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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 strength of salvation."

VOL. VII.

TORONTO, JUNE, 1851.

NO. 8.

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THE CLOSET.

One precious spot there is on earth;
 Secluded but not lonely;
 'Tis there the Christian oft retires,
 To meet with Jesus only.

And while he meets with such a Friend,
 Why should he wish another?
 For there his soul refreshment finds—
 For there he meets a Brother!

'Tis there the weak, the timid one,
 Sustaining strength may borrow;
 'Tis there the mourning penitent
 Unburdens all his sorrow.

'Tis there the humbled, broken heart,
 Weeps o'er its lost condition;
 The bruised, the wounded, leprous soul,
 Finds there the great Physician.

The widow meets an husband there,
 Dispelling all her sadness;
 And there a Father's "hearing voice"
 Turns orphan grief to gladness.

And what, my soul! what need you more,
 In life or death to cheer you?
 Come, "enter in and shut the door,"
 Your Saviour there will hear you.

Then visit oft that precious spot,
 Secluded, but not lonely;
 Yes, daily thence, withdraw yourself,
 To meet with Jesus only!

—London Evan. Magazine.

Notices.

NOTICES RESPECTING THE MEETING OF SYNOD.

The Synod meets in Kingston on the 4th day of June next, at 11 o'clock, a. m., to be opened with sermon by the Moderator. The Presbytery of Kingston are charged with the arrangements for the meeting, and the dispensation of the Lord's Supper on the Sabbath, as they may see fit.

Presbyteries should see that their several rolls, containing the names of all the charges, or organized congregations, within their bounds, whether provided with ministers or not, are duly prepared and attested by their several clerks.—These rolls should be in the hands of the Clerk of Synod at the opening of the Court.

Reports from Presbyteries are required on the following subjects.—The continuance or discontinuance of a standing commission, (see *printed minutes*, p. 22); the sustentation of the ministry, p. 30.

Reports are required from the Committee on the Book of Discipline, see p. 23; from the Committee on the Standards, p. 24; from the Committee on the Rectories, p. 20.

As the last general collection for the Synodical year, viz., that for the Foreign Missions of the Free Church, falls on Sabbath, the 1st day of June, it may be convenient in some cases to make it on the last Sabbath of May, that the proceeds may be reported at the Synod.

Sessions are reminded that, in cases in which it is inconvenient to send one of their own number, they may be represented in the Synod by elders of other congregations who may have greater facilities for attending.

WM. RISTROT, Synod Clerk.

Montreal, 16th April, 1851.

NOTICE ANENT ACCOMMODATION DURING SYNOD.

Ministers and Elders attending the Synod are particularly requested to call, on their arrival, at the Vestry of *Chalmers Church*, where parties will be in attendance between the hours of seven and nine in the morning, and three and four in the afternoon of Wednesday the 4th, to direct them to those who will use hospitality towards them. Those arriving at a later date, will please give in their names to the Rev. R. F. Burns.

KNOX'S COLLEGE.

The College Committee will meet in the College Library, on Monday, the 2nd June, at 7 o'clock.

ALEX. GALE, Secretary.

PRESBYTERY OF LONDON.

The Presbytery met at London on the 14th May. There was a very full attendance of members—both of Ministers and Elders.

As Rev D Allan, Moderator, was unable to attend, Rev Mr Sutherland was called to the Chair.

Our respected and efficient Clerk, Mr. McColl, resigned the Clerkship of the Presbytery, being unable, through ill health, to discharge the duties any longer. The Presbytery recorded their high esteem for Mr. McColl, and their sympathy with him in the continued illness of himself and Mrs. McColl. They also recorded a vote of thanks to him for the correct and efficient manner in which he has discharged the duties of the Clerkship, and reluctantly accepted his resignation. Mr. Ball of Woodstock was chosen Clerk, till the services of some member nearer the seat of Presbytery could be obtained.

The accounts of the Presbytery's Home Mission, showed a balance still in favour of the Presbytery.

A petition was laid on the table from the congregation of South Blenheim, praying the Presbytery to appoint some of their number to preside at an election of elders in the congregation; whereupon Messrs. McKenzie and Ball, Ministers, were appointed to preside at an election before the next meeting of Presbytery.

Rev John Ross accepted the call from the London Road Congregation, and his ordination trials were appointed for the next meeting of Presbytery.

Mr. Duncan McRuar, student of Knox's College, passed through his preliminary examination, and the Presbytery, being satisfied therewith, agreed to apply to the Synod at its next meeting, for permission to take Mr. McRuar on trials for licence, and instructed the Clerk to give the usual notice to Clerks of Presbyteries.

The Rev. Mr. King, probationer of the Free Church of Scotland, having passed through a highly satisfactory trial, and having answered the usual questions, was solemnly ordained to the work of the Ministry, by prayer and the laying on of the hands of the Presbytery. Mr. King then received the right hand of fellowship from the members of Presbytery, and was addressed very suitably and feelingly by Rev. D. McKenzie, on the subject of the ministry generally, and then more specially in reference to his duties as a Minister in the Buxton station, where Mr. King has the satisfaction of labouring in a field emphatically of his own planting, among those who have fled from the inhuman and cruel bondage of a land of professed liberty, to enjoy the blessings

of a home that no man can with impunity disturb—of religious instruction and the natural rights of freemen—in this land of true liberty.

WM. BALL, *Clerk, pro tem.*

PRESBYTERY OF COBOURG.

The Presbytery met at Cobourg on the 6th May. All the Ministers were present—the attendance of Elders small.

Rev. Messrs. Smith and Mackenzie reported that they had attended the meeting of the Home Mission Committee, and had obtained the services of Messrs. John Smith and John Mellifratric, Students of Knox's College, as Catechists, for the summer, and that both had entered upon their duties.

The case of Cartwright and Manvers was brought before the Presbytery by Rev. J. Douglass, who stated that the Presbyterians in these townships were anxiously looking to the Presbytery of Cobourg for supply of Ordinances, and that they had subscribed liberally for the support of a permanent labourer. The Presbytery deferred action till next meeting.

Rev. Messrs. Roger and Andrews agreed to visit Norwood and its dependencies, as soon as possible.

The Presbytery agreed to apply to the Synod for leave to take Messrs. Smith and Mellifratric on trial for license.

The Presbytery resolved to recommend to the Synod the continuance of the Standing Commission.

The Constitution of Knox's College, and the course of study recommended in the printed circular were read and deliberately considered; and the Presbytery are of opinion that the course of literary and scientific studies prescribed therein is greatly too extensive for a Theological college.

The voice of the Presbytery is unanimous in support of the Widows' Fund.

Adjourned to meet at Cobourg on Tuesday, 3rd June.

J. W. SMITH, *Pres. Clerk.*

PRESBYTERY OF MONTREAL.

The Presbytery of Montreal, in connection with the Synod of Canada, held its ordinary meeting in the vestry of Coté Street Church, on Wednesday, the 7th May. There was a good attendance of members present, though it is still to be regretted, that so few elders are to be seen at these meetings.

Much of the business before the Presbytery was of a Missionary character, and while it was refreshing to observe the anxiety for a continuance of missionary labour, in those stations which have already enjoyed such services; it was painful to think of those earnest applications for a supply of the bread and water of life, from various stations, with which the Presbytery deeply sympathized, but to which they could not immediately send aid.

The Presbytery had under their consideration, the Charter of Knox's College, Toronto, and after considering seriatim, its various clauses, unanimously resolved on certain alterations and amendments, and therewith to commend the Document to the attention of the Synod.

With the view of awakening more of a Missionary spirit, and of ascertaining more fully the spiritual condition of the congregations and mission stations within the bounds of the Presbytery, the Rev. Mr. Riantoul brought under consideration the great desirableness of holding a Missionary Meeting in each, in the course of the year.—The suggestion met with the cordial concurrence of the members present; and the Mission Committee were requested to make the necessary arrangements, so that each meeting may be attended by one or two members of Presbytery, and the work engaged in without delay. It is hoped that

by the blessing of God, much good will result from an efficient and prayerful discharge of this duty.

Mr. Henry resigned his office as Clerk of Presbytery, and the Rev. David Black, of St. Therese, was duly elected Clerk, and installed in his stead.

After a considerable amount of important business had been got through, the Presbytery adjourned to meet at 10 o'clock, on the following day, when they were favoured with the presence and counsel of the Rev. R. F. Burns, of Kingston.

By previous appointment of Presbytery, the Rev. Mr. Henry preached from Isaiah xxxiii. ch. 20th, 21st verses, in St. Gabriel Street Church, at half-past seven, p. m.

THOMAS HENRY, *Pres. Clerk.*

PROGRESS OF THE CHURCH. STRATFORD.

The town of Stratford, like most of the other Canadian towns, is of recent origin, and of rapid growth. Some 18 years ago, two or three miserable shanties only broke the monotony of the wilderness, where there are now nearly one thousand inhabitants, all living in comfort, and many in great respectability. The surrounding country at that period, though intersected by a few leading roads partly cleared, and chiefly, only marked by blazes, was almost a total desert, that had never reverberated the sound of the woodman's axe, much less yielded the fruits of agricultural skill and toil. Since that time, however, the country has increased its population with amazing rapidity, so much so that there is not, I believe, a single farm lot within ten miles of Stratford, fit for cultivation, that has not been taken up by new settlers. Many extensive clearances have been made, so that wood, formerly a nuisance, is now, in the vicinity of the town, becoming scarce and valuable. The greater proportion of the population is Scotch; next to them in number are the Irish. Large settlements of Dutch are on the north west and south east, and a considerable sprinkling of English is intermixed with the whole. Most settlers came in here with almost no capital, but by steady and persevering industry they are gradually acquiring property. Several circumstances, however, conspire to retard their worldly prosperity, the chief of which are bad roads, and the Canada Company. These difficulties will soon be overcome, and the County of Perth may yet become, as nature intended, one of the most fertile, healthy and prosperous Counties in the Western Province.

But, I am sorry to say, I do not think religion has kept pace with the increase of worldly wealth or population. Large sections of the country were many years destitute of the means of grace. Schools, even for the literary instruction of the young, were "few and far between," and badly conducted. The rising generation were growing up in ignorance. The old sinking into habits of thoughtless indifference. The Sabbath was profaned by idleness, sinful indulgence, or carnal amusements, and without gospel ordinances the third or fourth generation would have fallen into a state very little above heathenism. This awful declension was deeply felt by many pious settlers of various denominations, especially such as cherished the remembrance of their religious associations and engagements in Scotland and the North of Ireland. A great effort was therefore made to have a house of worship erected in the village of Stratford, which was a central spot, as the four townships of Downie, Ellis, North Easthope, South Easthope meet there. About this time, the Rev. Mr. McKenzie, of Zorra, frequently visited this place with great zeal and much labour, as he had to travel through the bush a distance of 17 miles, with no path and only the blaze guides. The Rev. Mr. Allan, now

of North Easthope, was called as pastor of the new church, in connection with the Church of Scotland, his services to be divided between Stratford and Woodstock with an intervening distance of 30 miles. A new station was afterwards erected on the eastern side of North Easthope, about eight miles from Stratford, to which Mr. Allan was called. He therefore resigned the Woodstock station, as it was impracticable to supply a third station at so great a distance. In the mean time, the members of the English church made an effort to have an establishment according to their own peculiar tenets. The Papists also erected a place of worship very characteristic of their system. In this condition matters remained till the Disruption in the Church of Scotland, Mr. Allan, in accordance with the dictates of conscience, withdrew from the Erastian Establishment, and his people, with a very few exceptions in the Stratford congregation, approved his conduct. These few exceptions, however, with the help of an iniquitous law, were sufficient to retain the church, to the erection of which they had contributed comparatively nothing. The members of the congregation who approved of Free Church principles, were thus thrown into great difficulties. They had lately made a great effort for a place in which to worship the God of their fathers. Their hopes were now near completion—they anticipated many years of happy and harmonious enjoyment of Divine ordinances, and they trusted that their children, and children's children to the remotest generation, would reap the blessed fruits of their labour. Little did they expect that their nearest neighbours, and some of their dearest relations could, under the cloak of religion, and by the aid of a legal technicality, barefacedly rob them of their property and toil, which they knew they had so heartily consecrated to the service of God. But "man's thoughts are only vanity." Their church is gone, and even the privilege of burying their dead in the Church-yard, will be denied them if the law can support such a prohibition. What can they do? They stand bewildered—their means are very limited—their resources have been exhausted—plundered, and to complete their calamity, their beloved pastor, Mr. Allan, is separated from them, to devote his whole time to North Easthope.—For several years they had no stated pastor, were occasionally supplied by missionaries from the London Presbytery, and frequently by Mr. Allan. In the mean time, the Congregationalists try to get a hold in the place. The Methodists are also on the alert, but intelligent Presbyterianism is not easily seduced or shaken. The people remain true to their principles, and a vast majority of the presbyterians in the town and neighbourhood, are now steady members of the Free Church, and are busy completing a very substantial and comfortable brick church, which they hope to keep secure against the invasion of all clerical depre-dators, or ecclesiastical robbers.

Mr. Allan is entitled to great credit for the interest he took in visiting the people from house to house, and urging them to exertion in the erection of a church and the procurement of pastoral superintendance. Much gratitude is also due to the friends in London, Ingersoll, Woodstock, Hamilton, Toronto and Dundas, for their liberal contributions towards the building fund.

I am happy to say, that the attendance on public ordinances is very cheering, with the exception of our prayer-meeting, and evening services. The congregation being widely scattered cannot be expected to attend so fully on those occasions, as in city congregations. Considerable improvement is making in our Common Schools, and we have now a first-class teacher in town, who is very efficient. We require a Grammar School very much, and expect soon to get one established. Since the different churches have been erected here, vast good has been accomplished in the suppression of vice, particularly the desecration of the Sabbath, and though in some of the back settlements where Popery prevails, the Sab-

bath is profaned by bees, dancings, hunting, fishing, gambling and such practices as cannot bear the light of Protestant truth.

I had almost forgotten to mention, that I find many Irish Presbyterians in this place attend the Residuary Church. This arises solely from their ignorance of the causes of the Disruption, and of the relation of the Irish Assembly to the Free Church. Can nothing be done to enlighten them on these points? Many who would shudder at the idea of patronage, Erastianism, &c., ignorantly support a party who countenance those errors, and are taught to believe that they are in a Church identical with that of their fathers. I will probably send you some statistics of this place at a future time.

M.

LETTER FROM AN OLD FRIEND.

To the Editor of the Record.

GLASGOW, (Scotland) April 18, 1851.

DEAR SIR,—

Your leading article on Missions, in some of the most recent numbers of the *Record*, especially in the last one, must have given much satisfaction to every one who is concerned for the progress of the gospel in Canada, and the supply of ordinances to our destitute settlements.

It is good when the accredited organ of the Church speaks in so decided and earnest a tone, and urges the various sections of the Church to the prosecution of the cause, with a zeal worthy of its surpassing magnitude. We sincerely hope that the enthusiasm which fires the writer of the above articles, will be caught by the Church in general. It is certainly a melancholy consideration that one half of our adherents should be as you assert, destitute of a stated ministry, and how many of these enjoy the privilege of a preached gospel but very rarely: the result is, that many of them sink down into apathy and irreligion.

In the poorer settlements the people are still more destitute of the means of grace, both on account of their poverty and their being for the most part settled in remote districts; but as it is declared by the Saviour as a privilege of the poor to have the gospel preached to them, places where the people can contribute but little, if they do it willingly and according to their ability, should be favored with as full a supply as in the districts which are wealthier and contribute more liberally to the Mission cause.

This excess of destitution above the means of supply, is to be estimated, as is justly observed in the *Record*, not only by the number of professed Presbyterians, but also by the number of that class of the population to whatever connection they belong, or even if belonging to no connection, who are willing to receive our ministrations. We find some zealous denominations not only supplying their own adherents with the word of life, but extending their principles and obtaining a footing in localities where perhaps previously not an individual professing their creed has been found, and converting into zealous adherents many who formerly were distinguished by no religious creed; and why should we not aim at similar conquests of the truth, and make efforts, not only to preserve Christianity among those instructed in its principles, but to impregnate with those principles and doctrines masses sunk in practical heathenism. For such an interesting experiment, perhaps no part of Canada presents so suitable a field as the Niagara District, to which the attention of the Church is earnestly called, in the December *Record*, by a brother labourer in that quarter, the Rev. Mr. Porterfield. He represents the field of labour formerly occupied by the ministers belonging to what was called the Niagara Presbytery, as a promising one for the cultivation of the church, and the people belonging to them, as looking to our body for supply, and as ready to receive, in a kindly spirit, any visits that, by our ministers, may be made to

them. We are considerably acquainted with this District and with several of the congregations, we have laboured a little for the extension of our Church in that quarter, and we were always of opinion that we ought to aim at obtaining as much footing in it as possible. We cordially agree, therefore, with what our respected brother says upon the subject, and sincerely hope that the suggestion which he makes us to visit and collect information regarding such destitute congregations as he adverts to, will not be disregarded. Now it would seem there is a very favourable crisis for extending our Church in that quarter, but if exertion, through that remissness to which, as a Church, we are too prone, be delayed, the favourable opportunity now presented, will, in all probability, be lost. The people losing hope of aid from our body, will direct their view to other Churches, and the present opening will be closed upon us.

With the view of meeting, in some measure, this destitution—the demand for missionary labour—Students, prosecuting their studies with a view to the ministry, have been employed in the work. The demands made on this class, however, must now, as the *Record* says, be greatly reduced. We hope, at least, that that partial relief from this burden, which the Students have petitioned for, will be granted, and that the time may soon come when they may be permitted to devote themselves exclusively to their studies.

We feel confident that the employment of Students might, without much loss to the destitute settlements, be abandoned, were other sources of supply within reach, more fully called into operation,—were the law of our church requiring preachers to act as missionaries for a year, which, you justly say, has been a mere "nullity" vigorously acted upon; it would call into the Mission Field a very considerable and effective agency. The last Synod recommended to Presbyteries to adhere faithfully to this law with those licensed here or coming from other quarters; we hope they have done so (for from our distance from the scene of action we know not,) but if not, we hope the Synod will see the necessity of converting the recommendation into an express injunction. Indeed, the law still existing, no Presbytery can act contrary to it in any case, without the express permission of the Synod. So long as the plan of Catechists is persevered in, we would humbly suggest, that, at least, this modification of it might be permitted; that those employed should be made to substitute for the last year of their studies, the first after their completion, or license; there would thus be secured, though a year later, all the benefits of their labour, without the evil of its being yielded prematurely.

Something also might be done, as the *Record* justly remarks, by settled ministers for the relief of existing destitution. Were the brethren in pastoral charge devoting to missionary labour but one Sabbath, and one or two week days every three months, a great deal of good, in this way, might be effected. Might not some regular plan for affording such supply be, at least, recommended by the Synod.

Another source of labour is that which might be afforded by Missionaries sent from the Free and Irish Churches. We cannot but concur in the opinion expressed by the *Record*, that "exertions to obtain such labourers have been prematurely relaxed." We have, indeed, sometimes regretted to hear this mode of supply spoken of, as if no effort should be made to obtain it. We sincerely hope that such an unhappy state of feeling is any thing but prevalent, and that means will be used by the Church to obtain, at least for some years yet, all the effective aid we can from both the Churches mentioned. By that time, possibly, the Church in Canada may be able, in a great measure, to do for itself; but unless, for a few years yet, a considerable supply of labourers be received from the parent land, many of the important openings for the establishment of our Church, which now exists, will be closed upon us,

and our cause receive a check which may be felt for generations. And here I would advert to a suggestion which, some time ago, was made in our hearing, that it would be well for the Synod to request the Presbyterian Church of Ireland to send over one or two ministers as delegates from their Church, for the purpose of opening the eyes of their adherents in Canada, to the intimate connection subsisting between the Free Church of Scotland and the Presbyterian Church of Ireland. Many belonging to the latter, who emigrate, do not seem to be aware of this connection, and the ignorance which prevails on their part, leads not a few, we are persuaded, to unite with the establishment and other churches, which did they know better how matters stood, would regard themselves as called, by regard for their parent Church, to connect themselves with us—may, as already connected with us.

It is long, we think, since the Synod made application to the Churches at home for a supply of Missionaries. We would humbly submit, whether it would not be better to do so at the approaching meeting—not only on account of increasing destitution, but on account also of the probable diminution, to a considerable (we hope to a great) extent of the labour of Students.

But not only are men required, but funds to support them; and we doubt not but the "suggestions" which appear in the January number, if followed up faithfully by Presbyteries, would be effectual in securing a large amount of funds—It would, we think, be a great matter to get the funds to be collected in the Mission Stations, and sent quarterly; while to secure regular collections in the pastoral charges, it might be well for the Presbytery, at the meeting which immediately follows the Sabbath appointed for making such a collection, to enquire who of the brethren have made, and who have not made such collection, and to appoint that such as may have neglected it, should attend to it before next meeting of Presbytery; there would then be a security that each congregation would collect during the course of the year.

Were the Synod, moreover, passing a regulation that the *Record* every year, perhaps in the May number, should contain a tabular view, like what we find in the *Record* of the Free Church of Scotland, of all the collections made by settled Congregations and Mission Stations during the course of the year, for the Mission and other Funds—showing what Congregations and Stations have, and what have not contributed; such a statement, we doubt not, would have a great effect in promoting regularity in the making of such collections. We know it, indeed, to be true, as the *Record* correctly states, that there are wealthy Congregations which make no contribution to the Mission Fund, and Presbyteries sometimes make no effort to lead them to contribute.

The queries put to Presbyteries in the last number of the *Record*, and the remarks suggested by each, are very judicious and reasonable, and we hope they will have a happy effect in regard to the future action of the Church. In every sentiment expressed under these queries, we heartily concur; and if such excellent views were faithfully carried out, the Church of Canada, we doubt not, through the blessing of God, would abundantly prosper, and extend with a rapidity as yet unexampled. We hope that some overture embodying the substance of these views and suggestions, thrown out in the last, and two of the preceding numbers, will be prepared for the Synod, with the view of getting Presbyteries put upon a uniform and systematic course of action, for the promotion of the Mission cause. These remarks, especially, cannot be too highly commended, which are made in the same number, regarding the necessity of an ecclesiastical survey of the Mission field within the bounds of the Presbytery, the collecting of accurate statistics respecting it, and making so thorough an investigation, that no destitute corner may be overlooked.

But thought, we are persuaded, would tend so

much to the good of the Mission cause, or to give effect to any action on the part of the Presbytery, or the appointment of a Superintendent of Missions. We call him by this name, though you suspect it is not happily chosen, because we know not what other name to substitute for it, nor can we understand how persons take "alarm" at the name, or for any other reason opposition should be made to an office which involves, as you justly say, no prelatial powers, and which you have clearly shewn to be essentially necessary from our peculiar circumstances. We hope that no such partial opposition will discourage the Synod, though it has failed in its attempts, as yet, to fill up this office, from again renewing these efforts. The most happy results, we are persuaded, would accrue to the Mission cause, from the appointment to this office, of an individual distinguished by zeal, piety and talents. He could communicate to Presbyteries accurate statistics respecting the Mission Field within their bounds—assist them in the adoption of some systematic plan, both for the supply of Missionary labourers, and the procuring of funds, and exercise a watchful superintendence over the whole field.

The insertion, if you judge it expedient, of the above imperfect remarks, by one who, though now removed from the scene of labour in Canada, feels the most deep interest in the welfare and progress of the Church in that land with which he is connected, will oblige,

Yours truly, A. M.

(FOR THE RECORD.)

PRACTICAL HINTS.

DEAR SIR,—

Having observed with interest and pleasure the progress made in various departments of Christian enterprise, during these few years past, by the Presbyterian Church of Canada; and, sensible to some extent of what remains yet to be done, in order to her wellbeing and advancement; may I trouble you with a few lines, expressive of views relative to certain matters, which, if duly attended to, would, we apprehend, materially help to advance the best interests of the Redeemer's cause, throughout the length and breadth of the land.

It is admitted on all hands that Sabbath Schools form a most effective agency for the accomplishment of what is good. It is pleasing to notice the number of such institutions with which the land is studded. There are places, however, where such nurseries of the Church have not as yet been set up. We would earnestly invite parties in such circumstances, even though there is no congregation in the immediate neighbourhood, to begin a Sabbath School. Let a prudent and pious person begin with 6, 8, or 10 children, and soon the numbers will increase, and good results will follow. Let suitable tracts and books be introduced with the opening of the School. Such publications are most plentiful and extremely cheap now. And, Mr. Editor, would it not be a good plan to get Missionary boxes into all our Sabbath Schools? Undoubtedly it would; not so much for the sake of getting money for missionary purposes, as for implanting and deepening in the breasts of the young, the duty and privilege of giving to the cause of Christ. We would be very glad to receive little contributions from this and that and the other Sabbath School, as regularly as from congregations. The Sabbath School children of Scotland are doing wonders now. They can buy Missionary Ships, and send them out to heathen lands, and they can provide for Missionaries of their own. They have their own Records for their missionary letters and other intelligence. And why not? Young people as well as old are members of the Kingdom of Christ, and as such are expected to take a part in the good cause. Samuel, Josiah and Timothy whilst young, were useful in the Lord's vineyard. Very glad would we be to see a column of your

Record filled from time to time with "Juvenile collections." We noticed with pleasure, lately, that you set apart a corner of your paper for the young; we trust Teachers and Missionaries and Ministers will send you now and again, short, but instructive, paragraphs for the same.

Of Bible-classes we would say a word. Their utility cannot for a moment be doubted. We would call them *Congregational Colleges*, where Theology is taught from the grand text-book—the Bible. Wherever there is a pastor there is usually a little flock of this kind, but at country stations without pastors, would it not be well for some friend of the young to collect together this class of the congregation, and impart to them what he knows himself, and what he may draw from other sources, and especially the water of life. And as in the Sabbath School, so in the Bible class-room, we think the indispensable appendages of a missionary box, and a well selected library should be placed.

We next allude to Young Men's Congregational prayer-meetings. This is an excellent way and place for preparing Sabbath School Teachers, Missionaries and Ministers. We are not aware of the existence of any in connection with our Church. We think in the most of the congregations there might be one. Four, eight or twelve young men might meet together once a week for reading the Scriptures and conference thereon, and for praying for the blessing of the Lord upon their pastor's ministrations, for the welfare of their own congregation, and for the spread of the gospel throughout all lands. To make such a meeting more interesting, missionary intelligence might be read once a month.—We remember with pleasure the time thus spent in days gone by. Some of the members of our little assembly are now occupying spheres of usefulness and importance, three are Students of the Free Church, one sailed lately as a missionary to India, and another was honoured recently, by his pen, to bear a noble testimony for the sanctity of the Sabbath, and lead the minds of some high in power to decide on measures for the furtherance thereof. It would gladden the Lord's people in the land, to see the young men thus coming forward to prepare themselves for offices and engagements, attention to which, at the present time, the world and the church alike demand.

We would advert next for a moment to Congregational Libraries. This is an excellent means of doing good. We believe that it is in the power of every congregation in the Church to procure for itself a nice, well-selected Library.—Thirty excellent volumes can now be had for five pounds. And would it not be a good plan, with a view to augment a library, for every member and adherent in a congregation to bring some good book which he has already read, and place it on the Library shelf for the benefit of others.—What delightful opportunities for reading have parties, especially in the country, in the long winter nights, and aged people in the long summer days! We look upon every one who seeks to promote rich, wholesome reading, as a benefactor to his church and to his country.

In addition to the above, Mr. Editor, we might allude now very briefly to one or two other matters, though not of such importance, touching the welfare of our Church. We have often remarked in our travels, that were our friends in the country to pay a little more attention to what may be called the external state and appearance of their places of worship, the pleasure and comfort, both of speaker and hearers, would be greatly promoted. For the sake of appearance, and for the good of the building itself, we would recommend that all Frame-Churches be neatly painted outside, and the inside walls and roof white-washed every third or fourth season. Neat, substantial fences should be fixed around the building, painted like the Church. We have sometimes been grieved, for want of this, to see the cattle of the fields treading upon, and even tearing up, the turf of the graves of the dead. We would re-

commended, also, that trees and shrubbery be planted wherever this can be done. Such adornments of nature tend to produce very pleasing associations, in keeping with the hallowed exercises of the sanctuary; moreover, they afford a cool refreshing shade from the heat of summer.

We must not omit to mention another desideratum, namely, a session house in connection with the church, the want of which, is all but universal in the country. Missionaries and ministers travelling, say 5 or 8 miles on a summer day, have usually to step out of the waggon into the pulpit, without, perhaps, getting the dust off their clothes, or quenching their thirst with a cup of cold water; or, should it be winter, without resting and warming themselves a little. Those who enter that solemn place—the pulpit—are the better of getting a little time to themselves to compose their minds, in view of the important services before them. And, besides, such a place would be most suitable for prayer or session meetings, and Bible-classes. We earnestly request the attention of friends in the country to this matter. They are neither stinted for room, nor for materials. How easy would it be to have such a place built at the end of every church, having a door communicating with the pulpit.—It need not be large, say 15 or 18 feet square, and as for furniture, somewhat less than what the woman of Shunem kindly prepared for the Prophet of the Lord, will suffice. (2 Kings iv. 10.)

Ere we close, Mr. Editor, we would further remark, that people residing in the country, should endeavour by all means to prevent dogs from entering the place of worship. This could be easily done. Preachers are sometimes very much disturbed with them. When they do come to the church let them be attached to the wheels outside, but what is better let them be retained at home.

Lastly, we have frequently noticed that some come to the church without a Bible or Testament. This we regret very much. Bibles are extremely cheap now. Excellent Testaments with Psalms can be had for seven pence half-penny, and the whole Bible with Psalms for one shilling and threepence. Every one, then, should be provided with a copy of the Scriptures, and as regularly bring his Bible to Church, as his hat upon his head.

We sincerely hope no one will think us too minute and fastidious. We are not so. We feel persuaded that were the above "hints" attended to, much benefit would be the result. Does not the highest authority enjoin upon us the command, "Let all things be done decently and in order." We see from the last six chapters of the book of Exodus, the wonderful condescension and kindness of Jehovah, in revealing to Moses, his servant, for the benefit of the children of Israel, all that pertained to the Tabernacle, as regards its materials, its shape, size, &c., the vessels thereof, the furniture thereof; in short, every thing about it, from the golden ark and mercy-seat, down to the very pins and cords, and anointing oil.

I remain,

Yours most sincerely, &c.

SABBATH OBSERVANCE—POST OFFICE.

To the Editor of the Record.

SIR,—

The agitation on the important question of the Sabbath progresses. Though there be not much heating on the surface of society throughout our Province, there is a deep undercurrent flowing on secretly and silently, which will eventually shew itself. It is cheering to notice that a cause so closely identified with the glory of God and the good of man, is beginning to bulk more largely in the public eye, and to engage the hearty interest and the harmonious efforts of the friends of humanity and religion. Upwards of a year has now elapsed since an Association

was organized in our city, to prevent infringements on this sacred and salutary institution, and to promote by the employment of every legitimate moral instrumentality its better observance.

Through its means something has been effected in the way of elevating the tone of public sentiment on the general subject, by the delivery of discourses, and the distribution of tracts, and directing the attention of the public authorities, through memorials and otherwise, to some of the more practical and prominent forms of desecration. A few weeks ago, a large and enthusiastic meeting was held in Montreal, on which occasion, an institution, similar to our own, was formed. Its constitution is of the same Catholic and Scriptural character. In its Board of Management the principal religious denominations are represented. Already has their well-equipped machinery been set in vigorous operation, and the measures they have adopted, or which are in contemplation, evince an earnestness and energy that cannot fail to issue in results, the most solid and satisfactory.

In the sister Province of Nova Scotia, a successful commencement has been made. A Sabbath Alliance has been in existence in Halifax for a considerable time back. It has been eminently useful in arresting and arousing public attention, and leading to Legislative action. In common with ourselves they have brought their influence to bear principally on the matter of the *Post Office*—rightly judging, that this is one of the most wide-spread sources of the evil we deplore, and that it forms a subject in which the interposition of the civil power can be most legitimately sought. The Parliament and the Governor have been unitedly appealed to on two distinct occasions, and personal interviews have been held with the heads of the Executive. The result is, that a special request has been made by His Excellency, that a clause be inserted in the Bill now before the Legislature, giving complete effect to the recommendations tendered by the Alliance. This cheering intelligence is communicated in a letter from Mr. Keating, the Deputy Provincial Secretary, which I beg you will have the kindness and courtesy to insert, as an example to the public authorities in Canada, and an encouragement to those who count the Sabbath a delight throughout our Province, to continue with unflinching zeal the agitation that has been begun. The communication is as follows:—

PROVINCIAL SECRETARY'S OFFICE,
Halifax, 8th March, 1851.

REVEREND SIR,—

With reference to your representation of the necessity and advantages of certain changes in relation to the Post Office arrangements, having for their object the prevention of Sabbath desecration, I have been honored with the command of the Lieutenant Governor, to signify to you the cordial concurrence of His Excellency in the views of the Sabbath Alliance, and the propriety of the adoption of such measures as may have the effect of meeting the wishes of the Association; and I am instructed to state that His Excellency has directed the Members of his Government to introduce into the Bill now before the Legislature, relating to Postal arrangements, the necessary provisions for preventing, as far as possible, all secular occupation in connection with Post Office affairs on the Lord's Day. I am also to express the earnest hope and belief of His Excellency, that the result of the Legislative deliberations on this subject, will be conducive to the best interests of the community, and to the important and commendable objects which the Sabbath Alliance have in view.

I have the honor to be, Reverend Sir, your most obedient humble servant,

WILLIAM H. KEATING,
Deputy Secretary.

The Rev. Alexander Forrester,
Secretary of the Sabbath Alliance, &c.
The Sabbath Alliance, at Halifax, has thus

gained its point, in so far as the Post Office is concerned. To all intents and purposes Sabbath labour in this important department of the public service will be *forthwith abolished throughout the entire Province of Nova Scotia*. If it has been concluded after due consideration that the public would not be inconvenienced by the adoption of such a plan *there*, why should it be otherwise *here*!

For the system of reduced postage now in operation, we should certainly feel grateful, but it will prove a bane rather than a boon, if on the Lord's day labour continue to be required—for this simple reason, that the *business will be greatly increased, and the agents proportionally so*.

The Hon. Mr. Morris has entered on the discharge of his onerous, though honorable duties, with a prompt zeal and practical sagacity, which augur favorably for the efficiency of his administration. Let us see to it, that amid the judicious reforms which are being projected and carried out, *this*, the most important by far of any, be not neglected.

It has been officially announced that Parliament meets on the 20th of May for the despatch of business. There is thus no time to be lost. The present is a crisis in the history of this question. Promptness, perseverance, and prayerfulness, are essential in order successfully to meet it. Let the interval be devoted to the holding of meetings and the framing and forwarding Memorials. If, following in the footsteps of our brethren in Nova Scotia, we keep up a steady, continuous and united fire, we may soon be privileged like them to sound the note of victory.

R. F. B.

Kingston, April 29, 1851.

P. S.—For the direction of parties in the country, it may be proper to state that it would be advisable to have 4 copies of each memorial made out. 1. to His Excellency the Governor General, 2. to the Legislative Council, 3. to the Legislative Assembly, 4. to the Post Master General.

STUDENTS' MISSIONARY SOCIETY

To the Editor of the Record.

DEAR SIR,—

As many of your readers have both contributed liberally to the funds of the Students' Missionary Society, of Knox's College, and take a deep interest in its operations, it is but proper that they should, from time to time, be made acquainted with its position.

Originating, as our Society did, from a desire to cultivate a missionary spirit amongst ourselves, it recognized the grand principle, deeply imbedded in human nature, that Missionary zeal to be anything else than a mere useless sentimentalism, must find its healthy development in active operation. Proceeding on this fundamental truth, we immediately sought to engage directly in the work of Missions. The result of this movement, as your readers are aware, was the appointment of the Rev. John Black, as our Missionary among the French Canadians.

The objects of our Society, and the French Canadian Missionary Society being identical, it was thought it would be most conducive to the advancement of the common cause, that our Missionary should co-operate with that Society. In consequence of this arrangement, Mr. Black, after a time, accepted of the office of General Secretary to the French Canadian Missionary Society, which opened up to him a new, but most important field of usefulness. While engaged in co-operating with this kindred Society, our Missionary made two extensive annual tours through the Provinces on behalf of the French Canadian Missionary Society, which, in addition to the large pecuniary results immediately realized, have been instrumental in no inconsiderable degree, in awakening Protestants to a sense of their responsibilities, and a calling forth in the Churches more

of the true missionary spirit. In supporting Mr. B. in this office, we feel that we have rendered a most important service to this Mission generally.

But, although we have no reason to regret the change through which our energies have been directed hitherto, it was felt that for such a small Society, it would be more interesting, and altogether more desirable, to have a person directly engaged in the Missionary Field. Mr. Black being of the same opinion himself, at our meeting in April, resigned his connection with us. But, although no longer our Missionary, he continues acting as General Secretary to the French Canadian Missionary Society.

Being now left without a Missionary and destitute of funds to bring one from Switzerland or France, our attention was directed to the peculiar qualifications of Mr. Samuel Keddy, one of our number, for the work. A long residence among the French Canadians, giving familiarity both with their language and customs, as well as some experience in the work of this Mission, pointed him out as peculiarly fitted for being immediately employed in these evangelistic labours. His own consent having been obtained, it was therefore agreed to apply to the Home Mission Committee for Mr. Keddy's services during the summer.— This request was granted at once by the Committee, with a cordiality which showed how highly they appreciated the objects our Society has in view.

A Missionary being thus secured, it was, after mature deliberation, resolved, that the sphere of his labours should be Metz, C. E. This locality was selected as being the most suitable field for the present, because, while it presents a most extensive sphere of usefulness among the French Canadians, it was thought that our Missionary, without neglecting his primary duties, might be able to give some supply to a body of Protestants settled there, who have long been almost totally deprived of the means of grace. In this way two most desirable objects will, in some measure, be combined, and besides, we will thus be able to do something to bring to remembrance the unity of the human family, too often, alas! forgotten, and exhibit at the same time the glorious catholicity of the gospel, which, going forth in obedience to Christ's last command, bursts through all the petty barriers of nation and language, and embraces in the arms of its ample sympathies the whole human race.

Such then is our present position as a Society. And it is but right to mention, that it is the only one which the state of our funds permitted us to occupy. We trust we do not appeal in vain to friends of our Society, when we ask them to continue and increase their liberality, that whoever may be our permanent Missionary, the Mission may be prosecuted vigorously. This is no time for us to relax our efforts, while so many of our fellow countrymen are groaning under the thralldom of the Man of Sin. It is certainly no time for us to be idle, while Popery is every year consigning thousands to ruin. For surely we need not say to prove to any who have the light of the gospel, that Romanism must, wherever it bears its proper fruits, be productive of ruin to its votaries. Need we stay to show that a religion that systematically excludes the clear light of heaven from its followers, and envelopes their souls in the darkness of superstitious midnight, can never bring salvation; or need we wait to prove to you, that a system which seals from its votaries the Word of God—which sets a woman above God—and, which in effect, excludes all of Christ but the name, from the plan of salvation, is ruinous to souls.

Apart then, even from the higher motives which the gospel brings to bear upon you, would not common humanity itself urge to rescue immediately your perishing fellows. Were cholera walking with giant strides through our land, scattering misery and death on every side; what would we think of the man entrusted with an infallible remedy, who would sit still and permit the

scourge to march along and sweep away its thousands, and cast the sable pall of death over the country! And is not Popery, as a moral pestilence, walking through our land! Has it not cast its withering, blighting, deadly influence over the souls of a large portion of our countrymen! Of these are not thousands every year sinking down into an undone eternity? And are not we who have the Word of God and the light of heaven to read it, possessed of an infallible remedy? Did Popery ever thrive under the light of Divine truth? Is the sword of the Spirit, the Word of God, not quick and powerful? Is the gospel not the power of God unto salvation? Is there any mortal plague which the balm of Gilead cannot cure? And shall we then sit still and allow this scourge to carry on the work of destruction without hindrance? Other plagues touch only the body and extend not beyond time, but this like an insatiable tyrant grasps the soul and binds it in the iron fetters of ignorance and superstition—follows its victim through life,—follows him to death—sends him under strong delusion into the presence of his Judge, and shall in its effects rise with him to judgment; yes, and follows him from judgment into that dread eternity from which we neither can nor would remove the veil. And who that holds back his hand from this work, would dare to sit down and calculate the value of one immortal being ruined through his negligence. And let us remember that this fearful work of death is going on every day. Every day that we fold our hands in careless indifference, some of our fellow countrymen are perishing for lack of knowledge. The call for our activity is therefore unceasing. Nor are we called to labour without the promise of success. Let us therefore "be always steadfast, unmovable, always abounding in the work of the Lord forasmuch as we know that our labour is not in vain in the Lord."

WM. McLAREN, Secretary

NIAGARA 20th May, 1851.

TO STUDENTS OF THEOLOGY.

ORATIO, MEDITATIO, TENTATIO *

If you strive in the truth, after the right goal—to become an able, good Theologian, you must not lose sight of these three points, upon which Martin Luther laid so a great stress:—

I. PRAYER is commonly neglected in Universities. The better Students work, they dispute, they hear and repeat lectures; they try to fix the most important things in their memory; but to seek help and understanding by prayer, is a thing strange to most Students. They study Theology without God, without looking up to Him, and they forget that, as "every good and perfect gift cometh down from above, from the Father of Lights" so do also the qualities of a true Theologian; gifts, which he bestows only upon such as ask them of Him. No wonder, therefore, that so many Theologians are, after the completion of their Theological course, without all Theological union. It cannot be otherwise! "Draw nigh to God, and He will draw nigh to you," says James. If the antecedent is wanting, the consequent cannot follow. My dear son, do not expect here a full discussion of the nature of true and acceptable prayer, or that I should press its importance upon your conscience by numerous exhortations. I shall only remind you of this—that all those men of God, who were of lasting blessing in the Church of Christ, were men of prayer, who approached the throne of God with strength and holy earnestness, knowing well, that without earnest prayer it was in vain for them to sow and to plant; and, allow me to add, that I cannot believe in the real success of your studies if you neglect prayer.

* This Tract, translated from the German, from "Advices on the Study of Theology, by the Rev. Emil William Krummacker, of Duisburg, on the Rhine. Addressed to his Son Hiermann, and Students of Theology in general."

Luther expresses himself thus on prayer:—"You must know that Holy Scripture is such a book as makes the wisdom of all other books foolishness, because no book treats of eternal life except this one only. Therefore despair at once of your own sense and understanding, for with these you shall not succeed, but by such presumption you shall plunge yourself and others (as Lucifer did) from heaven into the abyss of hell. But kneel down in your closet and pray with right humility and earnestness to God, that He may grant you, through his Son, his Holy Spirit, to enlighten you, to lead you, to give you understanding. Mark how David prays, "Lead me Lord, teach me, guide me, show unto me;" and many more like expressions. Though he knew the text of Moses, and other books well, heard them daily, and read them, yet he desires to have with him the true Master of Scripture Himself, and not to attempt it with his own understanding, or to become his own master; for thus arise the sectarian spirits, who imagine Scripture to be subject to them, and to be easily attained by their own reason, as if it were Marcolphus or Esop's fables, for which they need neither Holy Spirit nor prayer.

II. MEDITATION is the second condition, sine qua theologus non fit. You are not to be receptive only—there is a certain freedom indispensable in the study of Theology, independent thinking, an inward digesting of what is put before you. Make yourself acquainted with the system of the opponents of positive Christianity—subject their arguments to an acute examination, and that the more as they have the appearance of truth.—Do not grudge to labour in this field, and be not disheartened, should you not be able immediately to meet the enemies of Christianity successfully. If you seek Truth in earnest, you shall find it after faithfully continued exertion. Hear Luther also on this point. "To meditate, that is not only in the heart, but to repeat and exercise also externally in speech and in the words of the book to read, and read again, with diligent attention and thought, what is the meaning of the Holy Spirit; and take care lest you grow tired of it, and think you have read it, heard it, said it, once, twice; 'tis enough (you say) and you understand it perfectly." In this manner you will become no great Theologian—these are as the untimely fruit, which falls down, when only half-ripe.

III. With regard to TENTATION, I will only call to your consideration, that it makes us apt and willing to take heed to the Word.

It is the inward trial, the struggle of the heart, which arises usually at that period, when the pain of sin resolves itself into an ardent longing after the solution of the most important problems; when out of spiritual darkness the new creature is born as with travailing pains; when the heart strives to emerge from the tyranny of sin—service into the glorious liberty of the children of God.—The jewel of a good Theological education is so precious and great, that like every noble thing, it cannot be acquired without struggle. Faith meets with so many obstacles in the field of Theological investigation, that we need not be astonished to find that those who are in earnest, experience mighty attacks. But be not afraid; realize what James says in the beginning of his Epistle, when he admonishes us to count "divers temptations" all joy, because they bring "a trying of the faith." "Temptation (says Luther) is the touchstone, and teaches us, not only to know and understand, but to experience how right, true, sweet, lovely, powerful, and full of comfort the Word of God is—wisdom above all wisdom. As soon as the Word of God becomes clear to you, the devil will try you and make you a true doctor, and teach you by his assaults to seek and to love the Word of God. For I myself owe great thanks to my papists, that they have beat and vexed, and tormented me through the devil's raging; that is they have made me a tolerably good Theologian, to which I would not have attained otherwise." Where Prayer comes forth out of its true

source, it will be accompanied by Meditation, active exertion of the mind; and wherever there is such a praying and active striving after truth and liberty, there, because Temptation must inevitably come, inward struggles always follow.—It is unmanly to wish to escape this combat.—Keep, therefore, dear Hiermann, these three things in your memory and heart, that thereby your energy may be increased, sanctified, sustained and quickened. Let Luther speak once more: "If you study after these examples, you will sing and praise. 'The law of thy mouth is better unto me than thousands of gold and silver. Thou through thy commandments hast made me wiser than mine enemies; I have more understanding than all my teachers, I understand more than the ancients because I keep thy precepts.' And you will come to know how shallow and rotten the books of the Fathers are, and you will despise, not only the books of the adversaries, but you will take the longer the less pleasure in your own writing and teaching. When you have come this length, then hope firmly that you have begun to become a good Theologian, who is able to teach, not only the young imperfect Christian, but also the advanced and perfect. But if you are afraid, and imagine you have got it, and are tickled with your teaching and writing, that you have done it excellently, and are well pleased to be praised before others, and wish to be praised, else you would be sad, and leave off working, then, my dear friend, put your hands to your ears and you will find a pair of lug, long, hairy asses ears; so do not grudge the expense, but adorn them with golden bells, that, wherever you go, people may hear you, and point to you with their finger, and say—See, see, there goes that fine animal that writes such precious books, and preaches so excellently! Then you are blessed, and more than blessed!—in the kingdom of heaven?—there, where fire is prepared for the devil and his angels." The sum of the whole matter is this—let us seek honour and be high-minded, where we may be so, but here let honour belong to God alone."

*TEN DAYS IN NEW YORK.

To the Editor of the Record.

MY DEAR SIR,—

I suppose that, like other travellers, I must open my notes or memoranda, to the inspection of others: not, however, for their amusement, merely. I came to this city, partly on business, as a delegate of the Anti-Slavery Society of Canada, to represent it,—according to the invitation of the American and Foreign Anti-Slavery Society,—at the annual meeting of the latter. I prolonged my stay here, for the sake of a kindred cause, as well as for personal enjoyment. The time has been one of unusual interest, from the circumstance that most of the anniversaries of missionary and philanthropic societies occur at this season. These meetings occupied all last week;—morning, noon, and night;—some being held in the Tabernacle—one or more in Tripler's Hall. I may mention that the President's visit to New York took place within our ten days' residence; and I should be thought by some to omit a very interesting element in the combination of occurrences, if I did not record that Miss Jenny Lind has at the same time graced the city by her presence and performances; and there is no lack of musical taste here, if that is to be judged of from the honors paid by the citizens of this metropolis to that distinguished vocalist.

The anniversaries were well attended. The "Tabernacle" accommodates three thousand persons; and it scarcely once lacked its full complement. The first meeting I attended was that of the American and Foreign Evangelical Union,—the Society to which the Rev. Dr. Baird is a Secretary; and which has for its object the conversion of Roman Catholics, both in America and in Europe, and the counteraction of the designs of

Romish propagandists by the labours of evangelic missionaries, and the circulation of bibles and tracts. The Society embraces all evangelic sects which choose to combine their efforts in this direction; and both the report of the Secretary, and the addresses of the speakers, bore testimony to some measure of past success, and announced the purpose of more extended operations. The evils of the Romish system were ably exposed. A Frenchman—a missionary—laid bare some of the revolting features of the Papacy, as seen in the European countries; and an Irish colporteur or catechist, who appears to have New York as his field of labour, cited from his home walk, not uninteresting illustrations of the willingness of Irish settlers to receive the Protestant scriptures, and of the pains of a Jesuitical priesthood to hinder the boon, and prevent the access of the light.

The Anti-Slavery Society (that of the Messrs. Tappan, and other Christian and patriotic men) met on the same day. I was delighted to see the crowd of eager and intelligent listeners, and the good platform, too, about the clergy were not rife. The Rev. H. W. Beecher, one of the rising hopes of the American Church, was the life of the meeting, only he monopolized the time, so that but a fraction of the three hours remained for the Rev. Mr. Finnie, just arrived back from England, and for myself. We both spoke briefly, as the time for adjournment pressed, and another Society was to meet in the same place after an interval. Though some were pleased to express regret that a different arrangement had not secured a larger hearing to the strangers, yet I felt little regret for my own part. I was not as a bottle ready to burst, though willing enough to deliver myself on a cause very dear to me; and I was satisfied to see it served by whomsoever I had an opportunity, besides, at a subsequent meeting of the Society, of speaking more at length, and have got a little done with the pen, moreover.

Mr. Beecher's arguments and appeals were fitted to tell on New York ears. From grave he passed to gay; and what with invectives against subservient preachers, and amusing allusions to state politics, he showed himself an adept. I assure you, in all the *outs* and *ins* of northern men and southern men, apologists of compromise, boasters of the glorious union, and, I wish I had not to add, perverters of the law of Moses, and of the words of Christ and of Paul. He shewed himself no child at Theology, by rescuing Philemon and Onesimus from all confederacy with real slave-holding; and in Politics he was quite at home, and touched a sympathetic chord in the hearts of his auditory, which a stranger could less easily have dealt with. The hisses of a few voices in the gallery were drowned in plaudits, and a few questions interjected were good-humoredly replied to by the speaker. The colloquy was highly amusing sometimes. Mr. Beecher was denouncing the inhumanity of the Fugitive Act, and making the supposition of an attempt to lay hold on such a man as Dr. Pennington—a minister of the gospel of Christ and a scholar: "Who," said he, "would lay hands on such a man as that, and send him back to bondage?" "I would," exclaimed one, and another, I think, echoed "I would." "Indeed!" said Mr. Beecher, after a moment's pause, "but would any man in his senses send him back?" The effect was electrical—thousands cheered; I wish I could have caught a glimpse of the querist, as he swallowed this morsel, and viewed himself in the glass thus held up to him!

I am brought in mind by this of the gravity and composure with which the excellent Secretary, Mr. Tappan, treated certain attempted interruptions from the same or a like quarter, while he was reading his report, or putting the Resolutions. He always stops for a moment, then resumes, till he finishes the sentence; but, not contented with this, he invariably reads the obnoxious sentence a second time at all its length, or even a third time, if the interruption is repeated; thus laying

the penalty on the enemies of the light, of ministering to the more emphatic enunciation of the unweakened truth. He succeeds well in this, with the support of the audience in general, for an American audience, like a British one, loves justice.

I like the plan of this Society, in following up the public meeting of Tuesday by a Wednesday meeting for discussion and business—open to all the friends of the cause. At this latter meeting, questions concerning practical measures were taken up in more detail—suggestions interchanged mutually by representatives of the Anti-Slavery interest, from places widely apart—information communicated—sub-committees appointed, &c. I met, at this latter meeting, with a number of clergymen from various States, and felt much interested in what I heard them relate.

Generally, however, as I have said, the professed Ministers of the Gospel shy the abolition cause. It is truly lamentable to find Episcopians, Presbyterians, Baptists and Methodists, so generally standing aloof. I have just time to notice the sad exhibition made by Dr. Tyng and Dr. Cox, at the meeting of the Colonization Society. This Society may be viewed as a set-off against the Abolitionists, though I do not doubt the good intentions of some of its supporters, who profess that the panacea for all the evils of the coloured race is to send them back to Africa. That is, they will send them off from the American soil, unless they will consent to live on it as slaves; they do not stir a finger to loosen their chains, so long as they remain on the American soil by compulsion.

It is not wonderful that true abolitionists are chary of countenancing a scheme which tends, they allege, only to perpetuate slavery, by providing a place of banishment for men whose example might prove infectious. It is not unnatural also, that clergymen should, by a support of what looks so philanthropic, redeem themselves from the reproach of total unconcern about the poor coloured race. The style of the speakers at Tripler's Hall was, accordingly, all egotistical and apologetic, varied by ebullitions of ill-concealed spleen against "agitations," silly boasts about the "glorious Union," and irrelevant assertions of the duty of obeying "the powers that be." The notion of a *higher law* was repudiated, as far as the proposal to subject the Fugitive Act to the eternal principles which it violates, was concerned. Dr. Tyng was not contented to say less than that he would rather see a slave remain in bonds, even if he had the opportunity to redeem him, than redeem him to mingle with others on the terms of comparative degradation to which society still doomed him! How generous! Crocodile tears, surely! Is there any comparison between the case of the slave and that of a colored freeman, even while still so far unfranchised, to whom, however, the path to all sound amelioration is set open, with the rights in person and family, access to the word of God, and all those privileges of an intellectual being which the slave-law denies to him? Could the speaker be serious? Yes; so far as he was not in a passion; for with arm erect and fist clenched, he recorded his vow never more to have to do with the liberating of a negro, unless on colonization terms! I must, for the present, close. I am just setting off for Philadelphia, to preach and collect for Mr. King's mission.

Respectfully yours, M. WILLIS.

SABBATH OBSERVANCE.

SIR,—I am happy to be able to announce to your readers that the "Montreal Sabbath Association" have resolved upon the issue of a publication, which they hope to make a periodical.—The first number will appear about June 1st, and will be distributed gratuitously. I shall be very glad to receive communications from any persons who are willing to receive and circulate a number of copies.

F. H. MARLING.
MONTREAL, May 10, 1851.

SHORT COMMENTS ON THE PSALMS.

ERRATUM.—In the remarks in last number on Ps. xv, 5, for "necessaries of the hour," read "of the poor."

PSALM XVI. *Michtam of David*

NOTE.—The Margin, with the older interpreters, renders Michtam a *guitar* psalm. Some of the best modern interpreters, with greater probability, render it, a poem or writing.

1 Preserve me, O God for in thee do I put my trust.

God, as made known in his word, is the proper object of an absolute and exclusive dependence, on the part of all who know him. And these at all times, and especially under trials and afflictions, commit themselves to his protection.

2 O my soul, thou hast said unto the Lord, Thou art my Lord—my goodness extendeth not to thee.

The believer may well encourage himself to trust in God, by calling to remembrance the seasons in which he had made an open and formal avowal of God as his Lord and Master, and as the sole and exclusive source of excellency and enjoyment.

NOTE.—By discarding the supplemental words, *O my soul*, which have a very equivocal right to the place assigned them in our version, and taking the verb in the first person singular, as do some copies of the original and the Syriac, Septuagint and Vulgate versions, we read the first clause, "I have said to Jehovah, thou art my God." So, our Scottish metrical version, which, in this and in other instances, takes its own rendering of the original text—

To God thus was my speech,
Thou art my Lord

The latter clause of the verse, which is somewhat obscure, would, it is believed, be better rendered, "I have no happiness besides thee." So Gesenius, in which he is substantially followed by the best recent translators and annotators.

3 But to the saints that are in the earth, and to the excellent, in whom is all my delight.

Believers are all beautiful, through the comeliness of their Lord put upon them (Ezek. xvi. 14), and, constituting one united body, they are called by him *Ucrutim*—*I e my delight is in her* (Isaiah lxii. 4). Need we wonder, then, that holy and excellent as they are, they should have a mutual delight in one another?

NOTE.—The supplemental *but* in the first clause, and *to* in the second, are to be left out; and, consistently with the rendering proposed for the former verse, this one would be translated—"as for the saints that are in the earth, and the excellent ones, all my delight is in them."

4 Their sorrows shall be multiplied that hasten after another god; their drink-offerings of blood will I not offer, nor take up their names into my lips.

Those who forsake the living God for idols, cannot but reap a harvest of sorrow; while those who truly honour God will hate idolaters, and will keep themselves at a distance from these sinful practices, and from all approach to communion with them.

NOTE.—Gesenius renders the word for *their sorrows, their idols*, but this does not seem consistent with his rendering of the words that follow, which is in accordance with our version, "who hasten to another God."

5 The Lord is the portion of mine inheritance and of my cup—thou maintainest my lot.

Jehovah himself, and not any merely external good, is the true and proper portion of the believer: "He that overcometh," saith the Alpha and Omega, "shall inherit all things, and I will be his God and he shall be my Son." And whatever be the station in life which God assigns his people, he will in his providence maintain them in it.

6 The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.

Communion with God can turn a dungeon into a palace; and, enjoying this, and the hope of the coming glory, the believer—he his outward condition what it may—rejoices in the arrangements of Providence and grace respecting himself.

7 I will bless the Lord who hath given me counsel; my reins also instruct me in the night seasons.

The Lord is the Counsellor of his people. His word serves them for a perpetual oracle, and he admits them to communion with himself in their meditations upon it, especially in the silent night watches. Such condescension may well fill them with gratitude, and be made the theme of their warmest praise.

8 I have set the Lord always before me: because he is at my right hand, I shall not be moved.

They who continually recognize the presence of God, and aim at glorifying him, will enjoy the consoling assurance that they are ever under the protection of the arm of Omnipotence.

9 Therefore my heart is glad and my glory rejoiceth; my flesh also shall rest in hope;

Joy may well fill the heart of the Children of God at all times, as praise should employ their tongue, in the contemplation of his gracious dealings with them. And well may they assure themselves that the detention that awaits their bodies in the grave shall be analogous to that of the seed in the earth: seeing that an organization unspeakably more glorious is yet to spring from the dust to which they shall have been reduced.

10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

Following the interpretation of the Apostle Peter (Acts ii. 27), we may read in this and in the two preceding verses, the language of a greater than David. And so, too, every believer may cherish the blessed confidence that his own body shall not always be enclosed in the regions of darkness and corruption, for the very reason that the Son of God triumphed over death and the grave.

11 Thou wilt show me the path of life: in thy presence is fulness of joy: at thy right hand there are pleasures for evermore.

The full assurance of glory is ever connected with the conscious enjoyment of peace and communion with God. Jesus could, from his state of deepest debasement, look forward to his being forever glorified with the father, on the ground of the father's perfect approbation of his surety and obedience. Believers, as they realize an interest in Christ and connexion with him, can assure themselves that they shall be admitted to a participation of his joy—to drink for ever at the very fountain of life.

R.

Montreal, 16th May, 1851.

The half of the current volume of the Record, commencing with the last number, will be furnished to new Subscribers, at 1s. 10½d., in advance. In addition to other Agents, all the Ministers of the Church, and the Missionaries and Catechists employed by the Home Mission Committee, are authorized to receive subscriptions.

We can supply complete sets of vol. VII. Agents or others sending the names of new Subscribers or remittances, will please give the name and Post Office of each individual distinctly.

All communications connected with the Record to be addressed to JOHN BUANS, Esq., Knox's College, Toronto.

The Record.

TORONTO, JUNE, 1851.

THE CLERGY RESERVES—BISHOP STRACHAN'S CHARGE.

The question as to the best mode of settling the *questio vexata* of the Clergy Reserves and Rectories, has been greatly facilitated by the movements of the High Church; or Puseyite Episcopalians, within these few weeks past.—We say, Reserves and Rectories, inasmuch as we have always held, that the real question of a dominant hierarchy in Upper Canada, hangs more by the latter than by the former. An Endowed Church is one thing; an Established Church is quite another. By the Reserves, Episcopacy is endowed to a limited extent; but this partial endowment is enjoyed in common with her, by other denominations, and may be by all, if they choose. Whatever may be the evils of this indiscriminate favouritism, in behalf of truth and error, there cannot be said to be in it anything like a dominant hierarchy; for Dissenters in England and Presbyterians in Ireland, enjoy similar tokens from the public funds. But let the Reserves be removed and the Rectorial privileges remain, and we have the nucleus of an establishment. There are territorial bounds; there are royal appointments in the way, and patronage from the Bishop, downwards; and there are, with one solitary exception, that of tithes, all the privileges of anglican rectories, as enjoyed by the occupants, and all this in perpetuity. It is easy for men to say, this is perfectly true, but of what use will Rectories be without lands? We reply, that the alienation of the Reserves does not, necessarily, involve the withdrawal of the glebe lands: and, although it did, we believe the wealth of Episcopalians in England and in Canada, would soon make up the loss. The dominant position of "the Church," as set up and upheld and patronized by the State, will remain unaffected by the movement in regard to the Reserves. Episcopacy is established by law so long as the Rectories remain. The voice of Canada declared this in 1835, when the frame work was first set up; and nothing has since occurred to make us, at least, change the opinion we then entertained.

When we say that late events have pointed the way to a clear decision of the question, so far as the Presbyterian Church of Canada is concerned, we refer to the undisguised declarations repeatedly

made, at convocation and in his charge, by the Bishop of Toronto, in favour of the doctrines of the Bishop of Exeter, and particularly that of Baptismal Regeneration. This most unscriptural delusion Bishop Strachan has propounded in his "charge" of 1847, which is now before us; and instead of modifying the opinion then given, which he might have been expected to do, after the full discussion which the subject has received in connection with the Gorham case, he has, within these few days, reiterated it more strongly; condemned the judgment in the Gorham case; and harmonized in all things with his Lordship of Exeter, in opposition to the Archbishops of Canterbury and York, and the other adherents of sound views. Now, we beg to know, whether Canada is prepared to say—and the Presbyterian Church of Canada prepared to say—that it is the duty of a Protestant Government to set up the standard of this most erroneous doctrine, in the shape either of an endowed or dominant Church.—Suppose we entertain the idea of a "Protestant clergy" as the objects of prospective attachment to our much-loved monarch George III., do the men who openly and unblushingly avow their adherence to such a doctrine, deserve the name of "Protestant Clergy." We have always looked upon the notion of Baptismal Regeneration as the master-error of the Popish Church, and the key to all her worst corruptions. It, necessarily, involves in it the notion of the efficacy of the sacraments, in and by themselves, and thus introduces the *opus operatum* of Romanism. It presupposes a specific class of men, deriving their title to perform spiritual acts from the Apostles, and exclusively authorised to perform such acts. It throws a mysterious halo around the priesthood, as it is termed, and in substance, if not in so many words, places all dissenters from the validity of that priesthood, out of the pale of a legalized salvation. It teaches men to substitute a religion of empty forms in the room of that practical godliness, which is the effect of a divine change on the heart, and which is "not meat and drink, but righteousness and peace and joy in the Holy Ghost." It attaches a blessing to the ordinance of baptism itself, apart altogether from the faith of the receiver and the immediate operation of the Holy Spirit. It represents salvation not at all as directly of God, but as simply the work of a priesthood which stands in His place, and performs his great work!

Be it remembered that *not one voice was raised* against this dogma of the Bishop, when propounded *ex Cathedra*; and not one voice has yet been raised against it either by dignitaries, or presbyters, or lay-members of the Episcopacy! and what are we to make of this? To us it is not, at present, a matter of great importance to determine whether the interpretation of the formularies of the English Church on this point, by the Bishop of Exeter, or that of the two Archbishops, be the true and correct one. We have our own ideas on that matter; but in so far as the public endowment of Protestantism is concerned, we distinctly say, that that is *not the Protestantism* which the people of Canada ought

to bestow their property to endow and to perpetuate in this rising land. Nor do we believe that it is the kind of Protestantism which George III. meant to countenance in his then infant colony. As a set off against the Popery of Lower Canada, we would look on such a measure as utterly inept. Puseyism is substantially Popery in its first and leading elements, and its bigotted and exclusive character as indicated in the following terms, we hope no legislature in Canada will sanction: "The Church of Christ," says Bishop Strachan, in his charge, 1817, "is his own ordinance in which he continues to dwell, and by his spirit to move, and in which the word spoken by him continues still to be heard. In this light, the visible Church may be truly considered the Son of God himself, who continues to dwell among men in human form; it is his perpetual incarnation, even as in Holy Scripture the faithful are called the body of Christ. This visible Church is to continue under the guidance of His Holy Spirit, to the end of the world, by means of a perpetual apostolate ordained by him, and with which his presence is ever to remain."

The limited sense of the term "Protestant Clergy," has long been abandoned by all parties, and it is thought by some that the more liberal application of the term, and consequently of the boon connected with it, should remove all serious objections to the existing settlement. On this topic we beg to offer a few observations:—

In the first place, we are fully persuaded that the number of those who are conscientiously opposed to every thing in the shape of state-endowment, except for the purposes of education, is rapidly on the increase; and we are persuaded that this conscientious opposition is based less on any abstract principle, than it is on a conviction of the injurious tendency of state payments to lessen the independence, and to weaken the efficiency of the Christian ministry. In the second place, every right principled man ought, we think, to disapprove of a system which levels all distinctions of truth and error in religion, and which plainly indicates thereby not at all a desire to promote the cause of truth and of God's glory, but simply to subordinate religion to the purposes of public policy. That a portion of funds expressly set apart for the advancement of Protestantism, should nevertheless be appropriated to the support of Roman Catholic delusions, is, to our mind, utterly revolting; and rather than that this should continue, we would recommend the withdrawal of the funds from religious purposes altogether. In the third place, there seems very little doubt that the parties most intent on retaining the Reserves, are precisely those whose existence and prosperity in the colony depend most on such extraneous aid. We allude to the adherents of the two Established Churches of Britain. The members of these Churches are, both here and at home, the ablest in point of means to support themselves creditably; and yet they are almost the only parties who are inclined to make a desperate struggle for the Reserves; and the reason assigned by them is, the assertion, that if the Reserves are taken away, religion will

perish. Our impression is, that this is a symptom of a state of things among the members of those bodies not very enviable. Other bodies are either opposed to the system of Reserve Endowment, or indifferent about it. To the former class belong most of the sound hearted Presbyterians, the Congregationalists, Baptists, and a large proportion of the Wesleyan body, and not a few liberal members even of the Episcopal Church. As to the Roman Catholics, they have never shewn any peculiar interest in the Clergy Reserve question. With respect to ourselves, the Synodical decisions have uniformly been against accepting any portion of the boon; and the declaration and petition of last year went strongly and decidedly against it. That the result of this year's deliberations will be still more decidedly in that direction, we entertain not one moment's doubt. To seek then to perpetuate a scheme of endowment principally for the purpose of bolstering up sects, whose hold upon public opinion, and even the convictions of their own adherents, is not the strongest, does not commend itself to us as wise.

The plan of pensioning different sects out of the public funds, has been often tried, and with indifferent success. The case of Prussia, at the present moment, may be appealed to as a beacon of warning. In that country there is properly no exclusive Establishment, but Protestants, Roman Catholics, and Jews, are severally endowed to a greater or less extent, from the public funds. A large and increasing body of Dissenters, chiefly Evangelical Presbyterians, Congregationalists, and Baptists, are looked down upon by the favored sects with contemptuous feeling, and have of late suffered much annoyance, amounting even to persecution, for conscience sake. And yet, from all we are able to learn, the real life of spiritual religion is with these dissidents.

In addition to the Puseyite and Popish leanings of the Episcopacy, the high tone of exclusiveness assumed by the Episcopal body, leads us to desire an union of all evangelical denominations, in opposition to a sect which threatens to be more troublesome than heretofore, and withal by no means friendly in its bearing to evangelical truth. We are not without hopes that such an union will yet be realised; not an union of management, or organised acting ecclesiastically—such a thing is not at all necessary—but an alliance for common agency and common protection. An alliance of this nature must be based on a perfect equality of civil interests, and an exclusive dependence on the members of each section for support.

We are aware of the objections which an able writer in the *Examiner* has made to the position of the Free Church in this country. That position has been, however, deliberately taken, and it is not likely to be relinquished soon. On the question now before us, however, the Free Church will not differ essentially from other Churches that are opposed to the Reserve and Rectory system; and it is not desirable that the brand of discord should be thrown in amongst us. We know a little more than perhaps some other Churches of what it is to resign for a good conscience, those advantages which others may not have enjoyed

and we are the least likely of all to close with Government offers. Nevertheless, we maintain that nations are recognised in the word of God as holding a moral character, and as such, are rewarded and punished in the present world, seeing they have no being as nations in the future.—Apart altogether from the question of endowment, "the earth may help the woman." We repudiate the doctrine, that collective bodies of men are required to know nothing of revealed religion, nor of natural, and that civil government has nothing to do, save with the physical existence and comfort of the species. We maintain that God's revealed will knows no limit in its range of application, and that men in every relation are bound to honor and obey him. The question as to the applicability of national resources to education or religion, depends entirely on circumstances, and varieties of opinion, as in these colonies, may put an impassable barrier in the way of what, in other circumstances, would be a duty. Much also depends on the progress which religion, in its spirit, may have made in a land; for, the notion of forcing men to support religion contrary to their conscience, is altogether abhorrent to our views. However, all may keep themselves very easy on that point; and if no greater obstacles are thrown in the way, than those which the Presbyterian Church of Canada is likely to present, the settlement of the Clergy Reserve question, and that of the Rectories, will be a consummation very speedily brought about, and on principles acceptable to every genuine adherent of civil and religious liberty.

THE PRESBYTERIAN CHURCH IN ENGLAND.

The fifteenth Synod of the English Presbyterian Church met in Birmingham, on the 15th April. Professor Lorimer Moderator. Representatives were present from the Scottish and Irish General Assemblies. All the proceedings were conducted in an efficient manner, and in the spirit of Christian brotherhood. There are in the Synod, according to the printed lists, 79 settled charges and preaching stations.

It will be remembered that the Synod supports two missionaries in China—the Rev. W. C. Burns, now at Canton, and Dr. Young, at Amoy. Both of these devoted men were well, by last accounts, and vigorously prosecuting their work. The Synod has also a missionary, the Rev. W. Charteris, at Corfu.

The Home Mission report alludes to the gratifying fact, that the Church is able, to some extent, to supply her destitution of spiritual labourers from her own College. Whilst, at the same time, the committee lament the inadequate support of the ministry.

The College Report announces that twenty students, trained in the Institution, have completed their course, and received license as preachers of the gospel—three of these from the Free Church, two Irish Covenanters, two Welsh Methodists, and one from the United Presbyterian Church.

FREE CHURCH COLLEGE, HALIFAX.—The Session of the Free Church College, Halifax, Nova Scotia, closed on the 13th of April. Suitable addresses were delivered to the Students, on the occasion, by Professors King and Lysal.

GLENGARRY MISSION—A GOOD EXAMPLE.

From the Mission of Glengarry, and specially Williamstown, East Lancaster, Lancaster Village, Alexandria, Martintown, Dalhousie Mills, Lochiel, and Vankleekhill, the sum of £50 was sent as a donation to the College, for the year 1849-50, by the hands of Mr. Ross, then the missionary. In the year 1851-52, the same places have transmitted nearly the same amount by the exertions of the present missionary, Mr. A. Cameron,—a noble example of considerate liberality. All those places may be said to have long been without a minister, and these subscriptions may therefore be said, for the most part, to be spontaneous.

It gives us pleasure to learn that our excellent friend, Mr. Cameron, has, last season, made several missionary tours to those places, as well as to Finch, a township to the rear of Osnabruck, and also to La Guerre, in Lower Canada; and very lately he has returned from similar engagements at Cumberland, Clarence and Lochaber, on both sides of the Ottawa, where, so far as we know, no minister of our Church had ever preached before. "The cry on every side," says Mr. Cameron, in a letter of March last, "is, come over and help us. The friends at La Guerre have built a beautiful stone church, without the aid of a minister, elder or catechist. This is a most important opening, and has been, we fear, too long neglected by our Church. There, and in Martintown, they are anxiously looking for the end of the session, that they may procure the services of some of our advanced students; and, I confess, I am not less anxious for the same thing. Neither my time nor my strength will enable me to do the half of what I would like to do in this almost boundless missionary field—You will be glad to hear that we have got a body of excellent and godly men ordained as additional office-bearers, at Vankleekhill and Lochiel, as also at Dalhousie Mills, for the first time."

MINISTERS' WIDOWS' FUND.

This is one of the schemes of the Church upon which, among right-minded men, there can be but one opinion. The common feelings of humanity suggest its necessity, and philanthropy and Christianity confirm its claims. We regret, that although it is one of those things against which no man would venture to speak, and from which no Christian could withhold his contribution, that so little has yet been done for establishing the fund. The whole matter will come before the Synod in a few days. In order that the action taken upon this important matter, in other Churches, may be before our own Church, we subjoin the report of the Committee of the Associate Church in the United States, on "the Widows' and Orphans' Fund," which was adopted by that body on the 30th of May, 1850:—

The special committee appointed to report some plan for assisting the families of deceased ministers, would submit the following:—

1. A fund shall be established, to be called the Widows' and Orphans' Fund, to aid the families

of deceased ministers of the Associate Synod in obtaining a livelihood.

2. Each minister in Synod shall be expected to contribute annually to this fund.

3. Presbyteries shall be required to call upon all congregations within their bounds to make annual collections for this fund.

4. Each widow shall be entitled to receive from this fund annually the sum of fifty-five dollars for herself, and fifteen dollars for each child under thirteen years of age, if needed. The death of the mother shall not invalidate the claims of children upon this fund. If my widow be prevented, through age or bodily infirmity, from doing any thing for her own support Synod shall have power to increase her annuity according to the necessities of the case.

5. A widow marrying shall have no further claim upon the fund for herself.

6. Donors to this fund, if they express their desire to that effect, shall have their donations permanently and safely invested, and the income only used.

7. A Board consisting of six members shall be elected by Synod. Two members to serve one year, two for two years, and two for three years, and each year after that, two to serve for three years. This Board shall elect one of their own number for Treasurer.

8. It shall be the duty of this Board to receive, invest, and disburse the moneys contributed to this fund. And in respect to the permanent fund, they shall so invest it as to be both secure and profitable. And, in all cases, security and permanency shall be aimed at rather than profit.

9. Each Presbytery shall appoint a Treasurer who may receive money raised within their bounds, and transmit the same to the Treasurer appointed by the Board.

10. When the state of this fund will admit, the Board shall assist disabled ministers, upon the recommendation of their respective Presbyteries.

To the Editor of the Record.

MR. EDITOR,—

In the March number of the *Ecclesiastical and Missionary Record*, which has just been handed to me by a friend, there appears a letter from Dr. Burns on Dr. Ferrier's case, which contains certain statements, said to have been made by Mr. Stark, concerning the views of the United Presbyterian Church on the headship of Christ, the obligations of civil rulers, &c. I take the liberty to say, that if either of these gentlemen can prove those statements to be correct, and that the views of the United Presbyterian Church are really what they represent them to be, I, for one, will be prepared to join them forthwith. In the meantime, however, I can look upon the representations of Mr. Stark in the letter referred to, as far as they relate to that body, as only perversions and misrepresentations of their views; and that neither they nor any of your readers may further labour under mistake, with regard to the views entertained by ministers of that Church, on these topics, I beg leave to submit the following:—

1. As to the duty of Civil Rulers under the Christian dispensation, it is held, that if they are infidel or heathen rulers, they of course cannot be supposed to act from Christian principle, nor according to Christian precept; but if they are Christian Rulers, they, as having new light, must necessarily be actuated by new motives, and directed to new ends in the discharge of their civil functions, and especially they must seek thereby to glorify God, as well as to do good to men.

2. As to the Chief Magistrate, or Civil Governments, taking God's word for their rule and guide in legislation, it is held, that the public affairs of all nations, as well as the private, should be conducted according to the will of God, as far as that will is known; and that civil govern-

ments, as far as the word of God is applicable to them, should, and if Christian will be guided, directed, and controlled by it, whether a public recognition is made of it or not; at the same time it is held, that that word gives no power or authority to the Chief Magistrate, or Civil Governments, to compel any man to think on religion as they think, and to worship God as they worship him, or to believe in a creed, and support a form of religion which he disapproves.

3. As to Civil Legislation concerning the observance of the Sabbath, my belief is, that the moral law, to which the institution belongs, is but a development of the law of nature, and that Civil Rulers therefore, as well as others, are under obligation to obey it. If heathen rulers, they are bound to obey it as the law of nature; if Christian, they are bound to obey it as Christians; and as far as external order, tranquility, and good manners are concerned, and as far as the enforcement of these comes within the sphere of their civil functions, they should consider themselves bound to exercise their authority in preventing the Sabbath from being openly desecrated.

4. As to Civil Rulers providing Bible instruction for the young, I do not know well what Mr. Stark and Dr. Burns mean by it. If they mean that Civil Rulers have a right to compel young or old, either in a school or out of it, to read the bible or any other religious book, and imbibe its principles and teachings, it is acknowledged that we do deny them that right. But if they mean to say that, according to our principles and views, Civil Rulers may, by legal enactment, exclude the bible from common schools, or from schools of learning of any sort, then I affirm, that we neither believe nor teach that they have a right to do any such thing. The bible should be a class book in every school for the young; and where the community are Christian, they will make it so, unless hindered by infidel or heathen rulers, or such as are akin to them. But I should like to know what Dr. B. and Mr. S. think about Civil Rulers and the Catechism.

5. As to Civil Rulers seeking the blessing of God upon their administration, either "unitedly" or individually, I cannot see how any Christian can object to it, although infidel or heathen magistrates might. In mixed assemblies, composed of men belonging to different religious sects, if a chaplain were to be employed, the difficulty is to know from what religious sect he should be chosen, so as to do equal justice to all parties. For my part, I can only say, that were I invited to unite with such an assembly of Civil Rulers, or rather to be a mouth unto them, I should consider myself highly honored in being permitted to seek God's blessing, through the Mediator, both upon them and their administration; and equally gratified would I be, in having the honor to listen to the Chief Magistrate, or Civil Ruler, if neither heathen, nor infidel, nor unitarian, but a good Christian, while praying for such blessing upon "his assemblies and proceedings."

These, Mr. Editor, are my views on the different topics referred to by Mr. Stark, as quoted by Dr. Burns in his letter, and few, if any, of my brethren, it is believed, will object to them.—They are as briefly expressed as possible. And believing you to be a man of God, desirous of knowing and of making known the truth concerning "the brethren," I respectfully request that, as an act of justice to myself and the Church to which I belong, that you give them a place in an early number of your *Ecclesiastical and Missionary Record*, and oblige,

Your obedient servant,

D. COUTTS.

CHICAGO, April 16, 1851.

Our respected correspondent will, on reflection, perceive that the sentiments of United Presbyterians must be judged of from the published sentiments of individuals, and authenticated documents

of the body, or of its delegated Committees. We do not doubt that among our United Presbyterian friends, there are many, who would revolt at the inferences fairly deducible from the avowed sentiments of others; nay, we believe that the doctrines on the important question referred to, when carried out to their practical results, would sattle and grieve some of the ministers, and still more of the people of that communion. But still we are satisfied that such results do naturally follow from their avowed sentiments, and we must look at them.

Our correspondent says, if he could believe that the views of his brethren are rightly described in the representations of Dr. Burns and Mr. Stark, he would cease to act with his present associates and would join us. We can only respectfully reply, that our correspondent's explanation in behalf of his own friends, are too vague and hypothetical to satisfy us. For instance, when he says, under head II., that "Civil governments as far as the Word of God is applicable to them, should be directed and controlled by it, whether a public recognition is made of it or not,"—he affirms either what goes not a single inch to determine the point in question;—for the question is "how far the Word of God is applicable, &c."—or he begs the whole question; for our friends hold that a public recognition of the divine standard of truth and justice is essential to enable public men or rulers, in their public acting, to discharge their duty to God and to society, as the Scripture requires.

Again under head III. our correspondent concedes what might go far to satisfy us, when he allows that Christian rulers "should exercise their authority in preventing the Sabbath from being openly desecrated;" but, then, he either retakes this concession in another clause, or he leaves us at sea altogether, and the question as undefined as possible, when he uses words so vague as these: "as far as the enforcement of these comes within the sphere of their civil functions." Now does not our good friend see, that it is as if an Arian or Socinian (of course we make no comparison generally between United Presbyterians and such classes of professed religionists as these) should say that he could agree to subscribe our Trinitarian formula, and to give public assent to it, "in as far as it is competent in us to require such assent," or, as the doctrine professed by Trinitarians is agreeable to reason, and his principles of Biblical interpretation.

We might notice other misapprehensions and assumptions in the communication of our correspondent,—we quite agree with him in thinking that the word gives no authority to civil rulers to compel men to think as they think on religion—of course not—but neither to think just as they themselves think on morals or politics; yet, in respect of overt acts and tenets even, the safety of society, as in the case of Pio Nono at this moment, may require a certain cognizance to be taken of men's (quasi) religious pretensions and assumptions;—and the law cannot reach the thoughts of any man—it has to do with his immoral practices;—neither of course can the community compel children to read the Bible, far less to

imbibe its principles and teaching. It is quite needless, then, for our friend to tell us that he declines to rulers that right. But is he not aware that many of those who avow the sentiments of his party, insist upon excluding the Bible from Common Schools, except so far as to provide the privilege of Bible instruction to those who choose to pay for it? Now, we hope, that our worthy correspondent rather agrees with us, that though we are not to force Bible teaching on any, it is fair to the youth of a country, and necessary as respects the poor, that a provision be authoritatively made for the privilege of such instruction in Bible knowledge for all who do not reject it; and that some application of the public revenue for so precious an object, is anything but an improper exercise of civil authority or perversion of public funds.

The closing remarks of our friend (under the fifth head) please us quite. His heart is better than his theory, or the theory of his ecclesiastical associates; and readily we say with him, that as to civil rulers seeking the blessing of God upon their administration, either unitedly or individually, we cannot see how any Christian can object to it. We believe this to be the sentiment of many of the United Presbyterians, though not of all. But our correspondent will allow that we must look to the tendency and likely effect of the principle to which, in general, he adheres, and we may justly fear, though he does not, that that principle, fairly carried out, goes to disallow those very acknowledgments of God and religion, as to which we do not question his sincerity, when he says I should agree to be satisfied. The events of every day demonstrate that a principle once conceded and adopted in the general policy of a country, will, and must, develop itself gradually in effects, which the vain regrets of those who would not look prospectively at the tendencies of which they were warned, will come too late to counteract. How many laughed, a few years ago, at the idea of concessions to Romanism being followed by such further ambitious claims, which we have lived to see prosecuted with insatiable zeal, and admitted now to be full of peril both to the interests of religion and of liberty; and were the theory which our friend apologises for, once allowed to yield its appropriate fruits, it would be an inadequate consolation that here and there a good man was found to exclaim, "I never anticipated such things." We mean no disrespect to our associate friends, but the position already taken by many of them in the old country, on the Sabbath question, the marriage question, and even the Papacy question, show that we not unreasonably raise the warning voice, "obsta principiis."

UPPER CANADA BIBLE SOCIETY.

The Annual Meeting of the Bible Society took place on the 7th May, in the Temperance Hall. Dr. O'Brien in the chair. The audience was not so large as the importance of the meeting demanded—not above 250 persons being present. Mr. J. S. Howard, the Secretary, read the Annual Report, from which it appears that 16,393 copies of the Scriptures were put in circulation during the past year, exclusive of the issues by

the Tract Society, which amounted to 5,044—being an increase of 2,797 copies over the preceding year. Of the Bible Society's issues, 11,411 copies were distributed through Auxiliary Associations, and the balance went through the Depository in Toronto. The cash received for sales by the Auxiliaries, during the year, was £636 8s. 6d.; for sales at the Depository, £269 14s. 10d.; and the free donations of the year were £308 19s. 7d. The Report was adopted, and the usual resolutions passed unanimously.

The meeting was addressed by the Rev. Messrs. Roaf, Jennings, R. V. Rogers, (of Kingston,) Burns, Poyer, McClure and Richardson—several of the speeches being able and interesting.

It is to be regretted that so important an institution as the Bible Society does not command, to a larger extent, the co-operation and support of Protestants generally. It presents a common ground on which all who love the Bible and its Author may unite, without compromise of principle. An anniversary meeting should be an evangelical bazaar, where they who seek the peace of Zion, and the conversion of the world, by whatever name they are known, might merge their distinctive peculiar views in the noble effort of reclaiming a blighted world.

Apart from its direct object, the circulation of the Scriptures, the Bible Society has claims upon those who love the Lord Jesus Christ, as it enables them to realize "how good and how pleasant it is for brethren to dwell together in unity."

The speaking at the late meeting was good—not brilliant oratory, but plain truth expressed in an excellent spirit. The speakers belonged to different evangelical denominations. We saw none of the Episcopal ministers of this city upon the platform. But that section of the Church was well represented by a clergyman from another part of the province. In him we recognised not the Churchman but the Christian, and he, in turn, found himself associated not with dissenters but with brethren beloved.—We refer to the Rev. R. V. Rogers, of Kingston, who was delegated to attend our meeting by the Society in Kingston. Between that Society and the Toronto Auxiliary Society, an alliance has been formed, and the field around and below Kingston is now occupied by the sister Society.

CHURCH MUSIC.—We have received the prospectus of the "Presbyterian Sacred Harmony." A compilation of approved tunes about 100 in number. The volume, which will be published in Montreal, will be printed on good paper and neatly embossed in cloth, and furnished to subscribers at 2s. 6d. The compiler has availed himself of the labours of distinguished musicians, as Smith, Hoggarth, Hately and others. Whilst admitting tunes of modern composition and acknowledged merit, he has given a chief place to the "old and venerable melodies which have been handed down to us from the days of our covenanting forefathers, and which are so highly and deservedly prized, both on account of the interesting associations connected with them, and also for the grave simplicity and solemnity by which they are characterized."

ORDINATION OF THE REV. JOHN GRAY,
AT ORILLIA.

The Presbytery of Toronto met at Orillia on Wednesday, the 21st May, and ordained Mr. John Gray, Preacher of the Gospel, and late a student of Knox's College, to the pastoral charge of the congregation in the village of Orillia, and some of the adjacent stations.

The Rev. Thomas Lowrie, of Barrie, who presided on the occasion, delivered an earnest and impressive discourse, and the Rev. Professor Lyson, of Knox's College, addressed the young pastor and his interesting flock with muchunction and fervor.

We hope the connection thus formed may be blessed: and that the youthful minister, whom his heavenly father has been calling to pass through deep waters, and whose faith has been so severely tried, may be by that paternal discipline, the better fitted to lead his people to those wells of salvation, which have afforded consolation to his own soul; and that his affectionate people may esteem him very highly in love for his work's sake.

DIED—at London, C. W., on the 20th May, after two days illness, Mr. ROBERT SCOTT, Student in Divinity.

So unexpected was Mr. Scott's decease, that his relative, the Rev. John Scott, with whom he was residing, apprehending no danger, left him on the morning of that day to attend a meeting of Presbytery, and on his return found that the spirit had departed. This is an afflictive and a mysterious Providence. Mr. Scott stood high among his fellow students as a scholar, was much respected for his gentle and unassuming manners, and, above all, for his deep and earnest piety. Possessed of a vigorous mind, and earnestly devoted to the work which he had in view, Mr. Scott was marked out among the rising hopes of the Church, as one destined to occupy an important sphere. In infinite wisdom and goodness, to us inscrutable, the Head of the Church has seen meet to remove him. May every Student of Knox's College, and every reader, be stirred up by such solemn warnings, to prepare to meet with God.

CONGREGATIONAL STATISTICS—The Committee on Statistics, in their report to last Synod, recommended that congregations should forward their returns to the Presbytery Clerks, in time for them to send the Presbyterial returns to the Agency Office, a month before the meeting of Synod. This report was adopted by the Synod. We have endeavoured to send blanks to be filled up by every Congregation and Mission Station. Should any have been omitted, we refer them for the information required, to the number of the *Record* for March last. It is much to be regretted that so few Presbyteries have yet reported, and that it is not in the power of the Agent for the Church, to make up the Schedule according to the injunctions of the Synod. It is hoped that the whole of the congregational returns will, at the latest, be forthcoming during the three first days of the Synod. They are to embrace the year which ended on the 31st of March.

The following letter, enclosing the thank-offering of a restored invalid, has just been received

SIR,—

Enclosed is two pounds ten shillings, currency, to be disposed of as follows:—

Knox's College	£1	0	0
Toronto Home Mission	1	0	0
Widows' Fund	0	10	0

The Donor was for a long time confined in the Hospital at Toronto, during which period he received much kindness from Christian friends. He rejoices (although his measure very limited) that he is enabled, cordially, to give the above as a thank-offering to Almighty God, for restoring him to health, and especially for his goodness to him in spiritual things, during his sojourn in the Hospital at Toronto—when the Lord sent his servant various names, whose visits and intercourse he will remember with delight. He hopes that God's servants resident in Toronto, will not forget the poor and the afflicted who are in the Hospital.

JOHN BURNS, Esq.

KNOX'S COLLEGE—SESSION 1850-51.

AWARD IN BURSARY COMPETITIONS.

1. For the best examination in the Grammar of the English Languages—£2 10s.—Mr. William McMullen.
2. For the best examination in the Grammar of the Latin Language—£2 10s.—Mr. Wm. Forrest.
3. For the best examination in the Grammar of the French Language—£2 10s.—no competitors.
4. The George Buchanan Bursary—£10—for eminence in Latin and Greek, as proved by examination in the *Aeneid* and *Iliad*, 1st to 6th books, and by translation of English into the Latin—1 Mr. John Laing, 2 Mr. Chas. J. McGregor.
5. For eminence in Hebrew Grammar—£2 10s.—1 Mr. John Laing, 2 Mr. D. Wardrope.
6. For the best examination in the Pentateuch *ad aperturam*—£5.—Mr. Geo. Wardrope.
7. For the best critical exposition of the 53rd chapter of Isaiah—£5—1 Mr. J. Laing, 2 Mr. W. E. McKay.

The Gaelic Bursaries of the Colonial Committee of the Free Church of Scotland.

8. (1) For the best examination on the Grammar of the Gaelic Language, with readings and Shorter Catechism—£4—Mr. John McKay.
9. (2) For the best written exposition in Gaelic of the 23rd Psalm—£6—Mr. N. Nicolson.
10. For the best Synopsis of the *Norum Organum*, with a comparative view of the Syllogistic and Inductive Logic—£5—1 Mr. J. Laing, 2 Mr. A. Crawford.
11. For the best Synopsis of Campbell's Rhetoric, Book 1—£5—Mr. Wm. Blain.
12. For the best written Synoptical view of Reid's System of Psychology with its recent modifications by Stewart and Brown—£5—Mr. James Tait.
13. For the best written account of the Systems of Ethics, ancient and modern—£5—Mr. James Tait.
14. The John Knox Bursary—£10—for the best Synoptical view of the heresies, ancient and modern, as to the person of Christ—Mr. George Wardrope, Mr. John Alexander—equal.

* Mr. Laing having obtained this bursary on a previous occasion—it fell now to Mr. McGregor, according to the rule in such cases.

† According to the rules, no competitor can obtain more than one bursary—and Mr. Laing having relinquished this one, it fell to Mr. D. Wardrope as second in the order of merit.

15. For the best written statement of sound Hermeneutical principles applicable to the interpretation of prophecy, with a special reference to the rationalistic system—£5—no competitors.

16. For the best essay on the influence on early Christianity, (favourable or unfavourable) of the Pagan systems of Philosophy—Eastern and Western—including a reference to Neander's views on the subject—no competitors.

REVIEW.

MAN RESPONSIBLE FOR HIS BELIEF:
A Lecture delivered before the members of the Hamilton Mercantile Library Association, by the Rev. JOHN BAYNE, of Galt. D. McLELLAN, Hamilton.

This is a production exceedingly to our liking; very rarely, indeed, have we met with so large an amount of sound philosophy and conclusive reasoning, within the compass of thirty pages. The subject of this Lecture, considering its numerous and vital practical bearings, has hitherto, we conceive, been allowed to lie far too much in the back ground of public attention. It is true that the natural conscience of every man must, when free from bias, keep him in mind of his accountability for the way in which he deals with truth; but it is also equally true that on no other point can conscience more easily be betrayed into error, or bribed, at least, to silence. Though the creed and the life are so inseparably linked as to render their actual divorce, simply an impossibility. It is, nevertheless, very easy for a person to get into the habit of regarding the two things as but very remotely related, if related at all; and it is to be feared that this habit is a much too fashionable one. The well-known couplet of Pope, so often quoted in connection with this point, would have been less noticed and less known, if it had not fully accorded with the cherished sentiment of too numerous a class.

It need hardly be remarked that there is scarcely a single error naturally congenial to the human heart, which has not been dignified by an alliance, of some sort or other, with a false philosophy. Anything which a man ardently wishes to believe, he will generally contrive to find means of defending. We have had advocates accordingly of the doctrine of man's irresponsibility in matters of faith and belief, who have endeavoured to support their opinion by an appeal to the mental process in which belief originates, and to an axiom in morals, which no one hesitates to admit, when properly limited, as to its range of application. In the Lecture before us, we have a clear statement of the argument in question, of which the following syllogism may give some idea: Man is not responsible for any act mental or overt, unless the act be a voluntary one; belief is involuntary, for the mind believes, and cannot help believing, precisely according to the view which it takes of the evidence presented to it; therefore no responsibility attaches to belief. It would be easy, of course, to show that the conclusion here arrived at, is contrary to Scripture.—And this is briefly and well done in the Lecture, but it is important to meet the sceptic on his own grounds, and accordingly the Lecturer treats the question, chiefly in reference to its psychological and ethical bearings, and shows that a sound

philosophy unites harmoniously with Scripture in asserting the untenableness of the above conclusion, and the fallaciousness of the grounds on which it is sought to be based.

The best analysis, in our view, of the facts of human consciousness, is that, according to which, mental phenomena are arranged into three distinct classes—those namely of intelligence, of feeling and of will. "The intelligence" as an eminent writer expresses it, "creates conceptions, laws, rules of action. Feeling, or sensibility, supplies inducements and impulses. Will creates effort, activity, the emission of voluntary power."—It may be of use to keep this analysis in view, while endeavouring to follow the author in his argument, though the conclusiveness of the argument, it must be observed, is not dependent upon the correctness of that analysis. If any, for example, prefer the theory which identifies *will* with *desire*, instead of that which regards them as essentially distinct, the preference may be retained without injury to a single step of the reasoning.—It is evident, however, that the Lecturer has chosen to proceed upon the classification just noticed, and that the arrangement of his subject has so far been determined by it.

In the first place then, it is shown, that the theory which makes belief a *necessary* result of the view which the mind takes of the evidence presented to it, is defective, *inasmuch* as it overlooks an important element, which contributes to the origin of belief, and an element to which the idea of responsibility must be attached.—The element more particularly alluded to here, is that which falls chiefly, at least, under the head of "feeling," or the second class of mental phenomena noticed above.

An important distinction is here drawn between assent to evidence which adduces itself to the reason alone, and assent to evidence which addresses itself to the emotional, as well as to the rational element: belief of the former sort is devoid of any moral quality, simply because the moral nature has nothing to do with its origin, nor do the truths to which such assent is given, involve any moral obligation; belief of the latter kind, however, does possess a moral quality, because there can be no full belief of this sort without the concurrence of the emotional with the rational element. The following extracts may give some idea of the way in which the author elucidates this point—

"First, we apprehend there could be no conception, even, much less belief in respect of moral and religious subjects, without the presence and movement in the mind of this emotional or moral element. It seems a simple impossibility, that a being without affection—without love or hatred, benevolence or justice, could conceive of such affections and sentiments; or that one without conscience could conceive of the distinction between right and wrong, virtue and vice, or of the feelings of approval and disapproval, always involved in the apprehension of that distinction. It seems impossible, in a word, that a being without emotions could entertain any of the radical ideas which enter necessarily into every conception, as well as belief in moral and religious subjects. As well might a man, born blind, be supposed to conceive of color, or one born deaf, of sound. Indeed, only suppose the conception of love or

hatred, benevolence or justice, approval or disapproval, and the very conception implies either the past or present consciousness of these feelings in the mind. Without this, conception would plainly want its vital element."

"Secondly, we remark, that from the nature of the object before the mind, when contemplating moral and religious subjects, the moral element in the mind cannot possibly be in a state of indifference."

We select the following as a short specimen of the illustration given of this particular.—

"As certainly as the intellect is affected one way or another by the presentation of intellectual truth, so must the moral nature be affected one way or another by the presentation of moral and religious truth. Just as the intellect assents or dissents, so must the moral nature like or dislike, approve or disapprove, embrace or spurn. Constituted as man is, it is impossible that the moral element in his bosom will not be at work, according to its peculiar properties, in dealing with such questions as these—with the question, for instance, which, in a mercantile community like this, may often suggest itself—whether a merchant, pressed by business, may, without violating the sanctity of the Sabbath, work up his accounts or read his business letters on that holy day; or with the question, now agitating the neighbouring Union—whether the Fugitive Slave Law is reconcilable with the principles of immutable justice; or with the question of wider importance and eternal interest—whether the way of justification revealed in the Bible is by faith alone; or with the question which has made such havoc of the peace of the churches—whether the doctrine of election is a doctrine of God. Whatever may have been a man's previous training, the simple presentation of such questions to his mind, will set in motion the moral elements in his bosom, and, consciously or unconsciously, there will be a moral bias inclining to one side or the other. And not only so, but in deciding upon them, not merely the intellect but the moral nature also, will, so to speak, sit in judgment. Nor will it be possible for him to come to a decision on either side, involving full, that is, settled and operative belief, which does not carry with it the assent of the moral nature,—the approval of the heart."

The argument presented under the first general division of the subject must, of course, be regarded as incomplete, unless it be admitted that a vitiated state of feeling or the emotional element is in itself, and apart from all connection with the will, a thing justly blameworthy. The author, accordingly, does not omit to qualify his assent to the axiom, that "nothing is moral or immoral which is not voluntary." "If the principle," he remarks, "be applied to actions alone, we fully concur in it; in this sense it is only a familiar axiom universally recognised and acted upon in the world. But if it be extended so as to include the emotions, or what some writers term the pathological or pathmatic elements of our nature, we hold it to be unsound and untenable."

We cannot help thinking, that the acceptance by Dr. Chalmers, of the above maxim in its unqualified form, adds only another to the many illustrations of the faculty with which one error may lead to another. We would not hesitate to admit the presence of a virtuous element in an inclination toward good, however weak it might be, and however much overborne by a stronger and an imposing inclination to evil, just as we would not hesitate to admit the presence of a vicious element in an inclination toward evil,

however weak it might be, and however much overborne by a stronger and an imposing inclination to good. In neither case, as it seems to us, is the decision of the will necessary to qualify morally the desire; the virtuous quality exists in the one, and the vicious quality in the other, solely on the ground, that the one, so far as it goes, is agreeable to the standard of right, and the other in opposition to it.

Under the second general division of his subject, the author proceeds to demonstrate that the will itself is concerned in the formation of belief on moral and religious subjects, or that our beliefs on such subjects are as really voluntary, as are our overt acts. And this point is handled in a style no less able and satisfactory than that of the preceding one. Our space, however, will scarcely permit us to do more than simply to indicate the particulars insisted on. In the first place, it is observed that "the will is confessedly and necessarily concerned in the examination of the evidence of truth;" and secondly, "that the will invariably and necessarily accompanies, nay, incorporates itself with every act of belief."

We have only room for a very brief specimen of the reasoning under the latter of these heads:

"In moral and religious subjects, full belief—including the assent of the moral nature, as well as of the intellect—must always point to action, and must thus include the decision of the will in reference to such action. In dealing with a mere intellectual truth, as with an historical fact, or a geometrical demonstration, the belief formed may have no reference to action; and the will may thus be conceived to be at rest with regard to it; but in dealing with moral and religious truths, it cannot be so. Such truths not only invariably unfold direct practical obligations, but they necessarily require, for their full apprehension, a reference of the mind to the obligations thus unfolded, and to the idea of action, in harmony with, or opposed to these obligations. Let this aspect of these truths be overlooked, and then the whole truth is plainly not before the mind."

Under the third general division of the lecture, we have another argument advanced, which we look upon as an eminently decisive one, and one which can be all the more easily appreciated by the plainest capacity, from its being independent of all reference to mental analysis.

The author closes his discussion of the subject by briefly showing how the conclusion arrived at may be confirmed alike by the "testimony of conscience, the practical judgment of mankind, and the explicit statements of scripture."

We cannot bring our remarks to a close without again expressing our high and unqualified admiration of this masterly production; its circulation will be an extensive one, if only as great as its merits entitle it to.

THE SYNOD.

We call the attention of members of Synod to the notice on our first page respecting their accommodation. Friends in Kingston express the hope that they will be able to provide for all who may honour them with their presence. It is not the first time that their hospitalities have been generously extended on like occasions.

It is to be hoped that the meeting will be pleasant and profitable—that a spirit of love and mutual forbearance will pervade the assembly—and that the business may be despatched with promptness and decorum.

ROUSE'S VERSION OF THE PSALMS.

The invincible pertinacity with which the piety of Scotland clings to the venerable Rouse's Version of the Psalms, in spite of all the canons of taste, the pleading of musical susceptibilities, and the onward progress of civilization, is a curious trait which exacts respect in spite of its unreasonableness. It reveals not only a national trait but one of the most impressive aspects of human nature. Steadfastness of purpose, fidelity to what is esteemed sacred, energy, self-reliance, and worship of truth, are elements of the sublime in human character, which no grotesqueness of garb, nor awkwardness of expression, can wholly obscure. Scotland would not have been the Scotland of history, encircled with sublimest associations of heroism and piety, without this fixedness of character which makes the monstrous doggerels of the psalmody sweeter than the music of the spheres.

The oldest metrical version of the Psalms in English, is Sternhold and Hopkins. Sternhold was a groom of the robes to Henry VIII. and Edward VI. a man of great severity of manners gloomy and apart, consoling himself amidst the frivolities of his position, by this uncourtly but noble labour, with which his name is identified.—Hopkins merely supplemented, with the aid of others, his associate's work, and published the version in 1556, which continued to be the psalmic manual of the Church of England till nearly as late as the beginning of the eighteenth century. It is a venerable relic, not without its poetic merit—abrupt, rugged and terse, often finely harmonizing with the fire and passion of the original.

James I. to justify his title as the British Solomon, also had a version of the Psalms published as his own, which, of course, was not his own.—It was really the production of William Alexander, afterwards Earl of Stirling. Though a work of merit, all the king's authority could give no great currency to it.

Rouse's version—the darling of Scotch piety and psalmody, appeared in 1643, during the sitting of the Westminster Assembly of Divines, and was suggested by the recommendation of the House of Commons to that body. Its merits were readily perceived by the Assembly, when presented to them, and it was printed by their order. It subsequently underwent a revision by three committees of the Assembly, and again by the General Assembly of Scotland. It was remitted to the Presbyteries and the utmost pains taken to make it perfect. The ecclesiastical scrutiny, however, related chiefly to its theological and doctrinal character; its poetic quality not gaining much by the process. It was sanctioned, embalmed, and petrified beyond all thought of change or improvement, in 1653, when it received the solemn imprimatur of the General Assembly. For two hundred years Scottish public devotion has found its sole expression through this rough and jagged medium—a decided proof of its vigour and momentum, if not of its fastidiousness.

Associated with all that is venerable or thrilling in Scottish history, and according well with the ruggedness of Scottish character, the old version has withstood every attempt at amendment. It has been sung by their martyrs; its melodies has been swept on moorland breezes, in the days of Scotland's deepest troubles and sternest heroism. For generations have good and great men lifted up their souls on the wings of its inspiration. Mothers have sung it over cradles, and cotter's Saturday nights have been vocal with its strains. It is inwrought in every fibre of Scottish history, literature and song—and no wonder it has such a hold. The memories of Gillespie, Rutherford, and Baillie embalm its harsh solécisms, and taste and poetry and music will have to cry long and loud before they drown the devout fervour with which Scotland roars out the antiquated periods of Rouse's Version.—N. Y. Evangelist.

A BIBLE ILLUSTRATION FROM THE SOUTH OF EUROPE.

THE OLIVE.

A prominent object here is THE OLIVE, so frequently mentioned in Scripture. From the first notice in Genesis, when the dove came to Noah with the olive leaf plucked off, on to the two symbolic olive-trees of Revelation, the Word of God is full of references to this tree. The wealth of the Israelites consisted greatly in their olive-yards, so here, also, they are the principal source of the riches of the country, and the value of a property is estimated, not by its acres, but by its olive-trees.

The olive-tree is seen to the greatest advantage here. It grows as large as an oak, and resembles more than any other the larger handsome willow-trees which are sometimes seen in our country. The leaves, like those of the willow, are long, narrow, and tapering, the edges perfectly smooth; the upper side of a beautiful dark green, while the under is whitish. The olive is evergreen. In the depth of winter, if winter it can be called where there is never snow, and but little frost, its dark dusky foliage presents a sober contrast alike to the bright lively shades of the orange groves, which lie embosomed among the olives in more sunny and sheltered spots on the sides of the hills, and to those of the green fir tree, which invariably clothes their summits.

These trees cover the whole face of the country. You have constantly before you mounts of olives. Nowhere are the trees more majestic than here. The height of the larger ones may be about thirty feet, and the twisted knotty trunks of some which we measured were eight to ten feet in circumference. As you pass through an avenue of them, these hoary trunks, sending out their weeping branches, and grey, sombre foliage naturally induce solemn and saddening thoughts; and as some of the light-hearted natives, who are sad whenever the sun does not shine, have declared to us, make them perfectly melancholy.—But we have a sympathy with such scenes. In walking for miles through these olive-yards, we are struck at every step with the variety of form and graceful, dignified bearing of these patriarchal trees, standing like an aged Christian, with the scars and wrinkles of years, flourishing when others fade, and full of sap and fatness. We have then seen the force of the comparison, drawn by the prophet Hosea, "His beauty shall be as the olive-tree;" and of Jeremiah's words, when he says, "The Lord called thy name. A green olive-tree, fair and of goodly fruit." The olive, indeed, conveys the idea of solidity, stability, matured experience, saddened by sorrow, as well as fruitfulness. In the winter time, it stands unchanged, surrounded by the naked fig and helpless vine, beautiful, even alongside of the gorgeous orange—the picture of the believer in the midst of persecution and desolation, unmoved though mourning, serene though saddened. David seems to have thought so when he wrote, "But I am like a green olive-tree in the house of God. I trust in the mercy of God for ever and ever."

These large, handsome trees stand out in all their beauty on the hillsides, where they are taken great care of. Little terraces are built round them to keep the earth from being washed away from their roots by the rains. Their owners dig about them and dung them well. These terraces form an agreeable seat, the drooping branches of the olive offering a pleasant shade from the heat even in a December day. We have remarked that they are a favourite playground with the children. These spots are generally sown with oats or flax, even though only small patches of a few yards square; for here every bit of fat ground is of value.

The fruit of the olive is ripe in November.—The berry is black, somewhat resembling a small damson plum. In an earlier stage it is green,

when those used for preserving are gathered, such as are seen in the shops in England. In this state it forms a favourite repast of the peasants, and is eaten with great relish, with the accompaniments of salt, pepper, vinegar and oil. The tree only produces abundantly every second year.—This has been the bad year, when the fruit is inferior and scanty. We have seen, however, in the month of November, the process of gathering going on, sometimes by shaking the trees, but more frequently by a man perched in the middle, beating the branches with a long stick or cane.—From the care with which this was done, it was evident that the Mosaic injunction had no place in his code. "When thou beatest thine olive tree thou shalt not go over the boughs again." Occasionally we see a white sheet spread under the tree for the berries; but generally there were just two or three women picking them off the ground. Some berries, however, escaped even a sharp eye and long cane; and now in passing along, one sees constantly exemplified Isaiah's remnant, "as the shaking of an olive-tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches."

[Our youthful readers would do well, in connexion with the preceding, to consult the following passages:—Gen. viii. 11; Deut. viii. 7, 8; xxiv. 20; 2 Sam. xv. 30; Neh. viii. 15; Ps. lii. 10; Isa. xvii. 6; xxiv. 13; Jer. xi. 16; Hosea xiv. 6, 7; Amos iv. 9; Hab. iii. 17; Matt. xxi. 1; Rom. xi. 17.]

SPIRITUAL THEFT.

"Will a man rob GOD?" Mal. iii. 8. What a startling, solemn interrogation! Is it possible? Can he be so ungrateful? What! rob the best of fathers, the kindest of friends, the most generous of all benefactors?

How daring! to rob a Being so high and sacred, whose dignity and glory so much enhance the offence. To steal from a man is injustice, but to steal from God is sacrilege.

How irrational! to rob a Being, not when he is absent, but present; not in night, but in the day, while he is looking on: "For the eyes of the Lord are upon the ways of man, and he pondereth all his goings!"

How dangerous! to rob One who can, who will punish. "It is a fearful thing to fall into the hands of the living God!"

Yet says God, and he cannot be mistaken, or accuse unrighteously: "Ye have robbed Me!" Let us inquire to whom the charge is applicable.

1. Who has not robbed God of *property*?—Our wealth is not our own. We are only stewards. It always looks suspicious when a gentleman's steward becomes very rich, and dies affluent. It is even so with professors of religion. It would be better for them to die comparatively poor; it would be better for their reputation; it would be better for their relations. A little, honestly paid as a legacy, would be better than a large accumulation embezzled from God. Substance is entrusted to its recipients, for certain purposes plainly laid down in the Scriptures; and the providence of God is perpetually calling upon you for it. Do you discharge these claims, or do you alienate from them by hoarding or extravagance? How much do you unjustly spend in table luxuries, in costly dress, in magnificent furniture? Such as are fond of display, have no reason to glory therein. It is a sinful appropriation purloined from God's cause, or God's poor.

2. Who has not robbed God of *time*? The Sabbath, he expressly claims for himself, and is properly called the *Lord's Day*. How many rob him of much of this, perhaps all, by worldly accounts or vain company, idle visits, doing their own ways, and finding their own pleasure. Youth is the morning, the spring of life, the best season, and therefore God has a right to it. But, alas! how few acknowledge this claim. How many devote this portion of their lives to vanity, folly

and vice. All our movements and opportunities are his, and he commands us to redeem time.

3. Who has not robbed him of the heart?—The demand is: "My son give me thy heart," but the fear, and confidence, and gratitude, and attachment of the heart have been transferred to the creature from the Creator—God over all blessed for evermore. And may not the same be said of our talents, mental acquirements, conversation and influence? Let us not affect to deny the charge and say, "Wherein have we robbed thee?" But let us approach the footstool of mercy and cry, "If thou, Lord, shouldst mark iniquity, O Lord, who shall stand?" "There is forgiveness with him that he may be feared."—"Thus saith the Lord—Them that honour me I will honour. Bring ye all the tithes into the store house, and prove me now herewith, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Reader, "how much owest thou unto thy Lord.—*Christian Intelligencer.*

THE PRESBYTERY OF LONDON IN ACCOUNT CURRENT WITH JOHN FRASER, TREASURER.

1849.		Dr.	£	s.	d.
May 17.	Paid Rev. Angus McColl, per Rev. W. R. Sutherland...		8	0	0
June 23.	Paid Mr. John Scott.....		8	0	0
Oct. 11.	" Mr. Andrew Tolmie.....	23	0	0	
	" Rev. L. McPherson.....	9	0	0	
	" Rev. Angus McColl.....	2	0	0	
13.	" Rev. Duncan Blair.....	12	0	0	
19.	" Rev. L. McPherson, per Mr. W. Clark.....	6	0	0	
	" Rev. J. Fraser, St. Thomas per J. G. McIntosh & Co.....	25	0	0	
Nov. 12.	" Rev. T. McPherson, Stratford.....	8	0	0	
24.	" Rev. J. Fraser, St. Thomas.....	15	15	0	
1850.					
May 10.	" Order of Rev. D. McKenzie, per Mr. W. Clark.....	1	5	0	
	" Rev. Robert Wallace.....	4	0	0	
June 8.	" Rev. F. McPherson.....	30	0	0	
10.	" Mr. Donald Fraser.....	7	0	0	
	" Rev. Thos. McPherson.....	16	0	0	
26.	" Mr. D. McColl, catechist.....	6	0	0	
Aug. 7.	" Rev. John Scott.....	5	0	0	
	" Rev. John Ross.....	5	0	0	
14.	" Mr. D. McColl, catechist.....	8	0	0	
Sept. 16.	" Mr. D. McColl, catechist.....	4	10	0	
Oct. 10.	" Mr. D. McColl, catechist.....	12	10	0	
11.	" Mr. John Ross.....	10	0	0	
	" Rev. John Scott.....	1	0	0	
Nov. 11.	" Mr. D. McColl, catechist.....	3	6	3	
21.	" Mr. Archibald Currie.....	5	10	0	
Dec. 3.	" Rev. John Ross.....	25	0	0	
1851.					
Jan. 10.	" Mr. D. McColl, catechist.....	5	0	0	
Feb. 14.	" Mr. A. Currie, per J. R.....	12	10	0	
Mar. 10.	" Mr. Jameson, per W. C.....	10	0	0	
15.	" Rev. John Ross.....	5	0	0	
May 1.	" Balance carried forward to credit of new acc't.....	12	9	11	
			£505	16	2
May 15.	Paid Rev. John Ross.....	10	0	0	
1849.					
Cr.					
May 17.	Balance brought forward from last Account, audited by Rev. L. McPherson and Mr. Smith of Woodstock.....	8	7	10	
June 4.	Tuckersmith, per Rev. Mr. Graham.....	0	17	6	
" 21.	Subscription from Members of St. Andrew's Church, London, for Home Mission.....	8	0	0	
July 16.	Aldboro', Oxford & Dunwich.....	11	0	0	
"	Williams.....	5	5	0	
Oct. 10.	St. Andrew's congregation.....	3	17	6	
"	Fingal.....	25	0	0	
Oct. 11.	Aldboro', per Mr. A. Tolmie.....	12	11	3	

Oct. 12	Zorra, per Rev. D. McKenzie	4	16	3	
"	Ekfrid, per Rev. W. R. Sutherland.....	7	8	9	
"	Howard, per do.....	4	5	0	
" 15.	Zorra, per Rev. D. McKenzie	6	0	0	
"	St. Thomas and Yarmouth.....	25	0	0	
Nov. 6.	Collection Oct. Sacrament St. Andrew's Church, London, for Home Mission.....	£8	17	1	
	Less paid Mr. J. Ross stage hire to London.....	£0	10		
	Paid Mr. Ross expen. to, and Rev. D. McKenzie's exp. I'm Beachville.....	1	0		
	Paid Rev. D. McKenzie's ex. to Zorra.....	0	15		
1850.					
Jan. 9.	Stratford.....	6	12	1	
" 14.	Chatham, per Rev. A. McColl. London Sab. School Miss. Box.....	3	0	0	
Feb. 19.	Coll. Feb. Sac. St. Andrew's Church, London, for the Home Mission.....	£7	13	7	
	Less travelling expen. out and and home of Rev. Mr. McAlister of Port Sarnia, the English Assistant.....	2	0	0	
		5	13	7	
May 10.	Ashfield, per Rev. W. R. Sutherland.....	1	18	1	
"	London St. Andrew's Church Female Association.....	5	0	0	
June 8.	Stratford.....	32	0	0	
July 4	Williams.....	6	17	8	
" 30	Zorra, per Rev. D. McKenzie.....	5	0	0	
Sep. 7.	Zorra, per Mr. James Adams.....	7	0	0	
Oct. 9.	Zorra, per Mr. W. Sutherland.....	5	10	0	
"	Aldboro' per Mr. A. Mackay.....	18	10	5	
" 11.	Ekfrid, per Rev. W. Sutherland.....	6	10	4	
" 29.	Yarmouth.....	6	5	0	
Nov. 14.	Fingal, per Mr. R. Blackwood.....	12	10	0	
"	Dorchester, per Mr. D. M. Coll.....	0	10	0	
"	Coll. St. Andrew's Ch., London, at the Communion Services.....	£12	12	4	
	Paid Rev. D. McKenzie's expenses.....	1	15	0	
		10	17	4	
Dec. 21.	London Sabbath School, St. Andrew's Church.....	3	0	0	
"	Tuckersmith, London Road Congregation, per Rev. L. McPherson.....	5	15	0	
"	South Dorchester.....	0	5	0	
1851.					
Jan. 7.	St. Andrew's, Nisour.....	7	10	0	
"	Bayfield, per Rev. Mr. Graham.....	0	5	0	
" 10.	Ashfield, per Mr. D. M. Coll.....	4	2	8	
"	North East Hope, per Rev. D. Allau.....	1	0	0	
"	Woodstock Gaelic Congregation, per Rev. J. Ross.....	9	0	0	
Feb. 19.	St. Andrew's Church, London, per Mr. Michie.....	3	15	10	
Mar. 1.	Kincardine, per Rev. L. McPherson.....	2	7	6	
" 18.	Aldboro', per Rev. J. Ross.....	1	11	7	
		£305	16	2	
May 1.	Balance brought forward.....	12	19	11	

London, 14th May, 1851.

MINISTERS' WIDOWS' FUND.

Rev. D. Mackenzie, Zorra.....	£2	0	0
Zorra, per Rev. D. Mackenzie.....	5	10	0
Rev. R. Boyd, Prescott.....	2	0	0
Rev. Alex. McLean, Wellington Sq.....	2	0	0
Wellington Square Congregation.....	1	7	6
St. Andrew's Church, London, (ad'l).....	4	3	14
Knox's Church, Bytown.....	15	10	0
Rev. Thos. Wardrope, Bytown.....	2	0	0
Gatineau Congregation.....	5	0	0
Rev. John Corbett.....	2	0	0
Goulbourne, per Robt. Kennedy.....	2	6	3
Ekfrid.....	1	0	0
Williams.....	2	15	0
Aldboro'.....	3	5	0
Lachute, per Rev. T. Henry, (ad'l).....	0	10	0
Woodstock, per A. Smith, Esq.....	8	2	6
Thank-offering.....	0	10	0

KNOX'S COLLEGE.

Prescott, per Rev. Robert Boyd.....	£5	15	0
Wardsville, Moss, collected by Mrs. Grant.....	4	0	0
St. Andrew's Church, London, (ad'l) per John Michie, Esq.....	6	0	1
Pictou, per Rev. W. Reid.....	5	0	0
Ayr, per Rev. Robt. Lindsay.....	3	5	7
Lochiel, (ad'l) per A. McNaughton.....	0	3	9
Dalhousie, per Rev. D. McAleese.....	1	0	0
Cavan, per R. Waddell, Esq.....	3	15	4
Eldon and Mariposa, per A. Ross.....	2	0	0
Tuckersmith, London Road congregation, per Mr. W. Clark, London.....	6	5	5
Thank-offering of a restor'd invalid.....	1	0	0

KNOX'S CHURCH, TORONTO—ADD'L SUBSCRIPTIONS.

F. Nisbet, 10s; T. Sautler, 10s; J. Leishman, £1; J. Brss, City Bank, 10s; A. Malcom, 10s; A. M. Smith, 10s; J. Polson, 5s; McPherson & Henderson, 10s; Mrs. Gibb, 5s; Mrs. Bell, 5s; H. Bogue, 10s; S. Marshall, 5s; J. S. Playfair, 10s; Sam. Gunn, 10s; Wm. Budge, 5s; A. Mason, 2s 6d; J. C. Morrison, M. P. P., £5.
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FOREIGN MISSIONS OF FREE CHURCH OF SCOTLAND.

Knox's Church, Hamilton, per J. P. Dickerman, Esq.....	£10	0	0
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FRENCH CANADIAN MISSIONARY SOCIETY.

Williams, per Rev. L. McPherson.....	£3	1	3
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PRESBYTERY OF TORONTO.

Thank-offering of a late inmate of the hospital.....	£1	0	0
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MISSION TO THE COLOURED POPULATION.

Whitby, per James Wallace.....	£1	18	9
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SYNOD FUND.

Prescott, per Rev. R. Boyd.....	£1	0	0
Wellington Sq., per Rev. A. McLean.....	1	1	9
Pictou, per Rev. W. Reid.....	1	10	0
Galt, per M. C. Luiz, Esq.....	5	0	0
Boston Ch., Enniscorthy, per A. Laidlaw.....	0	15	0
Ingersoll, per Rev. R. Wallace.....	0	17	6
Woodstock, per A. Smith, Esq.....	1	4	3

SYNOD'S HOME MISSION FUND.

Pictou, per Rev. W. Reid.....	£1	10	0
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DONATIONS TO THE MUSEUM OF KNOX'S COLLEGE.

From Mrs. James Taylor, Erin—Nineteen curious old Copper Coins—English, Scotch, Dutch, Danish, Spanish, and Colonial—and a beautiful silver Crown of the reign of Charles II.

From a friend—An ancient Irish Rosary from a converted Roman Catholic.

RECEIPTS FOR THE RECORD.

VOL. IV.—Mr. James Mair, Nottawasaga, 13s. 6d.; John Campbell, Eldon; Colin McCuaig, 1s.; Kenneth Murcheson.

VOL. V.—Nottawasaga, per Mr. Mair, 4s 6d; Wm. Rumsey, Esq., Oxford; Donald May, Mosa; James Liddell, John McBain, John McMurrich, Esq., Samuel Gunn, Esq., Samuel Spreull, Esq., Mrs. Morrison, Toronto, William Ferguson, J. McPherson, Vankleekhull; Neil McLean, John Campbell, Colin McCuaig, Kenneth Murcheson, Eldon.

VOL. VI.—Nottawasaga, per Mr. Mair, 11s. 3d.; W. Rumsey, Esq., Oxford, D. May, Mosa, James Liddell, J. McMurrich, S. Spreull, Esqrs., and Mrs. Morrison, Toronto; Wm. Ferguson, J. McPherson, Vankleekhull, H. Campbell, Christopher McRae, 2s 6d on ac., A. Boyd, Alexandria, Neil McLean, J. Campbell, 1s., Colin McCuaig, Murcheson, 1s., Eldon, John Brown, Lobo, A. Grant, Esquesing; D Calder, Beaverton, Mr. Telfer, Ingrewoil.

VOL. VII.—Wm. Pennock, York Mills; R. Gibson, Toronto; D. May, Mosa, 1s. 6d., Wm. Turfiff, Mevis; James Liddell, John McMurrich, Samuel Gunn, and S. Spreull, Esqrs., Toronto; Arch. McDiarmid, Vankleekhull, D. McDonald, Lochel; John Murray, W. Thomson, Ayr, 2s 3d, John Shaw, Oxford, for 3 vol, Duncan McRae, John Mackintosh, Archibald Boyd, H. Campbell, Alexandria, Ninan Lindsay, Esq., Esquesing, (former vols. paid for), E. Melver, Montreal, and 3s 9d in advance on 8th vol, Thos. Leckie, Esq., Ramsay, £2 6s. 1½d.—in advance on next vol. 2s. 10½d; H Munro, A McIntosh, Montreal; J Moore, N Georgetown.

WANTED—ANOTHER COLPORTEUR,
By the Bible Society of Kingston.

QUALIFICATIONS.—He must be a man of honest report, sound Evangelical principles, and tried piety; one who is influenced in seeking to be thus employed by the single motive of being instrumental in the promotion of the Redeemer's Kingdom.

His duties will chiefly consist in carrying the Scriptures from house to house in country districts; he must necessarily therefore be of a robust constitution.

Applications to be sent, post-paid, to NEIL McLEOD, Esq., Secretary to the Bible Society, Kingston, containing recommendations and names of referees; also with a short sketch of the life and present occupation of the applicant.
Kingston, 20th May, 1851.

THE CANADA LIFE ASSURANCE COMPANY, HAMILTON,

CONTINUES to grant Assurances upon Lives, and to act generally in any of the great variety of modes practised by Life Offices. It is the only Canadian Company as yet in operation, and whose Funds are invested solely in this Province at high rates of compound Interest, and on the very best Securities, instead of being drained therefrom and invested at the barely remunerative rates obtainable in Great Britain; this, together with the past and daily increasing success of the Institution (literally unequalled by any British Company) fully justifies the Directors in repeating their former assertion, that the advantages it offers cannot be approached by any Company doing business in this Province.

Rates and full particulars may be obtained of E. BRADBURNE, Agent, Albany Chambers. Toronto, May 20, 1850.

CHEAP PUBLICATIONS OF THE FREE CHURCH OF SCOTLAND.

THE Subscriber has just received the 2nd vol. of Fleming's Fulfilling of Scripture, price 2s. A few complete sets of the first three years, 6s. 10½d. each; 2 vols. fourth year, 3s. 9d.
D. McLELLAN.
Hamilton, January, 1851.

KNOX'S COLLEGE BURSARIES FOR SESSION 1851-2.

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

- 1.—For the best examination in the Grammar of the English Language, open to all entrants, £2 10s.
- 2.—For the best examination in the Grammar of the Latin Language, open to all entrants, £2 10s.
- 3.—For the best examination in the Grammar of the Greek Language, open to all entrants, £2 10s.
- 4.—For the best examination in the Grammar of the French Language, open to all entrants, £2 10s.
- 5.—The Geo. Buchanan Bursary of £10, (founded by Isaac Buchanan, Esq.,) for eminence in Latin and Greek, as proved by examination in the Grammars of the Latin and Greek Languages—in the 1st Georg. of Virgil—2nd Book of the Epistles, and the Art of Poetry, of Horace—in the 1st and 2nd Books of the Anabasis of Xenophon, and the 7th Book of the Iliad of Homer.
- 6.—For the best examination on Genesis and Exodus, *ad apteturum*, £5.
- 7.—For the best examination on the Book of Proverbs, in Hebrew, and the Septuagint Greek; and on Psalms 22, 40, 41, 45, in Hebrew, and Septuagint Greek, £5.
The Gaelic Bursaries of the Colonial Committee of the Free Church of Scotland.
- 8.—For the best examination on the Grammar of the Gaelic Language, with readings and Shorter Catechism, £1.
- 9.—For the best written exposition, in Gaelic, of Isaiah, chap. 35, £6.
- 10.—For the best abstract of Logical Fallacies and Sophisms, with illustrations drawn from the Gospel History, and especially the cavils of the Jews, £5.
- 11.—For the best Essay on the Figures of Speech, with illustrations from Scripture, £5.
- 12.—For the best synopsis of Brown's Lectures on the Emotions, £5.
- 13.—For the best Essay, giving a comparative view of Natural and Christian Ethics—pointing out the defects of the former, and the means of remedying them, £5.
- 14.—The John Knox Bursary of £10, (founded by Isaac Buchanan, Esq.), for the best account of Edward's Work on Free Will and its Harmony, with Butler's Analogy, part 1, chap. 6—"of the opinion of necessity considered as influencing practice."
- 15.—For the best Essay on the Greek article, especially its use in the New Testament, £5.
- 16.—For the best Essay, giving a comparative view of the Romish and Greek Churches, both in relation to Faith and Worship, £5.

REMARKS.

1. The Essays to be given in to the Secretary of the Professor Court, at the opening of the College, in October, and the examinations to be passed through about the same time—the precise days to be afterwards notified.
2. The Essays must be correctly and legibly written, with mottos on the title-pages, instead of the names of the authors.
3. Brevity, when consistent with completeness in the particular treatise, and with perspicuity of style and appropriateness of illustration, will be esteemed a greater excellence than length, characterized by diffuseness.
4. A Student, who may have obtained Bursary No. 4, or No. 14, in any former session, cannot obtain the corresponding Bursary, a second time, though he may compete for it; and if deserving of it his merit will be noticed.

By order of the Professors' Court.

ALEX. GALE,
Sec'y Knox's College.

May, 1851.

NEW BOOKS AND NEW EDITIONS.

Fresh arrivals from Britain and the United States.

FOR SALE by D. McLELLAN, Bookseller, Hamilton, C.W.:

Calvin's Life and Times, by Henry 1 vol	8 9
Dicks Theology, new edition, large type	13 9
Dr. Brown's celebrated exposition of Pet.	13 9
McCosh, Government of God.....	11 3
D'Aubigne, Authority of God, new vol...	4 2
Menteth's Lays of the Kirk and Govern-	
nant.....	4 5
Winslow's Midnight Harmonies.....	3 9
The Infant's Progress.....	4 5
Mrs. Sigourney's Letters to my Pupils...	4 5
The Week, by Author of 5th Command-	
ment.....	4 5
Fox's Life—a celebrated missionary.....	6 3
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Morning of Life.....	3 9
Miller's Old Red Sandstone, fine ed....	6 3
" Footprints of the Creator.....	6 3
Dr. Symington's Sermons, new vol.....	7 6
Dodds on the Incarnation.....	6 3
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Stevenson on the Atonement.....	3 1½
Brown, Bible Dictionary.....	11 3
Purvis, No Condemnation.....	1 10½
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Dr. Duff's Missionary Addresses.....	5 0
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Noel.....	8 9
The Christian Treasury, 5 vols.....	35 0
Wylie's Modern Judea, &c.....	3 9
God's Hand in History, by Read.....	3 9
Mitchell's Astronomy.....	3 9
Brown on the Lord's Supper.....	3 2
Cheever's Whales and the Whale Fishery	
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