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THE ECCLESIASTICAL AND MISSIONARY RECORD.

For the Presbyterian Church of Canada.

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

VOL. IV.

STREETSVILLE, C. W., APRIL, 1848.

NO. 6.

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COLLECTION FOR THE SYNOD FUND.

By the appointment of the Synod, the third stated Collection in the Synodical year is to be made on Sabbath, the 30th day of April. This collection should be made in all congregations and at all mission stations of the Church; and as the fund is considerably in arrears to the Treasurer, principally for printing the Minutes and a Pamphlet published under the direction of the Synod, for which very few returns have been made; we trust that the collections will be at once general and liberal. It is hoped, that not one station or congregation will withhold its collection, as to do this, is so far to shrink from a just debt, and to cast the payment of it on others.

It is requested that any sums received for the Minutes and Mr. Bayne's Pamphlet, and not paid, may be transmitted to the undersigned.

JOHN LAIDLAW,
Treasurer to the Synod Fund.

20, King Street, Toronto,
13th March, 1848.

MEETING OF THE GENERAL COLLEGE COMMITTEE.

The third stated Meeting of this Committee will be held (God willing) in the College, on Tuesday and Wednesday, the 18th and 19th instant.—The Meeting on the Tuesday will be for Examinations, and that on Wednesday for business, to commence at twelve o'clock noon.

It is expected that as the Examinations in the Classes will commence on Tuesday, the 11th of April, opportunity will be afforded for a general review at the Meeting on the 18th, when prizes will be distributed.

It is hoped that members of the General Committee, both Ministers and Elders, will endeavour to be present. The names of the Members of this Committee will be found at page 28 of the Printed Minutes of last Synod. But no office-bearer or member of the Church who may be in circumstances to visit the College on this occasion, should

absent himself merely because he is not a member of the Committee.

WILLIAM RINTOUL,
Convener of College Committee.
Cobourg, 15th March, 1848.

MEETING OF THE HOME MISSION COMMITTEE.

The Home Mission Committee of the Synod of the Presbyterian Church of Canada will meet in the Library of Knox's College, Toronto, on Wednesday, the 19th day of April, at seven o'clock, P. M., to receive applications from Presbyteries for supply of Missionary labour, and to distribute the Missionaries and Students, at the disposal of the Committee, among the various Presbyteries of the Church. Communications to be forwarded to the Rev. Ralph Robb, Hamilton, or the Rev. M. Y. Stark, Dundas, previous to the 15th day of April. A full attendance of members is requested.

PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton will meet in Knox's Church there, on the second Wednesday of May, at 11 o'clock A. M.

M. Y. STARK,
Presbytery Clerk.

COLLECTIONS FOR KNOX'S COLLEGE.

Our columns were just closed for last month, when we received a communication from Mr. Robb, of Hamilton, stating the progress of the collections for the College, within the district of the Presbytery which he himself and Dr. Ferrier had visited. We handed the communication to the editor of the *Banner*, who very kindly inserted it in his paper of the 3rd March.

As the visitors in the Hamilton Presbytery have been appointed to report progress in the *Record*, we now insert the portion of Mr. Robb's communication that appeared in the *Banner*.

Our readers will read with not less satisfaction the report from Mr. McKenzie, of Zorra.

EXTRACT FROM LETTER OF MR. ROBB.

The congregation of Knox's Church, Hamilton, having completed their subscription before we entered upon our labours, we found it unnecessary to hold any meeting here on the subject. In the various places visited, after preaching a sermon, we addressed the congregation present on the subject of the College, pointed out its vital importance to the stability and progress of our Church in this country, shewing that our only hope of overtaking the wide extent of spiritual destitution was by educating a native ministry. We mentioned what great things God had done for our College since it was established, in providing for us so many able professors; in the increasing number, and especially in the character and devotedness of the youth under training for the work of the holy ministry; and the obligations under which every one connected with our Church was laid, to give of his substance according to his ability, for the support of such an institution. The elders or deacons received the subscriptions of those present, and agreed to visit and receive the subscription of those

of the congregation absent; the money to be paid before the 15th March, and the whole returns to be reported in the *Record* for April. In this way we have visited the congregations of Mr. McLean, at Wellington Square and Waterdown; Dundas—three congregations under the pastoral charge of Dr. Ferrier, Caledonia; the Scotch Settlement of Oneida, and the Allan Settlement of Ancaster, the mission stations of Walpole, Port Dover, Jarvis and Dunnville. Mr. McCall, at our request, brought the subject before the congregation at Niagara, and to-morrow I expect to be at Inburook and Saltfleet. Everywhere we have had great encouragement, the people came forward willingly, and gave liberal subscriptions, and should the same interest be awakened in other portions of the Church, there will be no reason to fear that the College will be left languish for want of funds. I expect, in the course of three or four weeks, to send you a statement of the sums that have been collected in the different congregations.

RALPH ROBB.

Hamilton, Feb. 23, 1848.

Mr. McKenzie's letter is as follows:—

ZORRA, 8th March, 1848.

DEAR SIR.—It was not till the 2nd of March, that I returned from my tour to the west, in behalf of the College, so that I could not send you any report for the March number of the *Missionary Record*.

I have the satisfaction now to inform you that in all the places I visited, the people heartily responded to the call made on them in support of our College. It is delightful to witness the interest they manifested in the prosperity of this important institution, and the willingness with which they generally contribute, according to their ability. Before leaving home, I nominated eighteen collectors in the congregation of Zorra, who were to apply for and to receive contributions in the several districts into which the congregation was divided. In London, I found the collectors successfully at work, and a liberal amount may be expected from the friends there. Eckford, Mosa and Zorra, were the next places visited by Mr. McKinnon and myself; the same plan was adopted of appointing collectors. Chatham was the next place we visited, where we had an opportunity of submitting our cause to our Presbyterian brethren there and in the surrounding townships. On Monday, the 25th of February, I met with the congregation of Williams, and there also collectors were appointed for the College. Mr. McKinnon, of St. Thomas, takes charge of the several congregations on Talbot Street, viz. St. Thomas, Fungal, Dunwich, Aldboro', and Howard. St. Andrew's is the only place in the West where an appeal has been made to our people as yet, for aid to Knox's College, but on my return home last week, I intimated to the Trustees and congregation there, my intention of meeting with them on the 21st current, for the purpose of receiving their aid to our Theological Institute.

Before the end of March, I hope all the above named congregations and stations will send their contributions to the Treasurer.

From what I have seen during my tour, my conviction is deep, that the people will cheerfully, according to their means, support *their own* Knox's College, but it must be brought before them and explained, and the way of going to work pointed out.

I am, Rev. and Dear Sir,
Yours very faithfully,
DOUGLAS MCKENZIE.

We take the liberty of inserting other two letters, which were not intended for publication; but the writers will excuse us, we believe, as the letters are fitted to give encouragement to the friends of the College. That from Montreal, whispers also instruction which the Directors of the College will not, we are sure, be unwilling to receive. The admission of members to the Church is a matter of solemn responsibility, and the admission of young men into the class even of candidates for the ministry, carries with it a responsibility still more solemn. We think we can say for our Professor of Theology, that, desiring as we believe him to be to realize his responsibility in this matter, he will not be offended to see in our columns the reference to him, by our esteemed Montreal correspondent.

EXTRACT FROM A LETTER FROM AN ELDER IN COLLEGE STREET CHURCH, MONTREAL, TO THE CONVENOR OF THE COLLEGE COMMITTEE.

MONTREAL, 4th March, 1848.

My Dear Sir,—I have the pleasure of enclosing you a draft on the Branch Bank of Montreal, for twenty pounds currency, and a two-dollar bill, making £20 10s., being the subscription of the Free Church Congregation, College-street, for Knox's College; and, considering that our congregation does not consist of the rich and the great, but generally of the poor, and with a heavy debt upon us, and being also without a stated pastor, the subscription is larger than we could have expected. The congregation have been thoroughly sifted, the office-bearers took each of them several districts, and went to every member. May the Lord bless the offering, as well as every other that you may receive on account of the College. The hopes of the Church are now on the College alone for their future pastors: all other sources appear to be drying up. May the Lord make it a source from which living streams may flow throughout the land, making it like a well-watered garden, every plant therein being of the planting of the Lord.

Up to this time I have received payment for the Records to the amount of £23 16s.

I hope the Lord is blessing your college labours. I would say again, be careful in your admissions into the Theological class. I hope Dr. Willis will help to guard this path to the sacred office of the ministry.

Very faithfully yours,

LETTER TO THE REV. ALEXANDER GALE, FROM MR. A. MACLEAN, WELLINGTON SQUARE.

WELLINGTON SQUARE, March 8, 1847.

To the Rev. Alexander Gale:

REV. AND DEAR SIR.—Enclosed I send you £5 10s. currency, the subscriptions in part of my charge, viz.—From Wellington Square, £3 6s. 6d.; Waterdown, £1 6s. 3d.; Cummingsville, 11s. 6d.

I am happy to see a *reviving interest* manifested in our school of the prophets. "May this main mission of our Church have a hold on the hearts of all who love Zion! Dal' all who belong to our Churches know the toils, trials, difficulties, and yet expects, in the way of such as send to the Ministry before the opening of a Presbyterian College in Canada, they would hail as harbingers of good, the earnest of the success of that institution, and would give it their heart in prayer, and their hand in helping it with their means."

ALEXANDER MACLEAN.

P. S.—I hope to obtain something more to send you. Mr. Robb's visit was of great service; as soon as he was done speaking, I went through the congregation, and took names and subscriptions on a slip of paper, and in ten minutes I got from £5 to £6. We must aim at many little; they will accomplish more than a few great gifts. £1, our largest subscription (Mr. Bent's) is yet to be paid in.

REPORT

OF THE LADIES' ASSOCIATION, KNOX'S CHURCH, HAMILTON.

This association having completed the third year of its existence, has much pleasure in laying before the congregation an account of its workings for the year 1847.

During that period, the Association has carried on its operations regularly, but without effort. The attendance of ladies at the monthly meetings has been smaller than in former years, and consequently less work has been sold; this, however, has been more than made up by the unanimous efforts of the whole congregation, at the Annual Sale,—the amount of work given in, and the sum realized, being beyond the most sanguine expectations of the office-bearers; and so far as the financial part of it is concerned, the Association is in a flourishing state. A more general interest in the other objects of the Association is however desirable, and this can only be effected by a larger attendance of our members at the monthly meetings; the great object of the Association—the mutual benefit to each other—can only thus be promoted.

The ladies have to regret that the Bible Classes are not so flourishing as they would desire; throughout the past year, the junior class has been well attended, but the senior class is small; and again the ladies invite the attention of all concerned to this circumstance.

With regard to the visitation of the sick, there is little to report, one or two cases being all that have come under the ladies' notice.

The ladies have to record, with much gratitude to Almighty God, that their worthy pastor, the Rev. Mr. Robb, has accepted the office of President; and to his exertion much of the late success is owing, and to him they look for yet greater advantages, from the interest he takes in the business of every meeting.

It is a subject of deep regret, that a missionary has not yet been procured, to whom the funds should be entirely devoted, an interest in whose proceedings would serve to stimulate the ladies' exertions. Mr. Robb has undertaken to write to a student in Scotland, of whose piety he has the highest opinion, to request him to come to our assistance, depending on the congregation's continued generosity for the payment of his salary.

Trusting to the increased interest in the workings of the Association, to unequivocally displayed at the Annual Sale, the funds on hand have all been appropriated. The receipts for the last year, as will be seen by the Treasurer's account, have been in all, £131 2s. 10d.; the sum on hand from 1846, was £72 16s. 2½d. The Association, in March last, paid for burials to Knox's College, £10; in July, board for a Gaelic student in Mr. Gal's house, £11; to the General Funds of the Home Mission, £90; £75 were voted to pay the small debts due to tradesmen for the erection of the church; and £7 19s. 10½d. for working materials. This, it will be seen, leaves a balance of £10 on hand, which is to be devoted to the usual burials. So, powerless, the Association has to trust to the christian benevolence of its members, and to the congregation generally, for the present year; and much exertion will be required to raise a salary for the missionary, whose coming we have every reason to expect, and to whose support the Association is pledged; but even if again disappointed in this expectation, there are at present many labours to be paid—much work to be done. Our fellow-subjects, the descendants of a common ancestry—to whose gospel privileges, and zeal in supporting them, we owe our present religious liberty and happy position as a church—furnishing for the word of life, call for bread, and shall we refuse our money or our efforts to supply them? No! there will not be wanting among us the expression of that love to Christ and His cause, which is a test of true faith and a flourishing church.

It is to be hoped that there will soon be a supply of young men from the College at Toronto, deeply imbued with piety and the responsibility of their office, ready to distribute the bread of life in the destitute places of the country. Let us not

leave them unprovided with the means of doing so,—for the "labourer is worthy of his reward;" and in "due season we shall reap if we faint not." Hamilton, March 1st, 1848.

Jan. 7, '47.—To balance in Treasury	£72 16 1½
Dec. 22. To monthly sales	31 19 11½
To annual sale	73 6 6
To subscriptions	11 19 6
To Bursary	10 0 0
Interest	4 2 1
	£203 17 2

By Bursary	£10 0 0
By Gaelic Student	11 0 0
By Materials	7 19 10½
By Home Mission	90 0 0
By Building Fund	75 0 0
By Bursary 1848	10 0 0
	£203 19 10½

PRESBYTERY OF HAMILTON.

ORDINATION.

The Presbytery of Hamilton met at Eckfrid, London District, on 16th February, for the ordination and induction of Mr. William K. Sutherland, a Licentiate of the Presbyterian Church of Canada, to the pastoral charge of Eckfrid, Mowat and Zone. The Rev. Mr. Allan, of North Easthope, presided, and preached an impressive sermon, from 1 Cor., 1 c. 23 v.: "but we preach Christ crucified!"

After the usual questions were put and answered satisfactorily, Mr. Sutherland was solemnly ordained with prayer, and the laying on of the hands of the Presbytery.

The Rev. Donald McKenzie afterwards addressed the Minister, and Rev. J. McKinnon the people.

In every way the ordination was a transaction of deep interest to all concerned; for the greater part of the congregation, which amounted at least to four hundred, had never witnessed a similar act before; and the Elders, and the more aged, many of whom resided in the place nearly twenty years, had their long cherished hopes, of having a stated ministry among them, at last realized.

Mr. Sutherland has a wide sphere of usefulness before him; already he is surrounded by a numerous body of Presbyterians, and they are fast increasing, as in many other parts in Canada; his congregation which, at present, forms only one, will ere long, make up three large congregations.

The Presbytery of Hamilton met at Chatham, on the 22nd February ultimo, for the ordination of Mr. Angus McColl, Preacher of the Gospel, and his induction as the Pastor of the congregation in Chatham, in connection with the Presbyterian Church of Canada.

The Rev. Mr. McKinnon presided, and preached an appropriate sermon from 11 Cor., 5 c., 11 v.: "Knowing, therefore, the terror of the Lord, we persuade men."

The prescribed questions were put and answered; thereafter Mr. McColl was ordained in the usual manner.

The Rev. Mr. Donald McKenzie addressed the Minister; the Rev. Mr. Peck the people, in English; and the Rev. Mr. Sutherland the people, in Gaelic.

In the evening the Presbytery dined with about twenty of the members of the congregation.

Chatham, Tilbury, and the other surrounding townships, which now enjoy the pastoral services of Mr. McColl, form a wide and interesting field of labour; very probably, in the course of some years, each township will furnish ample work for one minister.

May the spirit be poured on us, both ministers and people, from on high, that sinners may be converted, and believers abundantly rejoice in the great salvation. The settlement of our young ministers, educated among ourselves, calls for our ardent thankfulness to God; and, at the same time, let us all unite in earnest prayer at a throne of

grace, that "much fruit," which shall redound to the glory of our Heavenly Father, may be the effect of every ordination that takes place within the pale of our Church.—*Communicated.*

Foreign Missions.

JOURNAL OF THE REV. W. M. LOWRIE.

We delight to make our readers acquainted with the missionary undertakings of different sections of the Christian Church. The success with which the Great Head of the Church has blessed the missions of any one Church, should draw to that Church the respect and affection of the members of other Churches. God has done great things in our own day, through the missions of the American Churches: as, for example, through the Baptists in Burmah, and those of the Board of Foreign Missions in the Sandwich Islands and Turkey. The Armenian people are scattered throughout the Turkish empire, and, to all human appearance, a great revival of apostolical christianity is in progress amongst them, and that chiefly through the instrumentality of American missionaries.

Thus are "the sons of the stranger building the old wastes, raising up the former desolations, and repairing the waste cities; the desolations of many generations."

The General Assembly of the American Presbyterian Church (Old School) has extensive missions in India. They have also entered on the wide and now open field of China.

Last year, one of their missionaries, the Rev. Walter M. Lowrie, was drowned by pirates, when returning in a coasting boat from a meeting of the missionaries. In the *Foreign Missionary Chronicle* for March, we find an interesting journal of Mr. Lowrie, which had been found among his papers.

We make a large extract from it, believing that our readers will take a painful interest in the disclosures which it contains of the wretchedness of men who are without God, and so without hope in the world. Oh! that Christians were stirred up to labour and pray more earnestly and perseveringly that "the Gentiles may see Jehovah's righteousness and all kings his glory!"

The journal, it will be observed, extends over a portion of 1846:

The month of April was distinguished by a season of unusually rainy weather. There were but one or two fair days in the whole month, and most of the time the rain fell in torrents. It is in the month of April that the rice is transplanted, and though some rain is required for this purpose, a superabundance is a great evil, which was the cause of the year. In consequence of the rain, the officers of the city, about the middle of the month, appointed sacrifices, and, by way of further propitiation, ordered that for the space of seven days no swine should be slaughtered for food. This is called the *Kintao*, or prohibition of slaughtering, and is frequently resorted to in times of distress. But their miserable idols did not hear their prayers, and, as a last resort, about the end of the month, some of them were put out in the rain! The rains ceased soon after this—and the people continued mad on their idols.

During the month of May but little rain fell, and the weather became rather warm, though not oppressively so. The summer of 1845 had been so mild and pleasant that we did not think of the weather becoming unusually hot this year. But the months of June, July, and August were dreadfully hot. None of us had before experienced

such long continued hot weather. During the three years that I was in Macao, although that place is eight degrees farther south than this, and in the torrid zone, the thermometer never rose so high as it did here day after day, and even week after week. Some houses and some situations were much hotter than others. My house being in a favourable situation for the wind, was perhaps as comfortable a house as any in Ningpo, and several others were much warmer. The sitting-room of my house had a ceiling to it, and a fresh current of air all the time, and yet during those three months the thermometer in the middle of the day, commonly rose above ninety degrees, and on eleven different days it stood for several hours above ninety-eight degrees. This was in the coolest place in the house; in the open air, and when exposed to the sun's rays, it rose rapidly to 120 degrees and higher. You may imagine that it is not very conducive to comfort to be breathing an atmosphere hotter than the temperature of one's blood. The winds came in like blasts from a furnace; and if the widows were that to keep out the hot air, the heating of the sun on our roofs made the houses like so many ovens. The lightest cloths were a burden, and we seldom ventur'd out of the house except in the morning or after sunset. As might be supposed, the weather was very trying to several of our number, and it very hard to endure, and some were made quite sick by it.

From the experience of the past summer, we have been completely convinced that good houses are indispensable to health in this climate. We are at present living in Chinese houses, which are not made for constitutions like ours. The four rooms, and thin roofs and walls are miserably defenceless against the heat of such burning suns. It is true we are not likely to have many summers so hot as the past, for even the natives spoke of it as "extraordinarily hot;" but we shall have them occasionally, and houses built under our own inspection might be so arranged as to diminish much of their oppressiveness.

Next, added to the oppressiveness of the heat, was the fearful drought. I have spoken of the abundant rains of April. They were followed by a four months' drought, which (like Pharaoh's lean kine) devoured up every remembrance of the preceding rains. During the months of May, June, July, and August, but one copious shower fell; and, most of the time, the heavens over us were as brass, and the earth as powder and dust beneath our feet. Clouds sometimes sailed over our heads, or gathered on the hills around the city, and sometimes the thunder and a few drops of rain excited our hopes, but they passed away again, and more than once I have heard natives of the place say, as they saw them disappear, "Yen puh lung lo yu."—"Heaven is unwilling to drop rain." Vegetation suffered exceedingly. The deepest canals were drained dry in the vain attempt to supply the wants of the growing rice crops. The canals being dry, the internal navigation of the country was in a great measure stopped. The water was nearly all drawn out of the wells and reservoirs, and in some places water was "sold for money," and there was actual distress for want of it. Deep anxiety sat on many faces. Public processions were appointed in honour of the gods, and the officers of the city, on two or three separate occasions, issued the *Kintao*, which was at last observed so rigidly, that for nearly a month a pound of pork could be obtained only by stealth and previous arrangement.

In my journal of August 17, I find the following entry:

"The drought still continues with unabated severity. No rain of any consequence has fallen for nearly three months, and the summer has been one of unusual heat. The consequence is that the water in the canals is nearly all dried up, navigation is greatly impeded, and in some places totally stopped. The first crop of rice is scant, and it is doubtful whether any amount of rain would now save the second crop. In some places the people are in distress for want of water to drink, and those in the city who have not stored up a sufficient sup-

ply of rain-water, are obliged to buy water for daily use, at a price that increases marvellously with the small gains of the poorer classes. In consequence of all this, there is great distress throughout the land, and the people are flocking to the temples, and forming processions to beseech the gods to grant rain. The country people and farmers, who suffer most, are the most earnest. Today I met one of the processions just come in from the country, who must have numbered several thousands of persons. It consisted of farmers and their sons, whose bare and shorn bare witness to their daily occupations, and whose melancholy faces showed that they were in earnest. I have seldom seen so many really sad countenances. Nearly every person had a long, handsome with a few withered leaves on the end, and a narrow or coloured cloth attached to the middle. There were also sedition-chairs, lanterns, flags, and a metal gong in a chair, with a large and shining incense vessel before him. Gongs, and cymbals, and drums were beaten, and cow bells and trumpets were blown. A curious feature in the procession was the way in which the widows of the sedition-chairs and sides of the lanterns were made.—Across the frames were strung large colobes, with natural flowers stuck on them, so that they looked like very fine embroidered gauze.

"When shall we have rain? It assumes a very serious aspect now, that for so long a time we have had none."

As if the real evils of the heat and drought were not enough, the people added others from their own folly and superstition. I have already spoken of the alarm caused by the report on poison-ous. The foolish story gradually died away during the month of July, but was succeeded by another equally appalling, on which the following extracts, entered in my journal at the time, will give some account:

"August 1, 1846.—There has been no late excitement here for a few days past, on account of a supposed visitation of evil spirits. It seems that some persons living in the main street were awaked a few nights ago by a great noise, as though a large body of disorderly men were marching and carousing through the streets. On looking out, however, nobody was seen, and the conclusion drawn was that the noise had been caused by the jin-paper men. The story spread, and it was speedily reported that there were three thousand evil spirits, that they had been to An-yuen and Fung-wan, and have now come to, and will soon visit Chai-hoi and Chai-sin. Of course they can have come for no good purpose, and to drive them away gongs and drums have been beaten, and crackers fired, for several nights, filling the air with a deafening noise for hours together. This has caused a great demand for gongs, and it is said that the gong shops in the city have disposed of nearly all they had on hand. In default of gongs, brass kettles are supposed to be nearly as efficacious. Straps of yellow paper, with four mystical characters, whose sound and signification no one pretends to know, have been sold by myriads, and pasted up over every door and window, hoping to prevent the entrance of the evil spirits.

"The reason for beating the gongs is thus explained: There are two great principles called the Yang and the Yin, under which all substances, material or immaterial, are supposed to be arranged. These two are in perpetual opposition, and if either one of them attains to much ascendancy, great calamities are the inevitable result. It so happens that the evil spirits which cause all the present disturbance, belong to the Yin principle, while the sound of brass vessels belong to the Yang. By beating the brass vessels, the Yang principle will be enabled to resist the too great ascendancy of the Yin, which is shown in the present incursion of evil spirits, and thus it is hoped order will be again restored. Great excitement prevails in the city, and all the higher officers are going in state to the temples to pray that the evil spirits may be driven away.

"August 3.—We were aroused shortly after three o'clock a.m. by an earthquake. Having been sound asleep, it was some moments before I

became aware of the real cause of the disturbance. There was a dull heavy roaring in the air, coming from the north-gate of the city, and the roof of the house moved as if being gradually lifted off by a strong wind. Thinking it was a strong wind, I was about to get up and close the windows, when I perceived that the bed and the whole house were moving from end to end. Jumping up, and going to the window, I observed that the motion still continued, and being now sensible of what it was, and fearing lest the house should fall, I ran down stairs and out of doors, and called to my people, who were all awake, to come out. The motion, however, had ceased before I got out. All this took up probably less than a minute, though how long the shock might have lasted before I was awaked, I do not know. The consternation that prevailed in the city was indescribable. Owing to the rumours and panic caused by the fear of the evil spirits, many people have been sitting up for several nights past, and when the shock came, it was so violent, that even the sleepers were awakened, and the universal idea was that the evil spirits were coming to take the city by storm. The inmates of the house next door to mine set up a terrific shriek, and in an instant the whole city, with its quarter of a million of inhabitants, rang with the beating of gongs, the firing of rockets and crackers, and the shouts and crying of men in terror. To increase the alarm, a bright falling star

came down from the zenith to the north, leaving a long light behind it, and to many terrified imaginations it doubtless seemed as if the Yin and Yang principles were wrapped in endless confusion, and heaven and earth about to end. The noise and beating of gongs continued so long and loud that it was impossible to distinguish any other sounds. I regretted this, for once or twice I fancied there was the same dull, heavy roar that struck me on first awaking, and the Chinese, thinking it was the shouting of the evil spirits, cried out, "There they are! they are coming!" It may have been, however, only the blended sounds of rockets and gongs, and the cries of men in terror, as they rose over the night air. It was with difficulty that I could prevent even my own servants from joining in the uproar, and one of them asked me, with a trembling voice, "Teacher is this the evil spirit's coming?" Many cried like children when in fits of the extremest terror. It was a solemn thought to think: if such the terror occasioned by a single shock of an earthquake, what will it be when the heavens and the earth shall pass away with a great noise!

"August 9.—In consequence of the earthquake, and especially the strange sounds accompanying it, the belief in the presence of evil spirits has taken a still firmer hold on the mind of the people. Multitudes of them have prepared green branches of trees, supposing they would be of use in warding off the invisible foes, and the most absurd rumours are abroad as to the cause of this visitation. Many attribute their coming to the Roman Catholics, who are about rebuilding the chapel which they possessed here in the reign of Kange, while others attribute them to the Protestant missionaries.

One of our missionaries lives in the western part of the city, and the people around him look with much suspicion on him and on his wife. Among other things, they have it reported that when he and his wife walk on the wall of the city near his house, in the evening, they carry a bottle containing a number of these invisible people with them; it is further reported, that when they take out this cork, a number of evil spirits, of different sizes, come out and kneel down to receive his commands, and then, on a signal, disperse themselves over the city. Another of our missionaries is reported to have forty-nine of the evil spirits under his control, and some of the worthy citizens who have seen me walking on the wall about sunset, have reported that they saw a long white devil walking there. All this is very unpleasant: the people are becoming excited and alarmed, and if they were at all of the disposition of the mobs in Canton, it would not be difficult to arouse them to wreak vengeance on the few defenceless foreigners here, whom they suppose to be the occasion of their cal-

amities. One immediate effect has been, quite to break up my sojourn on the wall. I had been in the habit, for some weeks, of sitting down to enjoy the cool breeze at twilight, on the wall near my house, and very frequently had quite a little congregation of the people to talk to, and converse with on religion and general topics, but now, when I sit down there, no one comes near me.

"The sound of a shaken leaf terrifies them.—My next door neighbours heard their paper windows rattling last night, and supposing the evil spirits were coming, they commenced the usual shrieking, shouting, and beating of gongs, much to my discomfort: and there is scarcely a night in which I am not waked several times by the noises around. Last night and to-night are perhaps the crisis of the affair, for there is a report abroad that six persons of particular classes will die to-night, if they happen to fall asleep. In consequence of this, all belonging to those classes (such as were born under the influence of certain constellations), sat up all last night, and will sit up all this night, fearing that if they sleep, they will be of the number of the six that must die.

"Verily, 'gross darkness covers the people.'"
"August 21.—The rumours about the evil spirits have taken a firmer hold than ever of the people's minds, and the most ridiculous stories are in circulation. Some men have had their queues cut off at night—of course by the witches, and the people are becoming excited. The drought still continues: we have been tantalized by clouds, and a drizzling mist, yesterday and to-day, but they are clouds without rain. The delusion about the witches has spread all over the province, and it is everywhere attributed to foreigners. Placards have been posted up at Ningpo, saying that there will be no peace here till the foreigners are extirpated. My teacher went home a few days ago, and found his family in the greatest distress. He had not gone home for nearly a month, and they thought I had either locked him up, or bewitched him that he could not go. When he laughed at his neighbours for their folly in believing in the spirits, they said, "Oh yes! you are eating the bread of the foreigners, and it is very well for you to say so." One of Miss Aldersey's adopted orphan children died a few days ago, and the common report is that she murdered it. It is common here to keep the dates of people's births in the temples for astrological purposes. It has been reported that some foreigners have been enjoying these registers, and that all whose names are copied will surely die. In consequence, great numbers of the people have gone to blot their names out, lest the foreigners should lay schemes against their lives.

"August 22.—A little rain last night and to-day supplies us with water to drink, and is very reviving to the crops and hopes of the people. But still there is not enough to fill the canals even partially.

"August 25.—As a last resort to drive away the evil spirits, a procession has been got up in honour of Kwan-te, the god of war. Two companies of it went past my house on the wall to-day, in one of which the god was carried along in great state, in a chair upborne by eight bearers. There were dragons, lanterns, gongs, &c. &c., as in other processions: firing of crackers, and guns and noises of all kinds. Two or three companies of soldiers formed part of the procession, marching in beautiful disregard of time and order. The neighbouring city of Shau-hing having been cleared of evil spirits, by a procession in honour of Kwan-te, the people of this city are induced to seek deliverance in the same manner. How dreadful to see them so given up to idolatry! I was deeply pained as they passed my house, hearing their heathen gods, and performing their silly rites. O Lord, how long!

"August 26.—The procession is still kept up, going through nearly every street in the city. As the neighbourhood around my house seems to have been particularly infested with the evil spirits, probably on account of my being here, a second detachment came past my house after eleven o'clock at night. The effect of the numerous lanterns was very pretty, but it is sad to see such worship paid to men. This Kwan-te flourished about six hundred years ago. He is one of the three

great heroes in the San kwo che, or History of the three States, and was a native of the department of Shau-hing, which borders on Ningpo.

"Nothing was heard of the evil spirits after the procession. The people having full confidence in the power of Kwan-te, their imaginations were at rest, and the evil spirits departed!

"Sept. 4.—Rain at last! More rain has fallen to-day than all that has fallen since the first of May. It is a great blessing. 'He sendeth rain on the just and on the unjust.'

"Sept. 5.—In consequence of the rain, the *kin too*, or prohibition of slaughtering animals for food, after being in force for several weeks, has been withdrawn. Images of the gods from all the different temples had been collected at one place, for the convenience of the chief officers of the city, who went there daily to pray to them altogether to send rain. In consequence of the rains, they have now been all taken back to their respective temples.

"October 3.—'It never rains but it pours.' The long drought of the summer has been followed by a month of rains nearly as fatal to the hopes of the husbandman. The canals are full and overflowing, and the fields are flooded. Withal, it is cool, and it is now doubtful whether the crops will ripen. The first crop was short, and the second crop, after being withered by the drought and nearly drowned by the rain, is not in a condition to come to maturity in the moderate and cool weather now coming on. A plain looking man, in the ferry boat, as I crossed over to-day, was expressing his belief that the gods pay no attention to what is done on the earth. 'In the spring they heard not the prayers for dry weather. In the summer they heard not the prayers for rain. Now it is raining too much. I believe that heaven rains just to please itself.'

"Nov.—In consequence of the cool weather, but a very small portion of the second crop of rice was worth anything. In many fields the farmers did not attempt to gather it."

THE OLD HIGHLANDER'S SOVEREIGN.

The Presbyterian Church in England have lately sent out to China a very godly missionary named William Burns, who has been very useful both in Scotland and America. I will tell you a little story about him. There was a very good old Highlander, who lived in one of the islands in the west of Scotland, and was very fond of studying the prophecies. He often used to take up the map of the world, and look anxiously upon the great empire of China, which contained so many millions of souls sunk in the deepest ignorance, and going down to death in hundreds every day without a Saviour. He was sadly grieved to think that no missionaries were allowed to enter the country; and he often prayed that God would open up some door by which the gospel might get in.—At last the war began, and, to his joy, he heard that missionaries might now go there and preach. He was disappointed, and wondered that his own church did not immediately send out men to preach; but he said within himself, "Some day it will be done;" so he wrapped up a sovereign in a piece of paper, and laid it aside, saying, "That is for the mission to China, as soon as I can hear how to send it!" A little time after this, he met a missionary of the Free Church, so he brought out his sovereign and offered it to him; but he replied, "I am sorry that I cannot take it, for we have no missionaries to China." This was a great disappointment, so he had to wrap up the sovereign again; but he put a half-crown beside it, to wait a better opportunity. A year ago, another minister of the Free Church visited the island, and, as he happened to be connected with their mission schemes, the old Highlander resolved to see him, and put the money into his hands; "for," said he, "although there may be no mission to China just now, this might put it into their minds to have one." He therefore went to seek the gentleman, and got the length of the pier, when he saw the little boat set off with the passengers for the steam-boat, so that he was too

late. He was very sorry at this second disappointment; but, putting in a shilling beside the sovereign and the half crown, he returned home with his little contribution, and waited until he should hear of some other way to dispose of it. The third attempt was more successful: the Rev. W. Burns visited the island a short time ago, and to him the old highlander applied. "Will you do me a great favour?" he said; "here is a little contribution which I have laid past for sending a missionary to China. You perhaps know of some society which will send a missionary there; will you give them this subscription for the purpose? I have long set my heart upon this, and this money has been long laid aside for the purpose." Mr. Burns at once agreed to take charge of the donation, as he knew that the English Presbyterian Church had resolved to send a missionary there; and, he added, "I sometimes think I will be there myself." The old man was overjoyed at hearing this, and lately meeting with a friend, who told him that Mr. Burns had sailed for China, he exclaimed, "Is he really gone? perhaps I have had some hand in sending him away."

[Since the above was in type, we have received the gratifying intelligence that the Rev. W. C. Burns arrived safely at Hong Kong, in November, after a passage of five months. We regret our inability to lay before our readers his interesting letter, which has come to us in the English Presbyterian Messenger. We hope the old Highlander who "had some hand in sending him there" lives to enjoy his reward, and to bless God that He ever put it into his heart to devote a sovereign "for the mission to China." Yes! this old Highlander may have been instrumental in setting in motion a power that will produce the mightiest results. His "little contribution" may accomplish more than the millions expended upon the war, which God has overruled, for opening that benighted region to the Christian missionary.]

ORAL MINISTRY IN CHINA.—The Rev. Mr. Pohlman assigns the following reasons why oral preaching is the best mode of spreading the Gospel in China:

1. The number of intelligent readers, compared with the whole population, is very small.
2. The mass of superstitious and traditions afloat among the people calls for faithful preachers of the Gospel.
3. The language of China is addressed more to the ear than to the eye. The colloquial dialects are almost numberless, and every one of the 30,000 characters in the Chinese, must have a sound and signification attached to it in all these local dialects.
4. The inability of the Chinese to understand our books. We are strangers to their modes of thought, style of speaking and writing, and the whole idiom of their language.
5. The social character of the people favours this mode of instruction. The people of all classes love to talk, and much of their time is spent in social visits and pleasant converse.
6. The progress of the people in civilization. Many of the moral maxims of the Chinese would do honour to Christianity. Benevolent exertions are patronized by the majority of the people.
7. The mental imbecility of the mass of the people can be aroused only by verbal exhortations. On all spiritual subjects there is a torpidity of mind which is amazing. The chief question is, "What shall we eat and what shall we drink, and wherewithal shall we be clothed?"
8. Public preaching is not a novel thing in China. The greatest men in Chinese history have been preachers. Confucius travelled about to instruct and civilize the people.
9. The desire of many of the people to hear foreigners is another loud call for preaching missionaries.
10. Willingness of many to assemble for worship. There is perhaps no other missionary field where attentive audiences can so easily be obtained.

LIBERALITY OF SAMOA CHILDREN.—Some time ago the children of Samoa, in the South Pacific, at a missionary meeting, held in a grove of bread-fruit trees, agreed to furnish a canoe for each district, for the use of the native teachers on various islands. In June, 1846, they met together and brought forward their contributions; when it was found that there were sent in 400 yards of English cloth, 87 fine coats, 369 pieces of native cloth, 8 axes, 12 pairs of scissors, 3 razors, 29 canoes, and other things, with fifty-seven dollars in money. The whole is said to have amounted to more than fifteen hundred dollars! If this had not been stated in a missionary publication, it would seem incredible.

NOTICES.

We beg to correct an error into which we inadvertently fell in our last number. In noticing the contributions made by Mr. Clugston's (St. John's) congregation, Quebec, in behalf of Knox's College, we said that "his congregation charge themselves with the entire support of one student." We ought to have said that, by the sale in Mr. Clugston's house of articles furnished, in part, by ladies in Scotland, and a few ladies belonging to St. John's congregation, funds have been raised for the support of a student; and that provision has already been made for another session beyond the present. It is most gratifying to know that the diligence and devotedness of the student, as a satisfactory reward to these Christian ladies for their work of faith, and labour of love.

TO CORRESPONDENTS, ETC.

We have to repeat the request that our friends who favour us with communications, will endeavour to send them in at an early day. We had made long extracts from our exchange papers, when a flood of original matter poured in upon us. Now, when we are going to press, we have on hand matter that should have appeared in the present number, and which we can only give by delaying the publication. We wish to keep to our time, unless prevented by unavoidable accident.

J. L.'s communication is reasonable and refreshing. It is encouraging to know that he and others, who have taken an interest in the circulation of the Record, have had so much success. Let others do likewise. We can only give the conclusion of his letter:—"I trust that your labours in this cause may be profitable in a pecuniary point of view; but especially, that they may be abundantly blessed by the Great Head of the Church in arousing us all to a greater sense of our responsibility as a branch of the Church of Christ in this land. When we look back to the way in which our infant Church has been led, to its present position, we have reason to set up our Ebenezer and say, *hitherto hath the Lord helped us.*"

We cannot even make room for an extract from Rev. J. C.'s interesting letter on a destitute portion of our Home Missionary field.

J. H. shall have a place in our next.

The paper of our esteemed friend "R.," the "Report of the Missionary Meeting," and "The Formation of the Ladies' Association, Colbourn;" and the "Report of the Sustentation Board," came too late for insertion in the present number.

We like the style of our good old friend, J. S.:—"I know that the Church, in all its operations, needs promptness and activity. Our subscribers here, I am happy to state, feel like-minded, and have paid up their subscription to the Record, which I enclose, with the names of—new subscribers."—We ought to have noticed this in our last.

GEORGE HAY, Esq., Hardware Merchant, Bytown, is agent for the Record.—All monies due to us in that quarter may be paid to Mr. H.

Remittances received since our last.—Mrs. A., Dunnville; New Aberdeen; King; Vaughan; York Mills; Toronto; Lachine; C. B., Galt, 2 rem.; A. M. K., Cornwall; Osprey, Ekfrid, Stratford, and Owen Sound, per Rev. A. S.; J. H., Ennismore; Hamilton, Paris, Ancaster, Woodstock, Wilmot and Puslinch, per D. McL., Dr. N. Morrey.

The Record.

LETTER FROM THE EDITOR

TO JOHN BURNS, Esq., STREETVILLE, PUBLISHER OF THE RECORD.

MY DEAR MR. BURNS,—When I left Toronto, on the 14th inst., I had some thoughts of sending you a few remarks, by way of editorial, from some station in my journey. However, as the important services preparatory to the dispensation of the Lord's Supper, to-morrow, in this place, have all devolved upon me, I find that I have little time for thinking about the Record and our readers. However, from the provision made for our forthcoming number, I am not afraid that it will be inferior to its predecessors in what is interesting.—We have certainly some encouragement to continue our services to the Record, from the varied expressions of approbation which we have received; though I believe we are both at perfect liberty to confess that we are very sensible of many defects which pertain to it, and that we are only prevented from remedying those, by the pressure of other occupations, which are in themselves sufficient to fill our hands. Our administration of the Record will be at least thus far memorable, that it proves the practicableness of making some such organ of the Church as the Record, a self-sustaining paper.

I have attended meetings for the College with my esteemed brethren Messrs. Roger and Reid, at the following places:—At Darlington on the 14th instant; at Colbourn on the 15th; and at Grafton and Baltimore on the 16th; and have a series of engagements before me, in other parts of the Colbourn Presbytery and in the Kingston Presbytery, until the 30th April. Our meetings have been interesting and refreshing.

No doubt in every congregation there may be reason to confess that the spirit of Christian liberality is not so powerful and prompt as it ought to be. But, let it be observed, that we meet with no objections from our people either to the scheme of the College, as it aims at raising a thoroughly educated ministry, or to the proposed mode of sustentation,—the offerings of the people exclusive of any government grant.

Some religionists amongst us have both these difficulties to contend with—indifference on the part of the people to a learned ministry, and the entanglements connected with government grants. And while our people are well pleased to hear that our Theological College is to be properly the College of the Church, I find them not less favourably disposed to the views which, I am happy to say, the Acting Committee of Knox's College entertain, of our taking advantage of any right re-organization of the Provincial University of King's College, for the education of our students preparatory to their entering into the Divinity Hall.

Wherever I have mentioned this subject, the people seem delighted at the thought, that the Presbyterian Church of Canada may be able, at once, to turn over some 30 or 40 students to the Literary and Philosophical classes of the University.

What a golden opportunity have the present Government of acquiring a durable and honourable popularity by these two measures! First,—the re-modelling the University, so as to suit the es-

tual circumstances of the Province. Second,—the reducing the present high rates of postage. Let us hope that we will soon obtain them both.

We know that in many ways—to say nothing of other interests—they will conduce to the advancement of that Kingdom which is founded on truth, and is maintained by the circulation of truth.

In all the places which I have visited, Committees for collecting contributions to the College have been appointed; and we trust that in due time the statements of the Treasurer, through the *Record*, will show that these Committees have neither been inactive nor unsuccessful.

Our readers may infer from my absence, that the publisher has a good deal to do in filling the columns of the *Record*, and I hope they will be disposed to make some allowance for defects that may be found attributable to that absence.

I am, my dear Sir, Barnes,

Yours, with Christian esteem,

W. R.

Cobourg, 1st May, 1848.

To the Editor of the Ecclesiastical & Missionary Record.

Sir.—In the *Ecclesiastical and Missionary Record* for the present month, I observe certain attacks upon my own religious statements; and I desire, through the same medium, to correct what I conceive to be the misapprehensions of both my sentiments and feelings.

You say,—“We know his sweeping charge, insinuation against Protestants, that they gave up all Roman Catholics to damnation.” I insinuated nothing of the sort. It is a creation of your own fancy. I said, “some of my liberal assailants;” but I no more consider them as embracing the Protestants of Canada, than did the three towers in Teoly Street, London, complete all the people of England, when they commenced their petition to Parliament by saying, “We, the people of England,” &c.; yet, Sir, you yourself cannot admit the salvation of a Roman Catholic without denying the whole doctrine of your argumentative philosophy against me. If you are, Sir, as I believe you are, and consistent in what you have written, you cannot but believe in the damnation of all Roman Catholics. Let any reader look over your four columns on the subject, and come to any other conclusion if he can.

Again you say,—“He commits two great mistakes. First, even in his narration of facts, he assumes to be the fruits of a system what are only the fruits of individual knowledge or faith, standing out as exceptions to the results of a common creed.”—“And so the second fault we find with Dr. Ryerson is, that he overlooks the notorious facts which glare on us from every page of history, and from every corner of the map of profane Christendom, contradicting his practical estimate of the fruits of Romish doctrine.”

Your two “faults” only offer in word; they are a distinction without a difference—amounting to one and the same thing. But I entirely deny having, directly or indirectly, and the estimate you attribute to me: I entirely deny having said or assumed that the Romish system as such, produces a spark of piety; and I deny you to produce a fair quotation from my letter which will legitimately bear such a construction. Nay, Sir, I explicitly distinguished the “system” from the “individual knowledge or faith” of those of its professors to whom I referred in terms of respect. I said,—“I distinguish between what I believe to be the errors of a system, and the motives and character of its professors; and while I would employ the strongest terms in respect to the former, I would apply no offensive epithets to the latter.” Again,—“The many pious persons of that communion—especially of the religious orders—with whom I conversed, all bore testimony to inward religion, salvation by

Jesus Christ, and the influences and consolations of the Holy Spirit.”—How truly do these my own words contradict your representation of them!

Again, Sir, how completely do the following passages from my letter contradict the whole tenor of your article as to my being the “apologist of Popery?”—“While I sat or heard of little in the *Secretary Roman Catholic Priesthood of some countries to respect, a very more than in the German Post and Priesthood*—and while I witnessed little in the ceremonies of the *Roman Catholic Church in process or instruct*—I found in several of their religious orders, both male and female, examples of self-denial and labours in attending prisons and hospitals, in the relief of the sick and the destitute, and in the education of youth, which deeply affected and humbled me, and which exalted my profoundest respect and admiration.”—“I believe that Popery proper is declining in every kingdom of Europe, except England, where it is fostered in the bosom of the English Church, and in one of the national universities. Even in Papal countries, Protestant modes of thinking are obtaining with the progress of knowledge; and I believe that is the chief impulse to the changes which are now taking place in Italy,—a sincere and I trust patriotic statesman in preventing the disasters of a volcanic eruption by timely precaution.”

Let any candid reader ponder upon the import of these words, and say if he can in truth that they are the language of an “apologist of Popery.” And let any observer of events say whether the news brought by the two last steamers from England—see my letter to the *Witness* was written—do not confirm the correctness of my opinion as to the “chief impulse of the changes which are now taking place throughout Italy.”

Finally, Sir, you say,—“Dr. Ryerson, in the course of his remarks, throws himself of his life against Calvinism.” You also represent me as, “at the same time, railing at predestination, and excusing the anti-Christian doctrines of the man of sin, even of him whose coming is after the working of Satan.” &c.

From these words, your readers would naturally suppose that I had been making an elaborate and fierce attack upon “Calvinism and predestination,” and that at the same time had been apologizing for Popery. Excuse me, Sir, if I say that your charges are unfounded in every essential particular; and that your readers would have known them to be so if you had given my words in-*stead* of your own assertions. In the first place, I hold to “predestination” as well as you do; I could not therefore have “railed” at it. But I had as wide a difference between “predestination” (as I understand the term) and “absolute predestination,” as believe in what I believe to be a very great truth and a very great error.—In the next place, there was no more railing at Calvinism in the passage on which you founded your charge than at Popery. One error of the former, and the various errors and suppositions of the latter, were referred to in the passage which I quoted from Mr. Wesley, to show that there were good men among both Calvinists and Roman Catholics, notwithstanding these errors. Mr. Wesley’s words, (in his sermon on the *Trinity*, which you represent as railing at the one and excusing the other, are as follows:—“Persons may be quite right in their opinions, and yet have no religion at all; and, on the other hand, persons may be truly religious who hold many wrong opinions. Can any one possibly doubt of this while there are *Romanists* in the world? For who can deny, not only that many of them formerly have been truly religious, (as Thomas a Kempis, Gregory Lopez, and the Marquis de Reay, but that many of them, even at this day, are real inward Christians? and yet what a heap of erroneous opinions do they hold, delivered by tradition from their Fathers? Nay, who can doubt of it while there are *Calvinists* in the world,—assertors of *absolute predestination*? For who will dare affirm that none of these are truly religious men? Not only many of them in the last century were burning and shining lights, but many of them are now real Christians, loving God and all mankind. And yet what are all the absurd opinions of the *Romanists* in the world compared

to that one,—that the *Good or Love*—the *Wise, Just, Merciful Father* of the spirits of all flesh—has from all eternity, fixed an *absolute, unchangeable, irresistible decree*, that part of mankind shall be saved, do what they will, and the rest damned, do what they can?”

It is an historical fact, that most of the Calvinists with whom Mr. Wesley had to deal, were—bless the Mohammedans—“assertors of *absolute predestination*,”—a doctrine adverse in its tendency to all lively faith and practical morality, and which has driven thousands to desperation and to infidelity. Yet Mr. Wesley represents many of the assertors of this awful doctrine of the absolute election and reprobation of parts of mankind, do what they will or what they can, as “burning and shining lights?”—as “real Christians?”—as “loving God and all mankind;” not certainly as the fruit of this “*decretum horribile*,” but as the fruit of other doctrines held in common with this and in spite of it. So, though many awful additions have been made to the “faith once delivered to the Saints,” in the Romish Church, and especially by the Council of Trent; yet the ancient articles still retained in that Church do, in many instances, counteract the influence of these superstitious and erroneous additions; and hence the many pious persons in the Roman Church. Such is the import of Mr. Wesley’s words which you have quoted and misapplied; such is the purport of the above quoted passage from him, in regard to both Romanists and Calvinist “assertors of absolute predestination.”

But, Sir, a little charity and acquaintance with Mr. Wesley’s history, and your own knowledge of my personal conduct towards different religious persuasions in Canada for many years, might have assured you that neither Mr. Wesley nor myself could have referred to any other Calvinists than “assertors of absolute predestination”—of whom I believe there are very few now-a-days. With moderate Calvinists Mr. Wesley had very little controversy. The writers of this school he highly appreciated, and abridged and reprinted many of their works—such as those of Beyer, Howe, Bates, Owen, Charnock, &c. &c. I believe, in general, that the Calvinists of the present day are the moderate Calvinists of former days.—Calvinists in name, but Wesleyan on the doctrines of the atonement and the operations of divine grace. The description of “*The Process of a Sinner’s Conversion*,” in a recent excellent work on the Holy Spirit, by Dr. James Buchanan, Professor of Divinity in New College, Edinburgh, is purely Wesleyan. With such Calvinists I have ever lived on terms of uninterrupted friendship, and have never had a word of controversy with them in my life; but have, for many years, had their cordial co-operation in the cause of equal religious liberty and privilege in Canada, until its final recognition in 1811. And far be it from my heart to say one word that would give one of them the slightest pain.

But, Sir, you say you “have often been struck with the affinity between Arminianism and Romanism in certain of their doctrinal points.” I think you “have been struck” with a very great mistake on this subject; but shall I, therefore, be angry with you for your opinion of Arminianism, and employ such language towards you as “glazes” through your columns against me, for the opinion which I quoted as to the comparative evil tendency of the absurdities of Popery, and the dogmas of the absolute election and reprobation of mankind? Nor will I insinuate that those Calvinists (if there be any such) who still hold this doctrine, have affinity with Mohammedanism, because that in this respect they adopt one of the dogmas of the Koran. I must observe, furthermore, that, although more than two years had elapsed since my return from Europe, I had not written a word in reference to any Church in Europe; nor should I have done so at all, except in reply to gratuitous and inquisitorial attacks made upon me.

In conclusion, I may remark, that in the sermon on the “*Doctrine of Christian Charity applied to Religious Differences*,” by the venerable Dr. Chalmers (whose relation to the Free Church of Scotland is somewhat similar to that which Mr. Wesley sustains to the Wesleyan Church), you

will find much larger concessions to the Church of Rome than are contained in anything that I have written; and I will only add, that should you think proper to deal again with my alleged opinions, I beg you will lay them before your readers in my own words—not in yours.

I regret the necessity of this intrusion upon your columns; but when my religious principles and opinions are misrepresented, and thus the greatest possible injury is attempted to be inflicted upon me, I must claim the privilege which common justice and general usage concede, of correcting the misrepresentations through the same medium through which they have been made.

I have the honour to be, Sir,
Your obedient servant,
E. RYERSON.

Toronto, 13th May, 1849.

We have, as in duty bound, permitted Dr. Ryerson to explain for himself, in reply to our strictures in our last number. We see no reason, however, to modify our estimate of the very compromising nature, and injurious tendency, of what we must still call his apology for Romanism. It is remarkable that, while in his present letter Dr. R. is careful to present in *full his ipsissima verba*, and repeats long quotations from Wesley, he only gives what he calls the "import" of the words of the latter, on the most important point of all;—we refer to what he said, and what Dr. R. joins him in saying, as to the nature of the canons of the Council of Trent. There lies the most serious concession, and what, above all the rest of Dr. R.'s communication, we felt it necessary to unadvert upon; but that the reader is not permitted to see now. For the text of Wesley is substituted Dr. R.'s explanation; and for the positive assertion that the Fathers of Trent did not enact what was of a nature to nullify and destroy the system of truth, we have now the very different assertion, that "the ancient articles still retained in that Church do, in many instances, counteract the influence of these superstitious and erroneous additions; and hence the many pious persons in the Roman Church."

Dr. R. must allow us to separate altogether the questions which he confounds. Though we have not so favourable an opinion as he, of the amount of piety in the Romish communion, the question between us is not as to the possible salvation or the ascertained Christian character of certain individual Roman Catholics. He, to be sure, insists that on our principles we must believe that no Roman Catholic is saved;—but that is his inference, which we have denied and do deny. The real question is the tendency of the avowed doctrines and tenets of Romanism. The expression not repeated *now*, between the quotation marks, of which Dr. R. is otherwise so prodigal, bears on the very gist of the question; and, taken along with the general strain of his remarks, and his eulogies of Romish piety and charity, it justifies our reckoning with Dr. R. as an apologist for a system of deadly error, and monstrous—yea, blasphemous—corruption and perversion of God's holy truth. In vain he flees from the authority of Wesley to that of Chalmers, or claims the additional shield of that honoured name. No name, and no authority, shall reconcile us to such a tampering with the broad distinctions of scriptural truth, and anti-Christian error. Dr. Chalmers, though in the warmth of his heart he, in a certain sermon, compared the practical errors of many Protestants with the principles which they justly repudiate, as they are *out and out* declared and avowed in the Romish creed, did not assert the

innocence of the Trentine doctrine; and so far as in his denunciation of the faults of Protestants he seemed to be carried into an indulgent appreciation of Romanism itself, he failed, with all his eloquence, to carry with him the sense and sympathy of Protestant and Evangelical Scotland. If Dr. R. will look into the "Christian Instructor" for February, 1818, he will see how seriously the talented Thomson remonstrated with his beloved friend; or, rather, how he exposes the dangerous fallacy into which he had been betrayed "by the native ardour of his mind." And again he will see in the "Instructor" for April, in the Review of Burns' Letter to Dr. Chalmers on that occasion, the imprimatur of the organ of the Evangelical Church of Scotland, awarded to the far sounder reasoning of the then minister of Paisley, and his truer, though apparently less liberal, appreciation of the magnitude of Rome's departure from the truth. The following discriminating remarks made by Dr. Burns, and commended by his Reviewer, are as valuable as ever:—"We ought carefully to distinguish between the *avowed principles* of one Church and the *acknowledged corruptions* of another. We have endeavoured to shew, that the principles and practices on which you descend, as characteristic of the Romish Church, belong to the *system* of that Church, as exhibited in her public formularies—as incorporated with her daily public services—and as maintained and gloried in by her most celebrated modern defenders. They constitute the substance of her creed, and lie at the very foundation of her existence and her power. The whole authority and might of the hierarchy are pledged in their support; and, whatever *individuals* may profess or practically exhibit, still the particulars in question cannot be separated from the very substance of the established system. In regard to the corresponding errors of Protestants, it is not even *pretended*, by candid Catholics, that they belong to the substance of their system. They are the accidental corruptions and abuses of men who *profess* the system, while they have not imbibed its spirit. The fact is, the whole creed of Protestantism stands in diametrical opposition to every one of them."—"If a comparison was to be instituted between avowed principles and acknowledged perversions, it was surely right that the distinction should be carefully marked, in order to prevent ignorant Protestants and zealous Catholics from drawing unauthorized conclusions."

We recommend to Dr. Ryerson to possess himself, if he can, of Dr. Burns' "letters." He will see that he admits the excellence of the Fenlons, and Pascals, and Du Rentes of the Roman Catholic communion; while he justly reasons that this "only proves two things:—The *one* is, that *now*, as in *all ages*, there are individuals who, in the most corrupt communions, and combating with the greatest difficulties, have risen above the evils of their condition, and exhibited the blessed fruits of Christianity in a very ungenial soil. The *other* is, that in those Catholic countries where a liberal intercourse has been carried on between Catholics and Protestants of all denominations, a more liberal and enlightened spirit has been diffused throughout the former. Let it be observed, that the instances of Catholic liberality and zeal have, in general, occurred in Switzerland, or in Germany, or in those places where the pernicious influence of the Popish creed and forms has, to a certain extent, been

neutralized and counteracted by the doctrines, and worship, and example of the Protestant Churches."—"I can cherish the most comprehensive charity for the persons of Catholics. We love them as partakers of a common humanity. Indeed, the more deep our impression of the evil of Popery as a system, the more ardent will be our love to its deluded victims, and the more zealous our efforts in their favour. That spirit of indifference which leads men to look on all religions as alike, inevitably paralyzes the noblest energies of the mind. It looks with a cold and repulsive eye on every benevolent effort in favour of the species; and whatever be its pretensions, it exercises nothing of the charities of christianity."

We think it needless to discuss with Dr. R. the doctrine of predestination. We thank him for his high opinion of moderate Calvinists, no doubt; but we suspect, if we came to particulars, we should as little accept his definition of our mitigated Calvinism as we could let pass his misrepresentation—for such it is—of those whom he calls the absolute predestinarians. We understand what Dr. R. means in saying that he himself holds to predestination. So do we to free-will, if he will but consent to a scriptural definition of it. Neither Austin nor Calvin, neither Toplady nor Hevey held to any "absolute predestination," which does not take effect in harmony with the liberty of human agents. But we believe with Austin, and with Paul, (Rom. vi. 22), that no will is "free" to choose the good, till it is "made free;" and that so the decree of God's gracious choice is causal and determinative of all holy volitions. While we deny, that the Almighty Ruler consigns any creatures, as such, to damnation, or simply on the ground that it so pleases him; no absolute predestinarian ever held that ought but *in* the ground of the condemnation of the sinner; or that God hates any creature, as such, however he may have passed by and left under condemnation those who, like Esau, willingly and profanely choose the evil, and reject the good!

PRESBYTERIAN CHURCH OF CANADA. (COMMUNICATED.)

It is not quite four years, since twenty-two ministers and nine elders, at the call of duty, and bearing a testimony to those great constitutional principles which have been maintained by the Church of Scotland in past ages,—for which the blood of many a martyr was shed, and for which the Free Church in our own day has witnessed so good a confession,—withdrew from the brethren with whom they had formerly been associated, and constituted the Presbyterian Church of Canada. They were not insensible to the many difficulties with which they were surrounded, and the trials that awaited them; many tender and hallowed ties had to be severed, and reproaches to be borne from those who could not sympathize in the movement, or appreciate their motives. But the Lord—blessed be his name!—did not forsake them. They devoted themselves to his work, and implored his grace to enable them to bear a faithful testimony for him, and to preach his gospel, in its fulness and with his blessing, to the people of this land. If we may judge from its advancement in external things, we have many proofs that God has owned this movement. Hitherto he has blessed us, and if we continue to seek, in singleness of

heart, the glory of his great name, he will bless us still.

The Presbyterian Church of Canada now numbers about seventy ordained ministers, with upwards of a hundred mission stations; a College for training a native ministry, with a staff of able Professors and forty-three students; an Academy, which will act as a feeder to the College, under the able superintendence of the esteemed Principal, and attended by 170 youths. Who could have anticipated all this only three years ago? "Truly it is the doing of the Lord, and marvellous in our eyes." These tokens of the Lord's goodness ought to be carefully observed, and gratefully acknowledged to his glory. We do not forget that the facts we have mentioned belong to the outward framework of the Church, and that external prosperity even of a Church is no infallible evidence of spiritual advancement. Sometimes it has been found, where the Spirit has withdrawn himself, and nothing is left but a cold, lifeless profession. This consideration should guard us against resting in outward attainments, lead us to humble ourselves before the Lord on account of our many shortcomings, and to seek by prayer and supplication that his Spirit may be poured out upon us, for the conversion of souls and the establishment of his kingdom in the hearts of men. To what extent the Spirit of the Lord has been producing these blessed results among us, will only be fully known when Christ shall "come to be glorified in his Saints and admired in all them that believe." There is, however, a close connection between the outward framework and the invisible spiritual progress of the Church. Christ has instituted a visible Church, to which he has given a government and ordinances, pastors and teachers for the work of the ministry, that "the body of Christ may be edified." It is by outward means that the Spirit of the Lord "gives the increase."

Our Church has now arrived at that stage where she is called upon to take a solemn review of her position, to rectify whatever is amiss, to strengthen her weak points, to endavour to bring all her institutions into conformity to the will of Christ, and, with an unsparring hand, to cast from her existing arrangements whatever is offensive to Him. We are called to a work in which not the present generation only is interested, but which, we trust, will prove a blessing to distant ages, and tell on the eternal destinies of generations yet unborn. This is a consideration well calculated to rebuke a spirit of selfishness—all efforts for personal aggrandizement—and should lead to entire devotedness to the work of the Lord.

The approaching Synod will be an important one in the history of our Church. There are several vital questions that must be taken into consideration, affecting her union, stability, and extension, which we trust will be prayerfully and wisely disposed of. We shall shortly advert to a few of these important topics.

I. UNION WITH THE UNITED PRESBYTERIAN CHURCH.

The Committee appointed to negotiate a union with this sister Presbyterian Church in Canada, is expected to be prepared with a report to the Synod. What the nature of such report shall be, we cannot tell. We have been aware that there are difficulties in the way; nor do we think the points about which we differ from that respected body unimportant. But when we take into account the

broad basis on which we are as one—such as the doctrines of the gospel—church government—and its entire independence of the government of this world, in spiritual matters, we surely think that Christian ministers, prayerfully and in the spirit of love, concerning the points about which we still differ, and fringing the views anew to the infallible standard of the word of God, may come to see, eye to eye; or, at all events, may discover some common ground on which they may unite for the advancement of the Redeemer's cause in this land. There is no existing establishment placed as a bone of contention between the parties, nor any question of endowments to divide them; and we think that it should be more easy to deal with the principles at issue, and to reach a satisfactory adjustment of them, when separated from these distracting elements. We need not enlarge on the desirableness of this union, and the advantages which it would confer on both parties. The union of the Church is closely connected with the conversion of the world to Christ. The prayer of the Redeemer is, "that they all may be one, that the world may believe that thou hast sent me." The Church, however, is not at liberty to purchase union at the expense of truth; but we trust that everything short of principle will be conceded for the sake of an object so truly desirable.

II. THE HOME MISSION.

This is a most important and interesting field; and we trust that the Synod will devise means of cultivating it more thoroughly, than has been done in times past. The Church of Scotland, at the time of the Reformation, in circumstances somewhat similar to ours, with a vast extent of spiritual darkness, and there not being anything like a sufficient number of reformed ministers to supply the urgent necessities of the case, had recourse to an extraordinary and temporary expedient. They divided the country into departments, and appointed one of the Protestant party to take the general charge of religious matters, throughout each of these departments, and to bear the name of superintendent. It was originally intended that there should be ten superintendents for so many districts in Scotland; but the difficulty of finding suitable persons prevented more than five being appointed. We need not wonder at this, when we consider that the Church of Scotland, at the time that this appointment was made, had only twelve ministers: whil seven of these were stationed in the principal places, the other five held the office of superintendent. We have a much greater number of pastors, but our field of operation is much more extensive than theirs. Might we not submit to take a practical lesson from John Knox as to the best mode of dealing with this destitution? The Synod, at its last meeting, authorised the Home Mission Committee, in conjunction with the Session Board, to appoint such agent or agents as they may deem necessary, for promoting the effectual operation of these, and other schemes of the Church. The Home Mission Committee, endeavoured, without success, to carry this recommendation of the Synod into effect. Something of the kind is now most urgently required. In our circumstances, perhaps, one Superintendent of Home Missions, who would hold the office of Convener of the Home Mission Committee, and devote his whole attention to this department of labour, assisted by the different Presbyteries in their res-

pective bounds, might be sufficient. The vast extent of our Home Mission field—the number of vacant congregations in all parts of the country, so far exceeding that of the settled pastors—the new openings that are required to meet the wants of the country—the rapid increase of the population—all demand some such appointment as that referred to. It will require a brother of wisdom and experience to fill this office. He will require to superintend the organization of the various stations, counsel and advise with them as circumstances may require,—see to an equitable distribution of the missionaries among the different Presbyteries:—in the *Record*,—and, by holding public meetings with the various Presbyteries, keep before the view of the Church the state of those destitute congregations,—correspond with the missionaries, directing and encouraging them in their work,—and stir up the Church to contribute the funds necessary for conducting these operations. The mission funds will require to be immediately attended to: even at present, with the few missionaries we have, it is often difficult to get the funds necessary for their support. With such organization as that now suggested, this difficulty would be easily surmounted; and with how much greater effect would an appeal be made to the Free Church of Scotland, and other Churches, to send labourers to help us to cultivate this field!

III. THE COLLEGE.

We have much cause for gratitude to God, for what has already been done for this institution. The ability and devotedness of the Professors,—the respectable attainments and ardour of the students,—and the spirit of devotion and Christian zeal by which this "school of the prophets" is to such an extent pervaded, should be acknowledged by us, not in the way of boasting, but as tokens of the Lord's goodness to us as a Church, and as holding out prospects of future enlargement. Suggestions from the College Committee, as to any improvement in its internal arrangements, that may be required to render it more efficient, will, we are sure, receive due attention from the Synod. There are two suggestions we would venture to throw out, which, if acted upon, we feel persuaded, would tend greatly to promote the efficiency of this institution. 1st. That arrangements should be made for bringing forward pious young men, of respectable abilities throughout the Church, and directing their views to the ministry. 2ndly. Means should be used to secure subscriptions being made for the College Fund—and made at the proper season—in all the congregations connected with the Church. Instructions to this effect were given at last Synod; but, for want of proper arrangements, the congregations are only now beginning to send in their subscriptions, instead of having the whole accounts completed by the 1st of January, at the latest. This matter might, in future, be committed to Presbyteries, laying them under an obligation to make a return for all their congregations and preaching stations, on or before a specified day. The College is the main-spring of all our operations, and whatever affects its stability must be injurious to the whole Church. The burden of sustaining it will not press heavily on any, if it be properly distributed.

Another matter which must engage the attention of the approaching Synod is,

IV. THE SUIVOR OF THE GOSPEL MINISTRY.

This is a subject which, in Christian Churches, has seldom received that attention which is due to its importance. For obvious reasons, ministers have felt a peculiar delicacy in regard to it, and have shrunk from its agitation, and the interests of religion have suffered in consequence. We do not find this subject treated with any shrinking delicacy or reserve in the word of God. There ministers are commanded to give themselves wholly to the duties of their office, and "the Lord hath ordained that they who preach the gospel should live of the gospel."

No church, in modern times, has taken up this subject with anything like the energy and system of the Free Church of Scotland. Her Sustentation Scheme, planned by the wise and large-hearted Chalmers, is one of the noblest monuments

of his genius, and has done much, under God, to promote the prosperity of the Church. Without it, in all probability, not one-half of her congregations would ever have existed; and instead of being what she now is—a national Church—she would have taken her place among the sects of the country, occupying, it may have been, a strong position in the cities and larger towns, with a few weak, disjointed, struggling congregations spread over the country. This was what the enemies of the movement in Scotland, and Sir James Graham expected, when he forced on the disruption. They expected that there would be nothing formidable in the results. But, by the help of God, Chalmers disappointed them. This scheme, and its successful results, are beginning to attract the attention of other churches. It was powerfully advocated, last year, in the General Assembly of the Presbyterian Church of America. A still more striking testimony to the admirable wisdom and efficiency of this scheme lately came under our notice. The episcopal clergy of a British colony, in which there are no clergy reserves, were, till lately, almost entirely dependent on the bounty of the Society in England for propagating the gospel. That Society lately gave notice that its grants could not be extended to new incumbents, after a certain date. The Bishop was forced to study the question, as to the best mode of sustaining a gospel ministry from the voluntary contributions of the people, and we have read the result in an address to his clergy, embodying the leading features of Chalmers' Sustentation Scheme.

Our readers are aware that a scheme of this kind has already been proposed to our Church, and partially acted upon; but, from circumstances, to which we have no wish at present to refer, it has never got a fair trial; only a few of the congregations of the Church have come upon it, there having been no proper agency to work it, and keep its claims constantly before the view of the people. Much good, both directly and indirectly, has been accomplished, even by its partial operation. But from the first, it was seen that it could not be permanent, unless adopted by the whole Church. It is now manifest that, at the approaching Synod, it must be either so adopted, altered, and modified, if deemed necessary to meet the views of all, or abandoned. The very few contributing congregations that are now upon it cannot be expected to continue their contributions, while many of the more wealthy congregations hold back, and do nothing to assist their poorer brethren, and thus prevent the full benefits which might be expected to result from the scheme.

But, should the Synod see meet to abandon the present scheme,—an issue which we would deeply deplore, and regard as a calamity to the Church,—we earnestly trust that they will not separate without providing some substitute for it. We would appeal to all the members of our Church, and especially to the elders and other office-bearers, and would have them solemnly to consider this subject, before the next meeting of Synod. Can we expect the Church to prosper, and occupy a respectable place among the institutions of the country, while many of her ministers do not receive for their congregations the wages that would be earned by a common labourer? How is it possible for a minister, however zealous and devoted, in these circumstances, with spirits depressed, and his mind harassed with anxieties, to give himself wholly to his work? How is he to support his family, pay his lawful debts, maintain a respectable position, and furnish a library so as to keep up with the intelligence of the age? Can his mind be in a fit state for study, or the other duties of his office? It is impossible. To expect it is as unreasonable as it was for the Egyptians to expect the full "tale of bricks" when the straw was withheld. We are no advocates for rich endowments. We would dread princely luxuries more than the pinching poverty of the clergy. This point was duly considered by Knox and the Scotch Reformers. In the first book of discipline they required that such "honest provision" should be made for the ministers as would give "neither occasion of solicitude, neither yet of insolence and wantonness." We have yet much to learn from these reformers, who were not

only far before their own age, but are still ahead of ours.

The question we would have the brethren anxiously to ponder is, whether a minister placed in the circumstances to which we have referred, is to be left to struggle with his own difficulties—to deal with what he must feel to be a delicate question—when it has so much the appearance of being a personal one. The people called him to come and take the oversight of their souls in the Lord, and promised him all due sustenance and support; and the Church appointed and ordained him to his charge on the faith of this promise; and is the Church to stand aloof, and leave him alone to struggle with neglect and poverty on the one hand, and with efforts to do his duty on the other, until he can hold out no longer? Has the Church, in these circumstances, done her duty—we do not say to such a brother merely, but to the interests of religion in the congregation over which he has been placed? Indeed, we have heard it said by opponents of the Sustentation Scheme, that it is a device for sustaining unworthy ministers. We have always regarded this as a coarse and vulgar argument, undeserving of a serious answer. We trust that the discipline of the Church has not come to this, that the only corrective for unworthy ministers is *starvation*. But is there no risk of some worthy, godly servant of Christ being in want; and are we to say to him, "Go, be thou clothed and fed"—while we use no effort to make the needful provision for him? We maintain that it is the duty of the Church, through her Courts, to see that her ministers be properly sustained. She is now making efforts for training a native ministry,—she ordains them to their spheres of labour,—they are responsible to her, under Christ, for the manner in which they discharge the duties of their office,—they are subject to her discipline,—and is she to give herself no concern as to whether an adequate provision be made for them or not?

We have every confidence in the Christian people of our Church. We are fully persuaded that there is among them neither a want of willingness nor ability, to make suitable provision for a gospel ministry; and if our Church Courts will only do their duty in this matter, we are confident that the Christian people will do theirs. There is a great want of system in existing arrangements, and this, surely, is a defect which the Church Courts can remedy. Let the Synod devise some simple scheme, applicable to all our congregations, whereby the duty so plainly inculcated in the word of God, may be placed before the conscience of every member of the Church; and suggesting the agency by means of which the contributions of all, as the Lord hath prospered them, may be conveyed to the congregational treasury. We have no desire that the Church Courts should be invested with the management or control of these funds, but the very opposite. But surely the Church Courts have a right to know how the ministers whom she has ordained, and whom she holds responsible for a rigid discharge of the duties of their office, are sustained by the people. Let deputies be sent out to visit the congregations from time to time. Let periodical returns be made to Presbyteries as to what amount of stipend each minister receives. When any short coming or falling off is indicated, let the cause be investigated. Should this be found to be the result of sinful negligence on the part of the people, let them be admonished and stirred up to their duty. If a want of ability should be ascertained to be the cause, a suitable remedy should be provided and applied. But should the cause be found to be unworthiness on the part of the minister, let the discipline of the Church be firmly and faithfully applied. If other remedies fail, let the incubus be removed; but, in mercy to the souls of the suffering people, as well as in compassion to the offending culprit, shun the protracted horrors of the *starvation system* as a species of anti-Christian barbarity, unsuited to the civilization of the present age, as it is opposed to the spirit of the gospel.

Let all unite in a combined effort to lengthen the cords and strengthen the stakes of our Zion—that the man whose name is the Branch may build to

himself a glorious temple in this land, and that we may be honoured to be fellow-workers with him, as well as living stones in that temple.

THE PRESBYTERIAN CHURCH OF CANADA AND GOVERNMENT ALLOWANCES.

Our attention has just been called to a paragraph in a paper called the *Hamilton Sentinel*, in which an attempt is made, in a style very little creditable to the writer, to discredit the truthfulness and sincerity of a statement we lately had occasion to make—and which we now deliberately repeat—that "the ministers of the Presbyterian Church of Canada will neither ask nor receive Government allowances." The writer of this paragraph, whose gross violations of truth and charity we cannot account for, but by supposing them to proceed from some mind still feasting, and ill at ease, from disruption convictions, has the effrontery to put forward the following statement:—

"Whether they" (the ministers of the Presbyterian Church of Canada) "will refuse, from this time forth, the annual stipend which has hitherto been paid them by the Government, remains to be seen; but one thing is certain, they have not yet come into possession of that virtue. The ministers who were paid from the public purse before the disruption in the Church of Scotland, and before the Synod of Canada sprung into existence, continue to receive a similar amount every year, without the least symptoms of grumbling. How absurd then to state that they will not receive Government allowances!"

Of this statement we have only to say that it is utterly devoid of truth. Three ministers, indeed, originally belonging to the United Synod—who withdrew from the Establishment Synod at the Disruption—we believe do draw the allowances which they received when they were connected with the first-named body, and before they had any connexion with the Church of Scotland. But besides these, there is not one of the three score ministers of our Church who receives a farthing of Government money. As to these three brethren, the Synod has not thought fit to interfere with their own judgment in the matter, seeing their allowances are held by them on purely individual grounds, and not by any engagement to which the Church is a party, and must become void at their death. It may not be out of place here to state, in regard to another minister, who drew his allowance under the same circumstances as those just mentioned, for one year after the Disruption, that he, having been led by his own convictions of duty to resign it, his Presbytery, on coming to the knowledge of this fact, passed a minute, recording their approval of his conduct in the strongest terms.—The remainder of the paragraph in question contains a series of charges and imputations equally false with the statement above quoted, indicating, even more clearly, the bitter enmity by which the writer is actuated, and rendering it morally certain that we are right in our conjecture, as to the source from whence they have emanated. They are, however, of a less tangible character, and we therefore dismiss them without further notice, heartily wishing the author a better spirit.

He that repeats every day for the sins of every day, will have the sins but of one day to repeat of.—P. HAWAY.

UNION OF THE PRESBYTERIAN CHURCHES.

To the Editor of the Record.

TORONTO, 6th March, 1848.

DEAR SIR,—In your December number, you promised a letter from a member of the Union Committee of the two Presbyterian Synods, as to the actual proceedings of our last meeting. As there is a discrepancy betwixt Mr. Thornton and myself on matters of fact, I would request of you the publication of that letter, as it may probably throw some light on the question. I still assert that I was perfectly correct in all my statements, and that Mr. Thornton is wrong. Is there any way of settling this difference? I had some hope that possibly some of those members whom I named in my letters in the *Banner* would have come forward with their testimony on this matter of fact, and not have left the thing in its present unpleasant state. Moreover, our people are entitled to know whether Mr. Thornton's account or mine be the correct one. Indeed, I see no evil that could arise from even publishing the minutes of our meetings.

I remain, dear sir,

Faithfully yours,

ROBERT BURNS.

In reply to this note, we beg to state, that we did apply for the account of the meeting of the Union Committees, to which we referred at page 12 of the *Record* for November, with a view to its insertion in the December number, but were given to understand that the paper containing it had been lost; and as we had not formally promised its insertion, while a very full and circumstantial report of the meeting was given in the *Banner* subsequently, we did not in our peculiar circumstances feel called on to return to the subject.

Since we received Dr. Burns' note, we have obtained a copy of the Minutes of the Joint Meeting of the Committees, which we make free to publish.

We have been silent about the proposed union since our first number. Our reasons for this, it is due to ourselves to state. And, first, we may say that our engagements in the College, which were not contemplated when we assumed the editorship, have been so urgent, that we have had, we regret to say, little time to devote to the *Record*—none certainly for controversy.

Secondly,—We have looked with dread at the *mare magnum*—not at its depth or breadth; for we think we could have waded through it, or found some green island in the middle of it, where we might have sat down in peace with our brethren from the opposite shore—but, we have heard the moaning of winds over its surface, that threaten to rush forth and confound sea and sky, and so deem it a matter of prudence to remain where we are, until the storm shall have passed away.

But to be serious. It must be plain to every one that, however closely two religious leaders may approximate to each other in doctrine and modes of worship and government, if there yet be no brotherly intercourse between them—little mutual esteem and confidence on the part of their several rulers—they ought just to remain apart; for, being so disposed to each other, their mutual repulsion would certainly be brought into play by the effort to unite them.

It might be well for the Committee to ponder what are the actual hindrances to union, apart from a difference of opinion about the minute points, into which they have been scrutinizing.

We believe that a deficiency of love to Christ, and to the grand truths in which we profess to agree

with our brethren of the United Presbyterian Church, and a want of mutual love on our part and theirs, have much to do in keeping us in our present positions, relatively to each other.

EXTRACTS from the Minute of Proceedings of the Committees of the Synod of the Presbyterian Church of Canada, and of the Synod of the United Presbyterian Church of Canada,—appointed to consider the practicalness of a union of these bodies,—at their meeting held at Hamilton, on the 26th October last.—Robert Christie, Esq., of Dumfries, being Chairman, and the Rev. Alexander Gale, Clerk:—

Messrs. Proudfoot and Gale reported to the meeting the proceedings of the respective Synods, in regard to the previous actings of the Committees on Union.

The Committees called for the remarks, which, according to agreement, were to be given in by each Committee, on the statements interchanged by them at last meeting; and remarks were accordingly given in by Professor Proudfoot on behalf of his Committee, but none had been prepared on the part of the other Committee, in consequence of the absence from the Province of the Rev. Mr. Bayne, their Convener.

It was agreed that the document given in by the Committee of the Presbyterian Church, at last meeting, together with the remarks thereon by the Committee of the United Presbyterian Church, be read.

These documents were read, article by article, and the several members were heard in regard to the statements contained in them.

Whereupon, it was agreed that further time be afforded for careful and deliberate examination of these statements on both sides, and for the giving in, by the Committee of the Synod of the Presbyterian Church, of such remarks as they may be disposed to offer, on the document of the other Committee; and that it be submitted for the consideration of the Committees severally, whether, after due examination of the whole statements, mutually communicated, it may not be expedient, on either side, to draft a basis of union,—if union shall seem to them attainable; such drafts to be submitted at a joint meeting, to be called by the Convener, not later than the 9th May, 1848.

PRAYER WITH CHILDREN.

When parents dedicate their children to God in baptism, they are generally made to promise that they will pray with and for their children. It is to be feared, that the most of parents think that the requirements of their vow are met, and their duty in this respect to their children performed, by their presenting in their ordinary family prayers petitions for their children. The following narrative, taken from the *New York Observer*, may suggest at once instruction and reproof to some of this class among our readers.

LITTLE WILLIE AND HIS FATHER.

Little Willie's home was blessed by the presence of his dear, kind parents and one sweet little brother, just two years younger than himself. Willie was an intelligent boy, and his friends (for he had many relatives) were all very fond of him. But he had one besetting sin, or—as one indulgent aunt called it—failing, which was very annoying to all about him, and made him very unhappy. This was a passionate temper. The least opposition would cause him to become so furious that he seemed to be lost to all reason, and would beat the first thing he saw as if he could punish it for his unhappiness. His parents saw wit' anguish that this disposition was "growing with his growth and strengthening with his strength." They had endeavoured to show him both by punishment and reward, by the rod, by banishment from the family circle, by deprivation of expected pleasure, and also by gently persuasive means, that they were in earnest to uproot this pernicious weed in his heart.

Sometimes they thought some good effect might be observed, and that he did try to curb his temper. They directed him to the fountain of cleansing and told him how ready and willing Jesus is to assist all who call upon Him for aid. His mother often prayed with him, and bade him recall the events of the day and ask forgiveness after confessing his particular sins—among which, anger was sure to be prominent.

Dear little Willie loved his father, and a pleasant strife occurred between Willie and little Henry to welcome home their father from his business, with the loudest shout, and obtain the first kiss.

The father was regular at family devotions, which he led in a happy manner—but this was the only prayer Willie ever heard from his lips. Little did he imagine what conclusions his young son daily drew from his conduct in this respect.

One evening while Willie's mother was trying to impress upon his tender mind the necessity of clinging to the Saviour and looking to him for assistance to keep from sin as well as to do right, she was startled by a question so strange that she scarcely knew what answer to give. "Mother," said the child, "is it proper for fathers to pray with their little boys?" The application forthcoming caused the mother to hesitate a moment, when she replied, "go ask your father, my son." The little boy bounded out of the room to seek his parent, and the mother knelt in earnest prayer that this simple unmeaning reproof might at last wake her dear husband to a sense of his duty. He had received the child with open arms as usual, and bestowed his fond caresses—when the eager boy exclaimed, "Father, I want to ask you a question which mother cannot answer, so she sent me to you." Then drawing his father's ear close to his own mouth, as if he felt a delicacy too great to speak his question aloud, he whispered it so softly, that it would have caused a spectator to wonder at the sudden paleness of his father. Ah! that sweet soft voice was like a thunderbolt in that parent's ear. "Say, father," said the waiting child—then looking in his father's face, he sprang back to the room where his mother was kneeling, exclaiming, "Mother, dear mother, father is sick, I'm sure he is sick, he looks so white—just like dead uncle James, and he does not speak to me one word—come quick!"

The mother followed her anxious son, and found her husband indeed sick, but with a malady which none but the Great Physician could cure. He hid his face in his hands, saying, "I have sinned! I have sinned!" and kneeling with his beloved wife and child, confessed a sin in neglecting a duty which he had never before considered with any seriousness. Then he supplicated mercy for his neglected child, that his own unfaithfulness might not be the cause of his eternal ruin. Then for blessings on her the devoted one, who was unstayed by his example, and that their dear infant, still too young to reason like Willie, might never have cause to ask the painful question which had just been uttered.

After this affecting prayer was closed, Willie clasped his father round the neck, saying: "Now, dear father, I know you love God, and I think He will help me to be good now." "Why, now, my dear!" said his tearful mother. "Because, mother, you have always prayed alone with me; but now father prays with you, Jesus will do what he says, about two or three that act for anything; won't he, mother?"

THURSDAY.—In reading the chronicles of the French Revolution, some time ago, we were strongly impressed with a fact, which the history of that standing monument of the folly of a nation trying to live without God, presents to our view. It is the fact, that during that most atrocious exhibition of unassisted intellect, and ungoverned passion,—the age of Reason,—theatre increased in Paris alone, from six to twenty-five. One of two things is certain: either the spirit of the times cherished the institutions, or the institution fed the fires which involved millions of people in unparalleled crime and suffering.

A learned and observant Judge on the British

bench, in summing up a case for a jury, made the astounding assertion, "One theatre destroys more souls than fifty churches can save." Most of our readers who reside in cities, or large towns, where these soul-destroying nurseries of vice are generally found, can no doubt call to mind numerous instances where the brightest prospects have been clouded, and the deepest degradation encountered, by a fatal introduction to this region of the shadow of death.

"I called," said a minister, "some time ago, to see a mother; she was in distress; she not only wept, but wept aloud. What is the matter, I inquired: 'O my child!' and she wept again—'O my child is committed to prison, and I fear he will never, never return to his father's house;' and she wept again; and with all my firmness I could not forbear weeping too. I was afraid to ask the cause; I did not need, for she said, 'O that theatre! he was a virtuous, kind youth, till that theatre proved his ruin.' This was her testimony; it was the young man's also."

Review of New Publications.

GERMANY, ENGLAND AND SCOTLAND;
Or, Recollections of a Swiss Minister.—By
J. H. MURAT D'AZZI, D. D.—London and
New York.

ALL great writers of history may be said to be themselves makers of history, as their works exert an influence on society unsurpassed perhaps by that of any other written composition; so that there is little reason for the querulous remark of Sallust, that the writer cannot attain to the same glory with the actor in great public events. The histories of such men as Macrie and Merle D'Aubigne exert an influence, second only to that of the great christian heroes whom they respectively describe.

Merle D'Aubigne is not a mere man of letters, like some of the great historians of a former age, who lived in their libraries, and were known to their contemporaries only by their successive publications. The interest which he has felt in the past development of divine truth in the nations of Europe, makes him all the more alive to its progress amongst his contemporaries; and hence, the historian of the Reformation is not only the Professor of Theology,—he is also the intelligent and zealous advocate of various institutions for helping onwards the cause of christianity, and the correspondent of leaders of the christian cause in other countries; while he is ready with his pen to seize on objects of present interest, and draw from them the great lessons of divine truth with which they are pregnant. The work which we are now introducing to our readers contains, as the title imports, recollections of a tour through Germany, England, and Scotland. He who has described so felicitously the characters of Luther and his contemporaries, and the mighty events which followed in their proclamation of the word of God amongst the brightened nations of Christendom, having gathered his knowledge and impressions on many cases from obscure and tedious chronicles, cannot but be an interesting narrator of the scenes and events that have passed before his own eyes. And they who listen to his expostions of the lessons which God was speaking to the world three hundred years ago, in the events of the Reformation, cannot but feel an interest in his views of passing events. We cannot but think from the wide and well-deserved fame which Merle D'Aubigne has acquired, as a historian of one of the most in-

teresting periods of christianity, that there must be a weight and authority attached to his judgment respecting the present aspect of the cause of true religion, such as are attributed to no other man in Protestant Christendom. And so we believe that this publication of his views of passing events in Germany and Great Britain must be of great importance. He glories in being a Presbyterian, a minister of the church of Calvin and Beza, and he has shown a peculiar sympathy with the Free Church of Scotland; but he is at the same time most truly catholic; and every christian who appreciates the Reformation as a grand revival of primitive christianity, must feel that he can fraternize with him.

A great part of the volume is occupied with Scotland. This great man from the city of Calvin found himself most at home amongst the people, who of all others on the face of the earth have drunk deepest into the spirit of this great Reformer. We have our own fancy beside, that there is something in the *perferendum ingenium Sctorum* that would be attractive to this visitor from the mountains of Helvetia.

The General Assemblies of the Established and Free Churches were in session when our author visited Edinburgh. The Moderator of the former, Dr. Hill, brought him an invitation from the Lord High Commissioner of Her Majesty, to wait upon him, with which he complied, and he might have had the honour of being charioted to the General Assembly in the carriage of his Grace. But the Swiss minister had come to Edinburgh with Deputies from Paris and Berlin, to attend the General Assembly of the Free Church, and he declined the honour of accompanying the representative of the Queen, as he also resisted pressing entreaties to give an address to the Assembly of the Establishment. Who may not see, that the testimony of the historian of the Reformation in favour of the Free Church, is but an anticipation of the verdict that history will yet pronounce, when, in the increased light of a future age, the events of these times of ours shall be reviewed and estimated?

Merle D'Aubigne, though a foreigner and a republican, judges generously and favourably of the character of the British people and their institutions. Hear how he speaks of the nobility:

"There is something patriarchal in the immense possessions of the English and Scotch nobility; in those estates covered with inhabitants; in those populations which depend almost entirely on their lords, and who might be their fathers. How much good has been done, and is still doing, by these lords, by their wives, and by their daughters! How many churches and schools have been erected at their expense! How often have angels of christian charity been seen gliding into humble cottages, carrying consolation, assistance, and even instruction! Nothing of this kind is to be seen to the same degree in other countries."

But with all this, never did settler in Canada, which can number an independent yeoman for every hundred acres of its cleared soil, on returning to his native Britain, look on those vast tracts of it which are the exclusive property of some one manorial lord, with more melancholy feelings than did D'Aubigne. Nor English parks, with their artificial lakes and woods, nor Highland deer-parks or sheep-walks, had any charm for him when he thought of the exclusion of living men and families from those splendid solitudes. Cordially do we sympathize in the feelings which he entertained,

—the record he has given of them may encourage those in Scotland who are labouring for the emancipation of her soil from the law of entail, under the influence of which a great part of the land is given up to beasts, tame or wild, or is occupied by dependent tenants.

Our readers will be pleased to read the reflections of our author on the large estates of the nobility:

"Nevertheless, these large properties of the nobility, which sometimes entirely exclude the small proprietors, produce a melancholy impression.—When I have been walking in one of these beautiful English parks, so fresh and verdant, so dotted with stately trees, enamoured with the graceful undulations of the soil, and with their beautiful lakes, I occasionally felt an unaccountable sadness. I saw nothing but foliage upon foliage; the only sign of life was the cawing of the rooks, necessary inhabitants of these velvet glades. 'Oh! who can restore me?' thought I, 'those smiling habitations, the delighted hamlets, the holy villages of my own Switzerland?' I grazed anxiously around, trying to discover among the trees the appearance of a roof; and could I but perceive the slightest trace, I ran forwards that I might see some peasant, man or woman—some symptom of life!"

"This is still more striking in Scotland. You may travel for miles through the Highlands, without meeting other inhabitants than thousands of sheep feeding in solitude. 'Were I in Switzerland,' I said to myself, 'these hillsides would be divided among several owners; here would be a farm, there a chalet, and everywhere the animation of a free people.' Yet there are some exceptions. When I drew near that charming site at the extremity of Loch Tay, close by the romantic Kenmore, on which rises the stately palace of the Breadalbanes (many Genevese will remember that the present Marquis of Breadalbane, then Lord Glenorchy, visited their city twenty-five or thirty years ago), I was delighted to find the country dotted with pretty cottages, covered with roses, and to see the healthy, ruddy children playing before their smiling homes. It was like an oasis created by the beneficence of a christian lord. But in general there is a desert. It is not long since, instead of the system of small farms, the landlords have substituted large ones, and the unfortunate small farmers, finding themselves outbid, have been obliged to forsake their beloved mountains, and emigrate either to the Antipodes, to New Holland, or to throw themselves into the ever-open and ever-devouring gulf of the manufacturing towns of England and Scotland. It often happens that one lord is the sole proprietor of a whole county, from one sea to another; and he can, as has often been done within these few years, refuse the christians who inhabit his estate, a site of thirty feet square in which they may worship God. It would be a glorious task for the statesmen who preside over the destiny of Britain, and whom no difficulties can deter, to seek some legal means of establishing small properties in Scotland, and delivering the country from the oppression of a few lords."

Many of the periodicals both on this and the other side of the Atlantic, are transcribing largely from this work. We have no doubt that, as soon as the navigation opens, our booksellers will be able to meet the demand that may be expected to be made for it amongst ourselves. In the meantime, we may the rather indulge in another lengthened extract. The author's views of the ministry in Scotland will be read with interest:

If you happen to be within a Scottish church, the worship edifies, and even awes you, by its great simplicity, by the devout attention of the flock, and by the singing of psalms carefully performed by the faithful, but without the aid of an organ. This instrument is almost a Roman innovation in the eyes of the Scotch. The preacher commences his discourse, and what strikes you is, not the oratorical arrangement or the brilliant im-

gery—the Scottish minister, on the contrary, aims at great plainness—but what is presented to you is a series of thoughts well conceived and well ordered. The only observation I have to make is, that occasionally the ramifications of these thoughts are, perhaps, carried to an extreme. I heard a Scotch sermon, which was like a tree and the comparison is certainly not unfavourable; the doctrine was exhibited in full detail; there was not only the stem, and the limbs, and the branches, but even the smallest bough, the slightest stalk, the tiniest leaf. The idea, the doctrine, was divided and subdivided almost to extinction. I hasten to say, that it was not during my last journey, but some eight or nine years ago, that I heard a sermon of this kind on justification by faith, preached by a minister of the Presbyterian Church in London, who, with a voice like thunder, presented the most minute and orthodox analysis, and in which truly nothing was wanting, nothing, excepting the essential—the life. I would have given anything to have had fewer distinctions, orthodox as they were, and in their stead one single sigh—one burst of the soul. May God preserve our churches from a new scholasticism, more pure, indeed, than the former, but which, nevertheless, would be their death!

In Scotland the discourses, and especially the prayers, are rather long: the latter too much so. A Christian alone in his closet may pray for a quarter, a half, a whole hour, or more; but when a large assembly has been praying for ten or fifteen minutes, are not most of the hearers unable to follow the prayer, except on extraordinary occasions, and sadly liable to wandering thoughts! On the Continent, at least it would be thus. Now a minister must be all things to all men, and accommodate himself to the weaknesses of a large auditory.

All things considered, better preachers are to be found in Scotland than any other country of Christendom. We generally see, mingled in due proportion, in the discourses of the Scottish preachers, those two elements which constitute all Christian eloquence—the objective truth on the one hand, and the individuality of the preacher on the other. The development of the latter principle, the subjective element, is very prominent among some of the leading men in Scotland; and this it is which constitutes their eloquence, but not to the injury of the other. Perhaps, on the contrary, among the mass of the preachers, the former element is too predominant.

I had the satisfaction during my stay in Scotland of hearing Dr. Chalmers. You know that he was a minister of Glasgow, first in the Tron Church, and afterwards in St. John's. Dr. Brown, his friend, and successor in the latter church, having left the Establishment in 1844, his people built him a Free Church, in which they studiously endeavoured to give the architecture a certain style of elegance, in order, no doubt, to show what can be done in our own day by the free contributions of Christians. The steeple, tower, and facade of this building make it one of the finest in Scotland. I will not here repeat passages of the sermon: I have already spoken of Chalmers; and besides, some of his discourses, translated into French by Professor Diezani, one of the best preachers of Geneva, are known to every body. But what I would say is, that it was the last time Chalmers preached in Glasgow, where he had first begun to be known to the Christian world. You can imagine the desire felt in that city to hear him; the crowds that gathered from all quarters; but you can have no idea of the order and the devotion of the assembly. The collection on leaving the church, amounted to 40,000 francs (£1,600), for the morning service only; there was another in the afternoon, and one in the evening. These 40,000 francs, thrown into the plate at the church door, by Christians, who, to build this church, had already taxed themselves extraordinarily in considerable sums, is a characteristic feature of the Free Church of Scotland. On leaving the church, Chalmers took my arm, and we retired together. A great crowd gathered in the wide streets of Glasgow, to behold the venerable and humble doctor, the pride of Scotland, and we could with difficulty make our way along.

There is in the Scottish worship an element of liberty. It is the expression of the free-will and the Christian piety of the congregation—there is no liturgy. On certain occasions they even preach in the streets, in the highways, in the open air, and always with admirable order, and without these rilleries and insults which would not be wanting in many countries of the Continent. One Sunday, while I was in Edinburgh, there was a service in Gaelic, the language of the Highlands, under a tent; I went near, but without understanding one word of it. These Highlanders, with their short kilts, bare legs, plands thrown over their shoulders, and raised heads, covered with their characteristic bonnet, presented a most picturesque spectacle.

After speaking of sermons, shall I take you to the celebration of the Lord's Supper in Scotland! The Scotch hold that we cannot change the least thing in the sacrament which Christ has instituted, without offending his kingship. They think that the Supper celebrated by the Lord, with his disciples, was a true repast, and ought now to be remembered by us in the position natural to a meal, that is, neither kneeling nor standing, but sitting. I had a very fraternal discussion on this subject with a Scotch minister. I will not dispute the principle on which they act—I admit it—I shall only observe that in the Supper there can be no question of servile imitation; if it were so, the Scotch themselves should be rebuked; for the disciples were not sitting, they were, according to the Eastern custom, reclining on small couches. I will add that there are two positions in which we may place ourselves when about to eat. When hurried, on a journey, or even in haste at home, we eat standing. Thus was the sacrament of the Paschal Lamb originally instituted. "Thus shall ye eat it," said the Lord to Moses, "with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat in haste: it is the Lord's Passover." This standing posture to eat the Passover, which is the one we still adopt, well represents our deliverance from the bondage of sin, as well as the necessity of marching onward from that moment to meet Him whose death we are to "show forth until He come." If, when standing at the Supper, we think of the things signified thereby, it would be, I am sure, a source of much edification.

JOURNAL OF EDUCATION:

NOV. I & II.—TORONTO.

We notice this journal, merely to acknowledge the receipt of the two first numbers; as we would also acknowledge the receipt of the last General Report of the Superintendent of Education, through the kindness of the Rev. Superintendent himself.

We much regret that, in present circumstances, we cannot look into these important documents, so as to give any account of them to our readers. We should be happy to have a paper on the subject from any of our correspondents.

The subject of a general system of education for this great Province, at this particular era of its progress, is one of the most important that can come before our Legislature; and the elaboration of such a system, and the carrying it out, must be as difficult as important.

The present Superintendent, in so far as knowledge of the Province, mental energy, and patience of labour go, has great capabilities for his important office. One thing, however, he lacks, which we fear he will not soon acquire,—the confidence of several influential classes of the community.

He has not, so far as we can observe, the confidence of at least one of our great political parties,—the Reformers, as they are called. And his public testimony in favour of Popery—for such his speech at the opening of the Normal School at Toronto, and his first letter to the Montreal Wit-

ness,* must be regarded—in little calculated to conciliate to him the confidence of those who are looking for a political regeneration, chiefly, through the diffusion of scriptural truth, and its influence on the community, inasmuch as that the Bible and Popery are antagonistic to each other. The enlightened Christian, and sound patriot, will still adopt the motto of good Bishop Hall,—No Peace with Rome.

From Evangelical Christendom. A SIN, AND A DUTY.

BY PROFESSOR J. H. NERLE D'ABIGNE, D. D.

"For ye are yet carnal: for, whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"—1 Corinthians. iii. 3.

You have set me a task that my occupations forbid me to fulfil. I would, nevertheless, answer you to some extent, and communicate a sentiment which I have often entertained respecting the union of Christians.

If I ask myself, what it is that essentially opposes this union, not only in respect to others, but to myself also, I find no answer but one—Sin! and this sin exists in England, as well as on the Continent. And sin has its different species.—There are sins which pertain exclusively to unconverted men, and cannot be committed by Christians. There are sins which may be committed, though in a different manner and degree, both by the men of the world and the disciples of our Lord. And there are sins, also, which by their very nature, cannot be committed but by the children of God—sins which Christians commit, and worldly men do not—iniquities found in the breast of those whom Jesus has purified, and that can have no existence in those over whom the Prince of darkness reigns. How marvellous! It is of a sin of this class that I would speak.

A Christian has experience of salvation. The unconverted man has not. It is then a reality, against which a Christian can sin,—for it exists in him: while the worldly man cannot sin against it, for he is ignorant of it. The inward experience of salvation and regeneration opens our eyes, and causes us to perceive what things are essential to salvation, and what are not. It causes us to realize, almost as if we grasped it with the hand, both the faith that saves, and that which it believes, confesses, teaches. It reveals to us a mystery of God,—a new creation, wrought both in us and in others. It says to us, "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." (Gal. vi. 15.) We are culpable, if we do not act according to the light thus given to us. Wherever we find this new creature, we are bound to love and to cherish it, though united to forms which are mainly opposed to our own.

Christians are those who have been made partakers of Christ. (1 Joh. iii. 14.) Now, if it is Christ, wherever they are all thus possessed, how is it that they are less alive to that in which they all participate, than to that in which they differ? Ought they not to say, with the Apostle, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord?" And, in fact, ought not these differences to urge us onward as a good to union? When Christians condemn their brethren, who stand in different ecclesiastical circumstances from their own, they often condemn that which they do not actually know or understand; and this is sinful. If they could look into a brother's bosom, to see there the conviction on which he acts, they would not condemn him. There were disputes and controversies even in the Apostolic Church;—one said, I am of Paul, and another, I am of Apollos: but the Apostle re-

* The absence of the Editor from Toronto has prevented him from seeing Mr. Ryerson's second letter to the Editor of the Montreal Witness.

garded this as a sin. "Are ye not carnal?" Surely, it ought to have been, that the spirit of the Apostle John, or, rather, the spirit of Christ, which is "Love," should have put an end to these dissensions between those who were "of Paul" and those who were "of Cephas."

It surprised me much to see in England and elsewhere many Ministers, and faithful Christians, who were indifferent, or even opposed, to the notion of Christian Union; and, during the last summer, I have been visited by many truly pious men, the greater part of whom were not friendly to the Evangelical Alliance. I asked myself the reason of it; and it seemed to me, that with many persons it might be traced to this—that the want of Christian union was regarded by them altogether as an error, and not as a sin, which it most certainly is. If real Christians acknowledged that in this want of union there is sin, they would speedily cry out with David, "Cleanse me from my sin!"

Doubtless, it is an error of understanding, and of Christian judgment, to attach more importance to that which, in matters of secondary consideration, separates us, than to that which unites us in things essential. But there is here more than an error,—a want of Christian union cannot exist without, in some measure, a want of Christian love; and this is a sin against the new commandment. "Whosoever hateth his brother is a murderer." (1 John iii. 15.)

If you appear to deny before the world that inter-communion which you have with all the Brotherhood, the world will rejoice: the Prince of this world will rejoice yet more; while, by this denial, you offend your Lord; you compromise His glory; you sin! you draw off from your brethren, and approximate to strangers. You are at variance with a man, who owns the same God, and looks to the same heaven, with you; while you maintain intimate relations with a man, who has the same dress, and the same denomination, with you,—but as to the rest, nothing! That which is everything before God, you count for nothing. That which is as nothing with God, you account everything. You strain at a gnat, and swallow a camel.

But, further, there is here a sin against the Church itself. I do not say only against the Church Universal, but also against the particular church to which we belong. If we encourage or allow in the churches a narrow and sectarian spirit, they soon become mere sects, impoverished, dwindling, and dry, and cease to be living churches of Jesus Christ.

That which gives life to churches is not their diversities of government, of worship, or of discipline, but that "most holy faith" which is common to them all. Their life and their vigour are not in their garb, whether black or white, but in the heart that lies beneath it. The vitality of a church comes not from below, but from above, from heaven, and from the throne on which the Saviour reigns. If there are many members in a church who esteem the things beneath, in respect to which Christians differ, more than the things above, in which they agree, this disregard of heavenly things cannot but be avenged; the spirit of life in Christ Jesus will be dissipated: it will vanish, and leave but the lifeless body,—the form alone will remain. To contribute to such a state of things is a transgression against the Church.

Often already in Christendom has a too exclusive attachment to some point of doctrine, or of worship, caused serious injury to the Church. The controversy on the period of Easter began this sad series of disputes. The question on the words "Filioque" separated the Eastern and Western Churches. The doctrine of the Ubiquity of the Christ, and of the Real Presence in the Supper, rent in two the Church of the Reformation. Doubtless, there exist in the Church certain divergent tendencies, which are salutary; and it is even desirable, that these divergent influences should have a certain development within it. But the time approaches when these contrary tendencies should cease. To a divergent march a convergent march should succeed. If the host deploys beyond what is necessary, weakness must be the consequence. It may be right that the ships of a fleet, in the day of battle, should receive a little

from each other, and take open order, that they may have sea-room for their movements, and occupy their proper appointed position; but they ought not to move off without limitation, and scatter themselves north and south at random. They should concentrate at last for the crisis of the fight, and direct all their fire in combination on the common enemy.

When two old friends, or brothers, have been long alienated about some small matter, is it not their duty to acknowledge, that it was a miserable trifle that separated them, and that it behoves them to renounce their folly, and their ridiculous irritability, and fall again into each other's arms? In the purliness of their anger, the petty cause of it looked like a mountain; now it is but a mouse.

Parturiant montes; nascetur ridiculus mus.

You are aware that we have in Switzerland a sad civil war. Brothers war with brothers; and we weep and pray. It has been said more than once, that, if other Powers should interfere, as France or Austria, it would soon end the civil war; for that then all the Swiss would unite against the common enemy, to save their common country. I know not that this would be the case, but I am sure that it ought to be. Well, then, should it not be so with Christians and with Christian Churches? In the face of a twofold enemy, Popery on the one hand, and Infidelity on the other, should not Evangelical Christians abandon the *causa belli* which has previously existed between them, in order to preserve the common faith? Let each establish himself afresh on the one foundation, which is Christ. Let each replunge himself in the baptism of his regeneration. Let each drink again of that spiritual Rock, which is Christ. Let each appreciate, with a more rigid equity, the differences which separate him from his brethren. I am avowedly an enemy of indifference in religion. But there is a holy, a sublime indifference about trifles, which is approved of God.

You know well that these sentiments were mine, when we formed for French Switzerland a Division of the Evangelical Alliance. I proposed an Amendment, which would enable the Alliance to embrace, as far as possible, all the children of God; so that there might be no exclusion on the part of men, and that exclusion should come from God only. I desired that the Alliance should extend to "all Christians, who profess to found all their salvation upon God our Father, in Jesus Christ, God manifest in the flesh, sacrificed for their sins,—and who believe that none can have eternal life, that is not born again." This faith is, I believe, essential to a Christian; but I do not consider it necessary to define beyond this. Churches should be far more precise in their confession of faith. But the Evangelical Alliance is an alliance of Christians, and not of Churches. It cannot properly put without any whom God has put within.

Suffer me to relate an episode from one of my tours in Switzerland. In 1846, after the Evangelical Alliance had closed its sittings in London, I left the baths of Altschlun, and went into the Grisons to see some friends. On the steamboat of the lake of Zurich, I found myself in the midst of a crowd of strangers; but I soon noticed two persons, whom I took to be Quakers. I believed that there would be, doubtless, between them and me some points of friendly relation. I addressed them, and soon found in them two Christians,—sincere, enlightened, lovely. We travelled together two or three days, and we enjoyed all that time true Christian union. I remember well the moment of our parting. We were on the mountain, not far from the ancient and beautiful convent of Picchens. To the right, the path descended towards the Grisons, and the Via Mala. To the left, a road opened towards the Tyrol. My course was along the first: my friends were to take the other. We were in the deep gully of a ravine. A mountain-stream, falling behind us, crossed our road, and then made a second fall immediately below. Some boulders of rock, rolled together without order, formed a sort of bridge. We were seated on these stones: one of these friends, who had been an advocate, and was now a minister in his community,

grasped my hand at the moment when we were about to part, and, without saying a word, knelt down on one of the fragments of rock. I knelt down beside him. After some moments of profound silence, during which no sound was heard but the calm and majestic fall of the waters, my friend began to pour forth his soul unto God. He prayed for me as if he had been one of my oldest friends, or my own brother. I had unfolded to him some of the wounds of my own heart: he asked the Lord to heal them. I have seldom enjoyed an hour of such entire Christian union. We rose, and parted. I passed rapidly down the mountain on the side of Cretignon, following the guide, who carried my bag. Strange! I said: these friends, these brothers, with whom I have had such sweet union, could not have shared in the Evangelical Alliance of London! From that moment the desire which I have ever cherished, that the Alliance should enlarge its Basis, became stronger with me.

You know that all our friends in French Switzerland entertain, without exception, the same opinion with myself. In the meetings which we have held, whether at Geneva or Lausanne, to form a Division of the Alliance, all present have expressed their joy at the notion of an expansion of the Basis. Some have said, they would only enter it on this condition; although there was nothing in the present articles contrary to their convictions. As to myself, far from thinking the articles of the Basis too strict, I find them the contrary. There are many points of doctrine omitted, that I would have specified with a view to an ecclesiastical union. But this is quite a different matter; and I think we should rather take for our motto the saying of our Lord,—"That which God hath joined together, let no man put asunder." The union of all true Christians!—That is the Reformation of the nineteenth century.—Let us aim at this end, and let it not be done by halves; let us all aim at this end. In every one, who manifests the Spirit of Christ, let us acknowledge a brother. I spoke, at the beginning of my letter, of a sin. In conclusion, let me signally mark this as a DUTY.

POPE PIUS IX.—PERSECUTION OF PROTESTANTS IN FRANCE.

(From *Evangelical Christendom*.)

France, December, 1847.

It is a truly curious thing to see the perplexity of certain Italian and French journals, when they speak of Pius IX., and to what singular subtleties they have recourse to account for the latest acts of that Pontiff. In their enthusiasm they had constructed an admirable chimera, a sublime idol. The present Pope, according to their notion, was the most liberal of princes, the most generous of priests. He was to give to all the great of the earth, to present and future generations, the example of deep and sincere attachment to political liberty. Pius IX. was not falsely styled the vicar, or *vicarius terrarum*, of God on earth; for he was to accomplish a really Divine work.

The panegyric was a magnificent one; and we Protestants, who are plain folks,—who ask nothing better than to believe in the liberalism of the Roman clergy, and even of the Pope,—we were already quite disposed to participate in the common admiration. The name of Pius IX. was pronounced with approval by the Reformed of France, the Anglicans of Great Britain, and the Lutherans of Germany. I know not even whether toasts have not been drunk, in honour of the Pontiff, by some very zealous Protestants.

But now see the other side of the picture. The Pope has expressed his strong disapproval of the new Irish Colleges, and your statement begin, I suppose, to have a less favourable idea of his spirit of tolerance; they say, probably, that a Papist priest is always a priest. At Rome, matters are still worse. Pius IX. has publicly made an emphatic apology for the Jesuits. He has written to a certain Father Ferrero, who had dedicated to him a Latin thesis upon the immaculate conception

of the Virgin. "Such merit [the merit displayed in the thesis] does not surprise us in a member of that illustrious Society, which has produced so many men distinguished by the integrity of their lives, by the glory of their holiness, by their devotedness to the Catholic religion, by all kinds of learning, and by their services to Christian and to civil society." So, then the Pope proclaims the disciples of Loyola to be upright, holy, very devoted, and very learned men, having admirably served the Church and the world! You may judge what satisfaction this eulogy gave to the reverend fathers: they immediately had the Pope's letter printed in all the Chramontane papers of Italy and Europe.

The liberal journalists, however, were strangely perplexed and embarrassed. As they detest the Jesuits, they could not endure the idea that Pius IX.—that illustrious Pontiff—that great Pope—should have rendered such striking homage to the Society of Ignatius. How, then, were they to escape from the difficulty? By a very simple process. They have given out that Pius IX. was forced to talk in this strain: that it was not at all the expression of his real sentiments; and that he was obliged to make this concession to the retrograde cardinals and prelates by whom he is surrounded! Poor Pius IX.! What he has written, he has not written! What he says, he does not believe; his signature is given from compulsion; his speeches are dictated to him; though he makes himself their apologist, the Jesuits are as much despised by him as by his people. I ask you, is not this a very pitiable condition, and ought we not to feel at the bottom of our hearts a very lively sympathy with this crowned slave?

This is not all. When the deputies of the Pontifical States went to compliment the Holy Father, he declared to them, with great vehemence, that he would relinquish nothing, absolutely nothing of his sovereign power, and that he intended to transmit it to his successors as full and as entire as he had received it. He added, that, if he had assembled some notable persons around him, it was simply to obtain their advice, but that he should always reserve to himself the right of acting as he might think fit. He said, finally, that it would be a grave error to suppose that he would adopt *Utopias incompatible with the Pontifical sovereignty*.

This was a terrible blow for the benevolent journalists who had attributed to Pius IX. such great attachment to political liberty. The Pontiff himself gave an energetic denial to their assertions. He claimed the sovereignty, full, entire, and absolute; refusing to concede a single iota of it, and treating as *Utopians*, or dreamers, those who had expressed the contrary. What have the editors of the journals done in this awkward predicament? They have again had recourse to their convenient supposition, that the Pope is not free. A political paper of Florence, called the *Patria*, says that the Pope's speech, as published at Rome, is *apocryphal and falsified*; that Pius IX. could not have used such language; and after this, it bitterly criticises the Pontiff's words.

Evidently, this is a pure farce, a ridiculous fiction, which will not last long. These subtleties remind us again of the history of Louis XVI. When that monarch expressed sentiments at variance with popular opinion, the liberal party exclaimed, "Louis XVI. is oppressed"; he obeys the secret suggestions of Queen Marie Antoinette, of the Court, or of the nobles; were he free, he would speak quite differently!" And now this hypocritical mode of interpretation is applied to Pius IX.

Serious men must not be the dupes of this comedy: it is their duty to consider the true state of things with calm and steadfast attention. Pius IX., having succeeded an ignorant and despotic pontiff, and fearing lest a revolutionary movement should burst forth, has deemed it indispensable to effect some administrative and judicial reforms; that is all. He has since been moved by the ferment which has arisen in the public mind, to establish a National Guard, and to call around his person a number of provincial delegates; but he has never manifested any intention to institute a representative government; he has never promised liberty of

the press, religious liberty, or any of those rights which constitute the honour and the strength of free nations. The journalists, who have gratuitously attributed to the Pope so many fine intentions, now see that they have been deceived; and this they will see still better some time hence. Pius IX. declares that he continues an absolute Sovereign, like his predecessors. It only remains for us to learn what the Roman people will do when they shall be fully convinced that the hopes which they have cherished are vain and illusive. Thus the future will reveal to us, and perhaps the world will then witness great and fearful events.

[M. Braitte, who is mentioned in the following narrative, is the gentleman whose conversion from Popery will be found described in the number of the *Record* for January last, page 47.]

The controversy between the Romanists and the Protestants of France has been recently renewed by M. Doney, Bishop of Montauban. This is a somewhat interesting narrative, which requires some preliminary information.

In a village of the diocese of Montauban, called *Lachapelle*, there was some years back a cure named *Braitte*, who was less superstitious than his colleagues. He had studied the Holy Scriptures; he read them daily with more attention than his Breviary, and proclaimed to his flock not the lying traditions of Rome, but the fundamental doctrines of Christianity. This first step led him to make a second. The Abbe Braitte thought that he could no longer remain conscientiously within the pale of the Romish Church. Having consulted some pious pastors of the Reformed communion, he openly declared his belief in Protestantism; then he passed some time in the *Seminary of Theology* at Geneva, under the superintendance of M.M. Meile d'Aubigne and Gausson; he was afterwards ordained to the evangelical ministry, and now exercises the functions of a pastor in a village near Paris.

All this time the Romish Bishop of Montauban preserved complete silence; he did not even reply to a very spirited pamphlet of M. Braitte against the Papal Church. But see here what has made the prelate throw aside his apparent indifference. A number of the inhabitants of *Lachapelle* had received with joy the good instructions of their ex-cure. They began to read the word of God for themselves, and by degrees they apprehended the doctrine of free salvation by faith in Christ emancipated. Then they addressed a petition to the Protestant Consistory of Montauban, praying that a pastor might be sent to them. This proceeding made a great impression on all the surrounding country. Bishop Doney went personally to visit the inhabitants of the village, and to solicit them earnestly not to quit the Roman Catholic Church. His efforts were unsuccessful; these simple and sincere men told him that they had maturely reflected upon the course which they were taking, and that their eyes were opened to the errors of Popery, and that they were firmly resolved to enter the reformed communion. Soon afterwards Protestant worship was commenced at *Lachapelle*.

M. Doney returned to Montauban in a violent passion, and hastened to draw up a bitter mandate against the heretics. There is nothing new in this pamphlet of the poverend bishop. It is the same abuse as ever against the variations of the Protestants, their want of unity, their intestine quarrels, and so forth. You will easily understand that I have no wish to refute these common-place accusations; this would be to fatigue the attention of your readers without the slightest utility. But M. Doney, in his wrath, has thought of something out of the common way—*formal and public excommunication*, which I believe has not been employed in France for a long time past.

Here are the bishop's fulminating injunctions:—
1. All who have invited, or who have caused to be invited, Protestant ministers to *Lachapelle*, and especially those who have signed petitions for that purpose, shall be visited with the greater excommunication, if, after having been publicly and canonically warned, they do not hasten to re-enter the pale of the Catholic, Apostolic, and Roman Church.

2. To this effect, a special monition shall be published in the parish church of *Lachapelle*, for three consecutive Sundays.

3. After the third publication, a delay of fifteen days shall be granted to the individuals above designated, that they may come to themselves and renounce their apostasy; but, at the expiration of that time, the excommunication will be pronounced in the canonical forms.

4. Those who shall have incurred the greater excommunication, will be treated as heretics, and may not be interred in the Catholic cemetery.

5. If, after the excommunication has been fulminated, any of these persons shall be interred, from any cause whatever, in the Catholic cemetery, we shall declare the cemetery profaned, and it cannot serve for the sepulture of Catholics till after it shall have solemnly undergone a new consecration.

What has been the bishop's object in pronouncing this terrible excommunication—a spiritual weapon which one would have thought had been for ever buried beneath the rubbish of the middle ages? Certainly it was not at all necessary to excommunicate, with so much ceremony, those who leave the Romish communion wholly of their own accord. Why drive out persons who are going voluntarily? Of what utility is it to shut the door upon those who declare they wish to remain outside. This is *placatism in action*. But M. Doney is an apt pupil of the Jesuits. He has basely calculated that this formidable anathema would strike the utmost consternation into the poor peasants, and that fear would, perhaps, lead them to re-enter a church which their consciences had induced them to abandon.

Such is what has really occurred. I have learned from eye-witnesses that a real *Popish terror* reigns in the district of *Lachapelle*. All the women, without exception, have been excited and intimidated by the priests; they threaten to leave their husbands, if the latter should persist in their intention of becoming Protestants. The passions are inflamed to a degree that it is impossible to describe. The Protestant pastor has not found a single individual who had the courage to let him a room in his house; the bakers have refused to sell bread to him; the inn-keepers have shut the doors of their hotels upon him; the porters even refused to carry his luggage, as though the mere handling of his property would have defiled them! The pastor ran the risk of dying of cold and hunger; and those who went to hear him hazarded their own lives, so greatly had the popular fanaticism been wrought upon. Such is the mode in which the priests excite and practice *toleration*. They seek to make proselytes among the Protestants, but they do not permit Protestants to act in the same manner among their followers.

A fact which has recently occurred near *Grenoble*, in the department of the *High Alps*, shows to what extremities the populace will proceed when they are excited by the Popish clergy. A female, another, went to church one Sunday, at two o'clock in the afternoon, having in her arms her new-born infant, to present it for baptism, and she was accompanied by the godmother. At the moment she was about to enter the house of God, she was met by a crowd, composed chiefly of women and children, but containing also some men, who stationed themselves before the door of the church. Immediately she was loaded with gross insults and ill usage. These enraged fanatics struck her and the godmother with the fist, and kicked them; one wretch even tried to seize the little infant; in the struggle, he pulled off its handkerchief and cap, and left it almost naked. The mother, trembling for the life of her new-born babe, cried, "Strike me! kill me! but do not injure my child!" And yet this brutal and infamous attack was not discontinued; the godmother attempted to screen the child, by placing herself before it; but one of the crowd advanced with uplifted hand to strike this poor little creature, and God only knows what would have happened, when, happily, a young man opened the door of the church, and gave an opportunity of entrance to the poor mother, who, in a state of the utmost alarm, and half dead with fright, proceeded to throw herself at the feet of

the pastor. The infant was saved, but the god-mother, hemmed in by the crowd, was still exposed to the most disgraceful treatment. She was also released, but not without difficulty, by the same young man.

What is to be said to such scenes? Are we in France? Do we live in the nineteenth century? Have we a charter, a police, laws, and courts of justice? One would think that the Protestants were living among a horde of savages, and that they deserve to be pursued and punished like outlaws! The *procureur du roi* at Grenoble has received information of these atrocious proceedings, but will he institute a prosecution against the guilty parties? This is too doubtful. Our officers of justice fear to displease the priests, and allow them to do almost what they please.

I shall not conclude this letter without saying a word to you respecting the present condition of the *Evangelical Society of Paris*. It zealously pursues its operations, and obtains cheering success. The circular which it has just published contains many encouraging facts. The new converts, in the new department of the *Yonne* and elsewhere, walk consistently in the paths of the gospel. Their piety grows more solid, and their conduct more holy. Other doors are opened in different places, for efforts of evangelization, in spite of the fanatical resistance and provocations of the Romish clergy. The *Evangelical Society* deserves, on all accounts, to be liberally supported. It had, in the month of October last, a deficit of more than 50,000 francs, and at the present moment it is probably still more considerable. May the Lord put it into the hearts of all Christians elsewhere, to come to the aid of their brethren in France!

Statistical Notices.

ROMAN CATHOLICS.—The *Catholic Register* for 1848 estimates the Catholic population in the United States at 1,190,700.

RELIGIOUS STATISTICS OF GREAT BRITAIN AND IRELAND.

The following notice, gleaned from a contemporary, will be read with interest. From the numerical strength of the various bodies dissenting or separating themselves from the existing establishments, and still more from the rapid growth of those bodies, it may be legitimately inferred that the establishments cannot long remain in their present position.

From the Clergy List of 1845, we find that the number of churches and chapels of the Establishments in England and Wales, in the year 1841, was about 12,100. Allowing for subsequent increase, we may suppose them now to be about 12,500.

From the authorized publications of the Wesleyan, Independent, Baptist, Roman Catholic, Unitarian, Wesleyan Association, and other bodies, as well as from other sources, we draw the following result as to the number of their places of worship in England and Wales, 12,731.

In Scotland, there is a decided majority against the Presbyterian Establishment. The following number of churches and chapels approach to correctness:—

CHURCHES AND CHAPELS IN SCOTLAND.	
Church of Scotland.....	1,160
Free Church.....	840
United Presbyterian Church.....	519
Congregationalists.....	142
United Original Seceders.....	41
Reformed Presbyterian Church.....	30
Scottish Episcopal Church.....	109
Baptist.....	91
Roman Catholic.....	62
Wesleyan Methodist.....	32
Evangelical Union.....	19
Various minor sects (supposed).....	60
Total of Nonconformist bodies.....	1,963

Thus the Nonconformist chapels exceed the churches of the Scotch Establishment by 823. But when it is remembered that great numbers of the churches of the Establishment were absolutely emptied by the secession of the Free Church, it will be obvious that the numerical majority of Dissenters must be much greater than in proportion to the number of their places of worship.

In Ireland, the Establishment has only about one-ninth of the population attached to it, whilst the other eight-ninths are Dissenters or Roman Catholics. The following are the numbers given by the Commissioners appointed to inquire into the state of religious and other instruction in Ireland in the year 1831:—

RELIGION OF THE IRLISH.	
Members of the Established Church.....	852,064
Presbyterians.....	612,356
Other Protestant Dissenters.....	21,805
Roman Catholics.....	6,127,712
Total.....	7,913,940

KNOX AND QUEEN MARY.

Knox has been much abused for his violent treatment of Queen Mary. His addresses and appeals to her have been characterized as impudent and cruel; but, thoroughly inspected, they will be found the reverse. Strong and startling they were, but neither impudent nor cruel. Doubtless they fell upon her ear like the tones of some old prophet, sternly rebuking sin, or vindicating the rights of God. Mary was a woman of matchless beauty; and had she been educated differently, might possibly have blessed the world with the mild lustre of her Scottish reign; but she was the dupe of bad counsels, in spirit and practice a despot, the plaything of passion, and the reckless opposer of the best interests of her country. Her beauty and sufferings have shed lustre over her character; above all, have aided in concealing the terrible stain of infidelity to her marriage vows, and the implied murder of her wretched husband, charges which her apologists can extenuate, but not deny. But, forsooth, it is an insufferable thing for a plain honest-hearted man like John Knox to tell the truth to such a one! She was young, beautiful, fascinating; and however recklessly, madly, ruinously wrong, he must not advise her—above all, must not warn her! Now, such a notion may possibly commend itself to your "absolute gentlemen, of every soft society, full of most excellent differences and great showing; indeed, to speak feelingly of them, who are the card and calendar of gentry;" but it cannot be imposed upon our plain common sense. Mary was a queen, however, and John Knox a poor plebeian! Aye, aye! that is a difficulty! Kings and queens may do what they please. The people are mad for them, not they for the people. And sure enough it is a vulgar thing to oppose them in their ambitious schemes, or to tell the honest truth betimes! Poor John Knox! thou must fall down and worship "a painted breid" after all. A beautiful queen must be spared, if Scotland should perish. But, looking at the matter from the free atmosphere of New England, we maintain that John Knox was of higher rank than Mary Queen of Scots. He was more true, more heroic, more kingly, than all the race of the Stuarts. He had a right, in God's name, to speak the truth, "to reprove, rebuke, and exhort, with all long-suffering." Hence, though his words were stern and appalling, they were uttered with a kind and generous intention. "Madame," said Knox, when he saw Mary burst into tears from vexation and grief, "in God's presence I speak; I never delighted in the weeping of any of God's creatures, yea, I can scarcely abide the tears of mine own boys, when mine own hands correct them, much less can I rejoice in your Majesty's weeping; but seeing that I have offered unto you no just occasion to be offended, I must sustain your Majesty's tears, rather than I dare hurt my conscience, or betray the commonwealth by silence."

Yes, he was a stern old puritan, a lion of a man, who made terrible havoc among the "painted breids" of Popery, and turned back the fury of wild barons and persecuting priests. "His single voice," says Randolph, "could put more life into a host than six hundred blustering trumpets."—Single-handed, he met the rage of a disappointed government and an infuriated priesthood, and conquered by the silent might of his magnanimous audacity. In the wildest whirl of contending emotion, he never lost sight of the great end of his being, as a servant of God, nor swerved a hair's breadth from truth and right.

Yet this stern old Covenantant was not without a touch of gentleness and even of hilarity. An honest, quiet laugh, often mantled his pale earnest visage. "They go far wrong," says Carlyle, whose thorough appreciation of such men as Luther, Cromwell, and Knox, is truly refreshing amid the rapid inanities or coarse prejudices of ordinary historians, "who think that Knox was a gloomy, spasmodic, striking fanatic. Not at all. He is one of the solidest of men. Practical, cautious, hopeful, patient; a most shrewd, observing, quietly discerning man. In fact, he has very much the character we assign to the Scotch at present: a certain sardonic taciturnity is in him; insight enough; and a stouter heart than he himself knows of." "An honest-hearted brotherly man; brother to the high, brother also to the low; sincere in his sympathy with both."

Knox, doubtless, had his faults; and what of that? He made some mistakes! and what, too, of that? Was not he a true man, and a true minister of God's Word! Did he not accomplish a great and beneficial work of Reform; and, having done this, did he not die a sweet and triumphant death? God has set his seal upon him, and upon his work; and that is enough for us.—*Am. Paper.*

THE SHAKERS.

Into what contorted forms are some portions of the professing Church of Christ thrown! It would seem as though Satan endeavoured to bring into suspicion every kind of religious worship and fellowship, from the follies and absurdities which are practised by some under the name of religion.

The "Shakers" are a small American sect, distinguished for their fanaticism. Their founder, Ann Lee, was from Manchester, in England. They profess celibacy, and think that they have attained to the state of perfection which, as they believe, men are to reach during Christ's millennial reign with his saints on earth. They take their name from the hysterical agitation to which their bodies are subject, after their violent exercises of dancing and singing, which they practise in worship. About 20 years ago, they numbered 4,500 souls. At present, the Legislature of the State of New York are occupied with some questions respecting their property at Niskenna, in that State.

The following rules or orders of this Society, have been published in the course of the discussion:

- "Contrary to order to inquire into any bargain that the deacons have made.
- "Contrary to order to go to church with sins unconfessed.
- "Contrary to order to go out among the world, or among families, without the permission of the elders.
- "Contrary to order to shake hands with a world's woman, without confessing it.
- "Contrary to order to shake hands with the world, unless they first tender the hand.
- "Contrary to order to play with dogs or cats.
- "Contrary to order for a brother and sister to ride together without company.
- "Contrary to order for a brother and sister to pass each other on the stairs.

"Contrary to order for a person to go out of the yard after evening meeting.

"Contrary to order to have right and left shoes under.

"Contrary to order to read newspapers in dwelling houses, at any time, unless indulgence for that purpose is granted by the elders.

"Contrary to order to fold the left thumb over the right in prayer, or when standing up in worship.

"Contrary to order to kneel with the left knee first.

"Contrary to order to put the left boot or shoe on first.

"Contrary to order to kneel with handkerchief in hand.

"Contrary to order to put the left foot on the stairs first, when ascending."

FAMILY AND SOCIAL READING.—The benefits of social reading are manifold. Pleasures shared with others are increased by the partnership. A book is ten-fold when read in the company of beloved friends by the ruddy fire, on the wintry evening; and when our intellectual pleasures are bathed in domestic affection. An elegant writer commending the practice of reading aloud, says:

"Among a thousand things of making home attractive—a main point in ethics—this stands high. What is more pleasing? What is more rational? What more tributary to the fund of daily talk? What more exclusive of scandal and chatter? He would be a benefactor indeed, who should devise a plan for redeeming our evenings, and rallying the young men who scatter to clubs and taverns, and brawling assemblies. Such a reformer and inventor would deserve a garland of heart's-ease from the hands of slighted woman. Families which are in a state of mutual repulsion have no evening together over books or music. The master is at his bar-room. The boys are at some public room or place of amusement. The girls are abroad in full dress. The mother sits at home in spectacles. And the several parties struggle in, wearily and sometimes surly, at such hours as suit their whim, and then only because nature demands sleep. It is well if even this, at length, is not sought away from home.

"There is a higher reason still, in favour of the practice here recommended. Written language is the vehicle of a vast body of truth relating to our spiritual and immortal part; truth which we are prone to neglect, and truth which is never without a social reference. Nowhere is the volume of holy wisdom more appropriate, than when read aloud in the household assembly; nowhere is religion more sweetly intermingled with the attachments of the heart. Heavenly counsels are not the less impressive when conveyed by the familiar and cherished voice.

"I beg leave to add, this is a pleasure for the poor man's house; and for this I love it. The poor man, if educated, is one day almost placed on a level with the prince, in respect to the best part of literary wealth. Let him ponder the suggestion, and enjoy the privilege."—*American Messenger.*

MERCIFUL DELIVERANCE.—Extract of a letter from a British officer, dated Kandy (Island of Ceylon), 14th October, 1817, to a friend in Quebec:—"I must mention a most appalling sight I had to witness two days ago: at the same time it will give you pleasure to learn the result of the matter. A heathen, who had been convicted of a double murder was sentenced to be hanged. A few days before the execution was to take place, he was converted from heathenism by one of our missionaries; at the scaffold the same missionary prayed with him, and, on parting with him, as he supposed for this life, had him trust in Christ. The sentence was read, the bolt withdrawn, but lo! the rope broke: on being asked how he felt when being cast off, he said 'happy'; for in his fall he distinctly saw his Saviour waiting to receive him. The unfortunate man, however, had again to go through the same dreadful ordeal; when, wonderful to relate, the rope, (though much stronger than the first.)

broke again; and in the fall his head was severely cut. When, on being raised, he felt the blood trickling down his face and shoulders, he merely remarked, before all present, 'it is nothing! how more did Jesus Christ bleed for me.' The Europeans present interceded for his life; and the Governor being just then in Kandy, the man was reprieved. Poor fellow! I saw him the day after in his cell, he seemed most grateful, knowing we had interceded for him; he said nothing, but pointed in a significant manner to his Cingullese Bible which lay beside him."

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