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THE ECCLIASTICAL AND MISSIONARY RECORD.



FOR

THE

Presbyterian Church of Canada.

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

VOL. V.

TORONTO, DECEMBER, 1848.

NO. 2.

Ecclesiastical Intelligence.

LECTURE BY THE REV. DR. WILLIS,
INTRODUCTORY TO THE STUDIES OF
THE SESSION.

DELIVERED 18TH OCTOBER, 1848.

DEAR FRIENDS,—

When meeting you again, at the commencement of another Session, it first of all becomes us gratefully to acknowledge the goodness of a protecting and fortifying Providence, in permitting us to assemble in safety: without any one painful casualty known to me to have occurred among us in the interval of our terms of study, which might have cast a shade of sadness over our reunion, or damped the joy of our mutual greetings. We have to felicitate ourselves, on the contrary, on the general good health with which both Teachers and Pupils again rally on the scene of professional exertion; each, I trust, ready to address himself to the business of his department with fresh vigour of mind, and the honest purpose, by God's assistance, to improve to the best effect his opportunities, whether for the communication or the acquisition of knowledge.

I congratulate my respected colleagues, as I also do you, my young friends of the various classes, on the goodly numbers which appear as candidates for matriculation in our Institute. It is, I trust, an auspicious omen for the prosperous course which it has to run in coming years, that the number of Students has advanced at a steadily increasing ratio; and that now, in but the fourth year of its existence, we may calculate on an aggregate attendance of fifty, either at the Theological or preparatory classes of this College,—including no fewer than twenty-eight or thirty Students of Theology proper. Let us hope that this is a token for good for the cause of religion in Canada, and especially of our Presbyterian Church. The prospect of such an accession of spiritual laborers will gladden the hearts of our existing ministry, and encourage our people in many districts of the land, whom hope deferred has well nigh rendered sick, as they have longed in vain for a regular ministrations of the blessed gospel of the grace of God, and all the invaluable consolations connected with the presence and daily oversight of faithful Pastors. It will indeed be a just cause of thanksgiving by them, and by us on their behalf, if the Lord has touched the hearts of so many, and inspired them with a desire towards the good work of true spiritual labors: not as seeking their own profit, but the profit of many; not as merely coveting the quiet and comfort and respectability of a professional life, as an alternative to the cares and

labors of worldly business; but as men deeply impressed with the value of soul, fired with love to the heavenly Master and Saviour, and burning with the ardour of a holy zeal to impart to others the benefits of that Gospel, whose sweetness you have yourselves tasted—whose saving and transforming efficacy you have experienced.

For; I cannot but remind you that this is a Theological College, and so identified with the cause that is most sacred. The door indeed is open to various walks of study; yet with us these are means to one recognized end—the accomplishing and qualifying the youth who resort hither for spiritual offices, as expositors of the Word of God, and missionaries of the cross of Christ. The terminus ad quem should not for a moment be lost sight of. Theological science may be said, indeed, not to stand first but last in the Student's curriculum; but however it may be with the science of Theology, religion lies at the beginning. On the doors of an ancient school, it was written,—“Let none enter hither, who knows not geometry!” It would not be inappropriate as a motto for our walls.—“Let none enter hither, who is a stranger to the power of godliness, and who feels no ardent interest in the advancement of the Redeemer's kingdom in our land and through out the world!” We desire that a due consideration of the great recognised end of our studies here, should impress each entrant from the very commencement; this will tend to give the fitting direction, and mould, as it were, to all our academic habits, to all our intellectual exercises. My young friends, let me remind you how much the expectations of a portion of the Church hang upon you.—Let it encourage you, that the prayers of many a pious member of the body of Christ ascend in your behalf to God, for his blessing on the appliances that are used here to form a gospel ministry.—Let it also quicken your diligence and application,—let it deepen your sense of responsibility, and induce habits of seriousness, to know that our Seminary is so much the hope of a Church—placed by Providence in a position most favourable for ministering to the great spiritual needs of this land, and for wielding a most salutary influence on the religious and moral state of its people,—at the same time, feeling every day the inadequacy of all its efforts, in consequence of the deficiency in the number of its spiritual labourers, to the wide field opening before it,—and now more than ever convinced, that, whatever reinforcement it may occasionally receive from the parent land, its dependence must be mainly, yea, for continuous exertion on any large scale, almost exclusively, on its indigenous supply. Disappoint not, then, the desires and prayers of those among us who seek the good of Zion, and tremble for the ark of God. If these shall have a response in the integrity of

your motives, and the fervour of your purposes, we shall have some warrant to conclude, that He who originated such anxious desires in the hearts of His people, has put the corresponding intentions into yours; and so, in this mutual adaptation, we may, with some confidence, recognise not only the tokens of a Providential arrangement, but the pledge of a destined blessing.

But, this being premised, I cannot too earnestly impress on every candidate for the holy ministry, the duty of seeking to be well furnished with all the various knowledge conducing to the forming of intelligent spiritual guides; and, therefore, while I would guard you against devoting yourselves to sub-terfuge branches of inquiry, in a spirit of mere intellectual curiosity, I must also caution you against despising any of those preparatory studies which an academic curriculum embraces. It has been upon a grave estimate of their subserviency to the high ends contemplated by Theological Seminaries, that these institutions have either been so framed as to comprehend within the range of their own immediate provisions, classes for literary and philosophical instruction, or do presuppose attendance, with a view to corresponding acquisitions, at the public Universities. And we are justified by all experience and observation, in saying that where these preparatory departments have been overlooked, or greatly curtailed, even with a view to a speedier supply of the church, the result has demonstrated the advantage, if any, to have been dearly purchased.

Let me hope, then, that no entrant into our College will grudge to be detained for some seasons, from strictly theological studies, till satisfactory proficiency shall have been made in such as are preliminary. Indeed, those occupying the situation of tutors in this institution have been gratified to observe, that the opposite disposition has been more prevalent among the youth here. The principle of ‘nolo episcopari,’—a fear of being urged prematurely forward to a public and responsible status, has rather characterized our students, than a presumptuous forwardness. But it may be needful to some, that we should assure them how much they are mistaken, if they suppose that these preliminary attainments can be dispensed with. And it may be profitable even to the friends and supporters of this Seminary, to be assured by those of us who have had time and opportunity to compare systems, that it is no idle appropriation of our financial resources—if only these can be found—by which additional means may be provided, of elevating the standard of general education, in connection with sacred literature, among our candidates for the ministry; and securing to them, so much under our own eyes as possible, the benefits of an extensive preparatory course. I do not

however, at present, so much concern myself with the question, whether such education should be provided within the walls of a denominational college as with the question, whether it is indispensable that it should be provided at all; and I am sure of the concurrence of as many as are acquainted with the state of opinions on this subject, both in Europe and America, in saying, that a deeper sense begins to prevail of the importance of a comprehensive system of mental discipline for students of divinity. This I state, both that I may bespeak from all our friends a candid appreciation of any contemplated enlargement of our educational scheme, and that I may counsel studious youth patiently and gladly to conform themselves to these conditions of their honourable undertaking and design. Be not so much in haste to be prepared, as to be well prepared, for the work which is before you. Do not undervalue any of the branches of learning to which your attention may be required, nor go into the error of attaching yourselves with enthusiasm to some one study, because it may happen to coincide with your natural turn of mind, or gratify your peculiar taste, dedicating to it all your talents and energies; while you content yourselves with a nominal attendance on other classes in the prescribed course, and with a perfunctory execution of their allotted tasks. That sagacious and profound thinker, Locke, in his suggestions for the right conduct of the understanding, has remarked: "If men are for a long time accustomed only to one sort or method of thoughts, their minds grow stiff in it, and do not so readily turn to another." This, therefore, to give them this freedom that they should be made look into all sorts of knowledge, and exercise their understandings in a wide variety and stock of subjects. The insight into the even less connected with one's proper business, is advantageous, as accustoming the mind to all sorts of ideas, and to the proper way of examining their habitudes and relations. This gives the mind a freedom, teaches it a sagacity and eagerness, and a suppleness to apply itself more closely and dexterously to the bends and turns of a matter in all its researches." If even, for the sake of mental discipline, he thus recommends a wide acquaintance with the circle of knowledge, especially is this necessary for the theological student. It is difficult to make distinction as to their value, or bearing on his ultimate object, between the claims of mental philosophy or physical; between logic or rhetoric; between mathematics, glorying in the exactness of its demonstrations, and natural and civil history, with all the valuable data which they supply for the deductions of moral and probable reasoning. Each of these contributes in a valuable degree to the invigorating of the mind, or the providing materials of thought, or enabling us to communicate knowledge to others, with the best effect. Any of them is underrated, if neglected altogether; none of them may be held to supersede any of the rest.

It is my hope that our hours of lectures and recitations may be so arranged that you may be able to profit by them, without being overloaded with a multiplicity of engagements, or deprived of the needful leisure for thought and study in the interval of class hours. I am strongly convinced that any solid acquisitions in learning must be the effect of repose, retirement and silence—that to be in a perpetual bustle, hazarding from the prelections of one teacher, to the prelections of another, and having the mind distracted with a vast diversity of objects at the same time, is unfavourable to proficiency. Though various knowledge—yea, all knowledge—so far as attainable, is to be aimed at, yet our avocations are to be made leisurely and deliberately. "*Quæ salutem humani, quæ ferre reculant,*" must be the measure of every one's undertaking.

It is necessary that there be time to read, as well as to think. Some important additions, you will be glad to know, have been made to the Library. Between recent purchases and gifts, about five hundred volumes have been added to our collection.

Among these are works in various departments of profane and sacred literature:—portions, for example, of the writings of the early Fathers, and productions of the European Reformers and Theologians of the 15th and 16th centuries. These, with some valuable additions in the department of Biblical Criticism and Oriental Literature, will supply gratification to the industrious student, and will provoke an honourable ambition to converse with the great minds of a more ancient, as well as of our modern, day. I think it has been greatly to the disadvantage of the pulpit, that the writers on dogmatic theology, belonging to what may be termed the Augustan age of British and European learning, have not been more studied of late years. If the Latin language, in which many of these great minds have enshrined their thoughts, be an obstacle to familiar converse with them, that only demonstrates that a defect exists in another department, which we should be more anxious to repair, than willing to perpetuate. This need not hinder our bestowing a proportion of our attention on the recent contributions which German, still more than British, or American, Theologians, have made in the department of hermeneutics. Though I think the writings of their critics and philologists have been overpraised; yet they have brought some valuable objections to the illustration of the evidence of our faith, and to the exposition of the sacred books, in opposition to the assaults of rationalism; and it is well that we should keep up some acquaintance with the Olshausens, the Hengstenbergs, the Hagenbachs, and others, who have assisted to stem the torrent of a wild and licentious criticism, as well as philosophy, which threatened to sap the foundations of Christianity, and even overturn the first principles of all truth.

But I am not disposed to admit that a minute attention to exegetical theology, or the niceties of philological criticism, is more important than an enlarged and comprehensive acquaintance with divine truth in its great outlines, and internal relations and harmonies. No one, of course, who values the Bible, will regard as unimportant the science which concerns itself, with the ascertaining the text of Scripture, and determining its just meaning. So far criticism is indispensable. We must recur to it in every question of polemics. It is common sense to affirm that if the Scriptures are on every point to be the rule of faith, we must know what the Scripture really says. But there is, we think, a danger of magnifying hermeneutical science to the depreciation of theological systems—of attaching by far too much importance to the assaults of modern infidelity, or neology, and letting ourselves down from the tone of confidence with which we are entitled to speak of long-established truths; as if the whole of Christianity were yet a question, and the very safety of the citadel were compromised by some small affair of a various reading, or some conjectural emendation of occasional clauses. Let philology have its due; but it is well to remember that to be sound interpreters, it is not enough to be minute critics in words and versions. The principles of a sound logic are essential to real hermeneutical skill and accomplishment: the power of tracing the relation of Scriptural ideas, as well as words, and of opposing to the sophistries of special criticism, the harmonies of Divine revelation. It enhances in our opinion, the value of dogmatic theology, when we see the Ernestis and Tholucks, and Rosenmüllers, and Heinrichs of Germany, compromising truth in so serious a degree, even while opposing themselves, with success to certain devices of the common enemy: pulling down with the one hand, while they build with the other; not because their criticism is valueless, but because their knowledge of the analogy of faith is defective. The prosaism of the infidel philosophy of the past century was, after all, accomplished most effectively by the application of well known and received principles of sense and reason: and the battles of Christianity and of Protestantism are mainly to be fought in the panoply by which the ground was already won:—the great errors of our own times—the errors

of Romanism and Puseyism, as well as neologism, may be met and confounded, by the application of principles long ago established from the word of God; depending less on minute scanning of occasional phrases, than on the great prominent revelations of Christianity, on facts recognizable by the senses, and deposed to by all history, and on the eternal moralities of the decalogue. To this standard, too, would we bring all the sophistry by which American or other theologians would justify slavery,—that God-dodging system which reduces man to the level of a brute; intercepts the light of Heaven's saving truth from a portion of God's rational offspring; and annihilates and dissolves relationships which the law of Christ; and of nature, has made inviolate. That such a system should be gravely palliated by men pretending to be interpreters of Scripture, were scarcely to be believed, were it not avowed; and it is justly that the philosophical Vines, while reflecting how long an obvious principle may lie hidden from wise men; or how slowly, after generations, a truth seen afterwards, as in the light of intuition, to be undeniable, may make its way to universal tolerance or acceptance; has singled out the amazing acquiescence of many ages, and even Christian sects, in this inhuman, degrading traffic—this abominable crime!

[In the latter portion of his discourse, the Rev. Doctor enlarged on the value of time—on the connection between a due improvement of academic opportunities, and probable success in subsequent life,—and adverted both to the difficulties and the encouragements which a Gospel ministry, especially in such a country as Canada, has to reckon upon.]

KNOX'S COLLEGE AND THE TORONTO ACADEMY.

It cannot fail, we think, to give pleasure to every man of a benevolent mind, to contemplate the origin and progressive development of those literary and scientific institutions, which, in a new country especially, are calculated to diffuse among the inhabitants the benefits of an enlightened and improved system of education, before which the clouds of ignorance and superstition are destined eventually to vanish, as the mists from steaming lake or leafy forest before the light of the morning sun. If this is really the case, it must afford a subject of pure and lasting gratification to the members and friends of the Presbyterian Church of Canada, to reflect that, amidst all the difficulties which they have to encounter as settlers in a country just beginning the career of improvement, and subjected to the pecuniary burdens which press on the energies of their infant congregations, by the necessity of erecting new edifices in which they may assemble to worship God, according to the simple but sublime ritual of their pious forefathers, they have yet succeeded, by dint of their own voluntary exertions, in originating and putting into a train of successful operation, a literary and theological institution, which, without the least appearance of over-weening vanity, we may say, will stand a comparison with institutions of a similar kind, belonging to other denominations of Christians in the country, accounted numerically stronger, and richer, than they, and which will yet not suffer by the comparison.

Having been called in the providence of God to visit Toronto lately, I derived much pleasure, during a three days' residence within the walls of Knox's College, and as a guest at the hospitable board of the highly respected Principal of the Institution, in attentively observing the various plans in operation, both in the Academy and College, for the educational training of the young, and having had some practical experience for many years in guiding the studies of ingenious youth, both in Scotland and in the province of New Brunswick, I am desirous that the hands of the professors and tutors of the establishment, should be strengthened by the public expression of my deliberate and approving opinions of their honorable and useful

labours, however unimportant or valueless, that opinion may appear to them to be. I deem it a duty, which every one owes not merely to the church of his adoption, but also to society at large, to call attention as far as he may be able, to an institution which he is satisfied, in his own mind, is fitted to advance the intellectual, the religious and the moral improvement of his fellow men.

From a careful inspection of the classes in the Academy while under instruction, I have no hesitation to say, that the zeal and ability displayed by the Rev. Principal and his assisting Masters in conducting the examinations—the strict discipline to which the pupils were evidently subjected in all their exercises—and the numerous branches of a useful and liberal education taught, left upon my mind the impression that, under the continued superintendance and control of its present teachers, the Toronto Academy is eminently fitted to aid the cause of education, and to advance it a step in its onward progress in this extensive and important province. I know of none whose diploma I would prefer in the view of the appointment of teachers to our common or district schools throughout the country. And when I consider the very defective means, within the immediate reach of many of the adherents of our Church, and of others who are extremely desirous of bestowing upon their children and wards, the advantages of an education suitable to the present advanced condition of society, I would most earnestly press upon the attention of those, whose circumstances in life may warrant them to incur the expenses, the claims of this excellent school, upon their confidence and support. The system of education adopted in the Academy is varied and comprehensive. It is in the power of the youth attending its classes to receive an education which will fit him for engaging in mercantile pursuits with superior advantages; or for entering upon a course of still higher study to prepare him for the medical, the clerical, or the legal profession. But the circumstance which should recommend it most strongly to the support of parents and guardians is the prominence which is given to religion throughout all the exercises. It is, I rejoice to say, a system, recognising as the most effectual instrument of moral training—the word of the living God which endureth for ever; while the lessons of religion are communicated entirely free from sectarian peculiarities, and tend to promote good-will and charity among the boys, as children of the same father and heirs of the same blessed hopes.

I was glad to see, during my stay, the College departments strengthened by the arrival of the Rev. Wm. Lyall, from Scotland, formerly minister of the congregation of Uphall, in connection with the Free Church, who, it is expected, will be able to give some efficient aid to the Principal in superintending the classical studies of the students in the junior department of the College, and will lecture on Mental Training and English Literature. In other words, Mr. Lyall will supply the want of a Professor of Logic and the Belles-Lettres in the Institution. Without at all interfering with the discipline which has for some time been carrying on in certain high quarters, on the comparative merits of Logic and Metaphysics, as a means for promoting the real intellectual improvement of our young men, and certainly without any desire of suggesting or dictating to those who are members of the Committee, nominated and entrusted by the Synod with the duty of considering what shall be regarded as forming in future the regular College curriculum, I may be allowed to state, that it has been my long-settled opinion, that it is of the very first importance to their future success, to render our young men, as soon as possible, and immediately after the study of the classics, conversant with the nature and capabilities of the English language, as a medium for communicating thought, and with the most approved methods of conducting a written or oral discourse, for the purpose both of confuting error and of enforcing truth. This, I conceive to be the chief end and advantage of Logic as a study.

When it is properly taught by the Professor, and attended to by the student, it leads to a careful consideration of the terms which are to be introduced into any studied composition, and their arrangement with each other in sentences or propositions, so as most effectually to answer the object of the argument. It reads the juvenile essays to which well his premises, that they may support his conclusions,—and to consider whether his consequences are fairly and legitimately drawn from his premises. Viewed in this light, (the only true light in which it ought to be viewed,) Logic must be considered not only as a useful, but also as a powerful instrument, to put into the hands of the young enquirer after truth. It is to the young metaphysician what the geometrical analysis is to the young geometerian—it is what the scalpel is to the young but aspiring anatomist. In reasoning thus upon the subject, I proceed, of course, upon the supposition that the Logic class will be taught on principles which the improved state of knowledge at present recommends, and not as was too frequently the case formerly, taught so as to invest Logic as a dry and uninviting subject of investigation—a useless fragment of recalcitrant learning—the relic of an age long past. And although the Aristotelian Logic may be properly classed under the last-mentioned category, yet I would as soon think that the student of Modern Astronomy ought to begin his course or contemptuously rejecting all the discoveries made in that science by the ancients, previous to the time of the great and immortal Newton, as that the student of mental philosophy should begin his course by silently discarding the acute and time-honoured labours of the Stagyrice. But while I thus approve of Logic forming a necessary part of our College curriculum, and that immediately after the study of the learned languages, I entirely disapprove of a system of rigid grinding, in connection with this class, so strongly advocated by some, being applied to the training of the minds of our students. For although in respect to their initiatory attempts at composition, the precepts of Cicero, "recreare se vivum," ought to be pressed upon them, yet, in my opinion, the best method of instruction is, to endeavour to lead the mind by a faithful exhibition of the correct principles of composition, to an appreciation of what is tasteful and effective in diction; and by constantly placing before the students the most approved models which departed genius has left behind it; their imitation in every department of elegant literature.

While I am upon this subject, I may perhaps be pardoned for expressing a hope that, as soon as circumstances will admit, a more decided position in the Curriculum will be assigned to mathematics and the physical sciences founded upon them. I know well the objections which are so often urged against this important branch of human knowledge—that only a few are capable of pursuing it to any great extent, and that it is not necessary to the qualifications of the successful ambassador for Christ in the world. But with regard to the first of these objections, I believe it is founded on a mistake, and that, were a fair trial made, by careful previous training, many more would be found capable of rising higher in this department than we are willing to believe; and with regard to the second, it evidently asserts too much for the objector, inasmuch as it would cut off from the candidate for the holy ministry, all useful and ornamental branches of education at once, and leave him to Theology alone. I am inclined to look on natural philosophy as a study, not only deeply interesting in itself, but also as furnishing the theological student with some of the most convincing arguments and analogies which he can employ in proof of the existence and the government of the supreme Creator and Ruler of all. I need only point to the beautiful and conclusive reasoning of a Boyle, a Ray, a Durham, a Paley, and a Chalmers, in proof of this position, while the last mentioned revered and lamented divine has shown in his astronomical discourses, the powerful aid which that particular branch of physical science in case-

ble of yielding in support of the peculiar doctrines of Christianity. The facts of natural history connected with zoology, chemistry, geology, &c., may be left to be collected and arranged for use by the industry of the individual student; but the study of those laws by which the mighty movements of the universe are regulated, in obedience to the fiat of its eternal Creator richly deserves the place which it has long occupied, and continues still to occupy in the established and time-tried curriculum of our Scottish Universities. I hope, therefore, to see in Knox's College, the same order of things finally established, and that the study of physics, will not only be diligently pursued by our future ministers—but will be impressively illustrated to their senses in the course of instruction by suitable apparatus and experiments.

I shall not trespass upon the reader's patience at present by offering any observations on the other classes of the college course, I shall reserve any remarks which I may have to make till the time when the whole question of the curriculum shall be taken up and considered by the Synod. Let me only say, that the character of the Professors of Moral Philosophy, Hebrew and Theology, for high talent, honorable, and persevering attention to the duties of their scholars—renders them an acquisition of which any institution might be proud.

I may be permitted to say further, that I had much satisfaction in observing the grave and becoming deportment of the students of theology. They appeared deeply sensible of the important nature of the studies in which they are engaged, and of the work for which they are preparing. Their piety is attested by the unanimous voice of those who have come into close and familiar intercourse with them, and they afford to the church the pleasing prospect of a supply of preachers, at no distant day, not raw and untried, but who, by a diligent study of the Holy Scriptures, and a sanctifying belief of the truth, will deserve the honorable character of men of God, thoroughly furnished unto every good word and work.

Before closing these remarks I take the liberty of tendering a suggestion to those in the Directorship of the Academy and College. It is, that the plan of instruction adopted, would be facilitated by the presence of a set of good maps for reference or illustration. These might be arranged according to the progress of the pupils, who assemble for instruction in the different rooms, and the series should embrace the illustrative maps of ancient and modern geography, and of the geography of the Holy Scriptures. In the course of my own experience I have found it exceedingly useful, not only in teaching geography, but History, Chronology, and the Latin and Greek Classics, to refer continually to the map or chart; and I would say, that the sum of thirty or forty pounds would be profitably expended in providing the school-rooms with these almost indispensable appendages.

Let me in conclusion urge upon all the members and adherents of our church, the necessity of active and continued exertions to provide funds necessary for successfully carrying out the great object of this excellent institution. We should all regard the colleges, under the blessing of God, as the right arm of our strength in our endeavors to supply this destitute province with the blessing of a preached gospel; and surely we would neither be acting a Christian nor a patriotic part, were we to allow it either to languish or to come to naught, through a lack of pecuniary support. Many of us rejoice, and that justly, in the pre-eminence of our father land for literature and science, for philosophy and religion—but we should never forget that Scotland has acquired this admirable fame, chiefly through the system of education pervading all ranks of her inhabitants; introduced and recommended by her great reformer, and his zealous coadjutors. Is it not then of the utmost importance, that the same sturdy literature which has elevated Scotland: in the rank of nations, should be transplanted to the soil of Canada—the adopted country of so many Scotchmen and their families.

—and flourish and bear fruit their. Is it not more important still, that the high-toned theology of Knox and the Reformers in Scotland drawn from the pure source of eternal truth, and nursed into consistency and vigor in the very cradle of the Reformation in Switzerland, should also take deep root in Canada—and spread out—and fill the land! What we may be able, at first, to accomplish, may resemble merely the little leaven hid in the three measures of meal, but if we labour prayerfully—if we labor in faith—and if we labor perseveringly, trusting to the divine countenance and blessing—the little leaven will ultimately affect and pervade the whole map.

JOHN G. MACGREGOR.
Guelph, 18th Nov., 1848.

OPENING OF NEW CHURCH.

The new Church lately erected in Scarboro', in connection with the Presbyterian Church of Canada, was opened for the public worship of God, on Sabbath the 22d October last, by the Rev. Dr. Willis, Professor of Divinity in Knox's College, Toronto, who preached two eloquent discourses from the 2d verse of the lxxxvii. Psalm, and 1st Cor., xv. chap., 3d verse. In the former he pointed out very clearly the duty and privilege of attending very clearly the duty and privilege of attending the ordinances of Grace so comfortably provided, and in the latter chiefly shewed the nature and efficacy of Christ's death. It was truly refreshing to listen to the spirit of Catholicity his discourses breathed, as well as christian affection to all who love the Lord Jesus in sincerity, by whatever name known among men.

The Church was crowded by an attentive audience. Many could not get admittance, but remained outside at the windows, during the whole of the services, which occupied upwards of three hours.—Communicated.

INDUCTION.

On the 15th November, the Rev. Thomas Wightman, who has been until now, first Master of the Toronto Academy, was inducted into the pastoral charge of the united congregation of York Mills and Scarboro'. The solemn service took place in the church at York Mills, by the Presbytery of Toronto. The congregation was very numerous, more so than we have ever seen in the same place of worship, as a number of the members of the Scarboro' congregation were in attendance. The Rev. Dr. Willis preached and presided, and gave an address to the minister; and the Rev. Mr. Rintoul gave an address to the congregation.

Mr. Wightman henceforth gives himself to this new and wide field of labour. The good wishes and, we trust also, the earnest prayers for the Divine blessing, of not a few are with him.

Love is the great endowment of a shepherd of Christ's flock.—He says not to Peter, "Art thou wise, or learned, or eloquent; but, lovest thou me, thou feed my sheep."—Leighton.

Rowland Hill mentioned in one of his sermons, that having seen a gravel-pit fall in, he called for help in a voice so loud, that people came at the sound a mile off. No one called me an enthusiast then," he added; "and when I see eternal destruction ready to fall upon poor sinners, and about irreparably to entomb them in an everlasting mass of woe, and call aloud for them to be saved shall I

Report of Deputation to the Congregations in the Hamilton Presbytery, in August and September, 1848.

DESIGNATION OF CONGREGATION.	No. of Church Members.	Average Sabbath Congregation.	No. of Elders.	No. of Deacons.	Trustees or other Managers.	Dates of Worship on Sabbath.	Weekly Prayer-meetings, and attendance.	Occasional Prayer-meetings, and attendance.	Fastoral Visitation per year.	No. of Sabbath Schools.	No. of Scholars.	Amount of Stipend paid for the last year.	From what source is the Stipend drawn?	Contributed for Foreign Missions.	College Fund.	Bursaries Fund.	Home Mission Fund.	Synod and Presbytery Fund.	Sabbath Schools and Library.	Is your Church free from debt.	What Tenure is your Church held by?	No. of Records.	NAME OF MINISTER.			
Presbyterian Cong. of Ayr...	80	300	4	10	10	1st & 4th	4-67	1	1	1	70	82	0	1	6	2	9	1	0	0	£200	bond in trust	9	Robt. Lindsay.		
Presby- } Caledonia	70	100	3	6	6	1	1	1	1	2	40	37	0	8	0	0	3	1	0	0	£200	in trust.	16	M. Y. Stark.		
terian } Ancaster, 6th con.	62	70	3	5	5	1	1	1	1	1	20	40	0	6	13	0	7	0	0	0	£300	in trust.	60	Geo. Simellie.		
Congreg of } Oneida	48	100	2	5	5	1	1	1	1	1	20	40	0	6	10	0	7	0	0	0	£230	Canada Co.	15	John Bayne.		
Knox's Church } Ancaster &	65	65	6	9	9	1	1-12	1-35	2	1	50	80	0	14	2	6	16	0	0	4	£750	in security.	4	Ralph Robb.		
Dundas } Knox's Church } Dundas	180	150	6	13	13	2	1-12	1-35	1	2	60	105	1	9	0	0	13	0	0	0	£300	in trust.	16	M. Y. Stark.		
Fergus, Melville Church } Melville	350	350	9	13	13	2	1-12	1-35	1	3	100	200	0	38	0	0	38	0	0	0	£300	in trust.	60	John Bayne.		
Galt, Knox's Church } Galt	550	700	11	15	15	1	1-12	1-36	1	1	24	61	0	3	15	0	2	2	6	1	£230	Canada Co.	15	J. G. McGregor.		
Guelph, Knox's Church } Guelph	128	150	4	8	8	1	1-20	1-36	1	1	24	61	0	3	15	0	2	2	6	1	£230	Canada Co.	15	J. G. McGregor.		
Hamilton, Knox's Church } Hamilton	309	500	10	4	4	2	1-20	1-36	1	1	150	250	0	83	0	10	0	5	15	0	£750	in security.	4	Ralph Robb.		
Presbyterian Ch. of Saltfleet } Saltfleet	22	60	2	1	1	1	1-20	1-36	1	1	20	19	15	1	12	6	0	1	15	0	£750	in security.	4	Ralph Robb.		
Brook, Knox's Church } Brook	63	130	5	6	6	1	1-20	1-36	1	1	20	35	0	7	0	0	0	1	15	0	£750	in security.	4	Ralph Robb.		
Wellington Sq. Knox's Church } Wellington	80	80	4	2	2	6	1-10	1-10	2	1	40	40	0	7	0	0	0	0	0	0	£750	in security.	4	Ralph Robb.		
Amherstville } Amherstville	58	90	4	3	3	1	1-10	1-10	2	1	40	12	0	7	18	9	1	5	0	3	£750	in security.	4	Ralph Robb.		
Waterdown } Waterdown	90	90	4	3	3	1	1-10	1-10	2	1	40	12	0	7	18	9	1	5	0	3	£750	in security.	4	Ralph Robb.		
	1304	2845	63	37	51	15	651	1016	6	1	58	1	0	187	14	3	10	0	23	0	23	0	3	26	14	3

The Deputations beg to submit the above Statement containing a summary of the facts elicited in visiting the settled congregations in the Hamilton Presbytery. The appointment was not kept by the congregation in Puslinch, and none made with Thorold.

JAMES WALKER, Secretary.

Hamilton, October 11, 1848.

MISSIONARY SOCIETY OF KNOX'S COLLEGE, TORONTO.

The third annual meeting of this society was held on the evening of the 17th November, in the College Hall.

The Rev. Dr. Willis, Chairman of the Professors' Court, occupied the chair.

The meeting having been opened with praise and prayer, the Chairman addressed the meeting, alluding to the rise of Collegiate Missionary Societies, pointing out the importance of Home Missionary labour, and shewing the vast importance and the glory of missionary efforts.

Mr. James Nisbet, Secretary, then read the annual report of the Society.

The Treasurer then read a short abstract of the state of the Funds. This, though imperfect and incomplete, shewed that a sum of about £100 had been collected during the past summer. When the list and subscriptions have been completed, fuller particulars will be given.

The Rev. Professor Gale, in moving the adoption of the report, alluded to the prospects of usefulness that would result to the Church from such a Society, especially in producing a *homogeneity* among the students, and making them feel towards each other, not only as *brethren*, but as *brothers*.

Mr. R. Swinton, seconded the Professor's motion, which, having been put to the meeting was unanimously agreed to.

Mr. John Scott then gave a statement of the summer occupations of the students, along with certain statistical statements, which will be given in our next.

The Rev. Professor Rintoul next addressed the meeting, and suggested a union of effort with the French Canadian Missionary Society in Canada East.

After short addresses had been received from Messrs. Cameron, D. Fraser, Stuart, and S. Spreull, Esq., an interesting speech was delivered by the Rev. Dr. Burns.

After several other important remarks, the meeting was closed with prayer by the Rev. Mr. Lynam.

Altogether, the meeting was a most refreshing one. The Master of assemblies seemed to be present. May such meetings kindle and stir up the flame of missionary zeal in our hearts.

At a meeting of the Students, held in the Divinity Hall, on the 18th instant, the following gentlemen were elected office-bearers for the ensuing year:—*Vice-Presidents*—Messrs. R. Swinton and A. Hudson. *Committee*—Messrs. John Scott, T. Dickson, and J. Nisbet. *Treasurer*—Mr. G. Wardrope. *Corresponding Secretary*—Mr. R. Ure. *Recording do.*—Mr. J. Gray.—*Com.*

THIRD ANNUAL REPORT OF KNOX'S COLLEGE MISSIONARY SOCIETY.

Our Society has now completed the third year of its existence. No adventitious circumstances gave it birth. It is, we trust, the offspring of a heart-felt desire for the honour of God,—and if so we mark the guarantee for its permanency. God will care for it,—God will honor it. Armed with this assurance we need not be disappointed if difficulties arise to test the purity of our motives,—the stability of our aims,—and the resoluteness of our endeavours.

When a work is of God, he generally makes the fact manifest by leading the instruments engaged in it to realize their entire dependence upon himself. To this end he may suffer their faith to be beset with difficulties, failing not meanwhile, however to proportion the trial to the strength, or strength to the trial.

But wherefore such a style of prefatory remark? Has the society, it may be asked, sustained any unlooked-for shock during the past year to call for it? Has any undreamed-of casualty paralyzed the energies of its members, or shut up the customary sources of support? We reply at once in the negative. But let us state our convictions:—it is not always the greatest seeming trials, which ex-

pose individuals or societies to the greatest hazards. The danger most to be dreaded lies not in the occurrence of formidable obstacles, which, for their removal, may require the forth-putting of well-sustained energy, and well-directed effort.

When such are the conditions of a struggle, men truly in earnest will lay their accounts to "quit themselves like men." But it is easier to do than to suffer,—to labor than to endure. It, generally speaking, costs much less self-denial to put forth some strenuous effort to aid in effecting a desired object, than to preserve amid the slightest discouragements in the posture of a patient waiting for its attainment. Nay, we would even go further, and affirm that it is easier patiently to endure a few severer trials, than to preserve equanimity under a greater number of slighter ones. The reason is obvious. The latter we frequently neglect to calculate upon, and are therefore in danger of making no provision against them. Now, it is these apparently slighter forms of trial, that, as a society, we are most exposed to, and in reference to which we must seek to be most upon our guard. We are not to expect that the work of years is to be done in a day; nor are we to be betrayed into apathy if even our reasonable expectations may in any case seem slow of accomplishment, or even should the turn of events suggest the propriety of altering or setting aside some of our most cherished plans. It is the highest condition of the human mind if, (while duty is attended to) there be cherished the deep persuasion, that every thing which takes place, from the minutest to the most momentous event is the very best that could happen, and precisely what we should wish to have happened, could we see clearly the whole plan of God. This is faith. And this faith we must have, ere we can expect to be honoured to do any great work for our Divine Master.

Your Committee are still unable to report any formal commencement of operations on the part of the Society's missionary among the French Canadians. Mr. Black has, during the last summer, obtained license. His time (so far as it has been left unoccupied by other unavoidable engagements) has been spent in prosecuting his preparatory studies in the French language at the Point aux Tremble Institute. We now look forward with confidence to his speedy entrance upon the great work to which he has devoted himself. And he will, we doubt not, so soon as he is enabled to give his undivided attention to that work, fully justify the Society in the choice it has made of a missionary.

Mr. Black has suggested a union on the part of this Society with that at present existing in Canada East. There are many considerations, fitted to give weight to the suggestion; and it will, we doubt not, meet with the attentive and prayerful deliberation of those whose part it is to judge and advise in the matter.

We come now to speak of the more ordinary routine of the Society's business. The usual monthly meetings were regularly held last winter as in former sessions; proving, we trust, at once a source of enjoyment and of spiritual improvement to the members. The subjects of the essays delivered were various; some of them of a more practical, others of a more historical character, but all bearing upon the subject of missionary enterprise either in foreign parts, or in our own land.

At each of these meetings intelligence was communicated respecting the progress of missions generally. The periodicals now received by the Society furnish information concerning the spread of the Gospel in almost every part of the globe. And it was truly cheering regularly to hear from the committee appointed to collect intelligence, of the slow but certain triumph of gospel truth among Mohamedans, Hindoos, Jews and Papists. The widening of the door in China,—the steady progress of the work in Calcutta, in other parts of the Indian field, and in central Africa, the increasing first fruits from among the sons of Israel,—the steadfastness of the sorely tried brethren of the Society and other islands,—all furnished matter

for unfeigned thanksgiving to the Lord of the harvest; while at the same time we were frequently led to sympathise with, and pray for many missionaries often compelled to mourn over blasted hopes, and apparently fruitless efforts. It is sweet thus to suffer, and to make common cause with them before the throne, convinced that our Lord is willing to regard the united prayer of his people, scattered as they may be throughout every quarter of the earth.

We have again to acknowledge the continued kindness of the publishers of the *Scottish Guardian* newspaper, and *Missionary Record* of the *Free Church of Scotland*. Our thanks are also due to the publishers of the *Missionary Chronicle* of the *American Presbyterian Church*.

It is with pleasure that your Committee notice that the correspondence with the Missionary Society of the New College, Edinburgh, has, during the past year, been of its usually interesting and agreeable character. Although the missionary operations of our brethren are now confined to the home field, they have not on that account lost anything of their attractiveness in our estimation. We anticipate much from their zealous endeavors in behalf of our much neglected Irish fellow-subjects, as well as in behalf of the destitute population of the West Port Edinburgh. We accept the kind assurances of their continued interest in our colonial church; and we rejoice in tendering a cordial and delighted welcome to the esteemed brother who was lately so far connected with them, as to be studying for the ministry in the same Church, but who is now completing his course in our institution.

Your Committee lost no time in carrying out the suggestion made in the last annual report with respect to city missionary work. The city was divided into eight districts, and four students were appointed to each, whose duty it was to distribute tracts every alternate week among such families as had not previously received the visits of tract distributors,—conduct weekly prayer meetings,—and to establish and conduct Sabbath Schools where practicable. In this way between seven and eight hundred tracts were kept in constant circulation,—eighteen weekly prayer meetings established and kept in operation during the session. The aggregate attendance on these meetings amounted to upwards of two hundred individuals. The meetings were originally thought of as an appropriate accompaniment to the work of tract distribution, and though open to all, were especially designed for the benefit of those who were not in the habit of attending any place of worship. We rejoice to say that this desirable object was, at least, in some measure attained. Not a few of the class referred to were in several of the districts prevailed on to attend the meetings; and, let us hope not altogether without receiving some spiritual benefit. One Sabbath School was established in the chapel on Sayer Street, belonging to the Wesleyan coloured brethren, which was attended by about twenty of their young people, together with a few adults. This school, we are glad to learn, is still in existence, and continues to be tolerably well attended.

The Society is deeply indebted to the ladies connected with Knox's congregation for so readily taking up the work of tract distribution, at the close of the winter session, on account of which this department of the city missionary operations has been sustained during the recess. We are sure that our female friends have not felt their engagements in this way to be a hard service, and we would be glad to find that they are willing to continue in the good work, and thus allow the members of the Society to direct their attention to other departments of labour. We anticipate that the various meetings will soon again be resumed.

Besides these modes of employment in the more direct service of our Master, a regular service was kept up in the General Hospital every Sabbath; and the emigrant sheds were visited, tracts distributed, and meetings held with those who were willing to listen to the word of life. It is the

opinion of your Committee that this kind of work ought not to be abandoned, and that such services should be extended to the Canal, in addition to the General Hospital.

It need scarcely be remarked that the various vacant stations around Toronto were supplied as formerly, by the young students. The stations regularly visited were eight in number, in addition to which a few others received occasional supply.

The Treasurer's account ought to be submitted, if well, at least, show no falling off, when compared with the statement of last year. More than this we could scarcely anticipate, considering the circumstances in which our society is still placed. We have renewed cause for gratitude and thanksgiving to God for the measure of success with which he still continues to crown our humble efforts.

The work is the Lord's, with the most entire confidence we commit it to his guidance. He will not suffer his own work to fail. If we have entered upon it in the spirit of humble and simple dependence upon Him, we may look for light to us out of darkness,—we may expect all our difficulties to vanish,—and the desire of our hearts in his own time to be abundantly realized. "It is good that thou shouldst both hope and justly wait for the salvation of the Lord." It is good for a man that he bear the yoke in his youth. In the time of his youth he may have entered upon it with a heavy yoke, but again we give the work to the Lord. Into his hands we commit it,—in confidence we commit it. We did not receive it, but from the power with which he has endowed us—a power to hand and unloose his own omnipotent arm. Our work cannot fail—it is impossible, so long as there is a throne of grace to go to, and a faith however feeble, to keep us at our posts as God's remembrance. Labour would be our crime—it would receive itself into the snare of prayerlessness. The Lord in mercy prevent us from restraining prayer before him.

Your circumstances now demand resolutely to resign into his hands the trust committed to them, sincerely hoping that their successors in office may have all grace and strength imparted to them for directing the affairs of the society in its present interesting circumstances.

Know's College Nov. 17. 1848.

The following letter, received too late for our last publication, will have its interest as an illustration first of the spiritual state of Canada, and secondly, of the hard warfare to which our students, even while preparing for the ministry, are accustomed.—

To the Editor of the Record.

Toronto, October 24. 1848.

REV AND DEAR SIR.—By request, I send you a brief statement of my summer's employment.

Having now travelled five months constantly, a part through the country, and called upon almost every family in my course, without distinction of creed, country or other circumstance, I might be able to furnish a communication of no ordinary interest to the general reader; but as such a detailed account is unequalled for, I intend presenting merely such an epitome as may lead you to form a general idea of the character of my work, and at the same time awaken some attention among your readers to the interests of the Bible Society, and to the well-ascertained and lamentable facts that there are Protestant families in this country entirely destitute of the word of God in their houses; and that many of their neighbours, who are themselves, well supplied, either know not, or care not about the matter—carrying out practically the sentiment of "wicked Cain"—"am I my brother's keeper?"

On the 17th of May last, I commenced my duties as a Reporter and Agent for the Perth Auxiliary Bible Society. My principal duties were these five:

1. To endeavour to supply all with the word of God who ever there was *well either with or without a price.*
2. To endeavour to persuade all to make a good use of the Bible.
3. To hold public meetings in connection with the officers of the Society, to receive contributions for it,—and
4. To establish Agencies in different places where *deposits of Bibles might be left suited to the wants of the neighbourhood,* these wants having been first ascertained by my visiting the various families resident there.

The Richmont District, more particularly, was my field of labour, although I was by no means confined to it. In that district I travelled over the following townships, namely, Bagot, Adamston, Brantley, St. Charles, Pembroke, Westminster, Ross, Horton, Massena, Blythfield, Pakenham, Ramsay, Dutton, and Jones, and some places more contiguous in the North District, such as the Parry's Park, Bush, Mack Lake, Lake Dorey, &c. &c. in the Dalhousie District, the townships of Fitzroy, Tarbolton, March and Hanley. In some places I found a necessity to visit in every township, but my general rule was to do so. In each township, with the exception of Mack Lake, I found many Protestants, but in some cases of extreme destitution of the Scriptures. Such cases in each, were varying in number, from six to sixty, and in some cases, I found no one at all. But, these I found a great many families only partially supplied; some having only a Testament, or a torn fragment of the Bible; or Bibles of so small a type, and so blackened with the smoke and dampness of the chimney, that they were illegible to such parents and others who were advanced in years; at the same time we may naturally suppose, that they were ignorant of that outward interest and attractiveness necessary to draw the attention of youth. For a new edition of an old book, from its freshness and clearness, has to youth, nearly the same interest which a new preacher of the old doctrine of the gospel, has to fully developed maturer years. To supply such deficiencies I provided, or less from families to the amount of 224 Bibles and 103 New Testaments. The former ranging from the pocket-size up to the "big fat Bible," at 27. 6d., and the New Testaments of a similar variety. In the back townships especially, I found some lamentable instances of practical atheism—or, "living without God."—families who neither read the Bible, have family worship, nor have public ordinances among them. Sabbath, in such places, seems only to be distinguished by cessation from the usual labour of the week, and a greater amount of visiting and excursions for pleasure. The backwoods seem to test in a short time the professors of religion who settle in them. The so-called converts, and such as have been deceiving others, soon assume their true character—the mask of hypocrisy soon falls off, for it is thought to be unequalled for there. Whereas, on the other hand, such as "have eternal life" previous to their residing in the bush, although sometimes apparently "ready to perish," are yet "like trees planted by the rivers of water, that bring forth fruit in their season," and whose branches never wither like these dry branches around them.

Yours faithfully, M.K.

Foreign Missions.

LETTER FROM MR W. C. BURNS.

From the English Presbyterian Messenger.

Hong-Kong, June 23. 1848.

DEAR FRIENDS.—I have had again the pleasure of hearing from you; and although in the Lord's good time we would rejoice to have more favorable accounts of your progress in finding suitable

agents to enter upon this great missionary field, yet it is pleasant to see that the claims of China are not altogether neglected, and to know that prayer is made in our behalf. During the last month I have been doing little abroad among the people, as the intercourse, which I have had with them, while it encourages me to advance, shows me the need I have to apply my strength at present in seeking to get a more extended and practical acquaintance with their language. The school goes on well as before, although several have left us, reducing the regular attendance to eleven or twelve. Had I the view of spending my strength in tuition, of course I would use means to increase the number of scholars, but as my great desire is to be able to go among the people at large and speak the truths of the everlasting Gospel, this little school has been opened chiefly as a means of gaining acquaintance with the people and the language, and as an employment for my teacher, whose service I use but for a very brief period each day. Should any one come out here to relieve me of the charge of the English congregation, he might very usefully employ a part of his time along with an assistant in superintending a seminary for Chinese boys; and this, though a slow and gradual means, would, I am persuaded, in the end, by the Divine Blessing, lead to the most important results in raising up a class of native teachers and preachers of the Gospel. It is an undoubted fact that but few foreigners attain such a command of the Chinese language as to be really useful and effective preachers, and this of course presses upon the Church the necessity of giving much of its attention to the educational department. I am deeply convinced of the importance of this, although as an individual you know that my bias is to preach rather than to teach the young, and I fear that unless I can learn the language sufficiently to become a preacher in Chinese, I shall be of but little use here. Our English congregation goes on favorably, and I trust that the Lord may in his good time send one to labor more permanently among them than I am certain in the thought of doing. Dr. James Young, who has been from the beginning one of the warmest friends of this movement, has just met with a weighty affliction in the removal by death, after an illness of two months, of his esteemed and lately married wife; she died at Macao, to which she had been removed six weeks ago, and on Tuesday evening last I had the melancholy duty to perform of presiding at her funeral. Her remains were laid in the same plot of ground, and within a few yards of the graves of Morrison and Dyer, the missionaries, &c. Poor man, he seems to be divinely supported, but the stroke is heavy indeed! The only other funeral that I have yet been called to attend, was that of a missionary's wife lately come from America to labour in the Gospel here. There is a good deal of sickness here at present, but I have reason to be thankful that I have as yet enjoyed perfect health, and feel the heat less than some seem to do. When going to Macao in a Chinese "fast boat" as they are called, I had an opportunity of speaking a little to some of the boatmen, who were anxious to know something about the doctrine of Jesus. Such opportunities one might constantly meet with here, if they knew the language sufficiently, and as many of the people can read, tracts can be distributed with advantage when the way is prepared by a little conversation. I have been interrupted in writing these lines by a call from A-Hong and another Chinese youth. He comes occasionally to see me, and although his old impressions are a good deal smothered at present by dwelling again among his own people, I hope and pray that good may result from the privileges he has enjoyed. I read to him the part of your letter which referred to him, and he seemed to be very grateful for your remembrance of him.

I shall now draw these lines to a close, with kindest regards to all friends, and am ever your attached friend and brother,

W. C. Burns.

MISSIONS IN THE SOUTH SEAS.

Our readers will, we are sure, peruse with interest the missionary notices which here follow; and that interest will not be diminished when they know that the esteemed correspondent who modestly subscribes himself "A Subscriber," is one who is soon, we trust, to be a messenger of the gospel in Canada, and is a brother of the Samoan missionary whose letters he quotes:—

To the Editor of the Record.

Toronto, October 31, 1849.

REV. AND DEAR SIR,—Your readers, perhaps, remember seeing an article in the last No. of the 3rd vol. of the Record, entitled "Light and Shadows of Missionary Life in the South Sea Islands." It formed a part of a letter from one who has for several years been labouring as a missionary in these islands. Several letters have since been received from the same individual; and as we are interested in the spread of the gospel of peace in all parts of the earth, it may not be uninteresting to your readers to hear something of what the Lord is doing in these lovely islands—lovely physically, but generally far from lovely in a moral and spiritual point of view.

In the present communication I shall furnish you with an extract from one letter; and next month (if your space permit) I may give you extracts from two which have been received very recently.

It may be well to state that the missionary who writes these letters went to the South Sea Islands immediately after the death of the lamented Williams. For several months he laboured with another British missionary and some native teachers on the island of Tanna, New Hebrides, (the last island on which Williams left native teachers.) From thence the missionary company barely escaped with their lives, on account of the opposition of the native priesthood, who saw that their "craft was in danger." Since that time several attempts have been made to establish the gospel in Tanna, but without much success. At present two native teachers are labouring there; but they live in much fear, and are subject to many trials. But these simple-minded Samoans have counted the cost, and having felt the power of the truth, and the value of salvation, are full of desire for the spread of the glorious gospel throughout the almost innumerable isles which stud these seas.

A perusal of these extracts may perhaps excite our praying friends to remember before God the numerous and degraded tribes who have their habitation in these islands of the sea, remembering that God hath promised that the "isles shall wait for his law." The missionaries have peculiar difficulties to contend with—the attachment of the people to their heathen customs—the numerous tribes into which they are divided—their savage disposition—their natural fondness for war,—and, add to all, the attempts which the Papacy is now making to overturn the superstructure which they have unconsciously reared.

The Samoan Reporter, referred to in these extracts is a quarterly paper published by the missionaries in the island of Upolu; only one number of it has come to hand, it appears to be lost in the course of transit.

I have thought it proper to prefix these remarks, in order to explain some of the allusions made in the extracts.

Very sincerely yours,

A SUBSCRIBER.

Vaiea, Upolu, Samoa, 15th Oct. 1847.

• • • I suppose you will have begun to think that it is time for me now to tell you something about ourselves and Samoa. The Reporter (if you receive it) will give you some idea of the affairs of the mission, &c., so I need not say much about these.

As to my own station, I think that during the past year we have had some indications of some-

thing like a little improvement—in several respects—some sources of hope for the future. May the Lord confirm our expectations, yea in the multitude of his mercies, go beyond them all in blessing this people. Since I last wrote we have had nine new members added to the church; but we have also been under the necessity of excluding one woman for very inconsistent conduct. One has been removed by death, but his end appeared to be peace. He expressed hope in his death, and spoke of his joy in being present with his Saviour. So you see that the gospel is still the power of God to salvation, wherever it is received, and that it sustains all in the hour of need. He employed his last hours in exhorting those about him to cleave to the Word of God. He was taken in one of the two severe and fatal epidemics with which Samoa has been afflicted during the past year. Many died; but, by the blessing of God, on active treatment, many seemed snatched from the jaws of death and recovered. On such times of affliction a large supply of medicine is required, and much of the missionaries' time is taken up in attending to the sick; but many of the people feel sensible of the benefit, and appear grateful.

There is a large number of candidates—of whom we think some are very hopeful, but others we are obliged to look upon with much doubt. I hope that from among them we shall be able to select some young men and women who will be useful in the cause of the Saviour. In the public services we have all the variety of decided indifference, listless formality, and a good degree of earnest attention. That some do attend is evident, from their answers in catechising on the subjects explained and preached from; for you will have no difficulty in conceiving that in order to impress the subjects upon their minds, and make them familiar with the truths of the gospel,—we have often to depart from the strict mode of formal preaching to which we were accustomed at home. We preach and catechise, and catechise and explain, and, by the blessing of God, some appear to be increasing in knowledge. May it also be accompanied by growth in grace.

At present something like the following is a scheme of my work:—Every morning before breakfast (Saturday excepted), children's school. After breakfast, four days in the week, my class for young men and teachers; then preparation for classes or translation of scripture. After dinner, dispense medicine; and then either have a class, or meet candidates, or have a public service—except on Friday, when I go to a village about five or six miles distant, to hold a Bible class. This, by the way, is a village which has long been noted for its opposition to the truth, and zeal for old custom. Its inhabitants have now, however, so far acknowledged the claims of religion as to abandon some of these practices; and a few of them are perhaps attending somewhat seriously to instruction from the gospel. On Sabbath, I have generally three services at different villages, and the native preachers attend to the rest of the places. The more distant division of the district I generally visit within every two months; but the teachers there come every week for sermons and an exposition of a part of Luke, which we are going over consecutively. At our last May meeting we had an improvement in contributions.—The day schools are not in such a flourishing state as I could wish—may be called middling,—the children are not regular, still some are making progress. My dear S—'s boarding-school for girls sets on very well—greatly increased in numbers, being now twenty-eight. The parents are just now finishing a house for their accommodation, larger and more substantial than the old one; the people now seem more sensible of the benefits to be derived from it, and so appreciate it more fully.

The Popish priests have not reached this port yet; but report says that we may soon expect them. One old man, who was once a candidate here, has joined them; but I had never any confidence in him. However, he has returned to his

village, and is using his influence to induce the chief of it to become the head of a Popish party in this district, but he has not yet succeeded. Pray for us, that our people may be preserved from this snare of the Devil.

From the Reporter, you learn something of the threatened war by the dominant party in these islands, and some of its results. It is a great drawback, felt in all the stations, but especially so in the districts more particularly concerned. My district has not quite escaped—one end of it being politically connected with the party threatened. The people have for the present left their lands, and joined them in their present exile. I hope and pray that it may end in peace, and be overruled for good.—"He maketh the wrath of man to praise him."

We had expected to have visited the stations to the west by this time, having made an engagement with a vessel during the absence of the John Williams, but the captain has broken his engagement, and we are disappointed. My heart is sad at the thoughts of it; and as the season is far advanced, sailing about these latitudes becomes dangerous now. Well, the Lord will arrange.

We have heard of the return of two of the teachers left on Anicetium to Tanna. They were fetched by one of the chiefs; but they also have been beset with difficulties and dangers. The Lord keep and bless them.

We have heard of a new scheme of one of the rich men in Australia, viz. that of taking a large number of Tanesa and Lifu people to the colony, to make shepherds of them. It will be, I fear, a sad scheme for them. It is said that the Governor was displeased at it.

CHINA.—JOURNAL OF THE REV. M. S. CULBERTSON, MISSIONARY OF THE AMERICAN PRESBYTERIAN CHURCH.

View of the Island of Pootoo—Large Temple—Birthday of a Godless—Numerous Temples—Exposure to Danger.

After visiting two temples, in one of which they heard "a solitary priest vociferating his prayers with headlong rapidity, as if working by the job," the missionary company went to the highest point of the island at which place we began our extracts from the journal.

From the summit of the hill we had a view of the whole island, except so much as was concealed by intervening hills. The shore could be traced through the entire circumference of the island, and we were much surprised to find this celebrated seat of Buddhism so contracted in its limits. It seemed to be not more than four or five miles in length, and from to two three in width. Its shape it struck my fancy as resembling the figure of a man stretched out, and lying on his back; and one of my companions remarked that it resembled the figure of the image Buddha.

Near the summit of the hill, half concealed by the trees around it, stands a large temple. Some of the buildings have apparently been but recently erected, or at least thoroughly repaired, and all are in better order than any I have yet seen on the island. There were also a large number of newly finished idols, which with their gaudy colors, gave to the place an air of neatness quite unusual in such establishments. The priests are about thirty in number. They received us with every mark of cordiality, and took pleasure in showing us the buildings, and telling us the names of their numerous array of gods, which looked as if dressed out for the parade of some great gala day. They carried their civility so far as to bring a plate of rice for a dog belonging to one of our party.

30th. Long before day, the temples were resounding with the noise of chanting, accompanied by that of the drum, and the cymbal. The worshippers seemed to be animated by more than

their usual ardor, and I learned that they thus observed in the birthday of the goddess Kwanyin. She is a great favorite with the Chinese, and on the island of Pootoo, occupies a more conspicuous place than Buddha himself. No temple is without her image, and she is the principal object of worship. Her birthday is celebrated with great rejoicing, and the priests find it so profitable, that they have contrived that it shall occur three times a year, or something which answers as an equivalent. The first occurs on the 19th of the second month, and is the true birth-day; the second is the anniversary of her leaving her mother's house, occurring on the 19th of the sixth month; and the third, on the 19th of the ninth month, is the anniversary of her ascending to heaven.

In the afternoon, visited a number of temples which I have not before seen. The priests were everywhere engaged in their devotion to the goddess whose birthday they were celebrating. As I pursued my way along solitary paths winding around the sides of the naked hills, the noise of chanting accompanied by the rapid stroke of the hollow wooden sounding-piece, reverberated through the valleys, and mingled with the roar of the waves breaking on the adjacent beach. There are many small temples, sometimes perched upon a rock, sometimes hidden by a clump of trees. In these I often found but a single worshipper, who however, went through the prescribed ceremonies with all due gravity and formality, and could not be induced to desist from his employment to enter into conversation, though one or two yielded so far as to extend a hand to receive a tract. The temple to which I extended my walk this evening, contains the cave of Kwanyin. It is a mere cavity under a rock, in the side of a hill on which the temple stands. The buildings are situated in an elevated position on the hill, which forms the shore, and a winding path, with the usual bamboo hedge on either side, leads down almost to the water's edge. My visit to this temple was one of peculiar interest, for it was the first temple which I entered, in my appointed field of labour.

The circumstances attending that visit, have impressed the remembrance of it very deeply upon my mind, and invested it with an interest which it would not otherwise possess. After a voyage from Hong Kong of unusual length, and so little peril, and having missed the proper passage to Chiuan, we at length entered the channel between Pootoo and the opposite island, and cast anchor to wait for a favorable tide. Some of our company went on shore in one of the ship's boats, taking with us but two of the sailors to manage the oars, trusting to the passengers for the rest. This we had frequently done before, and it answered very well in a smooth sea. We found our way to the temple, and were entertained by the priests with tea and sweetmeats. While partaking of their hospitality, and endeavoring to converse with them, the heavens suddenly grew black, the wind lusted to a gale, and a thick fog obscured the atmosphere. Night, too, was just setting in, and before we could reach the boat, our ship was entirely hidden from view. The waves ran high, the tide ran swiftly through the channel, and the ship was half a mile distant. We pushed off from the shore, expecting to be swept so far from the right direction that we should not be able to find our vessel. We were more than once in great jeopardy, and had one of our oars broken, but a kind Providence preserved us, and brought us to the ship in safety.

Conversion with Priests.—Preaching.—Whole Number of Priests.—Fear of Pirates.—Return to Niagoo.

August 1st Sabbath. Spent part of the morning in conversing with several priests. They were quite disposed to defend the practice of idolatry, but laid most stress on the argument that after all there was very little difference between my doctrine and theirs. They worshipped Buddha, and

so did I, but under a different name. They worshipped God, and called him Buddha; I too worshipped God, but called him Jesus. From this position they were determined not to be driven, by any assertion or argument to the contrary. I have several times also had conversations with a respectable old man from Chinloo, who is spending several weeks here to give himself to worship. He hopes to secure the blessing of the gods now and hereafter by his piety, and is joined to his idols.

In the afternoon, endeavored to obtain an audience for preaching, and succeeded in collecting some fifteen or twenty of the priests, and others, who listened with respectful attention. One of the priests came in while I was speaking, bringing a platter of beans, and while listening to the discourse, very coolly occupied himself in eating them for dinner. Afterwards I visited the *thuc-sue*, and in its neighborhood addressed three or four different audiences.

August 21. Hitherto I have uniformly found the priests willing to listen with respect, if not with much interest, to what I have said on the doctrines of religion. At a temple which I visited this evening, however, several of the priests were very much annoyed by the assertion that there is but one God, and stoutly denied that there was any ground for such a belief. They endeavored to refute it, not by any formal or metaphysical argument, but by highly extolling the powers of the gods they worship.

I have remarked, in visiting the temples, that a good deal of pains has been taken to ornament the grounds in the vicinity. The approach to most of the temples is through a neat path or avenue, hedged in by a thick growth of bamboo twigs, and sometimes shaded by trees.

Various and conflicting statements have been made in reference to the whole number of priests on the island. I made many inquiries, but found no one who seemed to know any thing definite on the subject. If the priests possess the means of ascertaining the exact number, I suspect none of them have had sufficient curiosity to take the trouble of a careful inquiry. In fact, although there is a certain number attached to each temple, the number actually present is constantly varying. A large proportion are always absent and are scattered through all the provinces of the empire, making pilgrimages, or soliciting money for the support of the establishment. On the other hand, this is a place of great resort for the whole Buddhist brotherhood, and at certain seasons of the year, they collect in great numbers. The most distant parts of the empire have their representatives, and they sometimes remain several months. The number may thus be sometimes raised much above the usual average, while at other times it may fall as much below it. A missionary who has spent some weeks here, informs me that during his stay, he has perceived a diminution in the number of persons present.

The priests of each temple constitute a distinct family, with the abbot at its head, and each manages its domestic arrangements in its own way. When a priest is attached to a temple, he is considered a fixture, and has a room assigned him; sometimes a whole room to himself, and sometimes sharing it with two or three others. They are also allowed to have private property, which is rigidly respected; and a few have separate establishments, living entirely in their own rooms, and cooking their own food. We were refused admittance to some of the rooms which we wished to see because they belonged to absent priests.

31. There is one circumstance that detracted considerably from the pleasure of our visits to this far-famed seat of Buddhism. We cannot but indulge sometimes a feeling of insecurity on account of the number of pirates, who are known to be constantly traversing the waters in this vicinity. We have not much reason, perhaps, to apprehend danger from these men, as we have but little to tempt their cupidity, and it would not be good

policy in them to attract the notice of foreigners; yet when we see piratical junks lying at anchor near us, it causes some feeling of uneasiness. There is a large junk of this description lying a short distance from the island this evening. This has recently occurred several times, and the pirates themselves have landed, in small numbers, for the purpose of paying their devotions at the temples. They seem to be very *piess* robbers, and the priests assure us, there is not the least danger to be apprehended from them, for they will not dare to harm anything on this sacred ground. They have already learned by experience, that any depredations committed here, will be followed by immediate manifestations of the divine wrath. A party of pirates once returned to plunder some of the temples, but they had no sooner returned to their vessel, than a terrible storm arose, and it was with difficulty they escaped with their lives. Since that time, no similar attempt has been made. These assurances, however, are not very satisfactory to us, and we have determined to leave as soon as we can procure a boat. It is possible that it will prove not more safe to trust to the forbearance of the pirates, than to that of the serpents on the island. These, the priests tell us, are perfectly harmless in consequence of an agreement, or treaty, which has been formed with the snake king, or god of the snakes. By this arrangement it is understood, on the one hand, that the snakes are not to injure men, and on the other, that the snakes are to be permitted to live undisturbed in their retreats, and on no account to be injured. This fable may, indeed, in one sense, be a fact, for there is doubtless a covenant with "that old serpent, the devil," who leads them captive at his will.

9th. Having procured a small boat, we left Pootoo yesterday afternoon. On going on board we found that a portion of our already too-contracted quarters had been appropriated by a priest, although we had engaged the whole boat for ourselves. We had no room to spare, and the poor fellow was not in a situation to be very agreeable company, being quite intoxicated. He was very anxious to go, and implored permission, by all the gods he worshipped, to remain with us. While endeavoring to get rid of his obstinate importunities, one of the priests came up, and asked to be paid for the use of the rooms we had occupied. I had already left in the hands of one of the fraternity what I deemed an ample compensation, and told him I could give no more. He said he had not received it, and ran back to the temple to search for the priest to whom I had given it. He soon returned, saying that the sum was not sufficient; but in asking how much it was, I found he had received just one half the amount I had paid. He again returned, and soon came back to inform me that the culprit had been obliged to discharge the remainder, with which he was satisfied.

While getting under sail a large junk passed near us, which our boatmen told us was a pirate. After rowing in some distance, it came to anchor, but did not attempt to molest us.

We reached Niagoo this evening without any accident.

* Subsequent events have shown how much we were mistaken, and we cannot be too thankful to Him who preserved us from the real danger to which we were exposed.

David Hume, after witnessing in the family of the venerable La Roche those consolations which the gospel only can impart, confessed, with a sigh, that "there were moments when, amidst all the pleasures of philosophical discovery, and the pride of literary fame, he wished that he had never doubted."

Lord Byron, who had a constant struggle against his better nature and nobler convictions, mournfully acknowledged "the Christian enjoys an advantage over the infidel in having an emboldened hope through life."

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

¶ See Contents on last page.

The Record.

THE CHRISTIAN GUARDIAN.

The Toronto *Christian Guardian*, of the 22nd November, in its leading article, condemns in no measured terms, certain calumniators of the Wesleyan Methodist Church. We confess that we could with difficulty believe our own eyes, as we read that one of these was a member of "the Free Church Synod," and that the alleged delinquency was committed in a meeting of that "Synod recently held in this city," whose proceedings the *Guardian* professes to have taken from the *Globe* newspaper of the 4th November. Eagerly did we search for the record of this misrepresentation and calumny, but were made none the wiser by turning up the paper of the above date. However, after some examination of the recent numbers of the *Globe*, we found in the paper of the 28th October last, an article headed "Synod of Canada, and Knox's Congregation in Toronto." That article, notwithstanding its heading expressly contains an account of a meeting of the Commission of the Synod, and of a meeting also of Knox's Congregation; and the speech which we presume gave offence to the Editor of the *Guardian*, was made by a member of the Congregation of Toronto, and that in the Congregational meeting, after it had been constituted, as the account in the *Globe* bears, by the election of Walter M. Farlane, Esq., as Chairman.

Now, no doubt the credit of the whole Church is to some extent involved in the conduct of even one of its members; but when a serious charge is publicly preferred against an individual, and when, as in the present case, the assembled rulers of a Church are represented as abetting the alleged delinquency, the accuser should be very sure that he has good grounds for accusing the supposed accessories as well as the principal.

With a little care on the part of the Editor of the *Guardian*, in perusing the account in the *Globe*, he would have seen that the allusion to the Methodist Conferences, which has given so much offence, was made in a Congregational meeting of Knox's Church, and made by a private member of that Church,—it was made neither in the Synod, nor by a member of the Synod, as the *Guardian* affirms.

The Editor of the *Globe* is indeed wrong in calling the meeting held in Knox's Church a meeting of the Commission,—it was simply a meeting of the Congregation, called to hear a Deputation from the Presbytery, on the subject of the great enterprises of the Church,—though the *Globe* insinuates that those who called the meeting were not acting very honestly with the Congregation, in inviting them to consider any other scheme.

The mistake of the *Globe*, in calling the meeting a meeting of the Commission, does not, however, excuse the Editor of the *Guardian* in calling

the meeting a meeting of Synod, because the *Globe* is most express in noting that the Pastor of the Congregation had left the people to constitute the meeting, with the choice of their own Chairman.

The paragraph which has given so much offence to the Editor of the *Guardian*, only read by ourselves in the *Globe*, for we were not present at the meeting, runs thus:—"The practice of placing all power in the hands of the Clergy, had been the source of much trouble in a Church in Canada, of another denomination. The ministers had united two bodies, and then separated; and lately they had united again, apparently that both might participate in a sum of £6000 or £7000 of public money."

Now, we do not in any way feel that we are bound to defend the gentleman that made the allusion, though we will say, that esteeming him as a gentleman who devotes his hours of leisure from office, in many ways to the furtherance of the cause of education and true religion, we feel pained at the contemptuous way in which a professed Christian Journalist speaks of him. We cannot defend him, because we are ignorant of the amount of public money which the Methodist body has received from the public funds, since their recent union, and in consequence of that union. The statement he has made respecting this may be accurate or inaccurate, for anything we know. He has ascribed this union to the ministers as its authors; in doing so, we presume he alludes to the well-known fact, that the supreme legislative and executive body in the Methodist Church is an assembly of ministers unmingled with other office-bearers or private members of the Church. And for the reference to the obtaining of the £6000 or £7000, as an apparent reason for making the union, we cannot see much to blame in our friend. We do know that Presbyterian ministers, reputed good men, whom we could name, did make the retaining the Government allowance a reason for remaining in connexion with the Established Church of Scotland, though their doing so was to sever themselves from their brethren here. And, with the desire for a share in government grants, which our Methodist friends have lately exhibited, should they wonder that it has appeared to some, that a love of those grants has been unduly influencing their public proceedings?

The Editor of the *Guardian* adverts to the kindness shewn by the Methodist body in England to the Free Church, in the day of her calamity, as enhancing the offence of the supposed member of our Canadian Synod; but, while we trust all our people will esteem the Methodist Church, both in Canada and in Britain, for much that is excellent and praiseworthy,—and all the more so, for any token of kindness which our Church here or the Free Church of Scotland received from them,—we do not forget that there are principles in their system, and acts of their rulers, which an intelligent and true Presbyterian might, in a spirit of faithfulness to his own Church, and without any unkindness to that of the Methodist Church, be led, on a particular occasion, to advert to, in the way of disapprobation rather than of commendation.

ADDRESS

From the Committee of Synod on Knox's College, to the Ministers, Elders, Members and Friends of the Presbyterian Church of Canada.

Who can review the mighty events and unparalled revolutions of this our day—beginning with the recent opening of the vast empire of China, embracing it is said, more than one-third of the inhabitants of our world, to the zeal and enterprise of Christian churches and missions, and the still more recent facilities and encouragements which the same Providence, "wise in counsel and excellent in working," has all at once presented for spreading the Gospel in its simplicity and purity, throughout the whole extent of Europe, and not be constrained to own the visible manifestation of God's Almighty Arm made bare for the final consummation of His eternal decree, "to give the heathen to His Son for an inheritance, and the uttermost parts of the earth for a possession." Do we not seem to hear the living voice of the Saviour proclaiming:—"Lift up your eyes and look on the fields; for they are white already to harvest, and he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth, and he that reapeth, may rejoice together." More especially when we contemplate the rapid progress of British colonization, and the vast extent of that mighty empire on whose dominions the sun never sets, bringing us into communication with all the tribes and families of the earth; do we not find a still mightier argument arising out of our solemn responsibilities, political and moral, as a Christian nation—highly exalted and signally honoured of God, to set ourselves with all our might, responsive to the call of His Providence so peculiarly and emphatically addressed to us, to prosecute the high mission in which our country is privileged to be a fellow-worker with God in the furtherance of the world's evangelization.

In looking, therefore, to the present state of the world, and the openings which are made, in the Providence of God, for the universal diffusion of the Gospel, it is too obvious to need any argument or enforcement, that the one grand desideratum for the fulfilment of this work, is a supply of ministers and missionaries duly qualified by gifts and graces, by talents, learning and piety.

Let us only have labourers for the mighty harvest of the world, such as the Whitfields and Brainerds of the last generation, or the Duffs and the Williamses of our own day, duly prepared to throw themselves into the harvest field, and money and all other necessary means will easily and instantly be found, commensurate with the number, the worth, and the efficiency of the labourers. "The silver and the gold are mine saith the Lord." Those churches in our day will take the first and chief place as effective organs for the advancement of the purity and the power of the Gospel at home, as well as for its extension abroad, who shall have made the best provision for the training up of missionaries and ministers. The church which shall take the foremost place in zealous devotion to this work and the successful prosecution of it, will have an infallible guarantee in the truth and faithfulness of the Divine promises that the Lord of the vineyard will pre-eminently bless and honour her in her own sphere, in the plentiful outpouring of His Spirit on pastors and people. True it is, that God alone giveth, or can give the increase; and without Him neither the working of the pulpit, nor of the school, nor of the press, nor of the theological college can prosper,—without Him even a Paul will plant in vain, and an Apollon water in vain. But if we use the appointed means—if we put forth all our wisdom and all our strength under the influence of His Spirit in the work of God, walking in the light of His Word, and praying with all prayer and supplication in the Spirit, the truth and faithfulness of God are solemnly pledged that we shall not run in vain, nor spend our strength for nought. Remembering the last charge and great commission which the Saviour, when He

ascended to His Father, gave to His disciples, and through them to His church in all ages and nations, saying, "Go ye into all the world and preach the Gospel to every creature." and, "I am with you always, even to the end of the world;" and regarding us we must, therefore, remember words as the fundamental charter of every Christian church, can we doubt that it is our duty to do all that in us lies to fulfil our Lord's last solemn charge, by raising up labourers to send forth into the harvest. "Wherefore, He saith, when He ascended upon high, He led captivity captive, and gave gifts unto men. And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph. iv. 8, 11, 12, 13

The united voice of God's word and providence is proclaiming this day to all our churches in a language which cannot be mistaken, and with an authority which cannot be resisted or evaded—educate—educate missionaries and evangelists for the work of the Lord. Find the right men, and money and means will not be wanting. "Jehovah Jereh,—the Lord will provide."

Impressed, therefore, with the supreme importance of the duty of rendering our theological school, in such a crisis of the church and of the world, an effective organ for rearing up a body of missionaries for the immediate supply of the destitution of Canada and British North America, and with the ulterior hope of being able also to contribute our part in fulfillment of what must be recognized as a paramount and fundamental obligation of every true church of Christ, to send the light of the Gospel to those that sit in darkness, we cherish the confident assurance that the Christian people of this land will heartily sympathize with our zeal, and promptly and liberally respond to our appeals for their support in every enlightened effort to extend our operations, and to improve our institutions. In this confidence we have not hesitated to provide an academical staff for the working of our theological college, corresponding with the greatness of the field which is opened to our labours, and the signal manifestation of Divine favour in the success vouchsafed to our past efforts. We are persuaded that it is the character of a true Christian church, to do to the uttermost all that lies within the compass of human agency and means, to insure the success of that Gospel which it has been put in trust by God, depending on the Divine promise, that He will bless the means in the same degree that they are wisely planned and vigorously applied and administered by us.

In conclusion, therefore, we would enforce our plea, and commend our cause to the Christian people of this land, by impressing on their attention the striking fact, that if they would fulfil the whole work of God, and accomplish the great ends of a Christian church, in accordance with the commission of her Divine Head, they must give a due prominence to the missionary work, and bear a part in helping forward the evangelization of the world. And let them remember, that the same apparatus and agencies which are requisite for this purpose, are equally proper and effectual to secure the pure preaching of the Gospel at home, and the right administration of the ordinances and government of the church. A theological seminary served by a competent number of able, faithful, and godly masters, will fulfil with ease and efficiency the two great ends of providing a body, at once of home-missionaries and foreign missionaries. In a word, a good theological school is the direct anchor of every Christian church, the source, humanly speaking, of its internal purity and prosperity, and the main spring of its evangelistic and missionary power. In such an institution the people who provide for its support, will have the sweet pledge that they themselves shall, in the first place, reap the best fruits of their pious liberality in the enjoyment of

a purely and powerfully preached Gospel, under a faithful and godly ministry, sent forth in its usual accordance with the Divine declaration, "that the merciful shall be made full, and by that way, with others, shall be varied also a lion of."

The present form of the 25th of our college, and its kindred institution and powerful ally, the Academy which was established to be a nursery and preparatory school, will constitute the best of all recommendations to the continued support and patronage of the members of one Presbyterian church, as well as of all who are disposed to further the cause of Christian education and of learning, sanctified by union with the blessed Gospel. Facts and fruits are more powerful persuaders to conciliate the liberality of an intelligent community than any arguments or professions we could set forth. The financial statement which is subjoined to this address, will show the state of the funds of the institution.

And it is satisfactory to be able to state, that though last year we had no Agent to bring our cause before the country, and, by his energy and eloquence, to stimulate the spirit of liberality in the contributors, the people with an almost unprompted and spontaneous movement, brought their free-will offerings in nearly sufficient abundance, to meet the large draught that was then made on the fund, by the necessary enlargement of our theological institution.

It will, no doubt, be gratifying to the friends of our flourishing seminary, when they hear of the steady increase of hopeful candidates for the ministry, who are entering our institution, and of the addition that has just been made to the number of instructors in the preparatory department. In this extension of our educational scheme, we are warmly supported by the Colonial Committee of the Free Church of Scotland, which kindly charges itself with part of the additional pecuniary expenditure thus necessarily incurred. But it is fit our contributors should know that the assistance so kindly proffered from the old country, is rather auxiliary and contingent than permanent; and we do trust that we shall not be disappointed in the hope that their generous aid will rather stimulate the liberal exertions of our own immediate supporters in this country, than have the effect of relaxing their energies. For we need not say, that as it is our duty, it is in every point of view desirable that we, as a church, bear our own burden, and place our institutions, as far as Providence enables us above any necessary dependence on trans-atlantic aid. The parent church has done much for us,—let us not abuse its kindness, rather let us do our utmost, by a fair exertion of our own resources, to leave our friends to direct their generous support to still more necessitous quarters of the earth.

Finally, while we would offer up our humble tribute of thanksgiving to the Lord of the Vineyard, for his manifold grace and goodness to our College and to our Church, accompanied with our most fervent supplication for the more abundant effusion of the Spirit from on high, we would add the expression of our cheerful and confident hope, that the Christian people of this land, whom we represent, and whose cause we presume to say we are pleading in this very appeal to their liberality, will not be found wanting to the call of God, to contribute to the furtherance of a cause which is at once His and theirs.

The subjoined general statement, by the Treasurer, exhibits the state of the funds up to its date, showing a balance in his hands of £32 2s. 6d, but a larger amount of salaries being due on the 1st Oct. as per the following memorandum, leaves the fund considerably deficient.

It is confidently hoped, that by the spirited efforts of our congregations and mission stations the college will be sustained in a manner worthy of its importance to the church. The time has now arrived when the collections should be made for the current year's expenses. Let this matter be taken up throughout the bounds of our Church with

vigour and promptitude, and there is no reason to fear. In Toronto a large committee has been appointed, the congregation has been divided into districts, to each of which two collectors have been appointed. In as far as they have prosecuted the work their success has been most encouraging.

KNOX'S COLLEGE.

Dr.
June 25, 1845.

Paid Professors	£434	1	6
Paid Sundrys	16	14	10
Balance on hand	32	2	6
	£481	18	10

			Cr.
By Balance	£417	6	10
Received since	64	12	0
	£481	18	10
By Balance	£32	2	6

MEM.—Amount due to the Professors on 1st October, £33 17s. To which we may now add two months' salary of all the Professors.

J. M. MERRICK, Treasurer

Nov. 23, 1845.

The following letter from Mr. King, on the subject of the coloured population of the Province will be read with interest. We regret that we had no room to insert in this number of the Record the prospectus of a scheme for the temporal and spiritual improvement of that class of settlers, adopted by the Committee of the Synod; it will appear in our next. Mr. King is, in the meantime, with the sanction of the Committee, visiting different parts of the Province to explain and recommend the scheme. Mr. Laidlaw, of Toronto, is to act for the time as Treasurer.

To the Editor of the Missionary Record.

Toronto, 15th Nov., 1845.

DEAR SIR,—It may not be uninteresting to your readers to learn something about a new field of labor, which our Church, at the last meeting of Synod, has resolved to occupy. It is not without interest, although it has been long neglected. I rejoice to see the sympathy that is manifested in the religious community for that class of our fellow beings who have long been held in bondage, and especially for those who are settled in the Province. I think I can see in this feeling a strong disposition to do something for their improvement, and I hope the way will soon be open to accomplish it.

It is a hopeful symptom of our Church, that while she is endeavoring to supply her own population with the means of grace, she is not unmindful of the wants of others; with that intrusive principle which christianity possesses, she is anxious to extend its blessings to the African and Indian placed within her bounds, to the former she has resolved to send a labourer, and I trust, the way will soon be open to send one to the latter. But to proceed to the subject of my letter, which is to give a brief description of a visit which I lately paid to the colored population in the Queen's Bush. This settlement is in the Township of Peel, in the Wellington District, about eighteen miles south-west from Elora,—this is a small thriving village on the head waters of the Grand River. The lover of rural scenery, who has an eye to appreciate, and a heart to enjoy the beauties of nature, will find himself amply repaid, by visiting this village and its vicinity. From Elora, the road extends through a new and thinly settled country. Here and there a log-cabin may be seen, standing in the midst of a small clearing, marking at once, the home and the industry of the first settler. Owing to the softness of the soil, and the recent rain, the road was almost impassable on

horse-back. It became dark before I reached the colored settlement, and I was under the necessity of staying, during the night, at a log-cabin, inhabited by a white family, who had been living there for several years. I was received with kindness, but was sorry to find that the family knew scarcely anything about Christ or the Bible. They had a Bible, but neither the mother nor daughter (who was about twelve) could read it. There was no school in the District for white children. The families are few in number and living far apart,—they have no opportunity of forming a school. Next morning I arrived at Mr. Brooks', one of the Teachers in the colored settlement, who kindly offered me the hospitality of his house during my stay in the bush.

It is about twelve years since the first colored man settled in Peel; since that time about two hundred families have moved in, under the impression that Government would give them a grant of the land on which they settled. Their hopes have been disappointed,—the land which they have taken up is Clergy Reserve, and the Government has no power to dispose of it in any other way than by sale to the law, namely, by paying the price at which it is valued, in ten annual instalments. The inductions can hardly comply with those terms, although some of the land is valued as high as three dollars per acre. Many of the settlers have made large improvements for the time. I visited several of them at their houses, found them living comfortably, and well supplied with the necessities of life. One man who came into the bush in '51, and had no family but his wife, told me that "he had then nothing but his axe, and a strong arm to wield it," since that time he has cleared forty acres, and will raise this year nearly three hundred bushels of wheat. All who have been industrious are now living in comfortable circumstances; but the first settlers in the bush endured a great deal of privation and suffering. Without means, far from market, and bad roads, they could scarcely support themselves, still they bore up against these difficulties, and struggled on with the hope, that industry and perseverance would soon provide a comfortable home. From the effort made by the industrious settlers in the *Queen's Bush*, I think it proves conclusively, that the colored population can support themselves when they pursue agriculture for a living. The difficulties which they had to encounter in the first settlement, were neither few in number, nor easily overcome. To give you some idea of what their sufferings were,—I was informed by one of the Teachers, that he had known some families to live for weeks together, while planting their crops in spring, on a species of greens gathered in the woods, and boiled in salt. When the crop was planted the men went out from the settlement to earn something to support their wives and children till harvest. In the midst of their sufferings, nothing was done for their spiritual interest; while struggling with the difficulties of their situation, and endeavoring to support themselves by their own industry, no man cared for their souls. Induced to settle in the Province by the equity of the law, which gave them the privileges and benefits of free citizens, they were dispersed, and neglected by the people; their children were growing up in ignorance, and the parents living without God, and dying without hope. Some benevolent individuals in the United States, hearing of their moral destitution, and that no effort was made by any of the religious denominations in Canada to improve their condition, sent teachers among them. Those by their individual efforts have done something to improve their spiritual condition. One of these Teachers, Miss Fidelia Colbourn, (now Mrs. Brooks,) settled in the bush about five years ago, erected a log-cabin at her own expense, and has collected fifty scholars around her. I examined some of the classes in reading, writing, and arithmetic, and was well pleased with their progress. Two of the more advanced pupils gave me a specimen of their composition; both the writing and style would com-

pare favorably with white girls of the same age and opportunities. Were the school established on a permanent basis so that the children now attending could be carried on through a regular course of moral training, some of them would make good scholars. As it is, the school is depending on individual effort, and occasionally by contributions from the United States. Should be person now taking charge of it die, the school must cease, as there is no Society responsible for its continuance. Mr. and Mrs. Brooks also teach a very interesting Sabbath School; the average attendance is about seventy. They usually collect the children in the morning, and keep them during the whole day, hearing them read, and recite portions of the scriptures. This practice they have kept up regularly since they began their labors in the bush. It is attended with many spiritual advantages to the children; besides giving them a knowledge of the scriptures, it keeps them from Sabbath desecration, which is quite common in the settlement. Some of the scholars exhibit great strength of memory. The Sabbath on which I visited the school, one little boy about twelve years of age, committed one hundred and forty verses in the Gospel of John, for the week's lesson; several other boys and girls had committed from one hundred to one hundred and twenty. About two miles from Mr. Brooks', Mr. Kirkland teaches another day and Sabbath School; he has about the same number, and conducts it on the same plan.

It is to be regretted that both these schools are not placed under the management of some society that would be a proper guarantee to the public for their continuance; the friends of the colored people would contribute more liberally to their support.

I found religion in a very low state,—those who made any profession were divided among themselves, each leader endeavoring to form a party around himself; these jealousies had broken up all social intercourse in the settlement, and raised a complete barrier against their spiritual improvement. Indeed there is little hope of doing much to improve the adult population; the only permanent good that can be accomplished, is by the moral training of the young. To obtain this object, all benevolent efforts for their advancement must be directed. On Saturday I visited several families, and received from all a hearty welcome. The following day I preached in a log school-house to a large and attentive audience, collected on this occasion from all parts of the bush. At a public meeting, held on Monday, I sustained the object of my visit to the settlement. When I announced the intention of our Church to establish a mission and a school in the West, for the benefit of the colored people, it was received favorably by all present. One old man, in the name of the meeting, expressed their willingness to co-operate with any benevolent efforts made, to improve their moral condition. At present there is a strong desire manifested by the colored population to receive instruction; and I believe there is a disposition on the part of the religious community of Canada to supply them with it. Wherever I have mentioned the subject, it has been favorably received. A deep responsibility rests upon us, if we do not supply the colored people with the Bible. We hold that all men should be free, and that all men should read the Bible. Our effort then, as a Church, is to put the Bible into the hands of the colored man, and teach him to read it; to tell him that it is his Christ through the journey of life, that it is his title-deed to heaven.

I have visited several other colored settlements in the West, and hope to make some remarks on them in a future number of the *Record*.

I remain, yours truly,
Wm. King.

The last remark pointed by Coleridge, when almost in sight of eternity, and with the chill of death upon his forehead, was in these words, "It is the most ennobling of all privileges to be a Christian."

REVIEW.—A HIDDEN GOSPEL; THE CAUSE OF THE LOSS OF SOULS. BY ROBERT PLEDGE, ASHERSTURTON, 1847, pp. 114.

We agree entirely with Mr. Pledge in opinion, that a "hidden Gospel" is the great cause of the loss of the souls of men. But by a "hidden Gospel" we do not understand simply a gospel unknown. It is not so much ignorance of the great truths of salvation—nay, it is not so much positive infidelity—that is one source of perdition; it is rather spiritual insensibility to the great and peculiar beauties and excellencies of the gospel. As the veil of prejudice and of sin prevented the Jews from discerning the real meaning and import of the Mosiac economy, so there is a veil still more dense and dark over the heart of man, which hides the Saviour from his view. He is not aware of his need of him. He does not feel the disease which affects his vitals. His understanding is dimmed and perverted, while his heart is as hard as the nether millstone. "This is the condemnation, that light hath come into the world, but men love darkness rather than the light, because their deeds are evil."

Mr. Pledge replies to the question, what is the Gospel? on the supposition that ignorance of it is the great reason why it is hid from so many. We do not think that this is the true explanation of the matter; and even though it were, we do not think that even Mr. P's exhibition of the Gospel, supposing it to be a correct one, would prevent it from being "hid." Were the Gospel a mere system of opinions, like those taught in the schools of philosophy, a plain and clear exhibition of it, would, we doubt not, secure its reception. But the grand reason why men reject the Gospel, is its practical character. It lays low all the towering pretensions of human nature. It places all men on a guilty level before God. It demands the submission both of reason and of pride, to the holy mysteries of the faith; yea, an unlimited self-renunciation. Will the most accurate knowledge secure this? Nay, the "evil heart of unbelief" will prove far too strong for all Mr. Pledge's "clear and simple views" to overcome.

In answering the question, What is the Gospel? Mr. P. states in so many particulars—that wherever it is, it is "good news"—that the knowledge of it, is necessary to salvation—that it is something very simple—something very powerful—that it cannot be believed without bringing the believer into a state of peace with God—that there is only one Gospel—that it is not any or every truth in the Bible—and that it is addressed to mankind sinners alone. This is his negative view of the case, and having his arrangement, which we think might be improved, we see little, if any thing, which we cannot go along with. To one statement, however, we dissent. In page 13, he says: "In Rom. iii. 23, it is stated, 'all have sinned and come short of the glory of God,' but that is not the Gospel; it is entirely distinct from it. In Gal. iii. 10, it is said, 'Cursed is every one that continueth not in all things written in the book of the law to do them.' Here is our condition—we are sinners; here is our condition—we are cursed; but that is not the Gospel, and believing this truth will not

save us." Mr. Peden, who ever supposed it would? But surely you must acknowledge that the *non believing* of this is the great reason why men are not saved. "Is there no balm in Gilead? is there no physician there?" There is "balm," but men do not think they need it: there is a "physician," skilful and kind, but men think themselves whole, and standing in no need of a physician. The Irish Board of Health have lately issued a most valuable proclamation on the subject of the approaching cholera. No man in his senses would ever imagine that the remedies they suggest consist merely in the announcement that the sad disease is on its way to us; but assuredly, to have omitted all reference to the melancholy fact, would have argued infatuation and something more. Its announcement, or its recognition, constitute a most important part of the proclamation. Even in this case, it is a great point gained, when men take the alarm; but in the other, Mr. Peden has been long enough a preacher of the Gospel not to know that his Master's commission would be very imperfectly executed by him, were he not, in "preaching the Gospel," to give peculiar prominence to the announcement, "O Israel, thou hast destroyed thyself!" "They that are whole have no need of a physician, but they that are sick;" and much of the Gospel consists in opening up the disease. We have always found that those have been the most successful preachers who have been the best anatomists of corrupt humanity. Experimental preaching is the best of all. Barren generalities won't do; and we never thought much of that cuckoo song—"Peter—Sarah—only believe,—Christ died for thee!"

"The question, What is the Gospel?" Mr. Peden answers by a great variety of quotations from the inspired apostles—from John the Baptist—from the angels, at the birth of Christ—from the ancient prophets—and our blessed Saviour himself. We do not understand Mr. P.'s principle of arrangement: we think it illogical; but that is a small matter comparatively. Our objection goes deeper. His comments are unsound and calculated to mislead. For instance, in the very first that he quotes, (Gal. ii. 20,) Paul speaks of Christ, "as loving him and giving himself for him." What exalted assurance on the part of the apostle! and yet Mr. P. obviously quotes this as a specimen of the manner in which every sinner should be taught to understand the Gospel messages as speaking to him. "Poor Joseph" heard from the lips of Dr. Calamy, a full and free announcement that the blood of Jesus Christ, God's own Son, cleanseth from all sin; and that Christ died indefinitely for "sinners;" and he reasoned with himself in his own simple way, "Christ died for sinners; Christ invites sinners; why not poor Joseph?" We can understand this perfectly well. It is quite consistent with the doctrine of particular redemption; but we much fear that that precious doctrine is not held by our brother before us. Indeed, the general bearing of his comments sets this beyond all doubt. For instance, 1 Cor. xv. 1, 3. "Christ died for our sins." "here is something that neither angels nor devils can believe: they cannot see; Christ died for our sins; but we can say so."—p. 16. Was there ever an advocate

for particular redemption who disputed this; but is this the same thing with what is implied in the avowment—"Christ loved me (A. B.) and died with the specific intention to save me." Mr. Peden indeed contradicts the general strain of his pamphlet in the remark on this very text which immediately follows, p. 17. "God can and does remit the penalty of the law to every sinner that believes in what Christ has done and suffered for him."— "This is quite true, but the stream of his argument should have led him to hold that the "penalty is remitted" to every one, whether he believes it or not. In reply to his question, "What Gospel would we have to address to unbelievers?" on the supposition that Christ died merely for the sins of believers; we say unhesitatingly, the very same Gospel we now address, and for this plain reason, that the warrant given by that Gospel to believe, proceeds not on the secret purpose of God at all, but on the absolute sufficiency of the merits of the Redeemer's sacrifice to save all who on any system of interpretation shall be saved.

We see nothing in 2 Cor. v. 20, 21, that is at all inconsistent with this view of the matter; and we feel ourselves perfectly at liberty to say to the most mixed congregation on earth, "God hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." In Gal. i. 3, 4; Titus ii. 13, 14; John v. 2; 1 Tim. i. 15, similar announcements are made, and it surprises us not a little to find Mr. Peden referring to these passages as at all militating against the doctrine of particular redemption. Does he really intend to say, that under such general offers and calls as these, there is implied a declaration that Christ died in the same sense exactly for those to whom these calls were addressed, and for such as were actually suffering the penalty of sin at the very time when these calls were in the process of being addressed to guilty sinners on earth? And is it not idle in Mr. P. to quote the passages in illustration of what no man in Canada at this moment questions—that the Gospel is addressed not to "angels or devils," but to men?

We are surprised to find Mr. Peden quoting 1 Tim. ii. 1-6, in support of his views of universal redemption, when he cannot but know that the passage has always and justly been held as the key to the right interpretation of all those passages which ascribe universality to the death of Christ. The apostle exhorts to the duty of intercession for "all men," and specially for those in authority, such as kings, assigning as a reason, that God "will have all men to be saved." Can any thing be clearer than that the "all," here, has respect to all classes and degrees of men, and not at all to the strict and exclusive universality of the Gospel scheme? On this interpretation the argument would be lame and inconclusive; in our view of it, the plea is irresistible. The same remarks will apply to Tit. ii. 11. There the "grace of God" is spoken of as appearing unto "all men." Christ may be said to have redeemed "all men," in as extensive sense as the grace of God is said to have appeared to all men; for multitudes in the world before the writing of this epistle, at that time and since, neither had, nor even now have any dis-

covery of his grace made to them. The "all men," then, to whom it appears, must mean only some of all sorts, and so makes nothing for the doctrine of universal grace or universal redemption. In the context the apostle had been speaking of the duties of aged men and women, of young men and young women, and of servants to their masters; and to these he excited them by the consideration of that grace which has appeared to all men, or to persons of all ranks and stations, and urges them to adorn the doctrine of God their Saviour. But what argument can be drawn thence for universal redemption?

We do not deny that the scheme of redemption has a general reference, and in this relation Christ may be said to have died for all. But, surely Christ, in laying down his life, did not intend to sanctify and save all. If he did so intend, then he is frustrated of his end; and how does "he see his seed," and how is he "satisfied with the travail of his soul?" or how does he "give eternal life to as many as the Father gave him?" In our view, Christ's words were amply fulfilled: "I, if I be lifted up will draw all men unto me," (John xii. 32); but on Mr. P.'s theory, the blessed Saviour must with reverence be it spoken, have been disappointed in his aim. And yet when does the Scriptures speak of Christ's death and ascension in terms of uncertainty, or represent him as coming short of his aim and intention in dying for sinners? No; the price being paid, all for whom it has been paid shall go free, and none others.

We are amazed to think that Mr. Peden should seem to have fallen into the error of denying the holy character of the faith which justifies the sinner. If there is any thing clearer than another to our view, it is the essential difference that there is between saving faith, and a mere historical assent. Indeed, Mr. Peden himself, readily acknowledges that it is the prejudice and the hardness of the unrenewed heart which stand in the way of a cordial reception of Christ; and how it can be that a simple act of the unrenewed mind without any special influence of grace, can remove this, and secure an interest in Christ to the sinner, we do not see. Nor will Mr. P. maintain that the holy nature of saving faith detracts in any degree from the freedom of grace in the salvation of a sinner, seeing that the highest attainments in sanctification have as little to do with the purchase of pardon as the very first movement of the sinner's soul towards the cross of Jesus. It is true, indeed, Jehovah is said to justify "the ungodly;" but surely Mr. Peden does not mean to put on this expression a Sandemanian interpretation, as if an impenitent and determined enemy of God were the genuine subject of forgiving grace? The "ungodly man" whom the Lord justifies, is not the careless or reckless offender on whom all the calls and appeals of mercy have been spent in vain; it is rather the man who has discovered his utter "ungodliness," and has found in the perfect righteousness of the Redeemer, a relief from all his anxieties and all his terrors. And a man will be less inclined than this awakened sinner himself to make a righteousness of his own. Nay, he will feel himself to be "ungodly," not only at the moment when he is first justified, but during the whole period of his life by faith in Jesus.

We would like to know what Mr. P. makes of those passages of the word of God, in which faith is spoken of as a plant of heavenly growth, the result of divine grace on the heart. In Eph. ii. 8, it is expressly said that the faith through which we are saved by grace, is "not of ourselves: it is the gift of God." But this is only one passage out of many. What does the Scripture assign as the reason why men do not come to Christ? Is it not the darkness of their understanding, and the perverseness of their hearts? and assuredly must it follow from this that faith must be the effect of an opposite state of matters. Is not the "heart of unbelief," "an evil heart?" and, of course, the believing heart must be something very different from this. What is faith, but the "receiving of the truth in the love of it;" and if a man can do this by a simple fiat, we see not the need of renewing grace at all. Will Mr. Peden tell us of the distinction between the "stony ground hearers," and the men who receive the seed into "good ground?" or will he draw the line betwixt a "dead faith," and a "living faith?" or will he explain the meaning of our blessed Lord's own words, "No man can come unto me, except the Father which hath sent me draw him?" If he will examine the passage (John vi. 41, 45, 65,) he will find that our Lord reiterates his statement, as if for the very purpose of guarding against the very errors into which writers, of Mr. Peden's class, have often fallen. Would he also examine our blessed Lord's account of the assigned work of the Holy Ghost, the Comforter, as given in John xvi. 8-15, and tell us whether the very first movement of the gracious agent on the soul of a sinner be not his convincing a man of "sin," in that he "believeth not on Christ." In connection with this would he also examine the history of the very first display of the Comforter's "convincing" agency in the case of the three thousand, who being "pricked in their hearts," cried out "men and brethren, what shall we do," and thereafter "gladly received the word," (Acts ii. 37, 38, &c.) If all this is a natural process, we see not where the work of the Spirit, in the conversion of a sinner, can have place at all. We would earnestly and affectionately warn our friend against the more than questionable tendencies of his present views.

INTEMPERANCE IN TORONTO.

Toronto has been called a CITY OF CHURCHES AND TAVERNS. A City of Churches it may be called, if it be so as we have heard it affirmed that there is in it Church accommodation of one kind or another for every man, woman, and child of its population; and its title to the other part of the designation will not be much challenged by those who are familiar with its streets. That it should have so many drinking houses, may indeed suggest the inference that its Churches are not well attended, or that the instruction given in them has too little influence in making "men live soberly." We recollect the time when among its houses of entertainment it had a Temperance House,—but that we believe no longer exists. One of its streets, too, was named Temperance Street; but any charge of inconsistency which such a name might

imply against the whole city is now without foundation, as the street has had another name assigned it.

We are at once grieved and surprised to see in the presentment of the Grand Jury, at the late Assizes in this city, such a heavy charge brought against the Council of the City, as that of their being necessary to the drunkenness which so much prevails.

Cotton Mather long ago remarked, "when Moses and Aaron unite to do good, what cannot they effect?" Queen Elizabeth admired the happiness of Suffolk, in her progress through the country, where she observed a remarkably good understanding to subsist between virtuous magistrates and faithful ministers." Certainly magistrates and ministers are loudly called on to exert themselves in their several spheres, and co-operate with each other in checking the flood of intemperance which is ravaging the good order of the community, and sweeping into the gulph of endless ruin multitudes of immortal souls. The paragraph which has suggested these remarks is as follows:—

"The Grand Jury have noticed, with deep concern, that the greater part of the offences which have engaged the attention of the Court during the present Assizes, have occurred when the parties were in a state of intoxication! Almost every case of murder, burglary, larceny and assault have been traced to, and found connected with some one of the numerous small taverns and grog-shops with which the City of Toronto is infested, a number of which are known not to possess the qualifications required by the law; and as the Mayor and Common Council of the City may be considered as the primeval cause of such nuisances, the Grand Jury feel themselves called upon to bring the subject under the consideration of the public, in the hope that the city authorities will see the necessity of curtailing the number of such places for the future, or, should the system of indiscriminately granting licenses within the limits of the city still prevail, that the interference of the Legislature may be invoked to remedy an evil so subversive to morality and good order."

In another paragraph the Presentment complains that the District Court is used as a Lock-up House for the City; and that from the month of January until the beginning of November, not fewer than 725 disorderly and drunken persons had been sent to it!

LIBERAL OFFER OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

We have much pleasure in inserting, at the request of the respected Secretary of "THE UPPER CANADA BIBLE SOCIETY," the appended notices.—It will be seen that a small sum has been contributed by twelve congregations of different denominations throughout the western part of the Province, for the important object of diffusing the Holy Scriptures throughout France and Italy.—Gladly would we hope that this is only the beginning of a stream of Christian liberality that shall flow from us to those spiritually destitute countries. Happy Canada, with fulness of bread, and not altogether destitute of a supply of the bread of life, then mayest well do something to send the bread of life to other regions of the earth, where that bread can scarcely, if at all be found! Congregations of the Presbyterian Church of Canada

have many calls on them for the support and extension of the Gospel throughout Canada East and Canada West, yet we trust they will gird themselves up to the sacrifices which these calls require of them, and, that a greater number of them will yet be found disposed to contribute the means of sending the life-giving word to those European countries where infidelity and superstition have exhibited their greatest malignity.

The very liberal offer of the British and Foreign Bible Societies to Sabbath Schools and destitute immigrants, will be welcomed and embraced, we doubt not, throughout many a settlement in the Province.

CONTRIBUTORS RECEIVED FROM MINISTERS AND CONGREGATIONS, ON BEHALF OF THE BRITISH AND FOREIGN BIBLE SOCIETY, FOR SENDING THE SCRIPTURES TO FRANCE AND ITALY, TO THE 20TH OCTOBER, 1848.

1848.	August 21	Congregational	.....	Balton's Mills, Albion.....	Rev. Joseph Wheeler.....	50	13	6
	23	Do.	.....	Drummondville	Rev. E. Fils	2	14	7
	Sept 8	Do.	.....	Paris	Rev. J. Vincent & 1	3	0	0
	" 8	Do.	.....	Barnford	Do.	1	12	5
	" 9	Presbyterian	.....	Essexburg and Trafalgar	Rev. P. Ferguson	2	6	15
	" 14	Primitive Methodist	.....	Hamilton, Chinguacousy	Rev. J. Garnet	1	5	23
	October 3	Congregational	.....	Hamilton	Rev. R. Robinson	1	5	0
	8	Do.	.....	Stouffville	Rev. I. Kells	2	4	0
	11	United Presbyterian	.....	Guelph	Rev. H. Farance	1	10	0
	" 11	Free Church	.....	Wellington Square	Rev. A. McKenzie	0	16	3
	" 18	Do.	.....	Ypsicord	Rev. A. McKenzie	1	5	0
	" 26	United Presbyterian	.....	Nickitop	Rev. A. McKenzie	1	5	0
						418	10	24

The Ministers of various denominations and the Superintendents of Sabbath Schools are hereby informed that the British and Foreign Bible Society having recently granted to the Upper Canada Auxiliary a supply of Bibles and Testaments for gratuitous distribution to Emigrants and Sabbath Schools. They can be supplied at the Depository in Toronto, on furnishing a certified state of the School, the number of scholars in attendance, and the names of its officers.

J. S. HOWARD, Secretary.

THE BIBLE IN PARIS.

In connexion with the above notice of an incipient movement in Canada, to send the Bible to France and Italy, we may properly notice the liberality of the American Bible Society.

To the former of these countries, that Society, at its last Anniversary, resolved to send the handsome sum of Ten Thousand Dollars to Paris, in the course of the year, to aid in circulating the Holy Scriptures. They have already sent \$3000. of this sum, and the remainder will be sent as fast as it can be collected.

Mr. Bridel, a French pastor, is now in New York. He has addressed a letter to a minister there, which contains various details respecting the circulation of the Holy Scriptures in Paris.—Our readers will, we doubt not, read it with interest. It runs thus:

REV. AND DEAR BROTHER.—Our French Bible Society, encouraged by the paternal assistance which it has found in the United States, is desirous to profit by all opportunities to distribute as many Bibles as possible among the French people, who in several places manifest the desire to read it, and to find in it the truth after which the soul of man sighs. Allow me, dear brother, to quote an example which will not be without interest to the friends of your society. Some weeks since the committee of our Bible Society heard that many hundreds of the prisoners detained in the Forts (near Paris) for having taken an active part in the disgraceful insurrection of June, were about to be transported to some distant colony; the committee wished to provide the unhappy men with the Word of God, and asked the Missionary of the Faubourg-au-Temple to go to the Eastern Fort, in order to offer a copy of the New Testament to the prisoners who were expected to depart for Brest the following night.

I went to the Director of the Fort writes the excellent missionary, (giving an account of his mission of charity,) and I told him for what purpose I came. He received me with politeness, but expressed some fear that my offer would not be accepted by these unfortunate men.

Notwithstanding, however, he willingly accompanied me to the Casemates, and presented me to the prisoners as a Protestant minister who felt great interest for their unhappy position, and who came in the name of the Bible Society to offer them a copy of the New Testament. He added some words in order to engage the prisoners to accept this book which was thus gratuitously offered. Then I began to explain to them the design of my mission and the importance of the Word of God to teach poor sinners the way of salvation; after that I asked those that wished to have a Bible to raise the hand. I had to provide for about two hundred and forty hands in seven Casemates. I gave also fifty almanacs of good counsels and a great many tracts. My store was soon exhausted, and I was obliged to send to St. Denis for more. The prisoners, keepers and soldiers each desired to obtain a book, and even the Director who wished to have three copies of the New Testament. One man was heard to say to another, "This book was not made by a man, but by God himself." In all the Casemates I received very warm thanks, and was asked to thank the Bible Society. The Director took my address and promised to send for me when a new company of convicts should be about to take their departure. This day passed in a dark prison was a happy day, God grant that it bear much fruit. The following week that same missionary and one other (also employed in Paris) hearing that eight hundred prisoners were to be transported in a few days, went together to the Eastern Fort and distributed 500 copies of the New Testament, which were anxiously requested and received with gratitude. This precious book is the only treasure which the majority of these poor unhappy men take with them into their exile. Let us thank the Lord that we have been able to procure them this treasure, and let us pray that the reading of it may be blessed to their souls' salvation.

Allow me, dear brother, to cite another fact be-

fore finishing. An Evangelist who was obliged some weeks since to spend a few days in Paris, was astonished to find a great many people crowded around the Hall of meeting of the National Assembly; pausing a moment, he saw a workman leaning against a wall, who appeared deeply interested in reading a small book; our friend was happy to recognize in the book a New Testament. "You are reading a book which I am familiar with," said the evangelist, "and which makes all my happiness?" This man related to me, adds the evangelist, he had bought the Book the same morning on account of its cheapness, and we continued to converse for a long time, surrounded by a great number of persons who were expecting to see the *Representatives of the people*. This workman opened his whole heart to me, and I explained to him salvation through Jesus Christ, and told him, that if he had true repentance (as I hoped,) his sins could be forgiven in this very hour. He shed tears of joy and left me after a very warm shake of the hand; at this moment I found myself near a decorated soldier who, as it appeared, had overheard our conversation. He said to me, sir you have been talking about the Bible; I served under General Drouot, who loved it much. He had a little Bible in his pocket which he carried with him in all his battles, and read it every leisure moment. Napoleon called him for this reason the *Christian Hero*.

Accept, dear brother, the renewed assurance of my Christian affection.

LOUIS BRIDEL, Pastor, &c.

New York, Oct. 29th, 1848.

Miscellaneous.

ALTOGETHER LOVELY

Patriarchs and prophets stand out against the horizon of their day, in broad and beautiful lines of distinction from the mass, models of excellence in particular departments of morals, patterns of individual virtues, and objects of universal admiration and praise, like the higher points of distant mountains lifting against the sky in clear, distinct outlines, wrapped in their garments of snow, enchanting the eye with their sun-lit slopes and glittering summits, but revealing along up their sides many a dark line of shade, reminding us of the fearful chasms and deep ravines, where hearts of prey may lurk in concealment. If we scan the New Testament in search of an exemplar, we find a mild, a loving and confiding John; an eager, ardent, and impetuous Peter; a bold, unwearied, severely earnest, and deep-thinking Paul. But the more closely we study the example of either of these the more plainly we discover the shades of their individual temperaments—their mental and their moral idiosyncracies. The character of each has its elevations and depressions, its points of effulgence, and lines of shade.

Not so is it with the character of Christ. In him every virtue is mature and proportional.—Each trait harmonizes with all the others; the whole forming in combination a character of such exquisite symmetry and beauty as to constitute him "the brightness of the Father's glory"—the express image of his person. He stands out among all nations and through all time unequalled and matchless, comparable to no earthly object, but rising before us in such absolute perfection, in a manner so superior to all terrestrial imagery, or even human conception, that we can only adore and humbly aim to imitate him, and the closer the resemblance we attain, the more do we behold to fill us with wonder, and allure us on to attainments yet nobler. No one virtue in him pre-eminently shows its fellows, engrossing the attention of his followers, and betraying them into forgetfulness of others of equal importance. In him we may find all the mildness and affection of John, all the energy and ardor of Peter, all the boldness and asceticity of Paul, without the imperfections of either.

No little fault, made luminous by surrounding excellences, throws out its stolen lustre to catch the eye and cheat the heart of the follower. A patriarch or a prophet; a Moses, a David, or a Peter might afford us comfort, and lessen our vigilance in future. A John or a Paul might lead us to cultivate some one virtue or more, to the exclusion of others.—But in Christ, our Saviour and example, we discover no defect, no excess, no misdeed, no parleying with temptation, never the minutest departure from perfect rectitude.—Prof Robinson.

PITHY SAYINGS

Some have unflinchingly repudiated the common folly of those that dread the thought of throwing away their whole life at once, that yet have no regret of throwing it all away by parcels and piecemeal.—Howe.

Time is the greatest of all innovators, though when it operates by slow degrees, the least observable.—Dr. Campbell, of Aberdeen.

The preacher of all workmen, seldom finds his work as he left it.—Chrysostom.

God's choice acquaintance are humble men.—Leighton.

Man's merit makes hell; Christ's merit makes heaven.—Tait.

No piety is authentic which is not social.—Isaac Taylor.

Many a one works for the Church of God, that hath yet no part in it.—Bishop Hall.

Natural conscience is for the most part so blind, and so much asleep, and in most men, has been so much abused and browbeat, and kept under, that it lets men pretty much alone.—DeLany.

It is comfortable to reflect upon an affliction borne patiently, an enemy forgiven heartily, and a Sabbath sanctified uprightly.—Philip Henry.

Peace is such a precious jewel, that I would give any thing for it but truth.—M. Henry.

Luther was right in saying, "the true Christian prays an everlasting Lord's prayer," inasmuch as his whole desire centres in God's kingdom.—Olshausen.

I think a Christian may examine himself by this unerring rule of his growth in grace, he may know it by the exercises of secret prayer, this is the pulse of a Christian, by which he may know his constitution; and the slow beatings of the pulse of the Christian of this generation, doth prove this unto us, that grace is in a remarkable decay.—Gray, (of Glasgow.)

He that sits nearest the dust, sits nearest the heavens.—Ib.

Strong necessities make strong desires.—Ib. There are many to whom this is a mystery, through fasting and prayer, to crucify an idol or lust.—Ib.

HORRORS OF THE SLAVE TRADE.

The report of the select committee of the House of Commons, on the best means for extinguishing the slave trade on the coast of Africa, lately printed, is a document of great importance, which we shall lay before our readers in some few of its details. Britain has expended vast sums of money in maintaining her naval quadrants on those coasts, with a view to put down that trade; and the blood of many of her bravest sons has been poured out in conflicts with slavers in the same cause; but apparently to no purpose but that of aggravating the evils. If we look into the Cuban and Brazilian ports, and take account of the numbers annually imported into these countries, we are bound to say that there has been a slight diminution; but if we look to the numbers seized and embarked in slavers on the coast of Africa, there has been a great increase; and this is to be accounted for from the fact, that the constant vigilance of the Anti-Slavery squadrons leads to the capture of so many vessels, that a larger number engage in the trade, and stow into their holds a greater mass of

human beings in order to secure a sufficient supply for the western markets, after all the loges to which the perilous traffic is exposed. The anxiety to escape the vigilance of the squadron, and to carry the wretched victims in the greatest possible numbers across the Atlantic, leads to the most fearful atrocities. We shall give the substance of various answers to the committee, given by most competent witnesses, medical and naval officers in the squadron, and others. From Nov. 1846, to Nov. 1847, about sixty five thousand were imported into Brazil, while about 100,000 were exported from Africa; so that about thirty-five thousand of the exported were lost on the passage. Of this immense number, part were recaptured by vessels belonging to the preventive squadrons; but by far the greater part were buried in the Atlantic, earned off by death in its most appalling aspects—say, *thirty thousand!* The Brazilian slavers are allowed by their Government to import a certain number of slaves according to the amount of their tonnage; but as the masters expect to lose about a third of the number on the passage, they are in the practice of shipping, if possible, a third more than their allowance, and thus occasions the most appalling sufferings to those poor Africans. Say that you have a vessel, with six feet between decks, they will put in two temporary floors, and divide the six feet of space into three portions, and literally pack in the poor slaves in these confined spaces as you do books on shelves; they are laid upon their sides, so close that they cannot turn, unless a whole section agree to turn at the same instant. It is not in their power to rise and sit up in a space of eighteen inches in height.

The only relief, after being embarked in this condition, arises from the fact that their bodies soon become exceedingly emaciated,—this increases space to some extent; and vast numbers of them are speedily released by death from their almost indescribable wretchedness—this again still more enlarges the space for those who survive. Contemplate this mass of human beings already used as if they were hales of inanimate goods, in a position in which the ventilation is of the most imperfect description; and where the victims of the most revolting oppression pant but pant in vain, for the life giving air; where joints and sinews and muscles are all laid under the curse of paralysis inflicted by man; where water is measured out to them by dribblets, and their thirst is intolerable; where they have to scramble for their food like dogs; where filth and noisome vapour are such as to make it a dreadful punishment to enter between decks, to crawl through their ranks and remove the rapidly decomposing bodies of the dead—contemplate this mass of human beings, on what is called the Middle Passage, in this state of indescribable wretchedness, and say, will you not wage war against slavery, and bind your children by oath upon your death-bed, to perpetuate the conflict until the demon be hurled down to hell, whence he came, to curse and blast the family of man! No one will be surprised to be told, that in such circumstances as we have just noticed, the poor negroes are reduced to skin and bone; that when they reach the end of their voyage they are incapable of standing, and require to be carried out of the vessels and thoroughly washed, and somewhat carefully nursed for weeks together, before they can be exposed for sale. All this is not merely known on the western shores of the Atlantic, it is well known to the preventive squadrons, from the state of the slave vessels which from time to time fall into their hands.

ANTE-COLUMBIAN DISCOVERY OF AMERICA.

Professor Elton, of the United States, read a paper before the British Association of Science, in August last, on the above interesting subject.

He said that in journals of the past, and especially such as relate to the discovery of a great continent, had excited peculiar interest in the

human mind in all ages and among all nations. He would state a few facts exhibiting evidence that America was known to Europeans as early as the tenth century. An Icelandic historian, Thorfinn, in the year 1893, claimed for his ancestors the glory of having discovered the New World. This claim had been strengthened by a work published by the Royal Society of Antiquaries at Copenhagen, in 1837, and which had imparted a new impulse to this subject. The work was entitled, "Antiquitates Americane, sive Scriptores Septentrionales Rerum Ante-Columbianarum in America." It was edited by the learned Professor Rafn, of the University of Copenhagen, and published in the original translation. This work gives an account of the voyages made to America by the Scandinavian Northmen during the tenth, eleventh, twelfth, thirteenth, and fourteenth centuries. Their accounts of their voyages are published from authentic manuscripts, which are dated as far back as the tenth century.

From this work it would appear that the ancient Northmen explored a great extent of the eastern coasts of North America, repeatedly visited many places in Massachusetts and Rhode Island, fought and traded with the natives, and attempted to establish colonies. The most northern region they called Hellaland—(i. e., flame land);—the country further south they named Morkland, (woodland); and the country most south—a, they called Vinland (vine-land), which is supposed to have extended as far south as Massachusetts or Rhode Island. The general features of the country accord with the descriptions which they have given. The discovery of America by the Northmen is confirmed by an inscription on a rock on the bank of the river Taunton, at a place called Dighton, in the State of Massachusetts, and which until recently had defied all efforts at interpretation. The earliest New England colonists observed the mysterious characters on this rock; and more than 150 years ago, Dr. Cotton Mather of Boston, sent an imperfect drawing of the inscription to the Royal Society. It also attracted the notice of the Rev. Dr. Styles, president of Yale College, nearly 100 years ago, who sent facsimiles of the inscription to many learned societies in Europe—but all attempts to decipher them were in vain. An accurate drawing of the inscription was made by the Rhode Island Historical Society, a few years since, and a copy was sent to the Royal Society of Northern Antiquaries at Copenhagen, which led to a more satisfactory result.

The surface of the rock which bears the inscription, is about 15 feet in length and 9 feet in height, and is covered with hieroglyphics forming three distinct lines. The characters are deeply engraven in greywacke, and must have required the labour of several days. The lower part of the rock is subject to the constant action of the tide, in consequence of which several of the characters are obliterated. The word "Thorfinn" and the number "132" are very distinctly marked. The "Th" in Thorfinn are in Icelandic characters, and "orlinus" in the ancient Roman form of writing numerals. The circumstance of the Roman letters being used may be easily explained. Christianity was introduced into Iceland about the end of the tenth century—at which period there was evidence that the Latin language was cultivated in that country, at least by individuals. Now, there is a remarkable coincidence between the monument just described and an account in one of the manuscripts published in the *Antiquitates Americane*. It is there stated that Thorfinn, an Icelandic chief, made a voyage to Vinland in the year 1000; and that in the course of three years he was killed in a battle with the natives. It is worthy of observation, as proving that they had some knowledge of Christianity, that a cross was placed at the head of his grave. The particulars of Thorfinn's voyage, and his frequent battles with the natives, are also minutely recorded. His wife who accompanied him to America, returned after his death to Iceland with

her son, who was born in America. This son of Thorfinn became a chiefman, and from him, according to genealogical tables, are descended many eminent men, including Prof. Finn Magnussen and the celebrated sculptor Thorwaldsen. The author concluded by alluding to the supposed discovery of America by Prince Madoc in the twelfth century; the only information respecting which was received from the poems written by Meredith-ap Rhye, in 1478—of Gaiyr Owen, in 1480, and Cynlyn-ap-Gronw, who lived in the same period.

GEOLOGICAL CHANGES ON THE EARTH'S SURFACE.

The thickness of the fossiliferous strata up to the end of the tertiary formation has been estimated at about seven or eight miles; so that the time requisite for their deposition must have been immense. Every river carries down mud, sand or gravel to the sea; the Ganges brings more than 700,000 cubic feet of mud every hour, the Yellow River in China 2,000,000, and the Mississippi will more; yet, notwithstanding these great deposits, the Italian hydrographer, Manfredi, has estimated that, if the sediment of all the rivers on the globe were spread equally over the bottom of the ocean, it would require 1000 years to raise its bed one foot; so that at that rate it would require 3,260,000 years to raise the bed of the ocean alone to a height nearly equal to the thickness of the fossiliferous strata, or seven miles and a half, not taking account of the coasts by the sea itself; but if the whole globe be considered instead of the bottom of the sea only, the time would be nearly four times as great, even supposing as much alluvium to be deposited uniformly both with regard to time and place, which it never is. Besides, in various places the strata have been more than once carried to the bottom of the ocean and again raised above its surface by subterranean fires after many ages, so that the whole period from the beginning of these primary fossiliferous strata to the present day must be great beyond calculation, and only bears comparison with the astronomical cycles, as might naturally be expected, the earth being without doubt of the same antiquity with the other bodies of the solar system. What then shall we say if the time be included which the granitic, metamorphic, and recent series occupied in forming? These great periods of time correspond wonderfully with the gradual increase of animal life and the successive creation and extinction of numberless orders of being, and with the incredible quantity of organic remains buried in the crust of the earth in every country on the face of the globe. Every great geological change in the nature of the strata was accompanied by the introduction of a new race of beings, and the gradual extinction of those that had previously existed, their structure and habits being no longer fitted for the new circumstances in which these changes had placed them. The change, however, never was abrupt, except at the beginning of the tertiary strata; and it may be observed that, although the mammalia came last, there is no proof of progressive development, for animals and plants of high organization appeared amongst the earliest of their kind.—Mrs. Somerville's *Physical Geography*.

BOSTON MEMORIAL.—A Pamphlet from Amherst College containing the address of the Hon. W. B. Calkoun, (now President of the Massachusetts Senate) on the subject of the Observatory, says that the most liberal individual donation during the past year has been made by the Hon. David Sears, consisting of real estate in the city of Boston, estimated by the donor to be of the real value of \$12,000. This with \$10,000 formerly bestowed, is to constitute the "Sears Foundation of Literature and Benevolence." Mr. Sears gave \$5000 for the Cambridge Astronomical Observatory. It is Boston's great honor that among her citizens there are so many who are interested in the use of their money.

THE LAKES.

EXTRACT FROM COLONEL ALBERT'S REPORT.

We make the following extract from the recent report of Colonel Albert, of the United States Topographical Department. It gives, undoubtedly, the most correct statement of the size of the great Lakes extant. The entire report is valuable in a commercial point of view—as giving the statistics of the vast region watered by the lakes, and as exhibiting something of its resources and capabilities for a still more extensive and valuable commerce. The entire line of lake coast is 5000 miles, of which 2000 constitute the British coast. The following is the result of the survey of the U. S. Topographical Engineers:—

Lake Champlain is 105 miles long; its greatest width, 12 miles; its average width, 8 miles.

Lake Ontario is 180 miles long; its greatest width, 52 miles; its average width, 40 miles.

Lake Erie is 240 miles long, its greatest width, 57 miles; its average width, 38 miles.

Lake St. Clair is 18 miles long; its greatest width, 25 miles; its average width, 12 miles.

Lake Huron is 270 miles long; its greatest width, (not including the extensive Bay of Georgian, itself 120 miles long, and average 45 miles in width) is 105 miles; its average width, 70 miles.

Lake Michigan is 340 miles long; its greatest width, 83 miles; its average width, 58 miles.

Lake Superior is 429 miles long; its greatest width, 135 miles; its average width, 100 miles.

These lakes may be considered as connected throughout their whole extent. Lake Champlain connects with Lake Ontario, by means of the river Richelieu; the lock and dam navigation of the St. Lawrence river; the Ottawa river; the Rideau canal through Canada; and the Champlain and Erie canals of New York.—Lake Ontario is connected with Lake Erie by means of the Welland canal through Canada, and by means of the Oswego and Erie canals through this State. Lake Erie is connected with Lake Saint Clair by the deep and navigable strait of Detroit, 25 miles long. Lake St. Clair is connected with Lake Huron by the navigable strait of St. Clair, 32 miles long. Lake Huron is connected with Lake Michigan by the deep and wide strait of Mackinaw, and with Lake Superior by the strait of Saint Mary's, 46 miles long.

NIAGARA OUTPORE.—Among the cliffs of the Eastern Ghauts, about midway between Bombay and Cape Comorin rises the river Shirawati, which falls into the Arabian Sea. The bed of the river is one-fourth of a mile in direct breadth; but the edge of the fall is elliptical, with a sweep of half a mile. The body of water rushes at first for three hundred feet, over a slope at an angle of 45 degrees, in a sheet of white foam, and is then precipitated to the depth of eight hundred and fifty feet, into a black abyss, with a thundering noise.—It has, therefore a depth of eleven hundred and fifty feet! In the rainy season the river appears to be about thirty feet in depth at the fall; in the dry season it is lower, and is divided into three cascades of varied beauty and astonishing grandeur. Join the Fall of the Genesee to that of the Niagara, and then triple the two united, and we have the distance of the Shirawati cataract! while we allow to Niagara a vast superiority in bulk, yet in respect to distance of descent it is but a mountain-rill compared with its Indian rival.

When George III. heard one of his courtiers observing on the importance of all persons in authority being of a genuine religious principle, he said "Such are the men I have sought; but those distinguished by habits of piety prefer retirement; and, in general, the men of this world transact this world's business."

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Notices.

TO READERS AND CORRESPONDENTS.

The following communications are unavoidably delayed until our next number:—
Notes of Visit to Nottawasaga, and other parts on
Lake Huron.

The Fathers of the Free Church—No. ii.
Obituary of Mr. W. O'good Eastman.
Letter from Mr. Esson, &c. &c.

PRESBYTERY OF TORONTO.

The next Ordinary Meeting is on Wednesday the 6th December, at 7, P.M., and not on the 8th, as was given by an error of the press in our last.

PRESBYTERY OF BROCKVILLE.

We are informed by the Clerk of this Presbytery, that that court, after due investigation and deliberation, have, on a variety of grounds, declared the Rev. Mr. Alexander Luke, of Bellamyville, no longer a minister of the Presbyterian Church of Canada. The extract of the Presbytery's deliberance on this case, sent us by the Clerk, has been mislaid; but the foregoing statement conveys the amount of it.

KNOX'S CHURCH, TORONTO.

The zealous and indefatigable Pastor of this Church is giving a course of lectures on the Pilgrim's Progress. These lectures are delivered in the basement floor of the Church, on the evenings of Wednesday, at Seven o'clock.

Dr. BRUNS, Convener of the Synod's Committee on King's College Bill, requests the Committee to meet on Dec. 4th, at 5 o'clock, p.m., in the Library of Knox's College. The members are, the College Committee, and Messrs. McLean, Boyd, and Wightman.

TORONTO SABBATH SCHOOL, USTON.—We have pleasure in announcing that a series of Lectures to Sabbath School Teachers will be delivered during the winter in the City of Toronto. The Rev'd gentlemen to whom the committee have applied to deliver the various lectures will, we have the fullest confidence, treat the important subjects in a manner worthy of a cause that so much recommends itself to the Christian community.

COLLECTIONS FOR THE COLLEGE.—The Subscriptions for Knox's College have not yet been all paid in for the past year. Those who have this matter in hand, will please see that the arrears are forthcoming without delay, in order that they may not interfere with the Collections for the current year.

THE COLLECTION FOR THE HOME MISSION FUND will be taken up in all the Settled Congregations and Mission Stations of the Church, on Sabbath, the 31st day of December, or as soon after that day as due notice can be given.

STATISTICS.—Sessions that have not furnished returns to the queries contained in the Record, for June last, are requested to send them in, without delay, to the Rev. Mr. Gray, Norval. See minutes, page 27.

TO SUBSCRIBERS.

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¶ We return thanks to Agents and Subscribers who have promptly answered our call for the arrears due for the Fourth Volume of the Record. We would remind those who have not settled their accounts, that a large amount is still due by us.—We hope it will not be necessary to repeat the call for the amount still unpaid.

The receipts for the last and current volumes, are unavoidably laid over. They will be duly given in the January number.

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

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Nov. 1848.

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