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THE ECCLESIASTICAL AND MISSIONARY RECORD.



FOR THE
Presbyterian Church of Canada.

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

VOL. V.

TORONTO, JANUARY, 1849.

NO. 3.

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**INTRODUCTORY LECTURE ON
CHURCH HISTORY.**

BY DR. BURNS.

(Read in the Divinity Hall of Knox's College, on
Thursday, November 3, 1848.)

GENTLEMEN,—Lectures on Church History, are not to be identified with historical annals. In order to lecture upon any subject, indeed, a general outline of the subject is presupposed; and an analytical and chronological chart of the leading revolutions in the history of the Church may, you ought to precede all discussion regarding them. But a "Professor of Church History" ought not to be a mere chronicler. He must lecture upon the history of the Church, leaving a large part of the history itself to be learnt from books. Church History, as hitherto taught, has been limited very much to mere narrative; and as the benefits of this may be realized far better by means of private reading than by public recitation, the interest taken in the study has been small. Well may we express regret on this account, when we think of the peculiar delight which the study of Church History, when properly conducted, must inspire. For, what is really Church History? It is the history of God's arrangements with our world, for displaying his own glory, and securing the salvation of his people: the history of successive dispensations of grace in behalf of guilty man: the history of the doctrines, the worship, the institutions of the visible Church; the history of the effects of true religion on the literature, the arts, the civilization of the species: the history of the relations established between the various sections of the Church and the civil communities of men: in a word, the history of the contest between truth and error for the mastery. On such a history much precious instruction may be grafted, and the historian and herald of the Churches, may become also the minister of God for the salvation of his people.

The value of Church History may be estimated by reference to some of its legitimate objects. One of these is the establishment of the truth of the Gospel by arguments derived from its rapid progress and success; and Church History illustrates the nature and extent of that evidence, by reference to monuments of unquestionable relevance. Another object is, the history of the fulfilment of prophecy; and in this relation, Church History ranges through the four great empires of antiquity; the life of the Great Redeemer himself; the dealings of God with his ancient people since the Christian era; and the rise, progress, and present state of the Eastern and Western Antichrists. A third object is, to furnish a map of the human

mind and of the human character; and this Church History supplies by opening up the springs of action, and exhibiting man under varied and ever shifting influences. The philosopher of civil history will labour in vain if he overlooks entirely the influence of religious causes, which are the strongest of all; while the philosopher of ecclesiastical history will lose his mark if he limit his researches to the influence of religious causes on individual character alone. God is the moral Governor of nations; and the Student of Church History waits on His mighty movements, in His gradual subjugation of all things to the setting up of that kingdom which shall last forever.

The history of religious truth leads to the trial of its reality by its influence on morals. There is much to grieve every sensible and virtuous mind in the causes which have in all ages interfered to prevent the blessed influence of truth from being practically realized; and yet the researches of the historian into the nature and operation of these causes, are of great value. They show us the true nature and extent of that violent hatred to the truths of God, which in all ages has characterized fallen man. The early departure of men from the knowledge and worship of the true God; the varied forms and phases of incipient idolatry, with its wide-spreading influence afterwards, all over the east; the common origin which may be assigned to all the forms of paganism; the character and influence of that peculiar system which God was pleased to institute as the precursor of a still more glorious economy; the mighty change which Christianity, in primitive times, effected in the moral and social condition of man; and the history of modern efforts for the Christianization of the world:—these are themes of mighty interest, and they lie directly in the path of the Church Historian. They form at once the literature and the morale of theology; and the controversies of theology lose much of their repulsive aspect when viewed in connection with the blissful traces of Emmanuel's footsteps in the progressive regeneration of the human family.

The study of Ecclesiastical History embraces an enquiry into the causes of error, and such an enquiry is of great advantage as supplying in many cases the means of exposing and refuting the error itself. Many very plausible opinions and practices have gained currency amongst men, from the simple circumstance of their having come down to us with the stamp of a venerable antiquity; and the want of any historical record of their origin, has been held as a receipt in full for their title to acceptance. Now when we can not only expose the absurdity of an error from its own abstract character, but point out the time and the circumstances of its rise, and of its first introduction into the Church; when we can trace it to certain

FAREWELL!

There is a word which none but they,
Who feel its power can tell—
Which pierces to the inmost soul—
That simple word—farewell.
It past recalls—to future points,
With deep and poignant grief;
Until our swelling hearts, alone
In tears, can find relief.
Earth is indeed a parting scene;
We meet—but meet to part,—
For scarce our meeting joy is o'er,
Till farewell reads the heart.
How often in our pilgrim path,
We feel the tender snare?
How oft the piercing, deep-heaved sigh,
Swells from the aching heart?
How oft each inward thro' is told,
Though tearless be the eye,
By looks expressive more than words,
That speak th' unuttered sigh?
While we exchange that parting word,
Our feelings, who can tell,
When with some long-loved friend, we take
In time our last farewell?
But though by heaven-bound pilgrims here,
The parting word is given
Mid tears of sorrow—still we hope
With joy to meet in heaven.
And meeting there to part no more,
Farewells shall be unknown;
The hallowed link no more be broke,
Around our Father's throne.
We all must take a last farewell
Of all that charms us here,
And on the banks of Jordan drop
Our last—our parting tear.
May we then be prepared to leave
Each changing scene below—
To plume our wings for brighter worlds,
And strangers be to woe! J. A.

B. Kennedy

principles and facts in human nature and the history of man; when we can even analyze the struggle which its first branching occasioned, and the arguments for and against its reception; we furnish ourselves with the best of all weapons for detecting imposture and vindicating truth. Many heresies we can trace up to the early admixture of philosophical speculation with the truths of God. The heresy of the Gnostics, for instance, owes its existence wholly to this cause, and Gnosticism may be fitly termed the fruitful parent of many other heresies; yea, perhaps, of every error which in the course of ages has corrupted and disfigured the simplicity of the faith. Its abettors set out with the assumption of two original principles equally potent—the one the source of good; the other the source of evil. The Eternal Being, or first cause, was identified with the one, and gross corporeal matter was identified with the other. Each was supposed to possess independent activity, and a perpetual and fierce struggle was the issue. The soul of man clogged with the incumbrance of a material body, the Gnostics held to be originally and essentially pure, but sadly impeded in its career by the fatal incumbrance. To free the soul and the world itself from the foul dominion of matter, was, in their view the grand design of the mission of the Redeemer. Him they called the Son of the great God, but they held him to be a creature, though one of the great *et* of the celestial *etna*, clothed with the appearance of a human body, but perfectly ethereal, and thus incapable of suffering. A great firmament, or *plexama*, they filled with spiritual beings, intermediate between God and man; and allied with these were the *genii*, whose residence was on earth, or so near it, that they could with perfect ease interfere in every action of men. To this strange medley we may easily trace up all the pretensions and schemes of magic, astrology, and necromancy, as means designed to avert the evil influences, or to secure the good offices of these imaginary agencies. To the same source we trace all the varieties of penance to which superstition has had recourse in order to mortify the flesh. Hence, also, we find an easy explanation of the early introduction of celibacy among the clergy, the source, according to the minute and laborious researches of Isaac Taylor, of the Puseyism which has so injuriously affected the Church of God. Who does not see here, also, the rise of monastic institutions; and the germ of the whole system of *Papish mediation*, from the Virgin Mary, on the one hand, to St. Giles or St. Januarius, on the other.

The worship of saints and angels, and the relics of martyrs, we can easily trace to an early and not unnatural veneration for relics, and a desire to gather the bones and dust of confessors, and to deposit them in holy places with peculiar solemnity. In the fourth and fifth centuries, the discovery of such dear remains was a very favourite object of pursuit, and "holy coats" wanted not many Arnolds of Treves, to recognise and honour them. Practical Christianity being low, a morality, based upon it, gave its willing sanction to easy tales, and the deluded people were in the fittest of all positions to receive them. Plato, long before, had inculcated the expediency of what he calls "political lies," and interest could easily recognise in these a most befitting instrument for its purposes. Even Jerome wrote in support of the reverence due to relics; and the name of such a man was sufficient to give currency to his doctrine. Satan seldom employs the worst of men to help his cause; he transforms himself into an angel of light; and subjects to his fell designs some of the most learned and pious of mankind.

Church History teaches us to trace up the errors of Popery to the imitation of Pagan rites. A desire to bring in the heathen to the Church, particularly about the time of the fall of Paganism, led to the scheme of adapting the tales of Ovid and Livy, to the meridian of Christianity, and thus filling the Church with false legends, pretended miracles, and all the mummery of the pantheon. The custom of leaving legacies to the

gods was quite common in ancient times, yea, civil law, on more than one occasion, interposed to regulate the practice so as to prevent abuse; and we need no other fountain to which to trace the largeness and the gifts of superstitious devotees.

The errors of the later Platonists, substantially the same in character with those of the Gnostics, throw light on the history of Popery. These revivers of old Platonism, while in their hands it lost much of its sublimity and mystic grandeur, mixed it up with partial and corrupted views of divine truth, as to bring out a scheme of opinions most gross and pernicious. They applied the *isoteric* and *exoteric* distinctions of the schools to the morality of the scriptures, and thus provided one rule for the common classes of men, and another for the rich; one standard for the ordinary masses, and another for persons of superior sanctity. They first drew the distinction, since well known to Roman law, betwixt *counsels* and *precepts*; *mortal* and *venial sins*; while they had as their watch-word the doctrine that the end sanctifies the means—a doctrine to which we can easily trace all the pretended miracles and legends, with all the impudent impostures of the Romish hierarchy. Perhaps the casuistry of the Romish Church, and the whole system of its tortuous moral systems, may be traced up to the admixture of Platonism after the days of Julian of Damascus in the eighth century, with the metaphysical abstractions of the philosophy of Aristotle.

Popery is fond of the plea, that if Rome has really been corrupted by errors, these errors must have had a beginning; must once have been entirely new; and must therefore surely have been opposed and rejected by the Church, when originally proposed to its ministers and members.—The reply is plain to any tyro in Church history; first, that gross errors generally creep in by stealth and do not shew their native grossness at once, while anything repulsive about them, even in their first degrees, is glossed over by pious and plausible accompaniments; and secondly, that errors have been introduced successfully in times of spiritual ignorance, when truth was obscured, and the holy book of God hid from the common people.—We can, by the help of Church history, point out very nearly the time when pictures and images found their way into Churches and began to be venerated; and we can trace historically the lengthened contest on the subject of image worship and its triumph after a severe struggle.—We can point by name also to the monk who, in the ninth century, first wrote in favor of transubstantiation; to the mighty sensation which the incipient doctrine of the real presence caused in the Church; to the strenuous but unsuccessful efforts of Joannes Scotus, in opposition to the monstrous delusion; and to the crowning of the whole in the twelfth century, in the decreed idolatry of the elevated host.

Dr. Jortin has remarked, that the errors and false doctrines and corrupt practices of the Romish Church, when compared with the doctrines of reason and the oracles of God, appear so groundless, so despicable, and so scandalous, that we wonder how it is that rational beings can admit or retain them. But he judiciously proposes to view them all in the light of "political institutions," designed to exalt the clergy, and to give them wealth, dignity, and power; to keep the body of Christians in ignorance and implicit faith, to make the head of the Church an universal monarch and an absolute tyrant; and thus to secure that ascendancy which all love—and in this view, our wonder ceases; for there is not one error of the Papacy that does not look this way.—Late events have thrown much light on this tendency of the Papacy to subjugate to its influence the varieties of human opinion and of human government. It is owing to this that Popery flourishes on the soil of liberty as well as on that of despotism; and thus illustrates its own character as the "mystery of iniquity" and the master-piece

of satan. Weak-minded Protestants do not see this, and are thus led captive by its wiles.

While Church History is valuable in tracing and exposing error, it is no less so in establishing truth. Even in resisting error, truth is established, for had heresies not arisen, prophecy would not have been fulfilled. Moreover, the sameness of the manner in which error has in all ages crept in; the steps of its gradual advancement; and the tendency of a first departure from the simplicity of Scripture, to lead to grosser, and ultimately to fatal, alienations: these are features in human nature which the lover of truth will carefully improve. Students in theology may obtain very valuable benefit from combining the study of the mental character of man, and the intellectual capacities of the species, with the practical developments of both, in the progress of opinion and the changes of religious profession and government, as forming a main character in the history of the Church.

While it is one great object of Church History to trace the causes of error, it is not less an object to mark the progress and influence of truth. Truth, in the New Testament sense of the word, is something definite and fixed, and the Church of God has been constituted specially as a witness for the truth. Hence the importance of ascertaining historically the identity of God's revelations at successive periods; the holy harmony of all His communications with mankind; and the result of the introduction of God's truth into any part of the world. Such an enquiry will embrace also the distinction betwixt prominent doctrines, and matters of mere outward form; betwixt the external history of Churches, and the annals of their internal organization; betwixt the men who are only nominally Christian, and those who are made spiritually alive through the truth. One great scheme—that of man's redemption—pervades the whole of revelation; and to trace the bearings of events on this scheme, is a most interesting department of the history of the Church.

Polemical theology and the history of doctrines differ in this: that the former undertakes to exhibit the arguments for and against particular views, and to draw specific conclusions; the other gives merely the history of controversies, and of the men who figured in them. This last is properly within the province of the Church Historian; although I observe that Hagenbach, in his recent work on the "History of Doctrines," assigns to it a place of its own in the system of theological study. The fact is, the history of doctrines becomes in this way little more than a descriptive catalogue of the varied phases of opinion, connected together by the links of chronology. His book is not, to my mind, particularly interesting.

The connexion betwixt the history of learning and the history of the Church is close, and the Church historian will delight to trace it. Dr. Jortin has for the title of one of his charges: "Christianity, the preserver and supporter of literature." He places as the motto on that charge the words of the blessed Saviour, *εγω επι το ουσ του κοσμου* an application of the words not more reverent and becoming perhaps, than that proposed some years ago for a prominent light-house on one of the Scilly Islands! and yet, having his motto, the historical sketch of Dr. Jortin is entertaining and useful. He points at various ways in which the Church of God has contributed to the advancement of learning; the learned labours of Jews and Christians on their sacred books, so advantageous to criticism and literature generally; the study of chronology, astronomy, and physical geography, as cherished by a desire to illustrate and defend divine truth; the efforts of christian philosophers and apologists to preserve the Latin and Greek languages in their purity long after learning had fatally declined; the schools maintained, and the MSS. preserved in cathedrals and monasteries even in the dark ages; the powerful impetus which the reformation gave to the revival of letters; and the palpable contrast betwixt Protestant lands and those over which the man of sin extends his dominion. It is very im-

portant to notice, that the great lights of the Church in former days, were also the great lights of literature. That fatal disruption betwixt christianity and human learning, which we now witness and deplore, had not then taken place, and gratitude for a nobler light than that of reason was not as yet blotted out of the catalogue of literary virtues. The following passage from Jortin, I would desire you, gentlemen, seriously to ponder:

"To whom are we indebted for the knowledge of antiquities, sacred and secular, for every thing that is called philology, or the *literæ humaniores*? To Christians. To whom for grammars and dictionaries of the learned language? To Christians. To whom for chronology and the continuation of history through many centuries? To Christians. To whom for rational systems of morality and of natural religion? To Christians. To whom for improvements in natural philosophy and for the application of those discoveries to religious purposes? To Christians. To whom for metaphysical researches carried as far as the subject will permit? To Christians. To whom for the moral rules to be observed by nations in war and peace? To Christians. To whom for jurisprudence and for political knowledge, and for settling the rights of subjects, both civil and religious, upon a proper foundation? To Christians. Not to atheists or deists; some of whom, as Hobbes in particular, have been known advocates for tyranny. To whom for the great work of the Reformation? To Christians. Let me add; And very often to Christian divines."

I cannot let the opportunity pass of noticing a perverse use which is now in the course of being made among the Puseyites in England, of the evidence on which all Church history rests. I refer to the strange theory of Mr Sewell, the Professor of Moral Philosophy at Oxford, as put forth in his late work on "Christian Morals," namely, that all mental and moral science is based on historical testimony alone, or in other words, and as he plainly avows it, on the authority of the Church. Original principles of human belief, essential to all knowledge, he sets aside, and claims an exclusive supremacy even in such departments, for the historian of the Church. Nay, he goes all the length that the keenest advocate of erudition can wish, when he thus expresses himself in the above work: "I say to you," i. e. his pupils in the University, "I say to you, that when good and wise men, when any men come forward and assert anything, however strange and mysterious, the first thought should be, not to reject the testimony, but to incline to admit the fact." "You are not in a capacity to despise any one—to deny any fact which you may receive from the testimony of others, unless it is refuted by other and superior testimony, which is appointed to you by God; which is given to you by persons set over you by his hand." "Never depart from this, unless you have the clearest and most indispensable dispensation, conveyed to you by an authority also set over you by God, but appointed as superior to them." The drift of all this is clear from one small quotation more: "Believe in and obey your parents; believe in and obey your king; and never dispute their voice; except you are commanded: By whom? I will tell you this in another chapter." We look into "another chapter," and here is the reply. You must have anticipated it; but here is a Puseyite who speaks out: "There are authorised witnesses to whom we must listen: parent, king, and clergy." "The State commands, and till lately, it would compel you to take the Church for your instructor, and would prohibit others from drawing you away elsewhere, and would punish them for leading you, and you, for following." "Brought up to believe the Church, continue in it. Till a man impugns that belief, let no doubt intrude; and if doubt intrude, reject it without seeking an answer. You do not need one!" At page 85 he thus asserts: "You must seek out one teacher and one only, to whom you owe implicit obedience, and receive from him in all he tells you." At page 334 we read: "It

is in the power of a member of the Catholic Church to exclude doubt as much as any other civil thought. It is his moral duty to do so." A whole chapter, the third, is directed chiefly against the grand heresy of "original thinking." Is not this truly melancholy! Where is the difference betwixt all this, and the infallible claims of the Papacy? It is, often said by Protestants, that Popery tends directly to infidelity. Can any one doubt it, who sees the perverse attempt thus made by men of genius and learning, to set aside the primary principles of belief for the sake of aggrandizing the Church? David Hume maintained that no degree of testimony could overcome the presumption against miracles, from the evidence of experience against events so extraordinary. Professor Sewell goes to the very opposite extreme, namely, that any event, however strange, ought to be believed on any testimony, provided that testimony be borne to it by "the Church," or approved by her verdict.

On such principles as those of the Oxford Professor, it would have been impossible for Campbell, or Chalmers, or any writer on the Evidence of Christianity, to have replied effectually to Hume. Dr Campbell's argument, that experience regulates, but does not overbear the evidence of testimony; that a very large portion of the experience which Hume opposes to the faith of miracles is in fact the result of testimony itself, and that the argument of the sceptic necessarily involves in it the eternity of the world, and the unchangeableness of all things—these arguments, forcible and conclusive as they are on Protestant principles, are vague and null on the principles of Popery. The miracles of the Word of God may be proved by evidence that lies within the compass of the human mind, but natural impossibilities can be proved by no evidence whatever. Common sense says, that many averments of men may at once be set aside, as untenable by reason of their own inherent absurdity, or by reason of their inconsistency with facts, of which no man doubts. Mr Sewell says no; and pleads man's ignorance as the reason. He does not attend to this, that on principles precisely the same, may the unbeliever vindicate his unbelief, seeing that ignorance may be pleaded just as well on the side of scepticism, as a reason why man should disown Christianity, since he is from native ignorance and imbecility, incompetent to judge of its evidence. Man knows not every thing; but he knows quite enough to enable him to judge of evidence substantially the same with that on which we habitually act. Mr Sewell says, that is testimony; we deny it. Much of it is derived from original and primary principles of our nature of which no other account can be given than that such is the will of the Creator. Much of it is the result of experience and of habit; and no small portion of it we owe to the instruction of others received by us, not on testimony alone, but on an accompanying conviction of the truth and value of the truths made known.

The bearing and intent of Professor Sewell's doctrine will best appear from its application to one chapter in Church History, of which a most perverse use has been made by the Puseyite party. I refer to the subject of baptism, whose essentially regenerative character, as it could not be proved by Scripture or fact, is rested on authority alone. "Remember," says Professor Sewell, "that even now the Church is upon earth claiming every day, and exercising the same stupendous power as it exercised in the first age of Christianity." A power which, in another place, he expressly says "places it almost on a level with God himself!"

These remarks on Sewell's system, suggest the importance of some things which must be presupposed by the student of Church history. He must presume on the fact of man being a creature capable of judging on evidence, and entitled to ask a reason or ground for his belief. He must recognise in *himself* certain fundamental laws of human belief which are prior to all reasoning and essential to the very first step in the reasoning

process. He must recognise the doctrine of the authenticity and divine inspiration of the oracles of God. He must assume as a great fact the fall, and consequent corruption and misery of man. He must believe in the particular and special Providence of the Almighty, and the responsibility of man in every relation to God. In particular, he must acknowledge the accountability of man in his social as well as in his individual relations; for if nations as such, are not accountable to God for their proceedings, neither are Churches. If Churches, considered as associated bodies, possess a distinctive character, which must sooner or later lead to certain issues, so do nations; and thus we know, that the tombs of conquered dynasties successively buried in oblivion, have this great truth inscribed on every one of them, that "verily there is a God that ruleth in the earth."

The spirit of the student of Church history should be substantially the same as that of the historian himself. His great aim is, to follow out the agency of the Redeemer and of the Sanctifier, on the scale of this world's history; and the contemplation of the doings of Almighty power and grace, ought to be a solemn and a spiritual exercise. The mere gathering up of facts, and the chronology of them for curiosity, is a very low and dwarfish aim. A knowledge of the philosophy of man is to be sought, together with a recognition of Jehovah as the all-in-all. The existence of a competent number of witnesses for God in all ages, is to be ascertained by the reports of history, and the testimony they have borne is to be piously and prayerfully treasured up. The fulfilment of prophecy in recurrent events, is to be specially noticed, and that with solemn seriousness and devout conviction. The reality of spiritual religion, as distinct from the religion of *deeds*, is to be perpetually kept in mind. The temperament of the mere civil historian is to be shunned. God is to be recognised in all, and the ultimate ascendancy of his cause and people to be anticipated in all.—Shaking thrones and withered dynasties are to be contemplated by the student of Church history, with the equanimity of faith; while the helmet of his hope gleams with growing brightness amid the rising glories of the millennial age.

A SERMON FOR THE NEW YEAR.

BY WILLIAM LEITCHMAN.

Minister of the Scotch Church, St. Gabriel Street, Montreal.

THIS YEAR THOU SHALT DIE.—Jer. xxxviii. 16.

Men can die but once, although they may be said to live twice. They live on this side of the grave, and they live on the other. They live in time, and they live in eternity. The transition step between the one state, and the other, the terminus of time, and the entrance upon eternity, is death. As sure, therefore, as men live, they shall die; and as surely as they die, so surely shall they rise again. And if there is one thing more than another which gives to death a character of solemnity and impressiveness, it is this, that it puts an end to all our opportunities for preparing for eternity. It is before death, and not after it, that we must prepare to die, and make sure of becoming rich toward God. And it is for this end that all the means of grace, which God, in Divine Revelation supplies, and in his bountiful Providence upholds and watches over, assail us so expressly in our pilgrimage on earth. They can plead with us no where else. Glorious as Heaven is, it is yet among the lowliest characteristics of its holiness, and of the perfection of its felicity, that none of its inhabitants need to be told of the offers of salvation—that none of them can sin—none reject of Saviour—none quench and grieve the Holy Spirit of God, and none fall from their glory, as brands for the burning. And, on the other hand, miserable as are the eternal habitations of the lost, the

the least part of their wretchedness consists in this, that it is full of despair, because the Gospel can neither be heard, nor despised, neither be sought, nor accepted—that no Sabbath can be sacredly remembered, nor wickedly forgotten, where for ever there shall be no peace to the wicked. It is now, therefore, that we are spending on Earth the season of our first life,—the intervening period in the history of an immortal creature, between the day of our birth, and the day of our death; and our first life is our only season of sacred preparation for a second. This season begins when we are born, it ends when we die. And all the warnings with which the Word of God abounds, to work while it is day, for the night cometh when no man can work—all the admonitions and remonstrances to diligence and repentance, and watchfulness and prayer—all the imagery of the shortness and the vanity of earthly things—all the urgent calls to attend while we live, and before we die, to the great object of our being, do but echo back the cry of the preacher: “Whoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.”

Our text was a more special warning, and was spoken by Jeremiah to one guilty individual. The Jews were at this time suffering under the Babylonish captivity; and the prophet faithfully told them that all they had endured, and all they were yet to endure, had been sent upon them by God, as a mark of the Divine displeasure, on account of their sins. We may be sure, that however true, this was no popular doctrine. And we need not be surprised that when a deceiver, falsely assuming the prophetic character, and delivering a message on which he was not sent, but at the same time, a message very welcome to the feelings of the Jews—we need not be surprised if we find that insidiously-devised fables were more palatably received. Now, however sincerely such conduct may serve temporary and selfish purposes in the world, it is dangerous to carry it into the sanctuary of God, and the man who dares to do so, suffers in the end, the shame, the disappointment, and the punishment which he deserves. It was so in the present instance. The stern and the mournful spirit of the faithful and inspired Jeremiah, was stirred within him; and under an express and special revelation of the word of the Lord, which he was sent anew to deliver, we read: “Then said the prophet, Jeremiah, unto Hananiah, the prophet, hear now, Hananiah: the Lord hath not sent thee; but thou makest this people to trust in a lie. Therefore, thus saith the Lord: behold I will cast thee from off the face of the earth: this year thou shalt die; because thou hast taught rebellion against the Lord.” And we are told, further, that Hananiah died the same year, in the seventh month.

Passing over any further consideration of the circumstances in which the words of the text were spoken; and also passing over many instructive lessons which may be drawn from the immediate context, we would rather at present apply the short and the isolated, but the awful warning, which was spoken by Jeremiah, to the circumstances in which we ourselves are placed at the beginning of a new year. Who can tell in regard to how many of us the sentence may be written in Heaven: “This year thou shalt die!” There are some whom many of you know, and could name, who, but a year ago, sat in these pews, with the bloom of health bright upon their cheeks, of whom you could now, only in sadness say, that the place which knew them once, now knows them no more forever. And are there none, here present, in similar circumstances, who, before the Sabbaths of another year have passed away, shall also go the way of all flesh, and have their cold and narrow home among skulls and sepulchres, and dead men’s bones? God knoweth, and God alone can lay his finger on every separate individual marked out as the prey of the last enemy, and say, “this year thou shalt die.”

There are two ideas which may be drawn from

these words, on which we may this day very profitably occupy our thoughts. The first regards the *certainty*; and the second, the *time* of death.

I. In the first place then, we would have our thoughts directed to the contemplation of the *certainty of death*. Many things, and, indeed, we may say all things, in the world are uncertain, with the single and inevitable exception of death. We hold every earthly blessing by a very precarious tenure. All that is necessary to life, and all that is conducive to any of our enjoyments, is as frail and perishing as the flower that buds in sweet promise, and appears in ripe and variously adorned beauty, and fills the air with grateful odour; and then sickeneth and fadeth away. Health, wealth, and beauty, and tender ties, have but a history as brief; for man cometh forth as a flower; as a flower of the field, so he flourisheth; as a flower, so he fadeth away, and is cut down; and as a fading flower, so is his glorious beauty, and the crown of his pride. The beginning may be full of hope and lovefulness, but the end is nothing but forgetfulness and death. Infancy, youth, manhood, and age, alike are subject to the power of the fell destroyer. The finest bloom of health is no security to its possessor that he shall live long. Have we not seen the strongest man cut down in an hour—have we not seen him walk erectly and proudly from his dwelling, and have we not seen him carried back a cold and statue-like corpse, and carried out again to be laid in the bed from which he can only be raised by the trumpet of the resurrection. There are many ways of getting quit of many evils which assail us in this world, but the way has never been found out to get quit of death. Human skill and learning, and loftiest grandeur have failed to find out a remedy which shall help us to do without deathbeds, and shrouds, and coffins, and burials, and graves. Men are very ready to grapple at anything to put these frightful spectres away; but they count us still in every house and in every street, and tell every man with a thrilling and terrible oratory, “Thou shalt die.” Tears may be shed; and the clay-cold form may be kissed in frantic agony; and the hearts of survivors, in sorrow most earnest, and the farthest removed from hypocrisy of any emotions that ever were felt upon earth, may indeed be like to break; and crowns and kingdoms, if they were possessed, might be eagerly offered for a restoration to life; but none, save He who gave and taketh away, can bring the dead sleeper back again. Widows and orphans may mourn; and He who is the widow’s husband and the orphan’s stay, may wipe away their tears, and fill their souls with the consolations and the hopes of Heaven; but as long as death reigns the King of Terrors, and the avenger and fruit of sin, widows and orphans shall still be found, and mourners shall walk in the garments of grief, till the end of the world. Let men forget it as they please, it is still appointed unto all men once to die. There is no escape from it, and all men know most thoroughly and well, that this solemn end awaits them. And, strange to say, that of all the strange infatuations which men practise upon themselves to their own sore and irreparable loss, one of the strangest of all is, their callousness and indifference in regard to their own personal experience of this tremendous and appalling certainty. They will think on anything and everything under the sun, pleasure, wealth, business, knowledge, rather than think seriously and searchingly on the certainty of their own death. All sorts of expedients they will sedulously resort to, that they may put away even the very thought of it. Now, what is the reason of all this? They are capable of thinking and acting reasonably on all things else. The truth is often told them now, and it will be told them again with a demonstration and a power, against which they shall find it impossible to shut their ears and harden their hearts. The reason, the undeniable reason of all, is that they are the willing and obedient slaves, soul and body both, to a masterly supremacy, which is the grand and radical cause of death—they are the slaves of sin. Had there

been no sin, there had been no death. Had Paradise never been forfeited, and God never been disobeyed, there had been no graves and no mourners in the world. Had there been no idolatry, no uncleanness, no theft, nor covetousness; no drunkenness, nor revellings; no lasciviousness nor hatred; had there been no variance, emulations, nor wrath; no strife, nor seditions, nor heresies; no envyings, nor murders; there had also been no terrible vision of the pale horse, nor of him who sat thereon, whose name was Death; no judgment behind; no Hell to follow; no terrors of a broken law; no angry God; and none of the agonies which make the dying hours of awakened and unconverted sinners so terrible, and fill the desolate abode of their eternity with mourning, and lamentation, and woe! The best way, then, to meet the certainty of death, is to go to the root of the whole matter. Find out the cause of death, and when you find it to be sin, find out again the cure of sin, and you have at once, and with wonderful simplicity the infallible remedy for death. There is balm in Gilead, and there is a physician there. If there is sin, thanks be to God, there is also a Saviour; and there is no sin so hideous and so aggravated which his blood cannot wash away. The fountain filled with his living streams is open to all; and many, many, who have been the greatest sinners before, but who have been purified there, have had their deathbeds encompassed with sacredness and peace, and their very graves all covered with flowers which never faded, but still grew young and glorious in the garden bowers of the Paradise above. Think, then, on these things most pure and lovely, and of good report, and seek that you, too, may die the death of the righteous, and that your last end may be like his. Put not off your soul’s great concern to a more convenient season. Begin the year with God, and let your first Sabbath be hallowed by seeking deliverance from death, even salvation from sin. Certain as death most surely is, more certain still is the Gospel’s glorious remedy. The Saviour waits to give it, and let it not be to your condemnation, that He has called, but you have refused.

II. Having thus, in the first place, spoken of the certainty of death, we would now, in the second place, direct our thoughts to the reflections which ought to occupy our minds in regard to the time of death. God has determined our days; the number of our months are with him; and he has appointed our bounds, which we cannot pass. Our God and Maker can tell the stated period at which He has marked out, that every one of us should die. He can tell the year, the month, the week, the day, the hour, yea, the very moment, at which we are to cease to breathe. Such knowledge is too wonderful for us, and we cannot attain unto it. We may know much of the past, but except what God reveals, we are in the dark regarding the future. The future is far plainer to God, than even the past is to us. When we investigate the past, we get bewildered and confused, amid the mass of information which can be known, but which our poor capacities, notwithstanding all our ambition and all our pride, are not broad enough, nor deep enough, permanently to retain. How feeble and mean are the mightiest human minds when placed in comparison beside the omnipotent and omniscient God? What is man, with all the knowledge he can gain; and what can he tell of all the men that ever went before him, but that they all lived, and that it is very certain they all died? Look at him with all his libraries and all his books; look at the scraps he calls history—as many of them false as true; look at his laborious and abortive efforts to discover much that is undecipherable concerning the men of mark, who lived, and laboured, and died, long before he was born; and though you may find, for a century or two back, some vague and indistinct traces of those who were more than common men, in a very few years you lose all mark of the vast multitudes who once looked on the same skies, and walked about, as living men, on the same fair world, in which you

now, for a short and uncertain season sojourn.—How miserable and shallow, then, is our knowledge of the things which we can know; and how unsatisfactory are all the treasures we can lay up of the past. Think again, on the other hand, of the omniscience of God, as compared with our own imperfections. Think, if you are able, on all that the Eternal knows, without the small aids of books and histories, and chronologies which we so much require. Think on all the vastness of His inscrutable knowledge of all that happened from the beginning, and of all that shall happen to the end of time. Go into Eden, and say if He could not tell the day and the hour when Adam would sin; when he would be driven from his earliest and loveliest home; and when also God would need to say to the Father of mankind, "this year thou shalt die." Survey all the sacred story of patriarchs and prophets—all the value of Israel's blessings, and all the guilt of Israel's sins—all the danger of Israel's peril—and all the glory of Israel's deliverances; and think on all the men who acted their part, whether of obedience or of sin; on Noah, who built the ark, and rode prosperously over the deluge that drowned the world; on Abraham, who left his country and his father's house, because he was called of God; on Lot, who was delivered from the judgment which fell in fiery rain from heaven; on Jacob, the father and the founder of the tribes of Israel; on Moses, who led Israel through the wilderness, and made a highway through the waters of the sea; on Pharaoh, who madly followed, and fell with all his chivalry, amid the avenging waves; on David, who strung the harp of Judah, and sung the songs of the Lord; on Solomon, who reared the temple, and had greater honor in his wisdom than his kingly crown; and think on all the prophets and apostles, whose message was scorned, but whose feet were beautiful upon the mountains as the messengers of God; and think still more, on all the multitudes, the countless thousands of many generations, of whose obscure and nameless story no mention is made, and no memorial left; and be astonished O heavens, and give ear O earth, because of every one of them! Jehovah knew the thoughts and the hearts and the minutest deeds—and of every one of them, and before they were called away, could, with unerring precision, foretell "this year thou shalt die." The same God is as potent and unsearchable still. There can be no abdication from His high and eternal throne. There can be no fluctuation in His wonderful counsels, and no sign of age in His indestructible and lofty administration. Empires and men may flourish and decay, but He who is King of kings and Lord of lords, is the same yesterday, to-day, and forever. If He was so mighty in all that is past, He shall be as mighty in all that is to come; and of every individual, in all the future generations, who shall people the world, and walk with heedless step over our graves, when we are gone, He can say, as He has said before, "this year thou shalt die." And now, what shall we think of ourselves and of our circumstances in the sight of God, in respect of the year on which we have just entered? Does God know less intimately our condition? and can he reveal less concerning our life or less in regard to the life and the death of other men? Assuredly not; for there is not one among us whom God does not thoroughly know, nor one among us on whom he could not put a death's mark, and say "this year thou shalt die." Nor, when we think on our frail and perishing state, is it going too far to say, that on the head of more than one of us, God's brand has been already put, so that the last year we shall see on earth may have already come, and the angel of death be preparing to take us away. It may be preacher, or it may be hearer; and before another year of Sabbaths be past, the mortal tongue which now speaks, may be silent, and the ears which are listening now, may be deaf, and crumbling to dust in the grave. We must all stand before the judgment-seat of God; and if this year is to be our last, it is high time to awake out of sleep, and be-

think us what we are to say, for all the sins of all the years that are past. Be very certain that none of those sins are hidden from God, and that when we rise in the resurrection, they shall rise against us too. It shall be well in that day for all who have fled for refuge from the wrath to come. The name of the Saviour shall be a strong tower, beneath whose shelter the believer shall be safe.—You may be young in years—you may be in the prime of manhood—you may have the frosts of age upon your brow, but if ye have taken up the Saviour's cross, ye shall be honored with the Saviour's crown—and fall where it may, the wrath of the Lamb shall never fall on you. It shall fall in all its overwhelming weight upon the unbelievers and the despisers of Christ. It matters not what a man's heaving sins may be; for every sin, whether great or small, is an act of rebellion against God. Of all the solemn meetings which have taken place, or which shall take place in time or in eternity, there shall be none so august and so momentous as that in which God is the Sovereign and the Judge, and sinners the rebels and the criminals. Men and Brethren, we know not, but God knoweth every one of you against whom the sentence has gone forth—"this year thou shalt die"; and we would now very earnestly ask you, are you prepared to meet your God? Are you prepared with that which, in the judgment of God, no human advocate shall have the heart or the tongue to speak? Are you prepared to plead before your Maker, a justification of your rebellion and your sin? Are you unjust in your dealings, then be ready with your defence for doing evil; and see that ye be able to satisfy the judge of all the earth with the arguments at which even fools might smile, but which were strong enough to induce you to do to others what you would not wish, and what you would not allow others to do to you? Do you tarry at the drunkard's cup; and is your revel boisterous and loud when your reason is low, then be prepared, for you will need far more than all the preparation you are able to make; be prepared with the cogent and rational vindication which shall make you spotless in His eyes, who cannot look on sin but with abhorrence, and which shall bring from His righteous lips an acquittal from the degrading sin to which the very brutes are too noble and too innocent to stoop?—Are you guilty of profaneness—and do you think it shows a brave and manly style of speech to deal in oaths, and to talk lightly with more than idiot-folly of the high sanctities on which the angels cannot think without the deepest reverence and awe—then, we say, summon up all your courage, for you will require to be valiant indeed; you will require more heroism than the soldier who has faced conquering armies; you will require more hardihood and more intemperate abandonment, than the fiercest demon ever bound in Satan's chains, before you can utter to your Judge one extenuating word why you have blasphemed that dreadful and holy name, in which the devils believe, and at whose majesty they tremble? Now, then, we draw the bow at a venture, and we know not, but he who sitteth upon the throne knoweth, where the arrow shall light. We sound the note of preparation, and it shall ring again more loudly than the herald's trumpet in the ears of some of you. We sound the note of preparation, and in the wilderness of a dying generation, we cry aloud and spare not,—"Be prepared to meet your God, for 'THIS YEAR THOU SHALT DIE.'" The only preparation which can stand you in good stead, is the redemption which is offered by the Son of God. If it is taken it shall be well, but if it is rejected, it shall not be of the body only, but of the soul and body both, that it may be declared, "this year thou shalt die."

COSTLY ARRAY.—It is said that a diamond necklace worn occasionally by her Grace the Duchess of Sutherland, is of such value that the interest lost upon it per annum is about £2,500 sterling—a sum representing the income of 250 Irish families, or the means of subsisting 1,250 persons.

UNION WITH THE UNITED PRESBYTERIAN CHURCH.

To the Editor of the Record.

MR. EDITOR.—I am one of those who believe that the far greater part of the controversies that have been fairly agitated, especially in the departments of metaphysics, politics, and theology, often in whole, and almost always in part, have originated in some misconception of the question by one or both of the contending parties, or have been complicated and aggravated by some defect or obscurity in the terms of the statement, in the method of treatment, or by partial, inadequate and ill-defined conceptions of the subject of controversy, or of each other's views in regard to it, arising not so much out of any essential difference of sentiment or judgment, as out of the unavoidable imperfection of language, both as the medium of communication, and as the instrument of thought. In passing through a medium so imperfect as language, the lines of thought are, as it were, deflected or distorted; its pure and spiritual elements confused, and, as it were, contaminated by their transmission through this gross medium, producing apparent differences of great moment between parties, who, if they were brought to look at the question from the same point of view, or without the interposition of such a disturbing medium, would see eye to eye—would be found to be of one mind, with scarce a shade of difference in their judgments.

There is a striking analogy in this respect between controversies and quarrels. The latter are often, with great truth and propriety, denominated misunderstandings; in regard to which it has been finely observed by Bishop Butler, in his sermon on "Forgiveness of Injuries":—"Therefore, without knowing, I take upon me to assure all persons who think they received indignities or injurious treatment, that the offence is not so great as they themselves imagine." May we not, Sir, with equal confidence, venture to assure even those who are engaged in the gravest controversies, political, metaphysical, ecclesiastical—that the differences between them, if both be real lovers and honest seekers of truth, are neither so many, nor so great as they are prone to believe. Nothing is of more common occurrence in controversy than the wrong, or at least partial and inadequate statement of an opinion or principle, which, though it is perfectly true and right, as it is conceived in the mind of the speaker or writer, yet from the extreme imperfection and ambiguity of words, and through some inadvertent defect, or redundancy, or lack of precision in the language, becomes fallacious, and, like an ignis fatuus, beguiles the reasoner, conscious of the soundness of his own opinion or principle, as it originally sprung up and struck root in his mind; but altogether unconscious the while, of the latent perversion inherent in the terms of its statement. Thus is he drawn unawares, in very homely and simplicity of mind, and in a consequently rigorous adherence to logical consistency, in the prosecution of the argument, into conclusions which, however little they may strike his own mind, thus beguiled by the subtlety and deceptiveness of language, will not fail to startle others as glaring and dangerous. There cannot be imagined a more striking confirmation of these views than the different and almost opposite interpretations which, in more than one instance, have been put upon the doctrines of one of the clearest writers and most admirable thinkers the world has ever produced, the great Mr. Locke. To say nothing of a number of particular passages and doctrines scattered through his immortal work, which have been misunderstood, or variously interpreted, and, without question are so delivered as to be liable to misapprehension, it may be enough (*numm pro omnibus*) to direct attention to the singular fact, that Dr. Reid has formally set himself to confute the ideal hypothesis, as he conceived it to be held by Locke and others, while Dr. Thomas Brown has pointedly denied that

there is any evidence in his writings, that he held this doctrine, exposing and condemning in the strongest terms what he deems Dr. Reid's rashness and simplicity.

I cannot help being impressed with a strong persuasion, that in the discussion which has arisen out of the projected union, which is now the subject of negotiation between the United Presbyterian Church of Canada and our own, there is much similar misapprehension of each other's views, and that the actual amount of difference between the two parties is not quite so formulable as it seems. It is not, I trust, with any presumptuous confidence in my own judgment, and still less with any disposition to arraign the procedure or the judgment of those able and worthy men, who have been delegated by their respective Churches to conduct this difficult and most important negotiation, that I now venture to submit a few remarks on the question, in the hope, that by simply presenting the subject in a new point of view, and varying, if not simplifying the manner of stating and the method of treating it, I may be instrumental, through the Divine blessing, in facilitating the attainment of that happy issue of the discussion, for which we all, on both sides, are, I doubt not, ardently longing and praying—an issue which could not fail to be most propitious to the best interests of evangelical Christianity in this land. It appears then, to me, that much of the vagueness and obscurity, which surround the question, has been produced by the different interpretations of which the phrase—“Christ, as King of nations”—is evidently susceptible. A clear definition of this phrase in the outset, would, in my judgment, have prevented much of the perplexity and confusion in which the question seems now to be involved, and which are likely to be rather augmented than diminished in the farther prolongation of the controversy. Christ, as Creator and natural Governor of the world, is King of kings and Lord of lords; and in this sense, without doubt, is King of nations, Lord over all. But this universal and eternal sovereignty over all creatures, is a kingdom as remote from His mediatorial and spiritual kingdom in its nature, organs, and working, as the *body and animal frame* of man are from his *soul*.

That it is the duty of civil rulers, as such, as being under law to Christ, not only to protect, to countenance, and favour, but to be using fathers to the Church is a general truth or principle which I fully admit, and hold to be inseparable to in the faith of the Gospel. What then?—the whole stress of the question just lies in the determination of the nature and extent of the legitimate power of the State and of the civil magistrate to carry out this principle, so as not to exceed the due bounds of their appropriate sphere or the competency of their rightful authority—the commission or charter of God, from which they derive, and by which, as its rightful tenure, they hold their power. I am greatly mistaken, if—following out this view of the limitation of the power of the state and of the civil magistrate—for what power in nature is not limited by Him who hath adjusted all things in number, weight, and measure, saying, “Thus far, but no further?”—we do not find that Churchmen and voluntaries will greatly narrow the interval that divides them, will contract the distance of the lines of divergence, and diminish the number of the points of opposition. It appears to me, therefore, that as an indispensable preliminary to the right conduct of the discussion, we must first define and fix the exact import and acceptation of the terms, King and kingdom, and not only so, but determine also another previous question, connected with political philosophy, without which we shall find embarrassment and perplexity at every step, in the prosecution of the argument, viz., What are the nature and limits of political authority? what is it competent for the State to do? and within what bounds in its action confined, by the nature of things? for every power must have a certain limited sphere, beyond which in the legitimate exercise of its functions it may not pass. These two senses of the term “king-

dom,” I contend, must neither be confounded, as I apprehend we on one side are prone to do, nor must we infer that distinction and separation are identical with opposition or contrariety, as our friends on the voluntary side appear to do. However different in their natures, however distinct in their spheres, these two kingdoms may be—so long as each moves in its own orbit, and acts in conformity with its proper nature, they are in no wise opposed—but in perfect harmony each with the other; and what Sallust has said in the Exordium of his history of the conspiracy of Cataline, in regard to the union of mind and body, and their reciprocal dependence, and mutual co-operation, may be applied to the connection or relation of Church and State: “*Ita utrumque, per se indiget, alterum alterius auxilio videt.*” “Neither of them being sufficient singly, they prevail only by the assistance of each other.” This connection and distinction of Church and State are evidently grounded upon the fundamental and essential distinction of the natural and spiritual kingdoms or governments of God, the former made known to man as a doctrine in common of natural and of revealed religion; the latter as exclusively the revelation of God in that Gospel which hath brought life and immortality clearly to light.

That there is an essential difference in the nature of these two ordinances of God, the Church and the State, grounded upon, and analogous to the corresponding distinction of God's natural and spiritual kingdoms or governments with which they are respectively connected, precluding the possibility of their union under the existing state of the world and of human nature, might seem little less than self-evident to all who hold that the mediatorial kingdom is a remedial provision, devised in the Councils of Eternal Wisdom, for the removal of the derangement which has been caused by the fall, and for the restoration of lost righteousness to man, of lost order to society. In this view the kingdom of Christ necessarily assumes a character and aspect of *antagonism* to the kingdoms of this world, which must continue, so long as the world shall continue in the condition described in the words of the Apostle John—v. 19: “And we know that we (believers) are of God, and the whole world lieth in wickedness;” and, so long as the fallen race of man shall remain unconverted and at enmity with God, or the government and legislation of this world shall be conducted according to the maxims of the wisdom of this world, and not of “that wisdom which cometh from above.” So far as we on our side leave it doubtful whether we make the necessary distinction between these kingdoms, or so long as we do not in the most unequivocal and decisive language, declare the absolute and manifest incompatibility of their union—in other words, of the alliance or incorporation of the Church and the State, while that State is undeniably unregenerate and worldly in its spirit, character and members, so long it appears to me, that we shall occupy an extremely false position, and not only justify the severest censures of our voluntary brethren, but thereby give occasion to the opposite extreme, into which their zealous and well grounded antipathy and antagonism to our error have driven them.

I cannot but cherish the pleasing hope, that if we, on our side, take care to clear our statement—of the doctrine of the two kingdoms, and the nature of their mutual bearings and relations each to each—of all that now involves it in obscurity and confusion, we shall effectually remove the grand cause of division and antagonism, and shall leave very little ground for further difference or discussion between the candid and enlightened of either party. An accurate definition of the distinction of these kingdoms, followed out into all its necessary consequences will, if I do not deceive myself, conclusively prove that the apparent discrepancies, which in the progress of the negotiation, have unhappily thrown the parties to so great a remove from each other, have, in a great measure, arisen out of the want of clear defini-

tions of the terms which would have enabled them to look at the question from one and the same point of view, and not from opposite sides, presenting opposite aspects. In fact, the *more magnum* will be found, when we take a close view, to be no more than the well known mirage of the desert, and the mirages of the intellectual and moral world are not less deceptive to the philosophical and theological explorers than their material prototypes and symbols.

But, for the full discussion of the argument, I must crave your permission to occupy a column or two in the next number of the *Record*. In the meantime, I am, Dear Sir,

Yours faithfully,

H. EASON.

Foreign Missions.

MISSIONS IN THE SOUTH SEAS.

EXTRACT NO. II.

Samoa, 8th Jan. 1848.

I am at present writing at a distance from home, on the neighboring island of Savaii. I came here for the purpose of forming one of a committee for the revision of a translation of the last fifty Psalms in the Samoan language. This is the plan we adopt with all our translations, so as to secure as great accuracy as possible in that department. After the translator has made out a clean copy of his translation, there is a committee of revision appointed, so as to give it all needful final corrections before going to press. In this department of labor we have been rather hindered of late, owing to the excited and disturbed state of feeling among the people, from the threatened war which I daresay you have seen noticed in the *Reporter*, if it has reached you. We were thus each obliged to keep to his own district, to watch the state of feeling, and to give such advice as might appear most desirable. We begin now, however, to hope that there is some prospect of an interval of peace; but how short it may be, from the still excited state of feeling, it is difficult to say. It is a happy circumstance that as yet it has not resulted in actual bloodshed; for, were this to happen, it would be a difficult matter to stay the desolating progress of the war.

The work in my station goes on much as usual, at least if we make allowance for the unfavorable effects necessarily produced by the disturbed state of political matters among the different districts. We lately had the happiness of adding a few members to the church, and can indulge the hope that some of our people are sincerely seeking to adorn their profession of Christianity, by a “walk and conversation becoming the gospel.” There are many candidates for church-fellowship, but the difficulty is to decide as to who are really sincere, and have felt the power of the truth in their heart.

Adult schools are conducted in the different villages, but are not so well attended as one could wish. And the great drawback to the children's day schools, is irregularity of attendance on the part of many of the boys and girls. My dear S—'s boarding school for girls, now numbers twenty-seven, with room in the house for one or two more. They now occupy the new house, which the parents erected for their accommodation. Our other classes for the instruction of the people, although not so well attended as we could desire, yet afford some encouragement that our work is not altogether in vain among them. We hope too, that as the portions of scripture are multiplied, they will increase in intelligence and piety. They have now the whole of the New Testament, and one-half of the Psalms, with the expectation that the other half will very soon be published; and these will be followed by the Genesis and other portions. By this means the people will have an opportunity of increasing in the knowledge of the will of God, and of becoming wise unto salvation.

The Popish priests still remain in the islands, but as yet they have not (so far as we know) gained very many over to their principles. A few joined them when they first arrived, but up to this time their cause has not made much progress. They have not even visited my side of the island. May the Lord in his mercy deliver our people from the snare of their false and damnable doctrines. We have lately heard of a sad disaster which has happened to a mission which they had commenced on New Caledonia. It is said that all the priests have been killed, and also part of the officers and crew of a French man-of-war. But definite intelligence respecting the affair has not yet reached us. Perhaps you may remember that Messrs. Turner and Murray had to remove our teachers from the other end of that same island, owing to the repeated attempts at their lives by people from the Isle of Pines.

I think G— told me of the efforts in Nova Scotia to commence a mission in these islands. I am now able to inform you that they have made a beginning. Last Oct. two missionary friends from that place arrived—the Rev. J. Geddie and Mr. Archibald, lay assistant. They had intended to begin a mission on New Caledonia or some island in the neighbourhood, to which we might advise them. They are at present on Tutuila, waiting the return of the "John Williams" from England. When she arrives, I think it more than probable that they will join with one or two of our own number—and any who may arrive in her—for the commencement of a mission on the New Hebrides—perhaps on the island of Fate, Zanna, and the other islands, with which we are acquainted in its neighbourhood do not at present seem to offer such an inviting field for exertion as that island is expected to do.

I suppose you hear nearly as much about Tahiti as we do; but I have just been informed that a vessel has come to anchor at Apia from that place. It reports that all is quiet there, and the French still in possession.

THE PROPAGANDA AND THE JESUITS.

The following letter from a correspondent of the *New York Observer*, will be read with interest. It shows how the soldiers of Antichrist are trained and disciplined for their service; and it may well suggest solemn considerations to those who are preparing for the service of Christ in preaching the Gospel, as well as to all who are seeking to promote His kingdom. We were struck with the remark of this writer respecting the prohibition of friendship amongst the popish students. It explains a phenomenon with which the people of Quebec are familiar, viz., that of the Jesuits of *Eeres Christians*, walking out on their day for recreation, (we think Thursday,) in groups of from six to eight. In such bands they are less likely to come under any influence that would divert them from those designs of domination over the souls of men which they are cherishing, and which also they are preparing to accomplish.

Let all connected with our Theological School, consider what kind of men our rising ministers ought to be in regard to zeal for the honour of the Saviour, and love to the souls of men, when the teachers of error are trained, as we read in the following letter:—

ROME, April 9, 1848.

I have just come from the College of the Propaganda. This is the principal missionary institution of the catholic world, and I was anxious to see the inside of it, and to know its mode of training these missionaries who have become so famous. I had a letter to one of the students from a catholic priest in America, and this gave me access to the whole establishment.

The building is an immense pile in the English quarter of the city, looking down on the Piazza di Spagna known to all travellers. It is divided by long and spacious corridors into which the rooms open. It contains a number of small chapels besides a large one for public worship.

The college is under the immediate direction of a number of cardinals. It contains near a hundred students, collected from all parts of the world, and speaking more than fifty different languages and dialects. Mezzofanti, the cardinal who is so celebrated for his knowledge of languages, comes here to practice in speaking them, by conversing with every student in his own tongue. The gentlemen to whom I was introduced, and who conducted me through the college, pointed out to me our Ethiopian who last year took the first medal in Hebrew. There were also a number of Armenians and Greeks—three Chinese—one from Brazil—and a dozen North American.

There is a printing press connected with the propaganda which publishes works for their missions in many different languages.

The library contains a rare collection of old editions of works. Here are copies of the first *Lily* and of the first Bible ever printed at Rome, in 1467. The Librarian showed me the first edition of the acts of the Council of Trent, signed with the autograph of the Secretary.

But the fathers occupy the most prominent place on the shelves—Augustine, Chrysostom, &c. I saw few modern books in the library. On the back of one I read "D'Aubigny's History of the Reformation Retraited." But I did not see the history itself.

There are few scientific treatises in this collection. The studies of the propaganda are not much directed to the Physical Science—but almost exclusively to the Dead Languages, Ecclesiastical History, Mental Philosophy and Theology.

While we were in the library the bell rung for mass, and I went with my friend into the gallery of the chapel. The students sat below, dressed in white. The service was chanted. All attended to it with reverence and apparent devotion, with an unbroken train of uninterrupted ejaculations or prayers. There was something touching in the sight of these young brothers thus worshipping together, gathered from so many different and distant nations, and soon to be scattered to the four winds.

After the service was over we walked through the corridors, and visited the Lecture Rooms and private chapels, which are hung with portraits of the saints. We looked into a number of students' rooms. They are large but plainly furnished. All the students are supported by the Propaganda, and their furniture is regulated. No student is allowed to live sumptuously, whatever may be his private means. The regulations are all of the strictest kind. The bell rings for them to rise at five in the morning. At present is Lent, and they are allowed but one meal a day. They have indeed a bite in the morning and in the evening, to keep off the pangs of hunger, but so little that for an hour or two before their daily meal, which is at noon, they are almost faint and fit for nothing. My poor friend confessed that he should not be sorry when Lent is over. Is God with this self-torture?

But the most painful part of their discipline is that which virtually forbids the formation of any personal attachments between each other. Two students are not allowed to room together. Each must be separate, or else there must be a number together. One cannot visit another in his room without the permission of his superior. No student is allowed to go out into the city unless accompanied by a priest, or unless there are five students together. Thus one is set a spy upon another. The young student who showed me through the college this morning, called upon me a few days ago at the hotel, but he came attended by a priest—one of Mr. Newman's companions by the way, a convert from Oxford. Thus these young men are as effectually shut out from the

world as nuns in a convent. I cannot think of this life of torture without sadness. Friendship is impossible. For where one is never allowed to talk freely with another alone, the heart cannot open. They are debarred from all female society, from all the attachments of home. They become walking mummies, and are then sent forth into a world with which they have no feelings in common, to preach religion. How different from that model of a country pastor drawn by Goldsmith in his *Deserted Village*!

There can be no question that this severe discipline is wonderfully efficient to subject the wills of all under it, and to make devoted emissaries of the papacy, but whether fitted to nourish warm generous human souls, and to diffuse over the world a religion which is love and sympathy itself, is more than doubtful.

Just at present Rome is in a ferment on account of the Jesuits, who although they have been expelled from the Papal States, are supposed to have their emissaries here still, and to be all the while exciting plots against government. We in America have no affection for these gentlemen, but our dislike does not approach at all the bitterness with which they are hated in Italy. They have been driven out of every Italian state, Sardinia, Tuscany, Naples and even Rome itself. They are regarded by all as a body of intriguing men whose only object is power, and who stop at no means to attain it. "Jesuitism," says General Foy, "is a sword of which the handle is at Rome, and the point everywhere." "See my lord," said the General of the Jesuits, Tamburini, once in conversation, "from this chamber I govern not only Paris but China; not only China, but a whole world without any one knowing how it is done." This secret power the world seems disposed to get rid of, but the Jesuits sit in high places too long to be ejected without a struggle. Some of them are probably here in disguise. They will neglect nothing to overthrow Pius IX, because he has suffered them to be expelled from Rome. "When Clement XIV. had signed the Bull for the extinction of the order, he was sitting in his office, and said, 'I do not repent of it; I have examined everything and weighed everything, and because I have believed it useful and necessary for the church; and I would do it again if it were not done; but this suppression will be the cause of my death.' He was assassinated shortly after. Fears have been entertained that Pius IX would share the same fate. But times have changed. The Jesuits, feared, hated and watched, are not so potent for evil as they once were. And though it will be present with them, to do they find not."

PROSPECTUS OF A SCHEME FOR THE SOCIAL AND RELIGIOUS IMPROVEMENT OF THE COLORED PEOPLE OF CANADA.

The Synod of the Presbyterian Church of Canada, at the Annual Meeting, held at Toronto, in June last, had their attention called by the Rev. Wm. King, a Missionary of their own body, to the claims of the colored population of the Province upon the Church. The Synod entertained the subject favorably, and resolved that an effort should be made to improve the religious condition of that class of the community, by the establishment of a Mission for their benefit. Mr. King was authorized to devote himself to this work for the ensuing year; and a Committee was appointed to aid and advise him in his labours, especially in maturing a scheme for the effectual prosecution of this object.

The Committee having taken into consideration the peculiar circumstances in which the colored people came into the province, and the debasing influence exerted by Slavery on their character; and having held extensive correspondence with gentlemen in various parts of the

country, and of different religious denominations, who are known to take an interest in this matter, have come to the conclusion, that it is highly important to the successful operation of a Christian Mission among this class of people, that a tract of land be purchased, and a settlement formed in a suitable locality, consisting entirely of colored families, placed under a careful and judicious supervision. They are also of opinion, that a tract of unoccupied land, containing about one thousand acres, lying in the township of Alesh, in the Western District, presents great advantages as regards soil, climate, nearness to market, and an adaptation to the physical constitution and habits of the colored race, than any other that has come within their view.

The Committee, after a careful examination of the whole subject, have resolved to submit to the Christian public a proposal to form an Association under such a name as may be afterwards agreed on, for purchasing the tract of land above referred to, in order that it may be opened for settlement by people of Colour, and to solicit, for this purpose, the aid of all who are desirous to promote the improvement of this long neglected and deeply injured race.

The sum necessary to effect the purchase is about £1,000. It is proposed to raise this sum in Shares of Ten Pounds each; one-tenth of the subscription to be paid in hand, and the remainder in Nine equal annual instalments, with interest, so far as it may be necessary, that the Stock be paid; but it is probable that not more than four instalments will be required.

As soon as the Stock is subscribed, it is proposed to call the Stockholders together, in order to appoint officers for the Association, and to make arrangements for the immediate Settlement on the Land.

The entire management, as to the terms of Settlement, and the financial concerns of the Association, will continue in the hands of the Stockholders, and be administered by those whom they may appoint. The only conditions which the Committee propose are, that the lands shall be put in the hands of Settlers, on the lowest terms which will remunerate the Stockholders for their expenditure. As the object of this effort is one of benevolence, undertaken solely with a view of improving the social and Religious condition of the Coloured population of Canada, we confidently expect and earnestly solicit the sympathy and aid of the Christian community in behalf of it.

MICHAEL WILLIS, D.D., *Chair. of Com.*

ALEX. GALT, *Secretary of Com.*

We, whose names are subscribed, having carefully considered the above scheme, proposed by the Presbyterian Church, for the religious improvement of the coloured people of Canada, fully approve of its object, and earnestly recommend it to the countenance and support of the Christian public:—

JOHN BOYD, *Minister,*
R. B. SULLIVAN,
E. W. THOMPSON,
JAMES PYLE, *Minister,*
ESCHER WOOD, *Minister,*
J. S. HOWARD,
JAMES DOUGALL,
JOHN REDPATH.

Then follow columns for subscribers to the stock, with the following heading:—

We, the undersigned, having considered the Scheme proposed by the Presbyterian Church, for the Religious improvement of the Coloured People of Canada, and wishing to constitute ourselves into a Society for that purpose, do hereby agree to take the number of Shares placed against each of our names respectively. The Shares to be Ten Pounds each, and to be paid to the Treasurer of the Society, when formed, for the purpose described in the foregoing Prospectus; and in the following manner; namely, one-tenth in hand, and the remainder in Nine equal Annual Instalments, with interest.

NEW PRINTING MACHINE—I have just been looking over the plan of a new printing machine, which the celebrated manufacturers, Hoe & Co., are building for the *Tribune*, and which will greatly surpass any thing ever yet produced. You are aware that by the last fast press built by these manufacturers, the types are fixed on a revolving cylinder, supplied with four feeders, by which from 7000 to 8000 impressions per hour can be taken. The new *Tribune* press is to have six feeders, and will work from 12,000 to 15,000 per hour. Besides this, it will fly its own sheets, and thus save the expense of sixty fly boys. It is to be large enough to work the *Tribune* double, and it will cut the sheets for itself as they come off. What next? I shall expect to hear, in a short time, of a machine by which you have only to pour in bagsful of paper-rags at the hopper, and in a few minutes they will be turned out complete newspapers, crammed with the very latest intelligence, and distributed all over town by a patent self-acting machine.—*N. Y. Cos. Montreal Herald.*

Notices.

THE PRESBYTERY OF TORONTO will meet in the DIVINA Hall of Knox's College, Toronto, on the evening of the second Wednesday of January, at 7 o'clock.

THE SUSTENTATION BOARD OF THE PRESBYTERIAN CHURCH OF CANADA will meet on the second Thursday of January, in Knox's Church, Hamilton, at 10 o'clock, a. m.

JAMES WALKER, *Secretary.*

THE SUNDAY SCHOOL MISSION COMMITTEE will meet in Knox's Church, Hamilton, on the 10th instant.

FOR SOCIETY AND RELIGIOUS IMPROVEMENT OF COLOURED PEOPLE IN CANADA.

JOHN LINDLAW, *Treasurer.*

The Office of Mr Burns, the Agent for the Committees of the Presbyterian Church of Canada, for the time, will be in Knox's College.

The Record.

THOUGHTS ON THE PAST AND FUTURE.

The length of some of the original articles in the present number of our journal, leaves little room for editorial remark. Yet small as may be the space, and brief as is the present opportunity for indulging in this, the Editor would not feel himself justified in allowing this sheet, the first for another year, to go forth without bearing a few observations, partly of a retrospective, partly of a prospective kind.

Looking back, as we may well do, on the year now closing, who can be in-ensible to the importance of the public events which have taken place during its progress,—the revolutions, as the politician would describe them, in the principal governments of the old world—the overthrow, or the convulsion, all but the overthrow, of some of the most powerful and ancient dynasties of Europe, or, as the Christian may properly describe them, the pouring out of new vials of the wrath of God

on the nations, in which the great antichristian apostasy prevails?

Every generation has its events that give a name and character to memorable eras. We can remember the battle of Waterloo, that closed the long series of wars that commenced with the French revolution. We remember how our fathers spake of that revolution and of the American war, and revolution which preceded it, and how they speak of the '45, as they had heard their fathers speak of the rising of the clans. But, verily we believe that 1848 is to be second in importance to not one date of the 18th century—not even to that from which the first revolution in France is reckoned.

We can discern the coming changes in the atmosphere only a very short time before they occur. Sometimes, indeed, the most terrific storms give the least warning of their approach; and so it is with the moral and political world. We can recollect, when, in the first quarter of the present century, it seemed, from the union amongst evangelical Christians of different denominations, and their zeal for missions, as though we were to glide unconsciously into the millennial age, without any violent opposition. Some fondly imagined that existing hierarchies might have been Christianised, and it was even spoken of as a possible thing, that the Pope himself might have been brought under a gracious influence, and been made to help on the reign of the Messiah. But the development of what has been called *useyism*, in the Church of England, which, however, notwithstanding its new name, is as old as *Laud*; yea, and older still, by a good many centuries; and the restored vitality of Popery dissipated the dreams of those who thought that the millennium was at hand. Latterly again, and we may say upon the revolutions of this present year, most of Christians were yielding to views respecting the progress of religion of a kind too gloomy and desponding.

Throughout the wide dominions of Austria, and all the Italian States, there seemed to be no possible entrance for the word of God. The Government of France, frowning on the reformed religion at home, was establishing Popery in the North of Africa, and in the South Sea Islands; while the British Government, without abating its support of an Episcopalian hierarchy, was favouring and endowing Popery at home and abroad. But how rapidly have changes come over France, and Italy, and Germany, and Austria too.—though, for the time, the revolution there has been arrested, making new openings for the Gospel! And, how has God been teaching our rulers the folly of going to Rome for help, when the Pope, for aught that we know, may, by this time, be too happy to find himself under the protection of British power; when, at least his so-called Christian subjects, more debased than were their pagan ancestors, who drove out Tarquin the Proud, are much disposed to treat him in a similar manner! And in the degradation and misery of Popish Ireland, what a lesson, too, has God been teaching our rulers, both as to the incompatibility of Popery with national prosperity, and the utter powerlessness of a State-pampered form of Christianity to counteract antichristian error, and to elevate and enlighten a people. Surely we may

well pray that God would give our rulers eyes to see, and a heart to understand these lessons.

We do not think that, in studying prophecy, one is to go from the latest newspaper or telegraphic extra to the Book of Daniel, or that of the Apocalypse; yet, we may remark, that one impression made on us by the great events of 1848, is this, that the end of the 1260 years, the oft predicted period of the duration of the anti-Christian apostasy may be nearer than what many, less than a year ago, had supposed.

In the approaching dawn of a better day to the Church and the world, what encouragement may we not find for adopting the prayer of Moses, the man of God, "Let thy work appear unto thy servant, and thy glory unto their children;" and for acting in the spirit of that prayer. Every proper survey of the past tells on our conduct for the future. Has God exempted us from the calamities that are incidental to the most desirable national revolutions, and inseparable from all insurrections against established authority? Does He bless us with the most entire peace, and with a great measure of temporal abundance? Has He brought us to this late period of the gospel age, near, we may believe, to that time when the triumphs of his word and Spirit, shall be more glorious than were those of the apostolic age,—because they shall be more extensive and more durable? Then how great should be our gratitude, and with what alacrity should we hasten on—so far as prayer and devotedness to his service can hasten on that blissful period!

God sometimes so orders it with his people, that their principal duty lies in struggling for reformation, and in such cases their opponents are often found amongst those who are united with them in the same ecclesiastical fellowship. Our course is a more grateful one,—to strive for extension, rather than to conflict with fellow professors:—though, truly, we have great need of revival, and this is always the best earnest of spiritual enlargement, both to the individual and the Church. Let us then, with the year on which we are about to enter, as God may graciously spare us, seek to make a renewed dedication of ourselves to the Saviour—let us seek to attain to a deeper conviction of the honor and felicity of being connected with his kingdom, and of being privileged to help it forward—let us abound more in prayer for the coming of His kingdom, and with our varied gifts of personal service, or pecuniary offerings, our Christian example and profession, labour for its advancement.

Reader, the call of the Saviour is still addressed to us, "Surely I come quickly;" happy are you if you can intelligently respond with the Apostle, "Amen, even so come, Lord Jesus."

☐ We have been pleased to learn that the united congregation of Ingersoll and Beachville, have given a unanimous call to the Rev. Robert Wallace, to be their pastor. Mr. Wallace, who had been obliged to demit the charge of Otonabee from bad health, is so far recovered as to warrant the hope that he may, through the Divine blessing, be useful in this new field of labour.

ARRANGEMENTS FOR THE RECORD FOR THE ENSUING YEAR.

Without being able to give more time to the *Record*, the Editor hopes for more assistance in filling its pages with interesting and profitable matter. Presuming that its readers will value a lecture or discourse, he will occasionally insert a lecture, avoiding, however, what happens in the present number—the insertion of two together. Some deferred articles, which were in type, have excluded from the present number extracts from the *Missionary Record* of the Free Church of Scotland. In future, one gentleman will attend to selections from missionary papers, another to a monthly digest of interesting events, private and public; another has promised a series of short articles on the doctrines and discipline of the Church; and another occasional reviews.

COLLEGE COLLECTIONS.

These we are happy to announce are now in progress within the bounds of the Presbytery of Toronto. Knox's Church congregation, in this city, are proceeding in the work through a numerous Committee, appointed by themselves at a public meeting. Meetings have been held for the same object at King, Vaughan, Humber, Weston, York Mills, Scarborough, &c. We hope to be able to report more fully in our next.

Mr. Burns, Agent for the Committees, will have ready for our next publication a full account of the receipts and expenditure of the College for the past year.

GAELIC RECORD.

The Gaelic friends who were requested to report on this subject, do not recommend our undertaking such a publication.

TO CORRESPONDENTS.

A letter from Mr. FENES, in answer to a critical notice of his tract, entitled "A Hidden Gospel," may be expected in our next. We shall, in the meantime, hand it to the writer of the critique, who may have some remarks to make upon it, as he has on certain observations of the *Toronto Christian Guardian*, on the said critique. Indeed, we have excluded a reply to the *Christian Guardian* in this number, that it might appear with a notice of Mr. Peden's letter.

An address on the subject of the office-bearers of the Church,—Mr. Alexander's letter,—and other deferred articles, will appear in our next.—Some kind friends have furnished us with poetical pieces—some copied, some original. We reluctantly cast any of these aside; but, we trust, any who are disappointed at the non-appearance of what they have composed or copied for us, will give us credit for acting according to the best of our judgment in this matter.

☐ It is requested that all EXCHANGE PAPERS be addressed "To the Editor of the Record, Toronto."

SUSTENTATION FUND.

As much misapprehension still prevails in regard to the Sustentation Fund Scheme of our Church, I have thought that a brief statement respecting it, showing what it is, would neither be unprofitable nor unacceptable.

At the meeting of Synod, in Kingston, in 1844, the committee on a sustentation fund, gave in a report which was read and sustained, when it was agreed to refer the same to the Commission, with instructions to them to arrange a scheme for a common sustentation fund.

At the Synod in Toronto, in October, 1844, the Commission's Scheme was set aside, at the suggestion of the Rev. Messrs. King and McNaughten, deputies from the Free Church, as the fund proposed to be established, though called a sustentation fund, was properly only a supplementary fund, and "because a common fund, sustained by the exertions of all the congregations, and one on which all the ministers shall depend, is to be preferred to any merely supplementary fund." A committee was appointed to devise and arrange the details of a common fund. The committee reported progress, when it was resolved that they give in their report to the Commission who were authorised to adopt such a plan of a sustentation fund, in accordance with the general resolution of Synod, as to them might seem fit.

The Commission that met in Hamilton, in Nov. 1844, approved of that form of a sustentation scheme which was published in the *Record*, and recommended the same to the adoption of the congregations under the jurisdiction of the Synod. That scheme divested of the details that accompanied it, and which were merely its circumstantialia, such as Deacons' courts, allocation of seats, abolition of seat rents, &c., is substantially the same as that now before the Church, and is as follows:

First.—Arrangements as to the placing of Congregations upon the Sustentation Fund.

I. It is proposed that existing congregations shall be divided into classes,—those contributing a minimum entitling them to come on the sustentation fund, and those contributing less; and that the minimum required shall be a hundred pounds cy. per annum.

II. That the distribution committee shall be empowered to place on the fund by an act of grace existing congregation-contributing less than the minimum; but that for the future, no congregation contributing less than the minimum; shall be put upon the fund, except by an act of grace, on the part of the Synod or Commission, founded upon the report and recommendation of Presbyteries.

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

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

and, if deemed advisable, reduced to a missionary station.

NOTE.—The objects and advantages proposed and believed to be secured by the above arrangements, are the following

1st. By fixing on a hundred pounds as the minimum entailing a congregation to come on the sustentation fund, our people will be reminded that a less sum than this is not considered adequate for the respectable support of a minister in Canada. And it is considered of importance that this should be kept distinctly before them, and that they should not be allowed to suppose that, except in cases of clearly ascertained inability, less ought to be offered.

2nd. By empowering the distribution committee to place on the fund, by an act of grace, existing congregations contributing less than the minimum, by allowing the Synod to do the same for new congregations contributing less, by a similar act, a preventive of deception and slothfulness on the part of the able congregations, will be secured. A motive to raise at least the minimum will be presented, and yet ample provision will be made for supporting and encouraging weak congregations.

3rd. By the arrangements for checking defalcations in the contributions of congregations, a stimulus to exertion will be given, and a remedy for a possible evil, which might destroy the advantages of the fund provided.

N. B. In case of mistake it may be here stated that the declaration proposed to be required from congregations before being put upon the fund, is not intended to have the effect of imposing a stringent obligation, but it is merely recommended as being considered the best means of ascertaining what congregations are able and willing to contribute.

Second.—PLAN OF DISTRIBUTION.

The objects which it seems desirable to accomplish in the distribution of the sustentation fund, are the following:

1st. To raise the stipends of the ministers of poorer congregations, by drawing to some extent upon the funds raised by the wealthier congregations.

2nd. To apportion the salary of ministers in some proportion to the importance of their congregations, and the probable expenses of the style of living required of them.

3rd. To prevent anything like invidious inequality in the salaries of ministers.

4th. To present as powerful a stimulus as possible to congregations to contribute liberally to the fund.

All these objects, it is believed, will be attained by adopting the following scheme:

Let the minimum number representing each congregation be 10, and let 1 be added to that number for every £20 over £100 contributed by that congregation: then

Add together the numbers representing each congregation.

Divide the whole sustentation fund by the sum so found.

Multiply the quotient by the number representing each congregation. The product in each case will be the dividend due to the minister of said congregation.

The numbers fixed upon in this scheme have been selected after considerable thought, but it will be plain to those who examine it, that the rule given may be employed to alter the relative amount of the dividend due to each congregation, by simply altering the numbers selected. *i. e.* by either making the minimum number more or less than 10.

It will also be seen that the numbers added to congregations contributing a higher sum than the minimum, might be added for a smaller sum than £20, so as to increase the number of classes formed by the rule, (and that without altering the relative amount of the greater and less dividends) by increasing the minimum number representing each congregation, and diminishing in proportion the

sum entailing to an additional number 20, and adding 1 for £10 above £100.

1st. It will be seen that the salaries of ministers of poorer congregations would be raised at the expense of the funds contributed by the wealthier; and that the deduction made for this end from the funds raised by the wealthier congregations, would increase in the ratio of the amount contributed by them, (so as to throw the burden on the back in proportion as it was able to bear it.)

2nd. It will also be seen that the salary of each minister would be, to some extent proportioned to the importance of his congregation and the probable expenses; at least, if, as it is believed, the amount raised by each congregation may be taken as the surest and least exceptionable index of these circumstances.

3rd. It will at the same time be seen, that great inequality in the salaries of ministers would be prevented; and it is plain that, if deemed desirable, this inequality might be lessened to any amount, by increasing the minimum number representing each congregation.

4th. And lastly it will be remarked, that provision is made by the scheme for giving a stimulus to congregations to contribute liberally to the fund, inasmuch as it appeals in the first place to their interest in the whole Church, from the circumstance of every minister and congregation being benefited by every additional penny contributed to the fund, and inasmuch as it exists, at the same time, their interest in their own locality, and their feelings of attachment to their minister, and desire for his personal comfort, by providing not only that every additional penny contributed to the fund shall increase the quotient (above referred to), which determines the amount of his dividend, but that every additional £20 above the minimum which they are able to raise, (or a smaller sum if that be deemed preferable, by adding an additional number to the minimum representing the congregation, shall entitle him to a sum equal to said quotient.

Third.—DISTRIBUTION COMMITTEE.

With respect to the composition and regulations of the distribution committee, the following recommendations are submitted:—

1st. It is recommended that the distribution committee should be composed entirely of laymen, to be appointed annually by the Synod.

2nd. That these should be empowered and instructed to consult, as they see cause, with the moderator of the Synod, and the moderators of Presbyteries.

3rd. That a report of their proceedings should be presented to the Synod at its annual meeting.

4th. That it should be part of their assigned duty to provide for the visitation of congregations, with a view to the promotion of the interests of the fund.

5th. And lastly, That they should be instructed to co-operate with the sustentation board in giving as much publicity as possible to the manner in which congregations are fulfilling their duty to the fund.

As the foregoing general statement may not at first sight be intelligible. The following abridgment of the table that accompanied the original draft of the scheme may aid in throwing light upon it. Suppose, for example, that the contributions to the fund from 30 congregations amount to £476, that the proportionate numbers representing these 30 congregations, amount in all to 375. Divide the whole sustentation fund, £476, by 375, and the quotient is 12.

A congregation contributing £96, or even a less sum, may, as we have seen, be admitted upon the fund, by the Synod, on the recommendation of the Presbytery of the bounds, although falling short of the minimum. Such congregation then would be represented by the proportionate number 10; 12

is the quotient found on dividing the sum of the representative numbers. 10, multiplied by 12, gives £120 as the minister's stipend of that congregation.

Take a congregation contributing £125, and thus having 11 shares in the common fund; multiply 11 by the common multiplier, 12, and we have £132.

Again, suppose a congregation contribute £220, thus having 16 shares, such congregation would draw as their minister's stipend, £192.

Hitherto the common multiplier has not exceeded 11; but if the scheme were generally taken up, and well sustained, there is reason to believe that it would not fall below 12.

At a meeting of the Commission held in January, 1845, it was reported that several Congregations had declined the adoption of the scheme, as set forth in the *Record*, and that others had agreed to adopt it with modifications in its details. After deliberation, a series of resolutions was passed, in which were stated the unanimity with which the scheme of a common fund had been agreed to—the labour bestowed upon it; that in consequence of its novelty and the variety of its details, which had been little explained, it was not to be wondered at that diversity of sentiment prevailed in regard to the common fund, and expressly declaring that it was not intended that the adoption of all its details (or the circumstances referred to) should be a *sine qua non* to the adoption of the scheme itself—recommending to Congregations to consider the importance of united action in the matter, by the whole Church. That, according to the original constitution of the Sustentation Board, a Deacon or other representative of the Court of Management, in every several Congregation, shall have a seat in that Board—and recommending to Presbyteries to visit Congregations in reference to this matter, and report to a meeting of Commission to be held in Toronto in February.

At this meeting there was little to report, the visitations not having been completed; but the Commission instructed Presbyteries to give all due attention to the views and representations of intelligent members of the Church, on the subject of the scheme, and report to the Synod at its next meeting, and note any emendation of which they might think the scheme susceptible.

At the meeting of Synod in Cobourg in 1845, reports and series of resolutions on the subject were read and referred to a Committee, on behalf of which Committee Mr. Gale reported the following draft, which being read, was unanimously adopted, as expressing the judgment of Synod in this matter:—

1st. That the principle of a common fund be approved, and recommended to the support of all the congregations connected with the Synod, as being, in the deliberate judgment of the Synod, well fitted to promote the efficiency and extension of the church, but inasmuch as particular engagements, or other circumstances, may render it inexpedient for some congregations to place themselves on the fund for the present, it is left to the discretion of congregations to act in this matter as they may deem expedient.

2nd. That all details as to the mode of raising their contributions to the Sustentation Fund, whether by Deacons' Courts, seat rents, subscric-

tions or otherwise, be left entirely to the discretion of congregations.

3rd. That the arrangements of so much of the Scheme as is now approved and sanctioned by the Synod be remitted to the Commission for revision: and that in particular it is recommended to the Commission to consider and determine whether the minimum of the contribution required, in order to entitle congregations to be placed upon the fund, as also the gradations of the scale, determining the dividends, might not with advantage be lowered. And farther to obtain all the information in their power as to the local arrangements for raising contributions to the fund, which different congregations may adopt, or may deem desirable to be adopted.

4th. That the Sustentation Board be authorized to engage a suitable Agent for visiting congregations, and carrying out the objects of the Scheme, if they shall see fit.

A Board, consisting of 22 laymen and 6 ministers was appointed. The whole power of regulating the distribution of the fund, under this scheme, being vested in the members of the Board, who are not ministers.

At Hamilton, in 1845, on the consideration of an overture from the Presbytery of Montreal, the Synod gave the following deliverance:—

"The Synod having considered the overture from the Presbytery of Montreal, agreed without any interference with the existing sustentation scheme, to remit the overture to the Sustentation Board, with instruction to them to take the whole subject of the sustentation of the ministry into consideration, to call for reports of Presbyteries on the subject, and report their views thereon at the next meeting of the Synod. The Synod also agree to recommend to the Sustentation Board to provide, as soon as possible, a suitable agency for promoting the sustentation of the ministry among the several congregations of the Church. And farther resolved: That it be an instruction to Presbyteries to call for an annual statement, from each of the congregations within their bounds, of the number of members and adherents connected therewith; of all their receipts and disbursements on behalf of the Gospel Ministry, including the sustentation of their minister; of all collections for missionary purposes, buildings, &c., according to a schedule to be furnished for that purpose by the Sustentation Board, and that the Clerks of Presbyteries transmit the same to the Synod Clerk and the Secretary of the Sustentation Board, in sufficient time each year to be laid before the meeting of Synod for their information, and in order that they may be better enabled to judge of the resources of each congregation, and of the number that may require aid for the support of the ministry; and also that the Presbyteries be instructed to remonstrate with such congregations as they may consider are not doing their duty in that respect to the extent of their ability."

In their report to Synod, in 1847, the Sustentation Board recommended that the deduction to be made from the contributions of the more wealthy congregations should not exceed 20 per cent. Synod approved of the recommendation, and passed the following resolutions concerning the sustentation scheme, at the meeting held in Kingston, in June, 1847:—

"1st. That the Synod sanction, under existing circumstances, the limitation recommended by the Board as to the rate at which the deduction from the larger contributions to the Sustentation Fund are to be made.

"2nd. That Presbyteries be enjoined to use their best exertions to induce all congregations within their bounds, and especially those calling Ministers for the first time, to place themselves upon the Sustentation Fund."

"The following deliverance on the subject of

the Sustentation Scheme, was adopted by the Synod at the meeting in Toronto, June 24th, 1848 (See Minutes, p. 25.)

"First.—That for the removal of misapprehensions that still prevail, it is declared that no system of regulation respecting the mode in which the funds of congregations for the sustentation of the ministry or any other object shall be raised, has ever been enjoined by the Synod, and that congregations are at full liberty to adopt such arrangements for such purposes, not at variance with the recognized principles and practices of our Church as they may deem best.

"Second.—That the scheme of distribution at present acted upon be continued, but that it be referred to the Sustentation Board, to determine after due consideration, and especially after careful observation of the practical working of the scheme during the ensuing year, whether the provision which limits the deduction made from the contributions of congregations to 20 per cent might not be advantageously removed.

"Third.—That the Synod pledges itself to work the scheme as the scheme of the whole Church, and in order that every congregation may be induced to place itself immediately on the scheme, and that effectual provision may be made for steady and permanent operations, resolves to appoint an agent who shall devote himself to this work under the direction of the Sustentation Board, and whose salary the Synod agrees to guarantee from the Synod Fund, and five-sixths of the congregations of the Synod have placed themselves on the scheme, by the payment of their first contribution, after which, his salary shall be charged on the Sustentation Fund—and recommend to Presbyteries that in time to come no settlement of Ministers be made within their bounds, till all due means have been used to induce the congregations to place themselves upon the Sustentation scheme."

Such I believe to be the sustentation scheme—a scheme which is, to say the least of it, worthy of a fair trial. There is at present, I presume, scarcely any difference of opinion among those who have considered the subject with care and deliberation, that a "Sustentation Fund" is indispensable to our Church, or any other not endowed. Providence has opened up to us a vast field, and one, too, that is rapidly extending. Inadequate as the supply of laborers is within the bounds of the Church, the means of supporting them is not provided without difficulty—not from want of ability—neither from want of will on the part of members and adherents, but from the want of system. If the scheme were properly wrought out, weak congregations would be benefited as much, if not more, by the system it would give them, and the aid they would receive in bringing out their own liberality, as in the pecuniary assistance they would receive from the wealthier congregations. No one professes to believe this scheme to be faultless. He who can improve it, or substitute a better, will confer a boon upon the Church. Until this be done, let our present scheme be wrought with the combined energy of all our settled congregations. The lapse of six months will bring us to another meeting of Synod, when the whole matter can be reviewed.

I regret that having already occupied so much space, I cannot give some of the excellent statements and suggestions of the Sustentation Board, issued at various times, for the consideration and guidance of congregations.

J. BURNS.

Toronto, December, 1848.

Port Sarvia, Nov. 21, 1848.

MY DEAR BROTHER,—I received yesterday, what I consider, a valuable communication on Cholera, from which I shall give you an extract, which you may think worthy of a corner in the Record:—

"I had severe practice in Cholera, both in 1832 and 1834, at London, aided by that celebrated medical jurist, the late Dr Dunlop. It is a very insidious disease, and approaches the patient, generally, in a very mild manner; but it is preceded by certain premonitory symptoms, of which diarrhoea, or purging, is the most prominent. These symptoms are too often overlooked by persons labouring under the attack. Every case of purging should, without loss of time, be arrested; and I firmly believe that the actual choleric symptoms may, in a majority of cases, be thereby prevented. The purging is generally attended by nausea and disposition to vomit, and often (not always) by a sense of heat and weight in the stomach, accompanied with slight cramps in the bowels and legs, particularly in the calf of the leg. The surface of the body will become cold, and a diminished action of the heart takes place. This is what is termed the first stage; and I will now speak of its treatment:—It is necessary to point out to the public, and the poor especially, such remedies at this stage, as are at their command; and at what period of the disease they ought to be employed. When sickness with derangement of bowels is first felt, the patient (an adult) may mix a tablespoonful of mustard, or double that quantity of Liverpool rock salt, in half a pint of warm water: a third part of either to be taken every ten minutes till free vomiting is produced. After drinking very plentifully of warm water till the stomach is thoroughly cleansed, 30 to 40 drops of Ipecacuanha may be taken in warm water, with brandy, and followed by a pill of calomel and opium. Six grains of English calomel, and one grain and a half of opium, to be taken every two hours till a free evacuation of bile takes place. These preparations every family should have by them in a case of necessity; for it too often happens that the patient is too far gone in the second stage before a medical man can reach him. Hot ashes in bags, water in bottles, hot bricks in flannel to be freely applied to the whole body, and mustard plasters to the region of the stomach, and calf of the legs, and feet—also, friction."

It is right that every man should be used to in regard more especially to the premonitory symptoms, and the best and most easily obtained remedies to be used in the first stage of the dreadful disease; but when this has been done, all has not been done: the most important part of our duty still remains, viz., to point out the spiritual remedy for a disease that has been sent, as a special judgment from God. Ministers have much more to do with it than medical men.

It may be sent for special sins, as our pride, carnality; because, while we live only to eat and drink, and sin against God with a high hand, we presume that we shall enjoy long life, and have such a gradual descent to the grave; that we shall have warning enough of our dissolution, and sufficient time at the close of life, to prepare for it. I have little doubt, that it is sent to many for their neglect of the heathen; because they are indifferent to the awful dishonour done to God in idolatrous nations, whose modes of worship are now well known.

But whether for these sins, more especially, or not: it is for sin; and if we would expect its retardation or removal, we must deeply and thoroughly repent of our sins. As individuals and Churches, we should humble ourselves in the very dust, and fast and pray while we have any respite or hope.

Deep repentance (and nothing but such a repentance can suit our circumstances,) would not wholly lead to strong faith. If we really saw our sins in the light of God's infinitely glorious and holy character, we could not look upon ourselves,

unwashed in the blood of Christ—un clothed in his righteousness. We must become one with Christ by a living, life-receiving faith. And strong faith would naturally and necessarily lead to assurance. Faith is confidence in Christ, as a present, able, willing Saviour to the very chief of sinners—to any sinner. And strong confidence in Christ, as one's own Saviour, is nothing more or less than assurance.

All who are deeply penitent, and well assured of their interest in Christ, are prepared for the approach of the Cholera, and in more ways than one; for, in the first place, their minds being in perfect peace—stayed upon the Lord—they are not liable, as many are, to be frightened into disease. Great fear has a sad effect upon the bowels, and when the bowels are out of order when Cholera is raging, the sufferer is quite prepared for its attack. In the second place—when Christians, assured of their eternal well-being, are overtaken by it, they cannot be paralyzed or greatly agitated, and are, therefore, able to use the proper remedies, with the best effects; and, in the third place, should it prove fatal in their cases, Cholera is to them what the chariot of Israel, and the horsemen thereof, were to Elijah—it may take them off from the Earth suddenly, and as by a whirlwind; but it will most assuredly take them to Heaven—to their rest, crown and kingdom.

The inhabitants of this land would act wisely, if, when diligently making the preparations for the approach of the disease recommended by medical men, they also prepared themselves in the manner we have pointed out. And their preparations should be vigorous and instant. There is not a moment to lose, if not sooner, the disease will be here in the spring of the year. And if, with the most anxious preparation, they are not only assured of their interest in Christ, six months after this, they may be abundantly thankful. For these unspeakable important blessings, many, very many, have had to labour in the use of the means of grace; and labour, too, most assiduously for a much longer period.

It will be very dismal for Christians not assured of their interest in Christ, to be overtaken by it; for though they are safe—if they are not certain of their safety, with death and eternity staring them in the face, they will find their situation anything but pleasant.

Still more awful to be overtaken by the disease while the soul is undergoing the pangs of the new birth. And dreadful beyond all conception the condition of those overtaken by it and cut down in their sins. When they have got quit of the pains and terrors accompanying this most dreadful of diseases, they will have other pains and terrors to endure, and alas, for ever, that cannot be spoken of in contrast with their previous pains. All the pains and horrors that we can experience or imagine, while yet in the body, can not give an adequate idea of the pains and horrors experienced by a lost soul—a soul abandoned by God, and confirmed in a state of endless sin, and everlasting misery.

O that men would think of the anger of God, and turn from it to his mercy, for then it would be well for them—in life and at death—in time and throughout eternity.

THE POWER OF FAITH.—MR. WILLIAM OSGOOD EASTMAN.

Towards the close of November, when the Record for December was in the press, we received an obituary notice of this eminent Christian, drawn up by our friend, the Rev. Mr. Macintosh, of Thorold, and we promised our readers to give it an insertion in the present number. A copy of it, however, appeared in a Toronto weekly paper even before our December number was issued. In these circumstances we do not feel bound by our promise to insert it. But the notice is in itself so

interesting, that any of our readers who may have read it in the paper referred to, will not be averse to meet with it again in our columns. And so we now insert it, with a slight abridgement. The devoutness to the Saviour, and earnest desire to do good to the souls of his neighbors, may well humble and stimulate many professors.

How interesting to think of this good man in the discharge of his duties as a Township Assessor, taking the gauge, as it were, of the spiritual condition of the families whose numbers and temporal condition he was investigating, and afterwards making it an object of special labour to bring them to the knowledge of that Saviour in whom he himself rejoiced. Truly the grand problem respecting the aid which the State should give to the Church, would be wrought out, if all civil functionaries, from the highest to the lowest, acted out Christianity as had done this good man.

May his example provoke many of our readers to a like devotedness to the Saviour, and compassion for those that are neglecting the great salvation:—

MR. WILLIAM OSGOOD EASTMAN, OF GAINSBOROUGH, SON OF THE REV. DANIEL EASTMAN, OF GRIMSBY.—On the 17th of September, the above-named eminent Christian departed this life, deeply and universally regretted. He was born at the Beaver Dam, Niagara District, on the 7th December, 1807. In 1826, he became a member of the Presbyterian Church. He was an individual distinguished by true piety and devotedness to the cause of God as well as by a truly kind and amiable disposition. He had deeply at heart the cause of God and the best interests of mankind, and laboured assiduously and disinterestedly for the promotion of both. Having been possessed of a vigorous judgment and ready utterance, he exerted himself considerably in the capacity of an exhorter, and it is supposed that efforts beyond his strength in his pious work, along with the fatigue of his ordinary avocations, contributed in no small degree to the malady which issued in his death. As an instance of his zeal for the salvation of souls, it may be mentioned, that lately, when taking the census, he prayed and exhorted in the families he visited, and in the evenings convened the neighbourhood for religious services. He was zealous also, in the cause of the Bible circulation. During the year preceding his death he distributed upwards of fifty Bibles and Testaments among the destitute in his vicinity; and how much his labours were appreciated as a Teacher and Superintendent of Sabbath Schools, is testified by the tears of many affectionate children and youths, who deplore his removal from them, by the hand of death. That distinguishing trait of the Saviour's followers, humility, ennobled his character. Although he was frequently and earnestly solicited to enter the holy ministry, as a person thought to be well qualified, he modestly declined on the ground of incompetency. His dying hours were in unison with the piety of his life. Calmness, composure, and resignation distinguished him in the contemplation of expected death. No murmuring or repining language escaped his lips, though his sufferings were great, and for some time previous to his death, extreme. What chiefly distressed him was, leaving behind his dear partner and children, but at length, through divine grace, he was enabled to dismiss this anxiety, and to entrust them to the care of his Heavenly Father. In his sickness he spoke from morning to night of the things of God, recommending religion to all, and endeavouring to impress upon them the necessity of diligence in preparing for death, as they would ere long be placed in his circumstances, and how essential it was to be at peace with God. In reference to himself, he said he had not postponed the important matter of making his peace with

God till a dying hour. On even hearing a member of the family request a visitor to ask him if death had any terror for him, he said, "I knew no terror in death. I can say, oh death where is thy sting! and this by no means fully expresses my feelings. No, I long to depart and be with Christ, which is far better than being here. This mortal shall soon put on immortality, and death be swallowed up in victory." Many other precious and thrilling sentiments were expressed by him in his last hours. His dying counsels are not likely soon to be forgotten by those who visited him. He frequently spoke of the nearness and preciousness of Christ. So affecting was his language when exhorting to a concern for the soul, that some of the most callous and insensible of his visitors were unable to withstand it, but left his chamber dissolved in tears.

Like the Martyr Stephen, he seemed before departing to have visions of approaching glory. A little before his death he said he thought he saw the angels; and again, "He comes and calls for me." Then making each approach him one by one, he bade them in the most affecting manner farewell, saying to his eldest son, "My son, get an estate which will never perish, and remember that all things are passing away;" To a minister present he said, "Be faithful, and an example to the flock," addressing at the same time to several others something affecting and appropriate.

THE FATHERS OF THE FREE CHURCH. No. II.

THOMAS BROWN, D. D., OF GLASGOW.

Dr. Brown was born at Closeburn, in Dumfriesshire, in 1777. He had his education at Wallace-hall, the celebrated endowed academy of that parish, where many a distinguished scholar has taught and been taught. No man possessed naturally more of the *bon-homme* than Dr. Brown, and no man was ever found to revert with greater heart delight to the scenes of his early days. Indeed it has been sometimes said, that "Galloway men" and "Dumfriesshire men" are particularly characterised by this amiable and patriotic quality. Dr. Brown, and his friend and colleague, Dr. Nathaniel Paterson, never mentioned the "scenes of infancy" without a visible emotion akin to that which breathes in the lovely poem of that title by John Leyden, the bard of Teviotdale. Long after he had left the scenes of Dumfriess and Galloway, Dr. Brown retained a peculiar relish of old associations, and was ever ready to revisit his old haunts, and to help with offices of kindness, ancient friends.

Dr. Brown studied at the University of Edinburgh, and during some years of his theological course, was tutor in the family of the venerable Professor of Divinity, Dr. Andrew Hunter. Of that eminently holy man I have often heard him speak in terms of singularly affectionate respect,—his child-like simplicity,—his unexampled candour and sincerity,—and his almost angelic purity of mind. In the death of this venerable man in 1869, he felt as if bereaved of his best earthly stay. To his pupils of the family he retained through life a brotherly and parental affection;—and when one of them, Dr. John Hunter of the Tron Church, Edinburgh, after every argument and remonstrance which talent and piety and old friendship could supply, resolved to abide by the Establishment at the time of the disruption in 1843, a knell went to the heart of Dr. Brown, second in

intensity and force only to that of 1809; and the declinature to make that his home when in the city, which for many years before could never have had a competitor in his age, bulks amid the sad but noble triumphs of principle over the tenderest and dearest of this world's sensibilities.

In the Divinity Hall of Edinburgh, a bursary of £15 or thereby has attached, but as a sort of rider to the office of Librarian; and Dr. B. held this onerous and somewhat difficult department for a year or two. There are (at least were) considerable trials of temper connected with this sort of literary commissariatship, besides occasional demands for sharpness of eye and soundness of judgment, amid keen competitions for priority in the use of favorite authors, or of books in demand "at the time." It does not appear to me, however, that the selections for the College or the Hall Library-keepership, were made on any prominent preference of the bump of imperturbableness or its opposite—the thing was greatly a matter of accident—only of this I am sure, that from his calm temper; his sound judgment; his rigid impartiality; and his bland benevolence, Dr. Brown was the very beau ideal of a befitting Librarian.

Dr. B. was ordained minister of the parish of Tongland, near Kirkcudbright, in 1807, and continued there for 20 years. He was one of the few evangelical preachers then in that country side—was remarkably popular—and extensively influential. He read his sermons, but then he read them well. His compositions were "regular, didactic, well compacted;" and filled up with noble truths.—There was no flash either in matter or in manner—solidity, without any affectation; or soundness in the faith, with constant practical bearing. His voice, not remarkably musical, was full, round, bold, earnest; and his whole manner in the pulpit, as out of it, the very acme of true simplicity.

In May, 1826, he succeeded Dr. Patrick McFarlane, the immediate successor of Dr. Chalmers, in the parish of St. John's, Glasgow. His two distinguished predecessors were remarkable for a thing not always found in the sons of genius and of talent—they were both most painstaking parish ministers—entering most cheerfully into all the minutiae of congregational management, and listening patiently to all the cases of the poor.—Dr. Brown followed them in this. The "fabrics" which remain, and the "infant" and "industrial" schools which have changed their relationships only, not their excellent qualities and effects, are so many standing memorials of his pastoral fidelity. But the results of his ministry in the city are to be found most palpably in the features of christian character in many of his people who remain, and in the recorded memorabilia of others who have "passed into the skies."

On the disruption question, Dr. B. never faltered. He felt deeply; he thought sincerely; he reasoned calmly; he prayed fervently; but he never faltered. The principle was prominent in *alto relievato*; and the mode of its development was soon settled. Of his flock he made well nigh a clean sweep. One or two cautious and dry elders, with a few diaconal and other fixtures might remain, to bear witness by contrast, of a "glory

departed." "Free St. John's" is one of the finest congregations of the Free Church; and its splendid and unique collection of £1800 sterling, on the day of its opening, is one of many illustrations of the fact.

The second General Assembly of the Free Church was held at Glasgow, in October, 1843, and all eyes were directed to Dr. Brown to fill the Moderator's Chair. He did so with great dignity and effect. His devotional exercises; his judicious and most appropriate addresses; and his gentlemanly and courteous manners—formed altogether a rich and instructive compound.

As he "glorified God" in "living," so he did so in "dying." His deathbed scenes were delightfully edifying; but they are sacred from intrusion. In January, 1847, this eminent minister of Christ entered into rest.

A book has just issued from the Glasgow press, under the title—"Our Scottish Clergy"—containing sketches biographical, theological, and critical, of fifty-two Clergymen of Scotland, of all denominations. The sketch of Dr. Brown is just—indeed it is like life. The following extract may serve as a specimen:—

"In the contemplation of such a character and career as those of Dr. Brown, there is something inexpressibly sweet. There is an entire absence of the tempest, and storm, and hurricane. The landscape has none of those Alpine heights, or inaccessible fastnesses, or lonely wastes, or eternal snows, or all or any of the other attributes of majesty and sublimity, by which seers in the olden time were rapt as they heard the words of God, and whence poets in all times drew their inspiration. A fine and gently-variegated scene is the suggested emblem. The summer sun pours his rays on the smiling scenery—the birds sing on every tree—the waters gently ripple—the lovely and the beautiful are in the ascendant: but the attention is chiefly fixed on that placid river which, on its way to the ocean, irrigates many a drooping plant, and nourishes many a lofty tree, while the verdure of its banks tells us of the extent and minuteness of its fertilizing, mollifying efficiency. The river is no inapt emblem of the quiet yet majestic Thomas Brown, whose death has thrown a gloom over our religious population. We doubt whether any minister wielded a wider influence than Dr. Brown.

FREE CHURCH, WOODSTOCK.

We call the attention of those who sympathise with the Congregation at Woodstock, in their present circumstances, to the following notice, which we take from the Oxford Star. The object of the Ladies' Committee is praiseworthy. We wish them success in their laudable undertaking, proportioned to its importance, and will gladly receive, and transmit any contributions that friends in this quarter may be disposed to give to the Committee.

FREE CHURCH FESTIVAL AND BAZAAR, WOODSTOCK.—We have the great pleasure to be instructed, by the Ladies' Committee of the Free Church here, to announce that a Festival and Bazaar will be held in this place early in January next, for the purpose of raising a fund for building a new Church for our Free Church Congregation—and that subscriptions and donations of money, or articles adapted for sale at the Bazaar, will be received, with many thanks, by the Ladies of the Committee, viz., Mrs. D. White, Mrs. W. C. McLeod, Mrs. McKay, Mrs. A. Smith, or Misses Hughes. The day on which the Festi-

val and Bazaar will be held, and other particulars, we shall fully notify in an early number.

We trust that all friends, both far and near, who know the very trying circumstances in which our Congregation are placed, in being deprived of their Church, will readily lend a helping hand to aid in the erection of a new place of worship. Some have already kindly come forward, and we are certain others will speedily follow, when made aware of the matter. We therefore make hold to request that our cotemporaries who are favorable to such a good cause, will kindly insert this notice in their columns, and intimate that Mr. John Douglas, Saddler, Woodstock, Treasurer of the Congregation, will receive and attend to all communications on the subject.

STATISTICS OF EDUCATION.

We subjoin an extract from the Missionary Record of the Free Church of Scotland, under the head "EDUCATION." The proportion of pupils under tuition, to the whole population of Scotland, in 1834, was smaller than that in all the American or European States mentioned, excepting Lombardy, Ireland, and France.

It should be mentioned, however, the returns made to Government, for Scotland, in the year referred to, are said to have been inaccurate, and since the disruption there had been an increase of Schools by the Free Church alone, to the amount of 565, with an average attendance of 75 in each. So that Scotland long so honorably distinguished for the education of her people, has not fallen so far behind other nations as the subjoined statistical returns would intimate:—

"Scotland was once the best educated country in the world. Thanks to the labours of the early Reformers and their pious successors, and the blessing of God upon them, she had above 1000 parish schools. The nation was not half so large as now; and during great part of the time which has elapsed since the establishment of these parish schools most of the people belonged to one church, so that they were really national; and, with other endowed and private schools, made our fathers the most generally intelligent race then in the world. The godly education given in most of the schools was equally important, and produced moral and religious results equally striking.

Other nations saw the advantage of the plan, and, since the beginning of this century, have not only imitated us by establishing national schools, but by that means have far outstripped us in the supply of intellectual, if not of sound religious, training. The proportion of pupils under tuition to the total population of some of these countries is, or lately was, as follows:—

| | |
|--------------------------------|-----------|
| 1. State of Maine..... | 1 to 3 |
| 2. " New Hampshire..... | 1 — 3 |
| 3. " New York..... | 1 — 3 1/2 |
| 4. " Massachusetts..... | 1 — 4 |
| 5. " Vermont..... | 1 — 4 |
| 6. " Ohio..... | 1 — 4 |
| 7. " New Jersey..... | 1 — 5 |
| 8. Canton of Zurich..... | 1 — 5 |
| 9. " Argau..... | 1 — 5 1/2 |
| 10. Saxony..... | 1 — 5 1/2 |
| 11. Bohemia..... | 1 — 5 1/2 |
| 12. Prussia..... | 1 — 6 |
| 13. Canton of Vaud..... | 1 — 6 |
| 14. Baden..... | 1 — 6 |
| 15. Wurtemberg..... | 1 — 7 |
| 16. Denmark..... | 1 — 7 |
| 17. Norway..... | 1 — 7 |
| 18. Bavaria..... | 1 — 7 |
| 19. Holland..... | 1 — 8 |
| 20. Pennsylvania..... | 1 — 9 |
| 21. Switzerland generally..... | 1 — 9 |
| 22. Austria..... | 1 — 10 |

| | |
|------------------------------|---------|
| 23. Belgium | 1 - 104 |
| 24. England | 1 - 11 |
| 25. Scotland, (in 1834)..... | 1 - 11 |
| 26. Lombardy | 1 - 124 |
| 27. Ireland | 1 - 134 |
| 28. France | 1 - 134 |

"It thus appears that most Protestant, and many Popish countries have now gone far a-head of us in regard to the quantity of instruction. The prodigiously large proportion shown in the Northern States of America is, indeed, partly to be accounted for by the very great proportion which children bear to their whole population, in consequence of the peculiar circumstances of the country. But this explanation does not apply to the Swiss Cantons, or the German and Scandinavian countries. The true reason applying to them all is the vast abundance, cheapness, and excellence of schools, either supplied or superintended by the nations or states. Our parish schools, on the other hand, have not increased their former quantity, and improved very little in quality. Though still valuable, they have latterly ceased to beat all national, as they are exclusively taught and controlled by a body which is only a minority of the nation, and are worked by that body in many cases for sectarian ends; and an ignorant mass has been long every where arising, sometimes too poor to pay for education—often too wicked or reckless to care for it."

Miscellaneous.

THE SLAVE GIRLS

Among a number of slaves who attempted to escape, a short time since, were two young women of excellent character, members of the Methodist Episcopal Church. After their re-capture, they fell into the hands of a Virginian slave-dealer, and were about to be sent further South, to be sold for the worst purposes. Some benevolent individuals heard it, and determined to make an effort for their freedom. It seemed hopeless, for no less than 2250 dollars were demanded. Nevertheless, the effort was made and crowned with success. The sum was raised at one meeting, which was held in the Broadway Tabernacle, New York. The Rev. Mr. Beecher, of Brooklyn was the principal speaker on the occasion. His eloquent appeals produced a powerful effect on the audience, and mainly contributed to the very gratifying result. We have only room for one extract:—

"Fellow-citizens, do you know that all that goes to make a man, except his deathless love of liberty, goes to make him a better slave. The strength of limb, the roundness of muscle, mind, tender affection, sympathy, all this is so much laid upon the ribs of Slavery. Here at the North, to be of comely presence is considered a blessing; there in the South, so much money is made of it in the market. A slave will bring all the more for being such a fine-looking man. I droop to think what abominable use is made of such recommendation, if the slave chanced to be a woman. That which excites among us the profoundest respect goes there to augment her value—not as a wife, not as a sister,—but for purposes from the bare idea of which the virtuous soul revolts. In the slave girl, beauty, refinement, is not matter of respect but of profit. And suppose you add thrift, skill, intelligence. Here at the North, we take all this as so much added to the man; but there, the more there is of thrift, of skill, of intelligence, of enterprise, the higher price in the market. And then, if, in addition to all, he is only decided if he will be a planning machine, and not a running away machine, he is the very perfection of a slave. There are great advantages in Slavery, but humble legs are a great drawback upon its profitability. If a slave has all these excellent properties and no love of Liberty, there is nothing else to be desired. Yes, there is. What is it? What else can you desire?—When you bring him

on the stand, he goes up to \$600. You describe his physical perfections, he touches \$650. He is intelligent, skilful, docile—he goes up to \$700. Then add, he is a pious member of the Methodist Episcopal Church in good and regular standing, and \$800, \$900 \$1,000 is bid. [Tremendous excitement in the audience.]"

In this instance "godliness is profitable," in the temporal sense, not to the godly slave, but to the godless owner. This is at once a testimony to the value of religion, and an illustration of the awful perversion of truth and right, which is connected with slavery.

The money has since been raised, and the young women set free.

THE PRINCE OF WALES UNDER DISCIPLINE.

The following anecdote which was told at a Bible Society meeting in York, England, by an agent of the British and Foreign Bible Society, is at once so creditable to the Governess of the child, that may yet in the Providence of God be Sovereign of the British Empire, and to his illustrious father, as well too as instructive to the parents of children in humbler station, that we readily extract it from a British paper—

Some time ago, Miss Hillyard, the governess in the royal family, seeing the Prince of Wales inattentive to his studies, said, "Your royal highness is not minding your business, will you be pleased to look at your book, and learn your lesson?" His royal highness replied that he should not. "Then," said the governess, "I shall put you in the corner." His royal highness again said that he should not learn his lesson, neither should he go into any corner, for he was the Prince of Wales, and, as if to shew his authority, he kicked his little foot through a pane of glass. Surprised at this act of bold defiance, Miss Hillyard rising from her seat, said, "Sir, you must learn your lesson, and if you do not, though you are the Prince of Wales, I shall put you in the corner!" However the threat was of no avail, the defiance was repeated, and that too in the same determined manner as before, his royal highness breaking another pane of glass. Miss Hillyard seeing her authority thus set at naught, rang the bell, and requested that His Royal Highness Prince Albert might be sent for. Shortly, the Prince arrived, and having learned the reason why his presence was required, addressing the Prince of Wales, and pointing to a footstool or ottoman, said, "You will sit there sir!" His royal highness then went into his own room, and returning with a Bible in his hand, he said to his royal highness the Prince of Wales,—"Now, I want you to listen to what St. Paul says about people who are under tutors and governors;" and having read this passage to him, he added, "It is undoubtedly true that you are the Prince of Wales, and if you conduct yourself with propriety, you may, some day, be a great man—you may be king, in the room of your mother; but now you are only a little boy,—though you are Prince of Wales, you are only a child, under tutors and governors, who must be obeyed, and must have those placed under them to do as they are bid." "Moreover," said his royal highness, "I must tell you what Solomon says;" and he read to him the declaration, that he who loveth his son chasteneth him betimes, and then, in order to show his love for his child, he chastised him, and put him in a corner, saying, "Now, sir, you will stand there until you have learnt your lesson, and until Miss Hillyard gives you leave to come out, and remember that you are under tutors and governors, and that they must be obeyed!"

The late eminent Robert Hall used to speak much on the charm of a conciliatory disposition, and said that in attempting to correct his own temper he had one great disadvantage, from living with his sister, because "she never tried it."

MONKS AND FRIARS IN ENGLAND.

Time was when monks overspread England like swarms of locusts, devouring the produce of the land. To each monastery and convent were attached estates of great value. The alienation of so much property from the rightful owners could not but be injurious to the general interests of the country. It led to the passing of the Mortmain Act, by which a salutary check was given to the wholesale plundering of widows and orphans. Nevertheless, the provisions of that act were often evaded, and lands and buildings were found in possession of the monastic orders at the Reformation, yielding an enormous rental.

Of these orders, that of the Benedictines was the most ancient. It was introduced into England in the latter part of the sixth century. The richest abbeys in the kingdom belonged to it; and their abbots were lords of parliament, equally with the bishops. One hundred and thirteen monasteries, and seventy-three nunneries were dissolved by Henry VIII. Their united rentals amounted to £65,377 14s. per annum, equal to a million sterling at the present time. There are now six Benedictine convents in England.

The Cistercians, a branch of the Benedictines, and celebrated for the privations and austerities by which they hope to merit high places in heaven, entered England about the year 1128. They obtained great reputation for sanctity, nor were they unrewarded by the credulous and confiding people. Riches were poured into their lap. Seventy-five abbeys, splendidly endowed, twenty-six nunneries, and many smaller establishments, were possessed by them. There is a Cistercian monastery now at Mount St. Bernard, Leicestershire, and a convent at Staplehill, Dorsetshire.

The Mendicant Orders, or Friars, were instituted in the thirteenth century; the Dominicans, or Black Friars, in 1216, and the Franciscans, or Grey Friars, in 1223. They very soon found their way to England, where their meddling zeal excited the opposition of the clergy, who feared, not without reason, the diminution of their influence. The Friars won the affections of the people by popular preaching—by the affection of poverty and by their pretensions to superior holiness.—They were seen "creeping into houses," hovering around deathbeds, and frequenting the palaces of noble and royal personages. As the rules of their order would not allow them to possess estates, the money which was lavished on them was mostly expended in the erection of churches and monasteries of the most magnificent and costly architecture. Within their walls the great ones of the world were ambitious of being buried, as in the holiest ground. "In the noble church of the Grey Friars in London, which was finished in 1325, four Queens and six hundred persons of rank were interred;" many of their tombs were "of the most sumptuous kind."

The establishments of the Friars in England are now three in number. There is a Dominican monastery at Huxley, in Leicestershire; a Dominican convent at Atherstone, Warwickshire; and a Franciscan convent at Taunton Lodge, Somersetshire.

The Passionists have an establishment at Aston Hall, Staffordshire; the Redemptionists, at Hanley Worcester; the Conceptionists, at Wighwick, Leicestershire; and the Brothers of the Institute of Charity, at Ratcliff College, in the same county.

Besides these, there are many members of different orders not living in monasteries, but conducting Educational Institutions, or otherwise subserving the interests of Romanism; such as the Christian Brothers—the Brothers of the order of Providence—the Brotherhood of St Vincent of Paul—and last, but not least, the Jesuits. The Roman Catholic publications preserve a studied silence respecting their locations, numbers, and movements. It is known, however, that the higher seats of learning are under their charge, and it will not be doubted by those who are ac-

quainted with their history, that they are busily and constantly engaged in advancing Popery, by all the devices to which they have been accustomed from the foundation of the order to the present time. When the Ethiopian changes his skin, and the leopard his spots, the Jesuits may be trusted—not before. Their condemnation is written in the history of Europe.

In addition to the convents already mentioned, there are nine belonging to the Order of the Sisters of Mercy; five to the Order of the Faithful Companions of Jesus; and one each to the following Orders, viz.:—The Order of the Holy Sepulchre—the Order of the Sacred Heart—the Order of the Good Shepherd—the Sisters of Providence—the Augustinians—the Tressians—the Order of the Visitation—and the Order of the Protestation.

Schools are connected with all these establishments, and the most strenuous efforts are employed to imbue the youthful mind with superstition, and prevent the access to the divinely authorized source of religious knowledge. If Protestants were as zealous, and as diligent, we should not hear so much of the triumphs of Popery.

In these monastic institutions the laws of nature are violated, and the spirit of christianity outraged. There is "a show of wisdom, in wall-worship and neglecting of the body," but a practical disregard to the commands of God. They sprang up in an age of declension; they grew and flourished as piety waned away; and they will sink into oblivion when pure Christianity shall "arise and shine."—*Colonial Protestant.*

ANCIENT STATE OF ENGLAND.—Dr Plaifere in a sermon preached before the University of Cambridge, about the year 1573 says,—“Before the preaching of the Gospel of Christ, no church here existed, but the temple of an idol; no priesthood, but that of paganism; no God, but the sun, the moon, or some hideous image. In Scotland, stood the temple of Mars, in Cornwall the temple of Mercury; in Bangor, the temple of Minerva; at Malden, the temple of Victoria; in Bath the temple of Apollo; at Leicester, the temple of Janus; at York, where St. Peter’s now stands, the temple of Bellona; in London, on the site of St. Paul’s cathedral, the temple of Diana; at Westminster, where the Abbey rears its venerable pile, a temple of Apollo.” Who can read such a statement of facts, so well authenticated as they are, and consider what England now is, without acknowledging the vast obligations under which she is laid to Divine revelation! What but the Bible has produced this mighty moral renovation!

VOLCANO IN THE FRIENDLY ISLANDS.—As we lay at anchor on account of contrary winds, the island of Tofua, which is about ten miles in circumference, was clear in sight, and occasionally sent up a sudden flame from its smoking crater. This island is under the care of the Rev. William Webb, who told me that about two years ago the natives of Tofua were warned of an approaching eruption, as they usually are, by a trembling of the whole island, and by a rumbling noise. This sign was the signal of flight to a cave in a very distant part of the island, as was the practice of their fathers in all similar cases. But on this occasion they failed in their attempt to reach the cave, on account of the shower of stones falling around from the volcanic eruption. While, however, the awful process of this terrific phenomenon was raging in its grandeur, these trembling people were screened in another place, where they awaited the termination of the convulsion. They afterwards proceeded to view the cave, which they had endeavoured to reach, and where their forefathers were accustomed to find shelter; and, to their amazement, they found it filled with burning lava. In this deliverance they saw and acknowledged the hand of the Lord; and to this hour they speak of it with gratitude and admiration.

Tofua has a basin in its centre, and at the bottom, nearly on a level with the sea, is a pool of

clear fresh water, about three miles across. The mouth of the volcano is about half way up this basin. A few miles distant from Tofua, which is about three quarters of a mile high, is a lofty conical island, just one mile high, with a volcano in action. The smoke has been pouring forth in clouds ever since we have been here. Its name is Kao. “Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints.”—*From Missionary Voyage, by Rev. Mr. Laurie, Wesleyan Missionary.*

“Wherever I turn my eyes,” exclaimed Aurengzebe, when conscience-stricken on the eve of his death, “I see nothing but the Divinity.”

KNOX’S COLLEGE MISSIONARY SOCIETY.

Amount of Summer Collections.

| | | | |
|--|----|----|-----|
| Collected in Missionary Box, Session, 1847-48..... | £3 | 8 | 9 |
| Mr. John Murray, Churchville..... | 3 | 0 | 0 |
| Mr. John Ross, West Gwillimbury..... | 4 | 5 | 0 |
| Mr. John Gray, Montreal..... | 5 | 0 | 0 |
| Mr. Ure, { Vaughan..... | 5 | 0 | 0 |
| { King..... | 2 | 2 | 6 |
| Mr. McLaren, { Masham, C. E. } | 2 | 18 | 9 |
| { Tarbolton, C. W. } | | | |
| Mr. Swanton, Leeds and St. Sylvester | 3 | 2 | 6 |
| Mr. McRuar, St. Eustache and Grand Freriere..... | 4 | 5 | 11½ |
| Mr. Kedy, Acton, Esquimaux..... | 1 | 16 | 6 |
| Mr. Blau, Streetsville..... | 3 | 7 | 6 |
| Mr. J. Smith { Brock..... | 2 | 16 | 7 |
| { Reach..... | 1 | 6 | 3 |
| { Whitty..... | 0 | 12 | 0 |
| Mr. J. Alexander, Inverness..... | 5 | 15 | 0 |
| { Port Dover..... | 3 | 5 | 2½ |
| { Vittoria..... | 2 | 17 | 0 |
| Mr. J. Scott { Simcoe..... | 1 | 19 | 1 |
| { Jarvis..... | 1 | 12 | 5½ |
| { Yeoman’s Schoolhouse..... | 0 | 16 | 3 |
| Mr. Muir, Fergus from a few friends | 1 | 10 | 0 |
| Mr. Hudson, Huntingdon, Tyendennaga, and from a few friends in Galt, and Hamilton..... | 6 | 0 | 0 |
| Mr. Dickson, Woolwich..... | 1 | 0 | 0 |
| Mr. Kennedy, Nasagaweya..... | 0 | 18 | 1 |
| Mr. Gourlay, Goulbourn..... | 2 | 0 | 0 |
| Mr. Chesnut, neighbourhood of Kingston..... | 3 | 15 | 8 |
| Mr. Crawford, Mono..... | 1 | 5 | 0 |
| Mr. McDiarmid, Pembroke..... | 2 | 15 | 0 |
| Mr. Troup, Humber and Weston..... | 2 | 2 | 6 |
| Mr. Warrope, Flamborough..... | 1 | 5 | 0 |
| Mr. George Jamieson, from a few friends in Toronto..... | 1 | 15 | 0 |
| Mr. Robert Scott, Donation..... | 0 | 5 | 0 |
| Mr. McLachlan, Oakville..... | 1 | 5 | 0 |
| Mr. Tolmie, Oro, Medonte and Barrie..... | 4 | 10 | 0 |
| Miss Brown, Galt..... | 3 | 8 | 9 |
| Mr. Cook, Galt, Donation..... | 1 | 10 | 0 |
| Interest received..... | 0 | 19 | 3 |

GEORGE JAMIESON, Treasurer.

Knox’s College, Dec. 1848.

[The foregoing is a statement of the receipts up to this date.]

| | | | |
|---|-----|----|-----|
| Amount of moneys on hand, Nov. 1847..... | £29 | 13 | 5 |
| Disbursements since Nov. 1847:— | | | |
| 1848. | | | |
| April.—Paid to Mr. Black, on acct. of Salary..... | £50 | 0 | 0 |
| 15—For Periodicals, &c..... | 2 | 17 | 7 |
| “ Postage..... | 0 | 3 | 11½ |
| Donation to Stud. Miss. Society, Edinburgh..... | 6 | 7 | 9 |
| Nov. 16—Mr. Black, on acct. of Salary..... | 26 | 0 | 0 |
| | £5 | 9 | 3½ |
| Balance..... | £1 | 4 | 1½ |

DONATIONS TO THE LIBRARY OF KNOX’S COLLEGE.

The Librarians of Knox’s College have to acknowledge the following donations to the Library:—

From the Rev. D. Black, St. Therese: 15 Volumes of the Presbyterian Review. [The Librarians regret that these volumes were not noticed sooner.]

From the Rev. D. Thorburn, Ionth, per Rev. Professor Lyall: The Divine Origin and Perpetual Obligation of Tithes.

From Mr. A. Cameron, Student: The History of the Celtic Language, and Ossian’s Poems (Gaelic).

From a Friend: A Volume, containing certain of the writings of Combe, DeStael, Macnish, Foster and Mason; Burke on the French Revolution; Eaton’s Botany; Select Writings of Dickson and Trail; Fleming on the Fulfilling of the Scripture, (vol. 1.); Year Book of Facts on Science and Art; and Scelta di Prose Italiane.

From Mrs. Cunningham, Cornwall: Select Writings of Knox.

From Mr. and Mrs. Campbell, Thurlow: The sum of Fifteen Shillings, currency.

Any donations from friends, either in books or money, will be thankfully received; and in order that they may be duly acknowledged in the Record, donors are requested to send their names and address to the Librarians.

Individuals intending to present Books to the Library of this institution, will confer a favour by forwarding them without delay, in order that the Librarians may enter them in the Catalogue, which is nearly ready for printing.

Knox’s COLLEGE LIBRARY, Toronto, Nov. 22, 1848.

DONATIONS TO THE MUSEUM.

From Bathurst District, per Mr. McKenzie, Student: 2 boxes specimens of Minerals and Indian Curiosities.

From Pembroke, C. W., per Mr. McDiarmid, Student: 1 box Indian Curiosities.

From Mrs. (Dr) Willis: Indian Curiosities, Chinese Pen, Branch from Bothwell Bridge, and other Scottish Historical Curiosities, Specimen Book of Botany, Treasures of the Deep, 2 Chinese Paintings on rice paper, and a few foreign Ornithological specimens.

From Mrs. Wm. Campbell, Thurlow, per Mr. Hudson, Student: Minerals and Shells, from Morayshire.

From Mr. Rennie, Student: Specimen of polished Granite, (very beautiful) from Peterhead, Scotland.

From Mr. Kennedy, Student: Indian and Natural Curiosities:

From Mr. Ball, Niagara:

Indian Flint Arrow Heads:

From Mr. Gourlay, Student:

Specimens of Lead Ore.

From Mr. R. Scott, Student, Bathurst District:

Specimens of Minerals.

From Miss Douglas, lately from Ceylon:

2 Ceylonese School Books.

From Wm. Kennedy, Esq., Kingston, per Mr. Rintoul:

Models of Esquimaux Canoe, Dresses of Natives and Fishing Apparatus.

From F. Dallas, Esq., Orillia, per Mr. Tolmie, Student:

An Indian Pipe (complete).

From Mrs. Dallas: A Hindoostanee Hymn Book, and a few Indian relics from different individuals in Oro and Medonte.

From Mrs. Duncan, Port Dover, per Mr. J. Scott, Student.
 A Silver Japanese Coin
 From Mr. Wm. McLaren, Student.
 Numismatic and Mineralogical Specimens.
 From Mr. Arch Crawford, Student.
 Minerals, &c., from Niagara
 From Mr. J. Nesbet, Student.
 Specimens of Minerals and Shells.

RECEIPTS FOR THE FOURTH VOLUME OF THE RECORD.

Since 1st October, viz: from Wm. Ferguson, John Irwin, Eph Stein, T. Paterson, John Blain, P. Squires, Samuel Cunningham, Isaac Weyche, T. Studdert, Mr. Crawford, Jacob McCracken, John McDonald, David Ross, Wm Sheridan, D. Douglas and Jas McGillin, Streetsville; Arch'd McKinnon, Hornby; John McKechnie and John Carroll, Churchville; A Campbell, A Brown, A Grant, Simon Anderson, D McEam, Arch Currie, P. McNab, Asa Hall, Male Kennedy, D McGregor, and Lach McDonald, Acton; David Strat, R Henderson, James Strat, Wm Douglas, Geo. Campbell, S Currie, Norval; A Glendinning, Andrew Young, Scarboro; Alex Landlaw, J. Neil, Aaron Paterson, Mr Colman, and Danl McNaughton, Mono; H. Mathieson, Ingersol and Oxford, £1 7s 6d on ac; R Haining, D. Irving and R Telfer, 15s less postage, 9d; D Mathieson, Embro, £5 1s 3d; Neil McDonald, Arch'd McDonald, Donald McKinnon, J. McMurphy, Mrs McDonald and Samuel McCutcheon, Pine Grove, Hunter, per P. McTavish, 13s 6d; W Shaw, Cooksville; John Pallister, Port Credit; J. Frazer, Monticello, N. Y.; D. Wyllie, Montreal, £1 10s; Rev. W. Graham, And. McAa, R. Carmichael, John Landsboro, John Broadfoot and George Walker, McKillop; Moses Metter, and Joseph Disher, Pulham, N Irving, Alex Thomson, Wm. White, and James McDevitt, Lloydstown; R. Swan, Thornhill; T Short, Esq., Oranabee, £2 5s; D. Currie, Aldboro, £2 10s; Rev. W. Reid, Grafton, £1 15s 9d; John Sanderson, James Nichol and Wm. Stewart, Brock Road, Puslinch; M. Downie, Mosa; H. Leitch, Metcalfe; William Sutherland, Wardsville; F. Small, Wellington Square, Oro and Orillia, and from J. Lauder, Barrie, per Geo. Tudhope, £2 19s 8d; J. & D. Hudson, Mount Pleasant; Nassageweya; per John Bell, £1 16s; Bytown, per G. Hay, Esquire, £1 17s; Prescott, 10s., John McFarlane, Melrose; D. McLaren, Rev. J. Boyd, J. Bruce, Benjamin Bowman, John Ironside, John Dixon and George Bruce, Richmond Hill; Guelph, per Rev. J. G. McGregor, £1 18s 6d.; Weston, per W. Sangster, 18s., Peterboro, per Rev. J. Roger, £1 7s.; J. Crichton, Caledon, £2; C. Brown, Esq., Galt, £1 3s 9d., Malcolm Campbell, Kenyon, £1 5s.; Mrs. Morrison, John Elhott, Andrew Telfer, Arch. Hunter, Donald McKinnon, Donald McGilvray; J. Scott, Weston; Rev. G. Smellie, Fergus, £5; J. Proudfoot, Esq.

RECEIPTS FOR THE FIFTH VOLUME.

Since 6th October, viz: Mrs. McGill, David Smith, Wm. Russell, Malcolm McLeod, William Leslie, James Scott, sen., Joseph Sharp, W. Melrose, Chas. Allen, Mr. McFarlane, Mr. Cameron, Mr. Stevenson, Joseph McCutcheon, Mr. Heddlie, Mr. Thompson, Mr. McIntyre, Mr. Woodside, Mr. Swinton, Rev. M. Y. Starke, T. McKenzie, Esq., W. Miller, Esq., W. Dixon, Esq., W. Notman, Esq., J. Gortshore, Esq., Mr. J. McIntyre, Mr. Alex. Hamilton, Mr. Wm. Kyle, Mr. Arch. MacKinnlay, Mr. James Scott, Mr. Jesse Cooper, Mrs Witherspoon, sen., Mr. Robert Nicholl, Mr. Geo. Thompson, Mr. John McHaig, Rev. J. McGregor, £2 12s 6d., Rev. J. Cairns, James Kelso, Mrs. Kelso, John McKillop, Duncan McMillan, Andrew McClashan, James McDonald, Gideon Murray, Mr. McFarlane, Peter Chisholm, George Duncan, John Scott, Duncan Clark, A. Hudson,

J. Hall, John Thom, John Gray, Ephraim Stein, James McGillin, Adam Elliott, Wm. Cassilis, H. Routledge, R. Frazer, J. F. Monticello, John Lesslie, sen, John Chambers, Andrew Young, A Crawford, Andrew Allison, Wm Thom, John Miller, Andrew Landlaw, Thomas Aitken, James Landlaw, Robert Macgowan, Duncan Robertson, Henry E. Wainot, William Lawson, Geo. Storey, Walter Landlaw, Robert Landlaw, John Murray, James Frazer, Adam Simpson, Mrs. Nichol, Dr Crumbar, Wm. Landsboro, John S. Hossack, £3 15s., Mr Chesnut, Evan McIver, Rev W Smart, James Breakenridge, John Landlaw, D. McLaren, John Fenwick, James Fraser, Alex Fraser, John Fraser, Malcolm Smith, John Greir, D. McLellan, £2 6s. 10d., Thomas Short, Esq., John Stark, Richard Short, Rev. W. Reid, Thomas Nesbit, John Fraser, Esq., £7 13s. 9d., James Greig, John Walker, John Redpath, Samuel Kerr, Thomas Stock, Rev. D. Black, £1 17s. 6d., D. Daclug, James Campbell, R. Smith, J. McCandless, John Renne, A. Cameron, J. & D Hudson, W. Kennedy, Esq., Mr. Clark, Rev Geo. Cheyne, £1., Rev W. Gregg, J. Landlaw, Mr. McKenzie, J. Bell, D Agnew, Alex Bell, H. Lynd, W. Agnew, Geo Hay, Esq., £1 13s. 9d., Rev Jas Finlay, £1 13s 9d., A. Stewart, £3 5s., A Cameron, D Campbell, A. Stewart, A. McTavish, N. O'Brien, John McFarlane, Rev. J. G. Macgregor, £1 1s 6d., Hugh McPhail, Rev. J. M. Roger, £1 13s., D Mathieson, 18s 9d., James Sanson, George Ewing, James Gibson, Alexander Angus, Thomas Young, sen, C Brown, Esq., £2 16s 3d., A Malcolm, W. Stevens, R Johnston, N McKinnon, Vaughan, James Strat, W. Ritchie, John Jeffrey, Thomas White, Ann Morrison, D. Campbell.

PRESBYTERY OF LONDON

Home Mission Fund.

| | | | | | |
|-------|---------|--|----|----|-------|
| 1848. | Aug. 22 | Collection from Albboro'..... | £3 | 10 | 0 |
| | " | " Ekfrid & Mosa 5 12 10 | | | |
| | Oct. 11 | " Albboro'..... | 9 | 12 | 0 |
| | | Legacy late Alex. Cameron, of Albboro' | 4 | 4 | 7 |
| | | Collection from Zorra | 10 | 0 | 0 |
| | | " Woodstock | 15 | 0 | 0 |
| | 18 | Collection from London Communion Occasion | £9 | 15 | 2 |
| | | Less Travelling expenses of the English Assistant ... | 6 | 15 | 0 |
| | | | | | 3 0 0 |
| | Nov. 2 | Collection from Howard and Oxford | 1 | 10 | 0 |
| | 14 | Contribution from Ladies Sewing Society, St. Andrew's Ch., London..... | 5 | 10 | 0 |
| | 18 | Collection from Fingal | 1 | 2 | 9 |
| | " | " Yarmouth | 1 | 9 | 0 |
| | 22 | Contents of Sabbath School Missionary Box, St. Andrew's Church, London | 1 | 10 | 0 |

Payments made by order of the Presbytery

| | | | | | |
|-------|---------|------------------------------|-----|---|---|
| 1848. | Oct. 11 | Paid Rev. W. R. Sutherland | £10 | 0 | 0 |
| | " | Paid Rev. A. McColl | 15 | 0 | 0 |
| | Nov. 2 | Paid Mr. Archibald Currie... | 10 | 0 | 0 |

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Money Received for Minutes of Synod.

| | | |
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| Nov. 23. | — | Congregation of Zorra, 5s.; North Easthope, 5s.; St. Thomas, 2s. 6d; Ekfrid, 2s. 6d.; Albboro', 2s. 6d; London, 5s. |
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Nov. 1848.

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