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## ECCLESIASTICAL AND MISSIONARY RECORD.

For the Presbyterian Church of Canada.

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

VOL. IV.

STREETSVILLE, C. W., DECEMBER, 1871.

NO. 2.

## Original Communications,

## THOUGHTS ON PRAYER.

BY THE REVEREND P. GRAY, OF NORVAL.

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting."  
—1 Tim. ii. 8.

The passage of scripture at the head of this article refers more particularly to the public prayers in the house of God, but it is also a command and a directory for prayer in every place and condition.

Prayer is the heart's desire of helpless, dependent, guilty man for aid, bounty, and pardon from a justly-offended God. It is the longing of the soul, when stung with remorse and terror, for a way of escape from impending wrath,—the cry of a soul, partially enlightened, for succour from him who is "the refuge from the storm"—"Lord save me, I perish." It is the calling upon God for deliverance when distress of any kind is endured, and when it is felt that there is no help in man. And it is the breathing of the sanctified heart for a closer walk with God—for a brighter manifestation of the grace of Christ—for a complete conformity to the image of God's dear Son.

Prayer is suitable for men in every condition, and it is indispensable. A Christian cannot live without prayer, and a man cannot become a Christian without prayer. It is the knocking at heaven's gate, without which that gate opens not—the enquiry at God, without which the blessings of salvation never diffuse joy and gladness over the sin-stricken soul. It is God's ordinance—God's gift. God hears and answers prayer.

It is therefore the duty and the privilege of all men to pray—to come to the throne of grace by Christ, the new and living way, and there, acknowledging their helplessness, and confessing their guilt, to ask that his name may be glorified in delivering them from so great a death as that which is the wages of sin.

Some will tell us that men of such and such a description of character should not pray; and some will refuse to join in prayer with those they call "unconverted men"—that is, in many cases, with those who follow not with them, forgetting that it is God's prerogative to try the heart, and that he will take effectual care that his name and glory be not dishonoured by any.

It is true we read of prayers that shall not be answered—of sins that are not to be prayed for—that shall never be forgiven; but not a word is said of the inpropriety of prayer, even in the case where the petition is not granted; and we cannot tell where that sin is committed that shall not be forgiven. We read that the sacrifice of the wicked is an abomination unto the Lord. We hear God saying,—“When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear.” But whenever we behold a poor creature, however guilty, crying to God for mercy—seeking him, it may be, with many a cloud of error and darkness around—it becomes us not to say that such a one is of the wicked, whose prayer is an abomination—that he is stretching forth hands which the Lord regards not—making prayer which the Lord will not hear. Contrary to the prejudices, bigotry, and cruelty of men, God says, “I will that men pray everywhere;” and he takes measures to protect the sanctity of every approach to his holy place, far

more effectually than can do the most zealous angels; for, in prayer, he says there must be a “lifting up of holy hands, without doubting.” So whatever obstacles men may, in pride or misdirected zeal, put in the way of a poor sinner seeking Christ, we need not mind them. God says “Come”—“Come now and let us reason together, though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.”

I. The duty of prayer is prescribed and enjoined upon all men—“I will that men pray.”

It was Paul's earnest wish. The Apostle had once lived without true prayer, though he did not know that then; but he was called by God's grace—a change passed over him—and it was said of the persecutor of God's people, “Behold, he prayeth;” and ever since that memorable day when Christ was revealed in him, prayer was his constant and delightful practice. He knew the value of prayer—the joy of communion with God. So highly did he prize the blessings given in answer to prayer, that for them he was willing to endure, and did endure, unheard of sufferings without a sigh. So full was he with what God had done for his soul, that he could not contain himself—his swelling heart was like to burst—the benefit was too great for his shoulders to bear—and so he invites every sinner—every man to come with him and call upon the Lord, and be partakers of redeeming love. Oh! if ye knew what I know, he says—and ye saw what I see—if ye enjoyed what I enjoy, I am sure ye would pray! I will—I wish that men would pray.

But the Apostle spoke as he was moved by the Holy Ghost, and what was Paul's wish was the Spirit's will—not the absolute sovereign will of God, for that cannot be resisted—but God's desire—the same will as is spoken of in a preceding verse, where it is said, “God will have all men to be saved”—the same will as Christ's, when he says of the guilty and doomed Jerusalem, “How often would I have gathered thy children together, and ye would not!” So we have God's permission and command, and it is God's sincere desire that we call upon him in prayer.

The Apostle introduces this injunction to prayer by the word “therefore,” which marks its connection with the foregoing context. At the beginning of the chapter, he had exhorted that “supplications, prayers, and giving of thanks, be made for all men; for kings and all that are in authority.” &c. Consider for a moment who were kings and men in authority in Paul's days—Herod, Pilate, Nero, and such like—a set of the most wicked and unprincipled rulers that ever lived. If they were to be prayed for by God's people, they might also, if God would but incline their hearts to repentance, pray for themselves; and if they might call upon God for mercy, where is the sinner who may not draw near to the throne of grace? Who can be more of an incarnate fiend than was the execrable Nero?

Again, the Apostle has also said in a preceding verse, that Christ “gave himself a ransom for all.” He does not mean that Christ paid the price of redemption for every man, for then every man would be redeemed; and the sad truth is too apparent, both from scripture and observation, that the redeemed of Christ are but a remnant. The Apostle was speaking of men in different degrees or classes. The first Christians, interpreting too literally some of the words of Christ, perhaps considered that the poor were the special objects of his mercy, or at least that the rulers of those days, who were not

only persecutor of the church, but also men of “ho-met debased and vulgar character, were excluded from any hope of salvation. To correct this error, the Apostle says, Christ gave himself a ransom for all—that is, for men in every rank, condition, and age. Christ also gave himself a ransom for all in the sense that he offers the blessings of salvation without money and without price to every hearer of the gospel, and adds, “Whom that cometh unto me I will in no wise cast out.” Paul was ordained to preach the gospel—to offer a free and sufficient Jesus, one able and willing to save to the ut-most all who come unto God by him—to every man within the reach of his voice—therefore he urges them to prayer, well knowing that if they called in truth upon the Lord alone, the work of the redemption on was begun. Nothing can be more true than that “without faith it is impossible to please God;” and without the Holy Spirit we cannot pray—but prayer is our duty notwithstanding; and in a *secret heart's desire*, addressed to God, there must be faith though it may be weak—there is the spirit, though his operations may be unknown. So let not any who would see God's face in righteousness, remain far from the mercy seat, waiting for some inputs or qualifications yet to come, but instantly by prayer and thanksgiving let their requests be made known to God—let them ask in Christ's name, as perceiving, as for blessings whose value cannot be estimated, and, for their encouragement, let them remember the words thrice repeated in the oracles of truth, “Whosoever calleth upon the name of the Lord shall be saved.”

II. Prayer should be made to God in all circumstances, at all times, in every place—“I will that men pray everywhere.”

1. Are you in adverse circumstances? Has all earthly refuge failed you? Then who is a rock but our God? To whom can you go but unto him? And, to encourage you in your approach, consider that he is the God of providence. He has brought you under this calamity or trial to startle you from your sleep, on the brink of perdition, or to purge you, that you may bring forth more fruit. God has done it in love, to humble you, and to bring you in earnest to seek his aid—to call in truth on him alone. And consider further, there is an advocate above—an intercessor who is touched with a feeling of our infirmity—who was tempted in all points as we are, yet without sin—and come, cast your burden upon him—praise the Lord, and try the truth of his word—call upon me in the day of trouble, I will deliver thee.

Are you in prosperous circumstances? Who makes you a candidate to shine? Who continues to you your comforts? Who can make them blessings instead of clogs to your soul? Thank God for his favours. Rest not on them, but seek the giver, and implore grace to improve every mercy.

Do you fear that you are unpardoned, unreconciled sinner? God in Christ stands before you—the eyes that once ran in tears over doomed Jerusalem are fixed with imploring looks upon you. He can if he will make you clean—upon you cannot help yourself—come and say, “Wash thou me.”

Are you living and walking by faith? Then you will pray, for you will feel a “law in your members warning against the law of your mind, and bringing you into captivity to the law of sin, which is in your members.” You will be conscious that you are saved by grace; and you will ever be seeking more grace to keep you from the evil, and to glorify your God.

2. Every time also should be a time of prayer. Appointed times should be set apart for family and secret prayer, and those appointed times should be sacredly kept, and never curtailed by secular pursuits. Not only, however, in set times of devotion, but at all times—in direct worship—in employment—and in recreation the breath of prayer should be ascending to God. "Pray without ceasing." This would keep men from unlawful employments, and save them from the meanness and sin of the wretched excuses made to palliate their conduct. This would keep them also from unhal- lowed and forbidden amusements. In their daily avocations they would be servants of the Lord Jesus, and in their recreations, while nerving the body and lightening the spirits, they would be kept from forgetting the God that made them, and from bringing languor, perhaps death, upon their souls. Nay, we should live in such a habit of prayer, that even in those times when the mind is most vacant, the thoughts that flit before us as shadows, leaving hardly an impress behind, should be thoughts lead- ing heavenward. Even in the time of sleep and deep forgetfulness, when in dreams we wander in an invisible and fanciful creation, our wanderings should be in the bright world above—our visions should be sights of glory, unreal indeed, yet profit- able to our souls.

3. Every place also should be a place of prayer. God's house, where prayer is wont to be made, should always be visited in the spirit of prayer. The dwelling should have its family altar, whence morning and evening should arise the incense of prayer and praise. Every soul also should have its closet—its secret place—where no eye but God's can see, and no ear but his can hear the outpour- ings of a humble and earnest heart.

But besides these special places—the workshop—the field—the busy mart—should be hallowed by prayer. Where God's people meet, and where the wicked congregate, if God cast our lot there, we should call on his name. Abraham called upon the Lord in the plain of Mamre, and Lot from the midst of ungodly Sodom. The lovely plain, gar- nished with the goodness of God, and arched with the glorious heavens, is seen to be a fitting place for the worship of him "who dwelleth not in tem- ples made with hands." But he is not confined to any spot; wherever there is a true worshipper, there is a temple. He heard the cry of faith amidst the din of cursing and revelry in Sodom. The pure incense of prayer ascended to God from the midst and above the thick pollutions of a city whose cup of wickedness was filled to the brim. Daniel cried in the lions' den—that was natural, for who could deliver him from such imminent per- il but God? Daniel also prayed to God in one of the gorgeous palaces of Babylon, in opposition to the fashions of the court and the world—notwith- standing the command of a king whom he loved, and at the risk of a cruel death. This was grace—the might of the spirit raising him above the fears of scorn or of sulking.

In this world we may sometimes be as if cast into a den of lions. Instant and fearful death may be looking us in the face—any man will cry to God then. But at other times we may be surrounded by comforts—so kindly looked upon by the world, that we are as it were in a palace. Be sure then and there to call upon God. The babe seeks Christ upon the streets of the city—by night upon her bed, as well as in the banqueting-house when she enjoys communion with him whom her soul lov- eth. So will we do, if we are or would be child- ren of the babe.

Do you know a place where God is not—where his presence is not intimately beside you? Then, neither know a place where prayer is not to be made. Let every locality be a *Bethel*—a place where you have sought a covenant-keeping God—and every locality will be to you a *Peniel*—a place where you have seen God face to face with the eye of faith, and where he has pressed your soul.

III. Requisites in those who would seek God by prayer.

1. "Lifting up holy hands." Man says, pray not till you are converted. God does not say, You

must not call upon me till you know that you are redeemed. "Come to me." "Whosoever will, let him come and take the water of life freely." But he also says, In prayer, "lift up holy hands." Ah! who can say, "I am clean, I am pure from every sin!" Who can lift up hands without a stain unto the holy God? Not one. We have all sinned and come short of the glory of God. The cry of every one who knows himself will be, "Enter not into judgment with thy servant, for in thy sight shall no man living be justified." So it is not meant that we must be sinless before we approach unto God, but a *sincere*—pure in this way, that we cast all known sin from us with abhorrence—that we throw down the reward of iniquity from our hands—that we let go the grasp of every false hope—and extend the hands and open the heart to God—longing for his fullness.

The first chapter of Isaiah is an instructive com- mentary on this point.

2. Without wrath. If any man have a quarrel against any, let him forgive and pray for his oppo- nent. Are you the injured party? Still forgive, and seek a better spirit for your adversary. Is your enemy vindictive, and does he continue again and again to do you wrong? Forgive—"till seventy times seven." Remember what is forgiven you if ye are Christ's—what must be forgiven you if ever you enter the kingdom. Remember you are a penitent if you truly pray—be like a peni- tent; and remember what is implied in all your supplications—"Forgive us our trespasses, as we forgive those that trespass against us."

3. Without doubting. There is much to make every one doubt who is truly concerned for the sal- vation of his soul. There is the guilt of sin, and the dreadful recollections of our wickedness and ungodliness; and should our fears on this account be banished by such a word as that? "The blood of Jesus Christ, his son, cleanseth us from all sin." There remains a fear of our own sincerity. We may be conscious even at the moment that we are seeking redemption from all iniquity, and yet, at that very time, fear that in a little while our hearts will be again wandering on the mountains of vanity. Such causes of doubting are known to all who have got some insight into the desperate wick- edness and deceitfulness of their own hearts. But besides these, we are conscious of baseness and repented provocation towards God in our sins, that we cannot in honesty forgive ourselves, and we fear that God looks upon us with a feeling of loathing, and will not forgive us either, forgetting that he is God, and not man, and that he can be just, and yet the justifier of him who believeth in Jesus. Our doubts, with other evil thoughts, proceed from out of our own hearts, and are countenanced by our unbelieving and unscrup- tural reasonings concerning God in his dealing with sinners. They do not spring from any views of God in his acting towards true penitents that are given in his word: for though he is holy, and re- quires holiness in those that seek his face, yet he provides holiness for his people—though just and inflexible in his judgments, yet he has a plan of mercy consistent with justice. One died the just for the unjust, to bring us to God. He is able and willing to save—faithful to all his promises.

Doubts spring from ourselves. Now in prayer—in true prayer—we disclaim all self-righteous- ness—all merit—all power in man to save. We cast ourselves in guilt before God. All hope is placed in him—all trust in Christ's finished work—all expectation in grace, and the promised spirit to guide us into all truth, and make us meet for heav- en. God is all and in all in prayer—therefore, in prayer we should not doubt.

Call then upon the Lord. Let no one neglect this duty. However guilty and vile, seek his face. Christ came to save the lost. We have undone ourselves, but in God is our help. It is here, "God hath given to us eternal life, and this life is in his Son." He will be inquired of for this. "Whoso- ever shall call upon the name of the Lord shall be saved."

G.

## MINISTERIAL CONCERT FOR PRAYER.

To the Editor of the Record.

DEAR Sir,—In my last note I brought under your notice and the notice of the brethren, the subject of a concert for prayer on Saturday evening of every week, and limited at some of the ben- efits which might be expected to flow from the adoption of such a scheme. I trust it is unneces- sary to say anything in further recommendation of the proposal, more especially to ministers, as I am sure that all the servants of God, who are taught of him, will feel communion with the Lord at his throne of grace, and special prayer for the influ- ences of the Holy Spirit to be the best preparation for the duties of the sanctuary. No doubt study is necessary, and preparation of a mental and in- tellectual kind, but the preparation of the heart is necessary in an equal or even higher degree; and this preparation cometh from God, and must be sought in communion with him and prayer, for the softening, quickening and purifying influences of the Spirit.

At present I mean very briefly to point out some subjects which might have a special place in our supplications on these occasions; and in doing this I shall not dwell on those subjects which should have a place in the prayers of all Christians at all times, but shall notice such in particular as relate most closely to the circumstances of the church in this land.

1. That as the servants of Christ, we may be taught of God, and enabled to speak the truth in love; to declare the whole counsel of God; to ha- ving epistles of Christ, known and read of all men; and to seek the glory of the Lord in the salvation of souls, as the great end of all our ministrations.

2. That the Lord would open the hearts of our people, and make his word effectual for convincing and converting sinners, comforting distressed souls, and sanctifying and edifying believers, so that the word of God may have free course and be glorified.

3. That prevailing wickedness and ungodliness may be arrested and brought to an end; and that the spirit of the Lord may lift up a standard against the flood of ungodliness which threatens to sweep over our land. Many flagrant sins cleave to us as a community, especially Sabbath profanation, im- temperance, swearing, &c.

4. That God would build up and prosper our church. When we look back on the brief history of our church, we may well say, "the Lord hath been mindful of us;" and in looking forward we may hope that he will bless us and increase us more and more. But we have much to humble us, and to make our hearts tremble for the ark of God. And whither can we look for aid? Vain is the help of man. God alone is our refuge and our strength. How necessary is it that we seek his direction and blessing in all that we do as a church.

5. That God would bless especially the educa- tional institutions of the church. These are of the very highest importance, for providing a supply of labourers for the large portion of Christ's vine- yard committed to our care. In many respects these institutions are in a hopeful and promising state; but still the full supply of teachers has not been obtained; and even were the machinery in the most complete and working state, the blessing of God is necessary. The most perfect organiza- tion is useless if the spirit of God is not present. Let us then pray that God would specially bless these institutions, and teach, by his own spirit, both professors and students; that he would provide men fitted for this important work, and own these institutions as schools for the prophets.

6. That success may attend our efforts for union. I trust the desire for a union is both universal and sincere. Some difficulties seem to be in the way; but I really believe that these difficulties are more likely to be surmounted by the cultivation on both sides of a devotional, a christian and charitable spirit, than by mere discussion. At all events, we may look for success just in proportion as we are enabled to have a single eye to God's glory, and to follow the leadings of his providence and of his spirit. Man may make disunion. We must look to God if we would secure union.

7. That we may have more of God's presence in our church. I have heard several of the honoured and beloved brethren who have come from Scotland to visit us, mention that now their meetings in Presbyteries, Synods, and Assemblies are in reality means of grace. Discord and contention and angry discussion are unknown. They can feel how good and how pleasant it is for brethren to dwell together in unity. They can meet, deliberate, and separate refreshed in spirit and mutually encouraged. Oh! how delightful had we the same state of things prevailing among ourselves! Generally there is much brotherly love amongst us. In many of our Presbyteries a vote is almost unknown. We enjoy much pleasing intercourse with one another. But I fear that in general we cannot speak of our meetings as means of grace. But should we not aim at this? And is not this a matter that we should lay to heart, and hear upon our hearts at a throne of grace? Ministers have few opportunities of meeting together in this land. How desirable, then, that when we do meet, we should seek to water each other's souls, and to enjoy, as the Apostles did on more than one occasion, when they were assembled together, the comforting and cheering presence of our glorious and ever-living Lord and Master.

I remain, dear sir,  
Yours, affectionately,  
A FELLOW LABOURER.

To the Editor of the Record.

LETTERS

FROM A PRESBYTERIAN CLERGYMAN TO A LADY UNDER SPIRITUAL CONCERN.

LETTER I.

DEAR MADAM.—I received yours, and regret that till now I had it not in my power to reply. In attempting to do this, I find considerable difficulties; for subjects of this kind are far more easily discussed in conversation than by letter.

Permit me to say that the spirit of your letter gives me very great satisfaction. I can but think it a token for good when the concerns of the soul are felt in their importance and interest. The jealousy of yourself which you feel, your dissatisfaction with your attainments, and your desire of increasing experience, appear to me to indicate the life or religion. You say your character is the object of your own suspicion, and you are afraid you have been formal all your days, because your character has so faint a resemblance to that of the true christian. But does not the true christian always fall short of his own conception of what he ought to be, and of the scripture exhibitions of the christian character? Did not Paul say, "I have not yet attained, neither am I already perfect; and did he not call himself a "wretched man" on that account? Does he not tell us that in all christians "the flesh lusteth against the spirit, and the spirit against the flesh?" You cannot be too sensible of your own defects; and you will be the more sensible of them the more you examine them, and the more you advance in acquaintance with the character, love, and promises of God. But if spiritual languor and weakness, and the prevalence of sin be a burden,—if the sense of these evils makes us estimate the deliverance which is by Christ, and long for the full enjoyment of that deliverance, although it cannot come but by death,—if we love that law of God to which we perceive our own disobedience,—and if the sense of our own great deficiency, in the ardour and activities and elevation of the christian life, lead us to God, as in Psalm cxix. 25,—we possess, I think, the true features of christian character. You hint that you are not sufficiently affected with sin. But who ever was? We may be truly humbled for it, and yet there may be defects in our repentance and sorrow, as there are in all the christian's principles and exercise. In order to be more impressed with the holiness and justice of God, so as to hate sin more, we must contemplate those perfections of God in his law, and in the cross of Christ. In order to be more affected with the holiness and justice

of God in the punishment of sin, let us consider the transcendent excellencies of Christ, who suffered for sin, and his relation to the Father, and let us consider the holiness and justice of God as not in opposition to his good-will to men; but that the Lord Jesus Christ, as we may see in the atonement, is offered to ourselves, and has opened up an honourable egress for mercy. You suspect that you have embraced the atonement only through fear. Well; is not this principle addressed in order to bring us to the atonement? Who ever came to it by faith without being agitated first of all by a principle of fear? Was it not this principle that brought so many to Christ when Peter preached? And for what "selfish ends" do you come to the atonement? Is it for escaping wrath? And is not this the very end for which the atonement is exhibited? Are we not called to come to it for our own benefit? But although fear has brought you to the atonement, I doubt not that you feel the operation of other principles respecting it, and that you have some "joy in God, through our Lord Jesus Christ, by whom we have received the atonement." Or, if you have not attained much joy, I doubt not that you have desires after God as reconciled; and such desires are surely congenial to the spirit of a true saint.

There is one part of your exercise which appears to me exceptional. You say—"How can I believe when I see so little the accomplishment of the promises in my experience,—when I feel so little the power of religion upon my heart? I am afraid the promises will not be accomplished in my experience." I am sure you need not to be informed by me that your faith must not rest upon what you see or feel, but upon the veracity of God. It is the veracity of God, pledged in the promise, and not your experience, that is the ground of your faith. What although you should be deprived of sensible comfort all your days! "God abideth faithful," and will not deny his grace to those who trust in him.

I can only advise you to persevere in the rest of the exercise which you describe, and God will strengthen your heart. Continue to draw your happiness from the Word of God,—to make his law your delight, and to take his promise as the food of your soul,—to look up to him for his salvation, and to wait upon him, in the diligent use of means, for the benefits which you have mentioned. If you obtain grace thus to wait upon him, what reason have you to be thankful even for that?

I must be allowed to say that you seem to take too despondent a view of things in your exercise. If it be such as you describe (of which I have no doubt), would to God it were more common!

Let me beseech you, my dear madam, to remember that we must not despise "small things," and that we must not be ungrateful for them. We are not to be contented with what we have attained, nor to be lifted up with them. But then we must be grateful to God for what he has wrought in us. This is as much our duty as to sorrow for defects.

May the Lord lift up the light of his countenance upon you, and give you peace.—I remain, dear madam, with sincere wishes for your establishment and comfort, yours,

FILIUS CONSOLATIONIS.

☞ We are compelled, from want of room, to reserve the other letter until our next publication.

SUSTENTATION FUND.

At a meeting of the Sustentation Board, Home Mission Committee, and College Committee of the Synod of the Presbyterian Church of Canada, held in Knox's Church, Hamilton, on the 3rd and 4th August, 1847, it was resolved by the Joint Committee, *inter alia*,

"That a distinct view of the Sustentation Scheme, as it has been modified by the Synod and Commission since its first publication, be prepared, printed, and sent to each minister and session, prefaced by a statement of the considerations that ought to commend the scheme to the immediate and universal adoption of congregations.

Mr. BURNS was requested to prepare this statement.

CIRCULAR,

Addressed to the Congregations of the Presbyterian Church of Canada.

At a meeting of the Synod's Sustentation Board, held in Hamilton, on the 3rd and 4th days of August, 1847, it was deemed expedient, in consideration of the importance of the sustentation scheme to the being and well-being of the church in this land, and in consideration of its being, in many places, either unknown or very imperfectly understood, to draw up a distinct view of the scheme as it has been modified by the Synod and Commission since its first publication, and that the same be printed and sent to every minister and session.

No plan, it is believed, has yet been devised, in all respects so much in unison with the spirit of Presbyterianism, as a common fund for the sustentation of the gospel ministry. The scheme adopted by our church is faithfully earned out, either as it now is, or with some modifications, is well calculated to accomplish the end designed by it. It is subject of deep regret, that this important matter has not been taken up more generally and cordially by the various congregations. Perhaps it is too far in advance of the state of religion amongst us—better calculated for the church as it should be than as it at present exists. This very consideration should recommend the scheme all the more to the immediate and universal adoption of our church. Let all the other departments of our ecclesiastical polity be elevated to a higher standard—let us aim at greater things.

The sustentation fund, in the language of the late Dr. Chalmers, "is, as a natural means, the main pillar of the church, being that which is to give it efficiency, stability, and expansion." It gives to congregations a system of management by which the liberality of the people may be more generally called forth, and secures something like uniformity in carrying out, on an enlarged and comprehensive scale, measures for the support of the gospel throughout the length and breadth of the land. It will place all the ministers of the church more upon a footing of equality, and, if properly supported by the prayers and contributions of the people, will supply a competence for each. It will form an additional bond of union, by which ministers and all connected with the church will be more closely knit together by a common bond in a common cause. Like members of the same family, all our ministers will enjoy alike the property or share in the adversity of the brotherhood. They will be recognized and provided for, not so much as the pastors of particular congregations, as on the more catholic principle of their being the servants of Christ. Contributions will be given, not to individual ministers, but to him whose ministers they are. Ministers will be at liberty, more fully and freely, to declare the whole counsel of God, in regard to the imperative duty, incumbent upon all, to contribute, as the Lord has prospered them, to the advancement of his cause. The missionary character of the church, "as life and its glory," will be more fully developed. Wealthy congregations will not be eased—poor congregations will neither be burdened nor left destitute.

A common fund for the support of the gospel is no new and untried expedient. The great and good men who led in the organization of the Free Church of Scotland, when they re-organized the church to something like her primitive purity and simplicity, revived also the mode of her temporal support, after the apostolic pattern. The community of goods, spoken of in Acts iii. 41, 45, and iv. 32, 34, 35, among the early christians, is not to be understood so much as a doing away with the rights of property, as a destruction of the selfish principle, and a general exercise of that charity that prompts not "to look every man on his own things, but every man also on the things of others." It is obvious from St. Paul's epistles, that an absolute surrender of property was not required of the primitive christians. Their abundant liberality was their own spontaneous act—the result

of abounding love to the Saviour, and zeal for his glory.

Neither the sustentation scheme, as at first propounded by the commission in November, 1911, nor as subsequently approved by the synod, and published in September, 1915, is supposed to be flawless. It is doubtless susceptible of much improvement. Its excellencies or defects can only be appreciated by those who have properly tested its practical working. The Board is desirous of receiving and willing to entertain any suggestion that may lead to its improvement. All that is contended for is, a general sustentation fund; the niter details, and the necessary machinery for its successful working, must be left, in a great measure, to be settled according to the circumstances of different congregations, by the enlightened good sense of the christian people. It is desirable that the nearest approximation be made to uniformity in the details; but it is vitally important that the great fundamental principle be recognized and acted upon by the whole church.

"Nothing good or great was ever effected without a plan. Business, to be successful, must be conducted on a system." He who speaks as never man spoke, has said that "the children of this world are in their generation wiser than the children of light." Although the church should not be assimilated to the world, yet, there are cases in which the servants of Christ may take important lessons from the votaries of the world. They act in concert. In order to carry out any great undertaking, they form companies and associations, and, by a judicious arrangement, give every member an interest in the success of the project: thus bound together by common interest, they, by combined exertion, produce results that no individual effort could ever achieve. In the greatest of all undertakings—the emancipation of our guilty race from the thralldom of sin—the more enlarged and comprehensive the plan, the more likely is it, by the divine blessing, to succeed.

The objects which require to be provided for, in making arrangements for the distribution of the Sustentation Fund, are the following:—

1. The placing of congregation upon the fund as entitled to share in its distribution.
2. The distribution of the fund among those entitled to share in it, in such way as most effectually to promote the ends for which it was resolved upon. And
- 3rd. The formation and effective management of a distribution committee; under these heads the following proposals and recommendations are accordingly submitted:

**FIRST. ARRANGEMENTS AS TO THE PLACING OF CONGREGATIONS UPON THE FUND.**

I. It is proposed that existing congregations shall be divided into two classes,—those contributing a minimum entitling them to come upon the Sustentation Fund, and those contributing less, and that the minimum required shall be one hundred pounds per annum.

II. No congregation contributing less than the minimum shall be put upon the fund, except by an act of grace on the part of the Synod or Commission founded upon the report and recommendation of Presbyteries.

III. That the mode of ascertaining the title of a congregation to come upon the fund, as contributing the minimum, shall be by requiring from congregations (including under that name members and adherents) a written declaration of their intention to contribute to the fund not less than the minimum.

IV. That in the event of congregations coming by right upon the fund failing to contribute the minimum, or congregations admitted by grace failing to contribute the amount which they had promised or which they had been accustomed to contribute, the distribution Committee shall, if they find it impossible to remedy the evil, report the case of such congregation to the Presbytery of the bounds, which shall examine into all the circumstances, and report to the Synod, by which it may be struck off the fund, and, if deemed advisable, reduced to a missionary station.

**SECOND. PLAN OF DISTRIBUTION.**

The objects which it seems desirable to accomplish in the distribution of the Sustentation Fund are the following:

1. To raise the stipends of the ministers of poorer congregations, by drawing to some extent upon the funds raised by the wealthier congregations.
  2. To apportion the salary of ministers in some proportion to the importance of their congregations, and the probable expense of the style of living required of them.
  3. To prevent anything like invidious inequalities in the salaries of ministers.
  4. To present as powerful a stimulus as possible to congregations to contribute liberally to the fund.
- All these objects, it is believed, will be attained by adopting the following

**SCHEME:**

Let the minimum number representing each congregation be 10, and let one-half be added to that number for every £10 over £100 contributed by the congregation, then,

Add together the numbers representing each congregation,

Divide the whole Sustentation Fund by the sum, so found,

Multiply the quotient by the number representing each congregation. The product in each case will be the dividend due to the minister of said congregation, until the contribution to the fund amount to £220 or upwards, in which case 80 per cent. will be the ministers dividend, and £20 will go to the surplus fund.

This is an alteration of the scheme made and acted upon for the present year, as is also the dividing of the steps in the scale and adding one-half to the representative number for every additional £10 contributed to the fund.

To save figures in the subjoined table, we have marked only the whole numbers, or £20 steps.—The intermediate £10 or half number may be easily calculated. Take for example a congregation contributing £150, the proportionate or representative number, or the shares of such congregation in the common fund will be 12½, which, multiplied by 11, the quotient produced last year, by dividing the whole fund by the whole sum of the proportionate numbers give £137 10s.

Congregations.	Amt of contribution by each congregation.	Propo or representative No.	Quotient found by dividing the whole of the contrib by the sum of proportionate Nos.	Nos. by which quotient is to be multiplied in each case.	Dividend due to the Minister of each congregation.	Deficiency or Surplus.	
						Dividend.	Surplus.
1	£50	10	11	10	£110	£30	
2	100	10	11	10	110	10	
3	120	11	12	11	121	1	
4	140	12	11	12	132	8	
5	160	13	11	13	143	17	
6	180	14	11	14	154	26	
7	200	15	11	15	165	35	
8	220	16	11	16	176	44	176
9	240	17	11	17	187	53	192
10	260	18	11	18	198	62	208
11	280	19	11	19	209	71	224
12	300	20	11	20	220	80	240
13	320	21	11	21	231	89	256
14	340	22	11	22	242	98	272
15	360	23	11	23	253	107	288
16	380	24	11	24	264	116	304
17	400	25	11	25	275	125	320
18	500	30	11	30	330	172	400
19	600	35	11	35	385	215	480
20	700	40	11	40	440	260	560

The foregoing table exhibits the operation of the scheme as it has already been tested—the quotient not having hitherto exceeded 11. Were the fund better supported, 12 or 13 would be the quotient—thus adding £12 or £24 to all stipends from £220, downwards. The two last columns exhibit the scheme as at present modified and acted upon, viz: that the surplus from a congregation shall not exceed 20 per cent. upon the amount for which they stand upon the fund.

The subjoined cards or something similar, it is believed, might be advantageously used instead of subscription lists. Let one of these cards be put into the hands of every member and adherent of the congregation, with a request that he or she, after prayerful deliberation, would write upon such card the amount of his or her intended monthly, quarterly, or half yearly contribution to the Sustentation Fund. Such cards to be returned to the local or congregational Treasurer within an appointed time. That officer would thus be enabled, at once, to declare to the Secretary of the Sustentation Board the amount for which the congregation would come upon the fund. An appeal would be made to every individual. The solemn question would be brought home to the conscience, "What ought I give of my substance to the support of the cause of my Saviour?" O that every one were made to feel what a high honour it is to be permitted cheerfully to use the gifts and goodness of God bestowed upon us for his glory! and that we could enter more into the spirit of the Psalmist when he exclaimed, "But who am I, and what is my people that we should be able to offer so willingly after this sort? for all things come of thee and of thine own have we given thee."

The Lord Jesus Christ was rich, yet for your sakes he became poor.

I hereby declare my intention of contributing to the Sustentation Fund of the Presbyterian Church of Canada, for the year ending 1916, at least £ \_\_\_\_\_ Payable quarterly. Congregation.

The love of Christ constraineth us. O Lord my God, all is thine own.

None shall come before me empty.

Occupy till I come.

Honour the Lord with thy substance, and with the first fruits of all thine increase. Prove me now herewith, saith the Lord of hosts, if I will not open up the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.

I purpose to contribute to the Sustentation of the Ministry in the Presbyterian Church of Canada, for the year ending \_\_\_\_\_, payable monthly. Congregation of \_\_\_\_\_

**Home Missions.**  
**MISSIONARY SOCIETY OF KNOX'S COLLEGE, TORONTO.**

The second annual meeting of this society was held on the evening of the 12th inst., in the College Hall,—Rev. Mr. Rintoul, Convener of the College Committee, in the chair. The meeting having been opened with praise and prayer, Mr. James Nisbet, Secretary, read the report. The adoption of the report was moved by Mr. Dickson, seconded by Mr. Ball, and unanimously agreed to. The Treasurer's account, which was next read, showed that the receipts for the year amounted to £134 17s. 6d. Of this sum £14 19s. 4d. was

raised during last winter session, by collections of members at the usual monthly meetings, and the remainder, viz., £119 18s 24d., by collections and contributions received by members from different parts of the country, during the summer recess. (The particulars regarding the summer collections will be found on another page.)

The disbursements were,

For half year's salary to Mr. John Black, £50 0  
Blank book and stationery, . . . . . 0 10

Thus leaving, for the present, a balance in the Treasurer's hands of £47 7s. 64d. If we subtract from the latter the sum of £50, the remainder of Mr. Black's salary for the whole of the current year, there will still remain a balance of £34 7s. 64d. in favour of the society. This result is certainly a cheering one. It far exceeds the most sanguine anticipations which any of the members ventured to cherish at the close of last session. We hail it as a token that our glorious Head is regarding with approval our incipient efforts for the promotion of his glory. It is true that, in order to the effective prosecution of our mission, even upon the limited scale of operation at present contemplated, a larger sum than that realized this year will be annually required; but the experience of the past year is surely sufficient to convince us that the silver and the gold are not only owned by, but at the disposal of that "Lord and Christ" whose cause we seek to be instrumental in advancing; and if so, we may safely adopt, in regard to the future, the patriarch's watch-word,—Jehovah giveth.

The Treasurer's statement having been submitted,\* the Rev. Professor Esson next addressed the meeting. He noticed, at some length, the great object which the christian philanthropist ought steadily to aim at in every missionary effort,—namely, the conversion of souls to God. In the concluding part of his address, the Professor pressed upon the attention of members the importance of studying systematically the subject of missions, with the view of ascertaining the great principles upon which they may most successfully be conducted. Not a few of his excellent suggestions will, we hope, be carried into effect by the members of the society.

Mr. John Black having been called upon, next addressed the meeting. In the course of his remarks, he stated that his advantages for acquiring facility in the French language, while resident in the institute at Pointe Aux Trembles, were decidedly of a superior order; but that he would require to enjoy these or similar advantages for a few months longer, before, in his own opinion, he could be considered as qualified for entering upon the work assigned him in Canada West. He further observed that much gratitude was due, both on his own and on the part of the society, to the Committee of the French Canadian Missionary Society, and to the friends of our church in Montreal, for their kind attentions towards him during his stay amongst them.

After a few appropriate remarks by the chairman, upon the present state of the society, and the encouraging prospects of the mission, the meeting proceeded to the election of office-bearers for the ensuing year. The following are the gentlemen chosen:

**Vice-Presidents.**—Mr. Robert Ure, Mr. John Ross.

**Committee.**—Messrs. Wm. S. Ball, John Gray, George Wardrope.

**Treasurer.**—Mr. George Jamieson.

**Ordinary Secretary.**—Mr. James Nisbet.

**Corresponding Secretary.**—Mr. John Scott.

The meeting was closed with devotional exercises.

N. B.—A note was read from Dr. Burns, expressive of his regret at being unable, in consequence of a pastoral engagement, to be present at the meeting.

\* See this account amongst the receipts at the end of this number.

## SECOND ANNUAL REPORT OF KNOX'S COLLEGE MISSIONARY SOCIETY.

In again coming forward with the Annual Report of the proceedings of this Society, your Committee have great pleasure in being able to state that its prosperity continues steadily to advance.

The past year is one which will, we trust, be ever looked back upon by all of us with peculiar interest and gratitude. It is true, we cannot yet speak of great things having been realized by us; but many of us, we believe, have been stirred up to "pray for great things," to "expect great things," and to hope that at no instant day we may be privileged—in common with the office-bearers and members of our beloved Church—to "attempt great things," in the field of missions.

The immediate objects which we contemplated in the formation of the Society, were the diffusion amongst ourselves of a livelier interest, and a holier zeal in regard to the success of God's work in the earth; and also the furtherance of that work by means of united and persevering prayer. For the attainment of these ends we resolved to meet, that we might together more fully learn *terre, and how, and through whose instrumentality* the cause of our Redeemer was advancing. Knowing well that increasing information on these points is, generally speaking, necessary, in order to the sustaining and expanding of a healthful missionary spirit. It is only when influenced by such a spirit that we feel it sweet to gather round the throne, and beseech the Father to have respect unto his covenant. But a growing earnestness in prayer on behalf of the great work cannot in ordinary circumstances long remain dissociated from active effort for its promotion. The truth of this remark was soon felt and acknowledged by the members of our Association.

At our first or second regular meeting it was resolved that thenceforth each should have an opportunity of steadily throwing his mite into the Lord's treasury. The amount raised in this way during the winter session of 1845-6, was voted to the Jewish Mission of the Free Church of Scotland. At the close of the above-mentioned session we agreed upon endeavouring to collect a small sum during the summer recess, to aid the Missionary Society of the New College, Edinburgh, in supporting Mr. Braidwood, their missionary in India. The amount realized for this purpose was twenty pounds c'y., which was duly transmitted to the Treasurer of the above society. Thus, the total amount of money raised by our Society during the year was (as stated in our last report) twenty-four pounds c'y.

With respect to the proceedings of the Society during last session, it is unnecessary to speak in detail. The monthly meetings of members were held as usual.—At these, essays on Missionary subjects, and abridged statements of interesting missionary intelligence were read. And here it becomes us to notice that the thanks of the Society are due to the publishers of the *Scottish Guardian* newspaper, the *Missionary Record* of the Free Church of Scotland, and the *Scottish Missionary Register*, for having supplied us with copies of their valuable periodicals free of charge.

Our correspondence with the Students Missionary Society of the New College, Edinburgh, has still been kept up. To our last communication a reply was duly received. The letter of our esteemed brethren breathed much of the spirit of Jesus, and told us how deep were their sympathies toward our infant Church in its present pressing circumstances. We trust that much mutual benefit will result from a continuance of this correspondence, and that many of our brethren (in addition to those whom we have already welcomed) may be induced to devote themselves to the Canadian field.

About the close of last session the Society resolved to support a Missionary of its own. The field selected for its operations was the French Canadian settlements in the Western Province,—a field possessing peculiar claims upon the evangelical Churches of our land. The French Canadians are our fellow subjects,—they groan under the same yoke of Papal domination which so long oppressed our own fore-fathers,—they are in our im-

mediate neighbourhood, and no one seems to be caring for their souls.

The gentleman selected as missionary by the Society was Mr. John Black. Possessed of high qualifications, and having nearly completed his term of College, he was unanimously chosen by the members. Mr. Black, though for a few days undecided as to his duty in the matter, was at length enabled to see his path clearly, and to state his concurrence in the wishes of the Society. It was resolved that his salary for the present be one hundred pounds c'y. per annum.

It was judged proper that Mr. Black should spend the summer at the Educational Institute of the French Canadian Missionary Society, in Eastern Canada, in order to acquire greater fluency in the French language, and to obtain information as to the mode of operation adopted by the Missionaries of that Society. How far these ends have been accomplished remains to be reported by our esteemed brother, who is now present with us.

In connexion with this matter your Committee have further to state that they have had during the summer additional communications respecting the contemplated field of future operations. It appears that the French Canadians are very numerous in the town of Amherstburgh, and Township of Malden, in the Town and Township of Sandwich, in the adjacent Townships, and also in and around Chatham. In the Township of Malden and Sandwich alone, there would be ample scope for the labors of a Missionary. The people are for the most part sunk in ignorance, and are very much under the power of their priests. It is however, the opinion of a gentleman resident amongst them, and one well qualified to judge, that a missionary able to speak with fluency the French language might have great success in that sphere of labour,—not in the way of holding public services or by engaging in discussions; but in visiting from house to house, and holding friendly intercourse with the people.

These particulars cannot but be interesting to us. They seem to indicate more and more clearly that the Lord has been directing our course hitherto, and that he seems now to be saying to us, "Go in and possess the land." Our brother will doubtless have his difficulties. He will be called to encounter the inveterate hostility of priests and jesuits, together with the prejudices of an ignorant people. But he goes forth at the command of the Lord. We believe that he has heard Jesus say to him, "Gird up thy loins and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them."—And we doubt not that many prayers will continue to arise in his behalf, that he may experience the protection promised in the passage which follows: "Behold I have made thee this day a fenced city, and an iron pillar, and brasen walls against the whole land, against the priests thereof, and against the people of the land. They shall fight against thee; but they shall not prevail against thee, for I am with thee saith the Lord to deliver thee."

In accordance with the terms of a resolution adopted by the Society at its closing meeting in April last, a copy of its constitution, together with a statement of its proceedings, was laid before the last meeting of Synod. These, we are happy to state, received (as we anticipated) the Synod's cordial approval and countenance.

It is gratifying to be able to state, that while so many of the members of the Society have during the summer been engaged in Missionary labour throughout many sections of the country, those who remained in Toronto have not been wholly unemployed. Eight district prayer meetings have been kept in operation, and tracts distributed in various parts of the city.

Your Committee would respectfully suggest that the distribution of tracts, and the conducting of prayer meetings be henceforth carried out more systematically and under the auspices of the Society; they would further suggest that those members who may not be called upon to supply the country stations with Sabbath services look upon this as specially their work.



It is gratifying to learn that the providing of funds for the Society has not been overlooked by the members in their various spheres of labour. The Treasurer's account about to be submitted will abundantly prove that our calculations as to funds for the year were not by any means extravagant; but that they were considerably under the amount realized.

In retiring from office your Committee would express their earnest hope that it may be the pleasing duty of their successors to report as great an increase in the financial prosperity of our Society, as the year now closed presents over that of the preceding one; and that they may be able to testify of our own Mission in actual operation bringing forth fruit to the glory of our ever-blessed Redeemer. Let us ever keep steadily in view the glory of God's name is the great end to be aimed at; and that the blessing of God upon our efforts alone can secure the attainment of that end. Oh! then let us strive at the throne, and cry in faith that He may crown our feeble attempts with the tokens of His acceptance. "Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee." "Let the people praise thee, O God: let all the people praise thee."

Toronto, November 12, 1847.

### NARRATIVE OF A MISSIONARY TOUR IN THE BATHURST DISTRICT.

To the Editor of the Record.

In that part of my tour which appeared in the Record of June last, I stated that on my way to this district I visited my brother, Mr. Smart, of Brockville, in order to obtain instructions relative to my future course. Agreeably to his suggestion, I proceeded first to Beekwith, where I arrived on Thursday, the 11th of March, and made an appointment to preach on Sabbath the 14th in the church there, and at Goulburn: the audiences on both occasions were good.

A strong desire having been expressed soon after my arrival that I would dispense the sacrament of the Lord's Supper, I consented to do so, with the concurrence of the Moderator of the Perth Presbytery, and announced my intention of preaching again at Beekwith church on Tuesday, the 16th, on which occasion I stated I would intimate whether the sacrament would be dispensed or not.

Tuesday, 16th, preached accordingly; and, having previously consulted with the Moderator of the Presbytery (the Rev. Mr. Johnston, of Ramsay), and found him favourable to the desire of the people, appointed the dispensation of the Lord's Supper to take place Sabbath week, 25th current.

Sabbath 21st, preached at McNab, a township bordering on the Ottawa, in the church at the White Lake, and at Fisher's school-house, which is three miles N.E. of the Madawaska river, which runs across the south of the township, east and west. The audiences on both occasions were good. The congregation here seems one of considerable promise. There are thirty families who are professed adherents, and not a few who, though nominally adhering to the establishment, cordially embrace our principles, attend regularly, and support the cause. Found both among those who are and those who are not adherents, a general desire for a minister of our church, and the cause, it is probable, would be rapidly strengthened by a frequent supply of gospel ministrations. There seems to exist among the people some measure of piety, and a considerable attachment to ordinances, and I experienced in my intercourse much friendliness of feeling.

Monday, 22nd, preached in the evening at the village of Pakenham, in the township of the same name, which lies to the south-east of McNab. There seems here a considerable indifference: a desire for another minister of the Presbyterian church set as general; and the body which would adhere to us, could we afford them preaching, seems numerous and respectable. An application having been recently made to the secession church, no steps can properly be taken for organi-

zing a congregation till it be seen what shall be the result of such an application. In the meantime, as our services are wanted, it will be well to afford them. Some of the principal people of the place have expressed a desire to that effect. There are about twenty families who are willing to support a Presbyterian minister. Pakenham lies between Perth and Bytown, contains 250 inhabitants, and has an Episcopal, Methodist, and Presbyterian church.

Wednesday, 24th, preached for my brother, the Rev. Mr. Johnston, of Ramsay, in Mr. Bayne's school-house, to a numerous audience. Mr. Johnston himself was present, and followed up my sermon with a short and animated address. His house being in a central locality, I had the satisfaction of frequently enjoying his intercourse and hospitality, and both from him and Mrs. Johnston I uniformly received a cordial welcome and experienced much kindness. His labours in that quarter are much appreciated, and his congregation is large and respectable. On occasion of the communion at Beekwith, preached on the fast-day (Thursday 25th) in Goulburn church, and on the Saturday, Sabbath, and Monday in the church at Beekwith: all the meetings, with the exception of the Monday one, were exceedingly well attended, considering the state of the weather, and especially of the roads, which were remarkably heavy, and in some places nearly impassable with drifted snow. It was especially pleasing to witness, notwithstanding these obstructions, so large an attendance on the Sabbath,—the church, which is very large, being filled; and it was striking to observe the decorum, solemnity, and attention which pervaded the congregation from first to last. Though the services lasted two hours, none, we believe, left the meeting till the conclusion. There were about 70 communicants, of which about 12 had united for the first time—all of whom, with one or two exceptions, were young people. Some of them, during their examination, were much affected.—They are all in the habit of regularly attending the weekly prayer-meeting. The pleasing aspect which the young of this congregation present may be regarded as illustration of the benefit arising from Sabbath school instruction. All of them who united on this occasion with the church had been trained in the Sabbath school, and their principal teacher, Mr. Neil Stewart (who is exceedingly pains-taking and zealous in his labours among them) expressed his conviction that some of them were savingly impressed with the truth.

Friday evening, 2nd April, and Sabbath 4th, preached at Perth. The meetings on Sabbath, especially in the morning, were very large, and it is pleasing to see how much is done in congregations, in the absence of a regular ministry, in the way of Sabbath schools, bible classes, and prayer meetings. There are two prayer meetings, one on Sabbath morning, another on Wednesday evening; a monthly prayer meeting besides is held by the Sabbath school teachers. It is delightful to see so large a bible class of interesting young persons as is conducted by Mr. Nichol, one of the elders of the church, and which is superintended and taught by him, we have reason to believe, with much zeal and efficiency. From them and similar classes, the happiest results may, by the blessing of God, be expected to flow. On the faithful instruction of the young, not only our best interests, but those of the church depend. While remaining here, I experienced from Mr. Nichol and his son-in-law, Mr. Muler, much kindness.

Sabbath 11th, preached in the village of Lanark, in the township of the same name, which joins Ramsay on the south-west, and at Middleton, the central part of the township: both congregations were good, especially the latter. Thought most of the Presbyterians in the village incline to the established church, there are a few decidedly favourable to our body, and there is generally, it would seem, a spirit of inquiry in regard to our principles; and should an effort be made to enlighten them in regard to these, and afford them a regular preaching, it is possible they may ultimately be a good congregation. While here I enjoyed the hospitality of Mr. McLaren, a venerable old man, and one of the elders of the established church;

and though he has not seen it his duty to connect himself with us, is a zealous advocate of our principles, and has submitted to considerable obumbration and opposition on that account. I was treated by him and his family with much kindness. He is an individual of decided piety, and of an amiable disposition; and when visiting along with me some sick families, a member of one of which was troubled in mind, he united his efforts with mine to impart the consolation which the case required.

Lanark is a small scattered village. The principal denominations are Baptists, Methodists, and adherents of the establishment. It contains three places of worship, and 250 inhabitants.

At Middleton the cause seems prospering, and it is in contemplation to build a church, of which there is much need, as the school-house, which is the present place of worship, is too small.

Thursday, 14th, returned to McNab; spent most of the time on Friday and Saturday in visiting various families; found considerable cordiality and interest in religious matters.

Sabbath 18th, preached again at the church near the White Lake, and in Fisher's school-house; in the evening of Tuesday, 20th, at Pakenham; and on Thursday, 22nd, at the Twelfth Line.

Thursday, 30th, attended the prayer meeting at Beekwith; was pleased to see the number of young persons who attended; they constituted indeed the majority present. Friday and Saturday visited nearly all the Irish families in Goulburn, which amount to about a dozen.

Sabbath, 2nd May, preached again at Beekwith and Goulburn. There was an excellent meeting in the latter place, where I officiated in the forenoon; but at Beekwith, owing chiefly, it is probable, to an unfavourable change in the weather, the meeting was small.

The number of Presbyterian families in Beekwith and Goulburn united, is about 60; therefore, in respect of numbers, the congregation may be regarded as important, as also in respect of character. In none of the congregations we have visited in this quarter are there more indications of piety and attachment to ordinances: in no place where we have been have we seen families better supplied with copies of the sacred scriptures. Generally speaking, in each family every member has a bible or testament, and the children seem well instructed and advanced in religious knowledge. A tone of religious sentiment and feeling seems to pervade the settlement: no where have we experienced more kindness and friendliness of feeling. My earnest desire and prayer is for this prosperity of the congregation, and that a pastor, after our Lord's own heart, may be given to them, who may prove to them an abundant blessing.

Wednesday, 5th May, preached in the evening at Lanark, to a good congregation, and on the 6th, at three o'clock in the afternoon, to a small meeting on the Third Line. In this quarter I met with some individuals, who seemed of decided piety; one of them was a woman in the neighbourhood, adhering to the established church, who had been labouring under protracted indisposition; she spoke with much feeling and in a very pious strain of her affliction, gave me a cordial welcome to return, should it be in my power, and wished me success in my labours, observing that I had a "great message."

Had a pleasing conversation with another individual, who was conducting me on my way, in which he spoke of certain remarks which had been made on the discourses he had heard from me, like one who felt an interest in the word of life, and had profited by it. How refreshing is the manifestation of any such feelings, amid so many indications of the slight influence produced by the word of life!

Sabbath 9th, preached at Middleton and Rosetta, or what is called the Twelfth Line, where there is a commodious log church. The congregation in both places was large. Rosetta may be regarded as a good place for preaching, and when there is divine service at Middleton, perhaps the best arrangement would be to take along with that station on the same day Lanark and Rosetta alternately.

Monday, 10th, visited various families at Rosetta, and preached in the evening. The people here;

while they evinced considerable friendliness of feeling, manifested, as well as at Middleton, a good deal of lukewarmness and some measure of indifference about divine ordinances. Experienced much kindness, especially from Mr. Givans, one of the elders, and his family, under whose roof I spent one or two evenings with much satisfaction, and I hope profit.

Thursday 11th, returned to McNab, having some time previously written to Mr. Parr, Session Clerk, requesting him to make appointments for me at Horton on Friday morning, and at White Lake and Pakenham on the Sabbath. Found, however, on meeting with him, that my letter, owing, it is probable, to the state of the roads, had not reached him, on which account I did not proceed to Horton, but visited some families two miles beyond the Madawaska, and preached to a considerable audience on Saturday, at four o'clock.

Sabbath 16th, preached in the morning, at ten o'clock, at the White Lake, and at four at Pakenham. The audience at the White Lake, notwithstanding the shortness of the notice, was very large, some having come a great distance: a good congregation also assembled at Pakenham.

Having understood that there was a considerable number of families at Arne Prior, ten miles to the north-west of Pakenham, who were destitute of divine ordinances, and desirous of obtaining them, I made an appointment to preach there and Fitzroy Harbour, on Sabbath 23rd. The congregations were good in both places. In Arne Prior there are about 17 or 18 families of Presbyterians, which, though considerably scattered, can all conveniently enough assemble at a central school-house. Owing to the bridge which crosses the Madawaska being broken down, there were few from that quarter, though there is a considerable number of families there; but, independently of them, the meeting was well attended. The audience at Fitzroy Harbour, too, in the afternoon was considerable. An interesting congregation might at any time be collected in this quarter, if due notice be given.

Fitzroy Harbour is beautifully situated on a bay of the Ottawa river, contains 500 inhabitants, and has a Catholic Church.

Monday, 21st, preached at the school-house, Torbelton, six miles from Fitzroy Harbour. There are here a considerable number of Presbyterian families which are totally destitute of divine ordinances from the Presbyterian Church, though a proportion of them attend the minister of the establishment who preaches at the Harbour. There being so many families, however, together, and so far from the latter place, it would be well that they enjoyed divine services occasionally. I was requested by the people to state to the Presbytery that they would like to have a supply from them of divine services occasionally, and that they would contribute according to their ability. After divine service, the people in a general manner, and of their own accord, made a considerable collection for the mission fund.

The people here are generally of a superior class, and manifested much cordiality of feeling. Several families expressed a desire that I would visit and stay with them should I return. I resided while here in the house of a Mr. Smith, a gentleman of intelligence and amiable manners, who formerly followed the profession of the law in Edinburgh, from whom and his family I received considerable kindness. I have reason to believe that occasional preaching by our body would be well received, and that the people would be willing to contribute.

Sabbath 30th, preached again at Goulburn and Beckwith, having thus terminated, where I had commenced, a tour in which I experienced as much pleasure and satisfaction as in any course of missionary labour in which I ever engaged.

A. MACKINTOSH.

#### HOME MISSION COMMITTEE.

The Home Mission Committee of the Synod of the Presbyterian Church of Canada, met at Hamilton on the 24th inst. The number of mem-

bers in attendance was unfortunately small, some being prevented from being present by unavoidable circumstances, who expected to have been there.

There were applications—1st., from the Presbytery of Cobourg, in reference to the supply of the congregations at Cobourg and Otonabee. 2nd., from the Presbytery of Perth, for the supply of the congregation at Perth. 3rd., from the Presbytery of Kingston, to have the services of Mr. Simon C. Frazer appropriated to that district. The circumstances of the Glenora settlement were also brought before the Committee, as also an application from Oakville, through Mr. Dull, elder of that congregation.

Reports of Presbyteries, on being called for, were given in from Toronto, Hamilton, Kingston, Perth, Cobourg, and Brockville. In reference to the latter, the Committee expressed surprise at the statement therein made, that that Presbytery have no missionary field, and that no funds have been raised for missionary purposes.

A letter from Mr. Robb was read, intimating that Mr. Dime in had been permitted by the College Committee, under certain conditions, to return to Cobourg for the winter, which arrangement the Committee approve of. The claims of the congregation at Otonabee, as stated in a letter from Mr. Wallace, were felt to be urgent; but the Committee found that with the very limited supply of missionaries at their disposal, they could only recommend the case of it to the consideration of the Presbytery of the bounds, to render what supply they can in the meantime.

It was resolved, in consideration of the vast field of usefulness opened up in Glenora, that Mr. J. Frazer be continued in that settlement.

Mr. Simon C. Frazer was appointed to the Presbytery of Kingston.

Mr. McColl and Mr. Sutherland were continued within the bounds of the Presbytery of Hamilton.

Mr. Mackintosh, of Thorold, agreed, at the desire of the Committee, subject to the sanction of the Presbytery of Hamilton, to visit Perth so soon as possible after the 20th of December, and give his services for a short period to that congregation.

The application from Oakville, that Mr. Cameron, missionary, be appointed for a time to that and the adjoining stations, was considered, but the Committee felt that as Mr. Cameron had not as yet been reported to them as a missionary by the Presbytery of Toronto, within whose bounds he is, that they could only refer the case to that Presbytery, and report it to them for their favourable consideration.

John Burns, Esq., laid before the Committee the agreement entered into by the publishers of the *Missionary Record* with the printer, for printing it monthly, during the current year, which was approved of; and the Committee resolved to request all ministers, missionaries, and other office-bearers within the bounds of the Synod, to take such measures for procuring subscribers as may be deemed advisable, and to endeavour to secure the appointment of active agents in their respective localities.

The Committee desire to impress the necessity of more active and vigorous measures being taken throughout the congregations and mission stations of the Synod, for raising funds for the Home Mission,—the contributions heretofore procured for his object being in general insufficient to afford even the inadequate amount of missionary services which has been supplied, and would earnestly entreat ministers and missionaries not only to give the congregations under their care an opportunity of contributing to this important fund, on the first Sabbath of January next, as appointed by the Synod, but to urge upon them both the duty and the privilege of doing this to the utmost of their power, as the missionary operations of the church must necessarily be proportioned to the amount of funds placed at its disposal by the Christian feeling and liberality of its members.

#### PRESBYTERIAN CHURCH OF CANADA.

OFFICE OF KING'S CHURCH, GUELPH.

This neat and substantial place of worship, erected by the congregation under the charge of the Rev. John G. McGregor, was opened for divine service, for the first time, on Friday, the 5th Nov. The pastor of the congregation commenced the services of the day with the usual devotional exercises of praise and prayer, when fervent supplications were offered up for the blessing of God to rest upon all the labours of Christian love, in which the congregation assembling within its walls might hereafter be engaged; after which, a very suitable, excellent, and impressive sermon was preached by the Rev. George Snodice, of Fergus, from Zech. vi. 13.—“Even he shall build the temple of the Lord, and he shall bear the glory.” The building, which is of stone, and tastefully finished, is highly creditable to the zeal and exertions of this congregation, considering the disorganized state in which they so long previously remained; and their credit was fully maintained by the liberal contribution on the occasion of the sum of £17 currency, to assist in defraying the expenses of the building. The attendance was good, and the interest in the solemn services of the day was enhanced by the ordination of five additional elders, to countenance the minister and strengthen his hands in cultivating his extensive field of labour. The day was also observed as a day of humiliation and prayer preparatory to the dispensation of the Lord's Supper, for the first time since the minister's settlement among them, in June. This solemn ordinance was accordingly dispensed on the Sabbath following, to a goodly number of communicants, and the aspect which affairs here already assumed in this congregation gives promise that the cause of the Presbyterian Church of Canada in this locality will yet, at no distant day, be strong and flourishing.

#### Foreign Missions.

##### CONVERSION OF THE JEWS.

The Free Church of Scotland is prosecuting her labours in the missionary field with unabated vigour, and is not without manifest tokens of the divine favour, and cheering evidence that the labours of her devoted missionaries are “not in vain to the Lord.” We have pleasure in transferring to our columns, from the October number of the *Free Church Record*, a letter from the Rev. Mr. Schwartz, who labours among the Jews in Berlin, giving an interesting account of the admission by baptism into the visible church, of two of the sons of Abraham,—another instance of the Lord's grace to the lost sheep of the house of Israel:

BERLIN, September 3, 1847.

MY DEAR SIR,—Blessed be the Lord God of Israel, who doth wondrous things: he has once more been nigh unto us, and has vouchsafed to us a Father's blessing, and made our hearts to ring with gladness, and has fulfilled even unto us his gracious promise, that those that sow in tears shall reap in joy. Two sons of Abraham we have had the privilege of baptizing on the 29th of August, and I do trust that they have also been added to the number of such as shall be saved. Their whole life has been more simple, and the process they had to undergo was not of such complicated a nature as that of the young man about whom I have written you lately; still I hope the impression made upon their hearts is as deep and solemn, and, by the upholding grace and kindness of our faithful Jehovah, will be as effectual and lasting as in the first case. The name of the one is Adolpho R.—He was a cubman, knew very little of Judaism, and has not lived much with Jews all his life. When a child he was sent to the Christian school of his native place, and has



never since forgotten what he then read in the New Testament of Christ, and his wonderful and blessed life. As he had continually intercourse with Christians, he very frequently thought whether it would not be better for him, as he knew very little of Judaism, and had never lived like a strict Jew, to become a Christian; believing, as most of the Jews do, that it is much easier to live like a pious Christian than a pious Jew, as Christianity has nothing of all the ceremonies and rights which lie as a heavy burden upon the mind of every honest Jew. For many a year he went on his way, till at last it became clear to him that he could not any more rest satisfied with the mere name of a Jew, and that it was better for him to make himself acquainted with the truths of that New Testament which had pleased him so much in the days of his childhood. Thus he came to Berlin, where he was little known, as he did not like to give offence to his very aged mother, whom he had assisted for many years. In a similar way the other man was induced to come here, and to ask for regular instruction. He is a native of Poland, and knows tolerably well what Judaism is, and he is somewhat acquainted with the doctrine of the Talmud, and the sayings of the Rabbies. As he is a glover by profession, he thought it best to go to Germany, in order to perfect himself, and to obtain a better knowledge of his trade. Happily he came to a Christian master, where he saw and heard a good deal of Christianity; and as he did not like to be recognized as a Jew, else he would have been despised and ill-treated by his colleagues, he went with his master to church, and joined the family in their meetings for prayer. All he saw and heard there moved him deeply, and induced him not any longer to deceive himself and the people, but rather to inquire after that gospel which made his master's house and family so happy and cheerful. Of he went, came to Berlin, and asked for regular instruction. Both men have been with us for several months, and have been instructed twice every day by Mr. Saphir and myself. All the passages of scripture referring to the birth, the time, and other circumstances of the life, life, sufferings, and death of the Messiah; all that is said about his person, coming, work, kingdom, and his subjects—his cause and service on earth and in heaven—was laid before them; the Gospel according to St. Matthew, and the Epistle to the Romans carefully expounded; and the whole Catechism, with all its questions and answers, thoroughly explained to them. These two things struck them most: First, The whole appearance of Mr. Saphir, who has been a great refreshment to us, and a great blessing to all our inquirers and proselytes; and especially his eagerness to tell them all the truths of the word of God, and that even when weak in body, and suffering much pain in his head and chest, he was indefatigable and unwearied in his zeal for their growth in all grace and spiritual knowledge; or, as they expressed themselves, Mr. Saphir would like, if he could, to pour down all these truths into their very hearts. Then, I did not rest satisfied with a mere head knowledge, nor would consent to baptize them till truth had had hold on their consciences, and the work of the Spirit was manifest in their words and lives, whilst they had expected to be received into the Christian Church, as soon as they had learned by heart the ten commandments, and the apostles' creed, and had expressed a wish to be baptized. At last we consented to their request; and since we did not like to take all the responsibility upon ourselves, we resolved to examine them in the presence of some Christian brethren; and it was very remarkable, in the providence of God, that we had also on that occasion, two representatives of our mission in Constantinople with us, Messrs. Demiston and Koenig; being just in Berlin; so that there were on the spot four Jewish missionaries of the Free Church. In the presence of their brethren, and that of Professor Laks, both of them were separately examined about their christian experience and knowledge. The answers having been found satisfactory, it was resolved that they should be baptized on the next Sabbath. Afterwards Mr. Koenig offered up a very solemn and impressive prayer, entreating the

Lord that, if they were his, he would draw them still nearer to his heart; if not, he would interfere and make it impossible for them to profane his name and ordinances. On Sabbath, the 29th of August, both were baptized in the presence of Jews, proselytes, and Christians, and I have no doubt but that the Lord has been with us even on that solemn occasion. I preached on Jer. xxiv. 5, and afterwards entreating the Gentile Christians not to cease from their works of love towards the Jews, till they had all acknowledged in Jesus their great Messiah and King; whilst the Jews and proselytes present should seek him earnestly and uprightly, and learn to submit to his laws and government humbly and willingly. On the evening Mr. Koenig preached in my usual meeting-room, on Hosea ii. 17, an impressive and very touching sermon, beautifully bringing out the words, "I will allure her, and speak comfortably unto her;" so that a Jew who had heard it, declared he had never heard such a sermon before. Who knows but that the Lord may have blessed this word to his soul! Both men will, if possible, remain here and earn their livelihood, though the temptation is great, as we know of no christian master that would employ them; and need I tell you how trying it is for them to be all the day in the company of ungodly, not Jews, Turks, or Heathens; no, of ungodly Christians, even Protestants by name, baptized and confirmed, as it is called: that is the very edge of temptation. Yet we are anxious to keep them here and near us, that we may see what is becoming of them, and gather around us a little band of faithful proselytes. That is the very desire of my heart. Pray that grace may be given to them to be steadfast and unmovable, and that our other inquirers—two of whom are very promising—may be brought wholly and fully unto the Lord, and into his blessed and everlasting kingdom.—I am, yours, &c.

#### NOTICES.

**TO CORRESPONDENTS.**—We decline inserting lines "A Communion Sabbath in Free Church Scotland." The writer does not give us his name; and though it may not always be an object for our readers to know the author of every article in our columns, it is for the editor. Besides, if the author will call on us, we think we can satisfy him as to emendations which his lines should receive before they go forth to our readers.

We thank our correspondent in Toronto for the copy of Mr. McGilvray's sermon, "Peace in Believing," recently published at New York, and for the addresses of the Session of the Free Church at Melrose, Scotland. We hope to be able to notice them in our next number.

Mr. McGilvray's letter reached us on the 24th November, too late for this number. We shall be happy to give it a place in our next.

¶ We would again request all who feel an interest in the dissemination of religious intelligence—all who desire to see the branch of the Church with which we are connected extending and prospering, to lend their aid in extending the circulation of the *Record*. We return our grateful thanks to those friends who have sent us Subscription lists and Remittances. Some of these returns prove how much may be done by the exertions of one or more active individuals in a congregation or neighbourhood.

We beg to call attention to our advertisements; and will feel obliged to all our agents and friends who have spare copies of the first number, for which they are unable to find subscribers, to return the same to us. The edition is so nearly exhausted that we may be at a loss to supply that number to Subscribers.

The Publisher has endeavoured to forward, according to his best information, *Records* to all the former Subscribers, should we have failed in any instances, or if the individuals to whom papers were sent have removed, or decline to receive them, he will esteem it a favour if Postmasters, Agents or others will send notice to that effect, with necessary instructions.

¶ Communications to be addressed (Post-paid) to the Editor, Knox's College, Toronto. Orders and remittances to the Publisher, Streetsville.

¶ ERRATUM in last number. Home Mission Fund—Vaughan, per Mr. Samuel Irvine, £1 7s 6d, and not 17s. 6d.

REMITTANCES.—Received from Oakville, Thorold, and Port Sarnia. T. H. will accept our thanks, his suggestions will be attended to. York Mills.

## The Record.

### THE REVIVAL OF THE CHURCH ESSENTIAL TO THE SUCCESS OF HER ENTERPRISES.

The number goes forth from the editor in the circumstances of distraction and trial incident to the changing the place of a family residence, and sundering the pastoral tie which has existed and has been gathering strength during the last twelve years. He casts himself on the indulgence of his readers for defects which may easily be seen in this present number, and especially for the scantiness of the following remarks which he will now submit to them. It is his wish in each number, in addition to the ecclesiastical and missionary intelligence, and articles of a miscellaneous kind, fitted to instruct and edify, to submit to his readers remarks on some topic of present interest or duty; and the topic on which he had designed to dwell for a little in the present number, is THE REVIVAL OF THE CHURCH. As it is, however, his remarks must be few and cursory. We recollect of a minister in the Established Church of Scotland who at one time had a high name among his evangelical brethren, though that was lost by his conduct at the disruption, in continuing with the moderates from whom he had at one time experienced a kind of persecution. This minister was wont to excuse himself for his indifference about ecclesiastical reform, as in the efforts made to mitigate or abolish patronage, by saying, that such reforms were of little avail so long as the act for Catholic Emancipation remained unrepealed. This was but a weak pretext, at least it was no sufficient reason surely, even if Catholic Emancipation were an evil, for remaining indifferent to efforts for the removal of ecclesiastical corruptions. But certainly there are sometimes master evils, that prevail in communities, which must be eradicated before efforts for the improvement of these communities can be successful. Thus in Ireland, the miseries which prevail from a vicious system in the tenure of land, and the prevalence of Popery, will be but feebly counteracted by a poor-law, or even by a general system of education controlled by the priests. And so in churches, efforts for the propagation of the gospel, the sustentation of the ministry, the raising up of ministers, will be but very partially successful, so long as churches are found in a declining or languishing condition as to spiritual life and vital piety. Where bodily health is impaired, and the physical constitution feeble, a man may drag out a pining existence—for active labour, toils and hardships he is utterly incompetent. So, too, in the spiritual life; if that life have only a bare existence, so as scarcely to be manifest to the individual himself or others—if ignorance, or cherished corruptions enfeeble and repress it, where will be the competency of the individual for honouring the Saviour—for labouring and suffering in his cause?

Now, as it is with individuals, so it is with churches. If they are in a languishing condition, great things are not to be expected from them—we mean great things for the honour of God and the advancement of the cause of the Redeemer. There are circumstances in which a church that is in reality in a very corrupt and declining state may appear to be doing great things. A proselytizing spirit may, through some temporary excitement, be awakened in her members. The deference of her rulers to selfish and corrupt politicians may be rewarded with such ample endowments for themselves, and their educational schemes, that it may seem that their power and influence are very great; and yet, as the condition of all the established Protestant churches in the world now proves, their real efficiency in converting sinners, in edifying believers, in displaying to the world the glory of the Saviour, may be little if at all manifest. Churches which repudiate a connexion with the State, or, like our own, have sundered that connexion, are thrown on their own resources—or, to speak more correctly, they are thrown simply on the power of their mighty Head. All their energy for carrying forward his work in the world must be derived from him. All their success must be referred to the putting forth of his power through them. And how obvious, then, the duty of churches to seek to place themselves in a relation of entire dependence on the adorable King of Zion, and of intimate communion with him. And to do this is to receive a reviving. Yes, let the church put away from her whatever in the administration of her government and discipline, and in the practices of her members, is offensive to her Head; and let her prayerfully wait on him for the putting forth of his power through the word and ordinances, and by the agencies of his providence; and verily his arm will not long slumber, but will speedily be revealed in subduing enemies into friends, and in exalting himself above those who deal proudly.

The times have never been in which Christians and Christian churches were discharged from the obligation to labour earnestly and untiringly for the Redeemer. But in these, our own times, in which we behold the mustering of the hosts for that tremendous conflict which is to usher in the Millennium, they are peculiarly called on to watch the intimations of their Master's will, and to be ready for self-denying labour, or for suffering, as he may require.

The church universal is sighing for union throughout her various sections. Oh! how much is a reviving necessary to this! She is seeking the conversion of heathens and Jews—he is sounding the call to the captives in Babylon to come forth, in order to an escape from Babylon's plagues; and what but the quickening spirit of God can accomplish these results! We are ourselves as a church chiming at great things. We are seeking to establish Christian ordinances throughout the length and breadth of the land—we are exerting ourselves to raise up a ministry from amongst our own congregations, and we can receive no Government aid in so doing, without compromising our testimony against the national sin of abetting and supporting the man of sin, and, may we not add, without grieving the hearts of good men of other denominations. Then, too, we are seeking to maintain the ministry among us from a common fund, and we are, many of us at least, looking wistfully for a union with a

branch of what was the Scottish Secession Church—aye, and we are casting a compassionate look to the blinded votaries of Rome of French origin. And oh! what can we do in any or all of these great enterprises without a reviving—yea, a time of refreshing from the presence of the Lord! Our strength—our success must be from him alone; and so must we seek to cultivate a spirit of dependence on him, and be in the very attitude both for receiving from him and acting for him, which the laws of his kingdom require.

Now let any man look at the records of our Synod's proceedings, and they will see that we have made but little progress in some of these enterprises—that resolutions have in many cases been ineffectual—that committees have often done nothing. The grand hinderance, we believe, has been the want of vital energy throughout the church generally. We have failed, or faltered, for the same reason that a man with both hands and limbs may have failed in a journey or a day's work—his general health had been feeble—he had not been altogether without meanness to the task of the day, but his strength was inadequate for it. Now our schemes have been good—we have had some inclination to them—but vital energy throughout the church has not been adequate for the self-denial and sacrifices which the schemes required. Take, for an example, the sustentation fund. It is confessed to have many excellencies, and to be free from objections which press strongly against that of the Free Church of Scotland, and yet it droops—yea, is ready to fall. It would seem as though some regard it only as an ingenious device for bringing down the stipends of their own ministers; and from a reluctance to do this, though it be to the augmenting of the stipend of others, or from a reluctance to make any increase to the stipend of their own ministers, when they cannot do so according to the scheme, without at the same time contributing to raise the stipends of others, they wish to have nothing to do with the scheme.

But indeed we wrong our people in supposing that indifference or hostility to it, is found only among them, for it is well known that several ministers are opposed to it. Now we believe that in a healthier tone of religion throughout the church, and with a stronger disposition on the part of the rulers and people to seek every one another's welfare, our sustentation fund would be in a far more vigorous state. And we shall despair to see it, or any of our enterprises prosper, without a more copious effusion of the holy spirit. Oh! let us then strive and pray and labour more earnestly for the comforter—that he may abide with us, and glorify Christ in us! Then shall the ministry be sustained and prospered—our school of the prophets shall be blessed—our missionaries shall be successful, carrying the glad tidings of salvation to the retired dwellers in the woods, and a healing of divisions shall be the result—and all this to the glory of God, and the honour of Emmanuel.

“For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.”

#### LIBRARY OF KNOX'S COLLEGE.

Many of our readers have very inadequate views of the importance of a good library to students of divinity and ministers. When they see two or

three sides of a room in their minister's house shelved round, and the shelves loaded with books, they are ready to wonder and probably exclaim to the possessor, as they survey them, “You surely cannot read all these.” Now the minister may have perused but a small proportion of them fully, and yet not be willing to see his collection made less by the subtraction of one single volume; for it is necessary for him to be consulting some or other of them in the course of his studies. Some one brief remark in illustration of the sacred text, in the course of a discourse, may have been the fruit of a lengthened research through lexicons and versions of the bible. As we expect a good mechanic to have a well-filled tool chest, so a good minister should have a well-stored library. A good library is not less important for students of divinity. A good beginning was made for the library of Knox's College by Dr. Burns, and the Colonial Committee of the Free Church of Scotland; but we would remind our readers that what has yet been done for the library is only a beginning. A large increase of books is indispensable to the effective prosecution of study. It was computed in 1841 that the libraries of all the theological seminaries in the United States collectively contained about 130,000 volumes; and Andover alone, we believe, contained more than one-third of these. Yet such was their poverty in respect to some rare works in biblical learning, that Dr. Robinson found it necessary to remain in Europe when he was preparing his work on the geography and history of Palestine, for the sake of consulting books which could be found only in the libraries of Britain and Germany!

The library of the New College of Edinburgh—the college of the Free Church—is not the least wonderful result of the liberality and zeal for sacred learning which have been awakened in Scotland by the disruption. It surpasses in the number of its volumes, and the rareness and value of many of them, some of the oldest theological libraries in Britain. As an illustration of the extent of the libraries of continental Europe, we may mention that several years ago the royal library at Berlin contained more than 500,000 volumes; that at Göttingen nearly 300,000; that at Munich nearly 800,000; and the royal library at Paris about the same number.

Our library in Knox's College, in view of these collections, may appropriately exclaim, “my leanness! my leanness!” Let our people resolve to remember it when they are making their offerings to the general funds of the seminary. We shall be happy to report donations of money and of books for the library.

Since the above was in type, we are gratified in being called on to record, as we do in this number, the receipt by the librarians of a considerable donation of books from Glasgow.

#### SETTLEMENT OF MINISTERS.

Owing to the non-publication of the *Record* since the month of July, until the recent issue of the new series, several notices of this kind have not been given to the public.

ORDINATION OF THE REV. JAMES BOYD AT MARKHAM, 7th July, 1847.

Mr. Boyd came out to this country with the view of completing his studies at our College, and entering the work of the ministry, at the instigation of some friends of the church in Scotland, in

1845. He had already been usefully employed in a very destitute part of the home mission field, and came to us as a workman tried and almost fully equipped for labour. At the close of the session 1845-6, the people of Markham proposed to give him a call to become their pastor, and he was considered eligible for license by the College Committee. Leave also was obtained from the Synod to take him on trial; but Mr. Boyd preferred to retain the status of Catechist, in order to obtain the benefit of another session at the Divinity Hall. In the meantime he was stationed at Markham, actively employed in the teaching duties of a minister, though as yet without the name. Early last summer Mr. Boyd was licensed, and shortly after that called by the people of Markham to become their minister. Two other congregations, about the same time, were desirous of obtaining Mr. Boyd's services. He accepted of the call to Markham, which call the Presbytery also sustained, and appointed his ordination to take place in the church at Brown's Corner, on 7th July.

On the day appointed, the Presbytery met, and proceeded to the interesting and impressive ceremony, according to the formula of the church. Mr. Gray presided, and preached from Zech. ii. 5, "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." After the sermon, Mr. Harris gave a short historical notice of the church in that quarter, adverting to the progress of the mission in Markham, the formation of the congregation, and the steps which had led to the solemn transaction of the day. The questions then, which are appointed to be addressed to all ministers previous to their ordination, were put to Mr. Boyd, and he having returned satisfactory answers, was then, by solemn prayer, and the laying on of the hands of the Presbytery, set apart to the office of the holy ministry—receiving the right hand of fellowship from the brethren, and being admitted to the pastoral charge of the congregation of Markham.

Mr. Rintoul concluded the services by addressing Mr. Boyd and the congregation on their respective duties in an appropriate manner. And after dismissal, the large congregation that had been assembled welcomed Mr. Boyd as their minister in the most cordial and affectionate manner.

May the God and Father of our Lord Jesus Christ bless them, putting his own word in the mouth of their pastor, and granting to the people grace to receive as cordially the message which he brings, as they have received the messenger!

INDUCTION OF THE REV. DUNCAN McMILLAN INTO THE PASTORAL CHARGE OF THE CHURCH IN CALEDON AND ERIN, 14TH SEPTEMBER, 1847.

Mr. McMillan had been at a former period minister of Caledon, but was afterwards translated to Williams. This latter charge he resigned, on account of ill health, and returned to "the hill country of Caledon, where he has since resided, engaged in the work of a missionary under the Presbytery of Toronto, and where he is endeared to all who know and fear the Lord by his piety and faithfulness as a servant of Christ.

A call was addressed to Mr. McMillan from the congregations of East and West Caledon and Erin in August last. This he accepted. The Presbytery also sustained the call, and appointed his induction to take place on the 14th of September.

Agreeably to appointment, the Presbytery met, and Mr. McMillan was anew, by solemn prayer, admitted into the pastoral charge of Caledon, and also of the congregation in Erin.

On this occasion Mr. Boyd presided, and preached from Isaiah xxvii. 2—"And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Mr. Rintoul addressed the minister, and Mr. Gray the congregation, on their respective duties; and after divine service, as the people retired, they gave their pastor a warm and feeling welcome.

There was much harmony and unanimity at this settlement, which we receive as a token for good. The people of Caledon have now had granted their desire for the minister of their choice. Let them not rest in that, but seek the chief shepherd and bishop of their souls—and, following in his footsteps, may they together, minister and people, be nourished by the word, be stayed in perfect peace, and prepared for the abode of harmony and love in heaven.

In both of these settlements the office-bearers and members of the different congregations cordially responded to the advice of the Presbytery, and resolved to place their ministers on the sustentation fund of the church.

We have to request, that some of our friends will have the goodness to furnish us with reports of any other settlement that may have been omitted during the temporary suspension of the *Record*.

#### ON THE INTRODUCTION OF GOOD BOOKS INTO THE PROVINCE.

The literature of Canada, for a long time to come, must be imported—not original; and those who introduce good books amongst us must be regarded as benefactors. We commend the public spirit of agricultural societies, and of private agriculturists who impart good stock and improved varieties of fruit trees, grasses, and grain. Let us remember that our tract and book societies, and our religious men who are importing the writings of christian authors from the mother country, or the adjoining States, are doing for the gospel what these agriculturists are doing for husbandry. Our advertising columns will shew that our own publisher, Mr. Burns, and Mr. McLellan, of Hamilton, are laying themselves out in this department of usefulness. It is one of the tokens of the increasing spread of religious truth, that the choicest publications of living christian authors, and of the christian authors of other days, are to be had not only in the cities of Canada, but even in some of its towns and villages,—as in Cobourg with our friend Mr. Milne, and in the village of Streetsville with our publisher. But even the printing press, from which our monthly sheet issues, on the banks of the Credit, from which the red man has only this present year withdrawn, is a proof of the march of the schoolmaster and of the preacher.

We need not say that our christian booksellers are worthy of all encouragement. Mr. McLellan, who has imported largely from that christian publisher, William Collins, of Glasgow, has sent us specimens of several of his books. We shall endeavour to introduce these to our readers, though to some of them, we know, they are not new acquaintances.

#### LETTERS ON SPIRITUAL CONCERN.

Under the head of ORIGINAL COMMUNICATIONS, will be found two letters to a lady under spiritual concern. The esteemed friend who has sent them wishes the name of their author, a relative of his own, to be concealed. Our readers, we are sure, will not read them with the less interest when we tell them that that author, who was a true Barnabas—"for so," we may say, "is his name by interpretation"—has long since joined the church triumphant. We are sure that our readers will welcome other communications, as we know our friend can afford them from the MSS. out of which the letters now given have been culled.

#### SABBATH OBSERVANCE.

We have been favoured by our friend Mr. Mackintosh, of Thorold, with a copy of the *St. Catharines Journal*, of the 25th October. We learn from it, with much satisfaction, that the friends of the Sabbath in that neighbourhood have been bestirring themselves to oppose the profanation of God's holy day, which is weekly committed, while the canal is open for navigation, by the sailing of vessels on it.

It is indeed a melancholy sight to see, as we have seen, and as every Sabbath may be seen, vessels sailing through the fields and villages, when Mute is the voice of rural labour—hush'd  
The ploughboy's whistle and the milkmaid's song.  
When—

The dizzying mill-wheel rests; the anvil's din  
Hath ceased, and all around is quietness.

But sailors and teamsters, and lockmen and bridgemen know no rest, nor the horses which drag the vessels along on this one of our great Provincial canals.

The Sabbath profanation which is the result of it among those who live on the banks of the canal, is of course nearly as great as that which is committed by those who are employed in towing the vessels along.

We trust that the friends of the Sabbath in St. Catharines and Thorold will be successful in enforcing the law of the land against Sabbath breakers, and that public opinion will sustain and encourage magistrates who may be called to act in this matter. We observe that George Keefer, Esq., presided at the meeting, and that the Rev. Messrs. Fuller, Taylor, Baynes, and Mackintosh, with several gentlemen of the neighbourhood, severally moved and seconded the resolutions on the occasion.

Whilst we approve of the object of the meeting, we cannot refrain from expressing regret that higher ground was not taken for vindicating the claims of the Sabbath—the Lord's day.

The following are the resolutions which were unanimously adopted:

1st.—That as the Sabbath is an institution fraught with immense advantages to man, in a civil, social, moral and religious point of view, it is the duty of every sincere lover of his race to use all lawful means to prevent its violation.

2nd.—That this meeting deplore the lamentable prevalence of Sabbath-breaking, which exists throughout the land, and especially the violation of Sabbath sanctity which is caused by the passage of vessels through the Welland canal on that holy day; and it is their duty to adopt what means may be deemed most effectual for putting a stop to it.

3rd.—Believing that among our Provincial States there is a law which invests magistrates with a power to arrest the progress of vessels through the Welland canal on the Sabbath-day, this meeting would respectfully request the magistrates in this neighbourhood to put this law in force; and hereby pledge themselves to assist, as far as lies in their power, those officers in the discharge of this duty.

4th.—That the Secretary of this meeting cause notices to be posted up along the line of the canal, notifying all concerned that the law will be put in force as regards the violation of the Sabbath in passing vessels through the canal.

5th.—That the other magistrates along the line of the canal be respectfully solicited to co-operate with this meeting.

6th.—That proceedings be taken against any person who may be found violating the law above referred to, along the canal, on and after Sabbath first, the 24th instant.

7th.—That editors of newspapers be respectfully solicited to insert the above resolutions, for the information of people at a distance who may be interested.

## Ecclesiastical Intelligence.

### PROCEEDINGS OF THE SYNOD OF PHILADELPHIA.

The Committee to whom were referred certain resolutions of the Presbytery of Baltimore, on the subject of family worship, family instruction, &c., respectfully report for the adoption of Synod, the said resolutions, with some modifications and additions, as follows:

**Resolved, 1.** That all the families connected with the churches under the care of Synod be, and they are hereby enjoined to attend to the duty of family worship, according to Directory of Worship, chap. 15, and in accordance with 5th section of said chapter, heads of families are enjoined to instruct their children and servants in the principles of religion using for that purpose the word of God, the catechisms of our church, and such other helps as may be suggested by their respective pastors. That while they be exhorted to embrace every proper opportunity for such instructions, they be advised to spend some part of each Lord's day in these exercises, and as very many of the families connected with our pastoral charges reside apart in the country, yet sufficiently contiguous to each other to unite together for prayer, and the reading of the divine word, the Synod earnestly recommends this method of improving the Sabbath evening; yet where this cannot be practised, or is not convenient, we affectionately entreat families to spend the Sabbath evening, "house by house," in a strictly devotional and spiritual manner. We also entreat the heads of families of our beloved churches to be careful to restrain their children and domestics from violating even the spirit of the fourth commandment, in suspending that portion of holy time, and from wandering abroad to disorderly religious meetings.

**Resolved, 2.** That the pastors and stated supplies be directed, on some convenient Sabbath, to preach specially to their respective congregations, on the duties of family religion, and family religious instruction.

**Resolved, 3.** That pastors and stated supplies be, and they are hereby recommended to call the attention of their respective congregations to the importance and advantage of Sabbath school instruction; and that as early as practicable they introduce into their respective Sabbath schools the class-books published by the Presbyterian Board of Publication, and at their earliest convenience a Sabbath school and congregational library procured from the same source.

The following resolutions were adopted on the subject of Domestic Missions:

**Resolved,** That the cause of Domestic Missions, at the present time, commended with peculiar force to the churches under our care, and all the churches under the care of the General Assembly,

on account of the present state and prospects of religion in our western states and territories.

**Resolved,** That our churches ought to be apprised, in the most solemn and expressive manner, that in order to the full success of our missions in the west, a region which is in some respects the most important missionary field in the world, there will hereafter be required a far greater amount of funds, and a much larger number of ministers of the gospel, than have hitherto been employed.

**Resolved,** That it be enjoined on the ministers and the ruling elders to urge this important subject by every suitable means, on the attention of the people under their care, in the confident hope that the Lord will bless their efforts, and dispose his people to do all that may be necessary to promote the object.

In view of the low state of religion, the following preamble and resolutions were adopted:

The Committee on the communication submitted by the Rev. Mr. Man, beg leave to present the following report. Vital religion is obviously in a state of deep and wide spread declension in the churches under our care. The little success that has attended the preaching of the gospel, the small number awakened, and hopefully converted by the ministry of God's word, stately proclaimed from our pulpits, the rare occurrence of those special seasons of the powerful operation of the Holy Spirit amongst us, that in days gone by were wont to make glad the hearts of the Lord's faithful servants, and the manifest increase of practical atheism, unbelief, and the vices that destroy the temporal, as well as the eternal happiness of men, indicate the painful fact that the spirit, grieved by the sins of the times, has withdrawn from us, as ministers and churches, in a great measure, those tokens of his special presence and power that are so essential to our success in winning souls to Christ. In view of the foregoing statement, the Committee recommend the adoption of the following resolutions:

**Resolved, 1.** That this Synod views with deep concern the low state of religion in most of our churches, and feels called on to exhort all professors of religion, and all church officers in our connexion to search and try their ways and turn to the Lord with deep humility and greatly increased fervour of mind.

2. That scripture history and prophecy, no less than our own blessed experience in days past, lead us to put a very high estimate upon those precious seasons of a remarkable outpouring of the divine spirit, commonly called Revivals of Religion.

3. That any irregularities or disorders, sometimes attending these seasons of revival, are by no means valid objections to revivals themselves; but ought rather, while they make us careful not to introduce any measures inconsistent with the sobriety and dignity of public worship, to make us desirous of genuine, sober, and powerful seasons of awakening and conversion, lest in any one of our churches the wheat should not be distinguished from the chaff, and genuine and glorious revivals be confounded with fanatical excitements, from which they are as clearly distinguished as true religion is from false hopes and joys and zeal.

4. That it be recommended to each minister, at some convenient time at or before the beginning of the next year, to bring this subject to the attention of his people in as solemn a manner as possible; and to endeavour to unite all the devout people in his charge in humble confession of past lukewarmness and in fervent supplication for a copious descent of the blessed Holy Spirit on all our congregations, and especially on the young people of our respective charges.

5. That this Synod does highly approve of meetings for prayer and preaching, which shall continue three or four days, as often as circumstances may seem to call for them. Our Directory for Worship not only commends such meetings, but we are of opinion that, when prudently conducted, they have been eminently useful in extending the Redeemer's kingdom.

6. That the last Thursday of December be set apart as a day of fasting, humiliation, and prayer; and that it be earnestly recommended to our people

to seek in the closet, at the family altar, and in the house of God, by deep prostration of soul, and earnest longings of spirit, the pardoning mercy of our God, the light of his countenance on our hearts, and the joy of his salvation to the dead in their sins.

On the subject of temperance the Synod adopted the following:

**Whereas,** This Synod have at different times expressed their opinions on the evils of intemperance, on the manufacture of, traffic in, and use as a beverage of intoxicating liquors, and

**Whereas,** These evils, most destructive to the body, corrupting to the morals of the community, and so ruinous to the souls of men, must of necessity be perpetuated, while men continue thus to furnish and use them, and as all Christian men are bound to abstain not only from that which is certainly productive of evil, but from the very appearance thereof; and

**Whereas,** We regret to say that there are still in some parts of our Synod those who continue to us, to traffic in, and manufacture intoxicating drinks; therefore

**Resolved,** That this Synod continue to bear its testimony upon this subject as in times past, and does most earnestly beseech any who have part in the producing of these evils, to consider the damage which they are doing to society at large, the opposition which they are perpetuating against religion, and without delay to forsake a business and habit which has been, and can but be attended with the most injurious consequences.

**Resolved,** That all the ministers of our Synod be directed to preach to their people upon this subject.

On motion of the Rev. John Fleming, the following overture on the subject of sacred music was adopted:

**Whereas,** The subject of church music is one of great and acknowledged importance, entering vitally into the proper expression of our praises in the public and private worship of God; and whereas it is for the interests of our Church that there should be a book on this subject, bearing the authority of our highest judicatory, and adapted to our present Psalms; therefore

**Resolved,** That this Synod respectfully memorialize the General Assembly, and secure the appointment, by that body, of the Committee to take this subject into consideration, and report at its next meeting.

## Review of New Publications.

### A COMMENTARY ON THE BOOK OF LEVITICUS,

EXPOSITORY AND PRACTICAL, WITH CRITICAL NOTES,

By the Rev. Andrew A. Bonar, Collace,

AUTHOR OF "MEMOIRS OF REV. ROBERT M'CHURNE,"

"NARRATIVE OF A

MISSION OF INQUIRY TO THE JEWS," ETC., ETC.

This is a very valuable contribution to our popular theological literature. It everywhere bears the impress of a mind thoroughly versant with biblical interpretation, and deeply imbued with the grand truths which the bible unfolds.

It is mentioned of Dr. Lawson, who so long worthily conducted the theological education of the students in one branch of the Scottish Secession, that he was led to choose as subjects for exposition those portions of scripture in which few authors had anticipated him. Mr. Bonar may have been influenced by some such consideration in writing a commentary on Leviticus; and we believe that there are few candid and intelligent readers of it who will not acknowledge themselves indebted to him for new light, in regard to the typical import of the Levitical institute, as set forth in this, the third book of the Pentateuch.

The types are a kind of acted or represented pa-

rables. They exhibited divine truths not in the brightness of the noon-day sun, in which the things of God may now be seen, but in the dimness of moonlight. And as one who was travelling through a country before unvisited by him, guided only by the light of the moon, would be able to form a very imperfect notion of its scenery, so the student of the types, who should seek no other assistance to their interpretation than what they themselves afforded, would be able to discern little of their real import. It is after surveying divine things in the clear light of the New Testament dispensation, that we can see a significance in the shadowy institutions of the Old Testament. And so he must be the best interpreter of types who has taken a thorough and accurate survey of the whole scheme of the Gospel. Now Mr. Bonar's profound insight into the whole of revealed truth, as comprehended in the law and the Gospel, renders him an able interpreter of Levitical institutions. We do not indeed agree with him in all his views—we think he sometimes errs in an undue minuteness in his application of the types—for, as it is allowed that all the parts of a parable are not necessarily significant, some of them being directly subordinate to the completeness of the narrative, which in its leading features only may be emblematical, so it may be with a type, some things in it may pertain only to the propriety of the act which constitutes the type. We think, too, that Mr. Bonar is sometimes fanciful in his interpretation of the type; and, in one whole class of allusions, or supposed allusions, we deeply regret to think that this able author is misled by what we believe to be a false theory—that of the personal reign of Christ on earth during the millennial age. As an instance of undue minuteness in the interpretation, and of what is also, we think, an inaccuracy, we would instance chap. i. v. 16. *The verse and comment run thus:*

**VER. 16.**—“*And he shall pluck away his crop with his feathers, and cast it beside the altar, on the east part, by the place of the ashes.*”

The crop, containing the food, seems to be considered unclean, because an emblem of man's appetites. Now, as there was nothing of man's sinful appetites in the Holy One, there must be nothing, even in the type, that might lead us to suppose that he was otherwise than perfectly holy. Hence “the crop” is removed. “The feathers,” also are removed, because they are a covering to the dove; and it must be left quite unsheltered when the drops of the storm fall thick and heavy upon it. These are to be cast “to the place of ashes,” out of sight of God; and thus the dove is offered, in a state of purity and unprotectedness, on the altar.

Now we think that the antecedent to “his,” in the phrase “his feathers,” is not the dove itself, but the “crop” just spoken of; and if so, there is no ground for the remarks about the unprotectedness of the victim. But we incline to think further that the Hebrew word *NOTSAR* denotes not the feathers, but the contents of the crop; so the Chaldee Paraphrasts, Jarchi and Gesenius, have regarded it.

This, we acknowledge, is a very minute criticism.

In one instance we think the exposition fails from the want of minuteness. Thus in chap. v. verse 11-12, in the event of great poverty with him who was called to offer a trespass offering, he was allowed to bring the tenth part of the ephah of flour, and a memorial of this was to be burned by the priest, and atonement was to be made for

the offender. This would seem to be an exception to the law that without the shedding of blood there is no remission; and our author, in his remarks in v. 11, treats it as such. But we believe the true explanation is to be sought in a rendering of the 12th verse more exact than that which our translators have given. We would render the last clause, the priest “shall burn it on the altar, upon the offerings made by fire unto the Lord, it is a sin offering.” The fire that consumed the burnt offerings—yea, the fat of these burning in the fire—was to consume the trespass offering; it could not be consumed in any other way, if we are translating the preposition *AN* aright; and thus, in a sense, the shedding of blood was still implied in the presenting the offering.

We deeply regret that a theologian in all respects so well accomplished as Mr. Bonar is, should advocate the millenarian scheme, convinced, as we are, that it proceeds on a false interpretation of scripture, and that it deranges the grand plan of God's dispensations to his Church, as they are unfolded in the scriptures; and that the results of a thorough belief in it, must, in the end, be detrimental to the cause of truth and piety.

It seems to be in its favour that the advocates of it are often men of ardent piety. But it may as readily be separated from that as the Millerism of the neighbouring States; and then its own proper fruits would be seen to be evil as are these of all errors.

The Free Church of Scotland may well take the alarm if Millenarianism, as it is called, be spreading in it. The holders of these doctrines are much further separated from those who are looking for the universal reign of Messiah, in the universal spread of truth and righteousness, in consequence of the effusion of his spirit upon all flesh, than are the extreme voluntaries from the most ultra establishment men. We confess that we can see no consistency in the ecclesiastical arrangements which would comprehend in the same body those who differ from each other in regard to the second advent of Christ, as to whether it is to be pre-millennial or post-millennial, and yet would exclude those who believe the whole doctrines of the confession of faith, with the simple exception of any sentiments in them which in their judgment countenance intolerant and persecuting principles.

But we are forgetting the book before us: with a few exceptions to it, such as are indicated in the above remarks, we can recommend it as a book which the minister and the private christian may alike study with advantage. We might quote from it at random. The following passage will show that the author is a commentator all the more accomplished that he has traversed the hills and valleys of Palestine, and has surveyed its desolate towns and cities:

**VER. 27, 28, 29, 30, 31, 32, 33.**—“*And if ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury: and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I*

*will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.”*

“Behold! their house is left unto them desolate!”

Oh! sinner, He is an awfully holy and an infallibly true God! He did all that is threatened here. And as assuredly as he did these things, so shall he assuredly kindle the flames of an unquenchable fire for the unbelieving and off-ward man. Gospel-hearer, this picture of the Lord's strict truth is terribly severe on you. For this shall be thy doom. “*I, even I, shall chastise seven times!*” Oh! this is the work of a long-suffering God. “*I will walk contrary to you in fury!*” This is the wrath of the Lamb! Israel felt this fury. In the siege of Jerusalem by the Babylonians, of which the siege of Samaria in former days was a feeble prototype, mothers eat their children, according to Lamentations iv. 10, and in their final siege by Titus, the same scene of horrid and terrific despair was exhibited. It seems a type of what shall take place in hell—all natural ties for ever broken; and nearest relations reproaching and accusing and tormenting each other, finding no other food but to upbraid others with their ruin.

The lightning of God's wrath struck down their high places and idolatrous images; not a vestige of these can be found by any traveller. As for the worshippers, they perished with the “carcases,” or broken images of their gods—a type of hell again! For there the sinner's idols shall be felt to be ever ruined and destroyed; and yet the sinner's memory rolls over and over upon past scenes that only cause him torment.

Their cities lie waste at this day, and their “sanctuaries, i. e., their temple with its courts, and there are no sweet-smelling offerings presented to the Lord in Judah's land. No one can discover more than the mere foundations of ancient edifices, and few even of these. Jerusalem's walls and temple exist only in fragments of foundation-stones. Bethel is a field scattered over with demolished walls; Samaria's foundations, and a few of her shattered columns, are all the remainder of former glory. No one has found Tirzah. Hundreds of ruined towns can be discovered by the name still lingering over the ruins, but that alone. Shiloh now Seilwan, and presents no dwelling or town, but only a few ruins. Lebanon now Khan Lebar, has a well for watering flocks at noon, and two or three dwellings near Kirjathjearim, now Kerich, is a beautiful village, but its pomegranates and olives shade no more than a dozen dwellings. Beersheba has its well still, and plentiful water, but is no more a city. Jericho, now Riha, has some mud houses near the spring that Eliza sweetened; and this is all that remains of the city of palm-trees. Libnah and Lachish and Maresah, famous in the wars of Judah, are not to be found even in name. Hazor, famous as a northern city, has only lately been found by Dr. Keith, bearing the name, but possessing no more than a few remnants of an ancient fortress. Capernaum, Bethsaida, and Chorazin, are not truly ascertained. Sarepta is a little village called Sarfand, on a hill side, overlooking the sea shore, whercon its state mansions once were built. Zebulun now Abih: is but a village; and Cana a very small one. Even peopled cities that do remain boast of few thousands; Jerusalem has its twenty thousand; Hebron its ten; Sychar its ten—and this, or such like, is all that the cities of Judah and of Israel yield! “*True and righteous are thy judgments, O Lord God of Israel.*”

The land is desolate. The plains of Jezreel and Sharon lie nearly untilled. Every traveller waders at large spaces of rich soil left to lie fallow. Enemies occupy their inheritance, and destroy it yet once. “*The kings of the earth would not have believed that the adversary should have entered into the gate of Jerusalem.*” (Lam. iv. 12.)

And poor Israel wanders over every country as a kingdom on the face of the earth—“*scattered and peeled.*” And while the Lord still pities them, it



"abhors them" (ver. 30) for their sin, as "in the day when they were cast out into the open field," though he still loveth the nation for their fathers' sake (ver. 14). On that open field they are cast again, to the loathing of their person! Who is there that knows not this to be the fate of Israel! Not a word has fallen to the ground.

A COURSE OF LECTURES ON THE JEWS, BY MINISTERS OF THE ESTABLISHED CHURCH IN GLASGOW.—Glasgow: William Collins, 1839.

For the brief period between 1831, the memorable year of the Veto Act, and 1843, the more memorable year of the Disruption, the literature of the established church of Scotland was eminently hallowed.

The volume now before us was one of the fruits of the reviving experienced in the established church, before the separation of the better and more spiritual portion of it from the state; and it contributed, we believe, in no small measure to awaken a missionary spirit towards the lost sheep of the house of Israel. We recommend it to our readers who have not read it. It is well fitted to cherish piety, while it discusses fully the interesting topics of prophecy and history connected with the Jews. And here it is, through the enterprise of the publisher, and Mr. McLellan, of Hamilton, a beautiful volume for three quarters of a dollar! The 12 discourses which it contains are by 12 different ministers. And where now, in 1847, are these good men who in 1839 responded to the proclamation of Isaiah—"Speak ye comfortably to Jerusalem!" Dr. McGill, the leader of the band, has been called to the church above. The others are all, we believe, labouring in one department or another in the ranks of the Free Church.

PRESBYTERY, AND NOT PRELACY, THE SCRIPTURAL AND PRIMITIVE POLITY:

*Proved from the Testimonies of Scripture, the Fathers, the Schoolmen, the Reformers, and the English and Oriental Churches. Also, The Antiquity of Presbytery, including an account of the Ancient Culdees and of St. Patrick. By Thomas Smyth, Author of Lectures on the Apostolical Succession, Ecclesiastical Republicanism, Ecclesiastical Catechism, &c. Reprinted Glasgow: William Collins.*

This is one of the volumes from the stock of Mr. McLellan, of Hamilton. From the perusal we have been able to give it, we have no hesitation in saying that the able author fully makes out the title which he has given to his book. It is a complete *rode mecum* of Presbytery, containing the scriptural argument for Presbytery, and refutation of the imposing pretensions of prelatists both from scripture and ecclesiastical history. It contains the substance of many elaborate volumes, and embodies the results of historical researches, which few have the opportunity of making for themselves. What will our Ulster friends say, when they read the proofs "that St. Patrick was not a Papist nor a Prelatist, but a Presbyterian and a Protestant, and that neither Popery nor Prelacy were the religion of the ancient Irish!" For these proofs we refer them to Dr. Smyth's work. The volume before us is a reprint, by William Collins, of Glasgow, on good British paper, and very cheap. We cordially recommend it to our brethren in the eldership and ministry.

PAMPHLET BY MR. REDPATH—PROCEEDINGS OF SYNOD IN A REFERENCE ON THE SUBJECT OF TEMPERANCE—PROCEEDINGS OF THE SYNOD OF PHILADELPHIA.—INTEMPERANCE IN CANADA.

John Redpath, Esq. has published, in the form of a pamphlet, "Notes of his speech before the Synod at Kingston in defence of the course of discipline pursued by the session of the Free Church, Cote Street, Montreal."

The pamphlet makes a good temperance address, while the views which it contains on the bearing of the question on the discipline of the Church, are, as we think, substantially correct. We regretted the way in which the reference was dealt with in the Synod. There was a formal division on the subject, when yet the views of members, in so far at least as these were expressed in the several motions, were not substantially different. We refer our readers to these motions, as they are found in pages 23 and 24 of the printed minutes.

It is true that the supporters of Mr. Bayne's motion, with Mr. Bayne himself, recorded their dissent from the motion which was carried; but, it will be recollected by those who were present, that this was done on account of an interpretation put on the motion by the mover—an interpretation which it will scarcely bear when taken by itself—an interpretation, too, which was afterwards disclaimed on the part of some of the members who voted for it, as may be seen in their answers to the reasons of dissent, recorded at the 29th page of the printed minutes.

In voting as we did for Mr. Bayne's motion, we gave it a preference over Mr. Gordon's; first, because of the precise and discriminating counsel which it tendered to the session, and secondly, because it would have committed the Synod "to prepare and issue a solemn warning to their people against the evils connected with the common sale of intoxicating drinks."—"This is a point in which all are agreed, that the common sale of intoxicating drinks—that is, the sale of these drinks as it is now usually carried on—is fraught with evils—evils physical and moral, evils temporal and eternal to many, many of the buyers. The sale of opium, *per se*, in China, is no more sinful than the sale of the same drug in Toronto or Montreal; but, we suspect, from all that we have heard of the opium trade in the celestial empire—as it is called—that no follower of Jesus would be found engaged in it; and, we think that the common sale of intoxicating drinks, to which Mr. Bayne's motion pointed, is not much safer to christian consistency, purity, and benevolence; and, such being the case, that it ought to be eschewed by those who are bound to abstain from all appearance of evil."

In another column (see page 27) will be found an account of the proceedings of the Synod of Philadelphia (old school) on the subject of revivals and temperance. There are circumstances in which silence in regard to what is commendable in the conduct of others, has something of the guilt of detraction; and we believe that the Presbyterian Church of Canada is in those circumstances in regard to the great branches of the Presbyterian Church in the United States, and in particular that branch of it called the Old School. In 1845, our Synod at Colbourg passed a series of resolutions testifying against "the sinful apathy" of the Amer-

ican Churches, and especially the Presbyterian Church, Old School, in regard to the evils of American slavery, and the Synod at the same time sent a letter to the Moderator of the Old School General Assembly, enclosing a copy of the resolutions, and remonstrating with them in the spirit of those resolutions. Now, the whole communication to the American brethren contained such sharp rebuke—they said that it was uncourteous in its language, and perhaps there was a lacking in it of the gentle oil of fraternal and christian reproof—that they never answered it. Well, be it so, as we fear it cannot be denied, that our American brethren are sadly apathetic to the guilt which lies on certain American States, and on the whole confederation of enslaving millions of their fellow men; shall we so intently fasten our gaze on their sin in this respect, as to overlook the undoubted excellencies which are to be found in them—aye, and in removing the mote from their eyes, forget what there is in our own, to impair our spiritual vision? We have good reason to believe, from the little which we know of the American Presbyterian Churches, that the condition of our own contrasts unfavourably with theirs in respect to such important matters as these—purity of communion, order and gravity in Church courts, missionary devotedness and zeal for temperance. The resolutions of the Synod of Philadelphia express the views of that portion of the church on this subject. When will a spirit of holy fear for the honour of God, and of love to the souls of men, so actuate all our congregations, as to make our influence distinctly and widely felt throughout the community, in advancing the interests of christian education, christian legislation, the sanctification of the Lord's day, and temperance.

Intemperance, with its countless concomitant evils, appears to be advancing with such giant strides that Churches will not dare to be silent in testifying against it. The following quotation from a Toronto paper, the *Canadian*, with which we have scarcely any acquaintance, we think valuable, as expressing the views of secular men in regard to the moral condition of the metropolis of western Canada. We take it, with its heading, from our *Streetsville Review*, of the 13th November:

"SABBATH DESECRATION.—In Toronto we have 150 houses in which strong drink is sold every Sabbath evening, and which decoy thousands of our citizens from attending their places of worship, and furnish the incentive to every kind of immorality. If an equal number of shops, kept by butchers, bakers, and others selling goods and nutritious food, were opened in our principal thoroughfares on Sunday evenings, what an outcry would be raised by our religious professors against such enormous wickedness; and yet they quietly allow the keepers of beer-shops and public houses to continue their body and soul destroying vocations on the Sabbath without raising so much as a warning voice against the abomination."

SCOBIE AND JALFOUR'S CANADIAN ALMANAC, AND REPOSITORY OF USEFUL KNOWLEDGE, FOR THE YEAR 1848, ETC., ETC.

Toronto may well vie with Belfast for cheap almanacs. The publication before us is most creditable to the enterprise of the publishers. The information which it contains is alike full, varied, and as, we believe, accurate, whilst its cheapness (5s. per dozen) is the wonder of all. It contains a good map of Upper Canada, with a hundred pages of letter-press. We have before us the *Yonk Al-*

MANAG; AND ROYAL CALENDAR OF UPPER CANADA, FOR THE YEAR 1821. It is a somewhat bulky 18mo., of three hundred pages, but it embraces a wide range of contents, as we see in its index such articles as these: "Oxen, number of in Upper Canada," and "Saxon Heptarchy." Mr. Scoble's almanac seems to omit nothing, and contain nothing but what should be found in a Canadian almanac. We had possessed ourselves of a copy of it, and had intended to notice it before we received a copy from the publishers.

#### GEOLOGICAL SURVEY OF CANADA.—THREE REPORTS FOR THE YEARS 1845, 1846, 1847.

We have to acknowledge the receipt of these reports, through the kindness of J. H. Price, Esq., M. P. P. We feel some interest in the subject of them, and may on some occasion give our readers an extract from them.

#### JUDGMENTS ON PAPAL COUNTRIES.

##### ITALY.

The language of Prophecy plainly intimates that the Millennial age is to follow on the overthrow of the great Anti-Christian Apostasy, and that this overthrow is to be effected through such terrific judgments of Divine Providence as those by which the Jewish State and the power of Pagan Rome were at successive periods destroyed. The visitation of vengeance on Jerusalem was in prophetic language, "the coming of the Son of man." (Mat. xxiv. v. 27.) and in the same language the subversion of the Pagan power of Rome was, "the great day of the wrath of the Lamb." (Rev. vi. v. 17.) In like manner the New Testament Babylon. (Rev. xvii. v. 5.) "the wicked," or *lawless one*, (2nd Thess. xi. v. 8.) is to be "consumed with the spirit or breath of the mouth of the Lord, and to be destroyed with the brightness of his coming." Tokens of the approaching times of vengeance are every where apparent.—Witness the state of Papal Ireland, scourged with famine and pestilence, and in a state of internal disorder bordering on political disorganization. So, too, Spain and Portugal have had vials of wrath poured out on them in the wars with which they have been desolated for these forty years. The South American States have scarcely known peace since their revolt from old Spain, and now the victorious armies of the United States have fought their way to the Capital of Mexico, and have for the time reduced that Republic to subjection.

It is some considerable time since we read somewhere that Prince Metternich, the wily Minister of the Austrian Despot, was fully aware of the instability of the peace which had been maintained through the vast extent of the Austrian dominions only through the destruction of liberty and the suppression of knowledge, and that he had said in allusion to the commonly received meaning of the name METTERICH—"that after his own death, the flood—the outburst of restrained political energies and passions would come." But if that Minister live much longer he may yet see the deluge of Revolution sweeping through the long oppressed States of Austria, as it has already broken out in Italy.

The condition of that great Peninsula, so long debased and enslaved by Popery and despotism, is deeply interesting. As we wish to keep our readers

informed in regard to the mighty changes that are in progress in it, we quote a passage from a letter of the French Correspondent of the N. York Observer, which gives an account of the origin and progress of the movement in the Papal States:—

The news from Rome and the Pontifical States daily becomes more serious. The excitement among the population threatens to lead to violent struggles. For a time all seemed to go well. Pius IX made magnificent promises, and the people hailed them with enthusiasm. There was constant feasting. The *holy father*, as he is called, heard around him, whenever he went out of his palace, the most flattering plaudits. He was borne under triumphal arches erected by his subjects. It was truly the *honey-moon* for the new Pontiff. But at last the people of Rome became tired of waiting in vain for the performance of what had been promised. "We have waited now a year," they said, "and what have we got! Nothing, or next to nothing. No powers granted to laymen; the priests continue to hold all the important offices; foreign soldiers; Swiss mercenary troops with arms in hand in our streets and around our sovereign; the press muzzled; spies everywhere; the Inquisition maintained; dungeons ever ready to open; no impartial justice; the old despotism kept up! Is it then for this that we have shown so much love for Pius IX? Does he take us for fools? And does the Pope suppose that we shall be satisfied with such empty words? Truly, we should be the laughing-stock of Europe and the whole world!"

Thus reasoned the Romans; and their discontent was the greater, when Cardinal Gizzy, Secretary of State, published a proclamation in which he said the old institutions would be faithfully maintained. The indignant people assembled in the streets where the Pope was to pass; and just as the Pontifical train appeared, each one kept a sullen silence. This silence was significant. Pius IX. understood that he was in danger of losing the affection of his subjects, and that their enthusiastic feelings would be perhaps changed into indignation. He returned to the Vatican, sad, depressed, asking himself what he should do? His heart, it seems, is inclined to toleration, and he soon came to the conclusion to give some satisfaction to his people. Cardinal Gizzy was dismissed, and his place supplied by cardinal Ferretti, who possesses a great popularity. A new proclamation appeared, announcing the approaching organization of a national guard. At once the Romans showed transports of joy. The houses were illuminated; the citizens embraced each other in the public places. The joy was unexampled. Unhappy men! they have so long groaned under the severest oppression that the least gleam of liberty maddens them! They are like shipwrecked seamen, who seize frantically the slightest plank which floats near them.

But if the people were happy, the anti-liberal party were not. Cardinals, bishops, inquisitors, jesuits, priests and monks of every name, were in a rage. Several met in secret. The leaders were cardinal Lambruschini, who had occupied the first office under Gregory XVI, and cardinal Bernetti, who is wholly sold to the Austrian government. They formed in concert with the jesuits, a horrible conspiracy. These unprincipled men plotted to raise a sedition during a festival, to set the people at odds with the soldiers, and take advantage of this tumult to impose their will upon Pius IX. himself. Blood would have flowed in torrents; but what cared these priests? Would they who applauded the massacre of St. Bartholemey be stopped by such scruples? They had also an understanding with the cabinet of Vienna to have Austrian troops enter the Pontifical States.

Happily the conspiracy was discovered before the day appointed. A citizen named Ciceronacchia, more vigilant than the police, first succeeded in throwing light on this infamous plot. In trying circumstances nations always have one or two eminent men who, by their commanding genius, take the direction of affairs. Ciceronacchia would seem to be such a man. He has admirable good sense, tried firmness, consummate prudence, and enjoys undisputed influence. The proudest patri-

cians bow respectfully before the wonderful ascendancy of Ciceronacchia.

When the news of this conspiracy spread among the people, there was great commotion. Crowds gathered round the Pontiff's palace. The national guard was organized at once. All who had arms betook themselves to the principal places of the city, to preserve public order. Pius IX. was horror struck on learning the particulars of the plot. He exclaimed (as some correspondents from Rome relate): "The time of clemency is past; that of severity is begun." The cardinals most implicated fled in haste. The pontiff's soldiers made common cause with the people. Cardinal Ferretti, who arrived at his post amidst this great agitation, was hailed with enthusiasm. As to the Austrians, who had entered Ferrara not knowing that the conspiracy had been discovered, they were quite disconcerted when they learned that the Roman people were armed.

Things are thus at the moment I am writing. Who knows if new plots will not follow? Italy is on a volcano. In Tuscany, in the duchy of Parma, in Piedmont, the inhabitants are in a state of feverish excitement. The provinces under Austrian are agitated also, and only a spark is wanted to kindle a vast conflagration.

The chief question is whether the Italians are ripe for liberty. I fear not. They have been for so many ages subjected to the degrading yoke of priests, that their character has become enervated. Look at the Republic of South America: they have but the semblance of independence, the empty forms of free institutions, because the Romish church has deeply degraded the people. Is it not nearly the same in Italy? Will the warm passions which now stir the inhabitants of the Pontifical States produce any permanent fruits? It is not enough, in order to become free, to have a lively imagination and to adopt some sudden resolution; there must be sound principles of conduct, and a soul disposed to make generous sacrifices. Are these to be found among the Italians?

Besides, the monks and priests will oppose, in spite of Pius IX.'s good intentions, a desperate resistance to the progress of the liberals. If one conspiracy is quashed, another will perhaps have better success. Intrigues will go on. Romanism is hostile in its essence to modern institutions; it detests the right of examination, and liberty of conscience. Is it then probable that a nation so long chained to the car of popery can all at once unobtrusively oppose views, and go on with a firm step in the way of reform? Poor Italians; once the first people in the world, and now sunk to the lowest rank, because they have not known nor acknowledged the true religion?

The higher classes in Italy do not indeed practice the gross superstitions of Romanism; but the peasantry, the mechanics, the working classes, that is to say the majority of the population, and the women especially, would seem to have the same ignorance and the same credulity as in the dark ages. I have under my eye an extract of a book published at Milan in 1841, and intitled: *Fileta, or Complete Manual of Devotion*. Speaking of transubstantiation, the author compares catholicism and paganism, and claims that the catholics are more privileged, because *their God is nearer to them*. "No nation," he says, "can boast of having its god so near as we. When the Gentiles made gods according to their fancy, did they ever devise one who loved men so as to remain shut up day and night upon the altars in the substance of bread?..... Jesus is in the bread, refraining from moving himself, exposed in a jar; he is carried about where we will, upon an altar, in the streets, into houses. He lets himself be given in the communion to whomsoever the priest chooses, whether to the righteous or to the wicked. While he was upon this earth, he obeyed the very holy Mary and saint Joseph; but in the sacrament he obeys as many creatures as there are priests in the world."

"What a religion! It is a low and stupid fetishism. Jesus Christ, the God-man, He who created all things, is, reputed as contained in a bit of bread; his human nature, his divinity is all there! He is carried about like an idol; he obeys a priest

he is taken into a sinner's hand; he is eaten; God is the slave, the toy of man! Words are wanting to express the indignation, the horror which such a doctrine ought to inspire; and this is what the Popish clergy teach still to Italians!"

Miscellaneous.

**IGNORANCE AND CRIME.**—We take the following from Douglass Jerrold's new paper of the 17th ult. "According to the returns of the Register-General, one half of the adult population of England and Wales are unable to write their names; and Mr. Porter states that during the years 1839, 1840, and 1841, out of 735,788 persons married, 303,836 affixed their mark to the marriage register by way of signature. In Mr. Tremenhier's report to the Committee of Council on Education, he observes that in Monmouthshire and Wales, 48 males in 100, and 69 females in 100 were unable to write their names; while in Cheshire and Lancashire 40 per cent. of males, and 65 per cent. of females were similarly disqualified. In his inquiries into the state of crime in the northern division of Lancashire, Rev. Mr. Clay, referring to the prisoners admitted into the House of Correction, at Preston during the year 1844, ascertained that of 1022 persons committed, 49 per cent. were unable to name the months of the year, 39 per cent. were ignorant of the name of the reigning sovereign, 42 per cent. knew not the imports of the words virtue, vice, righteousness, &c., while thirteen per cent. were unable to count one hundred. Incredible as it may appear, among the opinions as to her Majesty's name, seventeen were in favour of Prince Albert, while thirteen supposed it to be Elizabeth. Their religious ignorance was still more deplorable, for 39 per cent. had never heard of the name of the Saviour. We might multiply similar facts, but those adduced are sufficient to show the necessity of some plan being adopted to educate the great body of the people. Our boasted claim of being at the head of civilized Europe will hardly be conceded so long as one half of our adult population can neither write nor read, and our material wealth will only be regarded as the exponent of an ingenious system of industrial slavery."—*N. Y. Evangelist.*

**TOTAL ABSTINENCE.**—A ROYAL TERTOTALER.—Charles XII., King of Sweden, drank sometimes to excess, so as even to disturb his reason. In one of his drunken bouts he lost the respect which was due to the Queen, his mother. She retired to her chamber, overwhelmed with grief, and remained there on the following day. As she did not make her appearance, the King inquired the cause. This being told, he took a glass of wine in his hand and went to the Queen's room. "Madam," said he to her, "I have learned that yesterday, in my cups, I forgot myself towards you. I come to ask your pardon; and, to prevent a recurrence of such a fault, I drink this glass to your health; it shall be the last during my life." He kept his word, and from that day he never tasted wine.

**A LOST BOOK OF LIVY FOUND.**—A most valuable discovery has just been made at Berlin. The Rev. Dr. Heing has lately returned from Spain, where he spent a considerable time in exploring its libraries for the purpose of ecclesiastical history. Among the treasures he acquired, were several rolls of parchment, purchased from a bookseller, and generously presented to the Royal Library.—One of these rolls was found to be a Palimpsest,\* which, after being carefully cleaned and examined, by the principal librarian, Mr. Perts, proved to be

\* A Palimpsest is a MS. of vellum, which has been written on a second time, after the first writing has been effaced. There are instances in which the first writing is legible as well as the second.

EDITOR.

a fragment of the lost books of Livy, probably of book 98. The academy of Sciences, which, at the request of Mr. Perts, made a minute investigation into the subject, have resolved to publish an engraved fac-simile of this most interesting addition to Roman history. The writing bears evidence of the highest antiquity, probably of the first century, and consequently contemporary with the age in which Livy flourished.

**NUMERICAL STATE OF WESLEYANISM.**—From the returns just published of the number of members in the Wesleyan Society, it appears that there are in Britain 339,379, being a decrease upon last year of 2,059; in Ireland, 21,633, being a decrease of 2,913; and in the foreign stations, 100,303, being an increase of 253; total number of members under the British and Irish Conferences, 464,315, being a decrease of 4,749.

**PUTRID FOOD PRODUCES UNHEALTHY BLOOD.**—The primary object of the introduction of food into the stomach and intestinal canal is to produce blood; in order that the latter may be of a healthy description, it is necessary that the food should contain the ingredients necessary for the production of blood, and that these should be in a state of integrity and health. It is scarcely to be wondered at that the consumption of putrid food, such as *high-flavoured game*, and large quantities of *decayed cheese*, should be incapable of producing healthy blood; or rather that the blood produced from substances in such a state of putrefaction should be liable to disease of the most dangerous nature.

**O'CONNELL'S EDUCATION.**—O'Connell's education at St. Omer was narrow and sectarian; in no seminary were herocratic doctrines more rigidly inculcated; and the duties and labour of his arduous profession prevented him from literary acquirement. O'Connell was neither a sound nor an elegant scholar; his classical attainments were below the average of a schoolboy; in history he had read little beyond the compilation with which men of large business are too generally contented; and though he had some taste for mental and moral philosophy, it was never cultivated. He relied entirely for his success on his own mental resources, and they were unquestionably vast; never did any man make so great show with so limited a stock of information. It was not until he turned author, and gave the world his puerile History of Ireland, that men discovered how scanty was the stock on which he traded. The theology of St. Omer, which attributed a sanctity and almost an impeccability to the sacerdotal character, was the predominant feeling of O'Connell's life; he honestly believed that the best service he could render Ireland was to increase and strengthen the power of the Catholic priesthood; and it is, therefore, no wonder that he received, through life, the zealous support of that body which is indebted almost entirely to him for its present existence as a power in the State.—*Reminiscences of Daniel O'Connell, by a Munster Farmer.*

DONATIONS

TO THE LIBRARY OF KNOX'S COLLEGE.

The Librarians of Knox's College acknowledge the receipt of the following books, through T. C. Orr, Esq., and Messrs. Collins & Griffin, booksellers, Glasgow, and others, per Dr. Burns:—

D'Aubigne's History of the Reformation, 2 copies; Oliver & Boyd, and Collins; Select Christian Authors; Wilberforce's Views of Christianity; A. Kemp's Imitation of Christ; Howe's Redeemer's Tears; Doddridge's Rise and Progress; Adams's Private Thoughts; Halyburton's Memoirs, and The Christian's Defence against Infidelity, in 1 vol; do. in 2 vols; Henderson's Iceland; DeLuc's Letters on Geology; Account of Lord Selkirk's Settlement; Cowley's Prose Works; Thucydides de Bello Peloponnesiaco libri octo; Porson's Adversaria; Glasgow Lectures on Popery; Pinkerton's Russia; Dictionnaire Historique, 4 vols; Meditations and Lectures; Caxo's House of Austria,

tions of the Emperor M. A. Antonius; Horne's John the Baptist, Life of Beattie, by Forbes; Baxter's Saints' Rest; Cheever's Lectures on Bunyan, Nelson, Edinburgh; do. (Collins, Glasgow); Vint's Vital Christianity; Robe on Revivals; Fairfax's Tasso's Jerusalem Delivered, 2nd vol; McChoyne's Memoirs and Remains; do. 3 vols (Bohn's Standard Library); Lanzi's History of Painting, 3 vols (Bohn's Standard Library); Schlegel's Dramatic Literature; Schiller's Revolt of the Netherlands, and Historical Dramas; Schiller's Don Carlos (Bohn's Standard Library); Sumner's Literature of Europe, 2 vols, do; La Martine's History of the Girondists, vol 1, do; Life of Benvenuto Collini, do; Gutzlaff's Voyages to China; Peterkin's Record of the Church of Scotland, from 1638 to 1619; Dick's Christian Philosopher, 2 vols. From the Rev. David Brown, of Glasgow—Copy of his work on the Pre-Millennial Advent.

RECEIPTS

FOR KNOX'S COLLEGE MISSIONARY SOCIETY FUND, From November, 1846, to November, 1847.

Collected in missionary box in Divinity Hall.....	£	s.	d.
From Free Temple Church, Chingacousy, East Chingacousy Church, and East Toronto Church, per Thos. Dickson.....	4	2	6
Thorah, Eldon, Oro, and Marposa, per Mr. J. Ross.....	12	10	0
Lewis and Sylvester, per Mr. R. Swinton.....	3	0	0
Vaughan and King, per Mr. R. Ure... West Gwillunbury, per Mr. J. Scott... Huntingdon, Tyendinaga, and Madoc, per Mr. J. Nisbet.....	7	0	0
March, Huntly, Golburn, and Fitzroy, per Mr. John Gourlay.....	7	2	34
North Easthope and Wellesly, and from a few friends in Galt and Hamilton, per Mr. A. Hudson.....	4	2	6
Toronto, per Mr. Troup.....	10	0	0
Township of Lobo, per Mr. P. Currie	3	13	9
Laclute, per Mr. D. McRuar.....	0	15	0
Beckwith, per Mr. McDiarmid.....	1	15	0
From a few friends, per Mr. George Mur.....	2	19	14
Masham, Tarbolton, and Fitzroy, per Mr. W. McLaren.....	1	5	0
Streetsville, per Mr. W. Blain.....	3	2	9
Mono, per Mr. Chesnut.....	4	1	3
Woodstock, London, St. Catharines, and Niagara, per Mr. W. Ball.....	2	18	0
Quebec, per Mr. John Alexander.....	6	0	0
Chingacousy, per Mr. J. Smith.....	7	13	8
Toronto, per Mr. Andrew Polmie.....	3	0	0
Peterboro', per Mr. Andrew Wilson... Brock, per Mr. Alexander McLachlan	2	8	6
Contributions from friends, per Mr. Kennedy.....	3	7	6
Contributions from various places, per Mr. George Wardrope.....	1	10	0
Toronto, per Mr. George Jamieson... Contributions from friends in Toronto, per the Misses Brown.....	3	12	6
	2	0	0
	3	9	43

Sum total of receipts.....134 17 64

DISBURSEMENTS.

Paid to Mr. J. Black, to account of salary, at sundry times.....	50	0	0
Stationery.....	0	10	0
Total.....	50	10	0

Balance.....£84 7 64

GEORGE JAMIESON, Treasurer.

SYNOD FUND.

Nov. 6.—North Easthope, per Rev. Mr. Allen.....	£1	5	0
Nov. 9th.—Fuslinch, per Rev. Mr. Meldrum.....	1	5	0

JOHN LAIDLAW, Treasurer.

## HOME MISSION FUND OF CANADA.

Proceeds of sale of work contributed by the Ladies' Committee, Edinburgh, by Mrs Dr. Burns, Toronto, £30 0 0  
J. LAIDLAW, Treasurer.

NOTE.—We insert this notice, as we have received it, though if the destination of the donation is correctly given, it should have been passed to the Treasurer of the Home Mission Fund, viz., D. Macnab, Esq., Hamilton. EDITOR.

## HOME MISSION COMMITTEE.

The Synod's Home Mission Committee will meet in Knox's Church, Hamilton, on the second Wednesday in January, at five o'clock P. M.  
RALPH ROBB, } Conveners.  
M. Y. STARK, }

## PRESBYTERY OF HAMILTON

The next ordinary meeting of the Presbytery of Hamilton will be held in Knox's Church, Hamilton, on the second Wednesday of January, at 11 o'clock A. M.

M. Y. STARK, Presbytery Clerk.

## Advertisements.

## TORONTO ACADEMY,

ONTARIO TERRACE, FRONT STREET (WEST)

Opened on MONDAY, the 23rd September, 1846.

THE following are the branches to be taught, and the Terms of Boarding and Tuition:—  
1.—Elementary Instruction, including English, Reading and Spelling, Writing, and Primary Lessons in Arithmetic, Geography, and the Latin Language—Three Dollars per Quarter.

2.—Classical and Commercial Departments, including English in all its details, Reading, Recitation, Grammar, Composition; Arithmetic, theoretical and practical; Book-keeping; the Elements of Geometry, Trigonometry, Mensuration, Algebra; Geography and History, ancient and modern; Latin and Greek Languages and Literature—Five Dollars per Quarter.

3.—The higher Mathematical pursuits, together with the more advanced Classics; French and other Modern Languages; Drawing, and other accomplishments—to be charged according to circumstances.

BOARD, with the Principal—Two Dollars per week, besides separate charge for Washing. A small charge will be made on Pupils in both departments, during winter months, for Fuel—perhaps half-a-dollar each.

The Dues of Pupils, whether Boarders or Day Scholars, to be paid in advance, or, at farthest, before the end of each Quarter.

The Year is divided into periods of Eleven Weeks; and the following arrangement of periods has, for the sake of convenience, been adopted:—

From September 1st to November 17th,  
From November 18th to February 10th,  
From February 11th to May 1st,  
From May 2nd to July 12th.

Eight Weeks are allowed for Vacation—one Week at New Year, and the rest from July 12th to September 1st.

It is desirable that the above scheme should be adhered to by all parties; and it is expected that each Pupil should enter for a Quarter at least.

No allowance for absence, except on the ground of ill health.

Each Boarder will require to provide himself with his own Bedding and Towel, and Silver-spoon.  
Toronto, C. W., November, 1847.

THE Annual Sale of Work, on behalf of the Ladies' Association of Knox's Church, Hamilton, will take place on the 22nd December,—the proceeds to be devoted to Missionary purposes.

All persons interested in the objects of the Association, are respectfully requested to contribute either useful or fancy articles, which will be received, previous to the sale, by any of the following ladies.—Mrs. Robb, Mrs. McLellan, Mrs. Jas Walker, Mrs. Archibald Kerr, Hamilton; or by Mrs. Gale, Toronto; or Mrs. Stark, Dundas.

## BOOKS FOR SALE

BY

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