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J. C. Macdonald  
Oct 2nd 1849

# THE ECCLESIASTICAL AND MISSIONARY RECORD.



FOR THE  
Presbyterian Church of Canada.

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

VOL. V.

TORONTO, SEPTEMBER, 1849.

NO. 11.

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## Notices.

### MEETING OF PRESBYTERY.

The Presbytery of Toronto, will meet in the Divinity Hall, Knox's College, on the first Wednesday of September, at 12 o'clock, noon.

P. GRAY, Pres. Clerk.

### COMMISSION OF SYNOD.

The Commission of the Synod of the Presbyterian Church of Canada, will meet in the Divinity Hall of Knox's College, Toronto, on the third Wednesday of October, at 7 o'clock, p. m.

W. RINTOUL, Synod Clerk.

### SYNOD'S HOME MISSION COMMITTEE.

The Synod's Home Mission Committee will meet in the Library of Knox's College, Toronto, on the third Wednesday of Oct., at 8 o'clock, p. m., when the Missionaries at their disposal will be allocated to the different Presbyteries for the winter half year. Presbytery Clerks are requested to send applications for Missionaries, to the Convener, at least a week previous to the meeting.

RALPH ROSS, Convener

THE MINUTES OF SYNOD, 1849, are for sale by D. McLellan, Bookseller, Hamilton; Mr. James Stewart, Kingston; J. R. Orr, Esq., Montreal, and at the Agency Office of the Synod, Toronto, —price 5s. per doz., or 6d. each.

### REPORT OF COLLEGE COMMITTEE, 1849.

The Committee will endeavour in this Report to present to the Synod, a distinct account of their procedure, in fulfilling the general duties devolved upon them, and in carrying into effect the special instructions of the Synod; subjoining such remarks, as, along with the relative documents may enable the Synod to form a just estimate of the condition and working of their Institution, and to determine what measures may be necessary to secure, and extend its efficiency.

The Committee met immediately after the meetings of the Synod were brought to a close,—and having chosen Mr. Rintoul, and Mr. Gale, as their Chairman and Secretary, respectively,—they appointed a sub-committee, to draft some interim regulations, respecting the admission of students, and the competition for Bursaries, at the commencement of the then ensuing session of the College. Both these are matters of consequence; the former, indeed, manifestly involving some of the highest interests of the Institution; and the latter having an important bearing, not only on the immediate object of the competition—the development of the comparative attainments of the students, and the inciting of them to steady, ardent and well-directed efforts in the various departments of learning—but also on the success of the winter session, which should, as far as possible, be kept free from the interruption of its proper work, necessarily occasioned both to professors and students; by the introduction of the competition in the midst of it.

The next meeting of the Committee was held on the 18th October, at the commencement of the winter session. This meeting was continued by adjournments until the 4th November—the Committee being principally engaged at several successive sittings in the examination and admission of students. In conducting these examinations, the Committee adopted such rules and methods, as the experience of former cases had suggested, which, although no specific legislation has hitherto taken place on the subject, had been brought under the view of the Synod, in the previous reports, and had met with a general approval in that Court. The object mainly kept in view by the Committee in this work were, first, to satisfy themselves, as to the personal religion of the applicant, and the motives by which he had been prompted to the proposed dedication of himself to the Gospel ministry—secondly, to form a judgment as to his gifts and talents being such as to justify his entering on a course of study, with a view to the sacred office—thirdly, to ascertain his actual state as to mental culture, and his pro-

gress in Education. It is to be observed, that this process of examination was not confined to those who were applicants for admission into the Institution for the first time. In the case of entrants the examination was of course more full and minute—but all the students, whatever their standing and progress, were individually dealt with—and when the number is considered that came under this review, it will be obvious on a moment's reflection, that this department of duty, as it is a most important and delicate one, is also attended with great labour, and necessarily occupies much time. Fifty students in all were admitted during last session, to which number there ought to be added three who have been in attendance during former sessions, and who are believed to retain their purpose of continuing the course on which they have entered, and who have only been prevented from attending the classes during the past session, by providential hindrances which it may be expected will be removed by the commencement of the ensuing one. The result of these examinations, as to the most objects of them, was on the whole highly satisfactory—the members of Committee, engaged in conducting these, finding some tokens of the grace of God abiding and increasing in very many of the students, and in all that they admitted, such evidence of godliness as, when coupled with the earnest desire exhibited of giving themselves to the work of the Lord, and with the measure of talents and attainments proposed, justified a reasonable, and in the great majority of cases, a confident hope of spiritual growth, and of ultimate usefulness in the Lord's vineyard. In regard to the principles on which these examinations were conducted, to immediate decision in each case, it may be well to observe, that the examination proceeded on the clear understanding, that no one should be admitted for the first time to the benefits of the Institution, nor even afterwards, at any stage, permitted to continue to enjoy them, unless he seem to them to exhibit reasonable promise of future usefulness in the ministry. At the same time they are deliberately of opinion, and it is an opinion has been strikingly confirmed by instances that must already have come under the observation of the Committee among the Students, that hasty final judgments, as to spiritual character, are very unsafe, especially when they are founded, as in this case they must be in a great measure, on the mere impressions derived from one or two brief interviews; and they are fully satisfied that the only wise course, in present circumstances at least, is to make the decision in regard to the fitness of applicants for the service of the sanctuary, to depend in a considerable degree on the full and unequivocal evidence, both as to piety and talents, which will be obtained by inter-

course with them, and observation of their spirit, deportment and success in study, during one or two sessions, which may be advantageously spent by them in College, whatever their ultimate destination may be. The Student ought, of course, to be made fully aware of his probationary position, so that he may have nothing to complain of, should he ultimately be advised to turn his attention to some other sphere of usefulness.

With respect to the Entrants of last session, who were thirteen in number, the Committee have peculiar pleasure in stating the very favorable impressions which they have formed of the greater part of them, both as to their spiritual and intellectual character. They are, indeed, taken altogether, a company of young men of great promise. With reference to them, and to the whole body of Students, the Synod and the Church at large may well "thank God and take courage." Amidst all the difficulties and obstacles which beset the progress of the Gospel in this land—and the extensive and clamant destitution which yet prevails throughout its length and breadth—we cannot but regard the fact, that so great a number of young men of promise, both as to piety and talents, should have come forward to offer themselves for service in the Lord's vineyard, in connection with our Church, in a country where the reward of industry and enterprise in the ordinary walks of life is so sure and accessible, and where, also, on the other hand, there is little in the emoluments usually connected with the Gospel ministry to attract a selfish or worldly spirit. We cannot but regard this fact as a striking and unequivocal token of the Divine favour, and, at the same time, as involving a heavy responsibility, and as conveying a loud call to the Church to put her Educational Institutions on the most efficient footing, and maintain them in full vigour, that she may follow out fully the course which her gracious Head seems clearly pointing out for her, and in which He is so manifestly beckoning her to advance. Who that loves Zion, would not earnestly and in deep solemnity of spirit, deprecate any relaxation of our efforts in this great and central department of our work, and bewail it as deeply dishonourable to our gracious Master, and involving a heinous degree of guilt, nay, as in effect, a writing of Ichabod on our Church, that she should fail by her prayers and her offerings, fully and generously to sustain this work.

Of the fifty Students who, as has been said, were in all admitted, twenty-seven have entered on the Theological curriculum, twenty-three remaining in the preparatory department, having made very various degrees of progress in their education—four of this latter division having had no previous classical training when they presented themselves to the Committee, were simply admitted to the classes in the Academy, directing their attention to the English and Latin languages, and to History, Chronology, Geography, and Mathematics—while the remaining nineteen were found to have made such progress in Latin and Greek, and in other preliminary branches, as to fit them for admission either into the class for Mental Training, conducted by Professor Lyall, or into the Moral Philosophy class, under Professor Eason—their attention being still, to a considerable extent, engaged in the preliminary studies—Classical, Mathematical, and Historical.

The Divinity Students were divided into two classes—the first, or junior, being composed of those who were just entering on the Theological course, and who numbered seven—the remaining twenty having arrived at various stages of progress in the curriculum, which it is not necessary more particularly to specify here. It may be proper, however, to intimate, that in so far as the matter, which depends on the continued progress and prospective attainments of the parties, can now be judged of, there is every reason to expect that six or seven of this senior class will be qualified to enter on trials for Licence at the close of the ensuing Session, in addition to the four whose names have been already communicated to Pres-

byteries as having completed a satisfactory curriculum of Theological study, both as to time and general attainments, but who, not having delivered all their curriculum discourses, will be required to attend at least some part of the ensuing Session. It is already known to Presbyteries, by the extract of the minutes of the Professors' Court just referred to, that six Students were found qualified to become candidates for Licence at the close of last Session, and they have been certified to Presbyteries accordingly. Thus, in the fifth year of Knox's College, the fruits of it begin to develop themselves, and there seems every reason to hope, that, under the blessing of the Lord, richer and riper fruit will continue to be gathered from it in successive years, to the refreshment and growth of the Church in these lands. Before closing this part of the Report, it may be proper to describe somewhat more minutely the Educational work of the Institution, and the studies prosecuted during the past Session.

For the Students who were admitted to the College proper, there were in all 17 classes opened, viz: 3 for Latin and 3 for Greek, each 2 hours in the week; 2 for Hebrew, 3 hours each; besides a private class for Syriac, 1 hour per week; 1 class for Mental Training or Logic and Rhetoric, 4 hours per week; 1 for Moral Philosophy, 5 hours a week; 1 for General History, with Chronology and Geography, 6 hours; 1 for Biblical Criticism, 2 hours; 1 for Ecclesiastical History, 2 hours; 2 classes for Divinity, 4 hours and 3 hours a week—besides 2 hours weekly—one being devoted to Pastoral Theology, and the other to Pulpit Scripture Readings.

The junior Latin and the junior Greek classes, were conducted by Mr. Gale, besides some lessons in Elocution, and a course of instruction in Latin composition not enumerated among the foregoing classes, in addition to his duties in the Academy. The 2nd Latin and the 2nd and 3rd Greek classes were conducted by Mr. Eason, who also conducted the General History, Chronology, and Geography classes, the Moral Philosophy class, and in addition, a class for Bible Training, 2 hours a week. The Mental Training or Logic and Rhetoric by Mr. Lyall, and the 3rd Latin; he also conducted the 2nd Greek class for a part of the Session. The Hebrew classes, and that for Biblical criticism, by Mr. Rintoul. The Church History by Dr. Burns, and the Divinity classes and that for Pulpit Readings, by Dr. Willis.

It will also be satisfactory to the Synod to have the testimony of the parties more immediately engaged in the work of Instruction, both as to the course of study in its leading departments, and as to the spirit and deportment and proficiency of the Students. This the Committee is enabled to submit, having, on request, been furnished with the following statements of the Professors, respecting the principal classes.

[These may be given in a subsequent number of the Record.]

In connection with these statements, as to the practical working of the Institution, the Committee deem it incumbent on them to press on the attention of the Synod the importance of now laying down in detail, and fixing authoritatively, some well considered and some well defined outline of the course of study to be pursued in Knox's College, and of establishing a standard of attainment to be required of Students, in order to their admission as Students, and to enable them to pass from one stage of the course to another. It was perhaps hardly practicable to have done so at an earlier stage in the progress of our still infant Institution; and although the want of such fixed arrangements, with no small degree of inconvenience and disadvantage to all the parties more immediately concerned, yet it is the less to be regretted, inasmuch as the tentatory processes which have been going on during the past Sessions, and the actual experience which has been acquired of the difficulties to be surmounted, and of the evils to be eschewed

or obviated, will supply the best possible suggestions and directions for judicious and permanent legislation on the subject, at the stage we have now reached. But this, as well as the other matters of vital importance connected with the constitution and administration of the College, will be brought under the notice of the Synod in a separate document. It is therefore only necessary to advert to them here, and to indicate the importance which the Committee attaches to them, and the urgent necessity that exists for their immediate determination. Time and experience, and the rapidly changing circumstances of the Province and of the Church, will no doubt demand material modifications of any present plans, however carefully arranged they may be; and this consideration may well dictate caution, especially in regard to the form of any charter or incorporating act that may be sought from the civil authorities. But there is nothing in all this to require or justify further delay of the measures referred to; and the Committee would reiterate their conviction, that to allow the Institution to remain any longer in the present provisional and undefined footing, would prove most injurious to its efficiency, if not perilous in the extreme.

In disposing of these important matters, the Synod will no doubt see it to be necessary to examine the general character and provisions of the statute which has been recently passed by the Provincial Legislature for modifying the charter of King's College, in order to ascertain how far we may avail ourselves of the Educational advantages presented by that Public Institute for the benefit of our Students and for lightening the burden of the Church. And it may be regarded as a happy circumstance, that we are no longer called upon to decide on the form and extent of our own Educational provision, in uncertainty as to the precise character which the Provincial University would assume. The decisions of the Synod on these subjects will also involve a careful reference to the subordinate Educational Institutions throughout the country, as to their adaptation and general acceptability to the classes of young men from which we may expect our Theological classes principally to derive their Students.

In forming a true estimate both of the Provincial University, and of the subordinate Schools of the country, as available for our purposes, it is of the utmost importance that the Synod do not satisfy themselves with a mere reference to, or judgment of the general efficiency of these Institutions. They may be efficient for the general purposes of the community, and yet very imperfectly adapted to the character and circumstances of the great majority of those who are likely to become candidates for admission to our Theological course, and incapable of affording them some of the most important advantages for the peculiar preliminary training they require. It need hardly be remarked, that the religious element which is so vitally influential for youth, intellectually and morally, in all education, and so pre-eminently indispensable at all stages, in the training of those who are looking forward to the work of the ministry, does not vigorously prevail, and is not, we fear, likely to do so in the general educational institutions of the country, either elementary or other,—a defect which, so far as it exists, renders it most desirable that our Students should, if possible, be placed under more favourable training from the very commencement of their Literary and Philosophical Education. But, besides this consideration, it must be borne in mind, that the bulk of our Students, hitherto, has been made up of young men advanced beyond the years and thoughtlessness of boyhood, whose hearts the Lord has touched and animated, with a desire to dedicate themselves to His own immediate service in the Gospel; and who, defective as they may be in the most elementary branches, yet, bringing with them to their work a maturity of mind and ardour of spirit, which find no very suitable place, nor any adequate encouragement and scope in ordinary schools, however well adapted to their purpose—

the teaching of those who are younger, and who are not under those peculiar influences which impel and direct and sustain the class of young men with which we have mainly to do.

In illustration of the object of these remarks, it may be stated, that many instances have occurred in the short history of Knox's College, of young men received into the preparatory department without any previous knowledge of Latin or Greek, who, in one session of six months, have made greater attainment in these languages than are generally made in three or four years by the most promising pupils in our better schools. Even in the course and procedure of a University, a similar want of adaptation will probably be found to exist to a considerable degree. In such Institutions the standard of preliminary attainments is not usually, in all respects, very judiciously adjusted,—the measure of attention given to the several parts of the course, not always very justly proportioned to the importance of each; and the possession of the full benefits of its curriculum requiring the attendance of the Student for a period of time that it would be impracticable for many of our Students to devote, and which, to some extent at least, might be more profitably employed. We are far from thinking, however, that much advantage may not be derived from the University. On the contrary, we believe, that in several departments of Education the Church may at once avail herself of not a few of its classes to the advantage of our Students, and to the relief of our funds. And we would fain hope that its administration and working, under the remodelled constitution, may be such as to commend itself to the full confidence of the Church, as affording both a safe place of training for our young men in a moral and religious point of view, and a course of instruction so well adapted to the circumstances of our youth, as to supersede, in a great measure, the provision at present necessary for their preparatory training. But it would be by no means safe for the Church to take this for granted at present, and what we merely wish to indicate by the foregoing remarks is, that in the arrangement of the preparatory department of our own College, we must beware of estimating the extent to which we may depend on the general Institutions of the country, without a careful examination of the specialities of our case, and how far these Institutions are sufficient to meet them. It is proper also to state here, that there are members in the Committee who incline very decidedly to the opinion, that the Church will neglect a most important duty if she do not use her utmost endeavour to maintain at least one central Educational Institution of her own, which, besides the Theological course, should provide adequate means for all the leading branches of a liberal education—the whole being fully leavened with religion. Such parties are evidently under the impression that, while our public Institutions are defective in the religious element, the University in particular is, and will continue to be conducted so much in accordance with the mediæval models which prevail in the English Universities, that it will not, in all likelihood, very readily or completely adapt itself to the actual wants of their young country generally, and far less to the peculiar circumstances and wants of our Students; and they are disposed to point to the Institution, so wisely governed, and so ably administered, by Dr. Duff, in the east, as indicating the true course for the church to pursue, in the west, in regard to education, and as furnishing an admirable model for such a central Institution as they desiderate.—This statement is necessary, in order that the Synod may be fully in possession of the somewhat various views entertained in the Committee, and that they may the more correctly understand the import and bearing of the foregoing observations.

From the interest and liberality spontaneously manifested in various quarters in behalf of the Bursary fund, there seems good reason to conclude that an enlarged claim for a similar purpose

would meet with a satisfactory response in the Church, and there seems no room to doubt that such rewards of merit are calculated, under discreet regulation, to produce the best results. The Committee need not remind the Synod of the peculiar attention which is given to this matter in the New College at Edinburgh, and in similar Seminaries both in Great Britain and on the Continent.

At the close of the Session the usual Class Examinations took place—commencing on the 11th April and terminating on the 18th—and the Committee has much satisfaction in bearing testimony to the marked progress which was manifested by the Students in the various departments of Literature, Philosophy, and Theology in which they had been engaged during the preceding months, as on former occasions a few volumes were distributed as prizes to the more distinguished Students, and a list of the prize-men is herewith presented—the award having in most cases been made by the votes of the Students in the several classes.

It may also be stated here, that at the close of the Session, the Professors' Court adopted a minute, of which a copy is presented along with this report. Copies of this minute were transmitted to the several Presbyteries, in order that they might be in a position to proceed with the preliminary trials of the Students thus certified to them, before the meeting of Synod. The qualified certification of the four last named Students was added—both on account of the satisfactory character of their attainments, and in order that they might be placed in a situation to receive Licence before next meeting of Synod—whereby some saving of time would be effected, and a further supply furnished for the relief of the prevalent destitution among our people. It rests, however, with Presbyteries and the Synod to give effect to this as they may see fit.

The Committee would next advert to the Library—that indispensable accompaniment of an Educational Institution—and they have great pleasure in presenting along with their Report, a printed Catalogue of the Books in it, prepared during last Session, with much care and labor, by the Librarians, Messrs. Andrew Hudson and John Gray, who have thus laid their fellow-students and all concerned under great obligation. By reference to the Catalogue it will be seen that the Library now contains about 4000 volumes, of which about 500 volumes have been added either by donation or purchase during the last year—the greater part having been procured through the kind services of Dr. Willis, during his visit to Scotland last summer. The printing of the Catalogue has cost a considerable sum, but it will amply repay the expense, not only by the facilities which it gives for the use of the Books, but also in the additional security it affords against loss, and the more ample means which it furnishes for discovering deficiencies as to the additions which ought to be made to it. The regulations under which the Library is conducted, and for which the sanction of the Synod is requested, are prefixed to the Catalogue; and as the Ministers of the Church are, according to these, entitled to the use of the Books, under certain necessary limitations, it is respectfully suggested that they should possess themselves of the Catalogue. Copies may be procured at a very moderate price, on application to Mr. Hudson.

The mode in which provision is to be made for the accommodation of the Students during their attendance at College, also requires to be noticed by the Committee as worthy of the Synod's particular consideration. For the last three years the great bulk of the Students have been accommodated in the Boarding Establishment of the Academy; and during the last Session, forty-one out of fifty Students availed themselves of this accommodation—the remaining eight either not finding room in the Academy or living with their relatives who are resident in Toronto. The number, however, both of Students and of Academy pupils, has now so much increased, that it is no longer

practicable or desirable that they should be united in one family, and the Synod is therefore called upon to decide whether any special provision is to be made for the accommodation of the Students, or whether they are to be left to provide for themselves in such ordinary Boarding-houses of the city as their means might enable them to find access to. There is considerable diversity of opinion on this subject in the Committee. It remains of course with the Synod to determine what course ought to be pursued in regard to this matter—it being understood that the accommodations which were available for the Students during the three preceding Sessions will be so no longer.

With respect to the Academy which was originally undertaken at the instance of the College Committee, and which has now nearly reached the close of its third year, the Committee have to report, that it has continued to prosper beyond the expectation of many, and has, as I formerly rendered valuable assistance to the College during the past year. The maximum number of pupils attending it was, as last year, about 170, including nearly twenty Students, who availed themselves of its classes. The average attendance for the whole year, being also much the same as the preceding. The number of Pupils Boarding has been gradually increasing, and at the present time is upwards of thirty. The Committee have no hesitation in stating their conviction, that this Institution has been the instrument of much good to the young persons who have availed themselves of it. Although hastily commenced, and labouring throughout under many disadvantages, a very efficient system of teaching and discipline has been maintained, and the Christian influences with which its whole administration has been imbued, cannot fail to be productive of the most beneficial results. In the boarding-house, especially the pupils from a distance, have found a Christian and parental home, in a degree that is but rarely exemplified in such Institutions, and on the whole, the Academy occupies a place among the Institutions of the country, which, were it removed, would not easily be filled.

As has already been stated, many of the Students of Knox's College have derived much advantage from the classes in the Academy, making far more than equivalent for the amount of pecuniary aid it has received from the College Fund, which in all, amounts to £200. Were the Church at large as fully impressed as the Committee with the value of this Institution, both to the youth of our Christian families at large, and to the College and Students in particular, there can be little doubt that ample contributions would be cast into the Treasury, to secure its permanence and efficacy. In the present state of the College Fund however, it is manifestly out of the question for the Committee, or the Synod, to undertake any further pecuniary responsibility in behalf of the Academy, and the only safe and advisable course, in order to sustain the Institution, seems to be, to place it on a separate and independent footing, to procure the necessary funds by the establishment of a joint stock association, and to commit the management of it to a Board of Directors, chosen by the stock-holders. The Synod would thus cease to have any necessary or direct control over it, and the Institution would no longer have anything of an ecclesiastical character; but were the stock taken up by ministers and adherents of the church, as it is believed it would be, especially if the undertaking were recommended by the Synod, the Directors, while managing their own financial matters, would doubtless be ready to avail themselves of the counsels of those connected with the College, in regard to the choice of masters, and the course of education, in such a way as would afford an ample guarantee for its Christian character, and thereby justify the Synod in continuing to extend to the Institution although completely independent of it, its cordial approval and countenance. The efficiency of the instruction might also be greatly promoted, especially at the outset by the Synod, by its authority recom-

mending such professors and other teachers as may be found necessary in the preparatory department of the College, to devote some portion of their time to the work of teaching in the Academy. This kind of assistance, which could be given without detriment to the interests of the College, and would, the Committee believe, be cheerfully and gratuitously given by the parties referred to—provided the Institution were otherwise rightly conducted, would remove what has proved, and will prove, the principal difficulty in carrying it on efficiently,—the procuring of able and eminent masters, or rather, the providing salaries adequate to the services of such men. The boarding department of the Institution has hitherto been, at least, self-sustaining, and would continue to be so if at all well conducted, but the income from fees was, for a considerable period, quite insufficient for the payment of the salaries of Teachers, and even after three years it is barely sufficient to meet the expense of the present inadequate equipment. Now, were the arrangement suggested heartily, and vigorously carried into effect, the whole amount of fees would be disengaged, and rendered available to the Directors for the procuring of additional masters of high qualifications. The Committee are of opinion, that these views, if approved of by the Synod, should be submitted to the consideration of that portion of the present Directors of the Academy who derive their appointment from the subscribers to the original guarantee fund, and who, with their constituents, might form the basis of the new arrangement, if they should approve of it. It is, perhaps, needless, in the present stage of the matter, to enter into further details respecting it, and the Committee would merely add, that were the Institution placed on a solid foundation, as to funds and masters, such as has been proposed, it would, in their opinion, be necessary to procure a charter of incorporation for it, by which its permanence and stability, and orderly government would be secured. They may also mention the well known fact, that several of the most flourishing Educational Institutions in the parent country have been established in this manner, and have proved not only self-sustaining, but actually profitable investments to the stock-holders.

It only remains that the Committee advert in a sentence or two, to the present condition of the College Funds. This, it will be seen by reference to the Treasurer's account herewith presented, is by no means satisfactory, either as compared with the amount of contributions exhibited this time last year, or with the aggregate amount of the claims upon it. On its present establishment, an annual sum of £1400 is required to meet all demands; and it would appear that the whole amount of contributions received during the current year, up to this date, is only about £840. It may also be stated, that besides other smaller debts, there is a sum now due for Professors' salaries alone, of £300, while the Treasury is empty. Nor ought the Committee to conceal the fact from the Synod, that throughout the past year the Professors have been subjected to very painful inconvenience and discomfort on many occasions—as they are even at the present moment, from being unable to obtain their salaries, and that some months ago, they could only procure what was absolutely necessary for their immediate wants, by having recourse to one of the Banks on their personal responsibility. It need hardly be said that this is a state of things that could not possibly be long continued, and that it must not be allowed to continue a moment longer, if the Synod wishes to maintain the respectability and efficiency of the Institution. If on due consideration it appears that the ability or will of the church, to sustain the present expenditure, has been over-estimated by the Synod on former occasions, that estimate must now be reviewed and rectified, and a corresponding reduction must at once be made in the existing equipments of the College. If, on the other hand, the Synod should be of opinion that the defalcation has arisen from

any merely temporary or incidental cause, which can be effectually removed and guarded against, then, of course, suitable measures will be adopted for that purpose. But the Committee feel it to be their duty to represent to the Synod, that in such matters all the calculations and engagements ought to proceed, not on the presumption of any extraordinary exertion or liberality on the part of ministers and people, which, if put forth on occasion, are rarely sustained, but on a well considered and sober estimate of what the church, in its present condition, is likely to contribute easily and regularly under the very defective organization, which we as yet possess, for drawing forth contributions, and the very various measures of zeal, diligence and efficiency, which characterize the main instrumentality available for this purpose. Painful as it may be to contemplate the reduction of our present staff of Professors to the minimum, that these retrospective circumstances of the Church dictate, yet, if the Synod be led to the conclusion, on mature deliberation, that it must be done, it would be worse than weakness to hesitate for a day, when the only result of hesitation or delay, would be the continued discomfort and disappointment of the parties, and the general damage and discredit of the Institution and the Church. And as the Committee are fully persuaded, that no motives but the most disinterested ones, have influenced any who occupy places in the College to accept of their appointments, so there can be no doubt that they will all be found ready to acquiesce cheerfully in such new arrangements, as the Synod may find themselves providentially constrained to adopt.

With these statements and remarks, the Committee would submit the whole matter to the Synod, earnestly commending the Institution to their early and careful consideration, and praying that the spirit of wisdom and counsel, and holy courage and zeal may be poured out upon them from on high, whereby, they may be led with one heart and one mind, to adopt wise measures, and to devise liberal things in behalf of this all important undertaking, especially providing that what is well planned, may, under the blessing of the Great Head of the Church, be promptly, vigorously and perseveringly carried into effect.

#### PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton met at Hamilton, on Wednesday, the 8th August, at 2 o'clock, P.M., and continued their meetings during the whole of Thursday, and a portion of Friday. The attendance, especially of elders, was rather small. Owing to the cotemporaneous meeting of the Synod's Home Mission Committee, several members of the Toronto Presbytery were present.

The Rev. J. G. McGregor, of Guelph, was chosen Moderator for the next twelve months.

The Rev. Thomas McPherson, and the Rev. Thos. Lowry, presented Presbyterial certificates, from the Presbyterian Church in Ireland, which were sustained, and they were ordered to be reported, as ordained missionaries, to the Synod's Home Mission Committee, and were cordially welcomed as labourers in the vineyard.

The Rev. Geo. Cheyne was appointed to dispense the Sacrament of the Lord's Supper, at Dunnville, during the course of the summer.

The Presbytery, in answer to a request from Niagara, appointed the Rev. R. Robb to moderate in a call from the congregation there, on an early day.

The Presbytery agreed to apply to the Synod's Home Mission Committee for the services of the Rev. Thos. McPherson, as a missionary within their bounds.

After examination and conference with Mr. Strath, it was agreed, that the Moderator should give him a recommendatory letter to the Toronto Academy, stating his desire to prepare himself for eventually pursuing his studies for the ministry, at Knox's College.

Owing to the irregularity with which the Records of Kirk-Sessions have been brought up to the Presbytery of late, it was resolved, to require the fulfilment of the standing rule, that they be always be forthcoming at the May meeting of the Presbytery.

The trials of Mr. John Scott, for license, were agreed to be taken up, when Mr. Scott stated, that he felt it to be his duty, in the first place, to mention to the Presbytery some difficulties which he felt in giving his adherence, without explanation to the published views of this church, and desiring to know whether, holding the opinions which he did, he could be received by the Presbytery on trials for license. Mr. Scott gave in a written statement of his views, and the finding of the Presbytery was, in substance, as follows:—

That the Presbytery find that the views held by Mr. Scott, on the subject of the obligations and duties of the civil magistrate, are substantially the same with those held in this church, and that his difficulty was not in subscribing to the principles of this church, as set forth in the minutes of the Committees on Union, explanatory of their views, but merely, in so interpreting the words in the 23rd chapter of the Confession of Faith, and elsewhere, as to express these principles, and that this need not form a bar to his being received on trials for license. The Presbytery further found, that the subject of endowment of the church by the state, did not enter into their standards, and that Mr. Scott was at perfect liberty to hold his own views in reference to that subject. With these explanations, Mr. Scott felt himself at liberty to prosecute his application for license, and delivered one of his trial discourses, which was sustained.

A circular from the Agency Committee of the Synod was read, which the Presbytery (for various grounds stated, and ordered to be transmitted, to that committee,) declined to act upon.

The Moderator, Mr. Smellie, and Mr. Bayne, Convener, were appointed a Committee to prepare a Presbyterial scheme for the support of the ministry, to be presented at the next ordinary meeting.

M. Y. STARK, P. C.

#### PRESBYTERY OF LONDON.

The following deliverance of the Presbytery of London was forwarded to us for the April number of the Record. We conceived that a license was given either to insert it or not. Believing, as we then did, that it was not necessary to publish it, it was laid aside. We now give it at the urgent request of the Rev. Mr. McKinnon:—

The Presbytery met in the church of St. Thomas, and duly investigated and deliberated upon the case of Mr. McKinnon and his congregation, and finding that some misunderstanding has arisen, without implying any fault on the part of Mr. McKinnon, regarding the amount of service to be given more immediately in separate sections of the charge,—finding also that a gene-

ral state of dissatisfaction among the people originated in Mr. McKinnon's strictness in admitting to sealing ordinances, and that the present state and prospects of the congregation's ability to support ordinances has resulted mainly from want of a proper system of financial management, and undue influence of persons not members of the Church,—finding further, that the Congregation, Elders and Trustees approve of Mr. McKinnon's public services and ministerial conduct,—and finding still further, that those attached to Mr. McK's personal ministry, feel themselves quite unable alone to undertake the responsibility of engaging to support Mr. McK. as their minister, and the congregation being duly cited to appear, and being present, the Presbytery resolved to approve of Mr. McKinnon's character and ministerial faithfulness; but, in respect of the difficulty connected with obtaining a suitable maintenance, and there being no prospect of his further usefulness in the place, in these circumstances, grant him permission to demit his pastoral charge if he see cause. Mr. McKinnon expressed his willingness to demit his pastoral charge of the congregation.

#### FRENCH CANADIAN MISSIONARY SOCIETY.

We hope that all our congregations and mission stations have remembered the collection, for this Society, that was to have been made on the 19th August, and that any of them who had forgotten it, will yet attend to it. The following extract, from the quarterly paper of the Society, for August, will shew our readers how doleful must the condition of a people be, whose religious teachers deliberately take away from them the key of knowledge! How truly is the head of the papal system characterized as "the Man of Sin the son of perdition." Well may we pray, "Let God arise, let his enemies be scattered: let them also that hate him, flee before him."

On the evening of the 22nd February, three persons from Ramsay, a Canadian, his wife, an English Protestant, and myself, visited the Cure of St. F.—This priest at first hesitated to receive us, but, after the exchange of a few words, he requested us to be seated. We had a long conversation, during which, this gentleman denied many of the superstitions which the Church of Rome teaches; and professed to believe and to preach the Gospel doctrine that man can be saved in no other way, than by putting his trust in Jesus Christ alone.

When that point was well established, I turned towards the Canadian and said to him, Mr. T., remember well these things, so that when you are on your dying bed, you will not put your confidence in things which cannot save you.

The Canadian, with feeling.—I will remember them well.

The Cure.—That is what we preach. We teach nothing else but the Gospel interpreted by the Church.

Mr. T.—If you preach the Gospel you do well. It is the doctrine of God. Those of your parishioners who are troubled on the subject of their sins will find peace. I advise you, Sir, to sell them no more masses, and to adhere to the grace of God. Even though you should sell masses enough to buy the whole world, of what use will that be to you when you are about to die.

The Cure.—We do not sell masses.

Mr. T.—But I have always heard that the priests sold masses. If I am well informed, they are generally paid for in advance, and at a fixed price; low masses—at one shilling, and high masses—at twelve shillings and sixpence.

The Cure.—The price was fixed so that no one could demand more.

Mr. T.—You see that I have said truly. It

appears, then, that there are Cures who would sell them dearer if they could.

The Cure.—Sir! I have told you that we do not sell them. When you get a coat do you not pay the tailor who makes it for you?

Mr. T.—Yes! but the tailor does not deny that he sells his work.

The Cure.—Monsieur Ducharme (the presiding Cure of the St. Therese College) was quite right in saying that we should never have discussions with heretics. If you had asked for a discussion, I should have refused it. I see that it is useless.

Mr. T.—Yet I have had one with Mr. Ducharme, at the St. Therese College, and one with Father Belmont, in the church of St. Elizabeth.

The Cure.—Those gentlemen would not have any now. They have seen that they were wrong in disputing with a heretic.

Mr. T.—Dear Sir! I again advise you to sell no more masses. I look upon it as a fraud to sell to any one that which is good for nothing.

The Priest.—You say then that I am a thief.

Mr. T.—I said that I look upon it as a fraud: to sell an article which is good for nothing; and that is the case with masses.

The Cure.—You say that I am a thief. Whether I steal by day or by night, it is equally stealing.

Mr. T.—It is you who say that; but I do not consider it the less a fraud to sell masses to deliver souls from a purgatory which does not exist.

The Cure, angrily.—Yes! there is a purgatory.

Mr. T.—But Sir! you said a moment ago, that we could only be saved by the merits of Jesus Christ!

The Cure, in a low tone.—Yes, Sir! we are saved by the merits of Jesus Christ; but, being a sinner, I have lost the gift of salvation. Nothing impure can enter heaven. I could not enter there, except after having expiated my sins—and, as my penances are too imperfect, it is necessary that I should pass through purgatory.

Mr. T.—The Gospel says that Jesus Christ has himself made atonement for all our sins; and that his blood purifies us from all our sins. If the Lord Jesus purifies a soul, it is clean: if he does not purify it, it will remain filthy for ever.

The Cure.—That is true; but there is a purgatory.

Mr. T.—If you firmly believe that there is a purgatory, you should make every effort to succour those souls which you believe are suffering. It seems to me cruel to leave them burning, while they wait until some one brings you a shilling. In your place I would say as many masses as it was possible.

The Cure, with a triumph.—That is precisely what I do. I can only say one mass a day—and I say one every day.

Mr. T.—But, M. le Cure! have you not said that you could (*biscanter*) chant mass twice a day?

The Cure, angrily.—I know it; but I can only do it with the permission of the bishop.

Mr. T.—Well! ask this permission from your bishop. Doubtless, he will have sufficient charity to allow you not to leave these poor souls suffering.

The Cure.—The bishop is not a man like you. He is a man who loves union. He is a man of peace.

Mr. T.—That is another reason to encourage you to ask permission to chant mass twice a day. He will be glad to see that you desire to succour these poor souls.

The Woman.—It is long, M. le Cure, since we have doubted that purgatory is in the pocket of the priests. But, since you say that you preach the Gospel, why did you burn that one of— (I have forgotten the name).

The Cure.—I did not burn it. It is a false report that you have heard.

The Woman, (addressing a man seated near the door.)—Did you not tell me that M. le Cure had burnt—'s Testament.

The man.—I did not say that.

The Woman.—Is it possible that any one can

tell such a lie. Perhaps you lie because you are afraid to tell the truth before the Cure.

The Cure.—I did not burn it. I should not be afraid to burn them. If I did not burn it, it was because I had not one.

Mr. T.—I hope, M. le Cure, that you would not be so wicked as to burn the word of God. If you have not a Bible, I will give you this one.

The Cure.—If you give it to me, put it there. (I placed it where he told me) Have you decidedly given it to me?

Mr. T.—Yes! I give it to you.

The Cure.—It is then my property!

Mr. T.—Yes! I have given it to you.

The Cure opened the stove, and took a poker and tongs, with which he seized the Bible, saying, "I will not take it with my hands; I should dirty my hands by touching it. (He advanced towards the stove).

Mr. T.—You are not going to be so wicked as to burn the word of God. Do you know what you are doing? You are burning the word of God. (The Cure puts the Bible into the stove, and shuts the door.) As you burn the word of God, so will you burn in eternal fire, if you be not converted.

The priest advanced towards me with a furious countenance, his arms extended, crying, "Go away from here, go away from here; leave my house!"

Mr. T.—I will indeed go away. Nothing more can be said to a man who burns the word of God.

We all went out. My heart was torn with the melancholy condition of this poor priest; and I prayed the Lord to pardon him, if that were possible; and also to pardon me if I had been imprudent in giving him this Bible. J. E. TANNER

#### PRESBYTERIAN CHURCH, NOVA SCOTIA.

The negotiations for a Union between the Synod of the Presbyterian Church of Nova Scotia (a branch of the United Presbyterian Church of Scotland) and the Synod of the Free Presbyterian Church of Nova Scotia, have, we regret to say, come to an end.

The following documents show on what grounds the negotiation has been broken off. All our readers who desire to see the Presbyterian Church one in its organization in every land where it is planted, will lament the present divisions that are found in it, and the judgment which they pass on the reply of the Synod of the Free Presbyterian Church of Nova Scotia, found below, must be according to the views they entertain of the points which keep us in Canada under a union with the United Presbyterian Church of Canada.

The following resolutions were adopted by the Synod of the Presbyterian Church of Nova Scotia (Secession), at their meeting on the 28th June.

Resolved consideration of the subject of Union with the Free Church. The following resolutions were adopted by the Synod, for the guidance of the Committee, in their negotiations with the other Presbyterian body:—

1. Whereas our brethren of the Free Church of Nova Scotia, are desirous of knowing to what changes we are willing to submit, for the sake of Union; Resolved, that being descended from the Secession Church of Scotland, and entertaining in general a high respect for her principles, in which we have been educated, we are not prepared to abandon them, but willingly concede to them the right of entertaining their views on the few points on which we happen to differ—leaving them as a matter of mutual forbearance.

2. That should the two Synods happily unite, we agree to maintain a friendly correspondence, and that upon precisely the same terms, with the United Presbyterian and the Free Churches of

Scotland—making no difference between ministers and brethren that may come from either of them.

3. That a discretionary power be given to our Committee, respecting the name to be adopted by the United body.

The Address adopted by the Synod at last Se-derant, and the above resolutions, were ordered to be transmitted to the Free Church Synod, now sitting in Halifax, by the first mail,

These resolutions appear to have been communicated to the Synod of the Free Presbyterian Church at the time in Session, with a letter from the Rev. Thomas Trotter, Convener of the Secession Synod's Committee on Union, and another from the Moderator of the Synod. The Moderator's letter is as follows:—

TO THE VERY REV. THE MODERATOR, AND OTHER MEMBERS OF THE FREE PRESBYTERIAN CHURCH OF NOVA SCOTIA.

Rev. and very Dear Brethren,—

As there can be but one opinion on the importance of unity among professing Christians, we will not trouble you with any observations on that point. Deeply impressed with a sense of its value, and the obligations we are under to seek it by all proper means, we have sincerely labored for the last ten years for its attainment,—first with your predecessors and subsequently with you, and without intending any reflection, beg leave to say that we regret exceedingly our want of success. Differing in nothing that is essential to religion, or calculated to affect its prosperity in this country, our continued separation from one another appears utterly unreasonable in itself, discreditable to Presbyterianism, and injurious to the prosperity of true religion, and we do not know how we could defend it before an enlightened public, or venture to excuse it in the presence of our Judge. In order, therefore, either to bring the pending negotiation between us to a desirable termination, for which we fervently pray; or failing in that, to free ourselves from all blame in regard to it, in the sight both of God and man, we earnestly solicit once more, your serious attention to its vast importance, and assure you of our readiness to enter into it at once, on the basis already agreed to between our respective Committees, and we trust that you will either meet us in the same spirit, or acquit us of all responsibility, by acknowledging that you have unhappily to contend with obstacles which you cannot overcome.

That the God of Peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the Sheep, may preside among you, and conduct you by his Spirit to a conclusion that will advance his own glory, and the prosperity of his Church in this land, is the fervent prayer of your brethren of the Presbyterian Church of Nova Scotia, now in Synod convened.

Signed in our name, and by our appointment.

JAMES ROSS, Moderator.

New Glasgow, June 27th, 1849.

NEW GLASGOW, JUNE 28, 1849.

Rev. and Dear Sir,—

You and I may be unknown to one another, but when you read this letter, I trust you will have the goodness to excuse the liberty I have taken in addressing you. Being the Convener of the Committee of the Synod of the Presbyterian Church of Nova Scotia, for negotiating a Union with the Synod over which you now preside, I beg leave to transmit to you the enclosed Address from the Synod which I have the honor to represent, and to request that you would have the goodness to lay it before yours.

After due deliberation on the state of the pending negotiation which has already occupied ten years, we find that we are compelled, in order to save our reputation for sincerity, to take some decisive step in regard to the measure in contemplation, and have in consequence agreed to the enclosed Address, which I fondly hope will be re-

ceived in the spirit by which it has been dictated. And I have also to add, that we are not prepared to renounce any of the principles of the Secession in which we have been educated, but are perfectly willing to concede to you the right of entertaining your own views on any point, or which we may happen to differ, and, moreover, that in case of uniting, that our Correspondence with our respective Mother Churches, must be placed on precisely the same footing.

I have the honour to be,

With much respect,

Rev. and Dear Sir,

Yours truly,

THOMAS TROTTER.

To the Moderator of the Free Presbyterian Synod.

The decisive reply to this is signed by our friend Mr. King, the first acting Professor of Theology in our own Theological School in Toronto, and now Professor of Theology in the Free Church College, Halifax. It runs thus:—

TO THE VERY REV. THE MODERATOR, AND OTHER MEMBERS OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.

Rev. and very Dear Brethren,—

Your letter dated at New Glasgow, the 27th day of last month, has been duly received and maturely considered by us. We desire to do full justice to the spirit in which your letter has been written.

We are not unmindful "how good, and how pleasant it is for brethren to dwell together in unity." The movement which was made towards the effecting of a union with your body, shews that we were not unwilling to entertain the proposal, and the length of time during which negotiations have been carried on, shews that we were reluctant to forego the prospect. Sincere, however, as we are in our desire for union, we dare not, even for such an object, compromise the interests of truth; and we are persuaded, that no union which is not based on a "unity in the faith," can be either cordial or permanently creditable to Presbyterianism, or calculated to promote the interests of religion. It is with heart-felt regret, therefore, that we have to state, that in the progress of these negotiations the conviction has been forced upon us, that there are such differences betwixt us, as must, while they continue, altogether preclude any hope of the desired Union. You yourselves, Reverend and Dear Brethren, are not ignorant of the existence of these differences; but you speak of them slightly, as involving "nothing that is essential to religion, or calculated to affect its prosperity in this country." We, however, regard them as entering very essentially into our faith as Christians; and as forming a very important part of that testimony which we are called to bear for the truth as it is in Jesus. Accordingly, impressed with a sense of the importance, of these differences, and, at the same time, anxious to be found acting in all things in simplicity and godly sincerity, when it appeared from the report of our Committee, whom we had appointed to act for us in this matter of Union, that the obstacles which these differences presented were not likely to be removed, we had, just a few hours before your letter was received, come to the following conclusion, which we now lay before you, viz: "Approve of the diligence of the Committee, find that, in present circumstances, there are no prospects of a Union being accomplished; and accordingly discharge the Committee." The obstacles referred to are certainly beyond our power to overcome; and seeking to maintain a conscience void of offence toward God and toward men, we would rather incur the responsibility of standing aloof from those from whom these obstacles separate us, than, by uniting, contract the guilt involved in furling that banner which has been given to us to be displayed because of the truth. A post of high responsibility has been assigned to us in the displaying of that banner; and we can acquit ourselves of this responsibility as a

Church, only by exhibiting in its purity the truth which we have attained; according to the true import of the words of the Apostle, "Nevertheless whereto we have already attained, let us walk by the same rule, let us mind the same thing."

Regarding the proposed Basis of Union, as involving an adherence to the entire doctrine of the Westminster Confession of Faith, it appeared to us that little difficulty could be met with, that basis being agreed upon, in arranging the relations in which we should stand to other Churches, according as they might be recognized as holding the same faith with that united body, which we hoped was to result from the negotiations into which we had entered with you. The obstacles to union, however, which have been presented to us in this part of our negotiations, have been such as to impress us with the painful conviction that you and we do not entertain the same views either of the Basis of Union, or the Confession of Faith; to which it specially refers.

1. When the Original Seceders left the Communion of the Established Church of Scotland, it was not because they were dissatisfied with the principles contained in her Standards, but on account of the departure from these principles by the National Ecclesiastical Judicatories, and a course of mismanagement, which had prevailed during a series of years. That mismanagement, although long persisted in, had ceased for several years before the Disruption of 1843. A godly number of the Seceders had declared that they had at length seen, what they and their fathers had long prayed for, a free and reforming General Assembly of the Church of Scotland; and accordingly, uniting with that Church, they assisted her in carrying out the principles of the Westminster Assembly Standards. It was when they were unitedly engaged in carrying out these principles, that they were obstructed by the Civil Courts.—These Courts endeavoured to control and coerce them in the discharge of their spiritual duties, requiring them, as is set forth in the Protest, to intrude Ministers on reclaiming congregations—interdicting the preaching of the Gospel and administration of Ordinances, as authorized and enjoined by the Church Courts of the Establishment,—suspending spiritual censures pronounced by the Church Courts of the Establishment—reducing and setting aside their sentences depositing Ministers from the office of the Holy Ministry,—claiming to have the power to determine on the right to sit as members of the supreme and other judicatories of the Church by law established—superseding the majority of a Church Court of the Establishment, in regard to the exercise of its spiritual functions as a Church Court, and authorizing the minority to exercise the said functions in opposition to the Court itself, and to superior judicatories of the Establishment, staying processes of discipline pending before Courts of the Church by law established; and laying down the principle that no pastor of a congregation can be admitted into the Church Courts of the Establishment, and allowed to rule as well as to teach, agreeably to the institution of the office by the Head of the Church, nor to sit in any of the judicatories of the Church, inferior or supreme; and that no additional provision can be made for the exercise of spiritual discipline among the members of the Church, although not affecting any patrimonial interests, and no alteration introduced in the state of pastoral superintendence and spiritual discipline in any parish, without the sanction of a Civil Court. These encroachments upon the prerogatives of Christ's crown, and the liberties of Christ's people, the Church of Scotland resisted till 1842, when her General Assembly agreed to the document well known as the Claim of Right, which was laid before the Queen, the Lords, and the Commons of the Realm; Redress of the grievances complained of in this document having been refused, these usurpations being still insisted upon, and such interdicts having been issued by the Civil Courts as rendered it impossible for a free and lawful General Assembly of the Church,

in connection with the Establishment, to meet in 1843, those who were faithful to the principles of the Church of Scotland, as embodied in the Westminster Standards, as recognised also and ratified by the Revolution Settlement, and in the Treaty of Union with England, left upon the table of the General Assembly of the Establishment as it was now to be upheld, a Protest, which those who remained behind said must be answered, but to which they have never yet been able to give an answer; and, renouncing the benefits of an Establishment which could not now be enjoyed but on such conditions as involved unfaithfulness to the great Head of the Church, they carried with them the principles of the Church of Scotland, and took up the position in which they now stand before the world, as the Free Protestant Church of Scotland.

The step which they thus took, in obedience to the dictates of conscience, and at such sacrifice of worldly interest, has commanded the admiration of the world. The influence of the example is operating extensively for good; and in the vales of Switzerland, and on the plains of France, changes in which we may see the workings of this very event are now in progress, which augur most favourably for the diffusion of pure and undefiled religion throughout the earth. In the body thus presented as the Free Church of Scotland, we recognize the Church of our Fathers. We not only honour them as men who have made great sacrifices for conscience sake, we not only feel grateful to them for the generous assistance which they have rendered to us, notwithstanding the difficulties with which they themselves have to struggle, but we sympathize with them as maintaining, and suffering for, principles which are dear to our hearts, as being the principles of God's word; and we cordially join with them in the testimony which they have lifted up for the truth.

Reverend and Dear Brethren, you decline to join with us in this testimony. You are willing, indeed, to allow us to hold our peculiar views on this subject. You will bear with us, in what possibly you may regard as our "prejudices" in favour of the Free Church of Scotland; but you do not join in her testimony. It must be evident that a Union with you in these circumstances, would involve a dereliction of principle on our part. Being allowed, in the proposed united Church, to hold our views in reference to the Free Church of Scotland merely as individuals, is essentially different from the position which we at present occupy as a Church holding up the same banner. By that banner of truth we must abide; and although in doing so we are not to enjoy the benefit of your countenance, yet, as a church united amongst ourselves, it becomes us to remember the words of the Apostle, "Nevertheless whereto we have already attained, let us walk by the same rule, let us mind the same thing."

2. While a union with you on the proposed terms would alter our present relationship, as a church, with the Free Church of Scotland, in which relationship we feel that we occupy at once a post of duty and a position of honour, it would bring us also into a different relationship with the existing Establishment of Scotland, against which she has entered her Protest. In that Protest we most cordially join. We hold that body, not only to have been, in a particular act which may never again be committed; but to be now, in the very terms on which she is deriving the benefits of the Establishment, unfaithful to Him whom she acknowledges as her Head, and a betrayer of the privileges of Christ's people committed to her care. The existing ecclesiastical Establishment of Scotland has submitted to the encroachments of the civil courts, it has consented to regulate its proceedings in spiritual things not by what Christ says in his word, but according to the commandments of the civil magistrate; and it stands out confessedly in the character of a mere creature of the state. Not only can we not recognise in such a body the Church of our fathers, but we cannot hold ministerial intercourse with it. You, however, do not view it in the same light. Some of you even speak of it as

greatly improved by the passing of what is called Lord Aberdeen's Act—an enactment by which for the first time, it has been made illegal for a court in the Establishment to set aside a presbyter in deference to the will of the people. A readiness has been expressed to receive those who hold by that Establishment into your pulpits, and a desire even to have them united with you in one body. A union with you in these circumstances would be a nullifying of our Protest. To that Protest we must adhere, and although adherence to it must prevent us from uniting with you, we have still to remember with respect to ourselves, "Nevertheless whereto we have already attained, let us walk by the same rule, let us mind the same thing."

3. The United Presbyterian Church in Scotland, which was formed lately by the union of the United Secession and the Relief Churches, is now regarded by you as your parent Church. We have no wish to refer unnecessarily to that body, but, since union with you would involve us in communion with them, we must state in all plainness that this forms another obstacle which we cannot overcome, to the contemplated union.

The United Secession was itself formed by the union of two bodies who had embraced what has been called the New Light with regard to the duties of the civil magistrate—which duties every church is bound to proclaim—and, influenced by these views, they did not receive the entire doctrine of the Confession of Faith, their subscription of it being with a qualification. Nor can we regard that body as having been entitled to our confidence for soundness in the faith with regard to fundamental doctrines of the gospel. It is but lately that a very grave charge was brought against two of their Theological Professors of teaching heretical doctrine to their students. One of these Professors having been removed by death, the charge was tabled against the other in the form of a Libel. We say nothing with regard to the truth of the charge, but we cannot shut our eyes to the fact that the United Secession Synod declared that the charge was groundless, without ever coming to a finding upon the relevancy of the Libel—a step which was necessary in order to do justice to the case, and without which the public could have no opportunity of knowing the principles of those by whom the case was tried—of knowing what they would hold as sound or unsound, in reference to the doctrine of the Atonement. Confidence in the soundness of the body, which had been impaired by a transaction such as this, was still further weakened by the publication and industrious circulation, by influential persons in that communion, of works which no one who holds by the Westminster Confession of Faith can regard as sound.

If we look again to the Relief, with whom the United Secession are now associated, we find them agreeing with that body, but differing from us in refusing to subscribe the Confession of Faith without qualification; at the same time also that their doctrine with respect to open communion is what we cannot concur in. While with those bodies, therefore, in their separate position we could not have entered into communion, the principles on which they lately united are such as still farther to add to the obstacle. They professed to unite, but allow each other to hold their disjunctive views, so that it is not easy to know what are the principles of the United Presbyterian Church, and the difficulty is still farther increased by intimations which were openly given in the progress to the union that farther changes in their standards were contemplated.

Reverend and very dear Brethren, we must hold fast that "form of sound words" which we have received. This we could not do were we in consequence of uniting with you, to stand in the same relation to the United Presbyterian Church as we occupy at present with the Free Church of Scotland. We cling therefore to the standards which we love; and, blessing God for the light which we have obtained, would remember the words of the Apostle, "Nevertheless whereto we have al-

ready attained, let us walk by the same rule, let us mind the same thing."

Reverend and very dear Brethren, farewell and may "the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

We are yours faithfully in the Lord,

The Brethren of the Synod of the Free Church of Nova Scotia, now convened.  
Signed in our name, and by our authority, by  
AMURK KINO, Moderator  
At Halifax, July 3rd, 1849.

## CHINA.

REV. W. C. BURNS, TO THE CONVENER.

"At Sha-Pat-Hwang, for Eighteen Villages," Feb. 26th, 1849.

"MY DEAR FRIEND.—My last letter would prepare you now to hear that I have received your letter of December, on the continent of China, and that I now write in the side room of a Chinese school, at a place, do-tant, I suppose, from forty to fifty Chinese miles from Hong-Kong. I left Hong-Kong on Wednesday, the 7th, with two Chinese assistants and a servant, having no other plan than that of crossing to the continent, and going about among the people, as the Lord should open the way, distributing the Scriptures, tracts, &c., and making known also, orally, as far as possible, the Gospel of the Son of God. I did not change any part of my dress, but determined, from the first, if it was consistent with my health, to eat along with my companions, that I might avoid the trouble consequent on following another mode. We crossed to Coe-loon and spent one day there, in going among the people, but my companions had taken me to lodge in a school-house, rented for a year past by the London Missionary Society; and the authorities ascertaining that a foreigner was lodged there, complained to the landlord, and next day, when just returned from an interesting excursion to some neighbouring hamlets, two of the London Society's missionaries came over, and, as I could find no other place to lodge, I went back with them to the Chinese Hospital. Next day (Friday) I sailed again for mainland, landing at the nearest point, and spending the day in going about among the people, who received us very cordially. We lodged that night in a common Chinese mat-shed—on Saturday went by water to Teen-Wan, or Shallow-bay, a village containing, with its adjacent hamlets, probably from 1,000 to 2,000 inhabitants. They were very friendly, and we remained among them four days, preaching the word, and distributing tracts. The only drawback to my freedom here was, that most of the people spoke a dialect different from the one that I have been studying. On Wednesday the 14th, we crossed a high ridge of hills, and descended into the valley of Pat-Hwang, (or Eight Villages,) containing a population of several thousands. Here we remained until Tuesday, the 20th, enjoying full liberty in going about among the people, and encouraged by the readiness, and in some cases by the earnestness, with which these villagers listened to the Word of life. On Tuesday, the 20th, we removed to the populous village of Cum-Teen, where we found many hearers, and next day came to the place where we now are. We have had here much encouragement as yet, but I find that to-day I must leave the lodging I am now in, and I do not know where next I may be placed. The population here is large, and as this is the seat of a market held nearly every third day, it is an excellent centre of operations, but the people are afraid to lodge a foreigner,—on the one hand, from the constant fear of an attack from robbers, and, on the other, because they are in constant apprehension of war with England (to-day they are reporting that it has begun at Canton), and, in case of war, they say that the



authorities will not allow a foreigner to remain in the country. Such is the outline of my course during the past twenty days. I entered on this path fully aware of all its difficulties, but convinced that it was the will of God that I should thus go forth; and until now the way has been opened, in every respect, far beyond my expectations. What the future is to be, our Covenant God alone knoweth, and on His providential and gracious care I would daily and hourly rely. I am encouraged by hearing that our case is much the subject of prayer among the people of God. May it be so more and more! And thus shall God's kingdom come, and be established in these dark Heathen lands.

"I am, dear Friend, ever yours,

"Wm. C. Burns.

"P.S. Dr. James Young kindly forwards my letters, &c., so that there is no difficulty in what you send reaching me. He tells me the books have arrived."

"At the Chinese Hospital, Hong-Kong,  
"March 29, 1849.

"MY DEAR FRIEND,—The inclosed letter was written a month ago from the opposite mainland of China, but reached Hong-Kong a few hours too late for the Mail, so that it is only from other sources that you have as yet heard of my progress since I left my position here in the beginning of February. After spending seven weeks on the opposite shore, I returned here two days ago, in order to get a little retirement, to receive and answer communications from Britain, and to make the necessary change in my dress, which I contemplated return to the continent of China, and the approaching heat of the season, render desirable. You will see from this, without further particulars, that I have been confirmed by experience in the conclusion to which I had previously come, that the Lord was calling me to go among these benighted Gentiles with the Word of Life. It is not consistent either with my abilities or my disposition to give any account either of the country or of the people among whom I have been, except as these may bear upon the single object of the conversion of souls to the living God, and so I find that I have very little to communicate beyond the bare statement that in circumstances where I have been exposed to many dangers, I have gone in and out in safety, and that among the thousands among whom I have sojourned, many have heard the great truths of the Gospel, and by means of Tracts and copies of the New Testament, pretty widely scattered, means have been furnished for extending and deepening this incipient acquaintance with the Bible message. Since I wrote the inclosed letter, a month ago, I have chiefly sojourned in a rich and populous valley to the north of Hong-Kong, probably from twenty to thirty English miles. We are generally received with kindness, and in some places a real desire to hear our message was manifested. We were also invited to return to a place previously visited, and by more than one encouraged to go farther back into the country. My companions, (two assistants, and a boy who waits on us,) have been very serviceable in their different capacities, and at our morning and evening worship, (singing, reading, exposition, and prayer,) many have had an opportunity of learning, by example, what is the difference between the worship of the living God, and that vain outward service which these poor souls are accustomed to offer to their gods. Many imagine, when we speak of Jesus and the cross, that we only seek to introduce a foreign idol among them, and it is not by any distinctive name, so much as by a description of His character and works, that we can separate between the blessed and only Potentate, the one true and living God, and those idols that seek to usurp His throne. The work in which I have been engaged is one of much difficulty, and needs very special aid from on high; but the Lord is faithful, and I have re-

turned with a mouth filled with praise. If I am permitted, as I hope, next week to return and join two of our company, who await us on the other side, I may, perhaps, enjoy a little more freedom from the annoyances peculiar to a foreigner in China, as I am about to exchange my foreign dress for the more cool and convenient garb of the country. I know that fuller details of what I have seen and met with will be desired by some among you; but I think it better only to add, that the people of God have not only much cause, but also much encouragement from what is past, to continue in prayer for us, and the people among whom we go. Let them do so, abounding therein with thanksgiving, and I doubt not that, from time to time, accounts will reach them from me, or from others, showing that a day of gospel light is beginning to dawn on these so long benighted shores. If I am spared in health, I shall endeavour to send a letter by each mail, but you must not wonder if I sometimes fail in this; the communication with the interior being uncertain, and sometimes difficult.

"I am ever, dear Sir,

"Yours in the Lord's service,

"Wm. C. Burns."

#### TO CORRESPONDENTS.

When just going to press (August 25th, evening,) with this number, we received an earnest appeal, to our sense of justice, from the Rev. J. Y. Cameron, for publishing his letter of the 23rd July. We have only to say, that we shall revise it again as speedily as possible, and either return it, or insert it in our next.

We deeply regret that a letter from the Rev. D. Clark, Indian Lands, to the Rev. Dr. Burns was handed to us too late for insertion in this number. It will appear in our next.

## The Record.

TO MINISTERS, MISSIONARIES, CATECHISTS, AND THE ELDERS, DEACONS AND MEMBERS GENERALLY OF THE PRESBYTERIAN CHURCH OF CANADA.

TORONTO, 22nd August, 1849.

The undersigned, as Moderator of the Synod of the Presbyterian Church of Canada, begs leave earnestly to recommend to the consideration of the Ministers, Sessions, and Congregations of that Church, the duty of solemnly acknowledging the hand of God, in the calamitous visitation of this Province by the dreadful pestilence.

Various circumstances, and especially some expectation of a general movement at the call of the civil authorities have occasioned delay on the part of the Moderator in suggesting, as he now does with the concurrence of Fathers and Brethren whom he had an opportunity of consulting, that an early day should be devoted to the duties of humiliation, fasting, and prayer. And, in consideration that mercy has been mixed with judgment, in the exemption, as yet, of many districts of the land, from the destroying scourge, and in its withdrawal already, in whole or in part, from places recently afflicted by its devastations. It is judged highly fitting that grateful acknowledgments of the Divine clemency should be joined with confession of sin and humble deprecation of the Almighty's anger. On such an occasion, the returns of a prosperous harvest, already so far secured, ought to be recognized, to the praise of the Father of mercies.

As some congregations have already anticipated the duty above recommended, it is of course, to such as have not yet found opportunity for these observances, that the Moderator ventures to recommend Friday, the 7th day of September, as a day which it is thought the congregations of the body might harmoniously devote to the purposes now specified; it being left to the Ministers and

Ser- vants to judge what proportion of the day may be conveniently occupied in the public service of humiliation and thanksgiving, and it is understood, that where the above mentioned day may be found inconvenient, congregations will be considered as fulfilling the spirit of this recommendation, who shall choose for the same exercises, any other day later, or earlier, than the said 7th September.

In name, and with consent of Fathers and Brethren,

MICHAEL WILLIS, Moderator.

We have great pleasure in giving publicity to the above recommendation of our respected Moderator. We trust it will be read in the Session of every organized Congregation and the Committee of every Mission Station of the Church, that prayerful counsel may be taken as to the best way of carrying it into effect in every several locality. For, it will be observed, that it is left to the office-bearers of the Church to determine what the public exercises on the day of Humiliation should be, as well as the precise day itself, when the day specified in the recommendation may happen to be inconvenient. We issue an Extra, for the more speedy transmission of this recommendation, to every congregation within the bounds; yet, we are well aware, from the infrequency of the Mail communication with many places, that it may not reach some until after Sabbath, the 2nd September. In this case, it may not be practicable to have arrangements made, and duly notified, for the observance of the Fast, on Friday, the 7th. Then, too, we remember, that in many places, our rural population will be much engaged with the fall sowing until the middle of September. And, of course, it will be with the rulers of every several congregation and station, to accommodate their arrangements to these and similar circumstances. Some may think it good to hear "the call to weeping," even in the midst of the labour of sowing in the natural field: while others may prefer a day, that will be observed with more willingness, after the brief period of sowing is over.

We need scarcely remind our readers, that the call on us as a community—as a Church—and as individuals,—to humiliation and prayer before the Lord, is of the most urgent and constraining kind. There are sins amongst us which are crying to Heaven for vengeance—such as the contempt of gospel ordinances—the profanation of the name and day of the Lord—a wide-spread intemperance, and a growing spirit of lawlessness and violence—to say nothing of the public countenance and support given to antichristian error. Then, the attainments of those of us who profess to be the followers and servants of Jesus, are so low, and formality and strife and contention are so common, that the adorable Saviour gets little honour from many who bear His name; yea, His name is often blasphemed, and infidelity emboldened, because of the manifest inconsistencies of His professing people. And now, the pestilence that walketh in darkness secretly," is entering into many a dwelling to the bereavement of families, so that the most thoughtless are constrained to acknowledge it to be a visitation of Jehovah's anger. And ah! if we duly consider how often, give to Him sin—is—how utterly opposed it is to

His government, and dishonouring to Christ—and how certainly it issues in judgments temporal and eternal, we shall be constrained to sorrow before God for the sins even of others, and still more so, for our own necessariness to these, and for participation in them. God's true people, in a degenerate age of the history of Judah, were known as "the men who sighed and cried for all the abominations that were done in the midst of Jerusalem." Paul, with the same mind—and it was the mind of him who wept over Jerusalem—wrote, as he tells us, with tears, when he even referred to certain professors in his own day, who were "enemies of the cross of Christ—who made their belly their god, glorying in their shame, and having destruction for their end." And we need only to be baptized as we ought to be, with the same gracious spirit, in order to our own mourning before God for prevailing sins, and pleading with him for the outpouring of His Spirit, as a Spirit of repentance, and the removing of the plague, which has begun among the people.

We have no other aim in these remarks, than that of stirring up the minds of our readers by way of remembrance; and we would only add that the whole history of the Church, and most especially the inspired records, give the most ample encouragement to expect a blessing by our seeking to the Lord in prayer—our seeking to Him in the way of confession of sin and repentance,—and our thus seeking to Him as congregations, as a church, yea, and as a people. Let us but *per* about this duty, to which the recommendation even of the Presiding Minister of our Synod 's, in the circumstances, a sufficient call, in a spirit of contrition and supplication, and intercession—and then may we hope for the removal of the plague, or for an escape from it—and for what, in the estimate of Heaven is even more precious, a gracious and abiding visitation of the Spirit from on High, upon ourselves individually, our families and our flocks.

COLONIAL RELIGIOUS ENDOWMENTS.

We learn from a late English paper, that the new colony of Port Phillip, in Australia, is to be saddled with an expenditure of £6000 per annum, for the professed support of religion. It is to be distributed as follows:—

To Episcopalians .....	£2769
" Roman Catholics.....	1684
" Presbyterians.....	1087
" Wesleyan Methodists. ....	296

These are the same denominations who are sharing the larger returns of our Canadian Clergy Reserves. And the result in Port Phillip will doubtless be the same as in Canada.

Here and there some good but mistaken minister will find his income supplemented, in a way very grateful to flesh and blood. It will be paid as punctually as any salary that comes out of the military chest. His congregation may be large or small, rich or poor—his ministry may be appreciated or not—the people may be willing or unwilling to sustain him, still the principal part of his income will be paid without increase or diminution.

Not a few drones, it may well be presumed—men who have no love to the Saviour of sinners,

and the souls of men, will be maintained in the performance of the outward rites of religion from this sum. There will also, we fear, be maintained in whole or in part, from the same funds, a goodly number of men, who, ignorant of the truth as it is in Jesus, and yet zealous for their own honor, as ministers of established churches, or for some errors which they have embraced instead of the truth, will be only rendered capable of doing more extensive injury to the souls of their fellow-men, by the bounty of the government towards them. Such men as these are but too numerous in all State Churches, and they will soon be found as numerous in Port Phillip as they are in Canada. And who does not know that, apart from the direct evils which such endowments cause, they operate as a bounty on division. Many a settlement would cleave to one pastor, and support him comfortably, where government allowances enable the followers of the favoured sects, even though in the minority, to bring in their own missionaries or ministers, and support them with comparatively slender efforts; to the exclusion, it may be, of the missionary or minister of the other inhabitants, who may, in all respects, be more entitled to control the choice of a spiritual laborer.

The religious statistics of many a township of Canada, would furnish ample evidence of the pernicious influence of the endowment to the Presbyterians of the Established Church of Scotland, in fostering divisions among Presbyterians, and impairing the resources that might have been available for the support of an effective ministry. We will make no sweeping statements against those who are called Residuaries. But neither are we afraid to avow our conviction, that not a few ministers of the true moderate type flourish on government allowances, and farms, and very moderate allowances from their people—who, but for the aid from the first of these sources of income, would not have been found in the way of more effective labourers.

We know a congregation in an eastern township, where the people, true to Free Church principles, which some ministers in their neighborhood abandoned in the time of trial, were frequently importuned, but without success, to take a minister of the Establishment with his Government allowance. One of these visited the people—they frankly told him that they belonged to the Free Church, and did not require his services. His reply to them was very characteristic. "But I want a place." He did, in the end, get a place on their confines, but not to collect a flock from amongst them.

We hold then, that the pensioning of the various Protestant sects in the colonies is, in some instances, acting deleteriously on Evangelical Protestantism, and in many more is a bounty to the propagation of fatal error, and the maintenance of sectarian strifes and divisions.

And now can the wickedness of the system which Protestant Britain has adopted, of pensioning the priests of Rome, be adequately described? The Episcopal Church holds Popery to be an idolatrous system. The Scottish Church boldly denounces it as the anti-christ of scripture, and yet, each takes a pension with it; and our infatuated rulers prac-

tically regard all the three, and Wesleyan Methodism too, as equally good for the people, and deserving of support from the public funds!

Ah! when we study Popery in the light of the word of God, and of faithful history, we see, that for a nation to give a bounty to the public vending or distributing deadly poison in some palatable and subtle form, would be a measure infinitely less destructive in its final results than the endowing of the Priests of Rome. For, the doctrines which they teach, have a poison deadly to the immortal spirit. Think only of the pretended sacrament of extreme unction and the doctrine of Purgatory. The poor dying papist receives the anointing and the absolution of the Priest as a passport to Heaven, and his surviving friends are, after all, told, that he has the fires of purgatory to pass through, and that his speedy deliverance from these, can be effected only through the repetition of masses by the Priest, duly paid for by themselves! And Britain—Protestant Britain—she who has been raised so high among the nations of the earth by her Protestantism, lavishes thousands and tens of thousands throughout her vast Colonial empire for supporting the teachers and the ministers of these soul-destroying and Christ dishonouring errors!

Talk of the perpetuity of the British empire—if it is to persist in corrupting Protestantism and upholding Antichrist! Yes, if Satan's kingdom as it now subsists in the world, were to be perpetual, then the wishes of the supporters of the present system of endowments at home and abroad, for their extension and perpetuity, would doubtless be gratified. But so sure as the petition continually ascending from the Church on earth is heard, and shall be answered, "Thy kingdom come," so sure shall all the present adminicles of Satan's power, such as the Religious Government Grants of which we have been speaking, be swept away—yea, and the Governments too that shall identify their policy with those grants. The enlightened British patriot and christian, then, should earnestly strive and pray that those Grants may be abolished.

GAELIC BIBLES AND TESTAMENTS.

Mr Burns, Agent for the schemes of the Synod of the Presbyterian Church of Canada, expects to receive in the course of a few days, a supply of Gaelic Bibles and Testaments. They have been sent out by the Edinburgh Bible Society, "to supply the want of the Holy Scriptures prevailing among the Gaelic population in various parts of Canada," and will be disposed of at the lowest possible rate.

Mr. B. will be happy to deposit with any friends who may be kind enough to act as Depositories in our Gaelic settlements around and in rear of Toronto, a supply of the Scriptures in that language.

Ministers, Missionaries, and Catechists, will oblige by taking orders, and bringing this notice before the Highlanders with whom they may have intercourse.

The invoice consists of 8vo, 12mo, and 24mo Bible, and 12mo and 24mo Testaments.

Persons ordering Bibles, will please specify particularly the size required.

Agency Office, P. C. C. }  
Toronto, August 27, 1849 }

### TO THE OFFICE-BEARERS AND MEMBERS OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA.

It will be seen by the statement of collections received during the past year, that a considerable number of our congregations have failed to contribute to the most important funds of the church, some have credit only for a small balance of former years' arrears, while others have paid in for both years, in a manner highly creditable to themselves, and calculated to sustain our Institutions. It is indispensable that the operations be confined, within the means, at the disposal of the church. Whilst reductions are made, it must not be lost sight of, that there is a danger of carrying retrenchment, so far as to impair the usefulness of our schemes. There are ample means, amongst ourselves, for carrying on all our enterprises without being burdensome to any. If the amount required, were equally divided amongst the members of the church only, it would be a very small sum for each. But when individuals, families, congregations, or almost whole presbyteries, fail to discharge a plain and positive duty, it follows that others must either be unduly taxed, or the cause itself left to languish. As the chief source of all our embarrassment has been the want of system and punctuality, it is earnestly pressed upon the attention of all who feel an interest in the prosperity of our church, that an early and resolute effort be made to forward the arrears for the two past years. The College and Synod Funds are, especially, in need of being replenished. It is hoped that measures will be taken, without delay, by all who have not sent in their contributions to these funds—to do so as soon as possible, that they may not interfere with the collections for the current year.

The Agent for the schemes of the Church has received complaints of omissions in the tabular statement of contributions to the various funds, as published in last *Record*.

The supposed omissions are in cases where moneys have been sent in to the Home Mission Fund of Presbyteries, and are not entered under the head of *Home Missions*, in the table. That head covers only the sums which were paid into the Synod's (or general) Home Mission Fund.—None of the contributions to the Presbytery funds were noted in that table, because the agent had in his possession the necessary information for filling up that column from only two Presbyteries. The deficiency would have been supplied had the congregational statistical reports been sent in at the proper time.

In the case of the Rev. Mr. McMillan's pastoral charge in Caledon and Erin, the amount contributed by them to the Home Mission Fund, about \$17, does not appear in the table, for the above reason.

There is an omission of £1 Gs. 3d. contributed by the congregation in Erin to the French Canadian Mission.

**ERRATUM IN PRINTED MINUTES OF SYNOD.**—We regret that the name of the Rev. John G. Macgregor has been omitted, by mistake, in the Committee on Sabbath Observance.

### SABBATH SCRIPTURE READINGS.

BY THE LATE THOMAS CHALMERS, D.D. LL.D.,  
IN 2 VOLS. EDIN. 1848.

The practical reflections which are found in many of our English Commentaries on every several chapter of the Holy Scriptures, are not the least valuable part of those Commentaries. This is especially true of the Commentaries of Doddridge, Brown, and Scott. The SABBATH SCRIPTURE READINGS of the late Dr. Chalmers, are something in the style of the practical reflections of these writers. We have before us at present the volume on the New Testament; and we are quite sure that it will be prized as not the least precious of the many works which its distinguished author has left behind him. The reflections on every chapter of the New Testament which it contains, have not the fulness of those of Doddridge and Scott, yet, while they are as deeply spiritual, they have many of the characteristic marks of the genius of the author, and they are still more distinguished by the frequent allusions which they contain to the personal case and experience of the writer. In fact, the meditations on every chapter, are the meditations of the writer on God's Holy Word as he read it for himself.—They are more like the remarks that might be found in a diary, than in a work formally written for the instruction of others. And from this very peculiarity of their structure, is derived much of the charm which invests them; and from it too we have no doubt they will prove the more useful. For the careful reader of these "READINGS" will learn not merely what Dr. Chalmers drew from the word of God, but what is much more, how that word may be read with profit to himself.—Every several meditation shews that Dr. Chalmers read the Bible not as the mere Professor or Minister, thinking all the time what he was to say to others, but as the humble disciple at the feet of Christ, learning for himself.

Hence, too, these "Readings" have a peculiar value from the light they throw on Dr. Chalmers' own character. They are to the illustration of his character as that is indicated by his great public acts, and by his other writings, which were composed for the pulpit or the class-room, what the Psalms of David—the utterance of his communings with God—are, to the illustration of his character, as that is exhibited in the history of his times, given by the inspired annalists of ancient Israel.

We give a specimen of the book, taken almost at random. We doubt not that our readers will welcome occasional extracts from it:—

"Matt. iv.—Jesus would not put forth His own miraculous powers to save Himself from perishing by hunger, but trusted for His miraculous preservation, should such be necessary, at the hands of God. Let me not do aught that is unwarrantable for the sake even of my most urgent interests, though by all the likelihoods of experience and nature they should be in the most imminent jeopardy; but be still and settle all my confidence on Him who, either with or without visible means, can do what is best for me—against hope believing in hope—and strong in faith, giving glory to God.

"But let not the subtle adversary lay hold of this good and great principle; and transforming himself into an angel of light, seduce me there-

with to a transgression on the other side—to a vain and presumptuous confidence in the Divine interposition to save me from the consequences of my own hardihood and folly. Let me not, particularly in the hope of miracles, brave the lessons and likelihoods of experience. Let me have respect to the constancy of nature; nor wantonly make trial of God, whether He will intermit or suspend it, to supplement my deficiencies or correct my errors. The law of gravitation kept the Omnipotent Saviour from casting Himself headlong, and so incurring the uncalled for expense of a miracle that the temerity might be rectified.—And this very delusion wherewith Satan plied the mind of the Son of God, he still practises on us—in myself I know by one of the most destructive and deep-laid of his spells. I have no right to look for miracles of grace in behalf of my children—if myself I will not put into busy operation the means of grace. I can pray for their regeneration, yet I do not labour and testify and teach for their regeneration. I am stricken with silence, and restrained from making utterance on the subject of their souls. The presence of one visitor will chill me, not into indifference for the eternity of those around me, but will set a seal on all my powers of expression, and wholly paralyze me through the operation of a spiritual cowardice. And yet, though I will not dare one word on the topic in society, I can in secret pour forth my supplications to God for the influence of His Spirit on the souls of those who are near and dear to me. Now, is not this a tempting of God? Is it not a presumptuous expectation that He, at my request too, will make up for my neglect of the solemn duties which belong to me both as a master and a parent?—My God, I pray not for exemption from these duties, but for boldness and faithfulness and energy to acquit myself thereof. Give me to feel more and more, O God, that religion is a reality; and put to flight the wretched scarecrows which have frightened me heretofore out of all principle and propriety.

The direct and concluding lesson of this remarkable passage is the sum and substance of religion. O for the practical supremacy of God and of His will within me—when the world and all its glory—the devil who is the god of this world, and all his artifices—the flesh and all its besetting solicitations, would cease as hitherto to tyrannize over me. Let me prevail, O God, in thus resisting him whose works the Saviour came to destroy. To be aware of his existence and power and policy I hold is of prime importance in the work and warfare of Christianity. May the light of the gospel disperse the influences of him who is the Prince of darkness. (verse 16.) May I awaken so as that Christ shall give me this light, turning unto Him and receiving in consequence,—the promise of the Spirit being poured upon me, so as that the reign of God may be set up in my heart. Thus should I experience as the fruit of my repentance, in the immediate setting up of this power, a verification of the kingdom being at hand. (verse 17.) Give me skill, O God, as a fisher of men—the wisdom of winning souls. (verse 19.) And may I leave all in following after Christ—may I give up every thing for his sake. (verse 22.)"

### REPORTS ON EDUCATION.

We have to acknowledge, through the kindness of the CHIEF SUPERINTENDENT OF SCHOOLS, the Receipt of the Annual Reports of the *Normal, Model, and Common Schools in Upper Canada, for the years 1847 and 1848*. These reports furnish good evidence of systematised diligence and labour in conducting this important department of the Provincial Government. They are too extended to admit of our giving any analysis of them—the one occupying 90 folio pages, and the other 32.

The following quotation gives the attendance of pupils at the Schools for 1848:—

"According to the Reports of local Superintendents, the whole School population of Upper Canada in 1848 (that is of the population between the ages of five and sixteen years) was 241,102—being an increase of 10,127 over that of the preceding year. The whole number of pupils reported in attendance at the Schools in 1847 was 124,829; the whole number in attendance in 1848, was 130,738—increase of pupils in favour of 1848, 5,910. But there is a much greater difference in the average, than in the aggregate attendance of the Pupils at the Schools during these two years. The gross average attendance of Pupils in the summer of 1847 was 84,537; in the summer of 1848 it was 112,000. In the winter of 1847, the gross average attendance of Pupils was 89,991; in the winter of 1848 it was 114,800. These results furnish a gratifying illustration of the gradual and rapidly advancing progress of School instruction amongst the youthful population of Upper Canada; although it is lamentable to observe, that nearly one-half of our School population are not in attendance at School at all."

As it may be interesting to many of our readers to know the terms of admission to the Normal School, we quote the following orders of the Board of Education in which these terms are embodied:—

"ORDERED—1 That the semi-annual Sessions of the Normal Schools shall commence on the fifteenth day of May, and the fifteenth day of November, of each year, [and if those days fall upon Sunday, the day following,] and continue for a period of five months each—to be concluded by a Public Examination, and followed by a vacation of one month.

"2. That all Candidates for admission into the School must comply with the following conditions:—[1] They must be at least, sixteen years of age; [2]—must produce a certificate of good moral character, signed by the Clergyman or Minister, of the religious persuasion with which they are connected; [3]—must be able to read and write intelligibly, and be acquainted with the simple rules of arithmetic; [4]—must sign a declaration of their intention to devote themselves to the profession of School-teaching, and that their object in coming to the Normal School is to qualify themselves better for the important duties of that profession. Other Students, not Candidates for School-teaching, to be admitted without signing such a declaration of their intention to become Teachers, on paying the following fees:—For attendance at an entire Course of Lectures and Instruction for one Session, £1 10.; for attendance on the Lectures of either Master for an entire Session, £1.

"3. Upon these conditions, Candidates for School-teaching shall be admitted to all the advantages of the Institution without any charge, either for tuition, the use of the library, or for the books which they may be required to use in the School.

"4. The Teachers-in-training shall board and lodge in the city, in such houses and under such regulations as are approved of by the Board of Education.

"5. A sum not exceeding five shillings per week, towards defraying the expenses of board and lodging, shall be allowed for the present, to Teachers-in-training requiring assistance, on condition that they will engage to remain for a period of not less than one session in attendance at the Normal School.

"6. All candidates for admission into the Normal School must present themselves during the first week of a session, otherwise they cannot be admitted.

"7. All applications for admission to be made to the Rev. Dr. Ryerson, Chief Superintendent of Schools, Toronto.

"8. Females as well as males, are admitted to, and instructed in, the Normal School.

By order of the Board.

(Signed,) J. GEORGE HOWARD.

Recording Clerk

"N. B.—The attendance during the last session was as follows, viz.—Males, 104, Females, 22.—Total, 126"

EDUCATION OFFICE.

Toronto, 21st October, 1848.

### THE THEATRE IN CONNECTICUT AND VIRGINIA.

Connecticut is distinguished above all the other States of the American Union for two things — the one, the great amount of its public fund, in proportion to the population, for the support of Common Schools. And the other, the prohibition by law, of theatrical representations. On the latter subject we make the following quotation from a New England paper.—

"At the present session of the legislature in that state, an attempt has been made to get a bill through, allowing theatrical shows to be exhibited. A bill to this effect passed the Senate, but met with a most determined opposition in the house. One speaker said, that so far as the interior of theatres and shows were concerned, he was not personally opposed to them, but he should not agree to break down the established policy of the State, in reference to this subject, without great hesitation. Though these amusements might not be bad in themselves, and might not injure a person of matured habits and principles, yet wherever they are found, they are attended by a retinue scarcely proper even to name—a retinue of black legs, loafers, and gamblers. Other speakers were more violent in their opposition. One gentleman said: 'If rattlesnakes and tigers were allowed to go at large, it would not be so bad. You might kill whole dens of these, but you cannot control the evils that would follow the admission of these proposed theatres.' It was also intimated that the proposed change in their state laws was at the solicitation of persons without the borders of the Commonwealth. The result of the debate was nearly a unanimous refusal on the part of the House to concur with the Senate, and allow of theatrical exhibitions in the State."

As theatrical amusements are now being introduced into our Canadian towns, we here give another testimony against them, and that from a branch of the Church, some of whose ministers have written for the stage—we mean the Episcopal Church. We trust that all the members of our Churches will earnestly discourage all such amusements, as utterly inconsistent with christian sobriety and godliness.

The canons of the Episcopal Church in Virginia contain the following declaration, given by the Episcopal Convention of that State in 1818:—

"Whereas differences of opinion prevail as to certain fashionable amusements; and it appears desirable to many that the sense of the Convention should be expressed concerning them, the Convention does hereby declare its opinion that gaming, attending on theatres, public balls, and horse-racing, should be relinquished by all communicants of this church, as having the bad effects of staining the purity of the christian character, of giving offence to their pious brethren, and of endangering their own salvation, by their rushing voluntarily into those temptations against which they implore the protection of their heavenly Father, and this Convention cherishes the hope, that this expression of its opinion will be sufficient to produce conformity of conduct and unanimity of opinion among all the members of our communion."

### THE THEATRE AND CHOLERA.

During the recent visitation of the Cholera, the manager of a Theatre, in one of the western cities of the United States, had the play-bills, for a particular evening, headed with the words, *a Cure for Cholera*. We may charitably suppose that he thought, that as mirth and fun are regarded by some as antidotes to care, so they might prove also to be antidotes to fear, and in this way tend to avert cholera. But we cannot acquit the poor man of a presumptuous contempt of that Divine agency, which is concerned alike in sending and controlling the pestilence. And, the fact that the very night in which he had arrogantly boasted that he could charm the destroyer away from others, found himself in its fatal grasp, is one in which the most thoughtless might see the hand of God.

An event of a somewhat similar kind has just occurred in Toronto. On Saturday, the 11th August, the inhabitants were given to understand by bills of the largest size plentifully posted on the walls, that Victor Hugo's *terrific drama of the Chamber of Death* would be acted in the evening. The manager possibly thought that the drama would suit the eve of the Lord's holy day, and such a time as the present, when pestilence and death are so common. It was not to be a comic drama, nor even a melo-drama, but a *terrific drama*. But, ah! the exercises of the play-house will not harmonise with preparation either for the Sabbath or for death. As well might it be attempted to introduce the actual preacher and the reading of the Bible on the stage, as to give there any true representation of the "Chamber of Death" that could be attractive.

We did not hear what was thought of the representation; but the phantasm of the night was, as we learn from a weekly paper, a reality on the following day, with one of the actors, and with a young gentleman, a boarder in the same hotel, who had been one of the audience. Cholera arrested them soon after they came out of the theatre, and their rooms without anything of the preparation with which the mock shew of the theatre had been gotten up, were soon transformed into the sad reality of CHAMBERS OF DEATH—while, if report speaks true, there were few, few to gaze on the scene and minister solace of one kind or another to the poor actors.

Our advice would be to all our readers—our young readers especially—not to enter a theatre until they have a scriptural persuasion that they are born again, and are so prepared to die. When they have this, we shall be quite willing to lead them to their own convictions of duty in regard to theatres and all such places of amusement.

### A PRESCRIPTION FOR THE TIMES.

The following story is taken from the *London Medical Times*. It is perfectly in keeping with other well-attested instances of the influence of fear in inducing disease, and even death. Who that reads it may not be reminded of the preciousness of that prescription—"Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God, and the peace of God, which

parseth all understanding, shall keep your hearts and minds through Christ Jesus."

"A curious experiment was recently tried in Russia with some murderers. They were placed, without knowing it, in four beds, where four persons had died of cholera. They did not take the disease. They were then told they were to sleep in beds where some persons had died of malignant cholera, but the beds were, in fact, new, and had not been used at all. Nevertheless, three of them died of the disease within four hours."

#### RELIGIOUS LIBERTY ATTACKED IN PARIS.

A people so ignorant of the nature of true religion as are the French, are not very likely to respect religious liberty, however much they may rise against their rulers, and fight for republican equality. Indeed, their crusade against liberty in Rome, and their efforts to restore the Pope, who is the most perfect embodiment of civil and religious tyranny that is found in this world, is too plain an evidence that they are as yet fit only for being the subjects of some tyrant master like Buonaparte.

The following extract from the correspondence of the *New York Observer*, will shew our readers how subtly and powerfully the Popish hatred of the Gospel can exert itself in the new Republic.—Professor De Felice thus writes from Montauban, on the 30th June last:—

"You know already the name of Mr. Leon Pilatte: a faithful and courageous minister of the Gospel, devoted to the cause of his divine Master, and who has undertaken the difficult task of propagating the knowledge of Christ among the laborers of Paris. A suit was brought against him, some months ago, under pretence that his chapel was a club, and that his conferences did not constitute a true religious service. Mr. Pilatte has since done all that was possible to comply with the instructions of the government. He asked the Minister of Public Instruction and Worship, what formalities he must observe, and he has scrupulously conformed to all the instructions which have been given to him. Mr. Pilatte opened a chapel in which he was the sole speaker. The reading of the Bible, prayer and preaching composed the whole service. Nothing was said on politics; the whole aim was to instruct and edify souls.

"No reasonable objection, surely, could be made to this excellent evangelist; and in countries where religious liberty is respected, Mr. Pilatte would not have been prosecuted before a court of justice. But in France, what securities have we against the injustice of the government? Is there one of our liberties which is stable and inviolable? Mr. Pilatte was then summoned again before the court, and underwent a new condemnation.

"The attorney of the Republic accused this pious evangelist, not of preaching bad morality, for he admitted that his morality was very elevated; not for exciting disturbances, for the worship in his chapel has always been decent and orderly: not, lastly, for provoking dangerous outbreaks, for the discourses of Mr. Pilatte breathed the spirit of the Gospel. The attorney of the Republic maintained that his worship was not serious, that it had not the character of honesty.—This government-agent said that there was no worship without sacrifice. He blamed Mr. Pilatte for attacking the doctrines of the Romish church, and in particular the doctrine of extreme unction. And for such reasons, our excellent brother has been condemned to forty dollars fine; and besides his chapel is shut.

"Mr. Pilatte in vain pleaded his cause with equal moderation and energy. In vain he said that he had exercised a sacred right, that religious

liberty is sanctioned by the Constitution; that the worship in his Chapel was very serious, that there was no sacrifice in protestant worship, as in Romanism &c. The Attorney persisted in his conclusions, and the judges were determined in advance to punish the faithful minister of the Gospel.

"Thus prosecutions for matters of religion are renewed, and we are not through our troubles.—The popish clergy have recovered great influence, and they will make use of it to stir up against us every sort of vexation. Protestants will be merely tolerated in the interior of their churches; but if they try to carry the Gospel abroad, and to make proselytes among Romanists, they will be dragged before the courts.

"Mr. Pilatte has appealed to the Court of Errors. We shall see if the judges of this court will confirm the unjust sentence of the first tribunal. I should not wonder if they did. Everything is possible at this moment. The greatest injustice is to be feared. The government-officers are every where affrighted by the phantom of socialism, and strike the innocent as if they were guilty. But we will pursue our work with the blessing of God."

Another correspondent, of the same paper, writing from France in July, has the following remarks:—

"Let me recapitulate briefly, the latest political acts. Paris, Lyons, and sixteen or seventeen departments, that is to say the fifth part of France, have been put in a state of siege. All the laws are suspended; military authority is sovereign; the citizens can be arrested and imprisoned on the least suspicion; the political journals can be suppressed at the arbitrary will of the government: there is no longer a constitution.

About thirty members of the National Assembly are under arrest; others have fled; some are in prison. Thus, the majority oppress the minority, and the inviolability of the people's representatives is despised.

The minister of Justice has brought forward a bill respecting the press. The newspapers will be subjected to a severe penalty, and no one can speak on political subjects, without endangering his property.

The minister of public instruction has proposed a law, giving to priests a preponderating influence in schools, and subjecting in every village the schoolmaster to the popish curate. Neither Louis Philippe, nor Charles X. would have dared to propose these measures. Such is our situation. The enemies of the Revolution of February triumph."

#### APPEAL FOR HUNGARY.

The following appeal, in behalf of Hungary, by a Polish Count, who taught, we may presume, by the sufferings of his own countrymen, sympathizes all the more earnestly with the Hungarians, has been widely circulated throughout Great Britain and the United States. Most willingly do we help to spread it in Canada. Hungary was once the battle field between the Moslem and the Christian. Austria and Russia, the champions of Popery and Despotism, are now pouring their legions to destroy Protestantism and independence there. We can do but little, directly, for the aid of the poor Hungarians: but may we not, and should we not, remember them at the throne of Grace?—We may be the more encouraged to do this, that it is promised, concerning Messiah, "He shall judge the poor of the people; He shall save the children of the needy, and shall break in pieces the oppressor."

TO THE PROTESTANTS OF GREAT BRITAIN.

Protestants of Great Britain,—ye whose Christian sympathies extend to the extremities of the

globe, ye who make such great and noble efforts to emancipate the African, and to civilize the savage islander of the Pacific, are you aware that a nation of free men, a people with whom Protestant and national is synonymous,\* is at this moment, within a few day's journey from your happy homes, threatened with destruction, from the united powers of western and eastern Popery? It is well known that the house of Austria has ever been the most strenuous, the most relentless and the most successful supporter of religious and political despotism, and that it has crushed, by means of its military and spiritual satellites, by the sword of its cuirassiers and the wiles of its Jesuits, Protestantism, which was flourishing in Bohemia and spread over Austria proper, and that all the defenders of the national liberties of Hungary against the oppression of that very house of Austria—The Rakotzis, the Bethlens, and the Tekelis—were Protestants. Is it necessary to add, that Russia, although the outward form of her Popery is different from that of Rome, is prosecuting now, even in this nineteenth century, a similar career of oppression, crushing under her iron heel all that oppose the uncontrolled will of the Imperial Pope, who sits upon her throne crowned with the tiara of spiritual, civil, and military despotism. Had Britain always had such glorious rulers as Elizabeth and Cromwell, Europe would have been now free and Protestant. But, unfortunately for the cause of religious and political liberty, when its banner was unfurled in the east of Europe against the oppression of Austria, the throne of your country was occupied by a monarch incapable of understanding the interests and duties of his exalted station, and who did not comprehend all the responsibility and glory which is attached to the throne of a free and Protestant nation. Instead of assisting the Protestants of Bohemia, who had called to their throne his nearest relative, and whose descendant occupies now your own, he repressed the noble ardour of the British people, who would otherwise have rushed to the rescue of their fellow Protestants on the Continent, and decided the contest in favor of religious and political liberty. Bohemia would have then remained free and Protestant; and Hungary, her only ally, would not have been compelled to wage against Austrian despotism a mortal struggle for the same cause which had succumbed in Bohemia, and to seek from the Moslem of Turkey that assistance which the Protestant Christians of Western Europe refused to give her.

Had James followed a more liberal and far-sighted policy than that which he adopted, Britain would have secured in the east of Europe a powerful ally; and the conformity of their principles, without which no sincere and lasting union can exist either between individuals or nations, would have secured the triumph of those principles over the rest of Europe; and saved to its inhabitants a deluge of blood and tears.

Protestants of Great Britain, I shall not dwell upon the political and commercial interests of your country, which will be promoted by the success of the Hungarians, and injured by their fall. This subject has been sufficiently developed by competent writers of your own; and I would wrong you were I to believe that you are deaf to all other considerations but those of ambition and lucre. I appeal to your better feelings; to those which you entertain as Christians and freemen. Can you remain indifferent to the fate of a free and Protestant nation, whose success must insure the triumph, and whose defeat must be followed by the fall, of those principles for which your own ancestors had fought and bled until they established their reign? Protestants of Great Britain, what would you say if some of you were standing by, and quietly looking on a man engaged in mortal struggle against two ruffians, who intend to murder him because he maintains the same principles which those by-

\* Magyar Vallas, the Magyar or Hungarian religion, is the appellation by which the Protestant Confession of Geneva,—the same as the Scotch Presbyterian,—is designated in Hungary.

standers are themselves proud to profess, but remain passive spectators of the unequal combat, watching its issue, in order to proffer the hand of friendship to the man whom they had abandoned in his hour of need, if he succeeds in overcoming his assailants, or to give an unmeaning sigh over his mangled body if he succumbs, and even, perhaps, to greet soon afterwards as friends, his murderers? would you praise such conduct as noble and generous, or condemn it as selfish and disgraceful to freemen and Christians? British Protestants, this is precisely the case of Hungary. The Hungarians are the men whom Austria and Russia now attempt to murder, for maintaining the same principles of religious and political liberty of which you are so justly proud. Will you stand by and look unmoved on their unequal struggle, and wait its issue in order to give them a cheer or a sigh? If they succumb, will you be able to behold, without being conscience-stricken their beautiful country converted into a vast graveyard, upon which, as upon the most appropriate foundation, the huge and gloomy fabric of spiritual, intellectual, and political thralldom shall be reared? Or, if Providence does not permit that violence and iniquity should prevail over right and justice, and their success shall establish the triumph of political and religious liberty over the whole of the east of Europe, will you be able to cheer, and to welcome as freemen and brethren, those whom you had abandoned in their hour of need? But no! Such unworthy conduct is not to be apprehended from Britons, freemen, and Protestants. I am convinced that the cause of Hungary requires only to be known, in order to enlist your sympathies and insure your support.

There is no necessity that you should take up arms in the defence of this noble cause, but only that you should give it your moral support, by a public expression of that opinion, which the greatest despots dare not to brave. But let this be done in a manner befitting a great, powerful, free, and Christian nation, and it will make the despots quake upon his throne, rouse the drooping spirits of the friends of liberty throughout all Europe, and accelerate the reign of freedom and justice over its whole extent.

VALERIAN KRASINSKI.

**JOHN KNOX'S HOUSE—ORDER FOR ITS DEMOLITION.**—This tedious process has at length dragged itself to a conclusion, but the result will be anything but satisfactory to the community. On Thursday the following interlocutor was pronounced in the Dean of Guild Court:—"26th July, 1849.—Having resumed consideration of this case, with the reclaiming petitions Nos. 7 and 8 of process, with the answers thereto, refuses the desire thereof, and adheres to the interlocutor reclaimed against: Further, ordains the defenders forthwith to take down and remove all those parts of the tenement complained of specified in the report of 31st May last, as being insecure, ruinous, and dangerous to the inhabitants and other persons therein: Finds the defenders liable in expenses, and decerns.

GEO. WILSON, D. G."

28th July, 1849.

The above order recalls to our mind that a very considerable sum of money was collected some three years ago, for rebuilding John Knox's House, or rather for erecting on its site some suitable monument, to the memory of the noble reformer. What has been done with the amount collected for that purpose; or what is to be done with it? A small part of the sum was raised amongst ourselves, with the approbation of Synod, and we were led to believe, that the foundation stone of some fitting structure had then been laid.

Men left to their own wills, will rather go to hell than be beholden to free grace for salvation. We as much need grace to bear the toothache as to suffer martyrdom.

To the Editor of the Record.  
Toronto, August 25, 1849.

DEAR SIR,—  
Will you allow a sentence or two from a United Presbyterian? In the last number of your Record, I find a letter from the Rev. Dr. Burns, giving a quotation from a work by the late Dr. Stevenson, of Ayr, which he considers every way satisfactory. After offering, by it, a door of escape for Dr. Ferrier, Dr. Burns says, "Nay, farther. If our brethren of the United Presbyterian Synod will do the same," that is, "homologate these sentiments" of Dr. Stevenson's, "our union is consummated at once." I have, then, just to say, that I do homologate these sentiments, that I always did, and, until I turn infidel, always shall, and though I may not venture to speak on behalf of my brethren, yet, I would be amazed if one of them hesitated, for a moment, to do the same.

Permit me further to say, that I am glad to find Dr. Burns and others meeting us to settle something like principles, and anxious to find a common ground. Let us hope that the millennium of our churches is come, when "there shall be no more sea;" and, henceforth, I hope my friend, Dr. B. "Will hang his trumpet in the hall, And study war no more."

I am, dear Sir,  
Yours faithfully,  
JOHN JESSEINGS.

JESTING ON THE SCRIPTURES.

I cannot forbear to warn the reader against the profane practice of jesting on the Scriptures, or of introducing any of the stories and expressions which occur in them, to enliven conversation, and excite the laughter of the company. To hear jests of this nature uttered by an infidel would not surprise us; but how must every pious person be shocked, when they proceed from the mouth of a professed friend of Revelation. The wit which consists in an unseasonable application of the Scriptures, is not of difficult attainment, as is evident from this consideration, that it is within the reach of almost any person who chooses to display it. Accordingly, we observe that the dullest and most phlegmatic creatures, whose ideas and conversation are usually sluggish and insipid, are occasionally able, by the help of the Scriptures, to produce among their fellows a momentary flash of merriment. The language of the sacred book occurs without an effort; and when applied to some unexpected subject, it has a ludicrous effect, by the grotesque mixture of majesty and meanness, of what is solemn and what is familiar or trifling. It requires no greater dexterity to form such an association, than to expose a grave and respectable man to the laughter of the mob, by putting a fool's cap on his head, or by distorting or disfiguring his dress. Such wit, it has well been said, a man of taste will despise for its vulgarity; and a good man will abhor for its profaneness. If there be jestings which are not convenient, those which have divine things for their subject are without dispute among the number. An habitual belief of the presence of God would make us afraid to sport with His words. That jest would be better spared which, while it contributes to the amusement of irreligious companions, provokes the indignation of Heaven.

It is safer to be humble with one talent, than proud with ten, yea better to be a humble worm than a proud angel.  
From all past ages, before time began to flow, God hath decreed to confer the grace of salvation by Christ upon us.

GOD IN THE PESTILENCE.

St. Louis has been signally marked within the last few months by the judgments of Heaven. About a tenth part of her population has been swept away by the pestilence and perhaps an equal proportion of her property by the great fire. The Rev. Dr. Poits, of the Presbyterian Church in that city, has taken this occasion to preach a sermon entitled "God in the pestilence and the fire," in which he solemnly and faithfully ascribes these calamities to the sins of the people. Among these sins, Sabbath breaking, is prominent. We quote the following remarks as applicable, in some of the particulars, to our own metropolis.

"But there were other things, in our municipal character, directly calling for the interposition of the arm of a righteous governor. We were fast becoming a city of Sabbath breakers. Along our landing, that present scene of desolation, there was no Sabbath. Vessels were seen discharging and receiving cargoes, warehouses open, delivering and receiving freight; groceries and pedlars' shops more busy than on ordinary days; passengers arriving, and others crowding upon the puffing steamers to depart upon their journeys of business or pleasure. In various directions, as the city was traversed, men could be found in their shops plying their usual business, stores open, and merchandise displayed. The stranger coming upon the borders of our city on the afternoon of the Sabbath, and hearing the music, the dancing, and the drunken revelry of the refreshment gardens that encompass it; and seeing the omnibuses and pleasure carriages that at all hours rattled from the centre to the circumference in all directions, filled with passengers seeking these resorts of vice and pleasure, must have supposed that he had fallen upon some Pagan land, where God's laws were unknown, or, at least some Papal city of Europe, where traditions of a corrupt Church had usurped the place of the law of the Most High. That good men, and the men of influence from their elevated place in society, were grieved and often pained at these things, is no doubt, true; and when the subject was called up in conversation they expressed their regret; but it was not one man's business more than another's to make himself active and excite odium, and each man was so fully occupied with his private affairs, that there was no time to take much interest in this. Thus, the plague was permitted to extend. The proprietors of our daily journals, even the most respectable, began to avail themselves of this deadness of virtuous public sentiment, and, one after another, abolished the Sabbath, and commenced issuing their papers on this as on all other days, thus secularizing at once the entire public mind on the day consecrated to sacred thoughts; and this new outrage upon the laws of a holy God, instead of awakening the indignation of the friends of the Bible, was tacitly acquiesced in by them influential citizens, and even members of churches, became the patrons and sustainers of these Sabbath papers, thus becoming partakers in the degradation of an institution which God has made the very cement, by which order and piety are to be perpetuated in society. Surely there was a necessity that God should speak, if we were not to be given up.

"Crime has been fearfully on the increase in our city. Murder, robbery, theft, gambling, drunkenness, lewdness, and every vice that stains the catalogue in human society were advancing with giant strides, far more rapidly than the increase of our population. No sooner did a steamer touch our landing, than it was invaded by thieves; no property was secure at night but in proportion to the strength of the guard, armed to the teeth, that watched over it; while, by day, our streets were swarming with younger vagabonds, male and female, who, under pretence of soliciting charity, or selling vicious pamphlets, fruit, or other articles, were training for the work house or the brothel.

## INFANT BAPTISM EXPOUNDED.

BY THE REV. HORATIUS BONAR, KESLO.

From the time that God, by calling Abraham, began to gather out for himself a Church in the earth, a peculiar people, he set up an ordinance, having special reference to the *infant children* of those gathered ones. Under that ordinance the seed of Abraham grew up; and because of it were treated as a people on whom God had openly set his seal,—a seal received in unconscious infancy, but owned of God all the life long,—a seal drawing after it heavy responsibilities,—a seal so set round about with privileges, that when the apostle puts the question, "What profit is there in circumcision?" he answereth it himself, "much every way," *πολλή, κατὰ πάντα τρόπον*.

That seal was *circumcision*. Like all seals and ceremonies it was, in itself, but an outward thing, the act of human hands. Yet unlike all Jewish rites, it was a *parental* not a *priestly* act. It was a thing linked to the natural and abiding relationships of the race, not to the typical peculiarities of a nation. It took for its basis a great and universal truth, which God was thus taking means to make known and confirm, the *oneness* between the parent and child,—nay, the closer, deeper, and more solemn oneness between the *believing* parent and his child.

A oneness for evil had hitherto been exhibited between Adam and his seed,—that men might surely see how "how sin abounded;" but now was come God's time for drawing forth the contrast, viz., the oneness for good between the children of the second Adam and their offspring, that men might as truly know how "grace did much more abound." The sad fatality of the curse in the *unconsciousness* of its transmission had been sufficiently shown forth; the benignant potency of the *blessing* was now to be as fully declared by a like *unconsciousness* of transmission.

To declare this oneness in blessing between the *believer* and his children God instituted *circumcision*. Thus did he declare how ready he was to bless; how ready to recognize the link between parent and child, as one through which he could communicate blessing, nay, to sanctify that link so as to make it the legitimate, the acknowledged, the standing transmitter of blessing. Not that *circumcision* was the actual conveyer of the blessing,—as if *with it* there must be blessing, and *without it* none;—but it was God's recognition of the identity between parent and child as the channel through which he is willing to pour in his love, as the footing upon which he is willing to deal with a believer's offspring, according to the riches of his grace.

This Old Testament seal was connected with *spiritual*, not with *temporal* blessings. It was not God's seal of the covenant for the land; for Abraham, Isaac, and Jacob never inherited the land! Besides, Ishmael was circumcised, and what had he to do with the land? The stranger and the servant were circumcised, and what had they to do with the land? No. The Apostle Paul distinctly affirms that it was "a seal of the righteousness of the faith which he (Abraham) had yet being uncircumcised" (Rom. iv. 11.) Nay, further, this seal of his justification was given him, in order "that he might be the father of all them that believe, though they be not circumcised." It was God's public, outward, visible recognition of him as a justified man.—God's seal set to the covenant by which he had received the justification. It had to do with *spiritual*, not with *temporal* blessings. It had to do with Abraham the justified sinner, not with Abraham the heir of Canaan. It was with "the promise" of Abraham's being "heir of the world," a "father of many nations," that *circumcision* had to do.—(Rom. iv. 13.) It was with "the righteousness of faith," not with "the law," that *circumcision* is connected. (Rom. iv. 13—17.)

*Circumcision*, then, was the seal of God's covenant with Abraham, or, as we generally call it,

the *Abrahamic* covenant. Abraham received *circumcision* as a seal of justification, "that he might be the father of them that believe, whether Jew or Gentile." It was given to him not only as a *believer*, but as the father or head, or type, or model of believers throughout all ages. It was God's public declaration of the footing on which he meant to deal with believers—of the manner in which he designed to recognize and to consecrate the tie between them and their children.\*

With the *Sinai* covenant *circumcision* had nothing to do. It was not of Moses, but of the fathers, as the Lord sets forth to us (John vi. 22.) It was purely *Abrahamic*, not *Jewish*, not *Mosaic*, not *Levitical*. And, as being *Abrahamic*, it is one of those things which, in substance, though not in form, apply to all ages of the church, like that *grace* and that *justification* of which it was the seal. It survives thus of necessity, all that is *Jewish*. It is a thing, not done away in Christ, but brought to perfection by him. The great idea which it inclosed is not set aside or declared untrue, but it takes on a higher form, and finds expression under a fuller symbol.

God's covenant with Abraham is that on which we now stand under the New Testament; as it is written: "They which be of faith are blessed with faithful Abraham." (Gal. iii. 9.) And again: "That the blessing of Abraham (of which *circumcision* was the seal) might come to the Gentiles through Jesus Christ." (Gal. iii. 14.)—God's covenant with Abraham is that which Christ came to carry out and to seal. If so, then (1) "The principle on which the New Testament covenant rests must be the same as that on which Abraham's rested, viz., the oneness between a believer and his offspring; and this the apostle evidently teaches us when, writing of the believing parent, he says: "Then are they (the children) holy." (1. Cor. vii. 14.) (2) "The provisions of the New Testament covenant must be the same as those of Abraham's. These New Testament provisions are "all spiritual blessings in Christ." (3) "The persons embraced under both covenants must be the same,—unless the New Testament has narrowed instead of enlarging the circles of the Old,—and these persons are the infant children of believing parents, no less than the parents themselves. And there is not one single objection that has ever been brought against infant baptism which might not with equal force bear against infant *circumcision*."

If, then, we are living under the full expansion of the *Abrahamic* covenant, we must of necessity, (1), carry out its principles; (2), fulfil its provisions; and (3), include all persons or all classes included under it. These things we *must do* until divinely prohibited. These we *must do*, until cause be shown why those who are living under that covenant should be exempted from the obligations and denied the blessings which that covenant presents to us,—why they should not act upon its principles, or regard its provisions, or have respect to that special class of persons to which it declared such regard.

Where, then, is the New Testament repeal of the covenant with Abraham? Where is the alteration of its principles? Where is the withdrawal of its provisions? And above all, where is the exclusion of that class which Abraham's covenant so touchingly singled out, on which it set so vividly, God's special seal, and which it so graciously, so particularly, so unmistakably, comprehended in its compassionate embrace? Where is the New Testament prohibition against our complying with the principles and acting in the spirit of the *Abrahamic* covenant? They who would cut off infants from the seal of blessing are bound to shew such a prohibition. It is asked

\* It was on the day that he was circumcised that God gave him the name of Abraham, i. e., Father of Multitudes. (Gen. xvii. 5.) To this the apostle evidently refers, Rom. iv. 11, 12.—And to this he points again as containing the Gospel, Gal. iii. 8.

where is Christ's command to baptize infants?—We need it not. We expect it not. We rather ask, where is Christ's interdict against our acting on the principles and carrying out the provisions of that covenant which He came not to destroy but to fulfil.

That baptism and *circumcision* are one in principle and design, is evident from Col. ii. 11, 12, where the two ordinances are placed together, the one as the successor of the other. *Circumcision* is the smaller vessel—baptism the larger; but that is all the difference. *Circumcision* is "the putting off the body of the sins of the flesh." (Col. ii. 11; 1 Peter iii. 21.) Baptism is "the putting on Christ Jesus" (Gal. iii. 27) *Circumcision* points to the cross—baptism to the grave and resurrection. The former recognises our oneness with a suffering dying Saviour—the latter our oneness with a risen and ascended Lord.

Surely the provisions of the New Testament are not less blessed or less wide than those of the Old. Christ has not come to dry up that fountain of blessing so specially opened for the children of believers. The *Old* did most specially comprise and single out the infants of believers as its purposed objects; and shall we say that the *New* has cast out these little ones, excluded them its provisions—nay, *flung them from its embrace*, as objects unfit to be sealed with the seal of its far larger grace! Was the *Old* more tender, more loving, more comprehensive than the *New*?—Has the *New* left out from the seal of its love that very class that the *Old* so fondly rejoiced over? And yet that new covenant is the covenant of Him who said "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

## THE FIFTH COMMANDMENT.

"Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."—*Exodus*, xx. 12.

"Honor thy parents, those that gave thee birth. And watched in tenderness thine earliest days, And trained thee up in youth, and loved in all. Honor, obey, and love them; it shall fill Their souls with holy joy, and shall bring down God's richest blessings on thee; and in days To come, thy children, if they shall be given, Shall honor thee, and fill thy life with peace."

The judicious Hooker used to say, "If I had no other reason and motive for being religious, I would earnestly strive to be so for the sake of my mother, that I might requite her care for me, and cause her widow's heart to sing for joy."

Washington, when a boy, was about going to sea as a midshipman, and his trunk had been taken to the boat, when, as he went to take leave of his mother, he saw the tears bursting from her eyes, and an expression of deep sadness on her countenance. Seeing the distress of his parent, he at once turned to the servant, and said, "Go, and tell them to bring back my trunk. I will not go away and break my mother's heart." His mother was struck with the spirit and manner of the decision, and at once said to him, "My son, God has promised to bless the children that honor their parents, and I believe he will bless you." Philip Henry, speaking of an undutiful and wicked son in his neighborhood, charged his children to observe the providence of God, concerning him. "Perhaps," said he, "I may not live to see it, but do you mark it if God does not send some remarkable judgment upon him in this life for thus revolting the fifth commandment." But he lived to see it fulfilled soon after, in a very singular providence.

Olympia, the mother of Alexander the Great, was so severe towards him, that his deputy, Antipater, wrote him long letters of complaint against her; to which Alexander returned this answer: "Knowest thou not that one tear of my mother's will blot out a thousand of thy letters of complaint?"

A youth lamenting the death of an affectionate parent, a friend endeavoured to console him by saying he had always conducted himself towards the departed one with tenderness and respect. "So I thought," said the other, "while my parent was living; but now I remember with shame and deep sorrow, many instances of disobedience and neglect, for which, alas, it is now too late ever to make any atonement."

"Let all children remember," says Dr. Dwight, "if ever they are weary of laboring for their parents, that Christ labored for *his*; impatient of their commands, that Christ cheerfully obeyed, if reluctant to provide for their parents, that Christ forgot himself and provided for his mother amid the agonies of the crucifixion. The affectionate language of this divine example to every child is, 'Go thou and do likewise.'"

#### THE SINCERITY OF REPENTANCE PROVED.

"When we will not spare our beloved sin, nor roll it under our tongue, nor hide it in our tent, when we will not muffle nor disguise ourselves like Tamar, nor hide amongst the bushes and trees like Adam, or in the sides of the ship with Jonah, nor spare any wedge of gold with Achan, or any delicate Agag, any furling sins with Saul; but with David will show that we hate every false way, by throwing the first stone at our first sin, that which lay nearest and closest in our bosoms, which the scripture calls cutting off the right hand, and plucking out the right eye. As Cranmer put that hand first into the fire which had before subscribed to save his life. The story of the Turkish emperor is commonly known, who being reported so to dote on one of his concubines, as for love of her to neglect the affairs of his kingdom, caused her to be brought forth in great pomp, and cut off her head before his bashaws, to assure them that nothing was so dear unto him but that he could willingly part from it to attend the public welfare. This was an act of cruelty in him; but the like is an act of penitency in us when we can sacrifice the dearest affections wherewith we served sin. Let Christ kill our Agag, though delicately apparelled, and divide the richest of all our spoils. If we be learned, we shall direct all our studies unto the fear of God, Ecc. xii. 12, 13. If rich, we shall lay up a foundation of good works against the time to come, and consecrate our merchandise as holy to the Lord, 1 Tim. vi. 18. Isa. xxiii. 18. If wise, if honourable, if powerful, if adorned with any endowment, our business will be with Bezaleel and Anoliab, to adorn the gospel with them all, from our gold to our goat's hair, to lay out all upon the sanctuary; to make those members and abilities which had been Satan's armour and weapons of unholiness to be now weapons of holiness, and dedicated unto Christ, Rom. vi. 19. This is the holy revenge which godly sorrow taketh upon sin, 2 Cor. vii. 11."—*Bishop Reynolds.*

**NOBLE BOY.**—A boy was once tempted by some of his companions to pluck ripe cherries from a tree which his father had forbidden him to touch.

"You need not be afraid," said one of his companions, "for if your father should find out that you had them, he is so kind that he would not hurt you."

"That is the very reason," replied the boy, "why I should not touch them. It is true my father would not hurt me; yet my disobedience would hurt my father, and that would be worse than anything else."

A boy who grows up with such principles would be a man in the best sense of the word. It betrays a regard for rectitude that would render him trustworthy under every trial.

If there were no other argument for the corruption of our nature, the cold and indifferent way that we praise God for Christ is a demonstration of it.

**SPECIAL PRAYER IN SCOTLAND FOR MR. BURNS AND THE CHINA MISSION.**—A meeting is held once a fortnight of the congregation under the charge of the Rev. Chas. Brown, Edinburgh, for special prayer for some one object connected with the work of the Lord at home or abroad. On one of these occasions, recently, the Mission to China of the English Presbyterian Church, and Mr. Burns in particular, as now journeying among the towns and villages with the Word of Life in his hands, and on his lips, were made the subjects of special supplication. Mr. Brown read extracts from Mr. Burns' letters, explaining this new feature in the Mission, and the reasons which had led Mr. B. to leave Hong Kong, and then earnestly commended the work and his servant unto the Lord. He also specially requested that this Mission, which had now assumed so interesting a position, should be frequently remembered in the prayers of his people. Meetings of this nature for special prayer, when the minds of a congregation are for the time confined to one object, and such information given them as draws forth their sympathies on its behalf, might be frequently held with much advantage.

**MR. BURNS AND THE SAILOR-BOY.**—Last year a boy, from a village in Fife, went as apprentice in a ship to the Eastern Seas. A pious old woman, who had a savoury remembrance of Mr. Burns' labours in this country, and had followed him with her prayers to China, charged the boy on leaving, "Now, Jamie, if your ship go to China, be sure and ask to see Mr. Burns." The ship, in the course of its voyage, anchored at Hong-Kong, and the sailor-boy did not forget the parting injunction. Having got leave from his Captain, and dressed in his Sunday's suit, he sought out the Presbyterian place of worship. When "the kirk had skaled," and as Mr. Burns was leaving the door to go home, he went up to him, and pulling at his coat-sleeve, told who he was. The delight of Mr. B. on hearing the place he came from, and the message of the good old woman from dear Scotland, may well be imagined. He took the boy home with him, and they spent the Sabbath evening together in the good old Scotch fashion. Mr. Burns acting the part the boy's parents used to do at home, and "hearing his questions" from the Shorter Catechism.

**AN INQUIRY.**—Do not both ministers and churches generally consider the conversion of sinners as a result of the preaching of the gospel not to be ordinarily expected? If men come to inquire what they must do to be saved, is it not rather an agreeable surprise, than the pleasing realization of cherished anticipations? And does not this state of mind exert an injurious influence both upon the prayers of Christians and upon the preaching of ministers? If we expected more from God, would we not be encouraged to more earnest prayer, and to more pungent preaching? Is it not true, that if we would accomplish great things, we must expect great things? The fact that we do not expect conversions under the ordinary ministrations of the word and ordinances of Christ, prevents the prayerful inquiry, why no conversions occur. We are then at ease in Zion, when we ought to be alarmed at our barrenness. Does not the word of God authorize his people to expect the conversion of men, when that word is faithfully preached, and when the church is faithful to her Lord? Does not our Lord say—"Go, disciple all nations"—and lo, I am with you always?"

Live not so much upon the comforts of God as upon the God of comforts.

The grace of God is as necessary to create a right temper on the breaking of a china plate as on the death of an only son.

He that is contented with just grace enough to get to heaven and escape hell, and desires no more may be sure he hath none at all, and is for ever being made partaker of the divine nature.

#### TO STUDENTS.

**BURSARIES** will be awarded at the opening of the next Session of *Knox's College*, according to the following Schedule—

##### CLASS I.—LANGUAGES.

- 1.—3. *Three Bursaries of £2 10s. each*, for eminence in the Grammars of the English, Latin, and French Languages respectively; open to entrants.
4. *The Geo. Buchanan Bursary of £10*, (founded by Isaac Buchanan, Esq.) for eminence in Latin and Greek, as proved by examinations in Books I.—IV. of the Aeneid and the Iliad, and the translation of English into Latin; open to all Students.
5. *A Bursary of £2 10s.*, for eminence in Hebrew Grammar, open to any entering the Senior Hebrew Class.
6. *A Bursary of £5*, for eminence in Hebrew, as proved by examinations on Genesis, ch. xxxvii. xxix-1; open to all students in Hebrew.
7. *The Gaelic Bursary of the Colonial Committee of the Free Church of Scotland, amounting to £10*, for the best in examinations on the Grammar of the language—translation from English into Gaelic, and Gaelic reading. (The amount may be divided into two, at the pleasure of the Judges.)

##### CLASS II.—LOGIC AND RHETORIC.

8. *A Bursary of £2 10s.*, for the best in an examination on Whately's Logic.
9. *A Bursary of the same amount*, for the best in an examination on Whately's Rhetoric; both of these open for all those who attended classes for the respective subjects last year, or are prepared to enter the Moral Philosophy Class of the ensuing session.

##### CLASS III.—MENTAL AND MORAL PHILOSOPHY.

10. *A Bursary of £5*, for the best written Synoptical View of Reid's System of Psychology, with its recent modifications, by Stewart, Brown and Hamilton.
11. *A Bursary of the same amount*, for the best written Synoptical View of the Ethical Philosophy of Butler. The former for Students who have attended the junior course of Mental and Moral Philosophy, the latter for those who have attended the senior course.

##### CLASS IV.—THEOLOGICAL.

12. *A Bursary of £5*, for the best written Statement and Confutation of Hume's Arguments against Natural and Revealed Religion; open to Students of last year's Junior Theological class.
13. *A Bursary of £5*, for the best Essay on the Uses of the Targums, and ancient versions in the argument for the authenticity of the Holy Scriptures, and for the Criticism and Interpretation of the Original Text.
14. *A Bursary of £5*, for the best Essay on the Gnostic Heresy, and its influence on the state of opinion in the primitive church.
15. *The John Knox Bursary of £10* (founded by Isaac Buchanan, Esq.), for the best written Account, Historical and Critical, of the Theological Systems of Calvin and Arminius. The three last to be open to all Divinity Students.

##### REMARKS.

1. The Essays to be given in to the Secretary of the Professors' Court, at the opening of the College in October, and examinations to be passed through about the same time—the precise days to be afterwards notified.

2. The Essays must be correctly and legibly written, with mottos on the title-pages, instead of the names of the authors.

3. Brevity, when consistent with completeness in the particular treatise, and with perspicuity of style and appropriateness of illustration, will be



esteemed a greater excellence than length, characterised by diffuseness.

4. A Student who may have obtained Bursary No. 4, or No. 15, in any former session, cannot obtain the corresponding Bursary a second time, though he may compete for it; and if deserving of it, his merit will be noticed.

By order of the Professors' Court.

July 21, 1849.

#### KNOX'S COLLEGE.

**THE WINTER SESSION** of this Institution, for 1849-50, will commence (God willing) on Wednesday the 17th October next. The Exercises for that day, and arrangements for the Examinations, may be expected to be announced in the next Record.

By the interim Regulations approved of by the Synod, each Presbytery should have a standing Committee of Examiners, consisting of two Ministers and an Elder, for the examination of all Students, as to their moral and religious character, and of all intending Entrants, as to their previous history and training—their natural talents, discretion and piety—and in general the promise they give of capacity for usefulness in the Ministry.

Certificates founded on these examinations, will be required by the Court, from all applicants for admission either to the College proper or to the Preliminary Department.

Ministers are requested to call the attention of Students or intending Entrants to this notice, and it is hoped that Presbyteries will arrange the time and places of their meeting, so as to accommodate, as far as practicable, those who, according to the terms of the Regulations referred to, may require to appear before them, before coming to College.

WM. RINTOUL,

Convener.

ALEX. GALE,

Sec. to College Com.

Toronto, August 29, 1849.

#### TORONTO CITY MISSION.

**THE** Committee of the Toronto City Mission having resolved to engage an additional MISSIONARY, communications from persons desirous of undertaking the office, may be addressed (post-paid) accompanied with Testimonials and References, to the Secretaries, Messrs. Andrew Hamilton and Thomas Ewart.

August 21, 1849.

#### UPPER CANADA BIBLE SOCIETY.

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

JAMES CARLESS,

Depository.

Depository, 47 Yonge Street,

Toronto, 14th June, 1849.

**JUST PUBLISHED**, by the Upper Canada Tract Society, a large edition of KIRWAN'S CELEBRATED LETTERS, to the RIGHT REV. JOHN HUGONS, Roman Catholic Bishop of New York,—first series, price 3d. each; 2s. 6d. per dozen; and 24d. each, per hundred.

A large assortment of the Publications of the London Tract Society; also, Sabbath School Libraries, and Bibles and Testaments, with the Metrical Version of the Psalms and Paraphrases, will be found on sale at the Depository, upon the most reasonable terms.

JAMES CARLESS,

No. 47, YONGE STREET;

Toronto, 22nd Jan'y, 1849.

Depository.

#### NEW WORKS AND NEW EDITIONS,

FOR SALE by D. McLELLAN, Bookseller,

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The Seventh Vial, new edition,..... £0 10 6  
Fleeting on the Papacy, new edition,..... 3 14  
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Nigh,..... 7 6

" " on Leviticus, new edition 12 6

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" " Night of Weeping, and

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Brown's Dictionary of the Bible..... 11 3

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**RECORDS** of the KIRK OF SCOTLAND, containing the Acts and Proceedings of the General Assembly, from the year 1638 downwards, with NOTES and HISTORICAL ILLUSTRATIONS. Originally published at 21s., 1 vol. royal 8vo., 634 pages—reduced to 7s. 6d.

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D. McLELLAN, Bookseller.

King Street, Hamilton, April, 1849.

#### RELIGIOUS TRACT AND BOOK

SOCIETY.

**THE** Committee of the Upper Canada Religious Tract and Book Society respectfully inform the Public that they have received their usual supplies of

#### RELIGIOUS BOOKS AND TRACTS

From England and from the United States. The whole will be found well worth examination.

Among others, the following

**NEW WORKS HAVE BEEN RECEIVED:**

Harmony of the Gospels; Paley's Evidences of Christianity; Athens, its Grandeur and Decay; The Vaudous Church; History of Rome; History of Greece; History of France, 2 vols.; The Monthly Volume, &c. &c.

**SABBATH SCHOOL LIBRARIES** at the following low prices, viz:—£1 5s., £2 2s. 6d., £2 10s. and £3 10s.; and the Infant's Library, containing 50 vols., for 12s. 6d.

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All of which will be sold at the lowest possible

prices. By order of the Committee.

JAMES CARLESS,

Depository, 47 Yonge Street.

Toronto, July, 1849.

**WANTED TO BORROW**—the sum of £150 on interest, to assist in building a FREE CHURCH, in Tuckersmith. Good Security will be given. For further particulars apply to THOS. SENOAT, McKillop Post Office, Huron District.

#### TORONTO ACADEMY.

We understand that owing to the prevalence of disease in the City—and in order to afford time to complete the arrangements for placing the Institution on a more extensive footing—the opening of this Institution has been postponed till the 1st October.

#### HOME MISSION FUND.

Presbytery of Toronto.

Rec'd from Miss Spreull, Glasgow,.... £0 14 10

" Mrs. Rintoul, for work sold at

Streetsville, per Mrs. Burns, 0 5 0

#### KNOX'S COLLEGE FUND.

From Perth, per Rev. J. B. Duncan,

Young Men's Missionary Association £18 0

Two friends, each £1,..... 2 0

£20 0

Collection at Fergus, per Rev. G. Smel-

lie..... 5 10

J. Burns, Treasurer.

#### REV. MR. KING'S MISSION FUND.

July 20. London, per John Michie, Esq. £2 6 1/2

Aug 11. Guelph, additional, per A. D.

Ferric, Esq..... 0 5 0

JOHN LAIDLAW, Treasurer.

#### RECEIPTS FOR FOURTH VOLUME OF THE RECORD.

Mrs. Kennedy, John Stewarton, Stewarton, 10s.

#### RECEIPTS FOR THE FIFTH VOLUME.

John Blain, Robert Leslie, Dr. Burr, D. McColl, R. Elliott, Robert Band, George Campbell, R. Dougan, Miss H. Wilson, John McRae, Rev. J. G. McGregor, Dr. Aberdeen, per Rev. Mr. Jennings, Mrs. Fraser, Mrs. Ferguson.

#### PAYMENTS FOR THE RECORD.

We hope such as are in arrears for any of the first four volumes, will endeavour to settle their accounts at the earliest opportunity. We have to acknowledge the prompt manner in which some of the Missionary Catechists and others have lately added names to our subscription list, and we especially approve of their mode of doing business, viz.: sending payment in advance. It is much the best plan for all parties.

The latter half of the current volume will be, if paid in advance, 1s. 10 1/2d. We have had a larger edition struck off in the expectation of additional subscribers.

As a matter of business "The Record" can only be sustained at its present circulation and rate, by prompt payments, and the gratuitous services of local Agents. But it is not enough that the organ of the Church barely sustain itself. It can and ought to be made the means of aiding the funds to a very considerable extent.

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