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THE ECCLESIASTICAL AND MISSIONARY RECORD.

For the Presbyterian Church of Canada.

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

VOL. IV.

STREETSVILLE, C. W., JUNE, 1848.

NO. 8.

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NOTICE.

DISPENSATION OF THE SACRAMENT OF THE LORD'S SUPPER IN CONNEXION WITH THE SYNOD.

As the Synod meets (God willing) on Wednesday, the 21st of June, it is contemplated that the Ministers present on the occasion, will be disposed to favor with their services, on Sabbath the 25th, the congregations and stations in and around Toronto; and a scheme for this purpose will be submitted to the Synod at its next meeting.

At the request or with the approval of the congregations interested, it is proposed that the Sacrament of the Supper shall be dispensed at the six following stations on that day; and the Ministers whose names are appended, have been requested to take the charge of all the preliminary arrangements.

SCARBOROUGH,	Dr. Burns.
YORK MILLS,	Mr. Gale.
TORONTO TOWNSHIP,	Mr. Harris.
VAUGHAN,	Mr. Rintoul.
HUMBER,	Mr. Wightman.
TRAFALGAR,	Mr. Boyd.

One of the brethren of the Synod will be appointed to co-operate, in each instance, with the above Ministers.

In each place, there will be a preparatory public service on the Saturday evening previous.

Collections will be made to defray expenses.

May the presence of the great Lord of the feast be enjoyed on these interesting occasions, and may the dew of Heaven descend on the pastures of Zion!
Toronto, 20th May, 1848.

CONGREGATIONAL STATISTICS.—At the last meeting of Synod, a Committee was appointed "to obtain full reports on Congregational Statistics, at least one month before the ordinary meeting of Synod, so that the same shall be reported to the Synod." As the queries issued last year embrace the information that is required, it is to be hoped

that no time will be lost by congregations in transmitting the answers to the Rev. W. Rintoul, Convener, at Knox's College, Toronto. The queries are the following:—

1. What is the designation of your congregation?
2. How many Church Members in full communion?
3. How many adherents not in Church Fellowship?
4. What is the average Sabbath congregation?
5. How many Elders belonging to the congregation?
6. How many Deacons?
7. How many Acts of Public Worship in the week?
8. How many Prayer Meetings in the congregation?
9. By what numbers are the Prayer Meetings attended?
10. How frequent are your Pastoral Visitations?
11. How many Sabbath Schools connected with the congregation?
12. What are the numbers attending the Sabbath Schools?
13. Have you any Week Day School, and how is it attended and supported?
14. What is the stipend paid to your Minister for the year last closed, and at what date did it close?
15. What is the amount of stipend paid to your Minister since June, 1844?
16. From what sources do you draw the Minister's stipend?
17. What amount did the congregation contribute for Foreign Missions last year?
18. What amount for College Fund?
19. What amount for Bursary Fund?
20. What amount for Home Mission Fund?
21. What amount for Synod and Presbytery Funds?
22. What amounts for your Sabbath School and Libraries?
23. Is your Church free from Debt?
24. By what tenure is your Church Property held?

The foregoing should have appeared in our last number. *A. G. Nipion.*

TO THE CATECHISTS AND STUDENTS OF KNOX'S COLLEGE.

In our last Record it was announced that the Convener of the College Committee would, in the present number, address a short letter to the Catechists and Students of Knox's College. On account of pressing engagements, and unavoidable absence from home in the service of the church, the Convener has found it impracticable to discharge this duty in the way he could have wished.

The following hints, which we extract from his letter, dated at Perth, are such as he intended to have introduced into his letter to the Students and Catechists.

It is probable that some more special announcements will be made after the return of the Convener, and the meeting of the College Committee.

We copy from the Convener's letter referred to: "You will remember that the Record for May contains this notice—"Catechists and Students of Knox's College may expect a short letter from the Convener of the College Committee in the next number of the Record, according to instructions from the Acting Committee."

Now, my dear Sir, as I cannot be back in Toronto before the June number of the Record goes to press, and as I have not with me the Minutes of the Committee, nor can now confer with the brethren who compose it. I would submit to you a few hints, such as I would have introduced.

Some of the following hints are given because of their intrinsic importance—not from any apprehension that the views and duties pointed at would be lost sight of, even though they had been withheld.

1. All our Students should remember that they are engaged to spend their days in the service of the Redeemer in his Church, and that their present studies and pursuits should be directly subordinated to preparation for that service.

2. They should be thoroughly impressed with the conviction that a realising communion with the Saviour, maintained through the exercises of devotion, is an indispensable preparative for the studies and pursuits of every day.

3. Students, whether teaching Schools as some are now doing, or labouring as Catechists or Exhorters, should, in so far as is compatible with health, give a portion of every day to their proper studies, especially to the reading the Scriptures in the original.

4. Catechists should let it be known in their several stations that they are not yet licentiated or probationers for the Ministry—that they are only preparing for such status; and that they are not called nor expected now "to give themselves wholly" to public duties.

The Church is willing to recognise them as Exhorters rather than Preachers; and so the full occupation of their time in preparing for Sabbath, or other public services, and conducting these in visiting and teaching—all proper for Ministers, does not pertain to them. Catechists, we conceive, may most profitably appropriate one or two entire days in every week to their own proper studies.

We may here notice, too, that because they are only Students of Divinity, it is not proper that they should allow themselves to be drawn into engagements to accept of calls from particular congregations.

5. Our Students proved last summer—by the ample contributions obtained by them for the support of their Missionary to the French Canadians—how efficiently they can assert the claims of the schemes of the Church. Every one of them may become an agent for these.

Now, while they will doubtless continue to collect for the support of their own Missionary, or rather the Missionary of Knox's College, they may also do more or less for all the enterprises of the Church, as:—

(1). They may and should stir the people up to make stated contributions for the Home Mission Funds of the several Presbyteries; through these alone Missionaries and Catechists are to be supported.

(2). They should help forward contributions to the College where they have been commenced, and originate them where they have not. It is greatly to be desired that every adherent and member of the Church should be reminded of his or her duty to give something to this, and the Mission schemes, and should have a distinct opportunity of doing so.

Thus will the strength of the Church be drawn out and augmented.

(3). Every Student should seek small subscriptions for the College library. Let every one of our 44 Students collect only five dollars for this object,

and we shall have an amount to expend next session which will procure us some valuable and much wanted books.

(4) As the College Committee have resolved to found a Museum, because of the subserviency of objects of antiquity and natural history to the illustration of Scripture and natural theology, Students may act as Collectors to the Museum. Indian remains, and interesting mineralogical and geological specimens may be found in many parts of the Province.

Original Communications.

SUGGESTIONS RESPECTING HOME MISSIONS.

In the last number of the *Record* there was an article entitled "The Presbyterian Church of Canada," in which were certain remarks on the subject of the Home Mission, the College and Sustentation fund, with most of which we cordially agree; and there are a few additional observations in reference more especially to one of these subjects, that of Home Missions, which we should like through your periodical, if thought suitable, to communicate. This may be regarded as the most important of the three topics, inasmuch as all the means in operation for upholding a gospel ministry, as the education and support of it are subservient to the supply of a preached gospel. Some means still more energetic than hitherto should, we think, be adopted for increasing this supply. We cordially agree with the writer in regard to the necessity of having a Superintendent appointed; that he would require to be an individual distinguished both by zeal and wisdom. Every part of the Mission field, we conceive, should be minutely investigated and thoroughly known, so as to ascertain if each part of it be attended to, and receive that share of Missionary labour which its importance demands; and whether any part of it may not be overlooked. We discovered, in a late Missionary tour, various places we might name, some of which were entirely, and others almost entirely overlooked! This is a great evil, and to this neglect as much, perhaps, as to any other cause, may we ascribe the extinction of our church in various quarters, and its absorption by other sects. In how many places, where there are now, from this neglect, scarcely any traces of the Presbyterian church, might there be flourishing congregations, had a watchful superintendence been exercised, and that measure of supply which, even with our limited means, could have been afforded. Occasional visits, even from adjoining ministers, might have prevented their abandonment of these religious principles in which they had been instructed. It were well, therefore, that there were set on foot what may be styled a Mission of investigation throughout the whole of our destitute localities; and which might be effected by the Superintendent, if not personally, by bringing about the appointment of such a Mission in each Presbytery; and when places are found to have been overlooked, every effort should be made to remedy the evils that may have arisen from this neglect; and to awaken that interest in religion and the principles of our church which may have become extinct.

Another important object would be to bring the Missionary field, within the bounds of each Presbytery, into districts, to be supplied, each of them, by a Missionary, or, where this was impracticable, by one or more catechists, or by adjoining ministers. It would be of great importance that whatever supply were offered should be regular. A desire for this has repeatedly been expressed to us in Missionary stations. Through the division of these into districts, such a regular supply might, at least to a great extent, be afforded. Such a provision for regular supply would tend to prevent those disarrangements which not unfrequently happen, and have a hurtful effect, and those conflicting appointments which sometimes take place from want of system in the arrangements made. It would render unnecessary those long journeys by the Missionary from one station to another, which are often

both expensive and laborious, and tend to prevent these lengthened interruptions of supply, which have often a discouraging, sometimes an irritating effect on congregations; this system would have the effect also of increasing the attendance, as the seasons of Divine Service would be much better and more generally known than when the supply is irregular. Such a minute inspection of the mission field—such systematic and energetic efforts for a full supply of every part of it as our amplest resources afford, seem imperatively called for. The interests of our church have long suffered for the want of it. We are persuaded that the adoption of such a vigorous and effective plan of operations, would mightily contribute to its prosperity and extension. It is pleasing to witness the increased activity of the church in regard to Missionary operations; and the manifestation of this spirit encourages us to hope for, and endeavour to excite to increased zeal and exertion in this important cause. The church is making progress in it, but still greater energy is necessary; and the adoption of still more enlightened and efficient means for rendering her zeal effectual.

Doubtless there will be some difficulty, if not in dividing the bounds of each Presbytery into districts, at least in supplying each of them with frequent and regular Divine services; more may be done for this, however, than may at first sight appear practicable. The institution for raising up a gospel ministry among ourselves will be annually sending forth new labourers into the vineyard; while the late act of Synod, requiring each Missionary to labour a year before settling, will secure each of them for the mission field for that period. Stations for which Missionaries cannot be provided, may enjoy the labours of catechists. Were the church, generally, led to adopt the plan which some Presbyteries have acted upon, (whether they continue to do so or not we cannot say) of directing a Sabbath, and several week days, periodically, to certain destitute localities, a great amount of additional labour would thus be secured. We have found, we admit, considerable reluctance in some of the brethren to submit to this partition of their labours, betwixt their own congregations and destitute localities; but so convinced are we of the necessity of this sacrifice, at least in present circumstances, and its beneficial tendency, that we have little doubt that the church will be led—as a general measure—to adopt it; and the sooner we are convinced the better. Not only would much destitution be thus supplied, but these ministerial visits would have the most happy effect in encouraging the people to strengthen the cause amongst them—in preventing a diminution of our adherents, and checking in the bud other nascent evils.

Nor are we aware of any valid objections to this partial allotment to the missionary field of ministerial labour. Any reluctance on the part of congregations to be deprived, for an occasional Sabbath, of the services of their minister, would be doubtless overcome—were such a share of their labours, for the supply of a vast destitution, demanded by the church, and a strong representation made of the necessity of the sacrifice, and the benefits flowing from its being universal; and though, certainly, the spiritual interests of a minister's own congregation have the first claim on his sympathy and exertions, the religious concerns of destitute congregations, in his immediate neighbourhood, have a claim upon both, we are persuaded, not much inferior—less, to be sure, in respect of relationship—but more in respect of destitution; and, therefore, he is not only justifiable in affording to these places a share of his labours, but is blameable, we apprehend, if he refuse it.

In addition to the supply thus afforded by catechists, preachers, and settled ministers, there may be expected, from time to time, as hitherto, a reinforcement of labourers from the parent church—to which, especially since the disruption, we are under the strongest obligations; and we have reason to believe that it would contribute to increase our supply of labourers from home, were there an increase of funds. From the want of any regular plan or system of operations, in reference to missionary contributions, Presbyteries have often very

inadequate resources for upholding Missions within their bounds, and are sometimes scarcely able to make good their obligations. This need never be the case were there any systematic effort made to keep congregations in mind of their duty in respect to contributions, and any regularity in settled charges to collect yearly for the fund. From these two sources combined, there might always be ample funds; and one important end which would be served by the appointment of a Superintendent of Missions, would be that a vast accession to the funds would be realized with the greatest facility. But not only by additional exertions, but also by additional methods might resources, for upholding Missions, be increased. We conceive that the adoption of that plan of the Missionary meetings, which is so successful among our brethren of the Methodist church, might, with true advantage, be adopted by us. By means of these, we understand, on good authority, the Methodist church raises about £4000 annually; and did we realize only half the sum, it would impart, we believe, a very considerable impetus to our missionary operations. Might not one or two brethren of each Presbytery, who might be thought most thoroughly to combine missionary zeal with adaptation for the platform, be appointed to visit the principal congregations within their bounds—whether pastoral charges or mission stations—for the purpose of holding meetings, and delivering addresses on the subject of Missions; and at the close, obtaining subscriptions, and appointing collectors to go round afterwards among the people for additional contributions? In this effort we would not be left to our own resources. We lately assisted our Methodist brethren on one or two of these occasions; and some of the most talented of the speakers expressed regret that they had not an opportunity of reciprocating the friendly co-operation they received from Free Church ministers at such meetings, and which they would be very happy to afford. We see no valid objection that can be made to the adoption of this plan, and it has much to recommend it. In addition to its advantages in awakening a missionary spirit, and raising funds, it would habituate our ministers to a department of public speaking, to which they are not so much accustomed, perhaps, as the ministers of some other denominations; and an improvement in which might render them more effective advocates of our cause both here and elsewhere. An abundance of funds would, we think, greatly facilitate our obtaining a supply of labourers from the parent church, especially upon a plan often suggested, but not much, if at all, acted upon,—of preachers coming out for a limited time, to return, if they thought fit, after its expiration—their expenses to and from Canada being defrayed. Had we so much resources in hand, as not only to guarantee support to such labourers while here, but to defray the expenses of their voyage, we might expect to obtain them more easily than when depending on the church at home both for men and resources.

And in speaking of the supply of labourers, we would advert, for a few moments, to a sentiment which we have repeatedly heard expressed by some of the brethren, but in which we cannot at all concur—namely, that the only source of supply to which we must look, is the institution for raising a gospel ministry amongst ourselves, and that it is vain to look for any supply from home. We must say, that much as we respect some, from whom we have heard this sentiment, we cannot but differ from it *in toto*. While we are ready to admit that our college is the principal, we cannot consent to its being regarded as the only channel through which we should expect a supply of labourers. We have yet too much religious destitution, and the means of grace are too inadequate, to justify the church at home in abandoning us for some time yet to our own resources; and the language which would vindicate such a desertion of us, or dispose us to acquiesce in it, we cannot but regard as much to be deprecated. We sincerely hope such language will be discontinued; and that, on the contrary, every effort will be made to obtain from the parent church, from time to time, a supply of labourers for the harvest. We are aware that her

own destitution is very great; but still we conceive we have as much claim upon those of her Missionaries who can spare, as any other distant field of labour—and if we have advantages that other churches enjoy not, in having a college, we have a vast amount of destitution to counterbalance this, and to render our claims on her help, notwithstanding this, imperative. The church has made a mighty effort, since the disruption, to supply our destitution, and to use such language as to give a check to her zeal; to tell her that she is doing for us more than we can expect; and that she then discontinues her supplies, we cannot be disappointed. We hope that these suggestions will be received in a spirit of candour, and, in so far as they seem consistent with sound reason, be adopted. That still more effective means are required than have yet been adopted, for the advancement of the cause, is, we think, abundantly manifest; and it is worthy of enquiry whether those we have recommended belong to this class. What is done should be done quickly: great evils have flowed from the delay of such indispensable efforts. Our season of opportunities for promoting the glory of God, and the good of men, is rapidly passing away. Both as individuals and a church, have we not reason to lament our infidelity and misimprovement of favourable occasions for doing good! and does it not become us to make reparation, as far as we can, for past remissness, by future diligence!

A. M.

EXTRACT FROM A LETTER

TO THE PUBLISHER, DATED RAMSAY, MAY 4TH, 1848.

“We are going on well at Ramsay; our Church has doubled itself with hopeful members in two years. We organized with 135 members. Now we have 270. We have six Sabbath Schools within the bounds of the congregation, containing 200 children, taught by 24 teachers,—a Bible class in the Church for our young people above 14 years of age,—also 4 weekly Prayer Meetings, in the different districts of the church. Our congregation contains 180 families, amounting in all to above one thousand, old and young; and our church reaches from above Carlton place to Packenham on the one hand, and from the 11th line of Ramsay to Lanark on the other.

Our buildings—church, manse, &c., are neat and commodious. Around the church, in form of a parallelogram, and at 35 feet distant, are 64 sheds, which hold 128 horses—two standing in each shed as in a stable.”

The above is a very cheering account of the Ramsay congregation. Much credit is due to that people for the spirit they have manifested to keep up the ordinances of religion amongst them.

At the disruption the congregation was stripped of a church and manse, which had been built by them at a cost, we believe, of £900.

QUESTIONS FOR MISSIONARY CANDIDATES.

PROPOSED BY THE DIRECTORS OF THE LONDON MISSIONARY SOCIETY.

1. As it is indispensably necessary that he who undertakes to teach *Christianity* to the *Heathen* should himself be a *real Christian*—you are desired to state what are the grounds on which you have been led to conclude you are such; together with any memorable circumstances connected with your first religious impressions, and the periods of their commencement.

2. What are your views of the principal and distinguishing doctrines of the gospel?

3. What is your judgment of Christian Baptism? Have you thoroughly investigated the question respecting the Baptism of Infants; and is your mind established as to the Divine authority of Infant Baptism?

4. Of what Christian Church or Society are you a member? How long have you been such? and to

what minister or ministers can you refer for information respecting your religious character?

5. Have you been accustomed to engage in any social or public religious services—in prayer meetings—in the instruction of the young—in visiting the sick—in the distribution of tracts—or in any other effort for the spiritual good of others? and if so, state the particulars.

6. Where were you born? What is your age? Are your parents living? Do they depend upon you in whole, or in part, for their support? Do they know of your wish to become a Missionary, and do they approve of it?

7. What has been your occupation? Are you so employed at present as to be able to obtain a comfortable maintenance? Have you a reasonable prospect of the same support in future? Does the desire of improving your worldly circumstances enter into the motives of this application?

8. What advantages of education have you enjoyed, and what books have you read?

9. What has been the general state of your health from your infancy? What is it at present? If your health be good, is it such as is likely to continue, particularly if you should go to a sultry climate? Have you seriously considered the hardships and dangers to which a Missionary may be exposed? Are you willing to subject yourself to them; and do you judge your constitution is able to support them? (Before your offer can be finally accepted, the opinion of some Medical person on this point will be required).

10. How long have you entertained the desire of becoming a Missionary? What first led you to form that desire? Has that desire been constant or fluctuating? Has it led you to any particular exercises of mind? if so, state them.

11. Have you felt a decided preference to the work of a Missionary abroad, above that of a Minister at home? and do you think you should continue so to feel, were an equal opportunity of becoming a Minister to present itself? if so, state the reasons of this preference.

12. As there is too much reason to fear that some persons have become Missionaries under the influence of improper principles, you are desired seriously and sincerely to state what are the motives by which you are actuated in offering yourself as a Missionary to the Heathen?

13. What, in your judgment, are the qualifications necessary to form a good Missionary of Jesus Christ?

14. What do you apprehend are the proper duties of a Christian Missionary? And what do you conceive to be the peculiar temptations to which he is exposed?

15. Have you communicated your desire to any minister or ministers, or other Christian friends; and do they encourage, or discourage you in this application?

16. Are you married? If not, are you under any engagement relating to marriage; or have you made proposals of marriage to any one; or are you willing to go unmarried, should circumstances render it desirable?

17. As your personal expenses for clothes, washing, &c., may, while residing at college, amount to from twenty to thirty pounds per annum, can you, from your own resources, or those of your friends, meet that sum, or any part of it?

UNION,

Minutes of the Committees on Union of the Presbyterian Church of Canada and of the United Presbyterian Church in Canada.

HAMILTON, 9th May, 1848.

The Committees of the Presbyterian Church of Canada, and of the United Presbyterian Church, met this day according to appointment, as in the minutes of last meeting. Present on the part of the former, the Rev. Messrs. John Bayne and Ralph Robb, Ministers, and Mr. W. McMillan, Elder; and on the part of the latter, the Rev. Wm.

Proudfoot, Thomas Christie, R. H. Thornton and James Roy, Ministers, and Messrs. R. Christie and W. Chisholm, Elders.

It was moved by Mr. Bayne and agreed, that the Rev. T. Christie take the chair. Upon the call of the chairman, the Rev. Mr. Bayne opened the meeting with prayer. It was then proposed and agreed, that the Rev. R. H. Thornton act as clerk.

Read the minutes of last meeting.

The papers referred to in said minutes as not forthcoming, on account of Mr. Bayne's absence from the Province, being then called for, Mr. Bayne proceeded to read the Report of the Committee of the Presbyterian Church upon the "Statement of Opinions" mutually given by the parties at previous meetings.

After conference, the Committee agreed to take up the subjects which had been under consideration, and on which written statements of their respective opinions had been previously given in, and resolved to embody in a formal statement the points on which they agreed, and those also on which they differed. According to which plan the Joint Committee concurred in the following synopsis:

I.—Regarding Christ's Headship over the nations, as distinguished from his Headship over the Church.

The Committees agreed in holding Christ's appointment by the Father as Head and King of nations, as well as Head of the Church. With regard to the design of the appointment, and the duties that result from it, there is some difference. The Committee of the Presbyterian Church holding that while the province of the Civil Magistrate remains the same, the revelation of Christ's appointment as Head and King of nations, has imposed new duties upon nations and rulers. And the Committee of the United Presbyterian Church holding that the revelation of Christ's appointment as Ruler, has not added anything to the department over which the Civil Magistrate is placed, nor formed any new relationship between him and his subjects, nor any new duties different from those, to discharge which he was previously bound; "and, moreover, as the whole institution and end of his office are cut out by and he within the compass of natural principles, it is not their opinion that there can, or ought to be any exercise thereof toward its end, but what could be argued for and defended from natural principles."

Adjourned, to meet to-morrow morning, at nine o'clock. Closed with prayer.

MAY 10th.

The Committees met again at this date. Present as above, with the exception of the Rev. M. Y. Stark being present, and Mr. McMillan, Elder, being absent. Resumed consideration of the above subjects.

II.—Province of the Civil Magistrate.

The Committee concurred in holding that his province is purely civil, as contra-distinguished from ecclesiastical, and that no ecclesiastical power, and no right of interfering in the administration of the affairs of the Church, has been committed to him. But with regard to the duties of the Civil Magistrate, within his peculiar province, there seems a difference between the Committees to this extent—that the Committee of the Presbyterian Church hold that religion is the concern of legislators and civil rulers, as such; and ought to be not only protected by the maintenance of religious liberty, but also publicly countenanced, favored and promoted by them; while the Committee of the United Presbyterian Church think that the duty of the Civil Magistrate is only to protect every subject in the exercise of the right which God has given him, to judge for himself in matters religious, and to act in them according to his own judgment, so far as not to interfere with the rights of conscience.

III.—Is national recognition of Christ's Headship over the nations a duty, and if so, in what form is it to be made?

On this head the committees also differ, that of the Presbyterian Church holding that it is the duty of nations and rulers to make a formal recognition

of Christ's Headship, and that the simplest and least objectionable mode in their opinion, in which this could be done, would be a national act, incorporated into the constitution of the State, and made the basis, so far as applicable, of all future legislation and administration—and the Committee of the United Presbyterian Church think that the Scriptures do not enjoin any such national act; it is therefore not required of nations, by Christ himself, and on this account, not a duty; nor is it any where in Scripture charged against nations as such, as a crime that they did not recognize the Headship of Christ over them.

IV.—Regarding the recognition of the authority of Revelation, and its application to the peculiar duties of the Magistrate.

The difference of the Committees upon this subject is to this effect—That the Presbyterian Church hold that it is the duty of the Civil Magistrate to make a formal recognition of the authority of the Bible, and to appeal to its principles and precepts as his directory in every department of its peculiar duties. That of the United Presbyterian Church hold, that, inasmuch as the introduction of the remedial system has not enlarged the Province of the Civil Magistrate, so as to include things sacred, and inasmuch as recognition of revelation in his official capacity is not enjoined in the New Testament, therefore, it forms no part of our belief.

V.—As to the suppression of sins against the first table of the moral law, especially against the law of the Sabbath.

The views of the Committee differ on this head as follows:—The Committee of the Presbyterian Church believe that it is the duty of the Civil Magistrate to suppress and punish such sins, where they are offences against society, by being overt-acts injurious to or obstructive of its welfare; and in particular, that it is his duty to enforce the law of the Sabbath, and to suppress and punish its violators.

The Committee of the United Presbyterian Church on the other hand, hold, that in so far as the duties of the first table are distinguished from those of the second, they are duties which every man owes to God immediately, the enforcement of them does not fall within the province of the Civil Magistrate. So far as the Sabbath is a religious institution, and for religious ends, it does not fall within the province of the Civil Magistrate, but so far as it regards the natural rights of a day of rest, it does fall within his province.

VI.—As to the Education of the young.

Here the Committee also differ. The Committee of the Presbyterian Church hold that Education in all its branches ought to be directed and pervaded by sound religious principles, and that the magistrate, in providing for the education of the young, ought, therefore, to discriminate between the true and false in religion—and to see to it, that only what is in harmony with, and favourable to, the promotion of sound religion be taught; and farther, that it is lawful, and in certain circumstances, is his duty, to provide for the young, direct religious instruction.

The Committee of the United Presbyterian Church hold that it is not inconsistent with the office of the Civil Magistrate to provide for education, but to provide for the religious education of either old or young, is no part of his official duty.

VII.—As to the promotion of Religion, especially as to the application of any portion of the public funds for the advancement of religion, or in the endowment of the Church.

Regarding this subject the Committee of the Presbyterian Church hold that it is the duty of the civil magistrate to see to it that provision be made for the religious instruction of the nation—that the mode in which this duty should be performed has not been prescribed, but may vary in different circumstances, and that the provision of means for direct religious instruction, and the appropriation, with this view, of a portion of the public funds, is lawful; but that the adoption of this particular mode of promoting religion at any given time,

should be determined by a reference to the considerations of Christian expediency. But the Committee of the United Presbyterian Church differ by holding that inasmuch as the extension of Christ's kingdom and the support of its ordinances are spiritual duties incumbent on every Christian, they fall not within the province of the civil magistrate—who moreover can have no funds for such objects without encroaching on the rights of conscience.

VIII.—Sense in which certain statements in the Westminster Confession are understood, viz.: ch. xx. sec. 4, ch. xxii. sec. 3, and ch. xxxi. sec. 2.

The Committee are of opinion that there would be no difficulty as to their agreeing about the interpretation to be put on these passages, if there were a substantial agreement upon the points of difference already noted.

The Committees agreed that Mr. Thornton and Mr. Gale be requested to prepare copies of the minutes of the Joint Committee, in all their conferences, and transmit them to their respective Conventions, in order to their being laid before their respective Synods.

The Committees also agreed to authorize Mr. Thornton to take means to publish the minutes of this meeting.

Upon the call of the chairman, the Rev. Mr. Roy closed with prayer.

(Signed) THOMAS CHRISTIE, Chairman.
R. H. THORNTON, Clerk.

For the Ecclesiastical and Missionary Record.

The Presbytery of Hamilton met at Hamilton, on the 10th May, and sat for two entire days till late at night, besides the meeting of the Home Mission Committee on the 12th. There were eleven Ministers and four Elders present. The business, though not generally interesting to record, was of great importance; and I have never before seen so much business so effectively gone through in our Presbytery within the same time. There are now 29 ordained Ministers on the Roll of the Presbytery of Hamilton—nearly as many as there were in the entire Church at the time of the disruption. Mr. Bremner, a deputy from the Free Church of Scotland, being present, was invited to take his seat with the Presbytery.

Among the Reports given in, I may mention those of the Committees appointed to promote the subscriptions on behalf of the College, which were highly satisfactory and encouraging.

The purpose of making application to receive the Rev. Joseph Mair as a minister of this Church, was deferred till the next meeting of Presbytery.

The testimonials of Mr. Quin, probationer from the Free Church of Scotland, were read and sustained.

The Presbytery resolved to apply to the Synod for leave to take Mr. W. Ball student, on trials for license.

An intimation from the Presbytery of Cobourg, that they intended to apply for leave to take Mr. Duncan upon trials; and another from the Presbytery of Perth, stating their purpose to ask permission to receive the Rev. Samuel Coon, of the Presbyterian Church in the United States, as a minister of this Church,—were read and concurred in.

A commission of Presbytery was appointed, at the request of the Rev. J. McKinnon, to visit St. Thomas, to enquire into some difficulties existing in the congregation there, and to endeavour to obviate them, and strengthen the hands of the minister in the discharge of the duties of his office.

A case of appeal by Mr. James Farish, of Hamilton, from the decision of the Kirk Session of Knox's Church there, in regard to the election of deacons, was taken up, when Mr. Farish appeared for himself, and the Rev. R. Robb, and Mr. Fisher, Elder, for the Kirk Session. When the parties had been heard and removed, it was, after deliberation, moved by Mr. Bayne, seconded by Dr. Ferrier, and unanimously agreed to, that the appeal be dismissed, and the proceedings of the Session sustained; which was intimated to the parties by the moderator on their being called. Mr. Robb craved

extracts for the Kirk Session, which were ordered to be granted.

The Session Records of the congregations at Saltfleet, Caledonia, Wellington Square, Guelph and Hamilton, were examined and reported on.—The records of the other congregations were appointed to be brought forward at the next meeting of Presbytery.

An Interim Report of the Home Mission Committee of the Presbytery having been read, it was moved and agreed to,—that the Presbytery having heard the same, approved of the diligence of the Committee, and of the zeal and faithfulness of the Missionaries under their charge; lament the continued destitution within their bounds, and the deficiency of the funds at the disposal of the Presbytery, for the payment of the salaries of the Missionaries employed. And further, that the Presbytery humbly overture the Synod, at its first meeting, in Toronto, to adopt efficient means for procuring the appointment of a Superintendent of Missions within the bounds of the Church, who would devote his whole time and energies to the prosecution of the great objects entrusted to his care. Mr. Robb and Mr. Stark, were appointed to support the overture in the Synod.

Mr. Stark, as Convener of the Home Mission Committee of the Presbytery, was instructed to draw up, get printed, and circulate a statement of the Mission Fund—of the liabilities of the Presbytery—the greatness of the work to be accomplished by our Home Missions—and consequent necessity, on the part of congregations and mission stations, of making increased exertions to contribute to the fund.

Dr. Ferrier moved that the Rev. W. Bethune, Missionary, be requested to draw up for the Presbytery an account of the Indians settled in and around Walpole.

A petition from Stratford, praying the Presbytery to apply to the Synod for the suspension, in favor of Mr. J. C. Quin, of the act regarding calls to ministers and probationers from other churches, in order that a call may be moderated in to him from the congregation at the above place.

An application from the congregation at Sydenham and Saugeen—Owen's Sound settlement—to be recognized as a separate congregation, was agreed to. A document was given in along with it, signed by 221 persons, mostly heads of families, shewing that they were prepared to give a call to a minister; and another, exhibiting subscriptions to the amount of £130 for his support so soon as circumstances will permit of their calling one. The Home Mission Committee was enjoined, so far as possible, to provide supply for the important and rapidly increasing settlements of the Owen's Sound districts.

A document purporting to be a call from the congregation of Williams, was given in; but owing to the persons to whom the call was given not being as yet in a position to receive a call, the Presbytery could take no action in the matter.

An application to have the Sacrament of the Lord's Supper dispensed at Blenheim or Blandford, was taken up and agreed to, and Mr. Lindsay appointed to this duty; at the same time various matters in reference to these stations were considered, especially involving their duties to Mr. Cairncross, and as to the continuance of his labors among them.

A most interesting report was read by Mr. Sirellie, Convener of the Widows' and Orphans' Fund scheme, and it was referred to Messrs. Robb, Stark, Sirellie and Fisher, to obtain the opinion of one or more experienced Actuaries upon the scheme proposed, and report to next meeting.

The Sustentation scheme was next taken up, and after long discussion it was agreed to appoint Messrs. Robb, Bayne, Cheyne and Fisher, a Committee to prepare an overture upon the subject to the Synod, to be submitted to the next ordinary meeting of Presbytery. And moreover, at the suggestion of the Secretary of the Board, the Presbytery instruct ministers, whose congregations are upon the fund, to see that the Treasurers have their returns for the first quarter given in to the Treasurer of the Board before the 15th June.

Intimation was given that an application would be made to the Synod for the revision of the Pres-

bytery of Hamilton; and the Clerk was instructed to inform the western brethren of this, that they may give their attendance at next meeting of Presbytery, when this matter will be taken into consideration.

The next Meeting was then appointed to be held at H. M. C. on Tuesday, the 20th June, at 9 o'clock, a. m., when a full attendance of members is most desirable.

M. Y. STARK, Presbytery Clerk.

SYDNEY'S HOME MISSION FUND, and Fund of the Presbytery of Hamilton, from 12th January, to 10th May, 1844, as per Treasurer's Account, rendered to that date.

Jan. 19.	Donation from Scotland	£3 15 0
Feb. 4.	Cash from Tackermith	0 15 0
" 4.	" " Dunville	2 13 7
" 10.	" " Guelph	1 7 6
" 13.	" " London, 13 Feb.	10 0 0
" 19.	" " Do. Sub. School &c.	2 11 3
Mar. 2.	" " Saltfleet & Binbrook	1 11 4
" 2.	" " Thorold	0 17 6
" 3.	" " Aldboro', Oxford, and Dunwich	10 6 9
" 6.	" " Norval Church	0 18 7
" 6.	" " Union do.	2 3 3
" 6.	" " Boston do.	2 2 6
" 15.	" " Pasinich	3 7 6
" 18.	" " North Easthope	0 19 5
" 21.	" " Caledonia	1 14 0
" 22.	" " Flamboro' West	2 12 7
" 26.	" " Woolwich	1 6 0
April 7.	" " Howard, Dorchester, and Aldboro'	2 8 10
" 17.	" " Ladies' As'n, Galt,	10 0 0
" 26.	" " Niagara	5 0 0
May 3.	" " Williams	10 10 0
" 9.	" " Woodstock	25 0 0
" 9.	" " Sydenham	5 0 0
" 9.	" " Arthur	0 4 0
" 10.	" " Ladies' As'n, Ayr,	8 10 0
" 10.	" " Ayr Congregation.	1 6 3

Total£117 0 10

M. Y. STARK, Presbytery Clerk.

CONVERSION OF THE JEWS.

From the Home and Foreign Missionary Record of the Free Church of Scotland.

JASSY.

Another of the seed of Jacob has been drawn into the fold of Jesus, and the hearts and the hands of the brethren have been thereby strengthened and encouraged. The reflections with which Mr. Wingate accompanies his narration are of a very elevating kind. Oh, that we could see the unspeakable value of a single soul, so as suitably to bless the Lord, when he puts forth his hand in converting power!

LETTER—REV. W. WINGATE TO THE CONTENER.

Jassy, March 2, 1843.

MY DEAR BROTHER,—The magnitude of the power put forth in the spiritual deliverance of even a single soul from the iron grasp of Satan, the slavery of a sinful and corrupt nature, and the principles of a world at enmity to God, will only be discerned by the spiritual eye of the enlightened believer in Christ. Such victories achieved in the kingdom of God are little regarded by the majority of mankind. We know, however, that every such soul has been from eternity given to the Redeemer, "to be for a sign and a wonder in Israel;" that it is by the repetition of such victories over the kingdom of darkness, that the Church militant is a subject of deepest interest to the angelic hosts, and the Church triumphant. If, in the passage of a single soul from the state of nature to the state of grace, through the washing of regeneration, sanctification of the Holy Spirit, and belief of the truth as it is in Jesus, holy angels rejoice in glory; how much more should we on earth give thanks to the God and Father of our Lord and Saviour Jesus Christ, from whom flow all grace, blessedness, and glory! We

have again been privileged at this station to administer baptism to another of the house of Israel, of whom we can say, "The Lord has quickened him, and imparted to him that grace by which alone we receive the Lord Jesus into our hearts by faith—that faith which, working by love, overcomes the world. Isaac, who is nearly nineteen years of age, first came in contact with the mission by attending the school. This occurred upwards of a year ago, after four months' instruction, during which time he first heard of Christ, and received several tracts. Soon after he made his escape to Galatz, a distance of about 150 miles, on foot, having been beaten by his relatives on account of his convictions of the truth. At Galatz he was kindly received by Mr. Philip, who laboured most diligently for about five months in instructing him in the truths of the everlasting gospel. His heart seemed more and more affected; and when, in passing through Galatz, I recommended his baptism to be delayed till the work should be more decided, he wept bitterly. It was during the period of this delay, that his relations waylaid him with Cossacks, and carried him off to Jassy, as mentioned in last letter. These persecutions, instead of weakening, confirmed his resolution "to cleave to the Lord." Soon after his return, he visited us secretly, for fear of the Jews. One day, on leaving church, he said, "I will confess Christ to all around me, whatever be the result." His mother, during his absence in Galatz, had been secretly reading the New Testament. He asked her one day what she knew of the birth of Christ? She denied knowing any thing, and burned the New Testament—the only one in the house. Isaac, however, found out a Jewish lawyer, who had one, and bought it from him. About six weeks ago he informed us that his relatives threatened to carry him off, and send him among the Turks on the other side the Danube. To their threats, he calmly replied, "I can believe in Christ on the other side the Danube." Under a great variety of persecutions, and almost constant fear of his life, this young disciple has persevered in attending religious instruction, and the preaching of the Word in public: we therefore, having marked the finger of God in this testimony, examined him with a view to his reception into the Christian Church, and were satisfied. The fear of sinning, the love of Christ, willingness to forsake all for Jesus, removal of the fear of man from his mind, peace of conscience, readiness for death, and hope of heaven, seemed clearly brought out as distinguishing features of his spiritual experience. His relatives did not know of his baptism till the forenoon of the Lord's-day. We were obliged, on leaving church, to give him protection and shelter in our house, and several of his connexions have been daily with him. He is a nephew of one of the most wealthy Jews here—very superstitious and very inimical to the mission. The relatives besought him to leave immediately, as he was disgracing so many connexions. His mother has written to him with earnest maternal entreaties; but he has stood hitherto firm, and speaks of Christ to all who come. Yesterday he attended worship. During service his relatives appeared with two Cossacks, in order to carry him off, but did not dare to enter during worship. Immediately after worship we conveyed him by a different door to the street, and drove off in a carriage to his old quarters, to the great dismay of the Jews, who assembled in numbers in the street, and threatened violence to old Mr. Bierman and Mr. Weiss. The excitement is still great, and we know not the issue, but commit our cause to Him who judgeth righteously. Several other matters of much interest have occurred, but we have no time to note them by this post. May the Lord's people continue in prayer, that He will arise and plead his own cause, and give grace to his servants earnestly to contend for the faith!—Yours, &c.

LENT.—To call the observance of forty days, by fasting some part of every day, or by abstaining only from some sorts of food, an imitation of Christ's fasting—which was for forty days and nights entire without refreshment—is but to ape one of his miracles without any support from reason or Scripture.

CHINA.—REV. W. C. BURNS.

We have much pleasure in laying before our readers the following letter from the Rev. W. C. Burns to one of the treasurers of the Foreign Mission Scheme, received by the last China mail:—

HONG-KONG, December 29, 1847.

"My dear Sir.—Although I have not much as yet to communicate regarding the progress of the work which has brought me here, I have much pleasure in sending you a few lines in reply to your letter which met me on my arrival. I am now comfortably and quietly settled, and go on as rapidly as I can with the Chinese, sometimes encouraged by my progress, and sometimes inclined to doubt whether I shall be ever able to preach the Gospel fully and intelligibly in this tongue. As yet I have done almost nothing among the Chinese, with the exception of giving a lesson occasionally in English to one or two Chinese servants, and during the past week also, of visiting, sometimes alone, and at other times along with a Chinese Christian and preacher, three poor men who are now under sentence of death. When alone, I have been able to say a few things to them regarding the books which I have made them read with me, and even on some occasions I have attempted to join with them in prayer. I think I was intelligible to them, (they said, poor men, *hu tak*, "I understand,") but, as you may suppose, my power in expressing myself is yet very limited, and I fear I could not be understood in venturing beyond a few of the commonest expressions. I have full liberty to visit criminals in the prison, of whom, alas! at present there are many, and I think that this is a field in which I may at once pick up the language, as it is commonly spoken, and also be of some use, by the Divine blessing, among the prisoners.

"When I wrote by last mail to Mr. Hamilton, I was preaching regularly once a-day in Union Chapel, connected with the London Society's Mission, and expected to have done so for some time to come. It appeared, however, to those connected with the chapel, that in the view of consolidating their own congregation, it was important that the Presbyterian party should lose no time in taking up that position which they had contemplated, in seeking a minister from Scotland; and in consequence of this, at a meeting of a few of our friends here, it was resolved that a place of worship should be opened in connexion with the Presbyterian Church, and that in the meantime I should conduct the services. I agreed to this, but only so far as the preaching of the Word was concerned, and so long as my views of duty in reference to the Chinese field should admit of my remaining here. In consequence of this, we met on Sabbath last in a Bungalow, immediately behind the Club House, and, as you know, in the very centre of the town. Intimation had not been generally made, as it was uncertain whether the place would be so soon ready, and our numbers were not great; but a beginning has been made, and should it please the God of grace to smile on this undertaking, it may yet lead to results greater than any of us anticipate, both among our own countrymen and among the natives.

"This is, I believe, nearly the sum of what I have to communicate at present; and as I shall not enter on the subject of the late melancholy event at Canton, I must excuse myself, as but a poor letter writer, in coming to a close. I desire to be remembered to all our friends around you; and desiring still more a continued interest in the prayers of God's people, that my faith may not fail amid the difficulties of this honourable but arduous Mission.

"I am,

"Ever yours truly,

(Signed) "W. C. Burns."

Men compare themselves with men; and readily with the worst, and flatter themselves with that comparative betterness: this is not the way to see our spots, to look into the muddy streams of profane men's lives; but look into the clear fountain of the Word, and there we may both discern and wash them; and consider the infinite holiness of God, and this will humble us to dust.

The Record.

LETTER FROM THE EDITOR

TO JOHN BURNS, ESQ., STREETSVILLE, PUBLISHER OF THE RECORD.

DALHOUSIE FREE CHURCH MANSE,

16th May, 1848.

MY DEAR MR. BURNS,—Instead of an Editorial, I might easily, with a little more leisure, send you notes of a tour. And, certainly, if a description of the tour I have taken for the last fortnight were not interesting, the fault would be that of the writer alone. I think, at least, that many of our readers would readily take an interest in some notices of the congregations which I have visited, and the scenery through which I have passed. But I must at present be very brief, as the day—which has been a somewhat laborious one from travelling, and addressing a meeting here—is drawing to its close, and I must be off again in the morning.

I am happy to note that in all places which I have visited, the warmest interest is expressed in behalf of the College; and I am not without hope, that fruit will redound from these visits, in our having more prayers offered for the College, and more liberality manifested towards it by the people; yea, I am not altogether without hope of our obtaining also an increase of devoted Students for the Ministry. In several of the congregations which I have visited, collections had been made for the College after sermons, by the Ministers themselves: this had been the case in Picton, Perth and Dalhousie, but in these places, the people have readily consented to make a special subscription for it in addition.

In regard to some of the aspects of Religion, I may mention that I have been peculiarly struck with the attention paid in all the congregations, in these parts to the children in Sabbath Schools, and the young in Bible classes. In these, I trust we may see a preparation in progress for a large increase to our churches, and a great improvement of the tone of piety in them. For, if the Holy Spirit be poured out in any measure upon us—for which we should strive and pray more—then, certainly, shall many of those who have their minds seasoned with the word be brought under his influence. In all revivals it has been found that most of those who have been Scripturally trained, have been brought under the power of the Spirit's influence.

I have recently visited several places where the congregations have been long without a Pastor.—There, the good people are loud in lamentation for their spiritual privation. Yet I have thought that these congregations afford fine illustrations of the Scripturalness and self-sustaining power of our Presbyterian polity; for though they want the Elder who presides and teaches, they have the Elders who rule, and can, to some extent, supplement the services of the former. Hence their public Sabbath services in some places, in the absence of a Missionary or Catechist—their Bible classes—Sabbath Schools, and weekly Prayer Meetings. Perth affords a fine illustration of this, though it is not the only one which I have seen. This has suggested to me a thought which, indeed, I have often before entertained, that to bring out distinctly the Scripturalness of the office of the Ruling Elder, its spiritual functions must be more faithfully discharged than what in most cases they are.

In these parts, as in Kingston and Toronto, there are indications of the great exertions which Popery is making to occupy the land. In Perth a large stone Church is in progress of erection. I have heretofore looked on the huge erections in some of these places (that in Kingston is void of all architectural grace or symmetry) as batteries intended to be opened upon ourselves. But I have lately found relief in the thought that they may yet, ere they crumble into ruin, be turned against those who are now erecting them. We know that the massive ecclesiastical buildings of Europe have seen many changes. The parish church in which I was myself baptized, had been erected in the days of prelacy, while its pulpit, more ancient still, had been brought out of a chapel that had been originally popish.

What had been the parish church of Louis XIV, in Paris, was in 1802 a Reformed church. In that year good Dr. Waugh, of London, visited France in behalf of the London Missionary Society, and preached in this church. In mentioning this circumstance, at the time, to a friend, the good man jocularly remarked, "what would the *grand monarque* have said, had he come in and seen a huge Scots seceder in his pulpit, and heard him praying for *le premier consul*, once a poor despised Corsican, but now on the throne of the Bourbons."

But even our temporary frame Churches, in Canada, have seen strange changes in the occupants of their pulpits. In my travels I lately saw one, not yet a ruin, in which a Minister, preaching for the stated pastor, denounced the edifice of the established Church of Scotland, in the same town, as a temple of Baal, and the Minister of the same, if not all Ministers of the same Church, as *paper thumpers*.

This Reverend gentleman has since preached in the same church, as a Minister of the Church of Scotland in Canada, and if he do not thump his sermons out of papers, he may be seen, as he delivers them, turning over his quarto leaves quite fearlessly and unscrupulously. More wonderful things have happened than that Presbyterian Ministers, some fifty years hence, should be preaching in the buildings now being erected for the mass in many of our large towns, and be occasionally exchanging pulpits with the Ministers of St. George's, of Kingston, or St. James', Toronto.

On these journeys I have been greatly struck with the beauty of much of the scenery through which I have passed. Except in the single matter of "heath-covered mountains," the Lake of the Thousand Islands as much surpasses Loch-Lomond, as does the St. Lawrence, the Leven. The Bay of Quinte, as seen from the Lake of the Mountain, may be compared favourably with such scenery as the Kyles of Bute; and there is within a hundred yards of the comfortable dwelling of the Minister of Dalhousie, a lake unnamed, and "unknown to song," or story, which may compare certainly with Buttermere, if not Windermere, or Loch Katrine. It is rather unfortunate that the beautiful river which flows through it, should be called the Mississippi. A river that is even larger than the Grand river at Galt, would be very respectable with any other name.

I have been very much interested in this journey, especially to-day, with the geological features of

the country. Here we have all around the unstratified primitive granite. In looking at the rounded knolls of which are seen in the streets of Perth, one is inclined to suppose that at the time that it was ejected from the subterranean molten abyss, the eruptive power that heaved it up must have been feeble, or that the axis of our globe may have been different from what it now is, otherwise there might have been a Ben Nevis or Mount Blanc between the St. Lawrence and the Ottawa.

In coming down from the banks of the Credit, we are passing successively over older strata until we come down to the primitive rocks at Gananoque. You know that geologists consider these many strata of shale and limestone as having been the gradual and slow deposits of many cycles of ages, vast as are the distances in space which astronomy discloses. How solemn and sublime the thought, then, that in passing over some 200 miles in the direction of the older strata, we are passing over the monuments of the creative energy of Omnipotence, throughout countless millions of years.

In the Kingston limestone there is little appearance of the remains of animal life, and still less in the flinty-like sandstone which is lying on the granite at Gananoque, and the neighbourhood of Perth—that sandstone had probably been hardened in water of a high degree of temperature. But I am afraid, my dear Sir, these conjectures and remarks may only shew how little I know of this science, in which I yet take some interest. The Bible is, it is true, silent about it, but so it is in regard to astronomy. It tells us nothing of those remote regions of space, where, according to the astronomer, there are suns whose light, travelling at the rate of some 200,000 miles per second, would require two millions of years to reach our earth. And neither does it tell us anything of those cycles of past time, which the geologist assures us have passed over our globe: cycles so great, that the 6000 years that have well nigh elapsed since Adam was formed, are but as a moment to them! But the Bible does tell us that Jehovah fills immensity and inhabits eternity. It does occasionally allude to the slow process by which our earth was formed as it now is; as when the psalmist says, "Before the mountains were brought forth, or ever thou hadst formed or given birth to the earth and the world, even from everlasting to everlasting thou art God." And then it shews that while the world, as now arranged, was the work of a few days, its present arrangement was preceded by a state of darkness and confusion, beyond which it discloses nothing but the sublime fact, that the world was not eternal—that it had a beginning. The intelligent geologist will confess a proof of inspiration in these few words, "In the beginning God created the heaven and the earth, and the earth was or became without form and void."

I fear, my dear Sir, that these hasty remarks may tempt you to exclude some more valuable matter from our columns.

I am, my dear Sir,

Yours, with Christian regard,

W. R.

WILL THE PRESBYTERIAN CHURCH OF CANADA TAKE A GOVERNMENT ALLOWANCE?

In our paper for March, in a short article on the Census, we expressed our conviction that the *Ministers of the Presbyterian Church of Canada would neither ask nor receive Government allowances*: and in the paper for the following month, the same sentiment was reiterated in an article written, in the absence of the editor, by a brother, who, we believe, is well qualified to interpret the sentiments of the Ministers of our Church in any such matters.

In making the assertion referred to, we had in view the well-known sentiments of brethren around us—the fact that the Presbytery of Toronto approved of the conduct of the Rev. Mr. McMillan, of Caledon, in resigning the allowance which had been continued to him, because of his having been originally a Minister of the United Synod—and especially the procedure of our Synod after the disruption. At the meeting in October, 1844, the Synod sent a communication to the Governor General, informing his Excellency of their having withdrawn from all connexion with the Established Church of Scotland, and that, not from any change of the principles or constitution of the Synod, but out of a regard to consistency with these; and inquiring at the same time whether or not the allowances before enjoyed would be continued.

The reply was, that according to the advice of the Law officers of the Crown, the allowances could not be continued, and *this reply was received and submitted to without remonstrance*; although, after a similar reply to those Ministers who had received allowances—not as connected with the Church of Scotland, but as having been formerly of the United Synod—the allowances were ultimately continued.

From these considerations, and the Editor's own conviction that the grants and endowments of Governments for religion, as now made, are, to a great extent, bounties to a vitiated christianity, or anti-christian error,* he thought himself well justified in saying that the *Ministers of the Presbyterian Church of Canada would neither ask nor receive Government allowances*; but he has now to acknowledge, with sorrow, that some of his brethren at a distance from Toronto, do not take the same view of duty in this matter. One brother, in the Presbytery of Brockville, is said to have asked and received the Government allowance! Another brother, in the Presbytery of Kingston, who has himself the allowance as having been formerly of the United Synod, has intimated his intention of moving the Presbytery, at its next Meeting, to overture the Synod to apply for an allowance for all, or, at least, to consider the propriety of doing so. And thus, it appears, that some of the Ministers of our Synod have not the aversion to a Government allowance which we were fondly and sincerely attributing to them.

But much as we are pained at the facts we have

* In the qualification contained in the above statement, the writer has reference to the orthodox Presbyterian Church of Ireland, and evangelical Ministers in all Protestant established Churches; and, after making a liberal allowance for these, what can endowments now be said to be doing for the cause of pure christianity in the world?

just stated, we anticipate good from them, inasmuch as the Synod will be called upon to be more precise in her testimony on the subject of endowments. And who can doubt that from the viewpoint from which we can now behold both the workings of government grants to churches, and the design of Statesmen in bestowing these, the decision of the Synod will be, that her Ministers must have nothing to do with them.

We would not have it thought that we believe that the State is under no obligations to honour and uphold the kingdom of the Redeemer! but we do believe first of all, that in these times, at least, any exclusive endowment of a true church, without giving great offence to many of the real friends of the Saviour, and proving a stumbling-block to many of his enemies, is simply impossible. And then, secondly, that by the law of Christ himself, the support of the Ministry primarily belongs not to civil rulers, but to the members of the church.

Were it so that the Presbyterian Church of Canada, after her recent experience of the Lord's goodness, were to go back to take a Government allowance in the company of the present recipients of it, then would her glory be indeed departed. We do greatly doubt whether her Ministers would cohere together. We would dread a disruption amongst them as a result; and we do certainly believe that any decided movement towards it, on the part of the Synod, would operate on many of our now attached and godly people like the watchword amongst Rehoboam's subjects—*To your tents, O ISRAEL!*

WRONGS OF THE NATIVES AND HALF-CASTE INDIANS IN THE NORTH WEST.

Most of us in Canada know as little of the vast regions of British America, that stretch to the north and north-west of us, across 80 degrees of longitude, and from the 50th parallel of latitude to the North Pole, as we do of the newly-discovered regions of the South Pole. And yet there are settlers and aborigines in those regions, who are in a sense our neighbours, as they are our fellow-subjects. Our attention has just been called to the condition of the Natives and half-caste Indians in those regions through a pamphlet, entitled "A FEW WORDS ON THE HUDSON'S BAY COMPANY," printed in London.

This has been put into our hands by an esteemed christian friend, an office-bearer of the Presbyterian Church of Canada, who has witnessed and bewailed the wrongs done to the Natives and half-caste Indians, which the pamphlet exposes. The lust of power and riches has, in all ages, led the strong to enslave and oppress the weak; but God has sooner or later raised up advocates to plead for them, or heroes to avenge them.

We trust that the voice which is now—almost for the first time—raised in England, from the snowy regions of the Esquimaux, telling of their wrongs, will yet lodge in the heart of some Wilberforce, and gain such an advocacy as may be effectual for arresting the exterminating process which is, alas! now in progress.

The pamphlet before us contains a short account of the Hudson's Bay Company—a Memorial to the Secretary of State for the Colonies, from Delegates from the Natives of Rupert's Land, in North America, and other documents.

We had intended to have given an abstract of the pamphlet, but as we find this done to our minds in a number of the London *Morning Herald*, we shall content ourselves with the extract, premising that our noticing the subject is not in connexion with trade, as is the case with the *Morning Herald*, but the interests of humanity and religion. We recollect that, in an early period of the history of the Presbyterian Church of Canada in connexion with the Church of Scotland, an esteemed brother, now of Knox's College, moved the Synod to consider the subject of Missions to the Natives of the North-West; and the matter, if we recollect right, was referred to a Committee, who, according to not infrequent usage, buried it.

Query—Is not the Presbyterian Church of Canada now in better condition to undertake a Mission to the Aborigines—at least, to ponder in good earnest the expediency of such a Mission?

But for the extract from the *Morning Herald*:

"A pamphlet entitled 'A FEW WORDS ON THE HUDSON'S BAY COMPANY,' has recently been published, and which places in a very powerful light the abuses and illegal usages of the Hudson's Bay Company. It appears that the company was constituted in 1670, under a charter of Charles II., which gave them the powers of a mercantile sovereignty, and supreme jurisdiction over all that part of America known as Rupert's Land. This charter was never confirmed by the Parliament, and consequently was not constitutional, or, at all events, failed to secure to the company the privileges intended by the charter. In 1699 the company was obliged to petition Parliament to confirm their charter, and, after considerable opposition, this was obtained for seven years only. It has not been since renewed. The company since that time has been acting, without the necessary qualification, the part of a despotic power, and has carefully guarded against any possibility of the actual state of the case becoming known. The tyranny of the company has at last roused the spirits of some gentlemen connected with the settlement, and from the inquiries set on foot by them, the curious circumstance of the confirmation of the charter for seven years only by Parliament, in place of a perpetual one, has been discovered. The existence of a company claiming such extensive privileges, and exercising sovereign power for such a length of time, without any legal competency, nay, without the shadow of a right—unless the licence renewed by the Crown in 1842, and which may be revoked at any time, to trade exclusively over those parts of the Indian country as were not included in the original charter, can be construed into such a power for doing so—as a circumstance which is of a perfectly unique character, and reflects little credit on the sagacity of our forefathers for permitting such abuses. This oversight of our ancestors, however, will not be without a benefit to the present and succeeding generations; for by it they have left a field in which much capital may be advantageously invested, and that at a profit which, if by a fair competition it be rendered less than that received by the parties who at present monopolise the trade, will still amply repay the enterprise and skill which should prompt and carry it out.

But it is not merely from the bare fact of the benefit which will arise to trade that this matter demands consideration, but on far higher grounds. It is shown, on evidence which is scarcely dubitable, that the Indian race is gradually becoming extinct. In consequence of the encroachments made on their hunting grounds, they are not able to obtain a sufficiency of food, and from the perils and arduous nature of the calling which they have been necessitated to adopt, and by famine, immense numbers die off yearly. The company, apparently, have carefully prevented the enlightenment and civilisation of these people by the exclusion of missionaries and the discouragement of everything like education, thinking, probably, that the enormous prices received by them in exchange for the mine-

able commodities furnished would undergo a great amount on, and that the Indians, who are virtually in a state of slavery, might, as they gained a knowledge of their rights, claim that freedom which is the inalienable attribute of every human being.

The natural productions of the country are furs, silver, copper, lead, tallow, hides, wool, wood, corn, &c. all articles of immense utility, and the encouragement of the export of which, by the preservation of the native population, and their instruction in the arts of civilised life, would lead to the consumption of a quantity of our manufactures. It is true that the Hudson's Bay Company have scantily supplied a very few of the barest necessities of life at rates which only a most extortionate and unfeeling avarice could sanction; and of which we appeal, in a tabular form, a few of the main articles which are absolutely required by the Indians.

The table which follows is very minute, describing the cost of various articles to the Company, and the price in skins of various kinds charged to the poor Indians.

The following are a few specimens:—

- 1 Gun, prime cost 22s. 6d., is sold for 20 beaver skins, valued at £32 10s.
- 6 Clay tobacco pipes, cost 1d., are sold for 1 beaver skin, valued at £1 12 6.
- 1 Pint rum, (watered) cost 1d., is sold for the same price !!!

Alas, poor Indians! Who should not pray—hasten, Lord, the reign of thy dear Son, for "he shall judge the poor of the people—he shall save the children of the needy, and shall break in pieces the oppressor!"

SYNOD.

The approaching Meeting of Synod is to be held, as our readers will have noticed in our advertisement, as well as in the printed Minutes of last Synod, in Toronto, on Wednesday, the 21st day of June. Much important business will come before the assembled office-bearers of the Church. As the time of many who attend our Church Courts is very limited, it is of importance that arrangements be made in such way that the largest amount of business may be despatched in the shortest time—not with haste and precipitation, but without unnecessary delay.

The writer, an humble layman, might not presume to offer counsel of his own to the Reverend fathers and brethren who will compose the Synod, but hopes that the following hints and suggestions, appropriate to the occasion, will be well received by all whom they concern. They are culled, in part, from the April number of the "English Presbyterian Messenger."

It is of importance that members be in attendance at the opening. That, as far as practicable, arrangements be made for the accommodation of those who come from a distance. That the order of business be carefully prepared. That in appointing Committees care be had to apportion the work and divide the labour, having on each, as far as practicable, different men; retaining the services of those who have been useful, as well as drawing out those who are inexperienced, but likely to become useful to the Church. The work and powers of Committees to be distinctly defined. As much time as possible left for devotional exercises, committees, and conference. That there be less speaking, and more deliberation and action. The less time there is for public business, the more work is usually got through. It would be well that an

abstract of the Minutes be printed and circulated immediately after the rising of Synod. If published in proper time, a sufficient number could be sold, at a small price, to defray the expences. The Minutes of last Synod had lost much of their interest before our people received them.

It is highly desirable that ruling Elders be punctual in attending Church Courts. There is something instructive in the history of the Church of Scotland, in regard to the Eldership, and the manner in which the important duties of that office were performed. The decline in the Eldership seems to have progressed with equal pace with the decline of vital religion. In some parishes, where moderation reigned triumphant, there were no elders. In others, men were appointed on account of their political influence, without regard to their qualifications in a more important point of view. Thus the Eldership fell in many cases into desuetude or disrepute. Although we read of Church Courts in which no ruling Elders sat for a period of eight years, yet, we find, "that so essential a part was the Eldership of the Presbyterian Church accounted, and so deeply was it engrained in the affections of the Scottish people, that, though inconsistent with the genius of Episcopacy, persecuting prelates were not able to destroy it. The moment that the pressure of persecution was removed, and religion revived, that moment did the Eldership regain its character, numbers and strength." The remark holds good in regard to other Churches, as well as that of Scotland. An eminent writer, speaking of the Continental Churches, says,— "With the decline of religion on the Continent, the Eldership in the Presbyterian Church declined, till, in some cases, it seems to have been almost obliterated. With the revival of evangelical religion, the office is reviving." We need not go to Scotland or Continental Europe for illustration. Let us mark the state of things in our own Church. Are not those congregations in the most promising state, in which the pastor is supported by a good staff of Elders? Believing that there is Scripture warrant for our Church Courts, and that ruling Elders may sit and vote in them, it is right that they avail themselves of the privilege; and that each session send a Ruling Elder to the different courts. It would be a very trifling tax upon a congregation to collect a sufficient sum for defraying the expences necessarily incurred by their office-bearers in attending Presbyteries and Synods.

In the April number of the *Record*, reference is made to some of the leading matters that will engage the Synod, viz.—Union with the United Presbyterian Church—The Home Mission—The College, and the support of the Ministry. In reference to the last, it has now become necessary to take some decisive action. The Sustentation scheme of the Synod must be abandoned altogether, unless it can be put upon some footing that will cause it to be generally adopted by the church. Experience shows that something of the kind is required for a Church dependent wholly upon voluntary contribution for the support of the Ministry. So sensibly alive are non-established Churches to the necessity of having a central fund, that steps are being taken for introducing the system. In the last number of the "Presbyterian Messenger," a respectable periodical, the organ of the Synod of the Presbyterian Church in England, we find an article on the subject, much in harmony with our

own views as expressed in a circular drawn up by direction of the Sustentation Board, and printed in the December number of this paper. There is little doubt but the English Synod will adopt either our own or a similar scheme. We know there are some of our ministers and people that are so thoroughly convinced of the excellence of our scheme, as compared with the old system, that they would prefer continuing it as it is, to abandoning a central fund altogether. And there are ministers who would prefer receiving their stipend through that channel, even although the amount received should not be affected by it; and are therefore desirous that the present arrangements be maintained as they are, unless something more acceptable to the church be devised to supersede them.

The Ministers Widows' and Orphans' Fund is another subject claiming attention. It must be self-evident to all who consider the matter, that, with a very few exceptions, our Ministers do not receive more than is absolutely necessary for the present support of their families, and are thus altogether unable to make any provision for their widows or orphans, in the event of being removed by death. The subject is one that concerns every member of the church, and we hope will be taken up by the Synod with a spirit and in a manner suited to its importance.

There are other matters also requiring prompt and decisive action, and upon which it would ill beseit that Court to give an uncertain sound. May the spirit of wisdom preside in the assembly!

GAELIC PERIODICAL.

An catechised correspondent—a Missionary—has repeatedly addressed us on the importance of having a Gaelic paper, like our *Record*, for our Celtic brethren. We would, for their sakes, hail such a publication, if we saw any reasonable prospect of its finding adequate support. This, however, we do not see; for as the number of Highlanders in Canada, who cannot understand English when it is spoken, is not very great, the number of those who can read Gaelic, and cannot read English, must be still smaller; and it is for this last class chiefly, that a Gaelic periodical would be most useful. No doubt zeal, in a good cause, will overcome many difficulties; and we do not say that for informing even the small number of our Highland population, who cannot read English, but read Gaelic, respecting the progress of Christ's kingdom in the world, a sacrifice should not be made for supporting a Gaelic periodical among them.—Next to having such a publication among ourselves, will be the promoting the circulation of the *Free Church GAELIC WITNESS*. We had lately sent us a copy of what we understood to be the first number, of a new series, of that publication, and handed it to one of our Gaelic students, for a short account of its contents, with a view of giving it to our readers. However, we have not yet received it from him.

We copy the following notice from the "Free Church *Missionary Record*" for February:—

GAELIC WITNESS.

We have much pleasure in announcing that the Board of Missions and Education have resolved on resuming the publication of this important work. It will, as formerly, be under the superintendence of the Rev. Dr. McKay, of Dunoon; and will be

published quarterly, in an enlarged form, commencing with the present month. We trust that all interested in the welfare of the Highlanders will appreciate the effort now made for their advantage.

SUSTENTATION OF THE MINISTRY.

Toronto, 20th May, 1848.

Mr. Editor.—The question of the support of the gospel ministry in unwedded Churches is likely to occupy much attention in all communities. Dr. Vauquian, of London, has devoted a very able article to it in the British Quarterly. The Edinburgh Witness has taken up the subject; and the Montreal Witness looks upon it as the grand question of the day—in so far as anticipated evils are concerned. The Synod of our Church, at its approaching meeting, must discuss the matter at length; and it occurs to me that a few remarks on our Sustentation Fund Scheme might, with some advantage, be submitted to your readers.

I am very certain that all the members of our church are at one as to the desirableness of a fund, to be raised by voluntary contribution, for the sustentation of the gospel ministry; but whether this shall be literally a common fund, out of which every minister shall be paid, or one out of which shall be supplemented all stipends below a certain value; or whether a scheme analogous to that of the Free Church of Scotland shall be preferred: on these matters there may be differences of sentiment.—Each plan has its advantages. A proportional scale of support for the ministry in different localities is desirable; extremes in the measure of support are to be avoided, if possible; and every pastor ought to be placed above anxieties about the bread of himself and his family. On the other hand, talent and assiduity in the ministerial office, as in every other, should not pass unrewarded, even in this world; the flock should always be led to take a deep interest in their own concerns; and their affections to a faithful pastor ought not to be carelessly tampered with, or rudely restrained. The two things we should aim at, should be—a competency—and regular payments; any scheme that secures these will suit us very well.

One great objection to the Sustentation Scheme of our Church, has been the claim it seems to involve of an entire surrender of the property and assets of the congregation to the Church Courts, and to be managed by a body responsible not to the congregation, but to the Courts of the Church. Deacons may be of great service in managing, but before our people generally give up the management of temporalities to them, they will demand an annual election, and a direct control; and both of these are inconsistent with the nature of the diaconate. Indeed, I do not see the desirableness of confounding the temporal and the spiritual jurisdiction in the case of finance, any more than I can see it in such a case as that which originated the disruption in Scotland.

On this ground also, the proposed "trust deed" has been rejected by the congregation of Knox's Church here,—and justly. Indeed, I am inclined to hope that the omission of a clause, guarding against the apparently ambitious scheme of Synodical management, was entirely accidental. At any rate the Synod will, I am sure, with one voice, repudiate such a claim.

Another great cause of offence, was the principle of arrangement adopted and announced as to the allocation of seats. I do not quote the particulars, as I wish rather to promote a harmonious adjustment. They are to be found in the "Regulations for managing the secular affairs of Congregations," printed in the Record for December, 1844. Now, although these may be considered as simply recommendations, still they indicate what was supposed to be the mind of the Church; and an affectionate people will always give to the mind of the Church or its Courts a respectful deference. It is, therefore, not enough to say that as these are merely recommendations they may be adopted by our people, or not, as they please, but mean them to be adopted; and the permission to pass them over, is always to be understood as coupled with

a desire that they should not be passed over. The objection to these rules did not lie against their compulsory character, but rather against the principle involved in them, whether compulsory or not, a principle which our people—wisely as I think—repudiated. Why, then, not repeal them at once?

An element of feebleness and meliency was from the beginning introduced into the scheme by the "N. B." appended to the regulations of Nov. 1844, and which form the standing laws of the Sustentation Board. It runs thus: "It is distinctly to be understood (and if deemed advisable may be expressly stated, that in making the above declaration as to the amount which they intend to contribute to the Sustentation fund, congregations do not come under any positive obligation. They will neither be held absolutely bound to contribute up to the full amount declared, nor understood purposely to restrict themselves within it, but expected, while making an effort, at least to fulfil their declared intention—just to contribute more or less in proportion to their ability." Assuredly if any congregation choose to give above their obligation, there is no law to prevent it, and they will be entitled to the cordial thanks of all concerned; but it always appeared to me that if a congregation is required to make an election at all, adherence rigidly to that election is essential to the working of the scheme. Perhaps the commission calculated on the deficiencies of one class of congregation being at the end of the year covered by the supplementary grants of others; and this may be a very good idea; but then it changes the whole character of the scheme—reducing it from that of a well compacted scheme of mutual assurance, to that of a mere eleemosynary arrangement.—Moreover, in case of a failure in this (perhaps reasonable) expectation, on what party was the loss to fall? The scheme seems to make no provision for this.

I would respectfully suggest that perhaps the greatest bar in the way of a comfortable adjustment of this matter, has been thrown up by the actings or rather the non-actings of the Synod and the Board themselves. Within a few weeks of the first promulgation of the scheme in the Record for December, 1844, the large and influential congregation of Knox's Church, Toronto, met, and by a succession of strong and very ably drawn resolutions, opposed the scheme both in its principle and in its details. It appears, also, that the powerful congregation of Galt, and under the able ministry of the excellent minister, who had a principal part in drawing up the scheme in all its parts, did not accede to the scheme. Moreover, the members who met in communion, both at Hamilton and Toronto, prior to the Synod of 1845, (at Cobourg,) were greatly divided about it. These considerations should have led to an impression that surely there must be something wrong in or about the scheme; and whatever the objections may have been, they ought to have been most seriously taken up by the Sustentation Board, and some modification of the scheme proposed by them. This does not appear to have been done, and meanwhile the Synod met at Cobourg, in June, 1845. After various private conferences and public discussions, the Synod (minutes p. 58) found that a "majority of congregations had approved of a common fund, and of the plan of distribution"; but that "great diversity of opinion exists with regard to the other arrangements suggested by the commission." The Synod recommended the "principle" and "the plan" accordingly, but left it to the discretion of congregations "to act in the matter as they may deem expedient." All "matters of detail" also were left to the discretion of congregations; and even as to the "arrangements" that had been approved and sanctioned by the Synod, the commission were appointed to "revise" them; and the Board were empowered to employ an agent, "if they saw fit." It does not appear that anything was done either by the commission or by the Board; and matters continued as before till the meeting of Synod, at Hamilton, in June, 1846. The report of the Board was then read and approved; but an overture from Montreal brought up the whole subject for discussion. After full debate, and on the report and recommendation of a Committee specially ap-

pointed to prepare a draft of deliverance on the subject, they had unanimously agreed, without any interference with the existing Sustentation scheme, to return the overture to the Sustentation Board, with instruction to them to take the whole subject of the sustentation of the ministry into consideration, to call for reports of Presbyteries on the subject, and report their reasons thereon at the next meeting of Synod; (min. p. 81) various other instructions were given to the Board, all of which, I believe, were attended to; but the primary and most important one remains still, I rather think, untouched. So anxious was I to have this important matter of the "whole subject of the sustentation of the ministry" taken up by the Board, that I remained in Hamilton specially for the purpose of attending the first meeting after the Synod, when I brought the Synod's report before them; but found, to my surprise, that the members of the Board did not look on this matter as at all requiring their first attention, and therefore declined to hold any action upon it. As I was not a member of the Board, I could not make any motion on the subject; but expressed a hope that so soon as the Board resolved to take up the matter, I might have notice of it, that I might attend if I thought proper. My whole soul was set upon the subject of the sustentation of the ministry, and it would have given me great pleasure to have assisted the Board to the best of my ability. It does not appear, however, that "the whole subject of the sustentation of the ministry" has been as yet taken up by them *de novo*; and by a mere oversight, I believe, the names of all the Ministers who had been members of the Board, were left out of the new commission—mine, of course, among the rest. Thus did matters stand until the Synod met at Kingston, in June last, when the usual approval of the report was moved and carried, and two regulations of a minor character adopted. But a report from the Board on the "whole subject of the sustentation of the ministry" does not seem to have been submitted.—I was not present at the Synod; but I can find nothing in the printed minutes, or in the Record, regarding it.

I do not wish to attach blame to any party in this matter. Perhaps we are all to blame more or less; and yet may I not hint that perhaps there may have lurked in the minds of the excellent men who form the Sustentation Board, somewhat of an overweening attachment to their own private scheme, leading to a strong reluctance to any proposed organic change? I am not asserting any thing positively on the matter; but clearly am I convinced that until the original scheme of 1844 is set aside, by the same authority that created or recommended it, no progress in the way of an amicable and judicious settlement will be made.

By the last report of the Board, (13th Jan., 1848) it would appear that the proceedings of the Board are nearly at a stand, and a Committee has by them been appointed to prepare a statement for the Synod. Thus the matter will be brought up for discussion, and I rather think that the discussion will not turn upon the "anomalous position" of the scheme, as being acted on only by minority of the church; but rather upon the merits of the whole case. If the scheme had been such as to approve itself heartily to the mind of the Synod, I do not see why it has not been zealously adopted by all parties interested. Let us, however, hope that all the members will come forward to the discussion, unprejudiced either for or against existing managements.

I am very clear that if the Presbyterian Church of Canada shall stand forth to our people as the unflinching advocate of a high-toned discipline—an effective system of theological preparatory education for the ministry—and a sacred conservation of the rights and privileges of her attached members—there will be no want on the part of any congregation, either of ability or of will, to help her on to a vigorous and healthful "Sustentation."

I am, Mr. Editor,

Sincerely yours,

ROB. BURNS.

To the Editor of the Record.

MY DEAR SIR,—Cordially participating as I do in the deep feeling of anxiety expressed by some of the brethren, whose opinions are entitled to much respect, concerning the issues of the deliberations of the approaching Synod—deeply impressed with a sense of the vital importance of the matters to come before our annual council, and that what may be done upon them may closely bear on the future interests of our church, and of the Redeemer's kingdom—and fully coinciding with the views presented in some late numbers of the Record on the paramount importance and great necessity of an internal revival of our Church—let me beg for some room in your columns, in order to follow up, by some hints, the objects of these late papers which I refer to, and for which I would earnestly claim not only the attentive perusal, but the prayerful consideration of all the brethren.*

Many have been the schemes devised at our various assemblies since the beginning of what may be called the new era of our church, and our starting on our new course in the year 1844.

But it must, with deep humiliation, be confessed that there is wanting that amount of internal spiritual life absolutely necessary to carry all these liberal plans into vigorous effective operation.—Much of the machinery is well constructed; but there is wanting the living power of that great spirit who presides over the Church of Christ, and whose divine energy is needed to set and keep all the wheels in right and effective motion; in living play and healthful operation. In simple words—an internal Revival of our Church is urgently needed.

We are in a weak because as yet only in a transition state. Many are the difficulties which we feel in carrying out our plans. For example:

The scheme of a common fund for the sustentation of our Ministers, or some substitute for it, requires immediate decision, and, perhaps, claims the precedence of all other matters; because it consists, with my knowledge, that many of our brethren have, for want of some uniform method of provision on this head, been reduced to the most distressing circumstances, and feel themselves paralysed both in their ministerial efforts, and in all their attempts to advance the general operations of the church. For while Ministers are kept in the most painful anxiety about the means of the support of themselves and families, and about meeting their absolutely necessary engagements, how can it be expected that either they or Presbyteries, who are bound first of all to care for a competent provision for their Ministers, can have any heart in devoting themselves to the other most important, but still more remote objects of the church.

To return to the subject of Revivals. Is there not much need for the appeal, "Oh, Lord, revive thy works"; Oh, Lord, by whom shall Jacob arise, for he is small? Let but God open the windows of Heaven, and pour out the influences of the spirit upon ministers, office-bearers, and members of our church, and then should we see many of our difficulties vanish, and many new and unexpected friends coming seasonably to our help.

I would now venture to throw out a few suggestions on the practical measures which the Synod might adopt.

1. It is true that Revivals are sometimes connected with the use of means of the humblest and simplest kind. A Revival of a congregation has been known to come in answer to the fervent prayers of one single humble individual. But God loves to be honoured by the solemn assemblies of his ministers and people; and it is a principle of God's government, that we transact with the most High according to our several relations and capacities. If we have sinned, or need blessings in our individual capacity, it is fit that we should confess and obtain pardon, and other blessings in the same capacity; and if we have incurred peculiar guilt, or need peculiar blessing as a church or nation,

what more suitable than that we appear before God in the same attitude and character! Scripture history is full of precedents of glorious results connected with set days and solemn assemblies, fixed by the church, for fasting, humiliation and prayer. Witness the memorable transactions of this kind in the times of kings Hezekiah, Jehoshaphat, of Ezra, Nehemiah, &c. And, in recent times, let us remember the wonderful and blessed results connected with the spiritual exercises and humiliations of ecclesiastical assemblies. Witness the remarkable quickening of souls in the General Assembly of the Church of Scotland, in 1596; and remarkable effects of a Revival Sermon, by John Davidson, Moderator; the wonderful Revival in the memorable Assembly of 1639; and the never to be forgotten Convocation of 1812! Is it not, then, worthy of the serious consideration of the brethren whether, before entering on the formal business of the ensuing Synod, it would not be well to set apart a whole day for humiliation, review, prayer, brotherly conference—combined with appropriate discourses and addresses—one of the discourses to be fuller than the rest—and to open up the subject of Revival?

2. I observe that our well-known and valued friend, the Rev. Mr. Arnott, of Glasgow, in his Lecture—forming one of the series of the Revival Lectures, delivered in Glasgow in 1840—brings very prominently and pointedly into view the great injury inflicted on the interests of christianity by the manner, tone and spirit in which Church Courts but too often conduct their business. Now, this is a sin for which our church must take its full share of self-application; and as it tends to turn our meetings—designed for our mutual instruction, refreshment of spirit, and increase of brotherly love and union—into seed-plots of secret if not open alienations of heart, it is scarcely possible to direct our efforts too much to its removal. The thing that has a great tendency to cure it, is to have a much larger portion of our time given to devotional exercises—and to have our business managed as much as possible by calm, affectionate, brotherly conference superseding, as far as the nature of subjects can admit, set debates; and, above all, the bringing subjects to formal votes and divisions. True, there have been more devotional and conference meetings of late years than formerly; but, according to the emphatic style of expression of Dr. Chalmers, "the secular" is still allowed "to overshadow the spiritual." The secular, or outward part of our business, ought always to be subordinate in our solemn assemblies to this three-fold end—the Revival of each other—the Revival of God's people—and the conversion of sinners in the places where our meetings are held. Then, what not a little increases want of christian calmness and brotherly kindness, is the great impatience of brethren to get home. True, their flocks and families deservedly claim a large share of their hearts; but the getting a day or even a Sabbath sooner home, is but a poor and sorry compensation indeed for the loss of the objects which ought ever to be the aim of the assemblies of the church, the receiving ourselves, and the imparting instrumentally to others more of the impress of God and Heaven, and the things of our eternal peace. Nor am I speaking of things fit only for Heaven and not for earth; for it is matter of fact that some of the assemblies of the Free Church have been felt and described to be of the nature not of mere cold and formal business, as formerly; but of the nature of "means of grace" and spiritual refreshment. On this subject I may just add, that from the nature of the questions to come before the next Synod, the more of brotherly conference and of devotional meetings, the better and happier results may be expected.

3. It might be well for the Synod to recommend to the earnest attention of Presbyteries to keep prominently before them the state of religion in the several congregations; to receive reports from the Ministers over them on this all important subject. These reports would furnish suitable materials for conferences among the brethren at the meetings of Presbytery. Without superseding more formal visitations of Presbyteries, where circumstances require them, much good might be done by Presby-

teries at their meetings going by rotation over all the congregations—having suitable discourses bearing on the revival and quickening to greater zeal in labours of love, and on the awakening of formal professors, and the conversion of sinners to God. Occasion should also be taken at these meetings not only for conferences among the brethren, but also with the office-bearers and members of the church. This plan has been proposed in the Presbytery of Kingston, and, to some extent, begun to be followed out; but very inadequately to the objects in view. In order to do any justice to these, it is obvious that brethren must come prepared to spend a few calm days upon them, and must bring their minds up to them, and throw in their hearts and affections to them, as worthy of their regard, and as involving substantial blessings to be in faith expected from them. The suggestions on concerts for prayer for the Revival of the church among the ministers—already referred to, and contained in the December number of the Record—are worthy of the Synod's attention.—Presbyteries should also give in their reports of the state of religion to the Synod Clerk sometime before the meeting of Synod each year; and an annual committee might be appointed to frame from these reports, a report of the state of religion, embodying their substance; or by some other method, materials might be furnished for the conferences at Synod on the state of religion throughout the church.

4. Should these hints meet the views and feelings of the brethren, it would be most desirable that some of the ministers and office-bearers of our church, near the place of meeting of the Synod fast coming on, should form themselves into a Committee to digest a plan of operations—assigning to particular persons definite subjects for discourse, addresses, or other exercises, so that we may have our minds prepared at the Synod for following out the conference meetings. The committee's doings would, of course, be subject to the approbation of the Synod, before being put in operation. It is manifest that it would vastly increase the interest and utility of all our spiritual work at the Synod, were there before each Synod some definite understanding on the apportionment of it. Indeed, it would be of great benefit were some special subjects every year assigned, and the Synod to sit a few days longer. In conclusion let me add, that none is more unworthy than myself to take any leading part in the Lord's spiritual work. Let the sense of the wretched leanness of my own soul account for my standing so prominently forward on the subject of Revival.

Yours sincerely,

G.

LATIN QUOTATIONS.

A respectable office-bearer in the Presbyterian Church called upon us the other day, and, after speaking of the Record and its prospects, and giving expression to his own favourable views of our of our humble labours, told us frankly, that he did not like these outlandish words in which some writers indulge, and some of which we had introduced into the Record; particularly, at the same time, "*ipsissima verba*," and "*perfidium ingenium Scotorum*," as some of them, that had cost him some trouble, without having arrived at their meaning. He said that he and his wife, after fruitless attempts to discover their signification, had come to the conclusion that if those quotations contained good sentiments, they should be opened up to the illiterate—if not good, they should not be there—and if printed for the learned, it would only be right and fair to give the translation for the benefit of the unlearned. We stand reproved, and shall be careful not again, in the like case, to offend; and hereby request all correspondents either to give their articles in plain English, or to accompany quotations in other languages with a faithful version. Our desire is to communicate the truth in the plainest and most intelligible manner.

* See article "Presbyterian Church of Canada," in Record of April, 1848. Also articles on the Revival of the Church, in the Records of December, 1846; and of February, 1847; and article on "Ministerial Concert for Prayer," December, 1847.

THE APPROACHING SYNOD.

The press of matter compels us to abridge the following communication, which came *too late*; much of it has been anticipated in other articles:

The following, perhaps, are the most important subjects which shall come under the attention of Synod, viz: Missions, the Sustentation Scheme, the College, and Union with the United Presbyterian Synod.

And first, as to Missions: It should, we think, be the aim of the Synod to adopt more systematic plans for the supply of existing destitution. A great deal of zeal has been shown, at least by some Presbyteries, for the supply of divine ordinances; but we fear that while some of them are active, others are *recess*; and while we believe that, generally speaking, the most important settlements are considerably well supplied, many inferior stations, are almost if not entirely neglected.

It is also worthy of the consideration of the Synod, whether it ought not to make an urgent appeal for a supply of labourers from the parent church. A hundred preachers are at present employed by her as home Missionaries, at the expence of £6000; an expenditure which, as we hear from a recent meeting of their Home Mission Committee, is more than they can afford. Were the tenth part of the number sent to us, their burden would be considerably lightened, and we would be *signally* benefitted.

Should it be thought that the subversion of all hope of supply from the Church at home might have the effect of increasing exertion for the institution amongst ourselves, which, in this case, would be the *only* provider of religious instruction, the conviction would not justify an attempt to divert our Church from a source of supply which, for some time at least, cannot be dispensed with; but the attempt to awaken interest in our theological institution in such a way, would be as unnecessary as unjustifiable; for on the supposition that the supply from home should exceed our utmost expectations, there would still be the most ample scope for zeal and liberality on behalf of our College; for so vast is the destitution, that the most vigorous exertions for supply, both from home and abroad—the utmost that could be done, both for upholding our own institution and for procuring Missionaries from home—would fall far short of our urgent necessities; so that in order to the awakening of interest and stimulating of zeal in behalf of our College, it is not necessary that the hopes of supply from home should be at all diminished.

It might be well also for the church to employ, if possible—as an agent to bring her claims before the parent church—one of the late deputies, or to empower the Mission Committee to take advantage of the services of any of our ministers who might be going home, to devote himself *solely* for a while to the task of imparting information to the church regarding our circumstances, or enforcing the necessity of sending out some of her preachers, at least, for a limited period; and also to attend the meetings of various Synods, and some large Presbyteries, with the view of recommending to them the plan suggested by the Rev. Mr. McMillan, of Cardross, of each of them sending and supporting, for a time, a minister or missionary among us—a plan which, if acted upon by one or two of the Church Courts might be adopted by others. An agency has been repeatedly employed by us in behalf of others' schemes of the church—as the College for example—and with success; and it is time, we think, that the measure were attempted on behalf of the Home Mission—perhaps the most important of all.

Further, in reference to the College, we would simply observe that it would be well were there a fund set apart expressly for aiding pious and talented young men aspiring to the office of the sacred ministry, but unable, for want of resources to prosecute their studies. Many such youths, who might be a blessing and honour to the church, may be lost to it owing to straitened circumstances, and how necessary that such an obstacle to

the church and cause of God having the benefit of their service should be removed. We are aware that burials, to a certain extent, afford such aid, but the fund, we contemplate, is one which should be so ample as to afford not partial aid merely, but whatever amount of assistance the circumstances of individuals might require.

The only remaining topic to which we would advert for a moment, is union. The principles lately avowed by the Committee of the United Presbyterian Synod, to which publicity has been given, present, we fear, additional obstacles in the way of union with that body. Such union, however, if it could be accomplished without a compromise of principles, is so much to be desired that we hope it will not yet be despaired of; that no step will be taken by either Synod to increase the difficulties in the way, already sufficiently formidable; and that the Committee will be remodelled and made to consist of individuals combining to such an extent candour and moderation with sacred orthodoxy, as to render them the most likely to bring about a union, (if it is at all possible,) on the most salutary and approved principles. How "devoutly to be wished a consummation" were such a union—how necessary to counterbalance the evils caused by the disruption! 'To how many congregations would it add strength!—how many divisions would it heal!—how much to be deprecated the attempts to throw any obstacle in its way!

We would make a single remark in reference to the order of business. It were well, we think, that this were so managed that the above subject, and others of kindred importance, would come up first for discussion, and matters of inferior moment be reserved for the after part of the session. It not unfrequently happens, that after the time of the session has been nearly expended in deliberation concerning local matters and interests, affecting only certain localities or particular congregations, and much unprofitable discussion carried on, the most momentous subjects are taken up towards the close of the session, when there is not sufficient time left to do them justice, when the members are exhausted by previous deliberations, and when not a few, perhaps, are impatient if not clamouring, for a termination of proceedings. Such an injudicious arrangement of business cannot but be injurious to the interests of the church; and much benefit, we think, would accrue from the mode of procedure we have now suggested.

We would also suggest to our respected brethren who are members of Synod whether there may not sometimes be too much eagerness on their part to bring the proceedings of the Synod to a close and thus to shorten discussions which it would be for the interests of the church to be more protracted. It were advisable that members not knowing what important matters may come under their review, should leave themselves as much as possible disencumbered of engagements which might hasten their departure prematurely.

A word in conclusion in reference to the religious services of the Synod. As the promotion, by its deliberations, of the interests of the Church depends so much on the divine guidance and blessing, might it not be well to imitate what used to be the practice of the Church of Scotland, whatever may be the case now, and what we believe is still the practice of the Free Church, of spending the first full day of the Session, at least, a considerable part of it, in united prayer for a divine blessing on all proceedings.—Who can tell how happy might be the effect of such a commencement; while at the same time, the commendable practice of beginning the sederunt of each day with prayer and praise and reading of the Scriptures should still be continued. We have in the Scriptures many encouraging examples of the efficacy both of individual and united prayer for the prosperity of Zion, and how special a call there is for earnestness at a throne of grace on the part of those who meet to deliberate on such important matters, and in deciding regarding which there is so much need of Divine direction, must be abundantly manifest.

M.

The following paper is from the pen of the Rev. Mr. Smellic, Convener of the Synod's Committee, on the Widows' and Orphans' Fund. The Committee has been increased since June, 1846, from four to thirteen members; but so much are they scattered that it has been found impracticable to convene them. The subjoined Report is now published in order that the subject may be maturely considered, and such action taken thereon at the approaching Synod, as its importance demands.—We believe the burden of correspondence and drawing up Reports, has devolved mainly, if not altogether, upon the Convener.

WIDOWS' FUND SCHEME.

The Synod of the Presbyterian Church of Canada—convened at Hamilton upon the 5th day of June, 1846—having had the expediency and practicability of establishing a Fund for making provision for the support of the Widows and Orphans of deceased ministers, brought under their consideration by means of a memorial from certain members of the church in Ancaster,—agreed to "express their cordial approbation of the object of the memorial, and their high sense of the disinterestedness" of the memorialists; and appointed the committee "on the funds of the church to consider the scheme, and report some measure for the adoption of the Synod." On the 8th day of June, of the same year, said committee reported, and the Synod approving of their report, appointed the following committee on the Widows' Fund:—Mr George Smellic, Convener, Mr. Alexander Gaic, Mr. Geo. Davidson, Mr. John Burns, "to communicate with a skilful Actuary, as to the principles and rules proper for the scheme, and to correspond with Dr. Gordon, Convener of the committee of the Widows' Fund of the Free Church of Scotland, on the subject; and the Synod, in the meantime, authorise the committee to take immediate measures for raising a fund by stated subscriptions among ministers—contributions of the friends of the cause through the Province, and collections in the churches—to report progress to the committee in autumn."—(Min. 1846, p. 77.)

The Convener of the Synod's committee corresponded with Dr. Gordon, and along with a letter, in which Dr. Gordon stated that "from his experience as collector of the old Widows' Fund, he was convinced that without the maintenance of the Sustentation fund, the success of a Widows' Fund would be entirely hopeless,"—there was received a copy of the constitution, &c., of the Widows' Fund of the Free Church—the greater part of which was re-printed in the Record of this church, in February, 1847, for the information of ministers and others concerned. For various reasons, no other steps were taken in the matter till the Synod met in Kingston, in June last, when the committee at the third sederunt reported progress. They were then instructed to report further before the rising of the Synod; and Mr. Hamilton, Mr. Johnstone, Mr. Reid, Mr. Lochhead, ministers; Mr. McAlister, Dr. Dickson, Hon. John Macdonald, elders; and James Walker, Esq., Secretary to the Sustentation Board, were added to the committee.

At a subsequent sederunt accordingly the committee submitted a draft of a scheme, recommending the adoption of the principles and leading features of the scheme of the Free Church.—Whereupon the Synod was pleased to pronounce the following deliverance upon the subject, viz:— "That the Synod approve of the diligence of the committee, and re-appoint them, with the addition of Mr. Robb, Mr. Smellic, Convener. And, in respect of the great importance of the scheme, and of accuracy in all its details, instruct the committee to revise the scheme, and to print and transmit copies of it to Presbyteries, without delay; and the Synod instruct Presbyteries to take the scheme into their consideration, and prepare a full report of judgment on it for the meeting of Synod."

From the state and prospects of the Sustentation fund in this country, it is, perhaps, questionable whether it should be taken into account at all in

establishing a Widows' Fund, or whether the progress of the latter should not be suspended until the fate of the former be decided. But as the committee have a duty to discharge to the Synod, they have given to the subject entrusted to them the most careful consideration in their power, and have prepared a scheme which may be carried into effect independently of the Sustentation fund; but which will be just all the more stable, and more conveniently wrought, provided the Sustentation scheme be put upon an efficient and satisfactory footing.

As results of the committee's consideration, the following conclusions are stated *in limine*:

1. That it is inexpedient to include in this scheme any provision to ministers disabled by sickness or old age.
2. That it is desirable that it embrace provision to the children, as well as the widows of deceased ministers.
3. That the objects of the scheme are not attainable by means of ordinary Life Assurance.
4. That to secure the efficacy of the scheme, contributions to its funds must be, to a certain extent, compulsory upon all the ministers of the church.

5. That it is inexpedient to complicate the scheme by a gradation of rates corresponding to the respective ages of contributors, and to the relative age of husband and wife at marriage; or to insist upon the usual entry moneys and marriage tax.

6. That a large accumulated fund is not indispensable before commencing distribution.

7. That all experience shows that no scheme can be proposed so perfect as to supersede the necessity of periodical investigations. "On this subject," says Mr. Low, Accountant in Edinburgh—one of the professional gentlemen with whom the committee of the Free Church had been in consultation with instructions to make the requisite calculations, and whose report was adopted by that church for its guidance—"I may observe that it is now held as a settled point by Actuaries, that it is quite unsafe to continue on instructions of this kind for any lengthened time, without stated and rigid examinations of the affairs, so as to test how far the actual experience has accorded with the assumed data."

The object of the committee is to combine simplicity with efficiency; and they would now beg to submit the scheme which, proceeding on the principles stated, they have drawn up:

It is proposed to raise a Fund by means of annual rates from ministers and professors—annual collections in congregations, and such subscriptions or donations from wealthy or generous individuals, as may at any time be obtained.

The following calculations are not at all based upon casual donations, as these are uncertain; they proceed, however, upon the assumption that the Synod, by its inherent authority over its own members, may render the rates compulsory, and the result, therefore, may be regarded as certain; and the collections in the churches, at first apparently so uncertain a source of revenue, are calculated so low, and such means of making up the deficiency, if any, are suggested, that the result of them may be depended on as certain also. At all events, if this part of the scheme fail, it is evident that the blame will lie at the doors of ministers themselves. The Episcopal church of this Province has adopted permanent collections as one source of income to its Widows' and Orphans' Fund—a scheme which promises to be successful; and shall that which succeeds with Episcopals, fail with Presbyterians? If the scheme depended solely on ministers' rates, it would not only lose one important feature very eloquently described by a writer in the Record, in June, 1845, viz: giving the people at large an interest in so good a work, and an opportunity of discharging a very sacred duty—but it would become so oppressive to ministers with limited incomes, or having no immediate interest in the fund, as to prove objectionable, and promise so small a return for the money laid out by individuals, as probably to prevent its ever going into operation at all. The combination of rates with collections, will secure the object without proving burdensome to any party. The collections are indeed supposed to be a permanent tax on the congregations; but if

it be borne in mind that in 31 congregations—according to returns made in answer to queries, issued by order of Synod, in June, 1816—the average number of members was within a fraction of 150 each, which would make the burden of raising a collection of—say £2 10s. in every such congregation—only 4d. for each member; and if it be further borne in mind that the entire field of private benevolence is thus left untouched, so that it may supplement any deficiency in the collections, the necessary funds for the scheme may surely be very easily obtained! The calculations of income are altogether much lower than those made, in articles of considerable merit, which appeared in the Records of June, 1845, and May, 1816. It only requires, therefore, that ministers, &c., who have a tender interest in the matter, do unanimously agree to the rates, and honestly and cordially charge themselves with the collection, to accomplish the object at once. An important benefit will assuredly accrue from establishing such a scheme, even upon the very low estimate of income made; and the probability is, that the result will prove the advantage to be much greater than that appearing in the estimate.

In order to carry out this scheme, it is further proposed that ministers and professors pay annually separate rates to the Widows' Fund, and the Orphans' Fund—that these rates be fixed, but that it be left to the option of contributors to take a higher or a lower rate of payment into the Widows' Fund; and that only one collection for both funds be annually asked from each congregation, but that provision be made by enactments that in no case shall the sum to be returned by any minister, as such collection, fall below a certain amount, say £2 10s. for a congregation of a certain number, with a settled minister, and more in proportion to the number of members in congregations, according to a scale hereafter to be proposed.

1.—WIDOWS' SCHEME.

In June, 1847, there were on the Synod's Roll, 36 ministers and professors: in 1848, the number will be—say 65—or,

50 Ministers, paying rates of £2 10s	£125
15 do. and Professors, paying £5	75
60 Congregations, with Ministers,	
30 collecting annually, £2 10s	75
— 30	120
50 Congregations, without Ministers, £1 5s	50
	£415

Deduct for Orphans' Fund, say £65, and there will remain to the Widows' Fund an annual income of £350, independently of interest. Now, suppose that all the proceeds, for the first five years, remain entire, and accumulate at interest, there would be realized, at the end of that period, the sum of £2650—thus:

Capital in 1849,	£ 350 0 0
Interest, at 6 per cent. £ 22 7 0	
Proportion of collections and rates,	350 0 0
Capital in 1850,	782 7 0
Interest, at 6 per cent. 46 8 0	
Collections, &c.,	350 0 0
Capital in 1851,	1209 5 0
Interest,	72 6 0
Collections, &c.,	350 0 0
Capital in 1852,	1662 1 0
Interest,	99 9 0
Collections, &c.,	350 0 0
Capital in 1853,	2142 0 0
Interest,	128 5 0
Collections, &c.,	350 0 0
	£2650 5 0

Thus, by 1854, there would be—besides an accumulated capital to the amount of £2142—an annual income of £308.

And then with regard to distribution: As the income does not arise entirely from ministers' rates, but perhaps one-half of it from collections from the people, it would not be fair to make the annuities

in exact proportion to the rates. It may, however, be just, and at the same time afford a stimulus to ministers to aim at paying the higher rate, to fix the lower annuity at two-thirds of the higher, or the higher, one-half more than the lower.

There are at present, so far as we know, no persons who from their circumstances would be entitled to benefit from the fund; and from the present ages of the majority of our ministers, there is a probability that the fund might accumulate even after the first five years, at a higher rate than is contemplated in all circumstances. But as it is reasonable to suppose that in the course of time the number of widows may bear a proportion to the number of contributors, equal to that which has been found to obtain in other cases, we shall first assume that the full proportion of claimants at any time expected, come upon the fund immediately upon the expiry of five years from the commencement. Thus, according to our scale of distribution, would leave but a small balance to go to the accumulating fund, but—as the strong probability is that for several years, a very considerable part of the annual income will be in reserve for swelling the capital—we think it sufficient, on this first supposition, that the scheme promises to meet all probable, or almost possible demands, and at the same time, with all due regard to humanity and justice, provide for economizing the expenditure, so as to secure the future stability of the scheme. Now, according to the report of the Widows' Fund of the established Church of Scotland, in 1790, that is 46 years after its commencement, the proportion of widows to contributors was 33½ to 100: According to the Friendly Society of dissenting ministers, it was, in 1802, shortly after its establishment, only about 18 to 100; but in 1840 it was found to have risen to 25 to 100. The compulsory nature of the one institution, compared with the voluntary nature of the other, may partly account for this difference. But striking an average of all these proportions, we have less than 25 per cent., or say one-fourth, as the proportion of widows to contributors. Assuming then, the number of widows left by ministers and professors at present in this church, in five years from the commencement of the scheme, to be 16, and that 12 of them are entitled only to the lower annuity, and 4 to the higher—(as these are the proportionate numbers which we have supposed to pay the respective rates)—there will be found, according to the scale of distribution hereafter to be proposed, to be annuities to them respectively of £25 and £37 10s. each, with £58 to go for management, or to the accumulating fund.

Income,	£508
12 Annuities of £25 0 0—	£300
4 do. of 37 10 0—	150
	£450

Balance.....£ 58

Or, second, supposing that for five years after distribution begins, only half the proportion of widows ultimately expected shall be on the fund, and that their annuities, instead of being £25 and £37 10s., be £33 6s. 8d. and £50 respectively—thus:

6 Annuities, at £33 6s. 8d.	£200
2 do. at 50 0 0.....	100
	£300

There would remain a balance of £208, from which deducting, say £58, for management, &c., the sum of £150 would still be left, as an addition to the stock already accumulated; and this sum annually, with interest, would, in the space of five years, rise to £1057, making the entire capital, ten years hence—when it may be presumed that the proportion of widows, so far as that can be calculated, will soon attain its medium height—£3199.

Thus, when the annuities are lowest, the minimum annuity will be ten fold the lower rate; and when they are highest, the maximum annuity will be ten fold the higher rate: whereas, it may be remarked, the Free Church scheme, which does not embrace collections, affords only 5½ fold the rate paid, and that, notwithstanding of entry money and marriage tax, which are also exacted.

After the first five years, it is not likely that the fund will rapidly increase. It may, therefore, be left for future determination what amount it shall never exceed—more particularly when the peculiar state of matters at present, as to the existence of qualified claimants, and the very speedy extension of the church, preclude the propriety of legislating for distant times.

II.—ORPHANS' SCHEME.

It is proposed to raise a Fund for making provision to the children of deceased ministers and professors, by deducting for each minister and professor a fixed sum from the collection made for the general fund, and by each minister and professor paying annually a rate equal in amount to it, for this object, in addition to his rate to the Widows' Fund proper.

In ascertaining the requisite sums, the committee have been guided by conclusions of other investigators into such subjects, which they would now briefly state.

The Directors of the Friendly Society of dissenting ministers, in 1839, remitted to Mr. Watson, Accountant, in Edinburgh, "to make full and strict investigation into the principles on which this society was founded, &c., with a view to ascertain, among other points, whether, on the principles on which the society was founded, there was ground to consider it as likely to become able to make any provision for the orphan children of its members"—and Mr. Watson states, upon the experience of the Ministers' Widows' scheme, and that of the Schoolmasters of Scotland, "that the proportion of orphan families, comprising children below sixteen, to the whole number of deaths among the members, has been found to be about $\frac{1}{3}$ per cent., and the period for which the annuity is drawn by one or other of the family to be six years." But he does not give the average number of children in each family; and it would be fallacious here to take the ordinary calculation of 3 persons to a family, and conclude that 3 might be regarded as the average number of children. Besides, without full statistics of the ministers' families of our church, there is no means of approaching to accuracy of calculation nearer than by a rough guess. Further, on this branch of the subject, Mr. Low—the authority formerly referred to—says, that "the records of the Old Fund, and every other that I am acquainted with, are all very defective in regard to the births and deaths of the children. The returns which have been received, no doubt supply this defect in some measure. Still it is necessary to make certain further suppositions, in order to arrive at a conclusion, and which I have endeavoured to do in the most favourable manner that the case admits of, with a view to the future stability of the fund." In the absence of the necessary statistical information, therefore, the committee avail themselves of the conclusion at which Mr. Low arrived, namely, that "as an equivalent for £2 per annum, paid by each member, it will be safe to hold out to each child an annuity of £10—to commence at the father's death—to be increased to £15 on the death of the last surviving parent, and to cease on the child attaining the age of eighteen"; and assuming that if there be any difference in the chance of life for the young, between those born in Scotland and those born in this country, it will be found to be against the latter, and, therefore, in favour of the application of the scheme; they would recommend this part of the Free Church scheme entire, as affording a promising means of making provision for the support of children of deceased ministers and professors of this church—only that £1 for each minister and professor is to be derived from the congregational collections, and, therefore, that each member pay one pound only as his rate to this fund, out of his personal property.

CONSTITUTION, AND RULES AND REGULATIONS OF THE SCHEME FOR MAKING PROVISION TO THE WIDOWS AND CHILDREN OF THE MINISTERS AND PROFESSORS OF THE PRESBYTERIAN CHURCH OF CANADA.

The general scheme shall embrace two separate and distinct departments—the one for making provision to the Widows of Ministers and Professors of

the Presbyterian Church of Canada, to be entitled "The Widows' Scheme," and the other, for making provision to the children of such Ministers and Professors, to be entitled "The Orphans' Scheme."

1. Presbyteries shall see that all the congregations organised within their bounds—both those having and those not having ministers settled—do, after due intimation given, make an annual collection on or before the first day of February in each year, in behalf of the general Fund. And, failing to realise by this means the amount of £2 10s., the minister of each charge shall engage himself, by obtaining subscriptions from persons friendly to the cause, or otherwise to transmit to the treasurer, along with his own rate, the sum of £2 10s., at least, if his congregation do not exceed 150 members; and if they exceed 150, and yet be under 200, he shall transmit at least £3; and for every hundred that they shall exceed 200, and additional pound, as £1 for a charge containing 300 members—£5 for one containing 400, and so on.

2. All Ministers and Professors of this Church shall pay into the Widows' Fund at the rate of £2 10s. or £3 per annum—the widows of those who pay the higher rate to be entitled to an annuity of one-half more than the widows of those who pay the lower rate; or, the annuity of the latter to be two-thirds of the former, so that if the annuity in the one case be £25, it shall in the other be £37 10s., and so on in proportion. And the rate at first adopted by any Minister or Professor shall in no case be afterwards exchanged for the other, except in that of one first adopting the lower rate and wishing to be upon the higher, upon his paying up the balance of the higher rate, with interest for all the years from the commencement of the scheme, or the time of his becoming a minister or professor of this church, if subsequent to that date. And every Minister and Professor, shall, besides his annual rate to the Widows' Fund, pay—at the same time, in the manner, and subject to the penalty, censure and forfeiture hereafter to be specified—the sum of £1 annually, to form a Fund for provision to the children of deceased Ministers and Professors of this Church.

3. Each Minister and Professor shall pay his annual rates into the Treasurer's hands each year, on or before the first day of March, otherwise interest at the rate of — per cent will be charged for the time that they remain unpaid after that date; and if any Minister and Professor shall neglect payment for two full years, he shall subject himself to the censure of the Synod for a violation of its injunctions; and if the admonitions of his brethren have no effect, he shall from that period cease to have any claim to the money which he has paid into the funds, and forfeit for ever all privileges arising from them, except upon the grace of the members, and his paying a fine of £—, with all arrears and interest thereon.

4. Entrants into the ministry in this church after the commencement of the scheme, shall pay their rates to the Widows' Fund for five years; or, in the event of their decease within that period, the full term of five years from the first payment shall elapse before their widows be entitled to any benefit from the fund.

5. The sum of £1 for each member of the Scheme shall be deducted from the collections annually, which, together with the rates paid into the Orphans' Fund, shall form the income of said fund. The remainder of the collections, together with rates paid into the Widows' Fund, shall constitute the income of the latter fund. And all casual revenue shall go to either, as directed by donors, &c., or, in the absence of any direction on this subject, be equally divided between the two funds.

6. The funds of the Scheme shall be vested in such securities as the majority of members at the annual meeting of Synod shall judge most eligible.

7. The Widows' Fund shall be allowed to accumulate at interest for five years from the first payments, without any part of them during that time being available for distribution. After the expiry of said term of five years, the interest of the accumulated fund, together with two-thirds of the sum raised by collections and annual rates for each subsequent year, shall become disposable income—the other third of the collections and rates to go to

increase the capital stock, except when those entitled to relief shall be so numerous as to reduce the lower annuity below £25, in which case as much of the entire proceeds of the year as may be necessary to make it up to that sum, shall be available for distribution. But if at any time there be so few claims upon the fund as to raise the proportionate allowance of those entitled to the higher annuity to more than fifty pounds, the sum of £50 only shall be given, and all the remaining income shall go to swell the capital.

8. The total income of the Orphans' Fund shall be available so far as necessary from the first, to make up an allowance of not more than £10 annually to each child—to be increased to £15 at the death of the last surviving parent, and to be continued till they reach the age of eighteen years. But if the total income be not required to make up such allowance, the remainder, together with interest, and such surpluses as may arise from year to year, shall form an accumulating fund, until it be required, in terms of the preceding part of this article, or until the Synod shall see cause to alter the proportion of distribution.

9. A Widow contracting marriage after being entitled to the benefit of the fund, shall thereby forfeit all right to any annuity or other allowance from the fund, from and after the period of the annual return immediately preceding such marriage, unless and until she shall become again entitled as the widow of another minister or professor of this church, and no widow shall in any case draw more than one annuity at one time.

10. In the event of any Minister or Professor of this Church ceasing to be a Minister or Professor of said Church by resignation, deprivation, or in any other manner of way, it shall, nevertheless, be in his power to uphold and continue the right and interest of his widow and children to participate in the benefit of the fund, by making regular annual payment to the treasurer, or other party authorized by him to receive the same, of the annual contributions to both departments of the scheme; but with and under the same proviso as that applicable to ministers and professors belonging to this church, (according to Article 3).

11. Payment of annuities shall be made before the 1st day of May in each year, and if not directly into the hands of the claimants, or of persons duly authorized to act for them, by means of Bank orders transmitted to the care of parties appointed by the annuitants, and approved by the committee who shall superintend the management of the fund; and those orders shall be payable at a certain place, of which intimation must be given to the treasurer before the annuity can be paid. The party authorized so to act, shall also see that the annuitant grant a receipt for the sum paid, and that said receipt be duly forwarded to the Treasurer. And further, children's annuities shall be payable to their natural, legal, or authorized guardians, only on the committee's being satisfied that such annuities will be administered with a due regard to the best interests of the children. In other circumstances, the committee shall decide as to whom the annuity shall be payable.

12. Annuities shall cease from term of payment immediately preceding the decease of any widow or child; or from that immediately preceding the date at which any child shall reach the age of eighteen years complete.

13. There shall be a Treasurer appointed by the Synod, who shall give security to the satisfaction of that Court to the amount of £—, and said Treasurer shall have an annual salary of £—.

14. The duties of the Treasurer shall be to receive and manage all the funds of the scheme, and to pay out annuities, subject to the rules and regulations laid down, and to lay a full statement of all his proceedings before the Synod each year at its Annual Meeting.

15. There shall be a Committee of Management appointed from year to year by the Synod, whose duty it shall be to take a general and strict superintendence of both departments of the Scheme, between the meetings of Synod—to decide on applications for relief, until the opinion of the Synod be obtained, if the case be doubtful—to aid the Treasurer in any emergency, with their counsel—

and to examine the Treasurer's books and vouchers after the affairs of the year are closed in May, and report thereon fully and responsibly to the Synod.

16. Presbytery clerks shall be enjoined to forward to the Treasurer of the Fund, within—days after the first meeting of the Presbytery, in the year in which the scheme comes into operation,—a list of all the Ministers and Professors within the bounds, with the amount of their respective rates, and their condition, whether married or unmarried, as also the number and ages of their children. And at the same period of each year thereafter, all changes made among the same by births, deaths, and marriages, or additions through extension of the church. The expense of all correspondence possibly connected with ascertaining the same to be borne by the members individually concerned.

16. The Synod shall see that the operations of the Scheme be carefully investigated every seven years; and if cause appear for any alteration, it shall be competent for them to alter and adjust the proportionate payments as experience may dictate, and the maintenance of the stability of the Fund may require.

18. In case any difference or dispute shall arise in relation to the Fund or its affairs, or with respect to the true import and meaning of those rules and regulations, between the Committee of Management and the Annuity, or any party or parties connected, or claiming to be connected therewith, or interested therein, every such difference or dispute shall be determined by the Synod, with the advice of such counsel as they may choose to call in, and their determination shall be final and conclusive: it being hereby declared a condition of the claim of any party as widow or child under any department of the scheme, (subject to which condition alone such claim shall be competent), that in the event of any such difference or dispute, the claimant shall acquiesce in such determination.

CHALMERS.

The following interesting incidents in the life of Chalmers are from the Southern Presbyterian Review:—

We cannot realize the change in Dr. Chalmers better than by perusing the following extract from his first publication—long since out of print—in which he repelled the opinion of Professor Playfair, that Clergymen had not time to become adepts in science. It is plain from the whole tone and bearing of this first pamphlet, that when it was written and published Chalmers had no notion that any distinction that he might attain to in the world would ever be derived from, or connected with, his clerical character.

"The author of this pamphlet,"—Chalmers here writes with the honesty and intrepidity which were part of his being,—the author of this pamphlet can assert from what to him is the highest of all authority, the authority of his own experience, that, after the satisfactory discharge of his parish duties, a minister may enjoy five days in the week of uninterrupted leisure, for the prosecution of any science in which his taste may dispose him to engage. In as far, then, as the command of time is concerned, it will be difficult to find a situation in the country more favorable to the free and uninterrupted exercise of the understanding. Mr. Playfair may smile contempt when I say that a clergyman is more favorably situated for the successful prosecution of the mathematics than a mathematical professor. For one half of the year the professor has three different classes to attend to, and we apprehend that the fatigues and the preparations of teaching will be found to leave little time and less energy for those higher exercises of his mind which are to add to the stock of his information, and to raise him above the level of his present acquirements. A minister has five days in the week for his own free and independent exertions."

"And then he expatiates for a couple of pages more upon the 'almost no consumption of intellectual effort' which there is in the peculiar employments of a parish minister."

Subsequently to this period Dr. Chalmers was so

far smitten with the warlike spirit that prevailed as to enrol in a volunteer corps, and a very curious anecdote is told, of the astonishment created on one occasion by his rapid transition from his clerical to his military character, on a Sabbath day.

Such was Chalmers in his spiritual character at the age of twenty-five, and as the minister of Kilmarnock.

Twenty years after this, when at the height of his influence as an evangelical leader, he was twitted in the General Assembly with a reference to his former views and habits. "It was," says Mr. McKenzie, "in a debate on the question of pluralities, or union of a pastoral charge with an academical chair, in the General Assembly of May, 1825, in which Dr. Chalmers warmly espoused the negative side, that a clergyman of the opposite party, in order to convict him of inconsistency, charged him with the authorship of this pamphlet, and quoted the above, along with other sentences from it. Every eye in the crowded house and overflowing gallery was fixed upon Dr. Chalmers, who sat unmoved till his assailant had concluded his harangue. As soon as he had ended, he arose, and for a few moments the silence or intense expectation suspended the gazing audience. In his reply, which was instant and overflowing, Dr. Chalmers acknowledged that it was his production; and after explaining the circumstances which had called it forth, he said in reference to the sentiment therein expressed, "Alas! sir, so I thought in my ignorance and pride. I have now no reserve in declaring that the sentiment was wrong, and that in giving utterance to it I penned what was most outrageously wrong. Strangely blinded that I was! What, sir, is the object of mathematical science? Magnitude, and the proportions of magnitude. But, then sir, I had forgotten two magnitudes. I thought not of the littleness of time, I recklessly thought not of the greatness of eternity!"

"It was," says the writer in Frazer's Magazine, "humbly yet profoundly spoken, for the speaker felt, while the words fell from his lips, that he was acquitting himself nobly, and lifting himself to an immeasurable height, even while thus assuming the tone and attitude of sorrow and self-condemnation, above his humiliated assailant. We never witnessed any effect of eloquence like that produced by those few solemn sentences, thus firmly and dignifiedly pronounced, in circumstances that would have covered most men with abashment and confusion. They were followed by an universal storm of applause, in the midst of which the ashamed and mortified blunderer, whose vulgar abuse had been so manfully encountered and so splendidly repelled, endeavoured in vain to make himself heard, even in apology for the luckless onset. His voice, repeatedly raised, was so often drowned in an outcry of aversion and disgust."

We copy the following interesting article from "the Presbyterian of the West":—

From Rev. Henry Venn's Memoirs.

The following paper was drawn up by Mr. Venn, for the use of his son, about the year 1792. It was entitled:

THE MISTAKES INTO WHICH YOUNG MINISTERS ARE APT TO FALL.

I have too much reason to think the success of my ministry was much impeded from the following causes:

1. Several bad consequences, I judge, might have been prevented entirely, or in a great measure, among my people, had I taken care frequently to let them know how greatly I stood in need of their prayers, that the Spirit of God might be given to teach me so to preach as to do them good, and to make me feel more love for their souls. If I had also often pressed them to consider how great a charge was laid upon me, and what a solemn account I was to give of the doctrine I delivered to them, and of the awful relation there was between them and myself. These things I did often allude to, and even briefly mention. It would have been better had I dwelt often upon these subjects; because the flock listen, with peculiar attention,

when their pastor proves the care and affection which he owes them; and when he solicits their prayers, that nothing may be wanting, on his part, which may promote their present and eternal welfare. At the same time, a full explanation of the duty of a pastor towards his flock, is the means of raising their esteem for him, and a more earnest attention to his word.

2. I should have set before my people the command, addressed to all believers, "to esteem very highly in love" those who labor among them in the word and doctrine, "for their work's sake;" and have shown them what they owe to them, as the instruments, in the hand of God, by which their souls are saved; and proved from hence, that they would go directly contrary to their duty, if they should slight their ministry; much more should they forsake it.

I did not choose to treat on these subjects, from an apprehension that I should be thought to aim at pre-eminence, and at bringing them into subjection to myself. But there would have been no difficulty in proving the good which would follow from a just esteem of the minister of Christ—the wise ends for which he had required it; and a behaviour void of all arrogance and self-exaltation would have shewn plainly to them, that I aimed at nothing but their profit and salvation.

3. After my hearers began to taste the good word of God, and the powers of the world to come, I neglected to point out to them the several ways in which spiritual pride and self-conceit will begin to work—how ready they will be to conclude they have much grace, when it is not certain they have any; how highly they will think of their own gifts, if they can pray with fervor and fluency; and speak with great readiness of utterance; how soon they are tempted to behave themselves unseemly, by abounding in their own sense of things—obstinately contending for their own opinion, and their own way in every thing, in opposition to old disciples, and their own teacher, who have had so much more experience; with what a hasty and uncharitable spirit they will censure this or that person, for any thing they happen to dislike in them; whilst they are little humbled for all the evil they have done, or the manifold corruptions of their own hearts. If I had particularly pointed out these things, they might have been stirred up to watch and guard against them; and others would have perceived the wrong spirit working in them, when, as novices, puffed up by their fleshly mind, they were speaking to corrupt others.

4. I was no less to blame for not pointing out, how men enlightened, but not converted, are always the first to create disturbances about things of no importance, instead of confining their attention to the grand and fundamental doctrines of Christ, and the fruits they are to produce. I should have proved that it is sloth, and love of sin, and a dislike to take pains in the mortification of every corrupt temper, which really, though imperceptibly, lead men to make trifles appear great matters. Thus, the points in difference between us and Dissenters—whether a Form of prayer in public worship always the same, or one left to the minister—whether persons are to be admitted to the Lord's Supper without giving in their experience, or not—are made subjects of debate, which unsettle men in their judgments, draw off the attention from the evil of sin, the salvation of Christ, and the necessity of holiness; make men captious in their spirit, so that they lose their love for each other, and the concern they began to feel to walk worthy of the gospel of Christ. I should have marked the rise and progress of this bad spirit, as the effect of pride, and the device of Satan; and appealed to their own conscience, whether these things did not hinder their communion with God, and destroy their peace.

5. I neglected to be large and full in describing the lamentable consequences of division and separation, amongst a people awakened, and called to the knowledge of Christ, by His minister—how separation and division lead men to conclude no one can certainly determine what the faith of Christ is; and that they serve no better purpose than to cause variances and jangling without end—thus to perplex and stumble the weak in faith—and

give the ungodly occasion to boast, that passions and prejudices are nowhere less subdued than among the most religious. By this means, the gospel is judged to be of little use to mankind; though so much extolled by those who preach, and those who profess to receive it, as the Gospel of peace, which transformeth men into the image of the God of peace and love.

6. I was guilty also of a great neglect, in not instructing my people more frequently and fully concerning the danger of preferring and exalting the ordinance of preaching, to the spiritual worship of God in the congregation, which is the great end the gospel, when received, should produce—how men deceive themselves and grieve the Spirit of God, who are eager to hear, and expect a blessing from hearing, when they have been idle and lukewarm in confessing their sinfulness, or in their petitions for grace and knowledge; and without importunity, and bowels of mercy, in making intercession; and void of all gratitude to God, when praise is offered up to Him for all His mercies—that the exercise of these affections, habitually and comfortably, is much beyond hearing the best sermons, and a full proof we are born of God. Yet how evident is this want of this spiritual worship, in those who call themselves believers in Christ! What a manifest drowsiness and stupidity, and a hardness of heart, prevail amongst professors in general! Hence, God being so little honored in the worship offered to His Divine Majesty, His Spirit is withdrawn; the word preached is not made effectual, but generally is a dry, insipid thing to the greatest part of the hearers, after the novelty ceases, as they themselves confess.

7. I am conscious, also, that I did not press, as I ought to have done, upon professors, how much it was their duty, as they received the knowledge of the things of God themselves, and had ability, to begin to work together with their minister. I ought to have told them plainly, and constantly, how little good, in comparison, could be done by one man, as a teacher of the truth; or by his conversation, or visiting the poor, the ignorant, or the afflicted; that this ought to be regarded, as it was in the Churches planted by the Apostles, as the common and indispensable duty of every man professing godliness; that they be diligent among their neighbors in these works and labors of love; that the minister is to be considered as the officer, indeed, who gives the word of command, and takes the lead in all good works; but that all the people of God, like soldiers under him, must fight against the common enemy—must take pains in diffusing light and knowledge, and showing all compassion towards those that are ignorant and out of the way, and in endeavoring to bring them to the knowledge of the Truth. I should have shown them that, on many accounts, private Christians are fitted to exhort, and instruct and reprove, those of their own age and condition; as this is an affecting proof of love to them, is more likely to stir them up to seek for knowledge, when they see others besides the preacher are acquainted with Divine things, even men who had no better education than themselves; whereas the greater part excuse their ignorance, supposing the poor, and all who have to work for their bread, have no time to gain knowledge. The very few who have love and zeal thus to come forth, to help in promoting the salvation of souls, find that God blesses them for their good will towards their fellow-creatures, and with such sacrifices He is well pleased.

8. I shall mention only one mistake more; which was, in my way of talking to persons always full of doubts and fears and uneasiness, and never comforted. I too readily concluded this arose from a right and deep sense of their corruptions, and great defects in obedience, and not putting their whole trust in Christ. But generally, as Mr. Baxter observes, such persons are indolent, and not fully persuaded of the certainty of an eternal Heaven and Hell—that their souls are at stake, and they must be up and doing. I ought faithfully to have put the question to them, whether the love of money did not rule in their hearts, and was their confidence; whether they were not shutting up their bowels of compassion towards their distressed and

suffering fellow-Christians; and whether this was not the cause of their walking on in darkness.—Thus, I am persuaded, is generally the case; because the promise of light, and great consolation and joy in God, and prosperity of soul, is made to those who are of a loving and bountiful spirit.—See Isaiah lviii. 6-11.

To the Editor of the Record.

REV. AND DEAR SIR,—Knowing that the Presbyterian Church of Canada takes a lively interest in the welfare of the young, it may not be thought too much if I crave space in your forthcoming number for an intimation relative to the Canada Sunday School Union.

This institution has now been in existence eleven years, and has been much blessed to many parts of the Province, both in the east and west.

Its objects are to promote the establishment of Sabbath Schools wherever it is deemed practicable, and to encourage and strengthen those already in existence. In order to effect these objects, it maintains a correspondence with the various schools, and distributes library and other suitable books, at a cheap rate, and, in particular cases, gratuitously.

The Society is composed of members of all evangelical denominations; and schools, in connexion with them, all receive aid from it.

It is to be regretted that the Society has not all along had an agent travelling throughout the country to promote its objects. It is also to be regretted that no town, save Montreal, has yet taken up the cause of the Society, or done anything towards its support; and the assistance got from the country settlements (which alone derive benefit from the Association) has been exceedingly trifling. Hence, the progress made has been small, compared with what might otherwise have been expected.

The Committee of the Society have requested me to undertake the agency of it for a few months; especially that I may visit the towns and principal villages in the western part of the Province, and endeavour to obtain their co-operation in the good work, by the formation of branch associations, or otherwise.

I expect to commence the work this week, and (if time permit) to visit the following places, viz:—By town, Smith's Falls, Perth, Brockville, Prescott, Gananoque, Kingston, Napanee, Picton, Belleville, Cobourg, Port Hope, Peterboro', Darlington, Oshawa, Toronto, Oakville, Hamilton, Brantford, Woodstock, London, St. Thomas, Niagara, and St. Catharines.

I am sure that the ministers and members of the church, of which your periodical is the organ, will readily concur in the object of my mission; and heartily go along with brethren in Christ, of other denominations, in seeking the salvation of the little ones of Canada.

I shall be happy to give any information in my power respecting courses of exercises fitted for Sabbath classes, and the mode of conducting such classes, to parties desiring it.

My instructions will be found in the next number of the Missionary and Sabbath School Record to which I refer for particulars.

Humbly yours,

JAMES NISBET.

Montreal, May 22, 1848.

Miscellaneous.

MANUMITTED SLAVES.—The Rev. Mr. King, a Scotch minister, from Canada West, has just passed through this city, from the South, taking with him fourteen colored people, to whom he fell heir by marriage. He takes them to Canada, that he may there find them a home, and secure to them education and religious instruction. Although several of them had been in his possession four or five years, he had been unable, until now, to remove them from Louisiana, and manumit them, because they were connected by marriage with others not within his reach.—*Cincinnati Presbyterian.*

THE FRENCH REVOLUTION.—REMARKABLE PROPHECICAL INTERPRETATION.—Under this head the *Scottish Press* quotes some striking passages from "An Epistolary Discourse concerning the Rise and Fall of the Papacy, by Robert Fleming, V.D.M.," first published so far back as the year 1701, in which the author, interpreting the 1260 apocalyptic years, applies the prophecy with which they are connected to the first French Revolution, beginning in 1794, when "the fourth vial will end, and the fifth commence by a new mortification of the Papacy," and also to "the final period of Papal usurpations, supposing that he did rise in the year 606," which, he calculates, "must conclude with the year 1848." The following is certainly remarkable:—"The fifth vial, ver. 10, 11, which is to be poured out on the seat of the beast, or the dominions that more immediately belong to, and depend upon the Roman See; that, I say, this judgment will probably begin about 1794, and expire about A.D. 1848. So that the duration of it, upon this supposition, will be for the space of fifty-four years. For I do suppose, that seeing the Pope received the title of Supreme Bishop no sooner than A.D. 606, he cannot be supposed to have any vial poured upon his seat immediately (so as run his authority so signally as this judgment must be supposed to do) until the year 1848, which is the date of the 1260 years in prophetic account, when they are reckoned from A.D. 606. But yet we are not to imagine that this vial will totally destroy the Papacy (though it will exceedingly weaken it) for we find this still in being and alive, when the next vial is poured out."

NOTICES.

MEETINGS OF PRESBYTERY.

The Presbytery of Toronto will meet in Toronto, on the first Wednesday (7th) of June.

The Presbytery of Hamilton will meet at Hamilton, on Tuesday, the 20th day of June, at 9 o'clock, a.m.

SYNOD.

The Synod of the Presbyterian Church of Canada meets at Toronto, on Wednesday, the 21st day of June next, to be opened with Sermon by the Moderator, at seven P. M.

¶ Ministers or Elders, on arrival in the City, are requested to call at the houses of Dr. Burns, or Principal Gale, Academy Buildings, Ontario Terrace.

TO OUR READERS.—The July number may be delayed for a few days, that we may give an account of the proceedings of Synod.

REMITTANCES SINCE OUR LAST.—Owen Sound; Bytown; Picton; Perth; Ramsay; N. Georgetown; Beckwith; Kingston.

SUBSCRIPTIONS TO KNOX'S MONUMENT.

Dr. Burns	£1 0 0
Robert Christie, Esquire, St. George, Dumfries, C. W.	1 0 0
Alex. McGlashan, Treasurer	1 0 0
James Dallas, Orillia	0 5 0
Frederic Dallas, do	0 5 0
Henry Latser, Oro	0 5 0
John McKinley, Orillia	0 5 0
Daniel McCallum, Oro	0 5 0
George Tudhope, do	0 5 0
Wm. Rutherford, do	0 5 0
John Hare, do	0 5 0
John Thomson, do	0 5 0
Walter Tudhope, do	0 5 0
John McFarlen, do	0 5 0

£5 15 0

The receipt of the above has been duly acknowledged by Archibald Bonar, Esq., Banker, Edinburgh, by letter to Dr Burns, at Toronto.

Rev. Wm. Rintoul paid per Bryce, McMurrich and Co £1 5 0

KNOX'S COLLEGE.

April 19. Lachute, per Rev. W Henry	£4 15 0
" 29. York Mills, per And. Mc-Glashan,	4 7 6
May 12. York Mills, per John Hogg,	3 6 3
" 15. Alexander McGlashan,	2 10 0
" 6. Fergus, per Rev. G. Smellie,	7 0 0
" 10. Grafton Female Association, per Rev. Reid,	10 0 0
" 11. Bradford & W. Gwillimbury Spenceville, per D. Millar, Esq. and Mosa, per Rev. Sutherland,	20 0 0
" 19. Adam Geddes, 1/2 subscription Niagara, per Geo. Blau, ... Dundas and Ancaster, per Rev. Mr. Stark,	0 2 6 5 0 0 14 2 6
West Flambro', per Mr. Wardrope,	6 13 9
Caledon, West, £3 10 2	
Ditto, East, 3 9 4	
Erie, 1 12 6	
	8 12 0
Tuckersmith p'r W. Graham	4 10 0
John Laidlaw, Toronto,	1 5 0
Oro, per Geo. Tadhope, ...	3 0 0
From Vankleek Hill and Lochiel, per Dr. McGilvray,	£3 10 0
From Cavan, per M. Waddell, ..	7 9 9
" Streetsville, per Mr. Laidlaw, ..	12 2 6
" Peterboro', per Wm. Hall, Esq.,	15 0 0
J. McMurrich, <i>Treasurer.</i>	
Toronto, 22nd May, 1848.	

COLLECTIONS AT FORT SARNIA.

M. Cameron	£5 0 0
A Young	2 10 0
A. V.	2 10 0
J. Robertson	1 0 0
J. Kintoft	0 10 0
— Buchanan	0 10 0
T. Vidal	0 10 0
— McEwen	0 5 0
P. McEwen	0 5 0
H. McKenzie	0 10 0
R. McKenzie	0 7 6
— Houston	0 5 0
W. Clark	0 5 0
J. Clark	0 5 0
A. Lees	0 5 0
J. Boyd	0 5 0
— Holmes	0 2 6
— Arnold	0 5 0
A. Whitlaw	0 2 6
A. Blackie	0 5 0
F. Blackie	0 5 0
— Bell	0 5 0
J. Watson	0 2 6
— Gray	0 2 6
J. Welch	0 5 0
J. Carruthers	0 1 3
Mrs. Stevenson	0 5 0
Mrs. Symington	0 5 0
E. Dougan	0 5 0
W. McA	0 10 0
Collections	4 6 3
	£22 10 0

WALPOLE.

Wm. Bethune	£0 5 0
Mrs. Bethune	0 5 0
Sarah Wilson	0 1 3
Alex. Bethune	0 0 7 1/2
Wm. Bethune	0 0 7 1/2
Christina Bethune	0 0 7 1/2
Isabella Bethune	0 0 7 1/2
Henry Fleming	0 5 0
Mrs. Fleming	0 2 6
John Hastie	0 2 6
Mrs. Hastie	0 2 6

WALPOLE. (Continued)

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