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**EXTRACT LETTER FROM REV. J. C. QUIN TO REV. W. GREGG, CLERK OF THE PRESBYTERY OF KINGSTON, DATED JAN'Y 12, 1850.**

REV. AND DEAR SIR,—

Being permitted in September last by the Presbytery of Kingston, to proceed on a Missionary tour, I wish to lay before you a brief account of the places which I have visited, and of my labours therein. The first place I visited after leaving your bounds, was Cornwall, where we have had a station since the period of the disruption, but owing to a variety of causes there has not been much progress made; there has been an eligible lot procured, however, and a considerable amount of material is already on the spot for the erection of a stone "House of Worship." The average attendance, I should say, is about eighty; there is likewise a Sabbath-school, but not in a very prosperous condition. Martintown, a Gaelic station I visited during the week, and preached to a considerable number of people, who seemed deeply interested in the services. This station seems to succeed very well, there being to all human appearance some pious and devoted persons in it. During the same week, returning to the St. Lawrence, I preached in Charlottenburg, the township east of Cornwall, and likewise on the Sabbath following, when there were about one hundred persons present. This place, which contains a considerable number of Presbyterians, is in a very destitute condition as regards the means of grace. It is considered as a portion of the charge of a neighbouring minister of the Established Church of Scotland, for whose accommodation there has been a house erected for worship every fourth Sabbath; but this arrangement not being attended to, the people are extremely destitute indeed. Crossing the St. Lawrence to Lower Canada, I came to River La Guerre, when I found that my visit to that place was very providential, as the Presbyterian community was greatly distracted, owing to an individual who had been preaching there for some months, being recommended as an acquaintance and old companion by the Clerk of the Established Presbytery, but who had, when faulty in, and having gained friends among the people, refused to shew any credentials, or declare anything about himself, save that he was "a minister from Scotland." Some of the better informed among the people were not at all satisfied with this, but knew not how to rectify the error into which they had fallen. I announced service for the following day, and after public worship their circumstances became the subject of conversation, when I found that generally the people had no objections to place themselves under the care of our (Montreal) Presbytery, and after sermon a few days afterwards, had a petition adopted to the Presbytery, setting forth that they were about seventy families, had a neat stone building for worship nearly completed, and almost paid for, praying to be received as a station under the Presbytery, and their case and their interests attended to. By this means I showed them, that being received by the Presbytery, none (minister or preacher) had a right to come among them save through the Presbytery, and by this means they were placing themselves in a position of having their wants supplied. I hope the Home Mission Committee of the Montreal Presbytery has been able to give these people some supply of ordinances. It is a most destitute, but at the same time, interesting field of labor, and much good might there, by the blessing of the Most High, be effected. The population is Highland Scotch, but they do not require Gaelic. The individual referred to being thus excluded from our station, and supposing no doubt he could succeed better in the stations and congregations of the Established Kirk, betook himself to labor among them. But exciting surmise, and refusing still to declare who he was, he has of late been denounced by the authority of the Presbytery, in the public papers, as a person unrecognised by them.

Recrossing the St. Lawrence, I returned to Cornwall, and visited Osnabruck, the township west of it, where I learned there was a large body of Presbyterians, but my information was far short of the reality. In 1839 there was a population of 1500 souls returned in the census as professing Presbyterianism; but since that time there has been a considerable falling off, owing to ministerial inefficiency. The population is for the most part descended from Dutch settlers in the States. They have had a Presbyterian ministry among them for nearly sixty years. This was in times past a United Synod congregation, but at present the minister is of the Kirk, and has, so far as I can understand, an attendance of about twenty-five or thirty, from all this vast population. At a meeting which I held the people unanimously petitioned our Presbytery to be received and supplied. I next went to Montreal, and officiated in St. Gabriel Street congregation for four Sabbaths—at the end of which time, by request of the Presbytery, I returned to Cornwall and Osnabruck, which were, at their request, recognised as a joint charge by the Presbytery, and have since continued to give Sabbath services, their visiting the back townships of Finch, Roxboro', and some other desolate localities; sometimes during the week holding four or five meetings as opportunities occur. The attendance at Osnabruck since my return is considerably increased. I should think the average now is about 200, and steps have been taken for the completion of a church in the centre of the township. When completed, it will accommodate about 450 sitters. On the whole this appears an exceedingly interesting field of labour, and I have the pleasure of witnessing among many an increased desire for the ordinances of God's house. As the field is so extensive, and there being no other labourer, I hope it will meet the approval of your Presbytery that I continue my labours within these bounds and under the Montreal Presbytery. I would just beg to say, from what has come under my observation respecting the places I have visited in this Presbytery, which form a small fraction of its vast extent, that we have more persons attached to our church unattended to, and more favorable fields for church-extension within the bounds of this Presbytery, than in any two Presbyteries in Canada. I hope, therefore, it shall, from the proper quarter, receive due attention. And my earnest prayer is, that while we labour, the King of Zion may bless our efforts and render the sword of the Spirit victorious, as we wield it to the dethroning of the enemies of man, and the establishment of the universal empire of Jesus.

To the Editor of the Record.

TOWNSHIP OF GLENELO,  
COUNTY OF WATERLOO,  
21st January, 1850.

SIR.—Permit me, through the medium of your monthly Record, to bring under your special notice the state of this comparatively new settlement, with regard to its "spiritual destitution."

From the Township of Arthur, as far as the village of Sydenham, Owen Sound, a distance of sixty miles or more, there is no stated ministry in connection with the Presbyterian Church of Canada; and the greater number of inhabitants residing within the bounds specified above, are Presbyterians. The visits of missionaries from our Church have indeed been "few and far between." And if the reason assigned for such being the case, is, that the settlers do not subscribe liberally to maintain the fund of the "Home Mission," this argument will not stand the test of scrutiny. Is it to be expected that these settlers, many of whom are scarcely able to maintain themselves and families with the bare necessities of life, can contribute liberally to the Home Mission Fund? Certainly not. And if they are to be left uncared for, until they are in circumstances to be enabled to subscribe liberally, it will certainly be an indication on the part of the friends of our Church, of

that cold heartedness and apathy, which is not the distinguishing characteristic of those who are desirous for the spread of the Gospel.

In defining the bounds of liberality, it is certainly right that we should contrast the circumstances of the giver with the amount given, and in doing so, I must say, that the people of this settlement have done what they could, towards the fund for missionary purposes, and there might be even more done by them in this respect, if those who occasionally supply, would accept invitations given them, to spend a week or so with families of unexceptionable character, free of expense, and not remain for two or three months in one house, and preach the greater part of their time in one locality, to the disappointment of many in other parts of the settlement, thus leaving a bill of expenses to be settled for, by those who would otherwise remit that amount to the Home Mission Fund.

Mr Editor, I trust these things will be looked into by the Presbytery, under whose jurisdiction we are placed, and may they feel deeply the truth of that passage of scripture which says, "It is more blessed to give than to receive."

I am, my dear Sir,  
Yours faithfully,

A. B. McNAB.

**MISSION TO THE COLOURED POPULATION**

The following letter was intended by the writer for the last Record. It came to hand the day after we went to press. We give it a place now, that the friends of the Mission may be apprized of its state and prospects. From this letter, as well as from private accounts, we learn that the Rev. Mr. King has entered upon his arduous work, with that vigour and zeal which have, all along, characterized his efforts in this cause, so dear to heart:—

To the Editor of the Record.

Raleigh, 24th Jan., 1850.

DEAR SIR,—

It may not be uninteresting to the readers of the Record, and especially those who have felt an interest in the late movement of our Church, with regard to the religious improvement of the colored population in the province, to learn that the mission in their behalf is now in active operation.—The opposition which threatened the undertaking in the first movement, has almost entirely ceased. By a kind Providence our enemies have been restrained, and I have been permitted to commence my labours in peace, and I hope with some prospect of success. The Township of Raleigh, where the mission is situated, lies between Lake Erie on the South, and the River Thames on the North. The parts of the Township on the Lake and River were settled at an early period, but the centre of the Township is still covered with forest, and has but few inhabitants. About sixteen years ago, grants of one hundred acres each were given to actual settlers—these were mostly without means, and many of them ignorant of bush life, have made but little progress. Far removed from society, and with bad roads, they had but few missionaries to visit them; and it is only within the last few years since the roads have been opened up, that attention has been paid to common school education. As might be expected from such a state of things, religion is low, and education very imperfect, little attention has been paid to train the rising generation "in the way they should go." This is common throughout the whole Western District. It is mournful to contemplate the number of youths growing up, to manhood, without scarcely any influence from the truth of God, imparted either by precept or example; still it is to be hoped that a brighter day is about to dawn on the West. There is a growing desire for the Word of God; and a strong feeling in favour of a Christian education. On the

lake shore and middle road, the population is mixed; such as make a profession of religion belong either to the Episcopal or Methodist Church, and are occasionally visited by missionaries from those denominations.

In the North part of the Township, and along the River Thames, the settlers are Irish and French. They have two Roman Catholic priests placed among them. In the centre of the Township, is the block of land purchased by the Elgin Association for the Colored settlers. It is traversed by the middle road, and extends several miles on each side of it. On a lot near the centre of the block, and on the middle road, we have established the mission. On the first Sabbath in December, I preached at the station for the first time, the audience was very respectable, composed partly of the whites in the neighborhood, and partly of the colored persons in the settlement. It had been rumoured before I arrived at the mission station, that the first attempt to hold public meetings would be attended with bloodshed. But the rumour has turned out to be false, by the goodness of God "who makes the wrath of man to praise Him," I have been permitted to preach every Sabbath since, and have met with no opposition. The coloured families that have moved into the settlement during the winter, are living on the best of terms with the whites. I have visited nearly all the families in the neighborhood, both white and black, and have met every where with a kind reception.

The memorial that was sent to the Synod last June, against the Coloured Settlement, and the public meetings that were held at different times in the Western District; for the purpose of manufacturing public opinion against it, was not the work of white settlers living in the immediate neighbourhood, who were likely to feel most in the matter. But the whole opposition was got up by one or two office-holders, who wished to gain popularity by the movement. The estimation in which the person was held by the public, who took the most active part in the matter, and the value at which they rated his services, may be known from the fact, that at the last election for Township Councillors, he was left at home.

The attendance on the Sabbath is steady, and rather on the increase. At present we have not very good accommodation. I have fitted up a part of my own dwelling-house, where I preach every Sabbath. I hope soon to have a better place of worship. On the first of this month I have contracted for a building thirty-six by twenty; the workmen are now employed to make it, and expect to finish it, at least to make it so that I can preach in it by March. I find it difficult and expensive to build here, far from lumber, with bad roads; and although we have good clay, no brick has yet been made in the settlement. On the first Sabbath that I preached at the station, I announced to the congregation that I intended to open a Sabbath School next Lord's Day. Ten came forward and enrolled their names as scholars—some were white and some were coloured. They have all been regular in their attendance since. A few of them are learning the Shorter Catechism. One little coloured girl, about ten years of age, has committed all the Shorter Catechism to memory since the first of December.—She is apt to learn, and takes delight in her book. Although we have no coloured day-school, yet she with a little coloured boy comes daily to me and recites a lesson in the Testament and Catechism. I hope we shall soon have a day-school, where the children that are now anxious to receive instruction will get a good religious education. I remain, yours truly, Wm. Kinn.

[We are pleased to learn that the benevolent enterprise above referred to, has at the outset, met with so much favour. Much has yet to be done—many obstacles have to be overcome ere Africa's able sons be restored to the position, from which cruelty and injustice has degraded them. Let us teach them that "truth which maketh free."] ]

LETTER TO THE STUDENTS OF KNOX'S COLLEGE, TORONTO, FROM THE STUDENTS OF THE PRESBYTERIAN CHURCH IN IRELAND.

GENERAL ASSEMBLY'S THEOL. COLLEGE, Belfast, Dec. 5, 1849.

THE STUDENTS OF KNOX'S COLLEGE, TORONTO

DEAR BRETHREN.—It was with no ordinary feeling of gratification, that we perused your welcome though unexpected communication. We esteem it a privilege to correspond with you, united as we are by so many bonds of intimate and endearing brotherhood. We pray that a larger measure of grace may bind us still more closely in a sincere attachment to the truth as it is in Jesus, and in an anxious desire to promote, by unreserved self-dedication to His service, the glory of our gracious and common Lord. While acknowledging the obligations and duty of recognizing as "brethren in Christ, all who love Him in sincerity," we cannot repress the outgoings of our warmest affections, when we regard you as members of that "household of faith," which we believe to have been constructed by the Head of the Church Himself; as representatives beyond the wide Atlantic of those "covenantal fathers," who counted not their lives dear unto them, that they might hand down indissolubly to their sons, the blessings of civil and religious liberty. Agreeing in our veneration of their hallowed memories, and in attachment to their distinctive principles, we hail with delight the prospect of a continued intercourse, and trust that it may be productive of mutual and lasting benefit. We think it of great importance, that those who are to be the future ministers of our respective Churches, should be acquainted with each other's opinions in promoting the interests of religion, and that you, especially, dear brethren, should know something of our condition, as it could not fail to aid you largely in relation to the great number of Presbyterian emigrants, who are annually leaving their "island home" to settle on the transatlantic plains of your vast continent.

We rejoice, dear brethren, that you have engaged in the cause of missions, and as so because of the success that has attended your exertions.—We take it as the evidence of a right spirit, for which we bless the Head of the Church on your behalf, and pray that he will yet more bountifully supply you with His grace, that you may still be more successful and honored in disseminating, with its manifold blessings, the glorious gospel of the blessed God. The Church is but a missionary institution, and we regard it as an omen of life and energy, when she sends forth her sons to battle against spiritual wickedness in high places, and an assurance that she is recognized and honored by her Captain and Redeemer. Ta'en will she achieve glorious victories, for the shout of her King is among her. But thrice blessed is that Church, and glorious indeed are her prospects, when her Students put forth their strength in assaults on the kingdom of darkness, in dependence on the promised aid of Him, who is mighty to save, whose hand hath gotten him the victory. May the good Lord encourage your hearts by abundant success.

We were also delighted at the success which appeared to have marked your Theological Seminary, and we trust that it will continue in increasing usefulness, to send forth men of a right spirit to unfurl the banner of the Cross, to make aggression on everything that exalteth itself against God. Dear brethren, you have a noble field; great difficulties, no doubt, but assuredly you have great advantages. You are in a new country. A great tide of population is flowing to your shores. You meet men under new circumstances, and with new susceptibilities. A mind enslaved by superstition, and trodden under the heel of a spiritual despotism, must necessarily break from its trammels and prejudices, when it has crossed the Atlantic and expand with the wider sphere which

extended geographical boundaries open to the range of physical exertion. The bigotted Romanist, with inveterate hatred of the Protestant name, may be more accessible to you when he has reached your shores, than he is to us who are living at his doors. Here Popery keeps her unwearied watch, and perseveringly guards every avenue against the light of the gospel. The nominal or political Protestantism of this land, (and such we are sorry to say is too generally the character of the Prelatic establishment,) has closed the door to the Romanists against us, for it cherishes hatred to man more than principles, and seeks to destroy, whom it will not or cannot reform. It has more faith in steel than the gospel. It has given plausibility and force to those exhibitions of Protestantism, which the teachers of Popery have constantly presented to their deluded followers. Hence, one of the greatest difficulties we have to encounter, for we are put in the same category. In respect to Ireland and its Popery, the British Churches have been singularly unfaithful. They made no effort to evangelize Ireland, and its Popery is now scourging them, and overrunning, with its corrupt streams, every country where the English language is spoken. The natural parts of our countrymen are not exceeded by any nation on the globe. With intellect of a high order, and the most engaging qualities of heart, had they but embraced the truth in the love of it, a new and brighter era had dawned on the Church and world. We commend the condition of our countrymen here in Popish darkness, to your prayers, and themselves to your attention, when they reach your shores.

More particularly with reference to Missions, we may inform you that our Church has four distinct and important missions. First. She has "Foreign Missions." To Honduras she has sent six missionaries, who are labouring there with much evidence of success. Second. A Jewish Mission. She has sent four missionaries to the Jews—two in Damascus—two in Germany. Third. A Colonial Mission. She has sent six of her ministers to the Colonies, to follow the Irish emigrants from her own pale. Fourth. Home Mission. Notwithstanding the many obstacles in the way, this Mission has been highly blessed. During the last twelve years, about twenty congregations have been formed under its auspices—many preaching stations opened and supplied—teachers appointed to instruct the Irish speaking part of the population from the Irish scriptures. At the last annual meeting of our Assembly, two memorials were tabled, signed by several hundred heads of families, for a supply of gospel ordinances, as distinct congregations. Two houses are being erected for their accommodation. Memorialists were all formerly Romanists. Such is our success in afflicted Connaught. In 1840, previous to the union of the "Synod of Ulster" and "the Secession Synod," there was not a single Presbyterian missionary beyond our own shores, so that we can truly say, "Hitherto hath the Lord helped her." She has had much to encourage her in missionary labour.

With regard to ourselves, we have "a Students' Missionary Association," and are enabled by our own subscriptions and the assistance of our friends, to maintain a missionary and catechist in the Home Mission field. The accompanying report of the Mission, will give you an idea of our management and state. We trust that we shall shortly be enabled to send forth another missionary. Mr Brannigan, our missionary, is himself a convert from Romanism, preaches in Irish, a tongue vernacular to upwards of two millions of our countrymen, and dear to their hearts, as it is harmonious to their ears. We have much reason to thank God and take courage, because that the labours of our missionary have been more largely blessed than any other in the field. This circumstance we have looked on as a call to increased activity, and the indication of our Master's gracious approval. Last year four of our Students on receiving license, were employed by

the Assembly in their field. They have about 2000 of the young under Scriptural instruction, in a district of the country exclusively Popish, and in general they have access to the people.

In Belfast there is a "town mission," in which six of our licentiate are employed at present, and an effort is being made to extend its usefulness so as to employ ten. This Mission, though Catholic in its character, to secure unanimity in its operations, is exclusively under Presbyterian management. It has already effected much good.—It is a most excellent training school for the Pastoral office. Many of its agents have been called, from time to time, to the oversight of congregations, and have shown themselves workmen that need not be ashamed. We have, while in attendance during the session, many opportunities of doing good, in connexion with the scheme of evangelical usefulness. Many of our number conduct Bible-classes and prayer-meetings, and afford effective aid to the missionary in Sabbath school instruction. Our labours are, then, in some measure, systematized and directed to the most spiritually destitute districts, and they meet with general acceptance. Of the whole population two thirds are Protestants, and considerably above one-third is in connexion with our Church. We have an open door to the nominal Protestantism of all Churches, nor are we always repelled even by the Romanists, so that if it should please the Lord to bestow on us faithfulness and zeal for His glory, in proportion to our means of usefulness, a great blessing would follow from our humble efforts in this service. Pray for us, dear brethren, that we may be fitted for our work, and faithful in the discharge of all our duties. You inform us that you are similarly employed, and as we have felt, so you also, no doubt, have experienced the reflex influence of communicating good, in the solid enjoyments that accrue from the feeblest attempts in sincerity.

We owe you an explanation, perhaps an apology, for delay in replying to your gratifying letter. It reached us last year, near the close of the session, when we were busy in our final examinations, and there was consequently a difficulty in getting a meeting to give due consideration to your letter and our reply. Besides, it occurred to our Committee, that our reply could not reach you before the end of your session, and under these circumstances, it was deemed better to postpone it until the present session. We have taken the earliest opportunity on meeting again, to consider your letter and answer it.

We trust, dear brethren, that the correspondence you have opened, and which we most cheerfully reciprocate, may unite our hearts in the bonds of an instructive and sanctified friendship, and we fervently pray, that the Lord Jesus Christ himself and God even our Father, which hath loved us and hath given us everlasting consolation and good hope through grace, may comfort your hearts and establish you in every good word and work.

We are, dear brethren, in Christian attachment, faithfully yours, (By order of the Students of the General Assembly of the Presbyterian Church in Ireland.)

HUGH HANNA,  
Corresponding Secretary.

P.S.—As the Secretary resides in Belfast, he will be happy to receive any communication from his trans-Atlantic brethren, at any time. We are anxious to hear from them before the end of our session, and we trust that they will find it convenient to indulge us. H. H.

### LOYOLA AND JESUITISM.

(Concluded.)

Loyola was unanimously elected first General of the Society of Jesus, which he ruled with absolute power till his death in 1556. His government was characterised by unbending rigour, consummate skill, and astonishing success. "In a short time, the General held in his hand the wires

of a machine moving with little friction and no noise, and which stretched itself nearly over the entire area then covered by the Romish Church, and at some points extended even beyond that limit."

It is impossible for us to convey to our readers any adequate idea of Mr. Taylor's admirable estimate of the character of Loyola. The following extract must suffice:—

"Although with him the purely intellectual faculties were of extraordinary grasp, they had slumbered through what might be called a babyhood of thirty years; and when at length they were awakened, the moral emotions and the religious impulses had already taken a form with which reason never afterwards interfered. Loyola's reason mastered every impulse, even the strongest, which his religious convictions disallowed; but it never ventured to bring those convictions to its tribunal. It is thus that he stands before us, at once, the boldest of all innovators, and as the most unquestioning and submissive of the Church's dutiful sons. His intellect was of giant strength; but a silken thread was always enough to bind it in allegiance to the faith and usages of the Church. No spirit more daring than his, or more purely original and self-informed, in relation to whatever he held to be free to him, or to be at his full disposal, is more abject in relation to what, from his cradle, he had regarded as sacred. Loyola could never have been the reformer of established systems; for he worshipped every shred of the ecclesiastical tatters of ages. But he was the inventor of a scheme essentially his own, and with marvellous sagacity, and a tact fertile in resources, he contrived to lodge the prodigious novelty—the Society of Jesus—within the very adytum of the old system, and to do so, without noise, without any displacement of parts, or the breaking off even of a moulding! By his hands a house was built within a house; yet none heard the din of the builder's tools while it was in progress."

Very different from the objects of the monastic orders, are the aims of the Jesuit Institute—and very different too are the men it employs.

"Each of the ascetic orders was a scheme of seclusion from the world, (more or less so) and as such each drew toward itself—seldom the robust or enterprising portion of the community; but more often the languid, the melancholic, the saturnine, the morose, the debilitated, the disappointed, the misanthropic. In direct contrariety to this, Jesuitism is a scheme devised for taking a position upon the very ground of the world's busiest movements. The Society has built for itself a fortress in the centre of a field whereon a boundless secular ambition might seek and find for itself the choicest opportunities. It was a consequence, therefore, sure to follow, that it should draw to itself—not the feeble, but the strong; not those who were sick of the world, but those who are eager to play their parts in it. As to the weak, the timid, and the inert, the Society has no cells for such; it turns them adrift as speedily as possible; it is a gymnasium, not an infirmary."

The canonical writings of Jesuitism comprise—the Spiritual Exercises, a kind of drill-book of devotion, which is warranted to convert a man without fail, in twenty-eight days, and, it may be, even in ten!—the Letter on Obedience—the Constitutions, with the original notes thereon—and the Directorium.

The Jesuit takes upon him three vows—poverty, chastity, obedience. But specially it is by the horrible extreme to which the last of these is carried, that the system of Jesuitism has secured above all the monastic orders, a bad pre-eminence.

The Jesuit combines with the vigour of an educated man, the subservient spirit of a subject slave. He sacrifices his freedom, his very individuality, to what is called "the noble simplicity of a blind obedience."

"The very phrase—passive obedience, is a pedantic solecism, which has been tolerated too long; and when it is attempted to define and describe this obedience, as that of a corpse, or of a walking-stick, then the outrage so committed upon language, and upon common sense, is beyond endurance. The same peremptory objection holds good against every attempt under shelter of a variation in the terms, to give currency to the like absurdity. "Unconditional obedience"—"obedience—as a holocaust of the intellect, as well as of the will," and the like, are phrases utterly absurd in philosophy, and of pernicious import in morals; with equal propriety might we commend the devotion of a zealous messenger who, before he set out on his destined journey, should amputate his feet, and offer them to his employer, as evidence of his willingness to acquit himself of his task!

The base obsequiousness of a debauched mind may indeed impel an inferior to offer to his master what is called—"passive obedience;" and a reciprocal baseness in the master, or his ignorance, may induce him to accept, and to avail himself of so nefarious a tender. But it is manifest that he who yields to a being like himself that which the Lord of all refuses to accept, is devoid of a due sense of the nature and grounds of moral obligation."

"Instead of the blind passivity of a corpse, or the mechanical subserviency of a tool, that which God himself invites, and that in which he will take pleasure, is the uncompelled, undamaged duty, love, and service of the entire man: the mind informed, not "immolated," not crushed, but nobly consenting to do its part in that service which is "perfect freedom." That which heaven accepts must come from the healthful energies of the heart and soul. Mulcted of any faculty, abridged in any degree of its liberty, maimed, shackled, palsied, the "living sacrifice," if it might be a fit offering for the altar of a demon, could never be a "holocaust" which the wise and benignant Creator would regard as an acceptable oblation."

Jesuitism is too tortuous and wily to be permanently successful. In all things, honesty is the best policy, and will gain the day at last. Well said Lord Bacon, "the continual habit of dissimulation is but a weak and sluggish cunning, and not greatly politic." Yet we cannot but shrink from the Jesuit as from one who outrages the instincts and sympathies of our nature—

"The motions of his spirit are dull as night,  
And his affections dark as Erebus;  
Let no such man be trusted."

The slavish adherence of the Jesuit to Romish doctrine, may be estimated from a single sentence, extracted from the Spiritual Exercises—"In order that we may be altogether in conformity with the Catholic Church, and of the same mind, we should hold ourselves ready, if in any instance she has pronounced that to be black, which to our eyes appears white, to declare that it is so."

The utter subjection of the individual Jesuit, in body and soul, to his superior, is secured by the practices of "Confession," "Manifestation of the Conscience," and "Detention."

"Detention follows upon Confession and Manifestation—sweeping the ground after each of them, and gathering up, by the menial broom and shovel of silent treachery, whatever may be scattered about, and which may be in any manner signifi-

saat. Every Jesuit is encouraged, nay he is bound to report to his Superior whatever he may know, and whatever he may suspect, relative to the conduct, to the private habits, or to the secret dispositions of every other. Every Jesuit is a spy upon every Jesuit; a net-work of perfidy embraces the entire community, and from its meshes not even those highest in authority stand for a moment clear. Every functionary knows that he is minutely watched by every eye around him, and that he may be reported and accused to the central authority, without his cognizance of the charge, and from which charge he has no opportunity to clear himself. Spiritual despotism hoards this influx of treacherous criminations among her choicest treasures, and brings them forth, after perhaps a lapse of years, when they may be found to be of avail for carrying her long-meditated purposes."

Thus it is that Jesuitism not only fights against Christianity, but outrages humanity itself. It rudely penetrates that chamber of the soul, which all the instincts of nature, and all the requirements of virtue claim as inviolable. There is good sense as well as fine philosophy, in the following passage, which is the last our space will permit us to quote:—

"The very rudiment of the intellectual, as well as of the moral life, is the power of reserve. This encrusting of the soul is the first law, and it is the necessary condition of that individuality, apart from which there remains no fulcrum of resolve, no self-originating progress or purpose, no liberty, no dignity, no love; and therefore, by inevitable consequence, no virtue. Whoever will follow out in idea these conditions, will feel that wisdom and virtue, strength of purpose, self-respect, and respect for others (apart from which love is not possible) can no longer be conceived of after we have rejected from our conception of human nature all power of seclusion and concealment, and have thoroughly denuded the individual mind and heart. Man, created as he was in the likeness of God, bears upon his very front no unambiguous indication of his participation in that perfection of the Divine nature which surrounds it with "clouds and darkness." "None by searching can find out God," or, "know his mind," for "He giveth no account of any of His matters." He still "hideth himself," even in the heavens where his glory is manifested. And so, while endeavoring distinctly to conceive of any order of beings, we wholly fail to associate with such a conception the idea of personal virtue until we have admitted the idea of individual inviolability: Virtue will have her venture."

#### HISTORICAL ESSAY ON THE CULDEES.

Read before the Missionary Society of Knox's College.

That we may form a better estimate of the character and labours of the Culdees, it may be necessary to advert briefly to the state of Society, especially in Scotland, the principal scene of their labours, during the greater part of the existence of this early Missionary Association. It is generally believed that christianity was introduced into Scotland during the second century, and, consequently, at least two hundred years before the first Culdee Institutions were formed. It is highly probable, however, that up to the period of the Culdees, no distinct form of Church Government was attempted, or indeed was practicable, on account of the constant broils and vicissitudes which agitated the then rude and barbarous natives of North Britain, as well as from the fewness and scattered condition of those who seem to have, at that period, embraced the faith. During the third century, especially, when Pagan Rome throughout almost her whole empire, assailed the Christian

Church with a succession of the most bitter and appalling persecutions, we may reasonably suppose, with the best writers, that many Christian refugees sought shelter in the northern and western parts of Britain, and where defended by the deep ravines and ramparts of "the everlasting mountains," they might worship God according to their consciences. These solitary wanderers, driven hither by persecution, spread, no doubt, the glad tidings of salvation wherever they had opportunity; and thus without association or scheme of Church government, but simply by individual effort, were instrumental in laying the foundation of that branch of the Christian Church, of which we, at this distant day, profess to be members, and of which all are, more or less enjoying the benefit. It is but reasonable to conclude, therefore, that the Culdees found here and there a few genuine disciples, who in the midst of gross ignorance, idolatry and barbarity, shone as lights in the world, called upon the name of the Lord, and who, rejoicing in every triumph of the truth, and sympathizing with the Christian missionaries in their work of faith and self-denying labour of love, rendered such assistance as their circumscribed influence would permit. Let us not for a moment, however, suppose that the Culdees enjoyed anything like that civil tranquillity and security which missionaries are now privileged to enjoy. The times, generally, in which they lived, were times of ignorance, bloodshed, and human degradation—society had not been leavened as it now is with the benign influence of Christianity, or the pacific principle of civilization. The art of war was the ruling passion of the day, instead of the arts of peace; so that in presenting the heavenly truths of the gospel, they had to address minds darkened and rendered ferocious by the gloomy superstitions and rites of Druidism, and consciences habituated to the hardening influence of sanguinary strife.

With respect to the origin of the name *Culdees*, various suggestions have been offered. Some would derive it from the Latin, *Cultores Dei*,—worshippers of God; others would trace it to the Gaelic, *gille De*,—servants of God, or *cuil* or *ceal*—a sheltered place, or retreat, because the Culdees, say they, seem to have been refugees from persecution, and like the servants of God both in previous and subsequent periods of the Church's history, were obliged to "wander in deserts and in mountains, and in dens and caves of the earth." Hurd, in his "History of all Religions," gives another derivation for the name, of the correctness of which he seems to have no doubt. He maintains, so far as I remember, that it is merely a compound of the two Gaelic words, *cul dhu*, or *dee*, signifying a black hood or cowl: because the Culdees, he maintains, were monks or friars, and were distinguished by this habit. It may be remarked, however, that he offers no authority for these opinions, and that this derivation, like the rest, can only be received as an ingenious supposition; and we may further remark, that although ecclesiastical writers of a certain class, generally represent the Culdees as monks, or monachi, which implies celibacy, yet there seems to be no grounds for such an appellation, because we learn from the most authentic sources, that many of the Culdees were married men, and were succeeded in office by their own sons. We are thus left to mere conjecture as to the origin of their name: and we come now to the origin of their society, in reference to which the Culdees themselves constantly affirmed, that they received their modes of worship from the disciples of John the Apostle. That there were a considerable number of Christians in Ireland at the end of the second century, Jameson, who writes a History of the Culdees, thinks we may safely assume, and that these were found under the character of Culdees, early in the fourth century in that country, is asserted by some writers. However this may be, they certainly existed in an organized form in Ireland, A. D. 546, that is seventeen years before their principal Institution was founded in

Scotland. The earliest accounts which we have of this Institution, and indeed of the Culdees themselves, confirm the common belief, that it originated in the missionary zeal and enterprise of Columba. "This extraordinary man was born in Ireland, in the year A. D. 531. Ireland being equal at that period, if not superior, both in secular learning and in religious enlightenment, to any other country in Europe. Columba was nearly allied to the royal family of his native country, the Connall Gulbhann; and to the Pictish and Scottish royal families the Brudees and the Connals. At an early period of life, Columba indicated great talents and devotedness to God, and seems to have been early engaged in the Christian ministry. In the 28th year of his age, he founded what is called the monastery of Dairmogh, and after having preached the gospel successfully in his native land, and founded many Churches, (one hundred it is said) he directed his compassionate eye to Scotland. Taking with him twelve men like-minded, he embarked, in the forty-second year of his age, and landed in the island of Iona, in the year 563.

This beautiful Island, which was sometimes called I. Hi, or I-Kolumb-Kil, was one of the last places of refuge for the druidical priests; they had existed here since the year 60, when the emperor Nero, issued an edict for their extermination. From this place both they and their debasing superstition were expelled by Columba, and an institution erected, famous in the annals of the British isles, a luminary in a dark place, which shone for many ages afterwards, and spread its cheering rays far beyond the limits of Scotland. Columba having been instrumental in converting Connal, King of the Scots, to Christianity, received this island as a royal gift for him and his successors in office. The situation of this island was well chosen for such an institution, as affording an easy access both to the Scots, Picts, and Irish, and from its comparative insignificance would not likely be an object of attraction to those pirates and marauders who infested the adjacent countries in quest of plunder. But this little island, so insignificant in itself, was to become distinguished above all others, and a point of attraction for the good, the great, the learned, and even the royal of those early times. To this the Churches of Ireland, Scotland, and England, looked, under God, as the centre of ecclesiastical influence.—Here, or at subordinate institutions in connection with it, the wealthy, and the aspirants to learning and the ministerial office, were wont to wait on instruction, both secular and religious, and here kings considered it an honor to receive a tomb.—This Island, no doubt, presents at the present day little to tell of its former glory, but the following description, copied from a writer of the year 1612, may faintly shadow forth the respect, in which it was formerly held:—"The Island of Saint Colme is two miles of length, and more than a mile of breadth, fertile of all things, renowned by the ancient monuments of the contrie. There were two abbeyes in this island, and a court or parish church, with many chappels, builded of the liberality of the kings of Scotland, and governors of the isles. There is yet remaining among the old ruines, a burial place or church-yard, common to all the noble families of the west isles; wherein there are three tombs higher than the rest, distant from one another a little space, and three small houses, situated to the east, builded severally upon the three tombs. Upon the west side are stones graven, which stand in the midst, bearing this title, *the tombs of the kings of Scotland*. It is said there were forty-eight kings buried there. The tomb upon the right side hath this inscription, *the tombs of the kings of Ireland*. It is recorded that there were four kings of Ireland buried there. Upon the left side it hath this inscription, *the tombs of the kings of Norway*. The report is that there were eight kings of that nation buried there. The notable houses of the isles have their tombs in the west of the church-yard severally by themselves.

History, so far as I know, is silent as to the precise method in which Columba and his associates began their labors at Iona. But thus we may safely infer from the mighty results that followed, that neither prayer, nor zeal, nor activity, nor courage, nor circumspection, were wanting on the part of that devoted band of Christian Missionaries. It is recorded, that during the life of Columba, many churches were planted in the Hebrides and main land of Scotland. How many of these, or of the monasteries, (as they have been called) during the thirty-four years of Columba's labour in Scotland, were thus instituted, I have not had the means of ascertaining. The monasteries to which we have just referred were simply seminaries of learning, and missionary stations, which Columba founded in different parts of the country. These were formed on the model of the chief institution at Iona, each having an abbot, or president, or principal, and twelve presbyters, who had been previously trained at Iona. Columba having thus fought a good fight, and bequeathed to our forefathers and their posterity for many generations, the means of inestimable blessings, both secular and sacred, he died, and was buried at Iona, in the year 597, aged 77 years.

It is asserted, that in the primitive Irish Church, the pernicious practice had been admitted, of hereditary succession, among bishops or ministers, that is to say, wherever it was practicable, either a son or a near relation of a deceased bishop succeeded him in office, and that that practice was introduced to the institution at Iona, so that Columba being of the Tyconnellan family, his successors were of the same race. However this may be, it is certain that he had successors worthy of their illustrious founder, who prosecuted with unabated zeal the great work which he had commenced, and ere long the influence of the Culdees was felt far and wide. The monastery, as it has been called, at Iona, was speedily followed by the creation of others, which, as Dr. Jamieson observes, "may more properly be viewed as colleges, in which the various branches of useful learning were taught than as monasteries. These societies were, in fact, the seminaries of the Church both in North Britain and in Ireland. As the presbyters ministered in holy things to those in their vicinity, they were still training up others, and sending for the missionaries wherever they had a call or had any prospect of success." Nor was the number of these institutions small. In Scotland they had institutions at Abernethy, Lochleven, Dunkeld, St. Andrews, Brechin, Dumblane, Kuthil, Mortlach, Monymusk, Dunfermline, Meirise, Govra, Abergorn, Incheolm, Tynningham, and Aberlady. Each of these was like the parent institution of Iona, and subject to it, having an abbot and twelve presbyters. The men who thus devoted their lives to this Christian work were highly respected by the people for their piety and learning. The very name of Culdee acquired such sanctity, and such a degree of authority among them, that as Boece relates, even when the entire suppression of their order was most anxiously sought by the Romish hierarchy, "all priests, (says the ancient historian) almost to our own times, were commonly designated without distinction, Culdees." "Being indoctrined," as another writer says, and well equipped in the panoply of truth, by eighteen years of study, and inspired with the zeal of their founder, they devoted their efforts not only to the evangelization of their own country, but of others also. They became adventurous missionaries to fields the most dangerous and remote. They converted the heathen, and confirmed and established the wavering Christian. They taught the use of letters to the Saxons and Normans. They converted the Scots and Picts. Burgundy, Germany, and France received their instructions, and Europe rejoiced in the communicated blessings. But speaking more particularly of Britain and Ireland, all ecclesiastical history shows that they became, in course of time, exclusively, or almost exclusively, the national clergy. They always laid

claim to be the true primitive apostolic Church of Christ, and were looked up to for ages as the depositories of the original national faith. Geroldus Cambrianus, writing in 1185, describes theirs as being "the ancient religion." What their doctrines were we shall immediately sum up in a few words. But as we are speaking at present more particularly of the extent of their labours and influence, we cannot conclude this part of the subject without first reverting to an important fact, which lies at the root of a popular subject of discussion, and which has caused considerable trouble in the Church for some time past. The subject I refer to is apostolic succession, a subject, no doubt, in itself, of very little importance to an enlightened and pious mind, but one which it is necessary to be acquainted with, in order to meet the prejudices and puseyite objections at present so common in the Church of England. The fact involved in the present historical sketch is this, that the Culdees were in reality the founders of the English Church, equally with the Church of Scotland, and that the apostolic succession claimed by the former, may with equal propriety be claimed by the latter. To do this subject anything like justice, would require an essay for itself: so we must content ourselves at present with one or two notices of this important fact, and bring the essay to a close.

(To be continued.)

#### MISSIONARY AND OTHER INTELLIGENCE.

(Abridged from the *Evangelicalist*.)

Many have been the conjectures formed, in regard to the French expedition to Rome; and the following facts stated by a correspondent of the *Journal des débats* clearly prove that the influence exercised by the French army, is hostile to the papacy:—

"Our soldiers, as you know, had been called by the priests in the character of auxiliaries; but in truth they have become their adversaries—and even their most active, and most dangerous adversaries. How? By a very simple process—viz., the French, in going to the assistance of the Pope carried not in their hearts Papist sentiments. It was not a question of religious faith, it was a political matter. And what has been the result?—As soon as they had entered Rome, the officers and soldiers manifested to the inhabitants their ideas, opinions, and antipathies against the ecclesiastical government; they laughed at the Cardinals and their old-fashioned pretensions; they made epigrams on the superstitions of the old Romanists, and turned to derision their Madonnas, their relics, their pilgrimages, their saints, and all the trappings of this extravagant worship. They feared not even to attack the puerile devotions of Pius IX. In a word, the French battalions have carried to Rome, not Popery, but Voltairism.—Each soldier became, by the nature of things, and without design, an apostle of scepticism, a missionary of anti-Jesuitism, and a preacher of liberal maxims. What men for so holy a crusade!—What friends for the pontifical chair! They will leave behind them the seed of opposition, which will never more be uprooted, and the priests will, one day, bitterly repent having called in such defenders. Injustice engenders evil, abyss summons abyss; he who sows the wind must reap the whirlwind.

#### AN ANTI-ROMANIST VILLAGE.

The following fact is noticed chiefly for the purpose of shewing the indifference and hatred with which Popery is regarded in many parts of France:—

In the south of that country stands the small village of Haget. Its inhabitants oppressed by the priest, longed for deliverance. So soon

as they heard of the Revolution of February 1848, they rose, *en masse*, and expelled their cure and refused to receive another. In vain did the Bishop and authorities interfere. The Mayor locked up the church, and guards were mounted around it to prevent the priest from entering it.—To every expostulation their reply was, "No priest, No priest!—down with Popery, we will have no more of it at any price!" This has continued for nearly two years, and at length soldiers have been sent to re-instate the priest. Will it not at last hold good in regard to Popery, as well as in regard to similar systems, "That they use the sword, shall fall by the sword."

#### ROMANIST PERSECUTION.

In St. Martin, a small island annexed to Guadeloupe, West Indies, there is a congregation of 1500 or 2000 Protestants. For many years they were not allowed a Protestant pastor; but, a few years ago, they obtained a pious one. The popish priests became alarmed, and sent a cure to St. Martin. Some sisters, grey and black, followed, and along with certain Frères de la doctrine Chrétienne, opened schools. They began a series of petty persecutions,—cavils were directed against M. Frossard,—his meetings were interrupted,—his actions were calumniated, and he himself forced to convoke his people in private houses.—He has complained, but obtained no redress from the legal authorities, who are under clerical influence. Surrounded with obstacles, the flock may, like that on the island of Madeira, have to flee to some other place of refuge.

How true is it that Popery still exhibits the same persecuting gospel-hating spirit. "Drunk with the blood of the saints" is clearly written on the battlements of Rome.

#### MARIOLATRY, OR WORSHIP OF THE VIRGIN.

Those Protestants who denounce Romanists, as idolaters, are often taunted as bigots, and denounced as false accusers of their brethren. That their statements, however, are not devoid of foundation, and that the Virgin, a mere creature, is actually worshipped among Roman Catholic communities, the following fact will shew:—

A gentleman residing in Brussels, was lately led to enter the church at Caudenberg, the most fashionable in that city, and to which the Queen of Belgium resorts to perform her devotions. It was a high day there, being the anniversary of the formation of a Society, called the *Confrérie de la Bonne Mort*, that is, "Brotherhood of the good (or happy) death." Soon an orator mounts the pulpit, and proceeds to enumerate the advantages enjoyed by each member for securing a happy death.

The first advantage stated, was as follows:—The member wears a medal on his heart, with these words engraved on it, *Holy Mary pray for us*. Now, can it be, that after these beautiful words have rested on your heart, for thirty or forty years, Mary will abandon you?

Second advantage.—Each member is bound to go through the rosary every day. The rosary contains nine Ave Marias. As a good Catholic ought to repeat Ave three times a day, besides attending the daily mass and church prayers, we may conclude that he repeats "Holy Mary pray

for me, and be with me at the hour of death," fifty times each day. Is it possible that a believer repeating such a prayer fifty times every day, and many hundreds of thousands of times during his life,—is it possible that he should perish? No, "a child of Mary's cannot perish."

Third advantage,—The member is placed under the special protection of the virgin. "Do you know," says the orator, "who the virgin is?"

"Are you aware of her power? She is parent of her Creator, directress of her God. The title of Mother of God explains all. She is almighty. If able to deliver us, if invested with requisite power, is she willing to do so? Who can doubt it, seeing she has offered herself a sacrifice, by consenting, from love to sinners, to become the mother of the infant Jesus. Denying herself, renouncing all held most dear when she answered—Behold the handmaid of the Lord; be it unto me according to thy word—Luke i. 38. It is thus that she bruised the serpent's head."

#### A ROMANIST PILGRIMAGE STATION.

Between Nuremberg and Ratisbon, in Bavaria, is situated the lovely village of Deurling. One half is with the church placed on the top of a lofty cliff, along whose rugged sides the roads are carried in a serpentine form. Here a modern Gogtha has been established; and our Lord's ascent to that place of skulls imitated by deluded Roman Catholics. A pilgrim approaches, and desires to perform the allotted task—on his bare knees he crawls along the rough rocky ascent, until lacerated and bleeding, he arrives at a lofty cross, on which is extended an image as large as life.

#### POPERY IN SCOTLAND.

Popery is advancing in Scotland with giant strides. It is well known, that in secret, the Jesuits and other emissaries of the Man of Sin, have been covertly working; but now in Edinburgh it is openly planting a line of forts across the city. In Presbyterian Scotland, and in its enlightened capital, popery is setting up a nunnery, building a splendid cathedral, and bishop's palace—establishing boarding schools for young ladies. Lord Glenlee's house has been purchased, the chapel in Lothian Street, the school in High Street, with the old sessional school of John Wood and Andrew Thomson, in Market Street, and last of all, the Broughton Street Chapel. Add to which, one of the ragged schools is in their hands, and another establishment is about to be planted in Leith. And what is Protestantism doing to meet the spread of ruinous and deadly error? Nothing in a systematic way, except the Edinburgh Mission, under Mr. McMenamy. An appeal has been made in all the Free Churches, for funds to carry on, and extend missionary operations. The *Edinburgh Witness* of 9th January, has a powerful article, headed Cowgate Popery, in which he compares the mazes of Irish popery coming down into the warmer regions of Protestantism, to the glaciers which descend from the frozen heights of Mont Blanc, into the sunny vales below. In the heart of that city, which D'Aubigne styles the capital of the Reformation, is to be found at this day, Popery of the most genuine character:—

"Within a few hundred yards of the spot where Guthrie mounted the ladder, and Argyle laid his

head upon the block, purgatory is as firmly believed in, the Virgin and the Pope are as devoutly adored, as they ever were in any age of the world. And as Popery is as sincere, so we find it is still as malignant. It is as thoroughly the well as ever, and waits but the opportunity to gorge itself with the flesh, and make itself drunk with the blood of Protestants. The Protestants are still a decided majority of the inhabitants of Edinburgh; and it is owing to that circumstance, and to that circumstance alone, that we have not an Inquisition in St. Mary's Wynd, and an *auto de fe* of Protestant heretics twice every year in the Grassmarket, with Priests, Gillies and Rigg, and all the worshipful fraternity officiating thereat with crucifixes and flambeaux.

Every hour the question grows in importance, what are we to make of the Popery that is daily arriving on our shores? We cannot take our stand in mid channel, and say to the miserable wretches who are fleeing from the terrible wreck into which the priests have converted their country, "You cannot pass from thence." These poverty-stricken, because Popery-stricken beings, are forced upon us by a law as irresistible as that which pours the frozen snows of the Alps down into the beautiful vale beneath it. We must think of some means of thawing this mass,—of converting this Popery into Protestantism. We must destroy it, or it will destroy us. Such means are already in operation. The Irish Mission is acting as a thaw upon the importation from the foreign shores of Ireland. But is that mission so adequately supported, as that for every Roman Catholic that arrives on our shores, a convert is drafted into the ranks of Protestantism, and so the accumulation of our existing Popery cut off? In the case of the Alpine glacier, the powers of congelation at the top of the mountain are exactly balanced by the dissolving powers at its foot; and thus the inhabitants of Chamouni can sleep in safety beneath the shadow of the glacier, knowing that nature has set limits to its increase, and secured the beauty of their valley from devastation. Is it the fact, in the case of our drift Popery, that the process of dissolution equals the process of accumulation? This is the lowest ratio of evangelisation that can consist with our own safety. The famine and the death of Ireland are daily precipitating new hordes upon us; and we must be prepared to tame, and civilize, and Christianize, upon the same scale on which this descent is carried on, before we can sleep in quiet beneath the shadow of the Cowgate Popery. Every Papist who arrives on our shores, though clad in rags, and without a penny to procure a morsel of bread, has been taught from childhood to look down upon us, poor heretics, with bitter contempt, as men accursed now, and doomed to expiate our Protestantism in eternal flames; and with such feelings, we are not to expect that they will use much ceremony in helping themselves to our homes and our goods, to which they believe they have a better right than any other, and which they also believe to be more agreeable to the Divine will than they should possess than that we should do so. We have already been obliged to surrender one street to them. By and by we will be forced to surrender another, with perhaps a square or a crescent, and a few schools and churches to boot; all at length Edinburgh will be too narrow to contain both them and us; and if we should choose then to defend our own, it must be by force. This is no exaggeration. The rate of emigration from Ireland, which the growing misery of that country is more likely to increase than to diminish, renders inevitable some such result in all our large towns. We have only one alternative. We must employ betimes more missionaries and Bibles soon, or we shall have to employ soldiers and cannon."

On New Year's day, an agent of the Irish Mission, in open day, was way-laid and beaten by a mob of some fifty scoundrels,—all for the crime of being a Scripture reader. The trial before the Bailies' Court brought out the moral degradation

and ruin that Popery works upon its victims.—Such was the evidence given in court, and the little obligation felt by the witnesses of their oaths, that the offence was not proven:—

"Popery has always held it to be right to destroy one half of mankind to save the other half. On this principle, doubtless, did Popery deal with Michael Gaynor in the Bailies' Court. She would have deemed it right, had she been permitted, to beat the life out of the agent of the Irish Mission, in order to preserve intact the purity of Cowgate Popery. Popery sometimes talks of reasoning, and we may cite, as in point, the abortion of Bishop Gillis. But Popery never reasons when it can use force. It is much easier to burn a heretic than to answer him. Popery did not reason with Dr. Achilli at Rome; neither did it reason with ourselves one day in Cologne, when we happened to meet, in one of the narrow streets, the procession of the host, and refusing to uncover at the clamorous demands of the mob, and do reverence to a wafer, which that mob believed to be God, we had a shower of blows aimed at us by the bystanders, which, however, did us no farther harm than making our hat roll in the strand. Popery never yet gained anything by argument, though it has gained much from force; and it will never have recourse to the former unless when it is bound up from using the latter. But if Popery has reckoned on fighting her battle with her favourite weapons in Edinburgh, she has reckoned without her host. We tell the Jesuit clique, who are determined to drive matters to extremity, to have a care. They are not living in the dark ages; and they will find it no joke, should they rouse the full force of public opinion, and let in upon their dark doings the full blaze of a free press. We claim the liberty of putting a Bible into the hand of every Irish Roman Catholic who enters our city, and of sending our missionaries to lay before him the grounds of our faith; and in this work we neither must nor will be subject to molestation from them. And if this conspiracy against our quiet as citizens, and our rights as Protestants, is persisted in, we shall not fail to drag the ruffians by whom it is headed into the light, whether they wear a priest's surplice or a navie's jacket."

#### POWERS OF CIVIL MAGISTRATES.

Dr. McCrie's opinion, *regardant* to certain objections brought against the Confession of Faith, as giving undue authority to the civil magistrate, in matters spiritual, is very clearly set forth in the subjoined extract, from a small work of the Dr., on the Unity of the Church.

"An objection brought against the Confession is, that it subjects matters purely religious and ecclesiastical to the cognizance of the civil magistrate, and allows him an Erastian power in and over the church. This, if true, would be very strange, considering that the Assembly who compiled it were engaged in a dispute against this very claim with the Parliament under whose protection they sat, and that owing to their steady refusal to concede that power to the State (in which they were supported by the whole body of Presbyterians), the erection of presbyteries and synods in England was suspended. Independently of this important fact, the declarations of the Confession itself are more than sufficient to repel the imputation. It declares "that there is no other head of the church but the Lord Jesus Christ." (chap. 25. § 6.); and that He, as "King and head of his church, hath therein appointed a government in the hand of church officers, distinct from the civil magistrate." To these officers the keys of the kingdom are committed." (chap. 30. § 1. 2.) Yes, the very passage appealed to in support of the objection begins with the following pointed declaration: "The civil magistrate may not assume to himself the keys of the kingdom of



heaven." (chap. 23. § 3.) "The keys of the kingdom of heaven" include all the power exercised in the church, under Christ, its sole king; not only that which is ordinarily exercised in the government of particular congregations and in censuring offenders, (chap. 30.) but also the power "ministerially to determine controversies of faith, and cases of conscience, to set down rules and directions for the better ordering of the public worship of God, and government of his church, to receive complaints in cases of mal-administration, and authoritatively to determine the same." (chap. 31. § 3.) The Confession teaches that magistrates cannot warrantably assume to themselves the power of doing these things, and what it adds must be understood in a consistency with this declaration. It is true, that it allots to the magistrate a care of religion, and asserts that "he hath authority, and it is his duty to take order, that unity and peace be preserved in the church," &c. But is there no order which he can take for having these things done by the persons and in the way which they ought to be done, without taking the doing of them into his hand, and thus assuming what does not belong to him? The Confession asserts that there is, and proceeds to say: "For the better effecting whereof\* he hath power to call synods." And is there any good reason for absolutely denying him this power? When "the unity and peace of the church" are broken and endangered in any country, "the truth of God" is depraved, "blasphemies and heresies of almost every kind are spreading, corruption and abuses in worship" are abounding, and when the church being disorganized, there is no general authority of an ecclesiastical kind to use means for remedying these evils, may not the civil government of that country warrantably call a synod for that purpose? When the state of the nation, as well as of the church, may be convulsed, and its convulsions may be in a great degree owing to religious disorders, is it not a high duty incumbent on him to take such a step, provided he finds it practicable and advisable? Was not this the state of matters in England when the Westminster Assembly met? Was not the state of matters similar in many respects at the Revolution in Scotland? And may not a crisis of the same kind yet recur? Was there any rational ground to think, at the period of the Westminster Assembly, that such a synod would have met, or supposing it somehow to have been collected, that it could have continued together until it had finished its business, if it had not been convulsed, maintained, and protected by the Parliament of England? Do many of those who deny the power in question reflect, that they owe those books which they still, in one degree or another, own as the subordinate standards of their ecclesiastical communion, to a synod which was thus convoked? Do they reflect, that by means of them the interests of religion have been promoted to an incalculable degree, "unity and peace preserved in the church, &c. from the period of their compilation down to the present day, in Scotland, in England, in Ireland, and in America? Or, recollecting these things, are they prepared to take the pen and insert their absolute veto—"The civil magistrate—for the better effecting thereof, hath" nor "power to call synods?" At the same time it may be observed here, on the former objection, that it is not asserted, that the magistrate may exercise this power on all occasions and in all circumstances, or whenever there are evils of a religious kind to correct. It is sufficient that there may be times and circumstances in which he may warrantably exert this power. It is true that the Confession, in another place, (chap. 31. § 2.) is not sufficiently full and explicit in declar-

\* "For the better government and further edification of the church, there ought to be such assemblies as are commonly called Synods or Councils." i. e. for attaining the end better than can be accomplished in smaller meetings of church officers. (Conf. chap. 31.)

ing the intrinsic right of the church to convoke synods. But this defect was supplied by the Act of the General Assembly of the Church of Scotland receiving and approving of the Confession; \* and in the Formula used in the Secession from the beginning an approbation of the Confession is required "as received" by that Act of Assembly.

After stating that the magistrate has power to call synods, it is added, "to be present at them, and to provide that whatsoever is transacted in them, be according to the mind of God." Nor to insist here, that these words ought, in fair construction, to be understood of such synods as have been convoked by the magistrate, what reasonable objection can be made to his being present? May he not claim a right to be present at any public meeting within his dominions? May he not be present in a synod to witness their proceedings, to preserve their external peace, to redress their grievances, or (why not?) to receive their advice or admonitions? But, if it be supposed that his presence is necessary to give validity to their proceedings, and that he sits as preses of their meeting, or as director of their deliberations and votes, I shall only say that the words of the Confession give not the slightest countenance to such claims, which are utterly inconsistent with the common principles of Presbyterians, and in particular with the well-known and avowed principles of the Church of Scotland. A similar answer may be given to the objection against the last clause of the paragraph. May not any Christian whatever his station be, "provide that whatsoever is transacted," even in synods, "be according to the mind of God?" If the legislature or government of a nation have a special care about religion, or if there is any particular duty at all which they have to discharge respecting it, and particularly if they have power in any case to call synods, must it not in a special manner be incumbent on them to see to this? Nor does this imply that they are in possession of any ecclesiastical powers, or that they pass a public judgment on true and false religion. Their private judgment is sufficient to regulate them in their public managements in this as well as on many other subjects, about which they exercise their authority, without sustaining themselves as the proper judges of them, as in the case of many arts, sciences, &c. which they patronize and encourage. Must not Christian rulers, judges, and magistrates provide that "whatsoever is transacted" by themselves, "be according to the mind of God?" Is it not highly fit that they should be satisfied, and that they should by every proper means provide that the determinations of synods be according to the mind of God, if they are afterwards to legalize them, or if they are to use their authority for removing all external obstructions out of the way of their being carried into effect; both of which they may do, without imposing them on the consciences of their subjects? And, in fine, are there not various ways in which they may provide as here stated, without assuming a power foreign to their office, or intruding on the proper business of synods, or ecclesiastical courts? But, if it be supposed that the magistrate, as the proper judge in such matters, is to controul the deliberations of the ecclesiastical assembly, to prescribe and dictate to them what their decisions shall be, or that, when they have deliberated and decided, he may receive appeals from their decisions, or may bring the whole before his tribunal, and review, alter, and reverse their sentences, I have only to say, as formerly, that the words of the Confession give not the slightest countenance to such claims, which are utterly inconsistent with the common principles of Presbyterians, and in particular with the well-known and avowed principles and contentings of the Church of Scotland.

\* See Act of Assembly, prefixed to all our copies of the Confession of Faith. Agreeably to this Act was the Confession ratified by the Parliament of Scotland.

But though I consider these objections as destitute of a solid foundation, yet, as the construction on which they proceed has often been put on the passages to which they refer, I, for my part, can see no good reason why an explanation should not be given of these passages, or of the doctrine contained in them, with the view of preventing all misconception of the sentiments of those who approve of the Confession; provided the two following things are attended to. In the first place, that this declaration do not fix on the Confession the obnoxious sentiments which are disclaimed. And, in the second place, that it do not, under the cover of general and ambiguous expressions, invalidate or set aside the general doctrine respecting the exercise of civil authority about religion which is recognized in the Westminster Confession, and in those of all Protestant Churches. Explanations of this kind were given in the early papers of the Secession, which are sufficient to show that they entertained no principles favourable to persecution or injurious to the liberties and independence of the church, and that they did not view the Confession as containing such principles\*.

#### TO CORRESPONDENTS.

Extracts from an Address by J. Durie, Esq., Bytown, will appear in our next. We are glad that the subject of ministerial support is beginning to attract more general notice. The arguments so forcibly expressed by Mr. D. have over and over again been urged in behalf of some general scheme of Sustentation. When these arguments are appreciated and the Church awakened to her duty and interest, our ministers will not be left to pine on a wretched pittance for want of such a scheme.

We again repeat that communications should be in our hands before the 20th of the month, in order to their appearing in the following Record.

Several communications came to hand too late for this number.

## The Record.

#### KNOX'S COLLEGE.

We make yet another appeal on behalf of our THEOLOGICAL COLLEGE. A few congregations have already responded to the call addressed to them through the pages of the Record and otherwise, and have forwarded, in part at least, their annual contributions. Others have promised early attention to the subject. We are very unwilling to appear urgent, and still less would we be understood as indicating any distrust in promises made, we presume, in good faith. But, as the funds in hand are very far from meeting the obligations of the Treasurer, and as it has been suggested that, in many parts of the Province, the nature and importance of our Theological Institution are very imperfectly understood, we submit the following statement to such as may have been less conversant with the history of the Presbyterian Church in Canada, or with the benefits already derived by it from Knox's College; in the hope that the claims of the latter to a liberal and cordial support, may commend themselves to the understandings and consciences of all the friends of

\* Act and Testimony, *apud* Display, i. 156—159. and Answer to Nairn, *ibid.* p. 311—314.

evangelical religion, and of a pure and free Presbyterianism.

Knox's College was instituted in 1844, for the purpose of securing a sound literary and theological education to young men of piety who exhibit satisfactory evidence of gifts adapted to the office of the Holy Ministry, as well as of a sincere desire towards that "good work." The same reasons which appeared to the members of Synod, sufficient to justify a separation from the brethren with whom they were previously united in ecclesiastical fellowship, evidently required the formation of a distinct Theological school for the training of aspirants to the sacred office. Ceasing, and that with the approbation of an adhering people, to accept those benefits from the public national funds, which they could no longer hold with a conscientious regard to the full spiritual freedom of a Church of Christ, or without failing in their duty to those in the parent countries with whose views and contentings they sympathised—they necessarily felt that the separate organisation of our Church could not be complete without a Seminary to which they might look for the preparation of additional spiritual labourers. Those who are aware of the state, till recently, of the Provincial University, or the conditions of access to its benefits, need not be told that, besides a Theological class proper, we were necessarily led to involve ourselves in the expense of establishing preparatory classes, or providing the means of instructing our students in those branches of knowledge, admitted by all Churches to be necessary, before the study of Divinity can be entered on with full advantage. We are now in course of abridging this last department of our expenditure; and, as soon as King's College shall be available under the new law, (which only now, however, is beginning to take effect) we hope to relieve the Church of the burden of supporting any larger educational establishment than what is required to a purely Theological school. In the meantime, some of our existing arrangements are yet indispensable—and the faith of the Church is committed for the honourable support of those who are labouring in this most essential department of the ecclesiastical field.

The success of the Institution hitherto has been truly encouraging; and the fruits of the labours of our Professors are already largely reaped by the congregations of the Church, in the supply of the spiritual wants of many stations, by those who have gone forth from Knox's College. Not to speak of occasional services rendered by our young men, as catechists and missionaries, even while yet prosecuting their studies in Theology,—no less than twelve or fourteen ministers and licentiates have been added within these three years to the number of our full approved dispensers of the word of life. Of these, six have gone forth into the Church since the close of last session, and several of them are in course of being inducted into pastoral charges. Still, as the number of students has every year advanced with steady increase, no less than FIFTY are this session in attendance, of whom, it may be expected that, by God's blessing, four or five will shortly enter the field: and, say FIFTEEN or TWENTY within the

next three seasons. The remainder are yet but in the early stages of a six years' course of study. What a prospect of spiritual advantage to our religious community, and to the whole province, does this state of things hold out!—and who of us will not feel grateful to God for what we trust not His Providence only, but His Spirit has thus done for us as a Church? Of the character and motives of each of these young men, of course we cannot speak with certainty, but we discern in most of them the very best evidences of sincerity and devotedness to the cause of Christ and of the gospel, and of love to the sons of men. Not one is admitted to the benefits of the Institution without close examination of his credentials, and dispositions, and acquirements. And although a large proportion of them are not in circumstances fully to bear, unassisted, the costs of their education, they do so to a large extent—defraying the expense of their board in Toronto, during the winter, out of the very scanty returns of their labours as teachers and catechists during the summer months. As to any direct support of the College itself, however, neither their numbers nor their circumstances can yet warrant us to count on much more than their maintenance of the Library belonging to the Institution, or the payment of incidental charges. In the meantime, we cannot doubt that our congregations have but to consider the circumstances of the country, to see that some exertion proportioned to the value of the Institution, requires to be made by each congregation and church—as all are partakers either immediately or remotely of the benefit. Need we ask, how but by the maintaining of such a Seminary we are to provide for the supply of our vacant congregations, or of districts destitute of a preached gospel? or whither else are we to look for those who may fill the places of the spiritual labourers now in the field, as their places may be vacated by death or otherwise? It is evident, that, though occasional assistance may be derived from the old country, either by the temporary visits of deputies, or the settlement now and then within the province, of ministers disposed to emigrate and cast in their lot among us, this source of supply is too limited and uncertain to be trusted to; and that the hopes of our Church must mainly rest on a home-bred and home-trained race of pastors, from year to year prosecuting their studies at a central source of learning, and receiving the benefit of the counsels of men of talent and experience, residing among us, who know to adapt their instructions to the prospective engagements of their pupils, and the character and circumstances of our Canadian people.

We trust that the great value of Knox's College has but to be set before the intelligent and spirited members of our religious body, to secure for it the necessary financial means. The burden will be small, when divided among the constituencies of our wide-spread communion in any reasonable proportion to their respective numbers and power. We are confident there is no real lack of ability—though there may lack something of the necessary system of collecting—in our congregations. These are daily increasing in num-

ber, and embrace within their ranks a proportion of all classes—from the large proprietor to the humble mechanic—like capable to appreciate the benefit to themselves and to the country at large, of a well informed, and thoroughly trained, body of religious instructors.

#### UNIVERSITY OF TORONTO.

The University is now about to be re-organized, according to its new constitution. Much has been said about its irreligious character. Some assert that by the late changes a grievous wrong has been perpetrated against those who have heretofore had the sole control of the Institution; others declaim against the manner in which the reform is to be carried out, as being partial and incomplete. We could have wished that there had been a more distinct recognition of religion in the constitution of the University, and that the visiting Commissions and Senate had been somewhat differently constituted. As it is, we consider it to be the duty of religious bodies—of all right hearted men, as Christians and patriots, to use their influence to have the Institution conducted in such way as to be entitled to their confidence and support. And this is not to be done by denouncing the University, and abandoning it to the irreligious. If good men bring their character and influence to bear upon it, there is nothing to prevent the University of Toronto from becoming, what it ought to be, an educational institute of a high order, in which literature and science will be made to subserv the best interests of the people. Without such salutary control Royal Charters, and Acts of Parliament can never make it so.—Now that the changes contemplated are about to take place, we trust that the Board of Visitors will so thoroughly revise the whole system, as to adapt it to the circumstances and wants of the country.

The following gentlemen, appointed by the Government, compose the Board of Visitors for the University and Royal Grammar School, viz: The Hon. W. H. Blake, Chancellor, President, Hon. J. H. Cameron, M. P., John Wilson, Esq., M. P., David Buchan Esq., and Dr. Richardson; John Burns Esq., Secretary.

The Senate consists of all the Professors, Dr. Widmer, Hon. H. Sherwood, M. P., Hon. J. H. Cameron, M. P., J. C. Morrison, Esq., M. P., Dr. Hays and D. Buchan, Esq., Crown Members; and John Cameron, Wm. Proudfoot, John Roaf, junr., Oliver Springer, James Halinan and John McMurrieh, Esqs., Collegiate Members.

The Chancellor is an officer appointed triennially by the Convocation. The Vice-chancellor by the Senate, annually, and the President by the Crown. We observe that Dr. McCaul is appointed President.

GUELPH.—An effort to hold a Bazaar here, was made on the 14th ult., in behalf of the funds of Knox's College, by a deputation from the Galt Ladies' Association. A large, central store, was cheerfully given for the purpose, and was tastefully ornamented with flags and evergreens. We regret to say, that the storm which prevailed during the whole day, prevented the attendance of the people, except in small numbers, and rendered the praiseworthy exertions of the benevolent ladies all but unavailing for the object contemplated.

PRESENTATION TO DR. BURNS, BY  
THE YOUNG MEN OF HIS BIBLE  
CLASS.

We have pleasure in recording such spontaneous manifestations of good will and esteem, as the following. They are creditable both to the givers and the receiver, and may be taken as an index of the value set by the donors upon sound Scriptural views of the truth of God, which we know their indefatigable pastor and teacher is zealous in imparting.

Ministers, like other men, are stimulated and encouraged in the discharge of their duty, by the countenance and support of those for whose benefit they labour. And we could wish that instances were more common, of substantial tokens of regard and appreciation of services being given to devoted men, who have spent much in preparing for the ministry, and who are expending and being spent in the sacred service. Whilst we readily award our meed of approbation to those who well deserve it, we would recommend the recipe for making a good minister, as given in our last number, to those who not only withhold all expression of gratitude to, or sympathy for their minister, but also withhold what is necessary to his subsistence and comfort.

The following is a copy of the Address:—

TO THE REV. ROBERT BURNS, D. D.,

REV. AND DEAR SIR,—

We, the members of your Bible Class, feeling that we are under many deep and lasting obligations to you, for your unwearied exertions on our behalf, both as our Pastor and Teacher, have deemed that it would not be unbecoming on our part, to testify to you how much we value these exertions, and have therefore thought proper to offer for your acceptance the accompanying testimonials.

Ever since you came amongst us, you have been indefatigable, and we desire to bless God for the exertions which you have made, and the zeal you have ever displayed for the spiritual welfare of the young of your congregation. As to the fruits of these labours, the full amount can only be known at the great day, when the secrets of all hearts shall be revealed. But we venture to say, many of us have been highly edified by the sound Scriptural instruction, so ably imparted by you.

That you may be long spared amongst us in health and strength, to unfold the unsearchable riches of Christ, as presented in the Gospel; that God may crown your labours on our behalf, with abundant success; and that you and your amiable partner may long enjoy every blessing, both spiritual and temporal, is the earnest prayer of the undersigned.

[Subscribed by the Bible Class, in number about 40.]

Toronto, 6th Feb., 1850.

The Testimonial consisted of an elegant Writing Desk, a massive Gold Chain and Seals, and a copy of the "Ten Years Conflict," in two volumes, beautifully bound.

Mr. McDougall, on behalf of the other members of the class, presented the testimonial, and read the above address; to which Dr. Burns returned a suitable reply, in which he referred also to the very handsome present lately made to Mrs. Burns, by the ladies of the congregation.

The young men gave a Soiree on the occasion, which was attended by about 500 persons. The Rev. Dr. Willis, the Rev. Mr. Geikie, and the

Rev. Mr. McClure, the Hon. Malcolm Cameron, J. C. Morrison, Esq., M. P. P., and Jesse Keichum, sen., Esq., delivered appropriate speeches.

An anonymous correspondent, in a long letter, asks for information on several subjects, and requests an early reply. Had he favoured us with his name, his claim to a reply would have been much stronger. We do not feel called upon to notice anonymous communications at all. In departing from our rule on this occasion, we take up his queries in substance as follows:—

"How is it that many ministers of religion in the United States, are apologists for slavery?—Are they wholly influenced by secular motives, or is it because they have grown up with it?" Answer—We believe Slavery to be a great social and moral evil, that cannot be too soon eradicated, and if ministers in the United States, or elsewhere, attempt either to palliate or defend the system, it is because they have not, in our estimation, Scriptural views on this subject, as many ministers and others have not, on far more important truths of God's word; and, no doubt, men may be influenced by circumstances and secular motives. The testimony of most of the orthodox churches in the United States is adverse to slavery.

"How is it that a great portion of the ministers in Great Britain and her colonies, are in the constant habit, when praying in public for our Civil Rulers, of invoking the blessing of God on those in power? Are they influenced wholly by worldly policy, or is it because they have grown up with the Antinomian practice? Is it not very singular, especially in the Free Church ministers, to invoke the blessing of God on Civil Rulers, who place truth and error on the same footing, and in fact giving the errorist the preference? For instance, sustaining the Kirk party at the Disruption, to the great discouragement of the Free Church. Why then act the Antinomian, by invoking the blessing of God on any but those who are attending the means of grace, in the use of which, God has promised to give his blessing? Has God in any instance, promised to give his blessing to any who place truth and error on the same footing? Is it not then acting the Antinomian, to invoke the blessing on such characters? Besides, is there any authority for so doing, but acts of Parliament and the Queen's command."

For answers to these interrogatories, we refer to the exhortation and warrant in 1 Tim. ii., in which the apostle exhorts "that prayers be made for kings and all that are in authority;" to Luke, xxiii. 34, where the Saviour prayed for his murderers; to Acts, vii. 60, where Stephen manifested the Spirit of Christ, and to Matt., v. 44, where we are commanded on the highest authority to pray for them who despitefully use and persecute us. It is customary for Presbyterian ministers to pray, that as God has made the Queen great in temporal things, he would also endow her with the blessings of His grace, but we have yet to learn, that in any instance, Presbyterians of any name, pray for the Queen, or for those in authority, because it is the Royal command. Nor do we know of any Act of Parliament that prescribes to Presbyterians the manner in which they are to pray for Rulers. We have heard of the Church of Scotland asserting her freedom from Erastian control, by refusing to conform to some recommendation or command in regard to omitting the name of the late Queen Caroline. It is reported that

the Rev. Dr. Kidd, of Aberdeen, was taken to task by Dr. Forbes, for praying for Queen Caroline.—Dr. Kidd coolly replied "I will continue to pray for her, for you, and for every sinner out of hell."

We know not what the case stated in the queries has to do with Antinomianism.

With regard to the term "sacred majesty," as applied to the Queen, we believe it can be justified on no other principle, than that on which certain persons apply "Holiness" to the Pope.

And lastly, in reference to the "Headship of Christ over the Church," we refer our correspondent to Gray's Catechism.

## CHINA.—REV. W. C. BURNS.

Mr. Burns is still at Hong Kong. He has suffered from an attack of fever, but has been mercifully restored. His passage was taken for Amoy when he was taken ill. The ship sailed without him. Before reaching her destination, she was visited by a severe typhoon, which has done much injury at sea. Mr. Burns recognizes the hand of God in preserving him from the dangers of the deep. He was, at the date of his letter, (Sept. 28,) doing a little in the way of speaking to the Chinese of "Him who came in the name of the Lord to save us." The field is not promising, but there are some encouragements to hope. He entertains the prayers of the Church, having "much need in these dry and thirsty lands, to be more and more remembered in this way."

DR. ANDREW THOMSON OF COLD-  
STREAM.

Perhaps no living man has done more than the venerable minister whose name stands at the head of this article, for the circulation of the sacred Scriptures. Ten years ago, he suggested to the British and Foreign Bible Society, that a large reduction could be made in the price, and consequently a greatly increased circulation of the inspired volume. It was by some considered visionary. But he has lived to see his plans carried out, and the good he aimed at accomplished, although by the ruin, in a temporal point of view, of himself and family; one member of which has lost £5000. The Dr. himself has lost annually about £200, besides the property from which a part of his income was derived, and which with a life insurance, which he had also parted with, would have been a patrimony to his children.

The cause of his ruin was, that the Bible Society did not patronise the Coldstream Free Press Bible Company as they had a right to expect.—That company which Dr. Thomson originated, reduced the price of one sort of Bibles from 5s. to 10d., and others in proportion. They gave as many Testaments to a Sabbath School for £2 2s. as the Monopolists gave for £12 12s., and still were doing a safe remunerating business. The Bible Society refused Dr. Thomson's offer to supply them with Bibles, continued their support to the Monopolists, who also reduced their prices, as they could well afford to do. This unexpected state of matters threw back upon the Company £10,000 worth of stock. Besides, the buildings,

stereotype plates and machinery, amounting to some £3000, were rendered comparatively useless, and the Company was reduced to bankruptcy.

The friends of a Free Bible are getting up a testimonial. Dr. Thomson for his effort in breaking up the Monopoly, and reducing the price of the Word of God to an extraordinary degree, at so great sacrifice.

### THE LONDON POST OFFICE.

The Sabbath-desecrating scheme creates great confusion. The letters that pass through London on Sabbath are not stamped. This is an expedient of Mr. Hill's fertile brain, to blind the religious public, and prevent their consciences being hurt by their letters passing through the London office on the Sabbath. It is gratifying to know, that the present Sabbath machinery cannot last long. The Government is becoming uneasy.— Notices have been issued from the London Post Office, to all country Post-masters to make returns of the number of hours during which they have been occupied on Sabbath, both before and since the new arrangement; and also the character and amount of relief afforded them by Mr. Hill's plan. The Societies which are at work to prevent national Sabbath-breaking, are receiving encouragement and support far beyond the most sanguine anticipations of their friends.

The Free Presbyterian Presbytery have agreed unanimously to memorialize the Lords of the Treasury, expressing regret at recent changes, and urging upon them the entire abolition of Sabbath labour in the Post Office department.

### ABERDEEN RAILWAY.

At a late meeting of the Aberdeen Railway Company, a motion made by Mr. Thomson, of Banchory, "that no work be done on the Aberdeen Railway on the Lord's day," was lost by a vote, ten for the motion and eleven for the open violation of the Sabbath. The arguments of Mr. Thomson and his supporters were unanswered.— Their opponents never approached them. They talked about the hardship of a parent or other relative being prevented from visiting the sick, or dying bed of a dear friend, by the want of a railway train on the Sabbath. We find this wretched plea admirably met in the *Free Church Magazine*.

"What though there are several railway lines which run no trains on the Lord's day, and no cases have ever yet been found where necessity and mercy suffered in consequence of there being no trains on these lines? Still their worn-out cry is, that there might be such cases—some anxious parent or child wishing to visit their sick and dying relative—and, if there were no Sunday trains, the anxious relative might lose part, or even the whole, of a day. The weeping humanity that fills the hearts of directors, shudders and groans at the thought; and in order to prevent a bare, and unproved, and undiscovered possibility, they insist on running railway trains morning and evening of the Lord's day—having of course, made arrangements with "necessity and mercy" that no such cases should occur at mid-day! and having also, of course, arranged to gratify their own weeping humanity by providing for those anxious relatives, not only a cheap, but a gratuitous conveyance to the places where "necessity and mercy" require their presence!"

We are happy to place upon our exchange list, *The Evangelical Repository*, the organ of the Associate Presbyterian Church, and the *Covenant*, the organ of the Reformed Presbyterian Church, in the United States. These papers, or rather magazines, are both published in Philadelphia. They represent the principles of two sections of the Presbyterian Church, which hold, and have always contended for, sound Scriptural doctrine and discipline,—the purity of worship, and a practice regulated by the precepts of the gospel. It is to be regretted, that two bodies so nearly agreed, holding the same form of sound words, should not be formally, avowedly, and really united. We trust such a consummation is not very remote.

In the former of these Journals, there is a draft of a testimony consisting of twenty-one chapters, which is submitted as a basis of union between the two bodies. From this draft we make the following extracts, showing some of the errors against which they testify. We do so the more readily, as we believe that not a few of these forms of error prevail to a greater or less extent in this country, and we are persuaded, the testimony of the Associate Church, in regard to them, is agreeable to the standards of our church:

"That if the heathen live according to the light of nature, they will be saved." "That the penmen of Scripture were not infallibly guided in writing all parts, but left in matters of less importance to their own conclusions." "That the Old Testament is of no authority as a rule to Christians."

"That the Sonship of Christ is founded on his mission, incarnation, offices or resurrection." "That original sin was taken away from the whole world by the death of Christ." "That there is a new law given, easier in its terms than the old law of works, and that man in his fallen state possesses ability to keep it."

"That Christ Jesus did not die in a literal sense as a substitute for his people, or in the room of those who will be finally saved." "That the penalty of the law was not inflicted upon him at all." "That Christ died only for an example, and to confirm his doctrine." "That all that the atonement has effected for the sinner, is to place him within reach of pardon." "That it does not of itself save a single soul." "That Christ died in some sense for those that perish."

"That Christ owed all his obedience to the law for himself." "That his righteousness is not legally imputed to us." "That faith is itself a righteousness, and the universal condition of happiness here and hereafter."

"That man does possess natural ability without the aid of the Spirit, to do all the good God requires in his Word; and that if he laboured under any kind of inability, natural or moral, which he could not remove, he would be excusable for not complying with God's will." "That regeneration is by moral suasion, is our own act, and consists in changing our governing purpose." "That baptism, rightly administered, is regeneration." "That there is a sufficiency of grace given to all men, the improvement of which makes the whole difference between the regenerate and the unregenerate."

"That the offer of salvation is made to none but awakened and penitent sinners." "That the gospel requires repentance, good desires, or obedience, as pre-requisites of those that would come to Christ and be accepted of him."

"That faith does not contain a special appropriation of the Lord Jesus Christ to ourselves as our Saviour in particular." "That there is no persuasion or assurance in the nature of saving faith, that through the grace of Christ we shall be saved; but that it is merely a belief or persua-

sion of the mercy of God in Christ, and of his ability to save all who come to God by him."—"That we must first come to Christ, and know that we are true believers, before we can claim him as ours in particular."

"That the chief motives of the Christian in obedience, are the fear of punishment, and the hope of life, as the reward of his good works."

"That God requires that we should have such a disposition as to be willing to be damned for his glory, if it be more for his glory that we shall be damned than saved."

"That it is a matter of indifference to what church people belong, or what they profess, provided they are sincere."

"That persons may be admitted occasionally, who should not be received steadily, to the fellowship in the church."

"That slavery being a political evil, it belongs to the state to remove it." "That it should not be immediately abandoned."

"We condemn and testify against all games of chance, dice, cards, cuts and lotteries, as a violation of a divine ordinance, being an appeal to God either for the purpose of recreation and amusement, or for robbing men of their property without an equivalent."

### PRAY FOR THEOLOGICAL STUDENTS.

"Does the church pray for her theological students? Does she pray for their health? This may seem a comparatively unimportant point; but it is nevertheless really important. Theological students are few. Their lives are precious to the Church. God can do his work without them; but as far as we know, He will not. Two of our Seminaries have been afflicted this year. Two students of devoted piety have been barred from their precincts. Some have been very ill. Several have been interrupted in their studies. Is not God saying, "I will be inquired of by the house of Israel, for I am the Lord that healeth thee?" The lives and health of professors are also precious. They are trained for their work. It is not easy to find men to fill their places. Let one be disabled only for a time, and there is likely to be a corresponding defect in the foundation of the theological education of a number of the leaders of God's host.

Does she pray for their mental strength? Ministers need this. Dull and short-sighted men should not stand on the walls of Zion for watchmen. Feeble men should not lead the van of the militant church. Cannot God give strength? "Counsel is mine and sound wisdom." Does He not give it? "The Lord giveth wisdom." "He giveth wisdom to the wise, and knowledge to them that know understanding." Ought it not to be prayed for? Paul prayed for Timothy—"The Lord give thee understanding in all things."

Does she pray for their soundness in the faith? It is necessary for students and professors to come into contact with error in its newest and most deceitful forms. We must have a set of teachers who shall know every new phase of infidelity and error before it becomes popularized, and must have students who shall be prepared to meet those errors as soon as they have wandered down among the mass of the people. Our young ministers must be beforehand with the advocates of error. But is there no danger here? Is learning a sufficient guard? Is sincerity? Some of the most learned men of the age, while crying with Goethe, "Light, more light still!" are only pressing on into thicker darkness. Some of the most sincere men have been the farthest wrong—"Great men are not always wise." The greatest of men need prayer to establish them in the faith.

Does she pray for their piety? Of little avail are health, intellect, and orthodoxy, without piety. The Church cannot hope to be fed with the sincere milk of the word, to be instructed in the spiritual meaning of the Scriptures, without deep piety in her teachers. It is when a man does the will of God that he knows His doctrine, and he

that does His will is he that loveth. But is this all? Does the Church need nothing but instruction? Does she not need to be quickened and roused? Men cannot do this who are not themselves roused. We have no certainty that a man's being a minister or theological student will make him devotional, fervent, zealous, self-sacrificing. Isaiah speaks of some watchmen as "sleeping, lying down, loving to slumber." It is not in the situation to give piety; the sons of Aaron grew so familiar with holy things as to offer strange fire before the Lord. Nor is it in the mere studies to give piety; the letter killeth. It is only the Spirit that giveth life. PRAY FOR US!—*Am. Home & For. Record.*

#### HOME MISSION.

It has been remarked that her Missionary character is the life and glory of the Church. Love to God and love to the souls of men, will ever lead those in whose hearts it is shed abroad, to manifest a missionary spirit. We hope such a spirit exists to some extent amongst us. No Church needs it more. Our Home field is daily widening. Calls for supply are becoming more urgent, and although our means of meeting the demand increases, we have no immediate prospect of fully supplying it. Congregations ripe for settlement may soon be taken up, but the vast extent of destitution in the scattered settlements will not be overtaken without more systematic and vigorous exertions. In order that the supply might be best apportioned to the destitute localities, the Home Mission Committee was authorized to employ a Superintendent who should devote his whole time and attention to the Mission Field, and act in concert with the Presbyteries. With the information such a Superintendent could give, the Committee will be able to make the best distribution of the preachers and catechists at their disposal. The Rev. Mr. Johnston, of New Cumnock, has accepted the appointment, and will find abundant exercise for his gifts and zeal, in the arduous duties of the office. We trust the call of the Convener of the Home Mission Committee will meet with a cheerful response, and that prayers and contributions for the success and support of the Mission, will not be withheld.

#### ANNUAL REPORT OF THE LADIES' ASSOCIATION IN CONNECTION WITH THE CONGREGATION OF KNOX'S CHURCH, HAMILTON.

This Association having completed the labours of another year, desires with humiliation and gratitude, to acknowledge the special goodness of God manifested in the increased prosperity and success with which its efforts have been crowned. It is now about five years since this Association was formed, principally with the view of raising funds, by the contributions and sale of Ladies' work, for the promotion of the Redeemer's cause. It was hoped that the mutual sympathies awakened by cooperation in such an undertaking, would lead the various members of the congregation to take a deeper interest in one another, and thus strengthen the bonds of Christian fellowship, and also that many, by giving their work or useful articles for sale, would be able to do more than by a direct contribution in money. These expectations have to a considerable extent been realized, and the Association has great pleasure in reporting that the members of the congregation continue from year to year, to take a deeper interest in its operations, and the number of those who give contributions of work is still on the increase.

The members hold a meeting once a month, for transacting the business of the association, and the amount of sales reported at these meetings, averages nearly two pounds per month. The Juvenile class held weekly meetings for work during a portion of the year, and the contributions were put in to the common stock for the annual sale.

The Annual Sale was held on Thursday the 23rd December, at which there was displayed a great variety of articles, both useful and ornamental, which were nearly all disposed of. The Association has raised a larger amount of funds during the past year, than in any former year, and is thereby encouraged to prosecute with renewed zeal, the good work in which it is engaged. The following are the various items of income:—

Annual subscription by members.....	£10	12	6
Donations.....	2	0	0
Monthly Sales.....	23	17	11
Annual Sale.....	100	5	4
<b>Total income for the year.....</b>	<b>£136</b>	<b>15</b>	<b>9</b>
The expenses for materials &c., amounted to £14 10s. 4d., leaving of clear proceeds at the disposal of the Association, the sum of £122 5s. 5d. which has been disbursed as under:—			
To a Bursary in Knox's College.....	£10	0	0
To the Home Mission of the Pres. of Hamilton.....	20	0	0
To the Deacons' Court of Knox's Congregation, to meet the instalment of debt on the Church, due at this date.....	50	0	0
To erection of galleries in the church	40	0	0
Balance in Treasurer's hands.....	2	5	5
	<b>£122</b>	<b>5</b>	<b>5</b>

During the last two years immediately preceding, the association contributed to the Home Mission Funds of the Presbytery of Hamilton, the sum of £190. But as the Presbytery is now in a great measure relieved from the embarrassments in which they were placed, the members of the Association feel that they were warranted in the peculiar circumstances of their own congregation, to grant, for this year, so large a portion of their funds for congregational objects; and they consequently hope, that by doing so, they will be able hereafter to contribute a larger amount to what may be more strictly termed missionary objects.

#### GRAY'S CATECHISM,

On the Principles and Constitution of the Free Church of Scotland,

On hand at the Agency Office, Knox's College, Toronto, and for sale at the following rates, viz:

50 copies for 16s. 8d., at 4d. each.	
12 " " 5s. at 5d.	
Single copies..... at 6d. "	

Orders sent to Mr. Burns will be promptly attended to.

The proceeds, after paying charges, will go to the Synod Fund.

This admirable little manual has run through several editions. And is, perhaps, the most complete exposition of the principles of the Free Church, that could be put into the hands of those, who have little access to more elaborate works on the subject. It has been highly recommended at home, and most extensively circulated.

We trust that such as desire to make our principles known, and remove prejudices, will use their influence to scatter this Catechism as widely as possible among the people.

**KEEN RETORT.**—It is said, that a young clergyman called on Dr. Dwight for advice as to the best method of treating a very difficult and abstract point of mental philosophy, upon preparing a sermon. "I cannot give you information on the subject," the doctor replied; "I am not familiar with such topics, I leave them for young men."

#### REVIVALS OF RELIGION, VIEWED IN CONNECTION WITH THE CELEBRATION OF THE LORD'S SUPPER.

Though the Holy Ghost is sovereign in his operations, dispensing his gifts when, and where, and how he pleases, it is nevertheless his usual practice, in bringing about a Revival in any place, first of all to awaken believers themselves to deeper concern in regard to their own souls, and thereby to be inspired with more ardent longings for the salvation of those around. This may be accomplished in various ways, and through a diversity of instrumentality. One of these ways or means, is a humble and prayerful waiting upon the Lord's Supper. This, along with Baptism is the most exalted of all means, of all media of fellowship with the Father, and with his Son Jesus Christ. Accordingly believers have generally obtained the brightest discoveries of the divine character, the most realizing views of the glory of Immanuel, and the most transforming influences of that glory, in this Sacrament. Amongst the hallowing effects of such visitations, have been the exercise of loftier faith in regard to the salvation of sinners, and the most earnest expectation and crying for the descent of the Holy Spirit, and this divine agent has descended like rain upon the mown grass.

All this has been fully illustrated, in two of the most remarkable Revivals that have taken place since the Reformation, the one at Kirk of Shotts, near Glasgow, in 1630, and the other at Kilsyth in 1837. The former is thus beautifully related by Dr. McCrie of Edinburgh:—

"Among the ministers who were invited on this occasion of the celebration of the Lord's Supper, were the noble and venerable champion, Robert Bruce of Kinnaird, who was still able to preach with his wonted majesty and authority, and John Livingstone, chaplain to the Countess of Wigton, who was afterwards settled some time in Ireland, but who at this time was only a preacher, and about twenty-seven years of age. Much of the spirit of light and love was imparted during the services of the communion Sabbath; and so filled were they with joy and peace, that, instead of retiring to rest, the communicants joined together in little companies, and spent the whole night in devotional exercises.

"It had not been usual before this time to have service on the Monday after the dispensation of the Lord's Supper; but God had vouchsafed so much of his gracious presence on the preceding days of this occasion, that they knew not how to part on the Monday, without thanksgiving or praise. Mr. Livingstone was with difficulty prevailed on to preach the sermon. In the memoirs of his life, written by himself, he gives the following memorandum in reference to this sermon:—"The only day in all my life wherein I found most of the presence of God in preaching, was on a Monday after the communion, preaching in the churchyard of Shotts, June 21, 1630.—The night before, I had been with some Christians, who spent the night in prayer and conference. When I was alone in the fields, about eight or nine of the clock in the morning, before we were to go to sermon, there came such a misgiving of spirit upon me, considering my unworthiness and weakness, and the multitude and expectation of the people, that I was consulting with myself to have stolen away somewhere, and declined that day's preaching, but that I thought I durst not so far distrust God, and so went to sermon, and got good assistance about an hour and a half upon me points which I had meditated on, 'Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.' Ezek. xxxvi. 25, 26. And in the end, offering to close with some words of expectation, I was led on about an hour's time in a strain of exhortation and

warning, with such liberty and melting of heart, as I never had the like in public all my life time."

"To this sermon, under the blessing of God, no less than five hundred people ascribed their conversion. And in gratitude for such a remarkable token of the divine countenance on this day, the Church of Scotland has ever since devoted a part of the Monday after a communion Sabbath, to the duty of public thanksgiving.

"From this, and other well attested instances, it appears that the revival on this occasion was not characterised by those faintings, exclamations, raptures, and other enthusiastic excesses, which have brought discredit on similar work in our own country and elsewhere. The Word of God sank deep into the hearts of the hearers, forcing them to retire, like the stricken deer, into solitude, there to mourn, till the dart was extracted by the Hand from which it had come, and the balm of consolation was poured into the bleeding-wound. It was some time before the modesty of the converts would permit them to own the change which had been wrought upon them, till, like the spring of water, which cannot be controlled or concealed, the grace of God evinced its power by bursting from the once "stony heart," and pouring itself forth in the pure, and peaceful, and fertilising stream of a holy conversation."

The latter, i. e., the Revival at Kilsyth, is thus related by Mr. Burns, the Minister of the Parish, and now Minister of the Free Church there:—

"In the month of July last, more than usual solemnity characterized the meetings on the fast day, (i. e., the day preparatory to the Lord's Supper) and on Friday evening when there was a sermon by my oldest son. The solemnity that was observable on these occasions led me to adopt a course I had not followed before, and in the evening I had a meeting to confer with those who wished to receive instruction, and to give advice. On Monday the attendance was good, and the services interesting and solemn; and in the evening, there was held a half-annual meeting of a Missionary Society. A sermon from the first verse of the 52nd of Isaiah, 'Awake, awake; put on thy strength, O Zion; put on thy beautiful garments O Jerusalem, the Holy City,' was preached by my brother from Paisley. It was then intimated, that as my son was about to leave us on a foreign mission, and perhaps would never have an opportunity of speaking to the people of Kilsyth again, he would preach to them in the open air. The circumstance of his being a young man, brought up among them, and the interesting circumstances, too, in which he was placed, as about to leave his native country, all these had the effect of bringing out a very unusual attendance. The day was very unfavourable for having services in the open air, and they were proceeded with in the Church, which was crowded to overflowing by the people, many of whom had never been seen in any church before, and who had remained away on the excuse that they had not the requisite dress. After praise and prayer, a portion of the 2nd chapter of Acts was read. The impression produced by reading that portion of God's word was unusual, and the feelings of the people were evidently deeply interested, and this solely by the reading of it, with perhaps a remark or two in passing, by way of explanation. The sermon was from the text, 'Thy people shall be willing in the day of thy power.' There was nothing unusual in the first half-hour, though there was a tendency and a pre-disposition to the burst of emotion which took place at the close. When the preacher was depicting the scene in the parish of Shotts, and when he was dwelling on that topic, and making affectionate and earnest addresses to the people, many of them known to him from his boyhood, and some of them known to be neglectful of ordinances, circumstances which gave a degree of affection and pathos to his address,—when he was referring to this topic, he spoke of the text and sermon of Mr. Livingstone, which converted in one day five hundred souls; and he went on affectionately to ask if he

was to leave them in their sins, using the words 'if there was no cross there would be no crown.' When he came to this point the audience went beyond all bounds with their emotion; some cried out, and others swooned away. With regard to three or four of them, as was learned afterwards, the emotion was just the effect of a powerful impression made upon their feelings, for the results, as seen in the future, were the only things, as all might be aware, on which we could rely. The preacher's voice was drowned by the feelings of his auditory, and he was compelled to pause. A Psalm was sung, and my brother delivered an address, warning them that mere feeling was not to be relied upon, without the influence of the Spirit. The meeting broke up, but met again in the evening, my brother deeming it his duty to remain, and to send another person to supply his place in Dundee."

Such is a brief sketch of these two Revivals, upwards of two hundred years asunder, and yet we see the same divine agent honouring the celebration of the Lord's Supper, in both instances.—Surely such facts should lead us to a higher appreciation of this holy sacrament—to yet more prayerful anticipations of the accompanying influence of the Holy Spirit, that days of Revival may come from the presence of the Lord.—*Hal. Presb. Wit.*

**JOHN KNOX'S HOUSE.**—We learn from the Scottish Press, that this venerable tenement is undergoing a thorough repair. It is found to be necessary to take down a portion of its walls, but the stones are carefully numbered and laid aside in order, so that in rebuilding they will occupy their former places. A chamber which projected over the street southwards of the house, was removed a few years ago on account of its unsafe condition. It has now been restored.

The design of perpetuating the most interesting memorial of the great reformer, is a laudable one. Upwards of three hundred pounds have already been collected for the object.

Scotland has produced many men who have caused her name to be honoured among the nations, but to no one does she owe such a debt of gratitude as to him "who never feared the face of flesh." What have Burns and Scott, Robertson and Playfair, Stewart and Brown done for Scotland compared with Knox? He was the instrument of giving her the pure gospel, of laying the foundations of her prosperity so deep and strong, that persecuting prelates and tyrannous kings could not upheave them.

We hope that with the renewal of the house there will be a revival of the spirit of Knox, that we may see throughout Scotland the same devotion to religion which characterized the first age of her reformation.—*N. Y. Observer.*

**THE EFFECTS OF GIN.**—An English paper speaking of intemperance, remarks;—Mr. Wakley, M. P., coroner for the county of Middlesex, an excellent chemist, and a physician of no mean order, says:—"Gin is the best friend I have; it causes me to have annually a thousand inquests more than I should otherwise hold. I have reason to believe that from 10,000 to 15,000 persons die in London every year from the effects of gin drinking, on whom no inquests are held." Captain Brunton, Royal navy, adds:—"During the late war, almost every accident I witnessed on board ships was owing to drunkenness. I hold spirituous liquors to be more dangerous than gunpowder." Let the loss of the St. George, Kent, East Indiaman, Ajax, and Rothesay Castle, testify to this fact! If war has slain its thousands, intemperance has swallowed up its tens of thousands.

**A BAD SIGN.**—A little boy seeing a drunken man prostrate before the door of a groggery, opened the door and putting in his head, said to the owner, "See here, friend, your sign has fallen down."

### THE GENTLEMAN AT CHURCH MAY BE KNOWN BY THE FOLLOWING MARKS:—

1. Comes in good season, so as neither to interrupt the pastor nor congregation by a late arrival.
2. Does not stop upon the steps or in the portico, either to gaze at the ladies, salute friends or display his colloquial powers.
3. Opens and shuts the door gently, and walks deliberately up the aisle or gallery stairs, and gets to his seat as quietly, and by making as few people remove, as possible.
4. Takes his seat either in the back part of the seat, or steps out into the aisle when any one wishes to pass in, and never thinks of such a thing as making people crowd past him while keeping his place in the seat.
5. Is always attentive to strangers, and gives up his seat to such, seeking another for himself.
6. Never thinks of defiling the house of God with tobacco spittle, or annoying those who sit near him by chewing that nauseous weed in church.
7. Never, unless in case of illness, gets up and goes out in time of service. But if necessity compels him to do so, goes so quietly that his very manner is an apology for the act.
8. Does not engage in conversation before commencement of service.
9. Does not whisper, or laugh, or eat fruit in the house God, or lounge.
10. Does not rush out of church like a tramping horse the moment the benediction is pronounced, but retires slowly in a noiseless, quiet manner.
11. Does all he can by precept and example to promote decorum in others.

How I would PREACH IF I COULD.—"I am tormented," said Robert Hall, "with the desire of writing better than I can." I am tormented, say I, with the desire of preaching better than I can.—But I have no wish to make fine, pretty sermons. Prettiness is well enough when prettiness is in place. I like to see a pretty child, a pretty flower, but in a sermon prettiness is out of place. To my ear it would be anything but commendation, should it be said to me, "You have given us a pretty sermon."

If I were put upon trial for my life, and my advocate should amuse the jury with tropes and figures, bury his argument beneath a profusion of the flowers of his rhetoric, I would say to him: "tut, man, you care more for your vanity than for my hanging. Put yourself in my place—speak in view of the gallows, and you will tell your story plainly and earnestly." I have no objection to a lady winding a sword with ribbons and studding it with roses when she presents it to her hero-lover, but in the day of battle he will tear away the ornaments and use a naked edge on the enemy.

**THE BEST RECOMMENDATION.**—A youth seeking employment came to this city, and inquiring at a certain counting-room if they wished a clerk, was told that they did not. On mentioning the recommendations he had, one of which was from a highly respected citizen, the merchant desired to see them. In turning over his carpet-bag to find his letters, a book rolled out on the floor. "What book is that?" said the merchant. "It is the Bible, sir," was the reply. "And what are you going to do with that book in New York?" The lad looked seriously into the merchant's face, and replied, "I promised my mother I would read it every day, and I shall do it," and burst into tears. The merchant immediately engaged his services, and in due time he became a partner in the firm, one of the most respectable in the city.

A man who was hung for murder said in his last moments, "Oh, if I had gone to prayer that morning when I committed the sin for which I am now to die, O Lord God I know that thou wouldst have restrained my hand from that sin."

## TWELVE REASONS WHY I SUPPORT PRESBYTERIANISM.

1. Because I find it makes the Bible, and the Bible alone, its grand and ultimate standard.
2. Because it is the soundest in doctrine of all the Churches with which I am acquainted, holding not only the doctrines professed by the great body of Evangelical denominations, but those generally known by the name Calvinistic.
3. Because I believe it to be most in accordance with the Apostolic model; both Prelacy and Independency, being unknown in the Christian Church, for the first two hundred years.
4. Because all the faithful and witnessing Churches, during the dark ages, the Paulicians, the Waldenses, and the Albigenses, recognised Presbyterianism.
5. Because all the Churches of the Reformation, with one solitary exception, the Anglican, were essentially Presbyterian.
6. Because its office bearers, viz., Ministers, Elders, and Deacons, are Scriptural in their number, election and authority.
7. Because its representative government, by Kirk Sessions, Presbyteries, Synods, and General Assemblies, most extensively secures the rights and liberties of the Christian people.
8. Because in form of worship, it is more simple and Scriptural, rejecting prescribed Liturgies, Holy days, Godfathers and Godmothers, and the sign of the Cross in Baptism, the rite of Confirmation, kneeling at the Lord's Supper, administering the Lord's Supper in private, bowing at the name of Jesus, and reading the Apocryphal Books, as having no warrant in the Word of God.
9. Because I believe it to be peculiarly favorable to unity and peace.
10. Because I believe it to be most conducive to civil and religious liberty, as well as to the cultivation of knowledge and learning.
11. Because no other Church can show a more goodly number of Confessors and Martyrs.
12. Because of the testimony of the Fathers and Reformers in its behalf.—*Hal. Pres. Wit.*

## A SHORT SERMON FOR THE HEARERS OF THE GOSPEL.

Gal. 6: 6, 7.

Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap."

From this passage it appears that the support of God's ministers is a more solemn thing than is commonly thought. It is a matter which God has under his special eye, and in regard to which he will not be mocked. Ministers do not often speak upon this point; a criminal delicacy shuts their mouths. So far as this duty is concerned they are apt to shun "to declare the whole counsel of God;" although of all others, a faithful minister is the last man that need be ashamed to insist upon his rights, since he, of all men, makes the most sacrifices for the sake of doing his duty.—But hear now the truth; you are "taught in the word;" it is your duty to share with "him that teacheth;" "all good things" that God gives you.

He earns them. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" "The laborer is worthy of his hire."

He needs them. He is flesh and blood like yourselves, and has the same present wants for himself, and the same occasion to lay up for the future, and prepare the means for the education of his children.—In short he needs property, just as much as you.

He has a right to them. Of course he has a right to what he earns, and moreover the Lord has so ordained, "that they which preach the gospel should live of the gospel." He is to give himself "continually to the ministry of the word and to prayer"—that is to be his main business—and it is neither reasonable nor right that he should

have to "leave the word of God, and serve tables" "The Scripture saith, thou shalt not muzzle the mouth of the ox, that treadeth out the corn."

It is for your interest to take care of him. Such offerings are declared to be "an odour of sweet smell, a sacrifice acceptable, well pleasing to God." They bring with them a promise, "My God shall supply all your need, according to his riches in glory by Christ Jesus." Individually and socially you will be benefited more than you give. "The Lord loveth a cheerful giver," and he can and will bless your labors as may be best for you; or he can withhold his blessing, and send his curse in the shape of blight, and mildew, and barrenness, and misfortune. (See Haggai, chap. 1. v. 5—11.) The restraints of the gospel bless the whole community. Its saving influences are utterly invaluable.

Therefore communicate unto him that teacheth in "all good things;"—whatever you value for yourselves, impart to him each according to his ability, and be faithful and punctual to all your engagements to him. "Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness; being enriched in every thing to all bountifulness." 2 Cor. ix. 10, 11.—*Presbyterian of the West.*

## WESTMINSTER ABBEY.

I saw no building in Britain that so impressed me as Westminster Abbey. It is in the west near the Thames, and nearly opposite Westminster Hall and the Parliament Houses. You enter it at the eastern end, by a small door, and find yourself in the Poet's Corner. There you may read, on tablets and monuments,—some very plain, others ornamented—most of the great names of English literature. You pay sixpence and when a company of at least six or eight is made up, you set out to view, under the guidance of an attendant, to whom the whole is, of course, familiar, the celebrated chapels that occupy the eastern portion of the edifice. In all, there are tombs—the tombs of kings and queens, dukes, duchesses, &c. &c. some of them many centuries old, each with an effigy as large as life—some of orange, some of marble, some of alabaster. Here are buried the entire line of England's kings and queens, with a few exceptions, since Edward the Confessor, by whom the Abbey was first erected. His tomb is in this chapel, and occupies a central position—the others being disposed in a semi-circle around it. It has almost crumbled to pieces.—The inscriptions are gone, and the whole presents the appearance of a rough erection of smooth, but undressed stones. Near this are the tombs of the Edwards, of Richard the I., of the elder Henrys, and their queens,—among them I regarded with interest that of Philippa, the wife of Edward III. In the same chapel is the tomb of Aymer de Valence, a distinguished Crusader. Here is also the coronation chair—a very plain armed chair, made of oak, straight backs and arms, not unlike the old-fashioned big arm-chairs to be seen in country kitchens. Under the seat is the "throne of state," brought from Scone, in Scotland, upon which the kings of Scotland were, in old times, crowned.—I think it is a block of sandstone—I did not examine it very closely—some two feet square, and a half foot thick. In what particular part or property its virtue resides, I could not see. In another chapel are the tombs of bloody Mary and Elizabeth, they are under the same canopy—and upon each a figure beautifully wrought, one of them of alabaster.

All of these things, and many more, you see—hastily, and if disposed, to reflect with wonder with eagerness, and with humility,—and then you emerge into the Abbey itself, and are filled, even after seeing St. Paul's, with admiration.—It is three hundred and seventy-five feet long, two hundred feet wide, (the nave and aisles seventy-five feet wide,) and one hundred and one feet high. Imagine such a nave—separated by

massive columns from the side-aisles, and terminated by a corridor, which nearly fills the space between the large towers at the western extremity of the building. Throughout the nave, at the foot of the columns, and along the walls, as well as in the transept—or in the arms of the cross—are sepulchral monuments of the great. Just at the cross itself is a reading desk, and some plain benches for probably five or six hundred people.—There are prayers read every Sabbath morning, and a sermon preached or read every Sabbath.

No part of the Abbey is set a with more interest than Henry VII.'s chapel. It is attached to the east of the Abbey, and is not quite on a line with the main building. You ascend some steps, and enter through some folding doors of brass, of great size, and most elaborate and skillful workmanship. Before you is the tomb of the founder,—above you the roof of marble, wrought with the utmost skill and taste, appearing like net work or embroidery; on the two sides of the nave are the stalls of the Knights of St. John, and before each their banners, some very old, bearing their insignia, and in the side-aisles memorials of the dead, on the south royal vaults; in the north the bones of the murdered princes. This chapel is regarded by architects and connoisseurs as a gem of art, occupying the first place, and rivalled only by Roslin and Melrose, in Scotland. It is a beautiful edifice, certainly; forming a fine contrast with the overpowering grandeur of the Abbey itself.—*Coventanter.*

## THE FOREST FUNERAL.

She was a fair child, with tresses of long, black hair lying over her pillow. Her eye was dark and piercing, and as it met mine, she started slightly, but, looking up smiled. I spoke to her father, and turning to her, asked her if she knew her condition.

"I know that my Redeemer liveth," said she, in a voice whose melody was like the sweet strains of the Æolian. A half hour passed in silence; then she spoke in the same deep, rich melodious voice.

"Father, I am cold—lie down beside me," and the old man lay down by his dying child, and she twined her thin arms around his neck, and murmured in a dreamy voice, "Dear father, dear father."

"My child," said the man, "doth the flood seem deep to thee?"

"Nay father my soul is strong."

"Seest thou the thither shore?"

"I see it father. The banks are green."

"Hearest thou the voice of its inhabitants?"

"I hear them father; the voices of angels, calling from afar in the still and solemn night time, and they call me. Her voice, too, father. O! I heard it then!"

"Doth she speak to thee, child?"

"Oh, yes, she speaks in tones most sweet."

"Doth she smile?"

"An angel smile! But I am cold—cold—cold! Father there is a mist in the room. You'll be lonely—lonely!"

"Is this death, father?"

"It is, Mary."

"Thank God!" replied the child. Her eyes closed. She slept in the arms of Jesus.

Sabbath evening came, and a slow, sad procession wound through the forest to the school house. There, with simple rites, the clergyman performed his duty and went to the grave. The procession was short. There were hardy men and rough, in shooting jackets, and some with rifles on their shoulders. But their hearts gave beauty to their countenances, as they stood in reverend silence by the grave. The river murmured, and the birds sang, and so we buried her.

I saw the sun go down from the same spot—and the stars were bright before I left; for I always had an idea that the graveyard was the nearest place to heaven on earth; and with old Sir Thomas Brown I love to see a church in a

graveyard, for even as we pass through the places of the grave to the temple of God on earth, so we must even pass through the grave to the temple of God on high.

#### A FINE EULOGIUM.

One of the finest eulogies ever pronounced by one Christian on another, was that pronounced by Dr. Doddridge on his beloved and venerated friend, Dr. Clarke of St. Albans. He remarked of him that "he brought joy into every house which he entered, but most of all into his own house, when he returned to it."

Permanently spoken; for if a man has the soul of benevolence in him, where should he more show it than at home; to whom should he more develop it than to the wife of his bosom, and the "olive plants" around his table.

We never could have any fellowship with that sort of piety which fails to make home sweet and happy. It never could gain our confidence. In a very practical and a very pertinent sense, real-genuine charity always "begins at home." There, it does its first works, and some of its best.

There is a sort of piety, so called, which promises very well in the distance, and has the best reputation farthest from home. A worse testimony than this for its genuineness need not be sought.

God made the family; every element of beauty and fitness, of order and sweetness, blending in its constitution, combine to evince his handiwork. He made it to be the nursery of the church, the school of morals, the home of happiness and of piety. Let no Christian think that his home responsibilities are met, unless the family of which he forms a part, bears this image and answers these divinely-conceived ends.

#### FUNERAL SERMONS—REASONS FOR NOT PREACHING THEM.

1. There is no Scriptural authority for the practice.
  2. It is Popish in its origin, and injurious in its tendency.
  3. It is contrary to the practice of the Churches of the Reformation, and discountenanced by the Westminster Directory.
  4. It tends to superstition.
  5. It very much embarrasses ministers and enfeebles their consciences.
  6. Eulogies on the dead, which can scarcely be avoided, injure the living; either disgusting them, when they are known to be undeserved, or begetting false and dangerous notions of what is necessary in order to a peaceful death and a happy immortality.
  7. Because, if deferred till some weeks after the funeral, it crowds out the regular instructions of the pulpit, and requires one class of subjects to be presented so frequently as to become common and unimpressive.
  8. Because the minister must frequently offend the living, if he speaks truly of the dead.
- Why then should the practice be continued? What are its advantages?—*Pres. West.*

#### Juvenile Reading.

In last *Record* we intended to have given you an account of the cruelties practised in heathen lands. A more agreeable subject came in the way, and our purpose was changed. We now resume it, not to harrow your feelings nor give you pain, but in order to awaken in your minds feelings of lively gratitude to God, when you compare your own condition with that of the poor heathen. You have been born in a Christian land. You live with kind and affectionate parents and friends. You enjoy many comforts, and above all

these blessings, you have been taught the way of salvation through the Saviour. How thankful should you be for these things, and how earnest should you be in praying for grace to improve your privileges!

**STORY OF THE KHOONDS, OR CHILDREN SACRIFICED TO IDOLS.**—The Khoonds are a barbarous race of men, who live in the south-eastern part of India, not very far from the great temple of Juggernaut; where such multitudes have been crushed to death under the wheels of the great car on which the idol rides. The province inhabited by the Khoonds is called Goomsur. It is a wild mountainous country, but little known to Europeans. The deity they worship is supposed to delight chiefly in blood, and especially in human blood. They have long been accustomed to offer human sacrifices. The victims offered are generally children. It is their custom to sacrifice at least one child in each village, when they are about to plant the principal crop of the season. Their object is to propitiate or please the earth goddess, that through her favour they may have a fruitful season and an abundant harvest. Then, when the crop is gathered, another child is often sacrificed as a *thank-offering*. When any remarkable sickness prevails, in times of drought, or any distress, children are sacrificed to propitiate the goddess, who is supposed to be offended with them.

Sometimes their own children are offered up, but generally they purchase their victims from the neighbouring tribes. If you were in that country, you would often see merchants going from village to village to buy children for this cruel sacrifice. But who, you would ask, would sell their children for such a purpose? There are many who will do it. And it requires no large sum to induce a heathen parent to sell his little son or daughter. Two or three dollars is often accepted! A few goats or sheep sometimes are taken in exchange. And generally the fairest and fattest child in the family is selected, because this is regarded as the most acceptable to the deity.

The manner of sacrificing varies in different parts of the country. Sometimes it is taken out into a field on the appointed day; its legs and arms are broken several times, so that it can make no resistance. The people then form a ring around it, and stand till the priest gives the signal. Then they rush upon their victim, and its flesh is all torn from the bones, every one taking a morsel of it with him to his home, where it is again offered up to the deity. At other times the victim is bound fast to a tree or stake, when the savage people fall upon it with their knives and literally flay it alive, every one in his turn gashing out a piece of its flesh, till the bones are stripped. This they carry away to their fields, where it is buried in the earth, to render the goddess favourable, and secure a good crop.

Besides these they sacrifice, a great many female children are destroyed among these people, just to rid themselves of the trouble of taking care of them. In some villages all the girls are destroyed. In others one-half, or two-thirds, or more. In the whole province, it is supposed that *three-fourths*, or 77 out of every 100, are destroyed! O how cruel are the tender mercies of the wicked heathen!

While the writer lived in India, the British army was sent several times into that country to try to put a stop to these cruel practices. The soldiers rescued many children that had been doomed to death, but they could not persuade the people that the practice was wrong and wicked, and that they ought to desist from such worship. They were not the people to do this. The missionaries would be better agents to accomplish this work than soldiers, whose only argument is the sword and bayonet. They must be taught that God is a holy and merciful being, and that he cannot delight in such abominable sacrifices, that he once sacrificed his own dear Son upon the

cross as an atonement for all sin, and hence there is no need of any more bloody offerings to make him propitious to us. That all he now requires is that we pray to him through the name and merits of Jesus Christ, and he will grant us every blessing that we need. When the heathen are taught these things, and not before, will they cease to sacrifice their children to the bloody idols that they serve.

We find an interesting little story in a late number of the *Foreign Missionary*, respecting some of the children rescued from these people. It reads thus:—

"The other day, while giving my pupils a lesson in geography, a messenger came to say, 'Fifty Khoond children have come!' Of the recent addition, twenty-five are girls; the remaining twenty-five are boys, of about the same ages. Connected with the arrival of the latter, a little incident occurred which will interest you. Among the first to welcome the new arrival was a boy, named Phillip, who was rescued from the Khoonds some time ago: as he eyed the strangers with eager curiosity, he heard a name with which he was familiar—it was that of his brother, his only brother. Though much altered during an absence of five years, he recognised the features of the little boy with whom he used to play in his father's house. The meeting was joyous and affecting beyond description. After the first burst of feeling was over, Philip drew his little brother away from the crowd, and gave him his own share of hot rice and curry. The little one remembers his uncle selling his brother, then as he supposes, about three years old. In a few days after he was also disposed of to some Khoonds in another part of the country, and from that time they neither saw nor heard of each other till they met in the Mission compound. There is a strong likeness in these dear lads. Phillip is a most interesting boy; in his leisure hours he is with us, learning to act as servant: he is about twelve years old, the younger about eight. The latter said, 'I did not know my brother, but he knew me!'"

What a happy providence it was that rescued these poor children from the murderous Khoonds, and placed them in the hands of kind missionaries, who will not only endeavour to preserve their lives, but also to save their more precious souls!

Let us all pray and pray much for these dark-minded Khoonds, that they may speedily be brought to know and love the Saviour. Then will they cease from all their cruel and wicked rites.

**LITTLE MISSIONARIES.**—Two boys attended a mission school. There they learned the Word of God, the worth of the soul, and the way to heaven. Soon they felt what they heard from their kind teacher, and began to pray. Their prayers were answered. They became real Christians, and they felt very happy. But though happy they could not rest, because their father and mother and friends were still heathens, ignorant, wicked, and miserable. They lived, however, a long way off; and although they wished very much to see them, and to tell them what they knew about God and Jesus Christ, as they loved their school, and the good missionary who had taught them these things, they could not bear to go away. They thought, and talked, and prayed about it for a long while. Sometimes, when they considered the danger of their friends, they almost made up their minds to go to them at once; and then again, when they were in school or at chapel, they felt as if they could not tear themselves away from a spot where they had got so much knowledge, and felt so very happy. But at last, love for their heathen parents, and desire to do them good, prevailed; and, though they did it with a heavy heart, they bade their teacher farewell, and returned to their native place. And there, the writer believes, they still live, and are faithfully labouring to do good to those around them.



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