? Unquestionably the men who have joined most fiercely in the crusade against creeds. The following passage from Dr. Miller's admirable essay on Creeds and Confessions,—a small work which every theological student should study,—are worthy of attention:—

"Are those individuals or churches, who have been most distinguished for their attachment and adherence to creeds, more regardless of the Bible than other professing Christians? Do they appear to esteem the Bible less? Do they read it less? Do they appeal to it less frequently, as their grand and ultimate authority? Do they quote it more rarely, or with less respect in their preaching? Where they once refer to their Creeds or Catechisms, for either authority or illustration, in the pulpit, do they not notoriously, refer to the Bible a thousand times? Do they take less pains than others to impress the contents of the sacred volume on the minds of their children, and to hold it forth as the unceasing object of study to all? Look at the reformed churches of Scotland and Holland, of France and Geneva, in their best state, when their Confessions of Faith were most venerated, and had most power, and then say, whether any churches, since the days of the apostles, ever discovered more reverence for the Scriptures, or treated them with more devout regard, as the only perfect standard of faith and practice, than they? Nay, am I not warranted in making a similar appeal with respect to those churches in our land, which have been most distinguished for their attachment to creeds? Are not their ministers, in general, quite as remarkable for very rarely quoting their own ecclesiastical formularies, for either proof or illustration, as they are for their constant and abundant quotations from Scripture for both purposes? Can the same incessant and devout recurrence to the sacred oracles be ascribed with equal truth to the great body of the opposers of Creeds, in ancient or modern times? I will not press this comparison into further detail; but have no apprehension that even the bitterest enemy of Creeds, who has a tolerable acquaintance with facts, and the smallest portion of candour, will venture to say that the result fairly deduced, is in favour of his cause."

Mr. P. says he does not intend to "analyze creeds and confessions." We say he ought to have analyzed them before he ventured to speak of the "impressions" which "prevail," and "which mostly have had their origin there." We deny that any of them had their "origin there."

We don't at all object to Mr. Peden's way of addressing sinners, in the way of free invitation:

and we would say at once, both in respect to his views, and those set forth in a late article in the *Christian Guardian*, that we do not at all sympathize with those ultra views which would hesitate as to a free and frank invitation to sinners to come to Christ. We are not aware of anything in the view we have set forth of the doctrine of election, that militates against this. Mr. P., indeed, looks on it as a sad thing that God's secret will, and his revealed, should in any case be supposed to clash. Are we not told that "secret things belong to God," but that things "revealed belong to us that we may obey and do them?" We believe that there can be no real inconsistency betwixt the purposes of God, and his commands; but there does often appear to us to be such an inconsistency, and he must read his Bible to little purpose who does not see manifold illustrations of this. But we ascribe this to our ignorance of a common principle of reconciliation. The decrees of God are not meant to influence our conduct at all. It is with the revelation of God only we have to do.

We wonder that the friends of evangelical truth should lay any stress on the popular and hackneyed objection to Calvinism, that if the final state of all is fixed, means and responsibilities on the part of man are set aside. How are they set aside in the case of the future life, any more than in the case of the present? Are not our days determined, and the number of our months with God? And how foolish do we count that man who argues that because God knows whether he shall recover or die, he need not apply to a physician, in the case of disease? The favourite distinction betwixt foreknowledge and decree will not avail in the one case any more than in the other; for if the thing is known in any sense as infallibly to be, it is certainly fixed, and the only question is, by whom or by what? Mr. P. thinks that the "impressions" of creeds—"having their origin there"—tend to "fatalism;" but who in the case before us, are the "fatalists?" Unquestionably the *Christian Guardian* and Mr. Peden; for it is they, not we, who fix the certainty of an event foreseen, in something irrefragable of God.

The view given at pp. 81-84, of the manner in which the word preached, is said to be "the great moral influence employed by the Spirit of God to convince and convert," seems to us utterly at variance with the doctrine of the necessity of special grace to convert the sinner. Mr. P. says expressly, that "man has power to receive the influence of the Holy Spirit;" but what does he mean by "the influence of the Holy Spirit?" He immediately tells us: "in other words, he has power to receive the great truth, which the Spirit employs as the moral instrument to influence the soul in conversion and sanctification; or, in plain terms, he has a power to believe the Gospel;" and this he calls "power to become the Sons of God," ascribing this power in both lights to the natural man. His application of John i. 12, to this sense of the doctrine of the Spirit, is, to us, very offensive—yea, revolting—"We are born not of blood, nor of the will of the flesh, nor of the will of man, but of God." "We are born of the will of God." Now, whether is this his secret or revealed will? That it is the latter, is seen from other passages.—p. 83. The passages he refers to are, 1 Pet. i. 23-25; 1 John v. 1, 9, 10; Heb. iii. 12.—We quote all these at length without comment, and feel no anxiety as to the "impression" they will make on every candid mind: "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever: for all flesh is as grass, and all the glory of man as the flower of grass; the grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth forever. And this is the word which by the Gospel is preached unto you." "Whosoever believeth that Jesus is the Christ, is born of God." "If we

receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son." "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God."

Of Mr. P.'s interpretation of John i. 12, 13, we have no hesitation in pronouncing it most unwarranted and preposterous. He has no right to translate the clause, as if the word for "will" were necessarily understood. It is not the "will of man" and the "will of God," that are placed in opposition. The opposition lies betwixt all the three causes of adoption supposed, and God. There is the "blood," as referring to the descent from Abraham. There is the "will of the flesh," or their own natural choice. There is the "will of man," in reference to the voluntary adoption of orphans or strangers into a family. Then, in contradistinction from all these, there is God; not the "will" of God, but simply "of God." *ἐκ θεοῦ γεννηθησθαι*. Nothing can be more gratuitous than the assumption that "man's will" and "God's revealed will," are brought into juxtaposition. Indeed, even this notion, absurd as it is, would not serve Mr. P.'s purpose, because if it is God's "revealed" will that is here noticed, then it will follow that the contrast must be the "revealed will of the flesh," and "the revealed will of man," which is positively absurd. Indeed, there is something more than absurd in the very parallelism supposed in any case between "the will of the flesh"—"the will of man," and "the will of God." If this is a specimen of Mr. P.'s ordinary expositions of Scripture, we would consider a Presbyterial visit very necessary; and the very first question put to the elders and congregation might be, "Doth your minister expound the Word plainly, Scripturally, and edifyingly?"

Miscellaneous.

COUNSEL TO DIVINITY STUDENTS.

BY A. H. FRANKEL, PROFESSOR OF DIVINITY, IN HALLÉ.

"Because studying and praying are two distinct things, it is beneficial and salutary for the student of divinity that such intervals occur, (alluding to the approaching Passion-week,) and they are at such times drawn off a little from their studies; and they do well at such periods, while the season lasts, not to think of studying, but only direct their hearts to the divine presence, that they may receive additional strength of faith, grow and increase in the love of Christ, and be more fervent in God: they would then certainly derive great benefit from them. A student of divinity ought to lay his studies aside with the close of the day on Saturday, that he may duly prepare himself for the Sunday, and then devote the Sunday entirely to letting his heart wholly flow into God, and seek in every thing that he hears or reads, not to become more learned but more pious and better. If the students would do this every week, Oh what unspeakable advantage in a religious point of view, would they derive from it! But when studying is not laid aside on the approach of Sunday, but continued—the word of God does not duly penetrate into the heart; the sermon is listened to only for the purpose of catching at something by which the individual may increase his learning, and afterwards be able to talk about it to others, and in this manner he is deceived by the devil, so that he never attains to real stability in religion. But when three days are devoted, one after another, to the soul, and when the student seeks to unite his heart with God—real benefit may be derived from such seasons, like dry ground, when a continued rain descends upon it, and refreshes and fructifies it."

"If a student of divinity is not chiefly solicitous that the kingdom of Satan with him may be

overthrown and destroyed, and on the contrary, that the kingdom of God may be established in his soul, he may rest assured that he will fail of his aimAnd although, at present, he may not believe me and others who are faithful to him, but suppose that he must now be diligent, and first of all seek to provide himself with a sufficient store of learning, and that the kingdom of God will follow as a matter of course; although he may think that he is not forgetful of the Lord his God and his religious duties, but that he continues to observe them, only he cannot manifest much earnestness in them because he might thus neglect his studies—yet he will at length find himself dreadfully deceived, and will then believe, to his loss, that which he now refuses to believe, though tending to his great advantage and profit”

MISSIONARY INGENUITY.

Extracted from the speech of the Rev. Mr Brock, at the late anniversary of the London Missionary Society.

“ I know a farmer in Norfolk, a very small farmer, rather to be called a ploughman, but he had some mechanical ingenuity, and he invented a considerable improvement on the ordinary plough. Having done this, he thought he should like to get introduced to Prince Albert, that he might have permission to use his name. His landlord got him the necessary introduction, and he went to the palace with the model of the plough. The introduction being sent in, it was received, and he was told that he must wait a little. The good man, a deacon of a Baptist Church, thus found himself in the presence of the royal palace, and he knew how to behave himself, for the Christianity of which he was pre-eminently subject, taught him how to behave in the palace of princes. (Cheers.) Some two or three days intervened, and, at last, he was to see his Royal Highness with the plough. There were two or three models with which his Royal Highness was pleased, and it was called the Albert plough. After this was over, he drew out his pocket-book, and said— Please your Royal Highness, I sometimes write a little poetry. When her Majesty came of age, I wrote a little about that; when her Majesty was crowned, I wrote a little about that—(hear, hear)—when her Majesty was married I wrote a little about that. (Laughter and cheers.) I have had them all copied out, if you would please to give them to her Majesty.” With great kindness, characteristic of good nature, the poetry was accepted just in the same spirit in which it was presented. I will not answer for the versification, but I know that it was thoroughly steeped with evangelical sentiments—right evangelical loyalty. (Hear, hear.) The good man came home rather important, not improperly so, especially for the town where he lived. He had not been home more than a few days before there came by the old ‘ Telegraph’ coach, a large parcel with the royal arms. (Hear, hear.) The porter wondered, and the landlord wondered that Mr. John Smith should have such a parcel as that; but there it was, and when it was opened, there was a copy of ‘ Bagster’s Comprehensive Bible,’ sent down by her Majesty herself as a token of approval of the poetry of John Smith. (Loud cheers.) This set him up. He and his wife looked at, and they knew not how to contain themselves inferring that there was in that incident an intimation of what was going on in certain quarters, in which we may all rejoice. (Cheers.) In Cæsar’s household there were those who served the Lord; and I hope we have something like it in our own palace. That however, is not the end of the ingenuity. It occurred in the year of the Baptist Jubilee, and when they were about building a Sunday-school connected with the Church of which he was a deacon. They were musing upon it, and he said to his wife, ‘ If we could but get Prince Albert’s name, we could show the B.B. for a shilling, and give something to the

Missionary Jubilee Fund, and we might give something to the Sunday-school.’ (Hear, hear.) He wrote a letter to ask, if his Royal Highness would please to put his name in the Bible, for it was the year of the missionary jubilee, and he should like it. There came back a letter to say that if he would send the Bible it should be done forthwith. (Cheers.) ‘ No,’ he said, ‘ I shall not send it, I will go.’ So to London he came, found that the royal family were at Windsor, whether he followed them, and the old porter bade him welcome. He could not see the Prince for a day or two, but more than once he bowed his knee in domestic worship under the roof of her Majesty. By-and-by he was told that the Prince would see him, and he went in with the Bible in his hand. The Prince put his name in it, and then he said, ‘ Do you think her Majesty would put her name in it?’ (Laughter and cheers.) That is what I call downright ingenuity—that is a liberal mind devising liberal things—that is a heart in the right place, and having its eye upon the right object. With the most perfect readiness, for which I to my dying day shall honour him, his Royal Highness said, ‘ I will ask.’ He took the Bible, brought it back with her Majesty’s signature and gave it to John Smith, who returned home and asked his neighbours to come and look at the Bible on one condition, namely, that they should pay a shilling each—(laughter and cheers)—and out of that he raised from £40 to £50—(cheers)—for the purpose to which I have referred. I say, God speed the ploughman, and God save the Queen! and let us ‘ go and do likewise.’ (Continued cheering.)”

SCIENTIFIC PROPHECY.—About 19 years ago Mr. Hart, of Wilton, Conn., then a remarkably good student in his Collegiate course, was suddenly deprived of his reason and memory. In those circumstances, his father, Rev. Mr. Hart sent him to Hartford; but finding no relief, he sent him to Dr. Chapin, of Cambridge, Mass. The Dr. said that there was no relief for him at that time,—but at the age of 36 or 37, there would be a change; that the brain was too much expanded for the cranium, and there would at that age be a contraction, which would enable it to act healthfully. His anxious father and family saw their hopes peremptorily deferred for 19 years. That time has recently expired, and to their great joy the prophecy is fulfilled. The man began to inquire for his books, as if he had just laid them down, and resumed his mathematical studies where he left them. There was no trace in his mind of this long blank in his life, or of anything which occurred in it, and he did not know that he was almost forty years of age. The circumstance of greatest interest is, that whereas he went into this state of derangement in deep religious anxiety, he came out of it with a bright christian hope, which had been obtained without the knowledge of his friends a short time before.

WONDERFUL DISCOVERY.—Dr. Sylvester, an Italian by birth, and an eminent chemist, has discovered a mode of hardening the human body to the consistency of stone or marble, which he is about to exhibit in London. His specimens have excited great astonishment. One was the head of a lady, with the hair parted and dressed, retaining its flexible properties and colours although the surface from which it grew resembles stone—something like a wax model; also a child’s head, plump and dimpled as in life, and a tongue petrified, as if it had never uttered a sound. The petrifying process is said to be simple and cheap. A bouquet of choice flowers—the juice first extracted by a pneumatic process—preserved their natural colours, but were as hard and rigid as if some cunning workman had carved them from Persian marble; for not only the leaves and petals were rendered stone-like, but the minute half-formed stems were rendered coralline.

STATEMENT OF RECEIPTS AND DISBURSEMENTS ON ACCOUNT OF KNOX’S COLLEGE, TORONTO, FOR THE YEAR ENDING JUNE, 1848.

Presbytery of Hamilton.

Received from Hamilton	£83 16 9
Galt	78 6 5
Zorra	22 18 0
St. Andrews	3 10 0
Woodstock	14 6 6
Port Sarua	22 10 0
Fergus	9 10 0
London	38 0 1
Dundas and Ancaster ..	14 2 6
Ancaster Settlement ...	6 9 6
West Flamboro’	6 13 9
Tucker-mith	4 10 0
North Easthope	6 10 0
Wellington Square	7 18 9
Budbrook and Salsfleet...	8 8 9
Williams	10 10 0
Caledonia	8 0 6
Dunville	5 0 0
Jarvis Station, Walpole	2 13 9
Scotch Settlement, Oneida	2 10 0
Harwich, Chatham, &c.	3 15 0
Ayr	6 2 6
Ekfrid and Mosa	20 0 0
Niagara	5 0 0
Walpole	2 13 9
St. Thomas	4 6 4
Howard	1 7 0
Tilbury	0 12 6
Port Dover	2 10 0
Aldboro, Dunwich, and Oxford	3 0 9
	£405 13 1

Presbytery of Brockville.

Prescott	£13 15 0
Spencerville	3 0 0
	16 15 0

Presbytery of Toronto.

Toronto	£75 15 3
Chinguacousy East	7 10 0
Temple Church	9 0 6
Esqueving, Union Church	3 3 14
“ Norval	2 6 10 1/2
“ Boston Church	6 0 9 1/2
“ Acton	7 14 4 1/2
Caledon West	3 10 2
“ East	3 9 4
Erin	1 12 6
Markham	3 11 3
Streetsville	12 2 6
Oro	3 0 0
Toronto Township	7 5 0
King	3 4 6
Vaughan	3 16 9
Brock	1 7 6
Mara	0 12 3
Eldon and part of Mariposa	5 16 3
Beaverton	7 4 4
Burwick	3 13 3
York Mills	7 13 9
Mono	1 0 0
Bradford and W. Gwillimbury	10 5 0
	190 15 3

Presbytery of Cobourg.

Peterboro’	£16 11 9
Grafton	10 0 0
Cobourg	16 17 6
Darlington	4 5 0
Cavan	7 9 9
Otonabee	4 9 9
	59 13 9

Presbytery of Kingston.

Pictou	£14 16 3
Granby	16 0 0
Demoretville	2 1 3
	32 17 6

Presbytery of Perth.

Bytown	£26	4	8
Ramsay	13	15	0
Dalhousie	6	8	6
Dalhousie Mills.....	5	5	0
Perth	11	13	9
Osgoode	2	6	2
Gloucester	1	5	8
Beckwith	9	18	2
	76	16	11

Presbytery of Montreal.

Quebec.....	£67	10	0
Montreal, Cote St. Ch..	70	10	0
" St. Gabriel St.	38	1	7
Vankleekhull and Lochiel	11	10	0
Lachine	7	10	0
Ste. Therese de Blainville	4	0	0
English River.....	3	13	6
Inverness.....	1	15	0
	201	10	1

Miscellaneous Contributions

Isaac Buchanan	10	0	0
A Debtor to College, per Mr. Rintoul	2	10	0
Rev. W. Rintoul.....	2	10	0
J. Thom, Esq., Scarboro	1	10	0
W. Hook, Esq., Beachville.....	1	0	0
Rev. Mr. Macgregor	1	0	0
Mr. Healy.....	0	10	0
Capt. Wilson, Medonte	1	0	0
A Friend at Guelph	0	5	0
Grant from Free Church of Scotland	350	0	0
Mr. Arnot, Lanark.....	0	10	0
Dr. MacLagan, Royal Can. Rifles ...	0	10	0
	£1388	6	7

DISBURSEMENTS.

Balance due to Treasurer.....	£1	15	1
Paid to Professor Eason.....	206	12	0
" Rintoul.....	187	10	0
" Dr. Willis	111	1	0
" Rev. J. Bayne's draft £102 4 5			
" Interest on do.....	3	1	3
	105	5	8
" Samuel Spreull, Treas. Toronto Academy, rent, donation, tuition of Students, &c.	260	0	0
" Professor Gale.....	40	0	0
" Rev. W. Rintoul's trav. expen's to and from Belleville and through Presbytery of Cobourg, and to and from Bytown through Presbytery of Kingston and Perth.....	10	9	0
" G. Brown's account for printing & adv. £10 12 0			
" J. Cleland's do.....	13	5	0
	23	17	1
" D. McLellan for Books	8	18	2
" A. Milne, Cobourg.....	2	6	3
" Printing Bills.....	0	5	0
" R. Cuthbert, for binding Books	0	10	1
" J. Hart, for Glazing, £0 3 6			
" Charges on Case of Books.....	0	8	1
" James Leask.....	0	8	0
" Duty, &c., on Books	1	14	9
" Bk Agency on Draft	0	2	0
" Sundry Postages	0	10	0
" Mr. Henning, for Collecting.....	0	16	0
	4	2	4
" Mr Alexander's trav. expenses	1	7	6
" Craig & Nisbit's Account.....	5	7	7
" J Fenwick, for Collecting	1	10	0
Balance on hand.....	417	6	10
	£1388	6	7

The apparent balance of £417 6s. 10d. in favor of the College, at the meeting of Synod, was occasioned by the Professors not having then drawn the full amount of their respective salaries. The College account, which, together with the other

accounts, will be published in detail, at the meeting of Synod, stands thus at this date.—
 Balance on hand, June 23, 1849..... £117 6 10
 Received since that time

	92	2	8
Disbursed since date of preceding ac't.	509	9	6
	576	15	2
Balance due to Treasurer.....	67	5	8
Due Professors on 1st Jan. 1849, say	322	13	5
	£390	4	1

HOME MISSION FUND.

The subscription list of 1848, from Burwick station Vaughan:—Robert Johnston, £2; David Johnston, £2; William Johnston, 15s; William McAuly, 15s; R. King, £1; John Elliott, 10s.; Mrs. Lawrie, £1; John Crawford, 10s; Alex'r Maitland, 10s; William Russell, £2; Andrew Hardy, 10s; James Hardy, 10s; Robert Dixon, for 1847, 10s.; David Wetherspoon, £1 10s.; Robert Adams, £1; Mrs. Graham, 2s. 6d.
 1848.—Dec. 12th.—Collection, Free Temple Church, Chinguacousy, per Mr. Wm. Wiley, £10.
 20th.—Collection at Streetsville, per John Burns, Esq., £2. 26th.—Collection at Humber and Weston, per Rev. Dr. Willis, £2 7s. 4d.
 1849.—Jan. 2nd.—Collection at 1st Concess., Yonge Street, 11s. 4th.—Collection at East Toronto Township, per Rev. R. Wallace, £1 15s. 8th.—Collection at Meeting of Synod, per Dr. Burns, £3 10s. 7d. 9th.—Subscription at Vaughan Church, per Mr. McMurchy, £10 16s. 10d. 14th.—Collection at Weston, per Mr. Tolmie, £1 5s. 9d. J. LAIDLAW, Treasurer.

SYNOD FUND.

1849.—Jan. 15th.—Collection at Caledonia and Onondaga, per Rev. Dr. Ferrier, £1 0s. 6d. 24th.—Bytown, per Rev. T Wardrop, £2 10s. J. LAIDLAW, Treasurer.

FUND FOR SOCIAL AND RELIGIOUS IMPROVEMENT OF THE COLOURED PEOPLE IN CANADA.

1848.—Dec.—Subscription from Humber, Dundas Street, per Mr. McTavish, £3 19s. 6d.
 1849.—Jan. 17th.—Subscription from Niagara, per Mr. McCulloch, £7; H. Macnally, Esq., St. Catharines, 7s. 6d.; Mr. George Thompson, Burlington Beach, 2s. 6d. 29th.—J. B. Thompson, 20s. JOHN LAIDLAW, Treas. pro tem.

RECEIPTS FOR THE FOURTH VOLUME OF THE RECORD.

Rev. G. Smilie, Fergus £5; Wm. Turriff, D. McFadyen, P. Campbell, Rev. J. McLaurin, Mrs. Gibson, George Watt, John Stewart, P. Anderson, T. Turnbull; per D. McLellan, Hamilton, Ayr, Is. 6d.; Stony Creek, £1 9s. 6d., for John Ferguson, Andrew Murray, George Brown, James Stewart, James Walker, George Gould, W. Gunn, Arthur, A. Robertson, Esq. Palermo, W. Mitchell, 10s.; W. Wilson, D. Cochran, Dr. Jarron; subscribers in Hamilton, £3 5s. 5d.; per D. Duff, Oakville, for Donald Campbell, George Miles, George Urquhart, Capt. McCorquodale, 18s.; John Sinclair, A. McLellan, in part, 5s.; Rev. J. Rogers, Demoreville, £1 5s.; W. Dow, Whitby; D. G. McKay, Wm. Fraser, Bradford; Duncan McVicar, J. Oswald, Chatham, 10s.; Wm. Miller, Owen Sound.

RECEIPTS FOR THE FIFTH VOLUME.

Since 1st January, 1849, viz: Rev. J. Roger, A. Wilson, Neil McDonald, George Williamson, Wm. Valentine, A. McLachlan, Thos. Wallace, Joseph McBride, James McBride, William MacConnell, Rev. Robt. Wallace, Wm. Ptolomy, John Stewart, Rev. A. Macintosh, Peter Anderson, Donald Christie, John Smith, Thomas Turnbull, Joseph Hunter, William Mitchell, 12s., Geo. Waters, Dr. Dill, A. Smith, J. Douglas, R. Clark, W. C. McLcod, David White, Mrs. Veitch, G. Gunn, Alex. McKay, £1 10s., Seneca, 18s. 9d., F. Robertson, Rev. W. Meldrum, £1 6s. 3d., A.

Sutherland, W. Wilson, E. Evans, Esq., Rev. A. McLean, John Bent, Gibb. Bastedo, John Bastedo, James Foster, Mr. McIlwraith, A. Gage, Esq., J. Maxwell, Geo. Miles, J. Proudfoot, Esq., T. White, J. McNab, A. Stewart, Hugh Gauly, D. McCutcheon, W. Servos, Sergt. Inluch, P. Christie, Geo. Blum, John McCulloch, 18s. 9d., Geo. Wood, Wm. Stark, G. M. Lindsay, Dr. Richmond, 15s., James Dixon, John Turnbull, D. McColl, A. Grant, per Rev. A. McColl, 10s., Dr. MacLagan, W. Kennedy, Esq., £1, J. Hossack, 15s. Mr. Baird.

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 D'Aubigne's Whole Works.
 Nov. 1848.

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