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THE ECCLESIASTICAL AND MISSIONARY RECORD.



Presbyterian Church of Canada.

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

VOL. VI.

TORONTO, MAY, 1850.

NO. 7.

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Poetry.

LINES ADDRESSED TO A MOTHER, ON THE DEATH OF A BELOVED CHILD.

Afflicted friend! not called to mourn
 Hopeless and sad the loss of one
 Whose smile was sunshine, and whose tongue
 Was sweetest music. No; he's gone before
 To realms of light, where sorrow,
 Pain, and death, are all unknown.
 Lent for a time, the precious charge
 God has recall'd; you acquiesce
 Meekly. 'Tis well,—'tis his decree,—
 Your heavenly Father's will

The fell destroyer, Death, has done his work.
 That finely moulded form, which he's dissolving
 Into dust, will rise immortal—glorious—
 Like his own body, who, will nothing lose
 Of all that God has given him, but will
 It raise at the last day—redeemed dust.
 God of Abraham, of Isaac—Jacob—
 Not of the dead but of the living—God
 Will bring that self-same person, and unite
 It with the ransom'd soul. In hope,
 That flesh shall rest till the great judgment day.

Weep not for him. No racking pain
 Can more disturb his calm repose.
 The pangs he lately felt, and which
 By sympathetic feeling, too,
 Pierc'd your own heart, were all removed,
 And God in mercy mix'd sweet drops
 With faithful chastenings. Your dear boy
 To you will not return. You'll go
 To him. May God this trial bless,
 To you—to all surviving friends.
 And may the spirit of all grace
 You bless, you comfort and console.
 April 1, 1850.

Notices.

COLLECTION FOR THE FOREIGN MISSIONS OF THE FREE CHURCH.

By appointment of Synod, this Collection, the fourth and last for the Synochal year, will be taken up in all the Congregations and Mission Stations of the Church, on the third Sabbath in May. Ministers and Catechists supplying the various congregations and preaching stations, will cause due notice to be given.

The Free Church of Scotland has in India and Africa, thirty-seven European, and fifty-seven native Missionaries and Agents, including converted Hindoos, Abyssinians, Mohammedans, and others, with about 6000 children, in connection with their Missionary Institutions.

The Jewish Mission also occupies a prominent place.

JOHN REDFERN, Esq., Terrace Bank, Montreal, is the Treasurer to the Fund, to whom all contributions should be sent. For the accommodation of those who can more conveniently communicate with Toronto, Mr. Burns will be happy to receive collections.

MEETING OF SYNOD.

The Synod of the Presbyterian Church of Canada, will meet in Knox's Church, Toronto, on the first Wednesday in June, to be opened with sermon by Moderator, at the hour of 7 o'clock, P. M. Wm. KIRSTEN, Synod Clerk.

CONGREGATIONAL STATISTICS.

Presbytery Clerks are hereby notified that answers to the queries at page 152, of the fifth vol of the *Record*, are required to be filled up to the 30th inst., and transmitted as soon thereafter as possible to the Agency Office, in order that the General Statistical Table may be completed for the Synod. congregations will please send their reports to the Presbytery Clerks.

Agency Office, }
 April 1, 1850. } J. BURNS.

Mr. Burns, acting Clerk of the Presbytery of Toronto, requests that the statistical returns from all the congregations and mission stations within the Presbytery, be transmitted to him early in May.

PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton will meet at Hamilton, in Knox's Church there, on Wednesday the 8th day of May, at 11 o'clock, forenoon, and it is enjoined on the Ministers of the Presbytery, to see that the Session Records of their congregations are made up and forwarded to the Presbytery at that meeting.

M. Y. STARK, Pres. Clerk.

HOME MISSION COMMITTEE OF THE SYNOD.

On Tuesday the 5th ult., the Home Mission Committee met for the purpose of distributing the ministers, preachers and catechists at their disposal, among the different Presbyteries, for the ensuing six months.

It being known that the supply was inadequate to the wants of the Church, Presbyteries had reduced their demand to the lowest number. The Rev. Mr. Robb, Convener of the Committee, reported that application had been made for 44 missionary labourers, viz., from the London Presbytery, for 3; Hamilton, 7; Toronto, 13; Cobourg, 3; Kingston, 3; Perth, 3; Montreal, 12; Brockville, none.

The Committee had at their disposal ministers and preachers, 8; students who had been employed as catechists, 20; students recommended for catechetical labour, 7; in all 35. In addition to these, the Professors and other Ministers in Toronto without pastoral charges, engaged to render assistance in supplying vacant stations.

The following is the scheme of distribution agreed to, viz.—

To the *Presbytery of Montreal*—The Rev. John Ross, until the meeting of Synod; Rev. Angus Mackintosh, Rev. J. C. Quinn, Rev. R. Swinton, Mr. John Scott, till Synod, Mr. Wm. McLaren, Mr. Arch. Currie, Mr. Arch. Crawford, the Rev. W. Rintoul or Prof. Lyall, to labour within the bounds of the Presbytery until the meeting of Synod.

Presbytery of Perth—Mr. Gourlay and Mr. Kennedy, and the Rev. W. Rintoul or Professor Lyall till Synod.

Presbytery of Kingston—Rev. And. Hudson, Mr. McIlwrick, and Mr. Ralph Smith.

Presbytery of Cobourg—Rev. Thos. Dickson, Mr. William Mackenzie, and Mr. D. McUlar.

Presbytery of Toronto—Mr. Robt. Ure, Mr. Alex. Cameron, till Synod; Mr. John Alexander, Mr. James Chesnut, Mr. D. McDiarmid, Mr. S. Kedeby, Mr. Andrew Tolmie, Mr. L. McMillan, Mr. Wm. Johnson, Mr. Wm. McKay, and Mr. G. Jamieson.

Presbytery of Hamilton—Mr. John Gray, Mr. Wm. Troup, Mr. N. Nicolson, Mr. And. Wilson, Mr. Alex. McLachlan, and Mr. George Muir.

Presbytery of London—Rev. Thos. McPherson, Rev. J. Ross, one month after Synod; and Mr. D. Fraser, until Synod.

The Committee adjourned to meet at the call of the Moderator, at the Synod in June.

PRESBYTERY OF MONTREAL.

The Presbytery of Montreal, in connection with the Synod of Canada, met in the vestry of the Cove Street Church, on the last Wednesday of March, and was constituted. *Inter alia*, the Presbytery proceeded with the trials of Mr. J. C. Quinn, preacher of the Gospel, with a view to his ordination over the united congregations of Osnabrock and Cornwall. Upon a conjunct view of the whole, the Presbytery agreed to sustain them; and further agreed to appoint a day for his ordination, so soon as the season and the prospect of convenient travelling would warrant. A call from the congregation of St. Gabriel Street church, Montreal, in favour of the Rev. Thomas Henry, minister at Lachine, was laid upon the table. The Presbytery considering the importance of the subject, and in conformity with the rules of the church ordered said call to lie on the table till the next ordinary meeting; and directed that the two congregations be requested to appear at said meeting for their respective interests. The great destitution within the bounds of the Presbytery was taken into consideration, and the Missionary Committee was instructed to make application to the Home Mission Committee, for a supply of missionaries and catechists for the summer months.

THOMAS HENRY, *Pres. Clerk*.

PRESBYTERY OF TORONTO.

The Presbytery of Toronto met in the Library of Knox's College on the 16th ult.

There was a good attendance of members, seven ministers and a like number of elders being present.

The Rev. Thomas Wightman was appointed Presbytery Clerk.

The principal business before the Presbytery was the consideration of applications from vacant congregations and mission stations, for supply for the next six months.

The Presbytery agreed to apply to the Home Mission Committee for supply to the following stations, within their bounds, viz: St. Vincent and Euphrasia; Oro, Oshana, and Medontic; Mara

and Oro; Thora and Eulon; W. Gwillimbury and Bradford; Vaughan, King, Union and Norval, (if vacant,) Whitby, Streetsville, Reach, Brock and Scott, Acton and Nassagaweya; Newmarket, Holland Landing, Queensville and Davidtown.

The Presbytery met according to adjournment, on Wednesday the 17th, when some of the students allotted to the Presbytery had their spheres of labour assigned to them.

After transacting some routine of business adjourned to meet in the Divinity Hall of Knox's College, on Wednesday the first day of May, at noon.

ON THE WANTS OF THE MONTREAL PRESBYTERY.

The Rev. R. Robb, *Convenor of the Synod's Home Mission Committee.*

MY DEAR SIR,—

I address you thus through the *Record*, to offer a very few remarks on the subject of the distribution of the Catechists, as recently made by the Committee—partly to explain to our friends at a distance some parts of the arrangements that may appear to be defective; and partly to suggest a remedy for defects that are unavoidable, while our supply of labourers is inadequate for actually existing wants.

First, as to the supply of Catechists for Toronto Presbytery, which may appear to be unduly great, it should be known, that some are placed on the list because they have their residence within the bounds of that Presbytery, and the Committee was not sure of their accepting of appointments to stations.

Secondly, as to the supply for Montreal, for which you yourself and other brethren were commendably zealous, I am much afraid, that after all that was said and done, the supply will be deemed very inadequate. And I think the Committee have been somewhat mistaken in the matter, in this way—that while they voided the not inconsiderable number of ten Missionaries or Catechists for that Presbytery, it was at the time forgotten that several of them were engaged to particular stations or congregations—such as those for St. John's, Quebec; St. Gabriel Street, Montreal; Vankleek Hill, Cornwall and Leeds. Now, it will be found, that after these places are supplied, very few labourers will remain for the mission field proper of Canada East, which is confessedly very extensive and very necessitous. And it is in reference to this that I am desirous of offering a suggestion. I would say then, that at the Synod, the Committee should endeavor to find additional labourers for this field; and, in the event of its being found impracticable to remove any from other stations, that they should obtain the authority of the Synod for sending not less than three or four ministers to labour each for the space of two months throughout the bounds of the Presbytery of Montreal, as that Presbytery or its Mission Committee may direct. This would be a great boon to many neglected portions of the Mission field, and all the greater, if some of the ministers to be sent, have Gaelic: and it is one which I am very confident the Synod will be ready to grant. Commending this to your consideration, and that of the brethren who may assemble at the Synod,

I am, yours respectfully,

A MEMBER OF THE SYNOD'S H. M. COMMITTEE.
April 20, 1850.

The following letter should have appeared in our last. Although dated 14th February, it did not come in time for the March number:—

DEAR SIR,—

In common with many members of our Presbyterian Church in this quarter, I rejoice to notice, what I regard as a healthier tone, in your editorial articles of late, especially in the "plain maxims" inserted in the number for the present month.

And as the following extract from a very able sermon, lately preached before the Presbytery of Montreal, by the Rev. James C. Burns, Deputy from the Free Church of Scotland, appears to me to contain a clear and satisfactory view of the relation between Church and State, I send it for insertion in the *Record*.

I am, &c., &c.,

THOMAS HENRY.

After having stated and illustrated the peculiar excellencies of the Presbyterian form of Church Government, as contrasted with the various forms adopted by other denominations, the Rev. gentleman proceeds:—

"Then, again, in regard to the vexed and difficult questions of the Church's relation to the State, Presbytery occupies a middle position, which, though to many it seems inconsistent and unintelligible, we incline to think, is both safer and more scriptural than either of the extremes. It neither holds on the one hand that an establishment is necessary to the existence, or even efficiency of a Church, nor on the other, that entire separation from the State is necessary to the Church's freedom, or does of itself secure it; neither that the State is bound to endow; nor that the Church is bound to refuse endowments when offered, (if offered on reasonable terms); neither on the one hand that the subjection of the Church to the State is lawful for the sake of establishment; nor on the other that an alliance of the Church with the State is unlawful, if that alliance involve no subjection. The doctrine of our confession is, that the Church may lawfully be established—may also be endowed; but whether established, and endowed or not, she must be free—free to exercise her own internal, independent government, distinct from that of the civil magistrate, and therefore not subject to his control, that there is no inconsistency between the State's duty to the Church, and the Church's duty to herself and her Divine Head; but on the contrary, if earthly rulers were wise enough to discern it, a beautiful and blessed harmony between the two. That since the Lord Jesus is King of Kings, and of nations, as well as King of Saints, and Head of His body the Church, there are duties which nations owe to Christ, as well as Churches; and that it is only because the nations of the earth are unchristian, that any discrepancy or difficulty of adjustment has arisen between them. This was the testimony which the Free Church of Scotland bore, when, for the sake of freedom, she renounced the States favor, when she chose rather to be impoverished than enslaved; and this is the testimony she bears still—which she almost stands alone in bearing—which has been handed down to her from the olden time, as her hereditary badge of distinction, and which, I trust and believe, she never will abandon, till the day comes when the great controversy shall adjust and settle itself—by the kingdoms of this world having become 'the kingdom of Our Lord and of his Christ.' On these grounds and such as these it is, that we think ourselves warranted in affirming, that though Presbyterianism, as we now see it, may never be the one form of government established throughout the world—the very Church of the Millennium; yet, that all which is essential to it, is stamped with the impress of durability, and that in proportion as other Churches become more scriptural and pure, they will, in this respect, as well as others, more fully realize the Saviour's prayer, 'That they all may be one.'"

In addition to his varied duties and indefatigable labors as pastor of Coté Street Church, Montreal, Mr. Burns avails himself of every opportunity of visiting the congregations in the rural districts. We have to record, with lively gratitude, a very refreshing visit from him on the first Sabbath of the present month, when he preached, forenoon and afternoon, to the congregations at Lachine. Though the day was cold and stormy, the audiences were large and attentive. The Rev. gentleman preached again on the Monday

evening, in a school house several miles back in the bush, when the place was quite crowded, and all seemed deeply solemnized by the weighty and important truths, so impressively urged upon them by this devoted servant of the Lord. On the Tuesday, after a journey of nearly thirty miles, Mr. Burns preached in the Church at St. Therese, where, on a few hours' notice, and by the active exertions of the Rev. Mr. Black, a numerous and respectable congregation were assembled. The whole of his services were eminently evangelical, and, I have reason to believe, very refreshing to God's people in this district.

VIEW OF THE MISSION FIELD WITHIN THE BOUNDS OF THE PRESBYTERY OF MONTREAL.

DEAR SIR.—

As the Church is seeking information from all quarters, respecting the wants of the mission field generally, with a view to an equitable distribution of missionaries and catechists, we shall endeavor to contribute our mite. We observe, generally, that the mission field referred to, may be divided into five districts. The district N. E. of Quebec; that of which Quebec is the centre; the Eastern Townships; the Montreal district, and Glengary.

I. The district north-east of Quebec extends along the St. Lawrence between Quebec and Matan, or for a space of 110 miles. Metis is the principal station, which lies about 114 miles from Quebec. It contains about fifty presbyterian families, who are nearly unanimous in favor of our body. There appears to exist among them a considerable amount of piety and attachment to ordinances; and they lately sent to the Presbytery a very urgent petition for supply. They have no divine service from any Church but the Presbyterian,—on this account they are especially entitled to sympathy. In most of our settlements the people that are not supplied by us are by other churches. But in Metis they have no such advantage. When they have no ministrations from the Presbyterian Church they are utterly destitute of them, on which account, and their isolated position, being 215 miles from any of our Ministers or Missionaries, they would require to have a Missionary to themselves, and the support they are willing to afford is such, as with a little assistance, would in most cases be fully adequate for his support,—and a labourer in the vineyard here would occupy a very important position, as he could not only supply Metis and other places to the west, but prepare the way for the extension of the Church in various important localities, situated on the north side of the Bay of Chaleur in the District of Gaspé, as New Richmond, New Carleton and Port Daniel, which contain a great many Presbyterian Inhabitants.

30 miles east of Metis is Matan, which contains several families; the access to it, however, is somewhat difficult. Between Quebec and Metis there are scattered a good many Protestant families—a considerable proportion of whom are Presbyterians, especially at St. Thomas, L'Islet, River De Loup, and Ramouki,—who very rarely see a Protestant Minister.—There is one stationed, however, at River De Loup. Opposite Trois Pistoles, on the north side of the St. Lawrence, about 130 miles from Quebec, or 84 miles from Metis is Saguenay, where are a good many protestants, we believe chiefly Presbyterian families, and to which there is constant access in the summer by a steamboat.

II. The District, of which Quebec may be said to be the centre, including Pointe Levi, (opposite Quebec) Kennebec settlement, Broughton and Port Neuf. The station at Pointe Levi is but of recent origin. At the request of the people, and on account of having no divine service from the Presbyterian Church, we made an appointment, and were so encouraged by the attendance, that we announced another for the following Sabbath, by which time a large and capacious room was

very commodiously fitted up. We only had made three appointments when the people spontaneously collected a considerable contribution, which they put into our hands as a token of their good will. We have preached three Sabbaths since, and the audience has been on all occasions good, and we are happy to add that Mr. Scott, at present officiating at Quebec, has made an appointment to preach while here every fortnight. The people contemplate building a church and uniting with other stations in supporting a Missionary.

The Kennebec settlement commences about 60 miles south of Quebec, near to where the Chaudiere separates into two branches, and extends more than 20 miles along the road. There are about thirty families of Presbyterians, and when visited last winter, they had had no divine service from the Presbyterian church for three years. They are supplied, however, on an average, once in two months by the Church of England, but would prefer supply from us, and are willing to contribute to the mission fund.

In Broughton, which lies about 45 miles south of Quebec, are 16 Protestant families, all but two of which are Presbyterian. They have not been visited, till within a year ago, by any Minister of the Presbyterian Church. They still retain their attachment to it, and have just sent a petition to the Presbytery for supply, and have entered into an engagement to contribute for regular service.

In Portneuf, which is situated 35 miles west of Quebec on the north side of the St. Lawrence, there are about 24 families, the half of whom, we believe, have united themselves to the Episcopalian Church, from being so little supplied otherwise. When we visited them, the beginning of last summer, the people had been three years without sermon from us, though very easy of access from Quebec, in consequence of a steamboat plying between it and the latter place twice or thrice a week; and week day services at least, of such minister as may be officiating at Quebec, could be easily afforded.

In speaking of this District we may adduce, as a striking instance of the evil arising from that neglect of our adherents which has been so signal in Canada East, the case of Bemglais, a settlement 20 miles north of Portneuf, where is a large Episcopalian congregation, consisting almost entirely of individuals formerly adherents of the Presbyterian church, who came from the north of Ireland 15 years ago, at which time they were visited once or twice by some of the Ministers of Quebec, but never since.

III. EASTERN TOWNSHIPS.—Our chief stations in this District are St. Silvester, Leeds, Inverness, New Ireland and Melbourne, of these Leeds and St. Silvester are supplied by the Rev. Mr. Swinton. The rest of the field would require two missionaries.—First there is Inverness and New Ireland; the former, is, we believe, making application for a Gaelic Missionary or Catechist, and in combination with New Ireland, a place which has been also much overlooked.

There are few of our settlements where are manifested more piety, attachment to ordinances, and kindness of feeling than in Inverness. We lately assisted our brother, Mr. Gordon of Salmon River, in the dispensation of the Lord's Supper in that settlement, and the solemnity, and attention of the audience in general—the spectacle of individuals here and there melted into tears under the influence of the word preached to them in their native tongue, along with the devotional and subdued aspect of the communicants, as they approached and sat round the table of the Lord—must have been very refreshing to every piously inclined soul. We were told, also, that the overpowered feelings of the young communicants, when relating their religious experience, affording indications, as they did, of a trait so lovely as that of early piety, were well calculated to touch the heart.

Kingsley Falls and Warwick, lying between Inverness and Melbourne, have been quite overlooked by us. There are in the two places about

40 families of Protestants, the greater part of whom are at a great distance from any place of worship connected with that faith. We have recently officiated at both places and had on all occasions rather encouraging meetings. As no church can be said to attend to their spiritual wants, their case may be regarded as having a special call on our sympathies, but their principal hope of supply, lies in the appointment of a Missionary to Melbourne.

Between Melbourne and Montreal a distance of about 80 miles, and considerably south from each, are Brene and Durham, where are a great many who originally were Presbyterians, but for the common reason of no supply, support a Minister of the Independent church. There is a probability however, on account of the present Minister leaving the charge, that there will be an application on the part of the people, to the church with which they were originally connected.

IV. MONTREAL DISTRICT.—Including Chateauguay, Beauridge, Sharrington, Henriville and St. Estache. There may be some other stations but these are the principal. Beauridge had been without supply, when we visited it in January last, for six months. The settlement is very large, but at present there is apparently little hope for a gospel minister, on account of apathy and a spirit of division. May the Lord in mercy send them a season of refreshing from His presence, causing "the dry bones to live and the wilderness to rejoice and blossom as the rose."

Henriville we had not an opportunity of visiting, but we understand the congregation is numerous and willing to support the gospel. A. M.

THE COBourg FEMALE ASSOCIATION

This Association has been in operation since March, 1848. The following being a statement of its receipts and disbursements during that period:—

March 13, 1848, from members at entrance.....	£2	13	9
Donations.....	6	4	3
Oct. 1-48, Public Sale.....	38	10	8
June, 1849, Do. do.....	22	9	11 1/2
Monthly Private Sales.....	24	13	11
Collection at sermon by Dr. Burns...	1	3	19
	£96	0	45

DISBURSEMENTS.

Paul for materials, &c.....	£32	6	5
Stationary, &c.....	0	10	0
To Bursary Fund, Knox's College.....	5	0	0
To the Deacons of St. Andrew's Ch.,	30	0	0
Balance in hand.....	28	0	0
	£96	0	0

RECEIPTS:

June 13, 1849, Balance in hand.....	£28	3	11 1/2
June 14, 1849, Collection at Missionary Meeting.....	3	2	6 1/2
Nov., by Table at Juvenile Sale.....	2	11	7 1/2
By Monthly Sales.....	9	7	5 1/2
Donations.....	0	5	0
March 14, 1850, Public Sale.....	30	13	10 1/2
	£74	3	9 1/2

DISBURSEMENTS:

June 16, 1849, To Knox's Col. Fund, £15	0	0
To Sundry Fund.....	10	0
Paid for Printing, &c.....	1	9
Credit on articles returned.....	2	1
Paid for Material.....	14	3
March, 1850, To Knox's Col. Fund...	12	10
To the African Mission Fund.....	10	0
To the Jewish Mission.....	5	0
Balance in hand.....	4	0
	£74	3

Total..... £170 4 2

The Association has had three public sales, and the amount realised has far exceeded their expect-

tion. They cannot sufficiently express their gratitude to the members of other denominations of Christians, who purchased liberally at their sales.

They rejoice that they have been made the honored instruments of doing something for the extension of Messiah's Kingdom on earth, and taking courage from the past, they desire to go on in the good work, looking for a blessing from the Lord of the vineyard, who has thus owned their humble endeavours, and permitted them to be fellow-workers with Him.

There is also a Juvenile Society, consisting of a few very young girls, who devote the afternoon of every Wednesday to Missionary work.—The following statement will show the result of their industry and perseverance:—

They have had four sales and a Juvenile Soiree.	
Oct., 1848,	43 14 0
June, 1849,	3 9 10
Nov., 1849, proceeds of Sale & Soiree,	8 2 7
March, 1850,	5 16 0

Total proceeds,.....£31 2 5

DISBURSEMENTS OF THE ABOVE:

To Burying Fund, Knox's College,.....	45 10 0
To the Jewish Mission,.....	7 10 0
To the African Mission,.....	5 0 0
For Materials, &c,.....	3 2 5

£21 2 5

NOTES—MONTREAL PRESBYTERY.

The following communication was not put into our hands until after the 20th March, consequently, was too late for the April number:—

To the Editor of the Record.

MY DEAR SIR,—

A few notes of my recent journeyings in Canada East may not be unacceptable to your readers, as, indeed, some have expressed a wish that I should give some account of them in the columns of the Record; and so, I sit down to recollect, and to note some things of a promiscuous kind, connected with my visit to that part of the Province.

As, from the changes recently made in Knox's College, my services, like those of others of my brethren heretofore connected with that institution, were not required by the College Committee, I thought that I might best serve the cause of the Church by devoting a portion of the winter to Canada East. Presuming on permanent supply having been provided for St. Gabriel Street Church, Montreal, I was hopeful that I might, by an exchange with the minister there, have been enabled to afford supply for two or three months to the Congregation of St. John's Church, Quebec; however, as, after my arrival in Quebec, none could be found to exchange with me, or to relieve me until the arrival of Mr. Scott, I felt constrained to protract my stay there, from the middle of November, until the commencement of February. I am happy to say that this congregation, notwithstanding the lengthened vacancy and somewhat casual nature of the supply which it has received, is nevertheless in a very promising state. The attendance on ordinances is good, and subscriptions were commenced during my stay among them, for the erection of a Church more suitable as to size, comfort, and site to the present circumstances of the congregation, than is the building in which they at present assemble for worship.

Quebec, as a station for our Church, is not surpassed in importance by any other in Canada.—And there are those connected with St. John's Congregation who know this, and as they are determined to exert themselves to make it a centre of evangelical influence to the city at large and the surrounding country, we would hope and pray that they may be blessed and prospered by the Great Head of the Church. When in Quebec, I preached several times on the evenings of week days at one of the Coves, and at Pointe Levi. John Gilmour, Esq., though adhering to the Scottish Estab-

lishment, very kindly threw open for our meetings, at what is known as Gilmour's Cove, the large school-house which is connected with the extensive building-yard, over which he presides, and with his lady attended the meetings. I have no doubt they will be kept up by the missionaries, or ministers who may be supplying in St. John's Church, and from the spirit of hearing which was evinced, good results may be anticipated. Some of the family of James Gubb, Esq., with one or two active members of St. John's Church, have, for some time past, maintained a Sabbath School in Mr. Gubb's Cove, and latterly, Mr. Gilmour has had a Sabbath School opened in the School-house above referred to,—all which things are hopeful for the culture of the long neglected spiritual waste, which is to be found in what are called the Coves of Quebec. Along these Coves, one continuous row of houses runs for six or seven miles from the city. The population consists chiefly of French or Irish Romanists, with a considerable intermixture of Protestants of all denominations. And, if these latter were happily brought to know in its power the truth which they profess, we cannot doubt that their ignorant and benighted neighbours would soon profit from intercourse with them.

The Rev. A. Mackintosh, who has been a missionary and a pioneer of our Presbyterian Missions, from Mens, on the Gulf of the St. Lawrence to the west-most township on Lake Huron and the waters that issue from it, has been recently in Quebec, and in his explorations in the neighbourhood, he found that no Presbyterian minister had ever preached in Pointe Levi, near to Quebec though it be. Here a considerable number of Presbyterian families are found, but as they can attend on public ordinances in Quebec, only by the steam Ferry boat in summer, or the less comfortable and somewhat more perilous mode of conveyance, a canoe, or it may be, an ice bridge in winter, it could not be expected that many of these should be found worshipping there. The neglect with which they have heretofore been treated, must have been most injurious to them. Mr. Mackintosh's valuable services were much appreciated at Pointe Levi, and I visited it twice and preached to numerous, and apparently deeply interested audiences. I am happy to say that the Presbyterians here, who have hitherto been connected with the Established Church, expressed to me their resolution to erect a place of worship, and I have no doubt that if they do so, they will take good care to have the deed so worded, that they will not be prevented from taking a minister from us, if we can supply them with one. They appeared to be much interested in the account which I gave them, at the close of one of my sermons, of our College, and the promise it holds out of an abundant supply of spiritual labourers. And I promised to use my endeavours to have a well qualified catechist sent to them for the ensuing summer.

The winter in Canada East had been very severe, though more remarkable for the great quantity of snow that fell, than from the intensity of the cold. The St. Lawrence, immediately opposite to Quebec, was open up to the beginning of February, and it is not every winter that it freezes there. The passage across by a canoe has something in it of the picturesque, if not the perilous. The traveller may, if he greatly desires it, be taken on board in the street in the Lower town. When leaving Quebec for the eastern townships, I was accompanied for several days on my journey, by one of the members of St. John's congregation, who was truly a succourer of myself, as he has been of other ministers of the word, in similar journeys. The Canoe received our baggage at the door in the Lower town, and as the tide was half ebb, and the current strong, it was dragged and pushed along, partly by the boatmen, over the snow in the streets, for well nigh a mile, by the side of the river in the direction against the current, that we might not be carried below the point of debarkation, on the

opposite side. When the Canoe was supposed to be high enough up for launching into the stream, the passengers were seated squat on a buffalo skin, in the bottom of the canoe. The rowers, including the steersman, were nineteen in number then pushed her rapidly over the batture, as the rough ice which fills the bays and shallows by the edge of the river, is called; this in some places extends out a considerable way, and is never covered with the ice, but rises with it; come to the water-edge, the canoe is propelled into the stream, each rower in his turn springing into her. They then seize their paddles, and work their way, guided by the steersman, to clear places, or through channels, between the floating ice, as his judgment directs. The floating masses of ice are often of such great extent, that the boatmen sprang out on them, drag the canoe out of the water, and push her across, as they do on the battures, by the sides of the river, to launch again into the stream. We crossed two islands in this way, and the latter of these brought us to the fixed ice on the Pointe Levi side—it was rushing past at a rapid rate, crushing and grinding its own edges and those of the battures. The boatmen allowed themselves to be borne on by it, until they came to a convenient part of the batture for pulling up their canoe, they then sprang out in a moment, and by their united strength, soon had the canoe out, at least, on *glaciers firmes*. A few minutes more, and we were pushed across the batture, and up to the very door of kind friends in Pointe Levi. I greatly admired the dexterity and agility of the boatmen. It seemed to me as though the physical energies of *Canadians* could not be seen in any other employment to more advantage. They have many very amiable traits of character, as all acknowledge who have had any intercourse with them, and greatly to be desired is it, that their minds may be enlightened with divine truth, and they brought to know the dignity and blessedness of being actuated by the motives, and of living for the end, which the gospel inspires and inculcates. And in order to this a change in the spiritual condition of the community, great as that which the summer's sun causes on the the snow covered fields and the ice-bound waters of their winter, must be effected. May the Lord hasten it in his own time. From Pointe Levi our course was to East Frampton. The direct distance we had to travel was about thirty miles, but as our cariole driver mistook the way, he took us a few miles round, besides occasioning us to walk a considerable way through a road very partially beaten: and as the snow was very deep, and the load for one horse somewhat heavy we were the whole day and until a late hour at night on the journey. The cold was most intense this day and the day following,* but with fur coats and other suitable habiliments, we suffered no inconvenience from it.

I preached in East Frampton on the following day. The congregation was respectable. At the close of the discourse, as I was addressing them on the duty of exerting themselves to maintain public meetings for worship on the Lord's days, and for the instruction of children, and shewed them how our Presbyterian polity, by means of the eldership, made an admirable provision for the maintenance of the public profession of religion, even when ministers might not for a season be enjoyed, and illustrated this by mentioning cases in which this state of things was found—some of the hearers appeared to be much affected with the consideration that these privileges had not been enjoyed by themselves. There is an Episcopal minister in the township, but his church has just been burned down, and that, as was believed in the neighborhood, by some malignant individuals of his own congregation. At night, as we entered Frampton, we passed the remains of the structure—a few blackened logs—the more

*At Port Neuf, fourteen miles below Quebec, on the morning of Wednesday, the 6th of February the Thermometer indicated 58 below zero!

distinguishable by the snow which whitened the fields around. We learned that the minister who had thus been deprived of a place of meeting for his flock, had just a week or two before, been cleared in the civil court from a charge of an infamous crime, which some parties in his own congregation had brought against him. He had been suspended by his bishop; and after the issue of the criminal prosecution, had been restored to his ministerial functions. On the second Sabbath after this, he had preached from the words of the Psalmist—"How amiable are thy tabernacles O Lord of Hosts;" &c. And on the night immediately following, the structure in which it is to be presumed he had seen an additional beauty after having been cruelly excluded from it, was burned by an incendiary—supposed to be one of the factious who had been persecuting him otherwise.

Our Presbyterian people have often been reproached for their contentions about matters of doctrine, and speculation on church government; but we have known more instances than the case now before us, to shew, that the contests of Episcopalians about ministers or church matters, are generally of a ruder and more violent kind. And when we at any time hear, as we sometimes do, of persons passing from the Presbyterian to the Episcopal Church, in the view of getting away from contentions and strifes, we cannot help thinking that the time may soon be, when such persons, in the way they seek peace, may have to travel a little farther in order to obtain it. If the Episcopal Church is to be reformed and revived as we doubt not it shall be, its members will yet be brought to take an interest in many things which they at present leave to Patrons and Prebends, and other ecclesiastics; and it is not likely that they will attain to their own rights without some struggle, or that they will always exercise these, when obtained with perfect moderation and humanity.

We understood that there is a considerable settlement of Presbyterians in the western part of the Township of Bronpton, but, though we passed through it, no arrangement had been made for my preaching, and as we were fifty-three miles from the church in Leeds, where I had to preach on the Friday, we were constrained to pass on.

In the course of our journey on Thursday, we passed through the village of Ste Marie, beautifully situated in the valley of the Chaudiere and by the banks of that river. The inhabitants appear to be unmixedly French, and, alas! Popish. It seemed to us, as though it would form an excellent station for a devoted Protestant missionary or colporteur. I have no doubt, that a labourer of this kind would find assistance in various ways amongst the pious members of our Church in the adjacent townships. The country round Ste Marie has some interest attached to it, from its geological features. It is the gold region of Canada. In the *Maison de Pension*, or hotel at which we halted, we learned from a mineral surveyor, that the rock formation is the same with that of the gold region of Georgia and other numerous tracts on this continent; and that pieces of gold of considerable value had been at different times picked up.

At Leeds I had the pleasure of meeting with the Rev. Mr. Swinton, missionary; and on Friday preached at Lambie's Mills, which forms one of his stations. I embraced the opportunity of urging the claims of our theological school on the congregation, and obtained the ready consent of their office-bearers to act as collectors for it. It was gratifying to find that the labours of Mr. Swinton, an alumnus of Knox's College, were highly appreciated. And I had the pleasure of residing at a meeting of the session when it was solved to petition the Presbytery of the bounds to take steps for having him ordained amongst them as their pastor. And considering the vast extent of country all around, with its many settlements of Presbyterians, in which no ordained minister is found—ordained he certainly should be, either as a pastor or as a district missionary.

The next day brought us to Inverness. Here we met with some warm hearted christian people, chiefly from Arran and the adjacent islands, the fruit of the ministry of the McBrades and other godly ministers of a generation now past. Soon after my arrival I had a meeting with several of the members of the congregation, who had been chosen for the office of the eldership, and had only not been ordained, because a member of the Presbytery of Montreal, who had been appointed to ordain them, had been prevented from visiting the township. Knowing this, and presuming on the concurrence of the Presbytery, after preaching on the Sabbath, I ordained them on the Monday, and, as it happened, I then had the presence and concurrence of the Rev. Mr. Gordon of Lingwick, who had come to dispense the Lord's Supper on the following Sabbath. W. R.

(To be continued.)

FRENCH CANADIAN MISSION.

To the Editor of the Record.

MONTREAL, March 15, 1850.

MY DEAR SIR,—

As I promised you another short note after finishing my tour in behalf of the French Canadian Mission, I now proceed to do so, and as I wish to have what I write read, I shall be brief.

After leaving Toronto, in the neighbourhood of which I was when I last wrote, I went eastward along the shores of Lake Ontario, Bay of Quinte, and the St. Lawrence, visiting the various towns and villages, and receiving a kindly welcome from all of them. Pickering, Whitby, Bowmanville, Newton, Port Hope, Cobourg, Grafton, Belleville, Demorestville, Picton, Kingston, Gananoque, Brockville and Prescott, were taken in turn, and in all of them, excepting Kingston and Prescott, something considerable was done, and these were exceptions, not from any want of interest in the French Canadian Mission, but from a variety of special circumstances which would have rendered an application for pecuniary aid at the present time imprudent. The cause will not be forgotten.

After visiting the above places, I commenced my journey direct to Montreal, where I arrived in safety, on Friday 1st current, glad to obtain a little repose, after a toilsome and somewhat exhausting winter journey of fully five months continuance, and thankful to a kind Providence, by whose hand I had been guided through it without a single hour of serious illness, and without the occurrence of a single serious accident. Thankful also that in regard to the great object in view, He rendered my way prosperous, to a degree surpassing the expectations of many of the friends of the Mission, though not quite coming up to my own.

Altogether I find that I have preached to about fifty different congregations, and held about thirty public meetings, and have had an opportunity of bringing the subject of French Canadian Mission before all of them. The whole present pecuniary result is nearly £150, the expenses for travelling something over £20. The latter, I ought to mention, would have been much greater, had it not been for the generous hospitality of friends of the Mission everywhere, and for the kindness with which I was, in several instances, conveyed from place to place free of expense.

All are well at the Institute. Things are going on prosperously, both there and in the country.—There are decided indications of a coming change among the Canadians. May the Lord hasten it in his own time.

The visit of Father Chiniquy to Point Aux Trembles has been productive of no evil. The villages hold as friendly intercourse with the missionaries as ever, some, indeed, are more friendly than ever. I am sorry to learn from various quarters that the Rev. gentleman above mentioned seems to be turning the great powers which he undoubtedly possesses, and the influence he has acquired as an apostle of temperance, in opposition to the diffusion of the truth.

The three new colporteurs employed by the Society, at the expense of the American Tract Society, begun well. They have, during the short time they have been in the field, disposed of a very considerable number of New Testaments and Tracts, and have had some interesting interviews, both with priests and people.

I become more and more impressed, that were Protestants alive to their own safety, their duty and their privileges, to set themselves in right earnest to the discharge of the work, which the Head of the Church has assuredly committed to them,—the dissemination of the truth throughout the ignorant masses of our countrymen, we should in a few years see a change effected in Lower Canada, such as very few are sanguine enough to expect.

There is needed a strenuous, united, believing, prayerful effort on the part of all the lovers of the Lord Jesus throughout the land, and then the work will be done in spite of all the opposition of all the powers and all the emissaries of darkness.

Yours very sincerely,

JOHN BLACK.

FRENCH CANADIAN MISSION—KNOX'S CHURCH ASSOCIATION, TORONTO.

The fourth quarterly meeting of the Association connected with the Senior Female Bible Class, in Knox's Church, was held on Wednesday the 3rd April. The evening was very unfavourable, by reason of the great storm of rain, and yet the attendance was remarkably good. Dr. Burns presided, and, besides missionary information communicated by him, from the latest sources, suitable addresses were made by Messrs. W. J. Mackenzie and John Alexander, two of the senior Theological Students, who had laboured in different districts in Lower Canada, and who, thus, had it in their power to communicate important facts relating to the condition of Popery, and its adherents, in that part of the Province. The features of the gross superstition which tyrannises over the poor habitants, and the instances told of deep ignorance and glaring idolatry, were truly affecting, and well fitted to rouse the mind of Canada West to a much higher estimate of the importance of the French Canadian Mission, and the Institute at "Pointe-aux-Trembles."

Letters from the pupils, in the original French, and accompanied with the English translations, were circulated among the members present, and the reading of them aloud in their translated form excited much interest.

The collections given in by the members, together with the collection made at the close of the meeting, amounted to upwards of £14.

This quarterly meeting closed the first year of the Association; and the receipts have been as follows:

First Quarter.....	£10
Second do.....	£10
Third do.....	£9
Fourth do.....	£13
	£43

The Association has thus been successful beyond expectation. Not only has the sum necessary for boarding and educating a boy and a girl, of French parentage, at the Institution, been defrayed; but a sum exceeding £20 has been appropriated to defray the debt on the building.

Each collector will be furnished with a more lengthened report, but, in the meantime, thus

short sketch will be perused with interest, and the example thus set by these young persons, may be advantageously proposed for imitation by others. But the classes, male and female, are well worthy of all encouragement, and the missionary efforts they may put forth, in behalf of the cause of God, at home or abroad, must be anything but unfavorable to their own religious improvement.

REV. DR. DUFF.

Our beloved Missionary is proceeding on his work of exploration. The fruits of his Christian researches will soon be imparted to us in their fulness. Meanwhile we rejoice in being able to present every note like the following, which indicates his return to us for the purpose of awakening our slumbering energies on behalf of the great field of his devotion.

LETTER—REV. DR. DUFF TO THE CONVENER.
Lahore, 31st Dec. 1849.

MY DEAR MR. TWEDIE.—This famous capital I reached on Wednesday last, having on my way visited Jullunder and Umritsur, the sacred city of the Sikhs; and to-day I proceed to Ferozepore, in order to get a boat there, to take me down the Sutlej and Indus. I have since my arrival, been busily at work inspecting the different localities in this city and neighbourhood; the city, a mighty fortress of the Great Mogul's—the neighbourhood strewn with decayed monuments and tombs of forgotten memories; and the whole the scenes of recent anarchy and tragedies among the most terrific recorded in the eventful history of man; but all now seemingly enjoying as complete a repose as if ages of peace and plenty had rolled over them. Yesterday I had the privilege of preaching the everlasting gospel to an assembly of upwards of two hundred ladies and gentlemen, civil and military, in the great hall of the Government House, now worthily occupied by Sir Henry Lawrence, whose guest I have been since my arrival. And, as indicative of the radicalness of the change that has come over the firmament of former power and glory in this city, I may state that I had the option of holding public worship either in the Government House, formerly the residence (though now greatly enlarged) of the renowned Rung Singh's French generals, or in the great audience or Durbar Hall of the Mohammedan emperors and Sikh Maharajahs. What a change! The tidings of the great salvation sounding in these halls—once the abodes of the lord-paramount of the most antichristian systems and monarchies! Surely, the Creator hath gone up before us, though in the rough and giant form of blood-stained war. God in mercy grant that in these regions, so repeatedly drenched with human blood, men may soon learn to "beat their swords into ploughshares, and their spears into pruning-hooks;" and thus cultivate the art of peace, and make progress in the lessons and practice of heavenly piety!

Many of our friends in these quarters have been very anxious that we should extend a branch of our mission to Lahore. And, if we did so, I doubt not that very considerable local support would be obtained. But it appears that the missionaries of the American Presbyterian Church, who have for years occupied many important stations in Northern India, had long contemplated the establishment of a mission at Lahore. For the promotion of this object, two of their number reached this place some time ago; and already have some practical steps been taken in connection with their long-projected design. Such being the fact, let us rejoice that brethren like-minded with ourselves, not only in articles of faith but of discipline and government, have so seasonably and so vigorously entered on a field so vast and so promising. With thirty-five millions of uncultured heathen in the single province of Bengal, we can have little real temptation to rush into regions so remote, and

so much less densely peopled. But let us, if possible, speedily spread out from our various centres until we pervade the whole land.—Yours, &c.
—Free Ch. Missionary Record.

¶ The remaining half of the Sixth Volume of the Record, commencing with the present number, will be furnished to new subscribers, if paid in advance, at 1s. 10½d. In addition to other Agents, all ministers, missionaries, and catechists employed by the Home Mission Committee of the Synod, are authorised to act as Agents.

PUBLIC ACCOUNTS OF THE CHURCH.—To enable the Agent to make up the Public Accounts in as complete a state as possible for the Synod, it is necessary that the contributions of congregations, and donations of individuals to any of the funds, be transmitted to him as early as possible.

The Record.

KNOX'S COLLEGE—CLOSE OF THE SESSION.

The closing examinations commenced on the 8th ult. During the two first days the several classes were exercised in answering printed questions, which were put into the hands of the Students in the class rooms, and which they were required to answer in writing on the spot, without aid from books. Some 30 or 40 leading questions on the studies of the session, were given to the students of each class. The written answers were handed to the several Professors, and after being examined, were returned with remarks endorsed. As the students had no previous knowledge of the questions propounded, and no assistance of any kind afforded them, the examination tested their powers and showed to what extent they had profited by the labours of the session.

We are happy to announce, on the best authority, that, although, there were various degrees of excellence among these written exercises, they were, on the whole, very satisfactory to the Professors, and creditable to the young men; evincing a thorough acquaintance with the several subjects of study, to which they had devoted themselves during the last six months.

On Wednesday, the 10th, the public oral examinations began, and lasted for a week. The different classes were examined in the following order, viz: Logic and Rhetoric; Theology; (Latin readings in Turretin); Moral Philosophy; Hebrew, Junior and Senior Classes; Church History; Biblical Criticism, with readings in the Greek and Hebrew Scriptures; Theology Proper; Mental Philosophy; Greek and Latin, two classes each; History, Geography, and General Grammar.—There were also private examinations of those who had finished their curriculum, as well as of such as might be employed as Catechists during the recess.

Whilst the examinations were going on, a number of the friends of the Institution, residing in the city, and some from a distance, were present. We noticed with pleasure the attendance of a number of ladies, whose presence was calculated both to cheer and to stimulate. Among them were several who have made praise-worthy exer-

tions to sustain the College. Had it been possible for all who support it to be present during these closing exercises, and to see and hear what has been accomplished, we feel satisfied that the means of upholding such an Institution would be gladly and promptly furnished.

On Wednesday His Excellency the Governor General, attended by Col. Bruce and another of his staff, visited the College, and listened with most marked attention to a searching examination by the Rev. Dr. Willis, of his Theological class. It was gratifying to all connected with the Institution, to hear each student, when called upon by name, answer with such general accuracy and promptitude most difficult questions, and all acquire themselves so creditably in the presence of the distinguished visitors. The range of questions put by the Rev. Dr., embraced the whole system upon which he had lectured during the winter.

His Excellency expressed his high satisfaction in a very appropriate speech.

After the closing prayer, His Lordship took a view of the Library, which contains some 3000 volumes, many of them rare and valuable works in the various departments of literature and science.

The examinations were continued daily up to the 16th. Throughout the whole of these trying days the interest was kept up, and the fact satisfactorily established, that while the Professors have enjoyed uninterrupted good health, and have been able assiduously to devote themselves to their arduous duties, the Students have with commendable diligence attended to their studies and profited by the prelections. The laborious Session now closed has been agreeably and profitably spent. In these respects it has been second to none that have preceded it. Both teachers and taught can look back upon it with lively satisfaction. We discovered an unusual sadness in the countenances of our young friends when about to separate, and leave the scenes of many hallowed associations.

As in former years, the Divinity Students have been sent forth into the Missionary Field, to labour as Catechists. As we have remarked in another column, it is not because such a course is desirable, but because it cannot well be avoided, that the system is pursued.

On Wednesday the 17th, the Professors severally addressed the students, giving them instructions and counsel. In the evening the closing exercises were conducted in Knox's Church. The good attendance of friends, on the occasion, evinced the interest taken in the Institution.

The Rev. Dr. Burns presided, and opened the meeting with praise and prayer. On the call of Dr. Burns,

Dr. Willis addressed the meeting, reviewing the session, expressing gratitude to God, that while in sister Institutions death had entered among Professors and Students, here there had not been any serious indisposition, but all had prosecuted their various duties without interruption. After stating his dislike of excessive laudation, and expressing himself gratified with the proficiency of the several classes; the Rev. Dr. alluded facetiously to the rude and ungentlemanly manner in which he and other graduates of British Univer-

sities, had been denied degrees *ad eundem* in the University of Toronto, which elicited bursts of applause. He then urged the Students to continued diligence in the prosecution of those studies necessary to fit them for the sacred office.

The Rev. Mr. Robb, Convener of the Home Mission Committee, in a short but pithy speech pressed the importance of the College. Some people wondered why so much was said about it, and why they were called to contribute to its support. He would reply to this by appealing to the past, when ministers could not be obtained. Contrast with the present, when so many were ready to go forth, in various stages of their preparatory course, as heralds of salvation, and every one of them an argument for the College. We are just now sending out 30 such arguments to destitute localities.

Mr. Robb stated how much he had been refreshed by the success of the Catechists, and gave an example of it, in a case where they found no congregation, now there were 60 communicants. God even our God had blessed their labours. The Students were reminded that upon them depended the credit of Knox's College. It was of the highest importance that each give evidence of the power of religion upon his own soul, and thereby shew what sort of atmosphere he had breathed in College.

The Rev. Mr. Rintoul made a few pertinent remarks on the necessity of a high standard of qualification for the ministry, especially a thorough acquaintance with the Eternal Word, and that too, in the original tongues. Mr. Rintoul stated that although we might, and did expect to derive much benefit from the University of Toronto, when put upon a proper footing, we must never contemplate our own Theological Summary as a small one. It ought to be a great Divinity school. Our Church and the cause of religion demand it at our hands, and an enlightened people will not withhold the means of sustaining it.—The Rev. Mr. Gale offered up the concluding prayer.

THE APPROACHING SYNOD.

A correspondent has sent us a long communication under this heading. We cannot give it in full, nor is it necessary, as some of its suggestions were published in the *Record* a year ago, and others of them have formerly been given by the writer. He arranges his thoughts on the meeting of Synod, in the following order:—

FIRST,—Devotional Exercises. Our correspondent concludes his remarks, under this head, as follows: "As the beneficial results of the meeting depend entirely upon the blessing of God, it is well that such arrangements be made for the exercises of devotion, as that a suitable portion of time may be allotted for them, and that they may at no time, from press of business, as we have thought has sometimes been the case, be hurried over, not, we have reason to fear, to the benefit of any of the important interests, which might at the time have occupied the Synod's attention. When it is considered that prayer has power with him who has power over all things, what good might not be expected to result from religious ex-

ercises, as extended as the Synod's time will admit of, and conducted in the true spirit of devotion."

SECOND,—The order of business. The more important business should have the precedence and be taken up before members begin to leave. Merely local matters should not through the influence of those interested in them, be pressed into the fore ground. And members should arrange, if possible, before leaving home, to remain till the close of the business.

THIRD,—Supplying Congregations. The practice of sending ministers to such a distance to preach on Sabbath, as to occasion their absence from the Court, both on Saturday and Monday, should be discontinued, as also—

FOURTH,—The dispensation of the Sacrament in the neighbouring congregations during the Session.

FIFTH,—Missions. Attention is earnestly called to existing destitution, systematic effort recommended both on the part of Synod and Presbyteries, in order to prevent neglected districts from sinking into practical heathenism. It is suggested that a Superintendent of Missions for each Province is needed. More time should be taken in considering the subject of Missions.

SIXTH,—Settlement of Ministers should not take place, except in very special cases, until they have devoted, at least, a year to missionary labour.

SEVENTH,—The employment of Students as Catechists, it is suggested, should not be continued both on account of the injury done to congregations and to the student himself. When students are allowed to preach "before license," it renders that act a mere formality, and robs it of its solemnity. The people disapprove of the system, as tending to lessen in them, the respect due to a Gospel ministry. As a remedy to the evil complained of, as many able ministers as possible should be obtained from the parent country. The writer would prefer employing "lay catechists" to the present system of engaging students.

EIGHTH,—The French Canadian Mission claims upon the sympathy of the Synod.

Such we take to be the views of the writer.—In most of his suggestions, there is little doubt, the Synod will concur. In regard to the employment of students as has heretofore been done, there can be but one opinion, viz: that it has retarded their progress in necessary learning, and is an evil to be deplored; but it is an evil, that rises out of circumstances, which we cannot control. The alternative has been presented of leaving congregations—large districts of country unsupplied—or of sending forth our young men, perhaps, prematurely. Youthful catechists have sometimes been sneeringly spoken of as boys and apprentices,—bringing preaching into contempt. They are not expected to preach in the strict application of that term, but to expound in a familiar way the Divine Word, according to their gifts. They have done so. They have been well received by the people, and their labours manifestly blessed of God, in not a few cases. If the cause of God and of truth be promoted, His enemies and ours subdued, what is the difference whether the end be gained by the sword of the giant, or the sling of the stripling.

STATISTICAL RETURNS.

The attention of congregations, and especially of session clerks, is earnestly directed to the subject of returns. As will be seen on our first page, the schedules should be filled up to the 30th April inclusive, and transmitted at once to the Clerk of the Presbytery. It is of consequence that the statistics of the Church should be made up in as complete a form as possible, and laid before the Synod.

Presbytery Clerks are reminded, that in order to the table appearing in the *Record* for June, all their Reports should be forward by the 20th inst. And we have to request that the name of every congregation and mission station within the bounds of the Presbytery, be inserted in alphabetical order by the Clerk, whether they have reported or not.

We have endeavoured to send a blank return to every congregation and mission station.—Should any have been omitted, we refer them to 152 page of the fifth volume of the *Record* for the queries.

We trust that the requirements of the Synod, respecting the furnishing "of 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," will be complied with.

THE UNIVERSITY OF TORONTO.

The attention of the public is again drawn to the University. For some months past the High Church papers, *The Christian Guardian* and others who follow their example, and approve of their course, have been expatiating upon the godless character of the Institution. We have little patience with such complaints from such quarters. What have these gentlemen ever done to remedy the evil of which they complain? We would ask our High Church friends, who, we are sorry to say, have still the control of the University, in what respect is more Godless now than formerly? In the most openly ungodly and ill-mannered proceedings that have ever disgraced this seminary of learning, they have been the prime actors. When the Convocation met, there were present a Professor of Divinity, and other Doctors of the true apostolical Church. The President, himself a Reverend Doctor, opened the Convocation without prayer. No one proposed to invoke the Divine blessing upon the deliberations. The presiding officer at the close neither prayed nor called upon any of the Doctors, or others in "holy orders" to do so. Who has turned all respect for God, aye, and with it respect for the common courtesies and conventional decencies of civilized life, out of the Convocation? Not the parties who are now to be admitted, if the intention of the Legislature can be carried out, to a participation in the management and a share of the benefits of the University. Sure we are, that had any of the Reverend gentlemen, who lately sought admission into the Convocation, being either presiding over, or members of it, they would have opened the proceedings with a recognition of the Almighty, and have sought his di-

rection; nor would there have been a breath against it. Who are the obstructives that have prevented reform, and thrown obstacles in the way of the good working of the present law?

In order to aid in carrying out University reform, a few graduates of the Scottish Universities applied to be admitted to degrees *ad eundem*.—The character and standing of these gentlemen entitled them to a respectful reception into the Convocation. Probably a similar application would not have been rejected by any respectable literary institution in Christendom. They had a right to demand admission, and the law provides for it, in the plainest terms. But these very parties, who denounce the University as godless, in the most rude and offensive manner, declined to receive five ministers of the gospel into the Convocation; individuals who, in point of literary attainments, would do honour to any institution. It may be gratifying to our readers to see the names of some of the distinguished men who signed the diplomas of Dr. Burns, Dr. Willis, Rev. H. Esson, Rev. W. Rintoul and Rev. A. Gale. Mr. Fraser and Dr. Derry; and the thrice illustrious names of the parties who not only refused to admit them to the same standing which they enjoyed in their own Universities, but stripped two of them of their highest degree. Two of these gentlemen have earned and worn the title of Doctors in Divinity, for many years. The Rev. Dr. Beaven, a graduate of Oxford, Professor of Divinity in King's College, and senior Proctor of the unreformed University of Toronto, addresses them as the *Rev. Robert Burns*, and the *Rev. Michael Willis*. The matchless insolence of the heedless and brainless majority who perpetrate these indecencies will work its own cure. The good sense of the country has been too long outraged, by the same crew and their abettors, to be in a mood quietly to submit to such pranks. It must be a matter of absolute indifference to the gentlemen above named, personally, whether they be received or not. But the matter assumes a grave aspect when we consider it as the work of the obstructives, who having possession are determined to keep it as long as possible, and then render the Institution as worthless as they can.

In looking over the diplomas of the rejected Scottish graduates, we notice among others, the following names, some of them not only of Scottish, but world-wide fame, viz. McGill, Jeffrey, Walker, Burns, Thomson, Hooker, Sandford, Buchanan, Leslie, Wilson, Campbell, Piliars, Hope, Wallace, Brown, Copeland, Hamilton, Fleming, Gregory, Mearns, Reid, Connell, Robertson, &c., &c.

Diplomas signed by these and other eminent scholars, were treated with the utmost contempt by George Crookshank, junr., and Larratt W. Smith & Co.

We can look with ineffable scorn on such puerilities, believing that the visiting Commission will successfully carry out the enlightened views of the Legislature in regard to the University; and that before our Students return for the winter session, the power will be in other hands, and the Institution made available to all classes of the commu-

If things are to remain in their present state, nothing has been gained by all the agitation for reform. One thing the country should demand, viz. the abolition of the Convocation as a very useless appendage at any time, and peculiarly pernicious when under such management. It cannot be that a mischievous clique in the middle of the 19th century, and in a free country, will be permitted to monopolize a princely endowment and frustrate every attempt to make it available for the public good.

THEOLOGICAL SCHOOL IN GENEVA.

This Institution was founded about eighteen years ago, by Messrs. Merle d'Aubigne and Gausson. Their aim was to impart orthodox instruction, in opposition to the latitudinarian views of the National Academy. Their motto was strict adherence to the faith of the Reformers, the doctrine of Luther and Calvin, resting on the basis of the Holy Scriptures.

But a new Professor, Mr. Edmund Scherer, introduced notions borrowed from the German Theology. He had studied at Strasburg, was for some time editor of a paper, and has been for the last five or six years Professor at Geneva. He put much life into his instructions, and was highly esteemed by the young men.

There was a vague rumour that he was unsound, but his new doctrinal views were only published a few weeks before he sent in his resignation to the Evangelical Committee.

He entertains doubts of the inspiration of the Holy Scriptures, while he does not exactly deny that the Apostles were inspired. He believes that ordinary christian doctors have also written under Divine inspiration; and that the canon of the New Testament contains books that ought not to be there, and has not all the books which it ought to include. Between the inspiration of the apostles and that of other men, he admits a difference of degree, but not of kind. By questioning the supreme authority of the Scriptures, he shakes the very foundation of Protestantism, and leaves all in doubt and uncertainty.

In view of such doctrines the Committee of the Theological School did not hesitate to accept Mr. Scherer's resignation.

The Students have been subjected to a severe examination. One was sent away as holding the errors referred to. Others will be called, in three months, to undergo a new scrutiny in regard to their faith.

Prof. Gausson is lecturing on the *Inspiration of the Bible*, Dr. D'Aubigne on the *Sovereign authority in matters of faith*, and Mr. Pilet on the *Genuine books of the Holy Scriptures*.

In announcing to the students that Mr. Scherer's resignation was accepted, Dr. Merle d'Aubigne delivered a discourse of which the following is an extract:—

"It is with emotion, with prayers and tears, that we have taken this important step. But being placed between a colleague and the Lord, our Master,—between a system unheard-of in the church of the living God, and the Word of absolute and eternal truth, we could not hesitate.—The Scriptures cannot be broken, the Lord hath said. (John x. 35.) This inspired Scripture, the words of which were taken as the rule of his con-

duct by the Lord of Glory himself, in his temptation in the wilderness; this Scripture which should be, for us with much stronger reason, a lamp to our feet and a light to our path, tells us: *He that loveth his brother more than me, is not worthy of me*. We have obeyed the Scripture, and we have let our brother go, rather than turn away ourselves from the Lord."

"Mr. Merle said further:—

"We have built this School upon the Rock of the Word, and we ask that it may remain there. To set up this house upon the moveable sand of human opinions, would be an abandonment of our original design, of our most sacred duties to the Lord; and with the help of God we will never do it. If this School should be reduced to four students,—should it even reckon but one,—let this School perish a thousand times, rather than be unfaithful to the Lord, and to the Oracles of God! We will always hold high the Holy Book which He has given us by His prophets of the Old and New Testament, and we will repent with an apostle, *He that despiseth, despiseth not man, but God*' (1 Thess. iv. 8.)

"This language shows what importance the professors of the Theological School attach to the removal of Mr. Scherer, and how painfully affected they were at parting with him. But in view of his novel opinions, they feel that they must remain firm in their orthodoxy, imploring help from the Lord to sustain them under this heavy trial."

BARRIE.

At a meeting of the Committee of the Presbyterian congregation of Barrie, in connection with the Presbyterian Synod of Canada, held on the 22nd of April, 1850, the Rev. Thomas Lowry having reported that Joseph Curran Morrison, Esq., of Toronto, had, without solicitation, granted to the Presbyterian congregation of Barrie, a building lot for their church, it was unanimously

Resolved—"That the Committee of the Presbyterian congregation of Barrie, desire to record their high sense of the Christian benevolence and disinterested liberality manifested by Joseph Curran Morrison, Esq., of Toronto, M. P. P., in granting them a valuable building lot for their church; and agree to convey to him the expression of their sincere gratitude for his kindness, and of their earnest wish that he may be long spared to enjoy a life which, by the Divine blessing, shall be equally useful to his friends, beneficial to his fellow-creatures, and ornamental to the Christian society."

Dr. Achilli has escaped from the clutches of the inquisition. He was removed from prison, to appear as a witness in court, from which his friends found means to hurry him to a place of safety. A French steamer was in readiness, and he sailed at once for Marseilles. The cardinal vicar, on hearing of his escape, wept with mortification and rage. The inquisition are indignant that a trick should be retorted upon them, although they descended to trickery in seizing him. They had purposed his imprisonment for life, and had determined shortly to remove him to a safer and severer prison. As a number of Christian friends were gathered at the house of Rev. Adolphe Monod, at Paris, to decide on renewed and more bold efforts for the liberation of Dr. Achilli, the prisoner whose release they scarcely dared to anticipate, knocked at the door, and heartily united with them in their devout thanksgivings to the same God who sent his angel to deliver Peter from the hand of Herod, and from all the expectation of the people of the Jews."

GRACE ABOUNDING.

With pleasure and gratitude we insert the following most interesting narrative—displaying as it does so strikingly the sovereignty and abounding grace of God. It is the more impressive for the free and unaffected manner in which it is related, by one whose fervent supplications have been often presented in behalf of the subject of it. Verily there must be a value and a power in intercessory prayer, which we cannot sufficiently estimate:—

TORONTO, 19th March, 1850.

DEAR SIR—

This last mail has brought me a letter of surprising interest, from a valued christian friend, which, I think it will be no violation of confidence to insert in your pages. The letter records a wonderful instance of converting grace, and though my correspondent communicates it without the most distant idea of its publication further, I feel as if to withhold from your readers so precious a document, were to deny to them a most likely means of awakening and impressing some of them, as well as of confirming and quickening others. I have read nothing, for a long time, that has so reminded me of the case of John Newton or Col. Gardner: nothing that more illustrated the saying, that incidents of real life often exceed in interest the creations of romance. I have only to add, that I know the accomplished writer to be a christian of high standing, well-tryed, and prudent, and whose fervent prayers, combined with the meekness of wisdom, and ardent zeal, have, it appears, been honoured and rewarded, among the instrumentalities which the Divine Shepherd has employed, to bring another soul to Christ and to heaven. "Rejoice with me, for I have found that which was lost." Respectfully yours,

M. WILLIS.

GLASGOW, February 22, 1850.

MY BELOVED PASTOR,—

I have been longing to hear from you, and resolving at the same time to write of what I had been saying was sure to engage a thankful interest in your warm heart, by the return of a poor wandering sheep to the fold of the great Shepherd and Bishop of souls; but ere I could find the opportunity, I have also to tell of that same one having entered the fold of heaven, to go no more out.

I know not really whether there is more of joy or of sorrow in announcing that death has stricken down my young friend, Dr. J. C. M——, son of Mr. S—— M——, on Friday morning last, at half-past eight o'clock. He died of apoplexy—the same complaint by which my own sweet Elizabeth was removed—and with some, if not with greater unpreparedness as to the event itself. You will easily believe how my sympathies have been stirred—my grief awakened, by so similar and startling a dispensation. It is not yet six years since the young promising practitioner was suddenly brought to attend her dying bed, where he administered with a brother's love, to her latest breath. Ever since that period, he was an object of deep interest, and I may add, of many prayers; and when he arrived a year ago in Glasgow, at the close of his commission from that dreadful coast of Africa, we felt thankful he had been preserved. On his first visit to me in Melrose street, I was amazed at the turn he gave the conversation, so soon as the usual salutations were over—doubting, reviling, nay, opposing the precious doctrines of Christ—then listening with all the docility of a child, to whatever was (seebly enough, but with prayer to God) advanced in reply. I could not help being struck with the knowledge he had acquired of the Scriptures, but, oh! it was such un sanctified knowledge. He was several months at home, before he was put into communion, but much sooner than his friends expected. It was an appointment to the flag-ship, stationed

at Madras, which was very gratifying in one view of it. All the time he was here, the above mentioned state of mind continued—never letting above any of those friends who knew the truth—From the first interview, I told his dear sister, I——, who was deeply concerned for his spiritual welfare, that I felt convinced there was a work begun—that God's Spirit was stirring within him. My conviction arose from Luke xi. 21, 22. He was in our house every other day, and to my great sorrow, growing worse and worse, yet taking all that I gave him to read, which he did carefully—and even went with me one day to hear Dr. M. preach. After this he seemed on the high way to the Church of Rome, and left this country unchanged, notwithstanding all the faithful instruction and testimonies poured upon him by many who yearned for his salvation. I told a pious friend of his state—his reading all that I would give him—that I was at a loss what best to choose for him—naming several books I thought of, but desired to give one, or rather to be guided to one, which would meet the objections of his highly-gifted, intellectual mind. She at once said—"Give him Scott's Essays"—which I did. His trunks were all off before I got it sent, and on his sister giving it, he said—"Oh, I can't take it in my pocket; you've given me more divinity than would be required by our ship's chaplain—I'll tell you what I'll do—when I get on board I'll toss them all into the sea, for I shan't read them." His sister merely replied—"No, J——, I'm sure you won't do that, for the sake of the donors." He gave one of his own sweet smiles, for naturally he was one of a most loveable class of characters. They had letters from Madeira, Rio-de-Janeiro—at which latter place he had been ill, and wrote, evidently, under great mental instability—was on his way to the Cape, from which place he would write. Letters were expected about a month ago, when lo! a letter arrived, announcing his being in the English channel, and well. This news was very startling, and he arrived in town by the Liverpool steamer on Sabbath, where he met his father and sisters as they came out from church. He came to see us on Monday, but we only remarked upon his quiet demeanour, and that he looked very grave. Tuesday he called again, and said something which struck me greatly, but which led me to speak very fully of man's fallen state, of what we were by nature and practice—"ill deserving and hell-deserving sinners," to which he softly and ardently assented. I was in a state of great wonder. What is this! He said many things generally which shewed a great change had taken place, and on doubting if he had done right on throwing up his commission, as it was by an impulse at the Cape, I advised him to leave the issue of that with God, who might yet shew him the reason why. On going to the door with him, he said, "Oh, Mrs. M. I have much to tell you, but I cannot now, but will come and see you soon." On my return, Mrs. L. and I could only respond to each other, "Is that J—— M——?" "It is a new J——, and not the old J——." Two days and he came again. I was alone, and oh! what a history of "grace abounding"—is his story "to a chief sinner." Finally do I desire to write all to the glory of God, who did all "the work of faith with divine power," and triumphed gloriously in "delivering the lawful captive and setting the prisoner free" from the curse of the law, from guilt, sin, Satan, and inward corruption—who had delivered from spiritual darkness, and brought him into the bright light which shines around the cross of Jesus, and into the soul of each who believes upon Him—the crucified ONE.

Briefly, when one day in St. Jude's—while Mr. M. was in London last spring, Mr. Drummond's assistant preached from "Add to your faith," &c. While the preacher reasoned of all these—his opposition, ever uppermost, was somewhat laid, so that he attended to the things spoken—and at last felt as if he "would rise and run for it—he preached so at him." All the way home, he contested every point, opposing still, if possible, more veh-

mently than before; but God's arrow of conviction had entered into his soul—an arrow of mercy, wounding but to heal, which none could pluck out but Himself. He never got quit of these thoughts, but Newton-like, only plunged deeper into sin—so much so, that one day while lying on the deck of the vessel musing, *blasphemously*, (as he said to me) wished, that if God knew all things, he would shew him where his lost keys were, that he might get into a private box to look at things he valued, as he could not read. Starting to his feet, he descended, and on looking, found his keys—oh, the long suffering, forbearance of a *grieved* (God!)—at which the poor sinner trembled from head to foot, and which made all his brother officers who saw him, remark there was something wrong—they were in amazement. He began to read the Bible—the Pilgrim's Progress, with Scott's Notes; and finally the last of his proud reasonings and cavillings were utterly overcome, by the blessing of God and the working of His Holy Spirit, in the perusal of the last chapter of "Scott's Essays," upon which he so beautifully commented when his lips declared the wonderful works of God. I could only say, "What hath God wrought!" "We were like them that dream." It has pleased God to bring him to declare all these, though during the whole passage home from the Cape of Good Hope he had enjoyed a season of great peace, joy, and nearness to God. He suffered under a cloud of *distress* for a few days, during which he was in great distress of soul. February 7th, heard the word from Dr. Miller at the Thursday prayer-meeting—Math. xxi. 8—18, and parallel passage in Mark. I thought him greatly comforted by it. He complained slightly on Friday and Saturday of his head, and a medical man advised him to keep his bed—his sister attended and read to him all the time. Sabbath—was well again—twice in Church, and enjoyed it much. Monday—commenced to practice in Partick, and on the next Thursday, (14th) I received a message that he would join his sister and myself in Dr. Miller's, and would go home and rest half an hour in Melrose street. It was a sweet conversation we had on our way home, about the discourse "of the barren fig-tree" in Mark xi. 12—14, and *very solemn*. After supper (A—— was in London) he intimated his desire to remain to our family worship. I asked him to pray, which he declined, and requested me. I at first refused, from felt weakness, but got strength for duty. In course, sung Psalm iv. 5, 6, 7, 8—read 2 Samuel, vii., and bid a final adieu. Word was brought to me next morning he was in eternity. But, oh, the blessedness—the joy he is in glory! Sounds of distress were heard proceeding from his room at half-past seven o'clock, and by eight all was over—he never spoke, nor exhibited the slightest consciousness. After reaching the garden, he had chosen the subject of lecture for his sister to read, and made one or two comments, when he kissed the poor girls (the rest were in bed) and they were awakened in the morning to see their beloved "lost but found" in the agonies of death. I rejoice to say they are divinely succoured in their hour of need, and the poor old father, in the midst of accumulated and sore distresses is, I hope, being taught, as never before, "to look up to the heavens, whence cometh help."

Affectionately yours,

A——M——.

PRESENTATION.—A party of the friends of Mr. Hepworth, a gentleman of liberal education, who has laboured as a missionary in the Townships of Leeds, Lansdown and Pittsburg, for the last three years, without expense to the settlers, or salary from any Society, met at the house of Dr. Richmond, Gananogue, on the 12th ult, and presented Mr. H. with a Canadian pony. The Rev. H. Gordon presided on the occasion, and the evening was spent in a pleasant and profitable manner.

PREACHING AND PASTORAL VISITATION.

We had begun to pen a short article on the latter of these most important ministerial duties, before seeing a volume of Sermons for Sabbath evenings, by ministers of the Free Church of Scotland. These sermons, by some of her ablest ministers are admirable, and the introductory remarks by Hugh Miller, Editor of the *Edinburgh Witness*, are well worthy of the place they occupy.—From these remarks we have selected a few paragraphs, not calculated to underrate pastoral visitation, but to prevent preaching from being underrated, by being put upon a par with visiting. The true doctrine, we apprehend, is, that while the one is done the other should not be left undone.

There is one special error regarding this the most important portion of her proper work—the preaching of the Word—to which it may be well to advert. It has become much the fashion of the time—most unthinkingly, surely—to speak of preaching as not the paramount, but merely one of the subsidiary duties of a clergyman. “He is not a man of much pulpit-preparation,” it has become customary to remark of some minister, at least liked, if not admired, “but he is diligent in visiting and in looking after his schools; and preaching is in reality but a small part of a minister’s duty.” Or in the event of a vacancy, the flock looking out for a pastor are apt enough to say: “Our last minister was an accomplished pulpit man; but what we at present want is a man sedulous in visiting, for preaching is in reality but a small part of a minister’s duty.” Nay ministers—especially, ministers of but a few twelve-months’ standing—have themselves, in some cases, caught up the remark, as if it embodied a self-evident truth; and while they dare tell, not without self-complacency, that their discourses—things written at a short sitting, if written at all—cost them but little trouble, they add further, as if by way of apology, that they are, however, “much occupied otherwise, and that preaching is in reality but a small part of a minister’s duty.” We have sometimes felt inclined to assure these latter personages, in reply, that they might a little improve the matter, just by making preaching no part of their duty at all. But where, we ask, is it taught, either by God in his Word, or by the Church in her Standards, that preaching is merely one of the minor duties of the minister, or indeed other than his first and greatest duty? Not, certainly, in the New Testament, for there it has invariably the paramount place assigned to it—“certainly not in our Standards, for in them the emphasis is “especially” laid on “the preaching of the Word” as God’s most “effectual means” of converting sinners. If it be a truth that preaching is but comparatively a minor part of a minister’s duty, it is certainly neither a Scripture nor a Shorter Catechism truth; and lest it should be not only not a truth at all, but even not an innocuous *anathema*, we think all who hold it would do well to enquire how they have come by it.

No apology whatever, ought to be sustained for imperfect pulpit preparation; nay, practically at least, no apology whatever, has, or will be sustained for it. It is no unusual thing to see a church preached empty. There have been cases of single clergymen, great in their way, who have emptied four in succession; for people neither ought nor will mis-spent their Sabbaths in dazing under sermons to which no effort of attention, however honestly made, enables them to listen; and what happens to single congregations, may well happen to a whole ecclesiastical body, should its general style of preaching fall below the existing average. And certainly, we know nothing more likely to produce such a result, than the false and dangerous opinion, that preaching is compa-

ratively a small part of a minister’s duty. It is super-eminently dangerous for one to form a mean estimate of one’s work, unless it be the work of a nature low and menial indeed. “No man,” said Johnson, “ever did anything well to which he did not give the whole bent of his mind.” It is this low estimate—this want of a high standard in the mind—that leads some of our young men to boast of the facility with which they compose their sermons—a boast alike derogatory to the literary taste and knowledge and to the Christian character of him who makes it. Easy to compose a sermon! easy to compose what, when written, cannot be read, and what, when preached, cannot be listened to. We believe it; for, in cases of this kind, the ease is all on the part of the author.—We believe further, we would fain say to the boaster, that you, and such as you, could scuttle and sink the Free Church with amazingly little trouble to yourselves! But is it easy, think you, to mature such thoughts as Butler matured? and yet these were embodied in sermons. Is it easy, think you, to convey, in language exquisite as that of Robert Hall, sentiments as refined, and imagery as classic as his? and yet Hall’s noblest compositions were sermons. Is it easy, think you, to produce a philosophic poem, the most sublime and expansive of any age or country? and yet such is the true character of the *Astronomical Sermons* of Chalmers. Or is that spirituality which impresses and sinks into the heart of a people, independently at times of thought of large calibre, or the polish of a fine literary taste, a thing easily incorporated into the tissue of a lengthened sermon? Think you, did Maclaren’s well known “Sermon on the Cross” cost him little trouble, or the not less noble sermon of Sir Matthew Hale, on “Christ and Him crucified”? Look, we beseech you, to your New Testaments, and see if there be aught slovenly in the style, or loose and pointless in the thinking, of the model sermons given you there. The discourse addressed by our Saviour from the Mount to the people, was a sermon; so was also the magnificent address of Paul to the Athenians, where he chose as his text, the inscription on one of their altars—“To the unknown God.” There may be a practical and most mischievous heterodoxy embodied in the preacher’s idea of sermons, as certainly as he may embody a heterodoxy theoretic and doctrinal in the sermons themselves.

The press, not less formidable now than ever, is an old antagonist; but with all its appliances and powers, it lacked the charm of the living voice. That peculiar charm, however, the new combatant possesses. The pulpit, met by its own weapons and in its own field, will have to a certainty to measure its strength against it; and the standard of pulpit accomplishment and of theological education, instead of being lowered, must in consequence be greatly elevated. The Church of this country, which, in the earlier periods of her history, when John Knox was her leader and George Buchanan the moderator of her General Assembly, stood far in advance of the age in popular eloquence, solid learning, and elegant accomplishment, and which, in the person of Chalmers, in our own days, was vested in the more advanced views and the more profound policy of a full century hence, must not be suffered to lag behind the age now. Her troops must not be permitted to fall into confusion, and to use as arms the rude unsightly bludgeons of an untaught and undisciplined mob, when the enemy glittering in harness, and furnished with weapons keen of temper and sharp of edge, is bearing down upon them in compact phalanx.

We know what it is to have sat for many years under ministers, who, possessed of great popular talent, and high powers of original thought, gave much time and labour to pulpit preparation. We know how great a privilege it is to have to look forward to the ministrations of the Sabbath, not as weariness which, simply as a matter of duty, were to be endured, but as exquisite feasts, spiritual and intellectual, which were to be greatly relished and enjoyed. And when hearing it sometimes regret-

ted, with reference to at least one remarkable man that he did not visit his flock quite so often as was desirable—many of the complainers’ sole idea of a ministerial visit, meanwhile, being simply that it was a long exordium of agreeable gossip, with a short tail-piece of prayer stuck on to its hinder end—we have strongly felt how immensely better, it was that the assembled congregation should enjoy each year fifty-two Sabbaths of their minister at his best, than that the tone of his pulpit services should be lowered, in order that each individual among them might enjoy two instead of one yearly half-hours of him apart. And yet such, very nearly, was the true statement of the case. We fully recognize the importance, in its own subordinate place, of ministerial visitation, especially when conducted—a circumstance, however, which sometimes lowers its popularity—as it ought to be. But it must not be assigned that prominent place denied to it by our Standards, and which the Word of God utterly fails to sanction. It is, though an important, still a minor duty; and the Free Church must not be sacrificed to the ungrounded idea that it occupies a level as high, or even nearly as high as “the preaching of the Word.”

A COMMON ERROR.

During a very warm harvest day, while a strong, healthy young man was sweating at his work in the field, he noticed the minister passing to make one of his visits to a sick parishioner. The young man stopped his work, and wiping his brow exclaimed, “well, I wish I had the same easy time of it, which this man has,” and then resuming his work, proceeded no doubt in brooding over the erroneous idea expressed in his ignorant and uncharitable exclamation. This is a very common impression amongst that class of the community who are unaccustomed to continuous mental effort. They little think the ministers’ labour is not so much in the pulpit as in the study—not so much in public as in private and in secret, and when there is no one conscious of it but himself, except God “who seeth in secret.” The following extract from a popular American writer on this subject, is well worthy of consideration:—

“It is impossible for any man to be a student without endangering his health. Man was made to be active. The hunter who roams through the forest, or climbs the rocks of the Alps, is the man who is hardy, and in the most perfect health.—The sailor, who has been rocked by a thousand storms, and who labours day and night, is a hardy man, unless dislocation has broken his constitution. Any man of active habits is likely to enjoy good health, if he does not too frequently over-exert himself. But the student’s habits are all unnatural; and by their nature is continually cramped and restrained. Men err in nothing more than in the estimate which they make of human labour. The hero of the world is the man that makes a bustle,—the man that makes the road smoke under his chaise-and-four,—the man that raises a dust about him,—the man that ravages or devastates empires! But what is the real labour of this man, compared with that of a silent sufferer? He lives on his projects; he encounters, perhaps, rough roads, inconvenient inns, bad food, storms and perils, weary days and sleepless nights; but what are these? His project, his point, the thing that has laid hold on his heart, glory, a name, consequence, pleasure, wealth—these render the man callous to the pains and efforts of the body. I have been in both states, and therefore understand them; and I know that men form this false estimate. Besides, there is something in bustle, and stir, and activity, that supports itself. At one period, I preached and read five times on

a Sunday, and rode sixteen miles. But what did it cost me! Nothing! Yet most men would to have looked on, while I was rattling from village to village, with all the dog barking at my heels, and would have called me a hero; whereas, if they were to look at me now, they would call me another lounging fellow. "He gets into his study—he walks from end to end—he scribbles on a scrap of paper—he throws it away, and scribbles on another—he sits down—scribbles again—walks about!" The man cannot see that here is an exhaustion of the spirit, which, at night, will leave me worn to the extremity of endurance. He cannot see the numberless efforts of mind, which are crossed and stifled, and recoil on the spirits like the fruitless efforts of a traveller to get a firm footing among the ashes on the steep sides of Mount Atna."

To the Editor of the Record.

ESSEXING, 16th April, 1850.

Sir.—In the course of reading, a person sometimes meets with a work, so fraught with clear and convincing statements of evangelical truth, that his mind is occupied with a desire that the like doctrines might ever be presented before him, and that others might participate with him in their contemplation.

The work intended to be introduced to the notice of the readers of the *Record*, is a volume of Sermons, by the Rev. John Parres, Jedburgh, an extract from which follows:—

"Ah! how many souls look back with a sigh from every subsequent stage of their course to that memorable, ever-blessed hour, when the finished work of Christ first arose upon their despairing eye, like the sun upon this benighted world! A loveliness and a pureness of blessedness then flowed into their bosom, which left them nothing to desire but that it might be prolonged for ever. And thus their first blessedness, the blessedness they felt when first they knew the Lord, has stood out bright as a gleam from heaven itself, in but too painful contrast with the comparative joylessness of their course ever since; leaving them with Job to sigh, 'Oh that it were with me as in the months that are past!' And why is this the case? Why has the blessedness, instead of increasing, only decayed since the beginning, till even ready to vanish away? Why but this—Christ was then their only one and their all. They not only took him, but they took him alone. They had none else, and that was their blessedness. Oh that they had but known it was! But since that day faith has not been alone, but followed by all her attendant graces. She has worked by love and purified the heart, and overcome the world—has succeeded upon the soul the graces of the Spirit, and over-spread the life with the fruits of righteousness. And becoming enamoured with these and forgetting their only source; these things rising on their eye between them and Jesus, and insinuating the self-righteous thought, that they are not quite so poor as they were at first, and not quite in such absolute and perishing need of Him, as they were then; at all events, occupying their minds and thoughts and cares, as one element, at least, in continued peace, and so far withdrawing their sole confidence from Him, the chain which held them at first, as it were, entranced before the cross, has been broken, and ceasing to look exclusively to it their light has grown dim; ceasing to live entirely and merely by faith, they have fallen from peace; and life has as at last become a miserable alternation between hope and fear—slavish fear and self-righteous hope. (Or the feeble light in which they walk, is a light, which, if it came at first and ultimately from Christ, the Sun of Righteousness, is, at least, no more drawn from Him directly, but indirectly, from themselves, from remembered acts of faith or past experience, or present evidences. It is therefore a poor moonlight thing, cold and feeble, waxing and waning according to the posture of the dark body from which it is cast. How infinitely better to walk first and last in the clear,

warm, open light of day, full in the direct beams of the Sun of Righteousness himself, who shines constantly and always the same, high in yonder heavens, above all the mists of self and the shadows of earth, in order that every fallen creature may come out from his cell, and walk ever and only in the light thereof—that 'marvellous light' which is free to all, at last as at first, and which needs no warrant for its use at one time more than another, which is to be enjoyed needs only and ever to be used."

J. L.

DEATH OF THE REV. EDWARD BICKERSTETH.—On Thursday, the 28th February, this faithful servant of God was summoned to his rest, after an illness of about a month, which, from the first, but too plainly denoted its fatal issue, and that his work (as he himself repeatedly expressed) was done. Mr. Bickersteth's loss will be lamented by a very wide circle of Christian friends.—The late Mr. Bickersteth was born on the 19th March, 1786, and had consequently nearly attained his 64th year. His original destination was the profession of the law. In the year 1815, Mr. Bickersteth abandoned the profession upon which he had entered, and was ordained a minister of the Church of England. He has been favourably known in the religious world, as a devoted servant of his Divine Master, and a Christian teacher of most enlarged and liberal views.

DEATH OF PROFESSOR MACKENZIE, OF THE PRESBYTERIAN COLLEGE, HALIFAX.

We regret that, on account of the intermediate numbers of the *Halifax Presbyterian Witness*, from the 2nd to the 30th March, not having come to this office, we cannot give so detailed an account of this mournful event, and of the character of the deceased Professor, as we could have wished. From the *Witness* of the 30th March, from which the subjoined extract is taken, we learn that the Rev. John C. Mackenzie died at Halifax on the 12th March.

We sympathise with those upon whom this stroke has more immediately fallen. The loss of such a man, at such a time, cannot fail to be deeply felt. God in his mysterious providences, when "the righteous is taken away from the evil," teaching the church that He is not restricted to any human instrumentality.

They who knew Mr. Mackenzie agree in their estimate of his character as a gentleman, a scholar, and christian:—

"We may take this opportunity of stating that Mr. Mackenzie's death has been matter of lamentation, not only in the City of Halifax, but throughout the whole of the Lower Provinces, and especially in those districts where he happened to be known. We cannot refrain from giving an extract from a communication which we have this week received, from one of the Ministers of the Free Church residing in another Province.

"Deeply grieved am I, my Dear Sir, to hear that our beloved universally, and amiable brother, Mr. Mackenzie, is no more. He was a special favourite among all who had the pleasure of making his acquaintance. He was evidently a Gentleman by birth as well as Education, and highly worthy of public confidence, but the Lord has taken and robbed our Zion of one who was eminently fitted to fill an honourable place, and to fill it efficiently, in the Schools of the Prophets. His death has cast a gloom over all his friends here. May the Lord sanctify it to our Church and to our Seminary, and especially to those alumni who have had the privilege of sitting under his faithful

prelections, and receiving instruction from one so pre-eminently qualified to impart it."

"We may also state that the Sabbath after the funeral of Mr. Mackenzie, the sad dispensation was improved by the Rev. Mr. Forrester in Chalmers' Church, and by the Rev. Professor King, in St. John's Church, Halifax—the former taking for his text the words, 'the last enemy that shall be destroyed is death,' and the latter, 'What I say unto you, I say unto all, Watch.' Both gentlemen passed a high eulogium on the worth and excellence of the deceased, and earnestly and eloquently exhorted their hearers to 'give all diligence to make their calling and election sure,' to work while it is day, for the night cometh when no man can work.' The audiences seemed deeply affected. May the Lord sanctify the mournful bereavement to us all."—*Halifax Presbyterian Witness*.

BAPTISMAL REGENERATION.

It would seem that the doctrine of the Church of England on this point, is quite fluctuating.—A true son of the Church, whose conscience must be regulated by Acts of Parliament, judgments of Courts and decisions of Councils, would need to be very cautious in promulgating his views, since they are governed by such an uncertain standard. In the same week he may have to take both sides of the question. Mr. Gorham and others, who drew their opinions from the Divine Word, are doing much to open the eyes of the pious adherents of the English Establishment, to its absurd and semi-popish doctrines and practices.

By the late decision of Sir Herbert Jenner Fast, in the case of the Rev. Mr. Gorham, against the Bishop of Exeter, the Church of England teaches that infants are regenerated in and by baptism.—An appeal from that decision was taken to Her Majesty's privy council, by whom that decision has been reversed, so that the established church, according to her latest and most authoritative exposition of the meaning of her articles and liturgy, teaches no such doctrine.

SCRIPTURE ILLUSTRATION.

PSALM xlii. 1. "As the hart panteth after the water brooks," &c.

It is a fact generally known in Eastern countries, especially Palestine and Arabia, that harts always accompany caravans in crossing deserts, for the purpose of discovering water, when they happen to loose their course, which very often takes place when a storm comes on, during which the sand drifts like snow. The consequence of this is obvious, the track is thereby completely covered up. Mr. Black, an oriental traveller, states, that on one occasion, in accompanying a caravan across one of those sandy deserts, a dreadful storm came on, which caused them to loose their course, even though they were provided with compasses. The storm continued for three successive days, with great violence, in so much, that they could not see sun, moon, nor stars. Having wandered in this perilous state for some time, their water became exhausted, and they were in danger of perishing with thirst.—The harts which accompanied the caravan were then let loose in order to discover the nearest water, should any be in that part of the desert, as these creatures scent it out, as a dog would a fox or hare. They proceeded for a long time without discovering any. At last they came to a particular spot, where they stood still, and towards which we hastened, like men ready to perish.—When we reached the spot not the least appar-

ance of water could be discovered; but in considering a little, it occurred to us that by digging up the place where they stood, water might be found not far from the surface. We accordingly proceeded to remove the sand, and having thrown up a considerable quantity of drifted sand, we came to a running brook, or stream, which ran underneath. And there we quenched our thirst, from the living stream, the discovery of which was the means of saving our lives. And often did I gaze with feelings of gratitude on the dear creatures, to whom we owed our preservation.— And often did I adore the wisdom and goodness of the Creator, in having provided for our safety and comfort, by endowing his creatures with such useful instinct.

ENDOWMENT OF MINISTERS.

To the respected elder who asks for information as to whether a considerable number of the ministers of the Presbyterian Church of Canada, are not in the receipt of an allowance from the Government? We answer, no. In so far as we have the means of knowing, there is not one who receives a farthing as a minister of our Church.— Three of our ministers, who formerly belonged to the United Synod, a separate and independent body which is now extinct, still receive the allowance granted to them, as ministers of that body. There were four at one time, but the Rev. Mr. McMillan, of Caledon, several years ago, from conscientious motives, relinquished the grant made to him.

When our respected friend, or any one else bears, at a public meeting or elsewhere, this stale calumny revived, let him ask for the names of the recipients of such endowments that the Church may know them. The Synod, after considering an overture on the subject, came to the deliberate conclusion, "that it would be deeply injurious to the interests of the Presbyterian Church of Canada, and to the cause of the Redeemer in this land, to accept, in present circumstances, of any grant of public money from the Government;" and "all ministers and congregations are prohibited and discharged from taking independent action in a matter so important."

The law of the Church is sufficiently explicit on this subject. No minister nor congregation is allowed to apply for, or receive any endowment from the Government. We hope the day is near at hand, when the question of the Clergy Reserves and the fifty-seven Rectories will be settled, in a way to allay the irritation and heart-burnings which they have produced.

COLLECTIONS FOR KNOX'S COLLEGE.

To the Editor of the Record.

Toronto, April 25, 1850.

MR. EDITOR,—

As Convener of the Congregational Committee of Knox's Church, for behoof of the College fund, allow me to state that the subscription is now completed—that its amount is £120 13s 0d.—and that every shilling of it is paid. In name of the Committee, and in my own, as Convener, and as Pastor of the Congregation, I present hearty thanks to all the subscribers. That they will all repeat their subscriptions, from year to year, if the good Providence of God spares and enables, I have no doubt whatever. But what leads me to insert this note, Mr. Editor, is, the strong conviction on my own mind, that in every congregation which enjoys a fixed ministry, the

Pastor ought to be the collector of the College subscription. With the best grace he can do it. He can also give the fullest explanations in answer to questions regarding the Seminary, and I have not the least doubt that the amount thus realized, will be larger than under any other arrangement. I may also testify that the work, has been to myself and to the excellent laymen of my flock who accompanied me in our visits, not at all an unpleasant one. In scarcely one instance did we meet a refusal. Moreover, the object is one in regard to which the most distant suspicion of self interest dare not be breathed. On the efficiency of the instruction given in our seminary, and on the liberality with which it is supported by our people, the existence of our Church in the Province depends, under the divine blessing. I fear this is not attended to as it ought—at least from any thing that has yet appeared in the columns of the Record. What a fine example have the noble minded friends in Glengarry set us? Let all our congregations that have not sent in their collections, imitate such an example; and—though last not least—let every minister and missionary forget not to give a large place in his public and private supplications, to an institution so closely connected with the glory of God and the good of our people. Mr. Editor, most truly yours,

ROBT. BURNS.

PRESENT STATE OF THE WALDENSES—COL. BECKWITH.

Toronto, April 5, 1850.

MR. EDITOR,—

In my lecture to the Church History class yesterday, I had occasion to advert to the present condition of the Waldensian churches, and among other benevolent friends of these churches the name of Colonel Willoughby was mentioned. It ought to have been Colonel Beckwith, who, with Dr. Gilly and an excellent minister of the Free Church of Scotland, Dr. Stewart of Leghorn, have done much for the interesting, persecuted sufferers in the valleys of Piedmont. In looking at the *Scottish Guardian* of March 6th, I observe the following quotation from the work of Dr. Baird on Italy, regarding Col. Beckwith, and your readers may peruse it with interest. "The concluding circumstance referred to by Dr. B. derives additional illustration from the following fact stated by Professor McCrie of Edinburgh, in p. 191 of the first series of "Lectures on Foreign Churches." An attempt having been lately made to induce them at least to appoint one as perpetual moderator of their Synods, it was unanimously resisted. Among others who spoke against it, was a venerable elder of the church, who said—"What would our friends in Scotland say or think of us, if we should adopt the constant moderator?" Need I remind your readers, Mr. Editor, that the plan of a "constant moderator" was the favorite form which Episcopacy assumed in its efforts to establish itself in Scotland, and that it was in reference to this scheme our fathers were accustomed to say, that "busk it" as its friends might, "the horns" would every now and then appear. *Obsta principis* is a precept never to be overlooked, and particularly in all matters where progressive power is the thing that is avowedly aimed at.

I am, Mr. Editor, yours,

ROBT. BURNS.

COLONEL BECKWITH AND THE WALDENSES.—The individual (says Dr. Baird of New York, in his account of the Present State and Prospects of the Waldenses), who has done most for education, and almost every other good object, in the valleys, is Colonel Beckwith. This excellent man, after losing a leg in the battle of Waterloo, retired from the military service of his country (England) with a handsome pension. Some twenty years ago, having heard of the Waldenses, he went to see them; and becoming greatly interested in them, he has passed all his time among them, save a few months in the summer and autumn of each

year, which he spends with his mother and sisters in his native land. As he has never married, and has no relatives who are dependent on his bounty, he has it in his power to devote the greater part of his very considerable income to doing good among these poor people. No man living is so much esteemed by the Waldenses as Colonel Beckwith. His portrait, lithographed at Paris, and neatly framed, is almost the only ornament which one sees in many of their cottages. There he is represented, just as they so often see him—with his wooden leg, his gun on his shoulder, and his dog at his side. Wherever he hobbles, he is welcome. He is known by no other name than *le brave Colonel*, and *le pauvre Colonel*. On one of the school-houses in the parish of Jean, is an inscription to this effect. *Whoever passes this way let him bless the name of Colonel Beckwith.* What a beautiful and touching testimony to the worth and beneficence of a humble and unostentatious Christian foreigner, whom the love of Christ and of souls has attracted to those valleys to do good to the poorest of all God's people, in any part of Christendom! And what makes their affection for him the more honourable, is the fact, that whilst they are Presbyterians, he is an Episcopalian. Both may even be said to be staunch in their principles. Much as they love him, and much as they feel under obligation to him and Dr. Gilly, neither he nor the doctor could induce them, in revising their liturgy, to make the slightest change approximating to Prelatical views and forms of worship. They are determined to adhere to what they deem, whatever others may think, to have been apostolical doctrine, order, and practice.—*The Scottish Christian Journal.*

TRUSTING IN JESUS.

Anna S.—was eleven years of age before she felt the importance of religion. Then she became concerned for her soul. The thought of dying terrified her: for she saw that she was a sinner in the sight of that God who was to be her Judge. She was conscious that in her present state she was unprepared to die, that without a change of heart she could not hope to meet her Judge in peace. And she resolved to pray—hoping that He who is styled the hearer of prayers, would listen to her request and grant a speedy answer. In retirement, then, she attempted to raise her thoughts to God; but her petitions seemed to die in the air, and her supplications reached not the ear of the Almighty. The presence of God seemed removed from her, and the throne of grace and mercy utterly inaccessible. Days passed sadly, and with them brought no hope to her disquieted mind. But at length, in reading, she met with one who like her had prayed, and to the prayer had answered, because he asked with faith in Jesus. New light illuminated her mind, and she mentally exclaimed, "Here, then, is my hope. I too must pray trusting in Jesus." Again she sought relief in prayer, and He who knows our desires before they are expressed, listened to her voice, and gave her peace. A holy calm took possession of her mind. In Jesus she could view her Saviour, Judge, and Friend, and prayer became to her a solace and delight.

A few years passed, and Anna united with the Church, testifying, with others, the power of religion to make its possessor happy. Let others, like her, strive early to walk in wisdom's ways which are pleasantness, and in all her paths which are peace; and ever keep in mind, that Christ is the way, the truth, and the life. His promise is, that those who come to him shall never perish, neither shall any pluck them out of his hand.

Don't Brood over Trouble.—"Man doubts the evils of his fate by pondering over them; a scratch becomes a wound, a slight injury, a jest an insult, a small peril a great danger, and a slight sickness often ends in death, by brooding apprehensions."

NATIONAL RESPONSIBILITY—SABBATH QUESTION.

We propose, in the present article, submitting a few statements on the obligation under which Nations as such are laid to Christ, and applying these specially to the important question of the Sabbath.

I. That every individual is under law to Christ, we regard as axiomatic. A nation is a collective body made up of individuals. What holds good with respect to the part *single*, must hold good with respect to the whole *socially*. Consequently, an association of this kind must, on the same principle, and in an increased proportion, be laid under the same obligation with its every constituent member, and therefore rank in the catalogue of the moral subjects of Emmanuel. It cannot be denied that nations, as such, are exposed to the retributive Justice of Heaven. Within the volume of the Book of the World's History, we are furnished with a legion of proofs, not on the kingdoms of the world and the glory of them, the vials of wrath have been outpoured.

National judgments, however, necessarily presuppose national sins. These form the fatal conductor that brings down the lightning from the skies. Equally clear is it that the existence of national sins implies national subjection to Divine authority: for, "where no law is, there is no transgression, and sin is not imputed where there is no law." The kingdoms of this world then, in their collective capacity, come within the range of His Mediatorial sway, under whose feet all things have been placed, and into whose hands all power has been given in heaven and on earth. Hence is He distinguished by such illustrious titles, as Governor among the Nations, Higher than the Kings of the Earth, King of Nations, Prince of the Kings of the Earth; and on his vesture and thigh this name is written: King of Kings, and Lord of Lords—Psalms xxii. 29, lxxxix. 27. Jer. x. 6, 7. Rev. i. 5, xvii. 14. For this reason also do we find Kings and Judges solemnly enjoined to serve the Lord with fear, and in token of profoundest homage, to kiss the Son, lest he be angry: Psalms ii. "Kings" and "Judges," too, not in their private and personal, but in their public and official relations, as may be most legitimately inferred from a comparison of the preceding context, with the prayer of the primitive saints (Acts iv. 26, 27.) and "the Son"—not in his essential character as God over all, but in his economical, as "His Anointed," who was "set" by the Father as a Priest upon his Throne, to judge the people righteously, and to govern the nations upon earth. Hence also, we are informed of a period when "all kings shall bow down before him and all nations serve him," and it is declared that the nation and kingdom that will not serve him shall perish, yea, those nations shall be utterly wasted"—Psalms lxxii. 11. Isaiah lx. 12. Now, we are unable to rid ourselves of the conviction, that such references as these do all point to this one conclusion, that over communities or nations *intelligibly*, as well as those who compose them, Messiah the Prince wields the sceptre of righteousness, and that those who practically abjure allegiance to him, and peremptorily refuse to kiss His golden sceptre, "He will break with a rod of iron, and dash in pieces like a potter's vessel."

II. Regarding it then as a truth well ordered in all things and sure, that nations, or the public functionaries who represent them, are, as such, under law to Christ, the question arises, what is the grand design of this supremacy on his part, and this subjection on theirs? To this question, we think the most satisfactory answer is furnished by an inspired Apostle, when (alluding to Christ's exaltation to the Mediatorial Throne) he declares that the "Father of Glory hath put all things under his feet, and gave him to be Head over all things to the Church"—Eph. i. 17, 22. From such a comprehensive form of expression as the

above, it is plain that an element in the sum total of the things that are in the world, of such vast and varied importance as nations, cannot be excluded. The *will* of the Church, the *elect*, constitutes the great reason why nations are subjected to the control of Emmanuel. There must surely then be some way in which nations may accomplish the end of their subordination, and fulfil the obligation it involves.

The civil magistrate (who may be looked on as a kind of personification of the collective body, over which his authority extends) is described by the Spirit, as the *minister of God for good*, and as a terror not to the good works, but to the evil. Rom. xiii. 3, 4. From the preceding data, have we not both right and reason to infer, that whatsoever is calculated to further the interests of Christ's kingdom in the world, may be included within the compass of the "good" which the minister of God is bound to promote, and that whatsoever is calculated to impede or impair these, may be included within the compass of "the evil" which he is equally bound to prevent? The weight of this probability is enhanced too, when we take into account, that in adopting this line of procedure, he would not merely be discharging a duty which he owes to King Jesus, but also fulfilling in the best possible manner the purposes of his civil appointment.

Let it never be forgotten that it is righteousness alone that exalteth a nation, or can render really successful the administration of a nation's executive. Let religion, pure and undefiled, be exiled from a nation's pale, and Ichabod will be graven on her pillars. The sword which the magistrate wields will have its edge effectually blunted—the statutes which he frames will have their efficacy in a great measure neutralized.

The limits of this paper will not admit of our enlarging at present on the general theme. It might well form matter for a connected series of articles, and we feel satisfied the result would be, a triumphant vindication of the position our Church has assumed with respect to it.

III. Meanwhile, it is our desire and design to give what has been already stated, a bearing on a subject now bulking largely in the public eye at Home, and likely soon, practically and prominently, to come before ourselves.

It has become too common in these last days to confound the momentous question of national responsibility, with the comparatively mean and mercenary one of Endowments. It is well to be stirred up by way of remembrance of the fact, that there is no necessary connexion betwixt them. The *pecuniary* constitutes merely one method by which the general principle may be carried out. As a Church, in present circumstances, we repudiate governmental aid, while we cling with a tenacity as steadfast and unmovable as ever, to what we deem governmental duty.—But in what other way may the principle be developed? We answer—it may find for itself a fair and fitting development, by the civil magistrate casting his protecting shield around the sacred and salutary institution of the Sabbath—the preservation of which is essential to the preservation alike of the Church and the commonwealth—the altar and the throne. We regard the trampling under foot, of this pearl of days, as legitimately coming within the circle of the "evil," for which the magistrate is ordained to be a "terror" and the prevention of such sacrilegious treatment, as equally coming within the circle of the "good," for which he is ordained to be the protection and the peace. This is one way in which the earth may help her woman—and the powers that be, fulfil the grand design of their subjection to Christ. Nor do we invoke legislative interference, with respect to the Sabbath, on the ground of social benefit or political expediency merely, but on the lofty and exceeding broad basis which the fourth commandment in the decalogue supplies. We ask it, not because the Sabbath is a piece of useful property—the birthright of every member of the human family, and of

which no one is at liberty to deprive his brother—nor, because a certain amount of rest from secular labor is favorable to the healthful play of the animal functions; but because it has come direct from heaven, and bears on us very forefront the image and superscription of its Divine original. Here alone can magistratical authority find a safe and satisfactory basis for its exercise. "But if you permit the magistrate to unsheath his sword in a matter of this kind, you invade the domain of conscience." By no means. On this point, a vast amount of false and flimsy sentimentalism is at present afloat. What is conscience? It is the representative of the Majesty of Heaven on the Throne within. To Him, consequently, it must be responsible, and the rights which belong to it, can be only *derivative*. If, therefore, it prompt an individual practically to treat in pieces a proclamation, stamped with the sign manual of its Sovereign Lord, he cannot but brow on such a course of procedure; and it can have no more right or reason for complaining at being interfered with, than the deputy of an earthly monarch for lifting against him the weapons of rebellion.—Moreover, we desire not the civil magistrate to do anything in the way of positive enactment.

If he attempted to prescribe the *particular mode in which the Sabbath ought to be observed*, we would be as ready as the most resolute voluntary to exclaim, "Put up thy sword into its sheath." But in interposing the weight of his official influence, to prevent gross and glaring instances of profanation, as displeasing to the Lord of the Sabbath, as they are detrimental to the best interests of those for whom the Sabbath was made, it is our deep and decided conviction that the magistrate acts the part, and realizes the position of "the minister of God."

"But even granting magistratical interference to be allowable, in certain cases, it can avail nothing in the way of accomplishing the grand intention of its great author in the appointment of this sacred season." The principle here insinuated is essentially erroneous. If carried to its legitimate length, it would lay the axe to the root of all legislative action on the contents of the second table of the law as effectually as in regard to the First. There is no use of enacting laws for the protection of life and limb, because you cannot implant in every man's breast the principle of love to his brother; or, for the protection of property, for you cannot per force make a man honest; or, for the preservation of chastity, because you cannot extract from the soil of man's heart the seeds of unholiness; or, for the prevention of perjury, inasmuch as you cannot communicate to every man a sacred regard to truth. The folly and falsity of such a mode of reasoning are transparent. But what holds good with respect to the sixth, seventh, eighth, and ninth commandments, holds equally good with respect to the fourth.

IV. We have already exceeded the limit assigned us, and must reluctantly draw to a close.

We cannot do so, however, without pressing on our readers, and the religious community generally, the duty and desirableness of speedy and simultaneous action on this vitally important question. Many may not able to say amen to all the views we have attempted to propound. But fortunately, we are at present furnished with a common platform, on which all who love the Lord Jesus Christ in sincerity, may meet and move.—There is every probability that forthwith the *Post Office will be transferred from the jurisdiction of the Imperial, to that of the Provincial Authorities*. Now, consequently, it becomes us to be up and doing, if we really desire that our "land should rest and enjoy her Sabbaths." The sublime moral agitation of which the parent country is, at the present moment, the theatre, ought to stimulate and encourage us. Let the mind of Canada be expressed in terms equally clear, and in a tone proportionably commanding, and the powers that be, will be constrained to "give audience."

To the Editor of the Record.

SIR,—

You well know the high character of the Rev. Dr. Rice of Cincinnati, and your columns have sometimes been enriched with extracts from the excellent paper, called *The Presbyterian of the West*, which he edits. I do not think that that paper is much read in Canada, and it is on this account, that I venture, with your permission, to quote a notice, which I see in a late number of it, of a new work, which the Editor is about to publish, it will be entitled *GOD SOVEREIGN AND MAN FREE*, or, the doctrine of Divine Foreordination and Man's Free Agency, stated, illustrated, and proved from the Scriptures. The volume is to be bound, and to cost one-half dollar. Now sir, I know from your high opinion of the author, you will excuse this way of advertising his book, spontaneously adopted by myself, and you will join with me, who have had some personal intercourse with the respected author, in assuring your readers, that from his penetrating mind, and great experience in *Theological polemics*, to say nothing of still higher gifts and graces of the Christian divine, which are found in him, they may reasonably expect to find in the forth-coming volume, an able discussion of the profound, but important theme announced in the title. I observe that Mr. John D. Thorpe, Bookseller, Cincinnati, is the Publisher. I have no doubt that our friend Mr. McCellan, Bookseller, Hamilton, would take orders for it. Perhaps you could also receive orders for it at the *Record* office.

Yours, &c.,
W. RINTOULT.

Toronto, 17th April, 1850.

We most cheerfully comply with the concluding suggestion, in regard to Dr. Rice's work; and from what we know of the other writings of its accomplished author, have no doubt but he will give to the world a readable and profitable book, on a subject which, perhaps, more than other in Theology, is misrepresented and misunderstood.

REV. DR. DUFF.

Many of our readers will have observed, from recent numbers of the *Missionary Record* of the *Free Church*, that this devoted and apostolic Missionary was to sail from Bombay on the 17th of this month, and will in all probability reach his native land in time to attend the ensuing meeting of the General Assembly of the *Free Church*. It was in 1829 that Dr. Duff left the shores of Britain for India, and having braved the frowns of a tropical climate for about 20 years, he returns loaded with the highest possible honours, encircled with laurels unfading as the amaranth. Who that listened to the farewell address of the Doctor delivered in the General Assembly of 1839, when after his health was in some measure re-established, he was on the eve of returning to the former scene of his labours—who that listened to that address, an address even transcending his usual strains of eloquence, and looked at the shattered and paralyzed frame of the speaker, would have ever expected to see him again in Scotland? But the Lord's ways are not as man's ways, nor His thoughts as man's thoughts. He is graciously preserving his servant, and will we trust preserve him for many years to come, to awaken the energies, the slumbering energies of the British Isles, on behalf of the vast plains of Hindostan. It is, we believe, the intention of the *Free Church*, in compliance with his own special desire, to appoint Dr. Duff to the *Conventership* of the *Foreign Missions*, as an office the best fitted for carrying on that work so dear to him, and in which he has expended the very prime of his days. In order to render him still more fit for discharging the duties of such an office, he has been exploring and travelling for the last six months, the whole of the vast territory of Hindostan. He has visited

all the Presidencies, and examined the state of the various Missionary Institutions established at these respectively. Besides, he has perambulated the whole of the northern region, and penetrated as far as Lahore, the mighty fortress of the Great Moguls. Whilst the fruit of these researches will ere long, in all likelihood be given to the world at large, the extensive knowledge he has acquired of the various localities, as well as of the customs, and manners, and superstitions, of the various tribes of India, will render him all the more competent for the discharge of his duties as *Convener*, and for arousing the Christian public to a yet deeper sense of their obligations and privileges on behalf of that benighted land. We look forward to his return to Old Scotia with the most glowing anticipations, and feel confident that he will be eminently instrumental in arousing not only one, but all the Churches to more entire self-devotedness and self-sacrifice in fulfilling the Commission with which they are entrusted—"Go into all the world, and preach the Gospel to every creature." Then, and not till then, will days of revival shine on every branch of the visible Catholic Church. Then, and not till then, will the force of the saying be fully realized—"It is more blessed to give than to receive."—*Hal. Pres. Witness.*

WALTER SCOTT AND JOHN KNOX.

If we were to draw any comparison of the greatness of Knox and Scott, our estimate would doubtless be put down as the result of Presbyterian bigotry. But the parallel has fortunately been already drawn by one capable of measuring such men, and who has recorded his judgment concerning them. Thomas Carlyle, has studied and described them both, and his conclusion is, that in real greatness, religion apart, "far as the earth is under the heaven," does Scott stand below Knox. But let us have Carlyle's own words, in the fifth volume of his *Miscellanies* in the "Review of Lockhart's Life of Scott." Fuller descriptions of John Knox he gives in his "Book of Heroes and Hero Worship."

"Whether Sir Walter Scott was a great man, is a question with some; but there can be no question with any one that he was a most noted, and even notable man. Not little; yet neither is he great. There were greater men, more than one or two in his own age. Among the great of all ages one sees no likelihood of a place for him.

"Surely he were a blind critic who did not recognize in his works a certain genial, sun-shining freshness and picturesqueness; paintings both of scenery and figures, very graceful, brilliant, occasionally full of grace and glowing brightness blended in the softest composites; in fact, a deep sincere love of the beautiful in nature and man, and the readiest faculty of expressing this by imagination and by word. No fresher paintings of nature can be found than Scott's; hardly any where a wider sympathy with man.

"But, after all, in the loudest blaring and trumpeting of popularity, it is ever to be held in mind, as a truth remaining true for ever, that literature has other aims than that of harmlessly amusing indolent languid men; or, if literature have them not, then literature is a very poor affair, and something else must have them, and must accomplish them, with thanks, or without thanks; the thankful or thankless world were not long a world otherwise! Under this head there is little to be sought or found in the 'Waverley Novels.' Not profitable for doctrine, for reproof, for edification, for building up or elevating in any shape! The sick heart will find no healing here, the darkly struggling heart no guidance; the heroic that is in all men no divine awakening voice.

"But so it was; in this nineteenth century our highest literary man, who, immeasurably above all others, commanded the world's ear, had, as it were, no message whatever to deliver to the world; wished not the world to elevate itself, to amend itself; caring nothing for the spiritual pur-

port of his work, whether it tended hitherward, or hitherward, or had no tendency whatever.

"Honour to all the brave and true; everlasting honour to brave old Knox, one of the trust of the true! that, in the moment when he and his cause, amid civil broils, in convulsion and confusion, were still but struggling for life, he sent the schoolmaster forth to all corners, and said, 'Let the people be taught; this is but one, and indeed an inextinguishable and comparatively inconsiderable item in his great message to men. This great message Knox did deliver with a man's voice and strength, and found a people to believe him. The Scotch national character originates in many circumstances; first of all, in the Saxon stuff there was to work on, but next, and beyond all else except that, in the Presbyterian gospel of John Knox."

"Truly John Knox "is mighty yet, and his spirit stalks abroad." To him Scotland owes, under God, her universities and schools, her civilization and science, her Christian Sabbaths, her open Bibles, and free gospel. By his heroic and divine mission, at the time of the first Reformation, Scotland was rescued from Popish degradation, and his countrymen raised from feudal serfs, into freemen by the truth made free. It was the spirit of Knox which animated that Second Reformation in Scotland, which, in the history of England, led to such important results. In the General Assembly of the Presbyterian Kirk of Scotland, held at Glasgow in 1638, the first open and successful stand was made against the tyranny of the Stuarts; and that resistance, after a long interval of civil war and religious persecution, issued in the establishment of civil and religious liberty in England. The influence of Knox seems now destined to be extended far beyond both Scotland and England. The movements of the *Free Church* of Scotland, the formation of which was the greatest event since the period of the Reformation, have already operated powerfully in Germany, in Switzerland, in America, in India, and all over the world. And the *Free Church*, in the great work she is doing, and destined yet to do, is but carrying out the noble and comprehensive plans which John Knox three centuries ago devised for the education and evangelization of his native land.—*Lon. Pres. Mes.*

ANECDOTE—THE DEAD TREE.

A few years ago, during a revival of religion in one of the country towns of New England, the wife of an infidel farmer became deeply interested in her spiritual welfare. He opposed and reviled her. On a Sabbath morning she urged him to accompany her to church. "No," he replied, in a spirit of defiance; "I am going to the wood-lot, to cut wood." The wife, with a saddened heart, went alone to church. The husband, with an angry spirit, yoked his oxen, took his axe, and went to the woods. Wishing to leave the young and thrifty trees to grow and increase, he looked about to find some dead tree to cut down. He soon found one, and placing his axe at its roots, he said, "This is dead, and fit for nothing but to be burned." Instantly an unseen monitor whispered in his ear, "And what are you but a dead tree, fit for nothing but to be burned?" It was a barbed arrow which pierced his heart. He could not extract it. He struck a few blows upon the tree, and then in remorse and anguish hastened home. His wife returned from church to find him in their chamber upon his knees, with his Bible before him, praying, O Lord, "be merciful to me a sinner." Man with his philosophy may attempt to account for these things. We prefer simply and believingly to repeat the declaration of God, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth. So is every one that is born of the Spirit."—*American Messenger.*

NATURAL VIRTUE CONSISTENT WITH NATIVE DEPRAVITY.

The following extract is from Chalmers' Institutes of Theology a work which ministers, theological students, and intelligent Christians generally will be inclined to study. The passage quoted meets a difficulty which has been felt by many minds. The author is treating of "the moral state of man as found by observation."

"But there are certain stern theologians who speak of this degeneracy, not only as universal, that is, extending to one and all of the human family, but as total or complete, inasmuch that not one virtue or grace of character is to be found among the sons and daughters of our race which is worthy of the name. Now, as at present, we are in quest only of what is experimentally true upon this argument, we are bound to confess, not that the dogmata of our theological system, but that at least the sayings of certain of our theological writers on the subject of human depravity are not at one with the findings of observation. And we make this admission with all the less fear, that we believe the correction of the language which we deem to be exceptionable, does not weaken, but rather serves to confirm and strengthen the foundations of orthodoxy. Surely then it is rash and fitted to mislead into a hurtful and wrong impression—as if theology and observation were not at one—when told in a style of sweeping invective, by certain defenders of the faith, that humanity out and out is one mass of moral putrefaction, and that nought of the just or the pure or the lovely or the virtuous, is any where to be found in it. Surely, apart from Christianity, anterior to and distinct from its influence upon men, there are, we do not say in all, but in some, nay, in many, a native integrity and honor, a generous sensibility to the wants and wretchedness of others, a delight in the courtesies of benevolent and agreeable fellowship, an utter detestation of falsehood and cruelty, a heart-felt admiration of what is right, a noble and high-toned indignancy at all which is fraudulent and base; these are undoubted phenomena of human character in the world, and that notwithstanding the evasion attempted by those who would fain ascribe them to hypocrisy, or the love of popularity and applause.

Virtue, in thousands of instances, is not a semblance put on for the sake of admiration. It exists as a substantive reality in the hearts and habits of many an individual who does what is right because of a spontaneous preference which impels him to it, and avoids what is wrong because of an unconquerable repugnance, and the moral discomfort which would attend its perpetration. There is a natural virtue upon earth, and without which states and commonwealths would go into dissolution; a social morality without which, society would soon fall to pieces; a scale of character, along which the good and the better and the best ascend in upward progression, till on its loftiest summit where Socrates, and Scipio, and Epaminondas, and Cyrus stand forth to the admiration of the world, we behold the bright examples of unfeigned worth and honour and patriotism.

Now, all this might be admitted, and without prejudice to the cause of orthodoxy. To refuse it, were a violence done to experimental truth, and so as to revolt alike the judgments as well as the tastes of men."

A \$MILE.—Who can tell the value of a smile? It costs the giver nothing, but is beyond price to the erring and relenting, the sad and cheerless, the lost and forsaken. It disarms malice—subdues temper—turns hatred to love—revenge to kindness, and paves the darkest paths with gems of sunlight. A smile on the brow betrays a kind heart, a pleasant friend, an affectionate brother, a dutiful son, and a happy husband. It adds charms to beauty, decorates the face of the angel, and makes lovely women resemble the defaced of Paradise. Who then will refuse to smile.

THE OBLIGATIONS AND DUTIES OF THE FEMALE SEX.

Let me urge upon you, my sisters, especially those who are in youth, the importance of taking loftier and better views of life than those taught by the vain world.

It is a sad thing to see so many of the young and fair, whose life is almost a blank—I will not say a blot—whose keen susceptibilities, whose noble powers, whose deep affections, whose precious time are lavished only upon dress, and gaiety, and fashionable visiting; who wear the bright apparel of the butterfly, and are as light and graceful, and as useless too; whose conversation finds no higher or more improving subject than the idle gossip of the day, the last party, or the never-fading topic—dress; whose reading is the miserable trash which is inundating every community, and enervating and dissipating the minds of our youth; whose whole life seems to be aimless and frivolous, and who, as they sit by us on their airy wings, provoke the inquiry, "For what were these pretty creatures made?" I pray you, take loftier views of life than these. While I would not draw you from the rational pleasures of society, or bring one gloomy cloud upon your youthful sky, I still plead for some serious hours, some industrious moments, some time apportioned to the careful culture of the mind, the enriching of the memory with stores of useful knowledge. I would plead that the capacities and aspirations of the immortal part receive some ministration, and that the moral faculties be cultivated and stimulated, and the generous impulse of the soul be expanded in labours for the best good of those around you.

Be assured there is no beauty like the beauty of goodness—there is no power like that of virtue; personal beauty may attract the admiration of the passing hour, but it is the richer beauty of moral worth, the loveliness of the soul, that commands the deepest reverence, and secures the most enduring affection. Even men who have no religion themselves, but who are men of judgment, and whose opinion is worth the most respect, admire a lady most who displays in her character "the beauty of holiness." If there is one sight more than any other in this world of sin and sorrow, which combines all the elements of beauty, of nobleness, and of worth, it is that of a young and lovely female, whose youth and beauty, whose refinement of thought and feeling, whose depth and richness of affection, and whose powerful influence on human hearts, are all consecrated to the cause of truth and holiness laid as an humble offering a the Saviour's feet!

Such a being is indeed worthy of the reverence and admiration of every true and noble heart, and she will command it even when the light of her loveliness is faded. But if there is a sad, heart-breaking sight on earth, it is that of one gifted with all the charms which nature lavishes upon her daughters, prostituting them upon the altar of vanity or fashion, and starving the soul on the unmeaning flattery of a vain and hollow-hearted world; running a giddy round of gaiety, frivolity and dissipation; laying up in the future a cheerless and forsaken old age, and a miserable, remorseless eternity.

—*Evangelical Repository.* EMILY.

POLITENESS AT HOME.—Nothing sits so gracefully upon children, and nothing makes them so lovely, as habitual respect and dutiful deportment towards their parents and superiors. It makes the plainest face beautiful, and gives to every common action a nameless but peculiar charm.

DANCING.—It was a true and forcible remark made of dancing, that "it does sometimes make us more graceful," it much more frequently makes us graceless."

QUENCH NOT THE SPIRIT.—As Noah's dove could find no rest for the sole of her foot, so the Spirit of God can find no residence in that heart which is deluged in sin.

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A Silver Coin (omitted formerly).
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2 ancient Copper Coins.
From Rev. Dr. Willis—
Manuscript copy of his first Sermon.
From Gananoque, per Mr. McDonald—
Mineralogical specimens,—marble and lead ore,—soap stone.

PORTRAIT GALLERY.

A large portrait of Calvin, done in Crayon by Fenwick.
A handsome Frame for it from Dr. Willis.
From two Divinity Students—
A portrait of Dr. Burns.

ERRATA.—Page 102, 3rd column, 7th line from top, read "On Friday, 12th." &c.
Page 103, 3rd column, 28th line from bottom, read "of which they thus complain," &c.

RECEIPTS FOR THE RECORD.

VOL. IV.—T. Young, Stony Creek; Colin McArthur, Caledon; W. Phillips, Norval; Hamilton, per D. McLellan, 8s. 6d.; John McQueen, Tuckersmith, 2s. 10d. in full.

VOL. V.—John Gourlay, Huntly, 13s 6d.; W. Erskine, A. Cuddy, J. McMurray, S. March, D. McKinnon, D. McGilhray and D. Jeffrey, Pine Grove; J. McKuar, Laclute; R. Ure, stud't, W. Phillips, Norval; Capt. Sutherland, Zone; D. Bisset, Williams; F. Robertson, S. Graham, J. E. McKinnon, and J. McDougall, Aldboro; Miss Millar, Mrs. McDonald, Wm. Fullarton, Mrs. Godfrey and Archibald Murchison, Cornwall; John McIntosh, Martintown; J. S. Howard Esq., Toronto, 5s.; Rev. Geo. Smellie, Ferns, £1; Charles Dingwall, John McIntyre and Wm. Ferguson, Streetsville; Mrs. Robson, Grafton; Dr. Thomas Johnson, Port Sarnia; Hamilton, per D. McLellan, £3 12s. 6d.; John Broadfoot, John McQueen, Tuckersmith; omitted in December, John Landsboro, A. McAn, Robert Carnochan, and William Muir, Tuckersmith.

VOL. VI.—Don. McGillivray, Pine Grove; J. McKuar, Junr., Laclute; P. Wilson, Paris; James Foster, Waterdown; W. Phillips, Norral, on acc., 1s.; Dr. Neilson, Morven; Capt. T. Dick and J. S. Howard Esq., 5s., Toronto; John Tait, Cornwall; John McDonald, J. McKinley, Aldboro, J. Robertson; Esqueving; J. McLaughlan, Senr., Darlington; Rev. R. Peden, A. Callan, Jas. Dunbar, Jas. Noble Senr., Gs., Amherstburg; D. McTavish, John Hunter, R. Aitcherson, Robt. Craig, (vice McLeod) Cornwall; Geo. Blain, Niagara; J. J. Kellie, Martintown; Miss Brown, Thos. Davidson, Wm. Davidson, John Morrison, on acc., 2s. 6d., Geo. McCulloch, 1s. 10d., Perth; A. Young, student; W. Heron, Brooklyn; M. Barclay, Oakville; J. Fife, Esq., Otonabee; John Gourlay, Huntly, 12s.; W. Erskine, A. Cuddy, J. McMurray; S. March, John Wilson, D. Ross, Ad. Elliott, B. Stein, J. Balmer, Mrs. Barnhart and John McIntyre, Streetsville; W. Troup, student, Grafton; per Rev. J. W. Smith, on acc., 16s 3d.; Gilbert Thomson, S. Gower, A. McLaughlan, student, Richard Hannah, Mrs. T. Merrick, Mrs. A. Merrick, Merrickville; D. McLachlan, Perth; Dr. T. Johnson and Archibald Young, Port Sarnia; Hamilton, per D. McLellan, £5 7s. 7d.; R. Carnochan, McKillop, in part, 2s. 6d.

A NEW BOOK.

GOD SOVEREIGN AND MAN FREE, or the Doctrine of Divine Forcination and Man's Free Agency stated, illustrated and proved from Scripture, By N. J. Rice, D. D., Cincinnati. To be published in May. The work will contain about 225 pages 16mo., price 2s. 6d. Orders received at the *Record* office.

AN ADVERTISEMENT.

A SALE OF WORK for the reduction of the debt on the building fund of Knox's Church, Toronto, will take place about the end of June. Such ladies and other friends as may be pleased to send their contributions in work for the sale, are respectfully requested to do so with as little delay as possible. They may be sent to the stores of Messrs. Bryce, McMurrich & Co., Messrs. Shaw, Turnbull & Co., Yonge Street; or to Mrs. Capt. Dick, Queen Street, Treasurer; or to Mrs. Dr. Burns, Church Street, Secretary. Toronto, March, 1850.

UPPER CANADA BIBLE SOCIETY.

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

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