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THE
ECCLESIASTICAL AND MISSIONARY RECORD,
 For the Presbyterian Church of Canada.

Volume III. No. II.

TORONTO, JUNE, 1847.

Price 2s. 6d. per Annum.

The Record.

KNOX'S CHURCH, TORONTO.—We regret to state that this place of worship was destroyed by fire on the 30th ultimo. The congregation is subjected to considerable inconvenience in the meantime, but active steps have been taken for the erection of a new and suitable Church, which will be commenced, we understand, without delay. A large sum has been already subscribed for this purpose.

THE STUDENTS OF KNOX'S COLLEGE will find certain directions respecting their studies during the recess, in this number, to which their attention is requested by the Professors. The subject of Bursaries requires the consideration of the College Committee before any intimation is made regarding it.

The College Committee will meet (D. V.) in the Divinity Hall of Knox's College, Toronto, on the 8th July at Noon. The attendance of members is earnestly requested, as matters of importance connected with the Mission of the Rev. Mr. Bayne, will then have to be considered.

WM. RINTOUL,
 Conventer.

MARKHAM.—The Presbytery of Toronto at a recent meeting, sustained a call from the congregation of Markham, to the Rev. James Boyd, probationer. The Presbytery meets for his Ordination, on the 7th July, at the Church, in Markham, at Brown's Corners.

GUELPH.—The Rev. Mr. McGregor, formerly of St. John's, New Brunswick, is just about to be inducted to the pastoral charge of Guelph.

WELLINGTON SQUARE.—The Rev. Alexander McLean has recently been inducted to the pastoral charge of the congregations of Wellington-Square and Waterdown, by the Presbytery of Hamilton.

KINGSTON.—A call has just been moderated in by the Presbytery of Kingston, from the congregation assembling in the Hall of the City Buildings, to the Rev. R. F. Burns, Probationer.

DUNDAS LADIES' ASSOCIATION.—We are happy to announce, that the sale of fancy and useful articles in aid of the funds of this institution, amounted to Thirty Pounds. The attendance was good—all classes of our townspeople seeming to feel a pleasure in encouraging the ladies of the Rev. Mr. Stark's congregation in their efforts to aid in the erection of the new church.—*Warder, May 21.*

The list of contributions furnished by the Treasurer of the Foreign Mission Fund will appear in our next number.

THE REV. MR. MCGILVERAY, Deputy from the Free Church of Scotland has gone to visit the London District, and intends, we understand, to return to Glengary soon. He has kindly undertaken to receive subscriptions towards the erection of two places of worship, which are required by our people in that populous district. They have themselves contributed a considerable sum for this purpose, but they need the aid of their friends and brethren.

THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA.

THIS Court met, according to appointment, at Kingston, on Wednesday, the 2nd instant. In our next number we shall be able, we trust, to give a full account of the proceedings, with the principal acts and measures adopted by the Synod on this occasion. For the present, we can only briefly state a few of the more important matters which engaged their attention.

THE SYNOD SERMON.—A peculiarly able and edifying discourse, from Col. c. ii, v. 9, was preached in the Brock-street church, by the Rev. Mr. Bayne, of Galt, Moderator for the preceding year; and at an after Session, it was unanimously agreed, on the motion of Messrs. Gordon and Smellie, to request the sermon from Mr. Bayne for publication. To this he was induced to consent; and we are happy to have to announce that this excellent discourse will speedily be placed within the reach of the Church generally. After sermon, and the usual devotional exercises, the Synod having been duly constituted, and the Roll made up—ought, according to the usual course, to have proceeded to the election of a new Moderator—but several of the brethren having not yet arrived, it was agreed to postpone the election until the next morning. We may state here in passing, that the Synod Roll was found to bear the names of fifty five Ministers, of whom, however, only twenty-seven were present, with thirteen Elders; and we cannot refrain from expressing what was the prevalent and strong feeling of the Synod in regard to the paucity of Members, both Ministers and Elders in attendance, namely, that serious evil consequences must arise out of this state of things, if it be allowed to continue; and that Ministers, Sessions and Congregations ought immediately to direct their attention to the matter, with a view to the application of some effectual remedy. It seemed to be the prevalent opinion, that the expense of travelling formed the principal cause of the non-attendance of members. If it be so, the remedy must lie mainly with the Deacons or other office-bearers in congregations, for it is scarcely to be believed, that congregations would not readily respond to a demand so reasonable and so necessary as this is, if properly brought before them.

On Thursday morning the Synod met in the large Hall of the City Buildings, rented by one

of our Congregations temporarily, as a place of worship, and after spending some time in devotional exercises, proceeded to the Election of a Moderator. The Rev. James Harris, of Toronto, was, with the greatest cordiality and unanimity, called upon to occupy the chair, but declined the office, with suitable acknowledgements for his election, on account of his feeble state of health, as on similar grounds did also the Rev. Mr. Smart, of Brockville, who was next nominated. The Rev. John M. Roger, of Peterboro', was then unanimously chosen Moderator, and took the chair. Of the proceedings of this day, we can only notice what took place in the evening, when the Synod again met in Brock-street church, to hear the Reports of Presbyteries on Home Missions. This was one of the most interesting meetings during the Synod. A large body of the people were present, and the several Presbyterial reports were listened to with marked attention. It appeared that there are about one hundred vacant Stations, claiming the sympathy and care of the church, and receiving Missionary supply to a greater or less extent from the several Presbyteries—many of these stations having large congregations, fully organized and ripe for settlement.

Although the measures founded on these reports and on certain overtures on our Home Mission Scheme were not adopted, until a later period of the Synod's sittings: it may be here mentioned, that it was resolved to place the whole of the Missionaries at the disposal of the Church, whether Ministers without charge, or probationers or catechists, under the direction of the Synod's Home Mission Committee, in order to the more just distribution of Missionary supplies over the whole bounds of the Church. Presbyteries were accordingly directed to give in lists to the Conventer of the Synod's Committee of such Missionary labourers, within their respective bounds, as are available and efficient for the work; as also of their vacant stations, giving such statistics of the stations as should indicate their comparative necessities and importance. The proceeds of the annual collection for Home Missions to be made throughout the Church, were ordered to be placed at the disposal of the Synod's Home Mission Committee, and various regulations for the more effectual prosecution of this department of the church's work were adopted, not the least important of which is this,—that no probationer shall be settled in a fixed charge until he has spent twelve months in the Home Mission field, except by the express sanction of the Synod. The Rev. Messrs. Robb, of Hamilton, and Stark, of Dundas, were appointed joint Conventers of this important Committee, and we believe that all concerned will feel that the trust could not have been committed to better hands. May the Lord bless and guide their counsels and efforts, for the building up of Zion, and send them many able

and faithful men to help forward this great work.

It ought to be mentioned, that it was arranged that the Rev. Mr. McGilvray, of Glasgow, and the Rev. Mr. Buchanan, of Bothwell, Deputies from the Free Church of Scotland, should be received and heard at this meeting. This was felt to be an appropriate arrangement, the object of the visit and labours of these Ministers being kept in view. Mr. Buchanan has only recently come to Canada, and is to devote himself principally to the vacant congregation of Côte-street Church, Montreal. Mr. McGilvray has been upwards of six months in the country, and has been indefatigable in supplying some of our most destitute congregations, devoting himself principally to the Gaelic population in Glengary and Lochiel. At this meeting he gave a very clear and interesting account of his labours, which seem to have been greatly blessed in this most necessitous region, having already been productive visibly of many precious fruits, which we trust will be yet farther increased and ripened through Divine grace, and ultimately furnish a crown of joy and rejoicing to him who has been the honoured instrument in planting and watering the good seed whence they spring. A special expression was recorded, of the Synod's obligations and gratitude to the Free Church, and to these her Deputies, which was duly acknowledged by them.

We may here also take occasion to mention an interesting document which was read to the Synod next day, viz. a communication from the Missionary Association of Knox's College, in which they state that their attention and sympathy had been called forth in behalf of the French Canadian Roman Catholic population, and that one of their number, Mr. John Black, a student well advanced in his course, and distinguished by his attainments, had been induced to devote himself to this sphere of Missionary labour. The Synod, after having heard this communication, the object of which was to obtain the countenance and approval of the Synod to the undertaking, unanimously agreed to record their satisfaction at this manifestation of Missionary zeal on the part of the candidates for the holy Ministry, and their approval of the object selected by the students, and resolved that the Mission be placed under the care of the Synod's Home Mission Committee, who were instructed to consider the whole matter, and endeavour to promote an interest in it among the people, and especially to form Associations of the young men connected with the Church, for the advancement of Missionary operations among this class of our fellow-subjects, held in bondage by the Man of Sin. The mind of the Synod was fully expressed during the discussion of this subject, as to the importance of Missionary enterprise being prosecuted by the Church, through her own proper organization, as distinguished from mere voluntary effort apart from the Church—it being laid upon her, as her peculiar office and duty, in her organized and collective capacity, and by the appointed means and instrumentality committed to her, to preach the Gospel to every creature; and the attention of the Synod was also called to other sections of the growing population of our land having claims on the attention of the Home Mission Committee—such as the numerous German settlements existing in the western part of the

Province. We sincerely trust that the Home Mission Committee, with their youthful associates, may be enabled to make some decided progress in this department of their sphere of duty during the year.

On the following day (Friday), the principal subject of deliberation in the Synod was the Report of the Committee entrusted with the management of Knox's College, which was read by the Convener, the Rev. William Rintoul. The services of the Convener and Committee having been duly acknowledged, the report was committed to a committee to consider the steps which the Synod should take in the existing circumstances of the church and the institution. The report was listened to with great interest by the Synod and the assembled congregation; and the facts which it set forth, especially as to the numbers (about 40) of promising young men of the country devoting themselves to the work of the Lord in the land, contrasted strikingly with the circumstances of trial and discouragement in which the Synod was constituted three years ago in Kingston. This was impressively pointed out by Mr. Bayne on this occasion—and on his suggestion the Synod engaged in special thanksgiving and prayer, Mr. Rintoul conducting the devotions. The resolutions prepared by the committee above mentioned, with some unimportant alterations adopted by this Synod at an after session, will be given in full in our next number. We can only mention here, that the Synod finding the arrangements formerly entered into for obtaining a Professor of Divinity unsuccessful, resolved to send a Commissioner home, invested with full authority, in concurrence with the Colonial Committee of the Free Church, to make an appointment to this most important office, and made choice of the Rev. Mr. Bayne of Galt as their Commissioner for this purpose. It was also resolved, as being necessary to the success of Mr. Bayne's mission, that the Professor who might thus be appointed should, for the present, be sole Professor of Theology in Knox's College, the Professorship being formally disjoined from the pastoral office in Knox's Church, Toronto, with which it has hitherto been connected under the conditional appointment made by the Synod in 1844. It was also agreed that an additional Professor or Tutor should be selected for the College by the Commissioner, under such special instructions as he might receive from the College Committee. Mr. Bayne, although he can be but ill spared from his own extensive and important charge, acquiesced in the Synod's appointment, and it is expected will sail in July. Indeed, the whole discussion on the business of the College, although it occupied the greater part of a day, was so strikingly marked by unanimity and cordiality on all hands, that the Synod resolved to meet for special thanksgiving, and for commending Mr. Bayne and his mission to the Great Head of the Church. It need only be farther mentioned here, that it appeared from an estimate of the probable expenses of the College for the ensuing year that £1200 would be necessary to sustain it, in the event of the foregoing appointments being made, and that the Synod unanimously resolved, in dependence on the Divine blessing and guidance, to endeavour to raise this sum by a general contribution from the congregations and missionary stations. Hitherto an annual Sabbath day's collection has been nearly sufficient to meet the

necessary expenditure of the Institution, in consequence of the far greater part of the work of instruction having been done gratuitously. But this state of things could not, under any circumstances, have been continued much longer: and the number of students, and the wants of the church and of the country, require that the College should immediately be placed on the most efficient footing. And we see no reason to doubt, that an effort, corresponding to the magnitude of the object to be attained, and of the great spiritual interests which appear to be bound up with the success of this Institution, will be successfully made by the members of the Presbyterian Church of Canada. If every man will, as the occasion requires, only do his part, the necessary means will soon be furnished, and at very small cost to individuals. The College Committee have been authorised and instructed to issue an appeal on this subject, and to make arrangements for visiting the whole bounds of the church for the more effectual accomplishment of it, and we trust they will lose no time in bringing it fairly before the people. We shall only add that the College Report will appear in the next number of the *Record*, and will be found a very interesting document.

The Report on the Sustentation Fund was read by James Walker, Esq., the able and indefatigable Secretary of the Board, and the cordial and well-merited thanks of the Synod were tendered to the members of the Board, and in particular to the Secretary, for their valuable and gratuitous services to the church during the year. It appeared from the Report, that a great number of the congregations, which have hitherto been unable or unwilling, through a variety of causes, to come upon the Sustentation Fund, are making arrangements to do so forthwith, and there seems to be ample reason to anticipate the universal adoption of the scheme at no distant period. No serious objection indeed appears to be felt to the scheme in almost any part of the church, except such as are of a merely local, personal, and temporary character, and these principally arising from the embarrassments in which the old system has involved so many ministers and congregations. It is at the same time manifest that the scheme is yet but very imperfectly understood in some quarters—nay, we have had recent and painful evidence, that the grossest misapprehensions exist, and have been diligently promoted, in a few instances, regarding its provisions and requirements—some parties having been kept in the belief that certain recommendations and suggestions, which accompanied it in its original form, but which were never intended to be obligatory, are still indispensably required of every congregation coming upon the fund. Nothing will dispel these errors so effectually as the publication by the Board of the short and simple provisions of the scheme, as it now stands, and this we hope they will do forthwith. It may be proper to state here, that an important alteration in the scheme was adopted by the Synod at its recent meeting, on the recommendation of the Board, viz., that the deduction from the higher stipends should never exceed 20 per cent. This was agreed to, as we believe, not from any change of mind in the Synod in regard to the original principle of distribution, but merely on grounds of expediency, and with the view of obviating an objection which is understood to operate against the scheme in some of the city congregations. The thoroughly Christian and Presbyterian character of

the scheme was admitted and felt, we think, on all hands in the Synod; and apart altogether from its great object, which is to bring the strong to the help of the weak in the most unobjectionable form, or as it might be better expressed, to bring the whole church to make common cause for the support and extension of the ordinances of the Gospel over the land, several Elders bore testimony, in the strongest terms, to its beneficial effects, in introducing order and punctuality, and promoting liberality in the pecuniary affairs of congregations.

The overture for the alteration of the act respecting the admission of ministers and probationers of other churches, gave rise to a lengthened and animated discussion in the Synod, and resulted in an amendment of the act, which will preclude any admission from taking place until the applicant has been before the Synod; except as formerly, the cases of ministers or missionaries coming from churches with which the Synod maintains close fellowship, by special designation, or by orderly translation. The preliminary steps by Presbyteries in regard to this matter, remain as before.

We cannot attempt even to advert, on the present occasion, to the routine and less prominent matters that came before the Synod. We may just refer to two references from the Presbytery of Montreal which occupied a good deal of that Synod's time and attention. The one respected an application from Quebec for the erection of an additional pastoral charge in that City, and it was remitted to the Presbytery of Montreal under certain instructions—Messrs. Robb, Roger, Reid, and Wardrope, being appointed Assessors to the Presbytery in the determination of this matter. From the same Presbytery there was a reference respecting a case of discipline, which involved the question as to the admission of parties to Church membership who were engaged in selling spirituous liquors. The Synod came to a deliverance expressive of approval of the zeal of the Session for the maintenance of purity of Communion. The motion actually carried was defeated from by several of the members, on the ground that it was not expressed with sufficient precision, and might thus be liable to misinterpretation when taken in connexion with the case on which it immediately bore; but the answers given in to the reasons of dissent, and which were adopted by most, or all, of those who had voted for the deliverance come to, brought out the foregoing as the sentiment of the Synod.

Our limits, at present, forbid us to enter further into details. We only state that the Treasurer for Foreign Missions, John Redpath, Esquire, reported that £225 had been contributed by congregations for this object during the year, which had, according to the instructions of the Synod, been remitted to the Treasurers of the Free Church of Scotland, for the Jewish and Foreign Missions. We are unable to state the precise amount raised for the Home Mission, or for the other schemes of the Church, but we presume that statements under these heads will be furnished along with the printed Minutes. Great harmony prevailed, and the devotional exercises were characterized by peculiar earnestness and fervour.

BELLEVILLE BURSARY.—We are happy to announce that a bursary of £10 has been provided by the Ladies' Association of Belleville, for Knox's College, Toronto.

KNOX'S COLLEGE.

DIRECTIONS

Addressed to the Students of Knox's College, Toronto, to guide them in their Theological, Philosophical, and Classical studies during the present recess of College, and in their preparation for the preliminary examinations and trials of 1847—48.

1. There will be a strict examination of all the Students without exception, at the commencement of Session 1847—48, on their grammatical knowledge of the English, Latin, and Greek languages, and great stress will be laid on this part of the preliminary trial in determining the standing of the Student.

2. At the same time there will be an equally strict examination in Chronology, Geography, History, and Antiquities.

3. In connection with these, there will be a promiscuous recapitulatory examination in all the branches of study in which they have been previously engaged—and their trial essays and exercises on the same occasion, will have a special reference to those parts of the educational course, through which they have already passed.

4. The candidates for admission into the first Philosophical class will be required to undergo a previous examination on their grammatical knowledge of the English, Latin, and Greek languages, and of the Elements of Geometry and Algebra, and will be expected to possess some acquaintance with English History and Literature.

5. Those Students who have attended the classes for Philosophy and Literature last Session, besides a recapitulatory examination on the Lectures and Classical studies of that Session will be examined on the first Books of the Iliad and Odyssey and Anthon's Greek Exercises, the first two Books of Cicero de Officiis, and will be expected to read in the Greek New Testament, the four Gospels and the Acts of the Apostles, *ad aperturam libri*. The Books prescribed for their Philosophical reading are Reid's Enquiry and Essays, and Abercrombie on the Intellectual Powers.

6. The Students who have completed the first year of their Theological course are expected, in addition to the preceding acquirements, to be prepared for a further examination in Cicero de Natura Deorum, first Book of Livy, Horace, first Book, Ode 3rd, 7th, 22nd and 24th; second Book, Ode 5th, 10th, 14th, and 16th; Satires, first Book, 1st Satire and 6th; second Book, Satire 1st and 2nd; Dunsbar's Greek Exercises; in the first volume of Collectanea Majora, the Extracts from Herodotus and Xenophon. In Philosophy they are required to extend their reading to Stewart's Elements and Philosophy of the Active and Moral Powers. For those who may not have it in their power to obtain the Philosophical Works of Stewart, a careful study of Abercrombie on the Intellectual Powers and Moral Feelings, will, for the present, be deemed sufficient.

7. The Students of the third and fourth years, will be expected to read, *ad aperturam libri*, Livy, Tacitus, and Horace. In Greek it is deemed sufficient, for the present, to prescribe to them the above-mentioned extracts from the first volume of the Collectanea Majora, for the third year, and for the fourth, in the second Vol. of the Collectanea Majora, the Medea of Euripides, and the first ten odes of Pindar. In Philosophy they will be specially examined on Logic and Ethics, on the Baconian Method, on the various Schools and Sects of Metaphysical and Moral Philosophy and the leading Systems of Infidelity and Scepticism, with their refutations. The Books prescribed for their reading, are Brown's Lectures, Bacon's Essays and Novum Organum, Butler's Analogy, and Sermons. The Students of the 4th year will be expected to possess some acquaintance with the best elementary works on political Economy, such as Smith's Wealth of Nations, Guizot on Civilization and the political writings of Home.

All the Students in Theology will be required at the commencement of next Session to submit

Critical Annotations on the Original Text of the Epistle to the Hebrews, and those of the 3rd and 4th years are expected to prepare a like exercise on the Book of Deuteronomy, Sept. version; and it is hoped that the Hebrew Text of this Book may also be made by some of the Students a subject of Criticism.

While in consideration of the educational disadvantages, under which, in this country, many of our students labour, some indulgence will be made in particular cases, on the part of the College Committee, it is desirable to aim at the highest practicable standard, and it is intended to raise the standard gradually, as circumstances will permit.

8. The Students who were in the junior Hebrew class last Session will be examined on the characteristics and significations of the seven conjugations of the regular verbs; on the Paradigms of these conjugations and verbs (technically), **LAMEDH GUTTURAL**: see the paradigm D of Gesenius' Grammar, or Table IV. of Pinnock's Catechism of Hebrew Grammar. Also on the first twelve chapters of Genesis, in the Hebrew Bible.

9. Students in the senior Hebrew class of last Session will be examined on the various kinds of irregular verbs. See Gesenius' Grammar, sections 6th and 7th inclusive; the chapters on verbs imperfect, and verbs quiescent in Pinnock's Catechism, with the corresponding Paradigms. Also in the Psalms 1st to 18th inclusive; Isaiah 1st to 6th inclusive.

10. The Students who attended the Lectures on Church History and Biblical criticism, to be examined on the whole course. The questions on Ecclesiastical History will be so framed as to test how far they have been successful in obtaining a clear, comprehensive, and commanding view of the general outline—the most important characters, events, and epochs; so as to lay a solid foundation for future proficiency in this great branch of Theological study. They will be further examined in the history and character of the Samaritan Pentateuch, the versions of the Bible from the Septuagint in the Vulgate inclusive; also of the Chaldee paraphrases.

11. Students in the junior class in Theology, in addition to the recapitulation of the work of last Session, will be examined in Butler's Analogy, and in the evidences of Christianity—Poole and Chalmers the text books.

12. Students of the senior Theology Class will be examined on the thirty-three chapters of the Confession of Faith, and ought to be prepared to explain or defend any propositions in them. They will also be expected to be well grounded in systematic Theology, and likewise to have read Calvin's Institutes, or some approved standard work in this department.

(Signed)

WILLIAM RISTOOL.
HENRY ESSON.
ALEXANDER GALT.

TO CLERGYMEN AND PUBLIC SPEAKERS.—We copy from the *London Record* the following reply to a correspondent, "who seeks a remedy for that affection of the trachea, of which so many active clergymen complain."

1. Let the throat be always kept at the same even and low temperature at which any one keeps the face. Few ladies are attacked with this tracheal irritation, because, with them, habitually, the throat is open to the action of the cool air. Many men, and clergymen in particular, tie up the neck with a handkerchief, with a pad in it, or with a thick stock, and in this way the glandular and highly vascular substance of the neck, becomes peculiarly tender and susceptible, and the tracheal passage suffers with it. Let nothing be worn about the throat, either in winter or summer, but a plain, thin musella (muscicilla) stock, which will not allow the throat to become heated; and it will soon be protected, by habit, from all

swelling of the tonsils by cold, and from the sympathetic irritation of the trachea.

2. As a preventive, before the deduction of the packing round the throat, begin the ablation with tepid water and vinegar, and gradually come to the copious use of cold water, applied by a sponge to the whole region of the neck and shoulders, rubbing afterwards, with a coarse towel, till the skin is well reddened. If this plan is adopted in summer, by the time winter arrives, it will be found quite sufficient to wear only the slightest stock in the coldest weather, and to sleep at night with the collar of the night shirt unfastened, without taking cold.

3. Many persons have a very injurious mode of speaking by driving the sound from the chest harshly and gratingly through the windpipe, creating a sound which seems rather sepulchral within the body, than flowing easily out of it. It is far better to keep the mouth itself well open, giving the whole instrument rather the character of a trumpet, in which the effective sound depends rather in a gentle, steady filling of the mouth of the trumpet for vibration, than blowing into it violently. I believe this erroneous method to be exhausting at all times, and rapidly destructive of the organ. If the lungs are regularly expanded at proper intervals, and the column of inhaled air is allowed to flow out at a moderate and quiet rate, and without the vehement muscular driving of the chest, while the articulation is easy and independent, like the fingering of a flute, the natural instrument is then treated fairly, and will endure a degree of wear and tear not often encountered.

These are the results of thirty years' experience, and though they appear minor matters, yet, if properly attended to, they will be found of real importance. Men of peculiar delicacy of throat may, by perseverance in this way, become robust and indomitable speakers.

Of course, if there is a general constitutional debility, collateral measures for improvement must be adopted also, or these hints would be of little avail.

Home Missions.

NARRATIVE OF A MISSIONARY TOUR.

Having engaged to labour for some time within the bounds of the Presbytery of Perth, I left home with the view of fulfilling this engagement, about the end of January, going round by Simcoe, Victoria and Dover, for the purpose of preaching in these places, at the request of our Presbytery, on the first Sabbath of February.

The cause in this locality is not so strong as we had anticipated, and it is highly necessary that, along with preaching, considerable deal be done in the way of visiting among the people.

On the second Sabbath of February, assisted my friend, Mr. Cheyne, in the dissemination of the Sacrament. It was an interesting season, and it is pleasing to witness the rapid erection of two commodious churches—the increasing attendance, and the progress of the cause, under his ministrations. As it was near the end of the week, when I reached Toronto, I resolved to dispose of the following Sabbath, the 14th of the month, at West Gwillimbury, and though there was only half a day's notice, there was a large attendance; and I was glad to perceive that so commodious a church had been erected, and that the congregation appeared every whit as large and flourishing as previous to the division in that quarter which recently took place. Preached in the afternoon at Bradford, and in the evening again in the settlement. In all our visits to that congregation, we have experienced much kindness and cordiality of feeling, and we are persuaded that they cling in heart and affection to those who labour amongst them in holy things, and our earnest desire and prayer is, that the abundant blessing of the Head of the Church may rest upon them, and that soon they may be favoured with a stated ministry, which may be an efficient means under God of advancing their spiritual prosperity.

Sabbath, February 21.—Preached at Hunting-

don and Tyendinaga, to which I had sent an appointment some time previously. The service was at Mr. Kenney's school-house, Tyendinaga, in the forenoon, and in the afternoon at Anderson's school-house, Huntingdon. The weather having turned out uncommonly severe, and there being a heavy fall of snow, the meeting at Mr. Kenney's was small; and so bad were the roads, chiefly with drifted snow, that ere I reached the place for meeting, in the afternoon, it was an hour after the appointed time. Notwithstanding, however, the badness of the roads, and the inclemency of the weather, a considerable number had collected, and were just at the time of my arriving leaving the school-house. I got them to assemble again, however, for Divine service, in the house of Mr. John Campbell, and preached to them again on the evening of the following day.

In Huntingdon the people seem much attached to our church, and desirous of Divine ordinances, and there are among them various individuals, I believe, of piety. In Tyendinaga again there is more indifference and lukewarmness among the people, and they seem less favourable to our body. While the majority, however, seem undecided, a goodly number adhere to us. The indifference which prevails is perhaps to be ascribed very much to the neglect which they have experienced. They had made an application some time ago to the Presbytery of Kingston, in connection with us, but no answer (through an oversight in the individual whom the Presbytery had written to) had been received by them, and having made several attempts to obtain a regular supply of preaching which had failed, and having little hopes of such a supply from our body, some of them made an application to the Methodist church, and entered into a subscription for contributing to its support; and though we have never, perhaps, except in this instance, heard of a direct application to this church for Divine service, in various places, such as in part of the Owen Sound settlement, preachers belonging to it are settled among our people, who constitute the bulk of their hearers, and contribute to them a regular support—showing what ample advantage for proselytizing we afford to other churches, and for availing themselves of which we by no means wish to reflect upon them, for wherever they are made welcome, they have a right to establish themselves and disseminate their principles; say, if they act consistently with these principles, they must feel bound to use all Christian means to promote their extension; but at the same time it is our duty, as a church—in order to prevent such a sad defection of our adherents as often takes place from their spiritual wants not being attended to by us—to be exercising over them, in every quarter, vigilant superintendence—to cherish them with fostering care, and to strain every nerve to afford them such a supply of ordinances as may, through the blessing of God, promote their spiritual benefit, and prevent them from wandering like stray sheep, from want of pasture, into other folds. Lately a good many of the people having embraced an opportunity afforded them of enjoying the communion in the Established Church at Belleville, they consider themselves, on this account, as in some measure connected with that church. At the same time, so neutral are the great body of the people that we are persuaded the church which may be first in supplying them with an acceptable labourer shall obtain a footing among them. The circumstance, however, we have adverted to, in regard to the dissemination of the sacrament, should suggest to us an additional reason for the speedy organizing of those who adhere to us, and the dissemination among them, as soon as circumstances may permit, of that holy ordinance, as not only necessary for their essential benefit, which is the first and most important consideration, but also for perpetuating their connection with us; for should this ordinance be long denied them, they are apt, especially if not very decided in their principles, to embrace an opportunity of enjoying it, which may be afforded by other churches; and it is, we conceive, doubtful whether Presbyteries should, in all cases, wait for an application from organized congregations, in order to dispensing among them this ordinance, should this step appear from the circumstances of

a congregation expedient: for it seems reasonable that the same control in this matter which a minister and session should exercise in regard to a particular congregation under their charge, a Presbytery should exercise in regard to the vacant and destitute congregations under their superintendence.

Monday Evening, 23rd.—Preached again at Tyendinaga, and on the day following went to Laxier's Mills, about seven miles east, for the purpose of preaching there; but finding, when I reached the place, no trace of my appointment, and concluding it had not reached, owing to the state of the weather and roads, proceeded onward to Napanee, to which I had sent about a week previously an appointment to preach on the evening of Wednesday the 24th. I found, however, on my arrival, that my letter had not been received, but that an appointment had been made for Mr. Alexander of Cobourg, whom I there met in company with Mr. Gregg, who labours under the Presbytery of Kingston. We received from Mr. Alexander an animated and edifying discourse, after which he made a pathetic appeal to the people on the duty of doing something for the relief of the distressed Scotch and Irish; and, in compliance with a suggestion which was made to him, after he had finished his address, appointed a meeting to take place, at an early day, for the adoption of some measures for their relief. After preaching at Napanee on the following evening, I proceeded next day to Kingston.

Sabbath, 28th.—Preached to the congregation, City Buildings, forenoon and afternoon, and attended a Bible Class in the evening.

Monday Evening, 29th.—Preached in the house of Mr. Hogg, in the western part of Ballynahinch, and on Tuesday evening, 2nd March, at Wilton, a village a few miles farther west. This is a station of some importance. Not only are there several families of professed adherents, but there are a good many others, some of them respectable and intelligent, who give a preference to our church, and expressed to me a desire to have a regular a supply as possible of Divine services, declaring at the same time their willingness to contribute.

Wednesday Evening.—Attended the congregational prayer meeting, City Buildings. There are connected with the church which meets here prayer meetings for every evening in the week; but what is called the general or congregational one meets on Wednesdays.

Sabbath, March 7.—Preached for my friend and brother, Mr. Gordon of Gananoque, after which I proceeded to Brockville, chiefly with the view of visiting Mr. Smart, from whom I expected to receive directions as to the places I should first visit within the bounds of the Presbytery of Perth.

LOCHIEL AND GLENGARY.—THE REV. W. MCGILVRAY.

The above named Deputy of the Free Church, in a letter to the Convener of the Colonial Committee, gives an account of the state in which he found matters in the Eastern and Ottawa Districts on his arrival, and the result of his indefatigable labours during the past winter in that quarter. The following extract will be read, we are sure, with interest and pleasure; and we are happy to add, that great progress has been made in the good work since the date of Mr. McGillvray's letter, which was written in February last, at Vankleik-hill. By another communication in this number, it will be seen that good progress has been made at Cornwall, under the labour of the Rev. John Fraser—a Missionary sent to us some time ago by the Free Church, whose services in various parts of Canada East have been mentioned in the Record:—

"When I came to this quarter, the minds of the people were still in a comparatively unsettled state, although there was enough known of our principles to shake the prejudices of the congregations."

gation in favour of the "old Church," and to show that our views and proceedings were not altogether so reckless and revolutionary as they were alleged to be. But though matters were unsettled, the people, on the whole, had been roused to inquiry, and that was a hopeful symptom for our cause. By concentrating my labours within the District, preaching from place to place during the week, meeting objections and misrepresentations as they arose, the two congregations began to assume a distinct and decided attitude on the question of the Free Church. That on the Hill here embraced our cause in the course of a few weeks, thoroughly and unanimously. There was only one individual that seemed to dissent, and he dissented because he was an office-bearer, who was likely to be cast out if he joined us—cast out, I mean, as unfit to exercise rule in a reformed Church. Instead of being attended by a thin and lifeless body of hearers, the house on the Hill here is now over-crowded every Sabbath—the passages above and below so packed, that it is with a struggle I find my way to the pulpit—the very seats of which are occupied with sitters as closely as they can get round about it. Besides the cheering and remarkable change that has taken place in this respect—a change on which the people themselves are looking with grateful wonder—there is now connected with the congregation a Sabbath School, attended by between seventy and eighty scholars, (a new institution among the Presbyterians here,) and there are several other local Sabbath Schools in course of formation in the District, to which the Highlanders are sending their children. There has been also erected lately a court of deacons, consisting of the best and most pious people in the congregation; and this week the Kirk-session has been re-constituted. The elders who formerly acted resigned their office into the hands of the people, and the best of them were re-elected, along with two others, as elders in connection with the Free Church. There is now a Kirk-session of seven, and a deacons' court of eight office-bearers, established in the congregation. In Lochiel matters are prospering also, though our cause has yet a good deal of opposition to encounter in that quarter. The people there, also, are attending the Church in great numbers. On the coldest days this winter, the place of worship has been filled to the door. The people there are now in a state to proceed to the election of office-bearers, which we mean to set about without any further delay. There are, besides, Sabbath Schools established in different parts of the parish, which are likely to embrace the great mass of the youthful population. We had a collection in behalf of our famishing countrymen, which, between this place and Lochiel, amounted to the very large sum of £70. Between the two places we expect to realize a sustentation fund to the extent of about £200. Last year there was raised, in behalf of the Canadian mission, about £12. They have this winter raised £16, between ladies' work and cash, already; and they expect, before the winter is over, to raise £30 or £40 in all; and, so far as I can judge, the highest figure mentioned is within the mark. On the whole, though we have yet some very keen and noisy opponents in Lochiel, I consider our cause as fairly and firmly established in this part of Glen-garry; and what is better, I think there are many cheering symptoms, indicative of the commencement of a religious awakening among the mass of the people. Their anxiety to hear the Word preached to them, the multitudes of them that attend our meetings on week-days as well as on Sabbath, and the remarkable avidity with which they listen to the expositions of divine truth that are addressed to them, all serve to show that there is the beginning of a good work among them. May the Lord in his mercy bring it forth, and carry it forward. I think it right to give you this hasty sketch of what has been done. I regret that my time is so limited and interrupted, that I have not been able to compress these details within shorter compass. The people here are pleading loud that I should remain among them for a few months longer, to see the work fully completed and consolidated. Hoping to hear from you by the earliest opportunity, and wishing you all success in your work in the new field of labour to which you have been translated, I remain, &c."

To the Editor of the Missionary Record.

Sir,—I am happy to inform you, that in the month of November last, a congregation was formed in this place adhering to the Presbyterian Synod of Canada, when a committee was appointed to carry out such measures as might be deemed conducive to the interests of the congregation—a subscription has been entered into for the purpose of erecting a place of worship—a site has been purchased, and a considerable quantity of stones have been placed upon the ground; and although the subscriptions, considering our position, have been liberal, yet the amount subscribed is not sufficient to warrant us in commencing the building; but we trust that, ere long, we shall be placed in circumstances to enable us to carry out this much desired object. We have been peculiarly favoured, since the formation of our congregation, in receiving a portion of the services of the Rev. John Fraser, an ordained missionary of the Free Church of Scotland—a gentleman possessed of attainments of a very high order, and unbounded in the zeal with which he discharges his important duties. His Sabbath Day services have been, during the winter, confined principally to Martintown and this place, distant fourteen miles. His arrangements for the summer are similar to those for the past winter. During the winter he resided at the former place, but he has now taken up his residence amongst us, and, under the Divine blessing, much good is expected to result from his labours. Besides his Sabbath Day duties, he preaches every Tuesday evening, and he holds a Bible Class on the evenings of Friday in each week. He has also established a Sabbath School, and a Monthly Prayer Meeting. Besides officiating at Cornwall and Martintown, his week days have been devoted to preaching in different sections of this District. The attendance at our meetings is good, and we have good hopes that the time is not far distant when we shall have a flourishing congregation here.

I remain, Sir,
Your obedient servant,
A. M. M'KENZIE,
Secretary to the Committee.
Cornwall, 11th May, 1847.

Foreign Missions.

FOREIGN MISSIONS.

We are sure that the members of our Church will hail with the liveliest joy the announcement which we have now to make. After two years of on-waiting and inquiry our Church has at last found a missionary to China. The name of Mr. William C. Burns is known to many of our readers. During the eight years he has been preaching the Gospel in Scotland, in England, and in Canada, a remarkable blessing has attended his labours; and whilst so long a trial of the ministry has enlarged his experience, his friends will thankfully learn that he retains the same zeal and vigour as in the days of Kileyth and Dundee. Mr. Burns's original destination was an Eastern mission. He would have entered on it long ago, had not the signal success of the Gospel at home proved for a time a happy hindrance. But understanding that Mr. Burns's eye was still turned eastward, the Synod's Committee invited him to go as this Church's missionary to China. After long and prayerful consideration, Mr. Burns accepted the call; and when the Synod met last week, he was present not only to repeat his acceptance, but ready, were it needful, to depart on the morrow.

Accordingly, and with joyful consent, it was resolved, that Mr. Burns should be set apart to the work of the Mission with prayer, and the laying on of the hands of the brethren. This solemnity took place in Bishopwearmouth Church, on Thursday, April 22, when Mr. Burns was ordained by the Presbytery of Newcastle by appointment of the Synod, and in its presence; and as soon as a few requisite arrangements are completed, our esteemed and beloved brother will proceed to his destination. Surely, the prayers of all our congregations will accompany him; and whilst they thank the Lord for the gift of such a missionary, they will find in this China Mission a new and animating subject of intercession.

The Committee gratefully commemorate the Lord's goodness in disposing his servant's heart to undertake this work; and they cannot forbear to mention one circumstance in which his providence was manifest. Discouraged by the difficulties of the Chinese field, and having wanted two years without obtaining a missionary, on the 12th of April, the Committee in London resolved to recommend to the Synod the establishment of a mission to India. On the same day, in Edinburgh, Mr. Burns was writing to London his acceptance of the call to China. And now that the path is as plain as the door is open, the Synod confidently renews its appeal to the churches,—assured that those who showed by their liberality last year that they were ready long ago, will not be lacking now, but will enable the Synod to conform this Mission to the ancient model, when they went out two and two.—*English Presbyterian Messenger, May.*

THE GOSPEL IN TURKEY.

Events of considerable interest are at present taking place in those illustrious regions which adjoin the Levant and the Bosphorus. Eighteen centuries ago these regions were the seat of a numerous and busy population,—were adorned by opulent cities, and, above all, honoured by the presence of "the Seven Churches," to which the Apostle John addressed the exhortations and warnings which their condition required. The Divine admonition was disregarded,—the process of spiritual declension went on,—and the conquests of the followers of the false Prophet, in the seventh century, consummated the woes which the Seer of Patmos had foretold. From that day to this the once flourishing region which formed the seat of the Seven Churches of Asia has been a scene of moral and physical degradation. The traveller, as he journeyed eastward from Smyrna, beheld only a scene of wasted fields and ruined cities,—the mutilated though still beautiful remains of temples cumbering the plains, obstructing the flow of rivers, and turning the once fertile lands in the neighbourhood into swamps and marshes. Nor was it only on the soil and its cities that the judgments of heaven had fallen. Man was even more deeply smitten. Ignorance, barbarity, and superstition had sunk him to the lowest pitch. It is now twenty years since this utterly fallen region was visited by the American missionaries. We know not what determined their choice of this field of labour. Its early Christian renown perhaps; or the honour which would accrue, should they succeed in again planting the religion of the Cross where apostles had planted it at the first, and where it had so greatly flourished. Or they might be drawn to this region by the hope that the same field, which had yielded so abundant a harvest in the early days of the Gospel, might not be altogether unproductive in these latter times. Hither they came from a far distant land, bearing precious seed. They sowed where for fifteen centuries there had been neither caring nor harvest. For eighteen years they continued to labour with unwearied and almost unexampled industry, perseverance, and skill; and for eighteen years they continued to look in vain for the fruits of their labours. "I have come to the East," it was said of them tauntingly by those who saw that their labours were followed by no results, "to enjoy the good salaries attached to their office." All the while, however, they were wisely as well as busily engaged in laying a foundation on which other hands, if theirs should not be honoured to do so, might be permitted to raise a goodly super-

structure. They made more than masters of all the tongues of Western Asia.—Fakishi, Persian, Arabic, Armenian, and modern Greek. They translated the entire Bible into Armenian, Persian, and Turkish; and of course in far as they distributed many thousands of copies. They set up a printing-press in Smyrna, which they kept continually working, and by which they supplied the natives of the east with the most beautiful literature of Protestantism. By Jean D'Anagnin's "History of the Republic of Armenia translated, and now being printed in great numbers of thousands of copies over the Empire, it has been over the West. They found the East, in which the Scriptures were not known, in the mountains of Lebanon, in the city of Ez-zoum. The Armenian Patriarch pronounced an anathema on the Scriptures, and on the mission, but that only excited the zeal of the missionaries. The severe measures to which the head of the Armenian Church had recourse to force the Porte to recognize the existence of an Evangelical or Gospel Church in the Turkish dominions, and since that time the missionaries and the Scripture readers have enjoyed a measure of freedom unknown to them before. And now, those men who have so often gone forth bearing precious seed, come again rejoicing, bringing their sheaves with them. Congregations and tracts of Scripture readers have been formed in many places in Turkey, in the chief cities, in the Lebanon mountains, and in the villages situated in the valley of the Euphrates. Let but the Bible continue to be freely circulated and read in Turkey, and the days of Mohammedism shall soon be numbered; and I wish it shall depart that physical and moral degradation and debasement which are its inevitable consequences. And fields shall bloom, and vines shall rise, and arts, and science, and commerce, shall all flourish where they first prevailed. Till that foul superstition which hangs, fog-like, over those regions where the light of the Gospel once so clearly shone, shall cease to exist, all attempts to regenerate the East will be abortive. Whether the missionaries will be allowed to remain, and the Bible to be read, shall depend almost entirely on the British Ambassador acting in a decided way. Those Governments in Europe which are connected with the Romish and Greek Churches would rejoice, no doubt, were the missionaries expelled. The spread of Christianity there is introducing an element of strength which these Governments cannot turn to account, and which will not be friendly to their interests. But let Britain act in the matter which becomes her character and position as a Protestant country. If France is represented in Turkey by the Romish Church, and Russia by the Greek Church, why should not Britain demand that Protestantism shall at least be tolerated there? This would conduce not less to the advancement of her own interests, than to the interests of those regions which were flourishing and powerful once, and would be so yet again, were they only rescued from those despicable tyrants, and abominable and filthy superstitions, which have oppressed and polluted them so long.

CORFU.

Letters have been received from Mr. Charteris to the 9th March. He writes—"I have no much to write you at this time that is different from my usual communications. My labours are gradually on the increase. I retain my intercourse with those of whom I have formerly written, and am not without hopes that some of them are increasing in knowledge and grace; while, after the Passover, we have the full expectation that some of the children may return." After going over the grounds of these expectations, he details numerous interesting conversations with the descendants of Abraham. To one, he relates, who began to speak of the great differences between the Hebrew and the Christian religions, "I said, are you sure there is such a great difference and change? and immediately turned up the 36th chapter of Ezekiel, desiring him to read it. I then referred him to the third chapter of John. In speaking of the most solemn truths arising from these chapters, I have scarcely ever succeeded in commanding a more undivided attention, and he has returned frequently during the last fortnight. I speak to him (and others) more of the new birth

than of anything else—a doctrine which he seems to receive with simplicity of heart." Mr. C. adds, "We are in security here, but are expecting supplies from the Black Sea. We are, however, not a better off than our poor countrymen and the Levant, and we ought to be very thankful that food is to be brought to us. I am glad to see the case of the poor Highlanders so warmly taken up by the Presbyteries of England. I pray that their true liberty may be sufficient to meet their wants."

CONSTANTINOPLE.

The following is an extract of a letter, of date the 16th March, received by a friend in London, from the Rev. Alex. Thomson, Free Church Missionary at Constantinople:—

"Our work in this great city is evidently blessed by the Lord God of Israel. None of the converts in Pesh exhibit more of the spirit of love and humility and faith, than the brethren do here. There are at present, besides a considerable number of general inquirers, four young men under special instruction for baptism, all whose cases we have reason to believe are hopeful. The movement among the Protestant Armenians has also tended in an eminent degree to convince the natives of this city, and even of the empire generally, that there are a set of Christians who are not idolaters, but who, on the other hand, are honest and kind, and who keep fast by the Word of God. This has already exerted a powerful influence upon the Jews and Turks, and who can say, but the Lord mean by this instrumentality to bring both within the reach of the Gospel? I hope in the course of three months, to remove to the immediate neighbourhood of the Spanish Jews, and open a school among them. What success we may meet with we cannot tell, as the field may be almost said to be as yet untried. We must labour in faith and hope. I am very much interested in the prosperity of the Presbyterian Church in England, which I regard as likely to be one of the chief promoters of the cause of the truth in the southern kingdom."

CALCUTTA.

The annual examination of the Free Church Institution took place on the 30th December, at the Town Hall. The number of pupils was 1,014, being 937 in the school, and 107 in the college department. After an address from Dr. Duff, in which he stated the principles on which the Institution is conducted, the distribution of prizes commenced, before a large European and native assemblage. At the close of the examination Mr. Hawkins addressed the pupils, stating that the Institution was designed for one great ultimate object, which there was no desire to conceal, viz., the conversion of the natives.

BOMBAY.

Mr. Murray Mitchell, and Mr. Hunter, missionaries, reached Bombay on the 14th Feb., and Dhanubhai Naurao, who had remained for a short time at Malta, was expected soon to arrive in his native land, where we trust his labours may be greatly blessed to his own countrymen.

NAGPUR.

A letter from Mr. Hislop gives an interesting account of a journey which he undertook, to visit a native who had been impressed with a desire of knowing the truth as it is in Jesus. He had learned the elements of our faith from a copy of the "First Book for Children," in Balbooh, which had fallen into his hands. He had visited Mr. Hislop, eagerly inquiring for tracts, and on being presented with a New Testament, he rose up from the floor, and looking up to heaven, thanked the invisible God for his invaluable gift. On Mr. Hislop visiting him at his own village, he found that he had just finished reading his New Testament. He had long given up the worship of idols, but now had begun to observe the Lord's Day. He was desirous that the ordinance of baptism should be administered to him, but on being told that he must renounce caste, and wait of the trials and persecutions to which he would be exposed, he requested two days to consider; but at the end of that time he still remained full of doubts and fears, promising, how-

ever, that at the end of harvest, he would come to Nagpur, and put on Christ by public profession.

THE SYNOD OF AUSTRALIA.

The Synod of Australia having by a majority resolved to remain in connexion with the Established Church of Scotland, whereupon Messrs. McIntyre, Tait, and C. Stewart, protested, withdrew, and formed themselves into a new Synod, under the designation of the "Synod of Eastern Australia." Mr. Mowbray, of Sydney, and Mr. Hamilton, of Goulburn, have also withdrawn from the Synod.

Miscellaneous.

FACTS ABOUT CHINA.

China is about one third larger than all Europe, and three times as large as the ancient Roman Empire in the days of Augustus. The Chinese census gives the population as 362,000,000, which Dr. Morrison thought to be nearly correct. This gives about 277 to the square mile, the average in England being 260 on each square mile. This vast population is composed of several different families. The aboriginal Chinese still maintain an independent existence in the interior west of Canton. The Mongols compose the larger number; but the Manchos from the north are a stronger race, and more energetic, as appears from the fact that though numbering but four millions, they conquered China in ten years, and still hold possession of it. The Tibetans resemble the Hia-doods. About thirty dynasties, or successive races of kings, have already ruled in China. Their records are, perhaps, the oldest extant, except the Bible. The great wall of China has been standing 2,100 years. It is composed of two walls, each about two feet thick, and twenty feet high, inclining inwards, and filled up with earth and rubbish. Towers are raised every three hundred yards. These are in some parts of considerable strength, in others mere piles of earth. Through three or four large gates the whole commerce of Central Asia pours into China. That division of China called by us Tartary contains about 700,000 square miles. In the west part lies the great desert of Central Asia. For ages the only road from Europe to China lay over this sea of sand, and this was one reason of the isolation of this great empire. Some parts of the desert are at the great elevation of 15,000 feet above the sea. The cold in these parts of Tibet is intense. At Pekin, the capital of China, in latitude 40 deg. while the heat of summer frequently rises to 110 deg. the thermometer is sometimes for weeks together below zero. The climate of Canton is remarkably fine, ranging from 40 to 80 deg. and seldom in summer rising above 90 deg.

DEATHS IN THE FREE CHURCH OF SCOTLAND.—The *Edinburgh Witness* in referring to the decease of the venerable Dr. Muirhead, remarks: "It is a striking coincidence in Providence, that, within these six months, no fewer than five of our most eminent and godly ministers have been taken away; one in the prime of life—a victim, apparently, to his laborious and indefatigable zeal in preaching among his destitute countrymen in the Highlands—the other four in good old age. Mr. M. Bryde of Rothsay—fallen, alas! prematurely for us, not for himself—Dr. Brown of Glasgow, Dr. Brewster of Craig, Mr. Munro of Halkirk, a venerable minister in the north part of Caithness—and now Dr. Muirhead of Cramond—all are gone from us within the brief space of some half a year; and their removal recalls the grief of earlier losses which our Church has sustained, and revives the sad memory of the best and ripest of our scholars, Dr. Welsh. These things call for consideration, searching of heart, and prayer. Help, Lord, for the godly man ceaseth. The five men we have named were among the holiest of the brethren—the very salt of our Church. Is their almost simultaneous removal to be regarded as a merely accidental circumstance? Or has the Lord a purpose of chastening and correction? May He give us wisdom; and may that prayer succeed to Him more and more from among us, which, often,

perhaps, than any other not merely personal to himself, and after, as his end drew near, was on the lips and in the heart of our beloved father, to whom this notice is devoted. "Wilt thou not revive us again, O Lord, that thy people may rejoice in thee?"

THE PRESBYTERIAN COLLEGE, ENGLAND.

On the last day of March, the third Session of this College closed. The number of students who had matriculated amounted to nineteen, in different stages of progress, and the whole of whom have decided to devote their lives to the ministry of the Presbyterian Church. We understand that the progress of the students and their attainments in theological and other knowledge have given much satisfaction to the Professors. During the summer recess the students will be under the superintendence of the Presbyteries within whose bounds they may respectively reside; and, in the event of any of the respectable families of our congregations needing private instruction for their children, we would suggest that they might be serviceable to our students by engaging them as tutors.

THE "PRIMITIVE CHURCH."

In the *Messenger* for March (page 392-3), we referred to Lord Chancellor King's "Inquiry concerning the Constitution and Usages of the Primitive Church." From this valuable work the following extracts are taken:—

"Preface.

"The design of the following Treatise is in general to represent the constitution, discipline, unity, and worship of the Primitive Church, that flourished within the first three hundred years after Christ; but more particularly and especially to describe by their opinions and practices, with respect to those things that are now unhappily controverted between those of these kingdoms, who are commonly known by the names of Church of England men, Presbyterians, Independents, and Anabaptists.

"What I have written as to this subject I have wholly collected out of the genuine and unquestionably authentic works of those ages that are now extant, making use of no other writings whatever except the ecclesiastical history of Eusebius, which was written in the beginning of the fourth age, and relates only those affairs that were transacted in the three former; beyond the period of which time this inquiry doth not reach.

"Whether all, or some, or none, of the following primitive customs may be changed by the civil magistrate, or by a convocational assembly, I pretend not here to determine, my design at present is only to search into matter of fact, to find out what were the usages of the ancient Church within the first three hundred years after Christ; which, after the most impartial and serious inquiry, I find to be as described in the ensuing treatise, in the penning whereof I have avoided all prolixity and tediousness, and for that end omitted to answer several objections that I know may be made against several things which I have here asserted; my intention being briefly and perspicuously to prove what I judge to be the true practice of the Primitive Church, as to those points now disputed by us."

Of Diocesan Episcopacy.

"That there was but one church to a bishop will appear from this single consideration, viz. that the ancient dioceses are never said to contain churches in the plural, but only a church in the singular. This was the common name whereby a bishop's cure was denominated, the bishop himself being usually called the bishop of this or that church, as Tertullian saith, that Polycarp was ordained Bishop of the Church of Smyrna.

"As for the word 'diocese' by which the bishop's flock is now usually expressed, I do not remember that I ever found it used in this sense by any of the ancients; but there is another word still retained by us, by which they frequently denominated the bishop's cure, and that is 'Parish.'

"In Eusebius' 'Ecclesiastical History,' the word is applied in several hundred places. It is usually used to signify the Bishop of the Parish of Alexandria, of the Parish of Jerusalem, of the Parish of Antioch; and so of the Bishops of the number of several other churches; by that term denoting the very same that we now call a parish, viz. a competent number of Christians dwelling near together, having one bishop, one pastor, or minister of over them, with whom they find a constant to worship, and serve God according to that parish and particular church, and by some modern terms, signifying one and the same thing, and consequently a bishop having but one parish could extend his government no further than one single congregation.

"That a bishop's diocese exceeded not the bounds of a modern parish, and was the same, as in name, so also in thing, will appear from these following observations, as—

"1. All the people of a diocese did every Sunday meet all together in one place to celebrate divine service. Thus saith Justin Martyr, 'On Sunday all assemble together in one place, where the bishop preaches and prays.' (*Apolog. ii. p. 98, Edit. Colm. 1686*)

"2. The bishop had but one altar or communion-table in his whole diocese, at which his flock received the sacrament from him. 'There is but one altar,' says Ignatius, 'as there is but one bishop.' (*Epist. ad Philad. p. 41, Edit. Amstel. 1616.*) At this altar (or communion-table) the bishop administered the sacrament to his whole flock at one time.

"3. The other sacrament of baptism was generally administered by the bishops alone within their respective dioceses. For as Cyprian says, 'the bishops only ought to baptize.' (*Epist. 73, p. 220, Edit. fol. 1593.*) So that the bishops did ordinarily baptize all the persons that were baptized in their dioceses; and if so, it is not probable, I may say possible, that their dioceses were extended beyond the bulk of single congregations.

"4. The Church's charity was deposited with the bishop, who, as Justin Martyr reports, 'was the common curate and overseer of all the orphans, widows, diseased, strangers, imprisoned, and, in a word, of all those that were needy and indigent.' (*Apolog. ii. p. 99.*)

"That diocese could not be very large where the bishop personally relieved and succoured all the poor and indigent therein.

"5. All the people of a diocese were present at Church censures, as Origen describes an offender as appearing before the whole Church. (*Comment. in Matt. p. 335, vol. i. Edit. fol. Rothom. 1668.*)

"6. No offenders were restored to the Church's peace without the knowledge and consent of the whole diocese. (*Cyprian Epist. lix. p. 164.*)

"7. When the bishop of a Church was dead all the people of that Church met together in one place to choose a new bishop. (*Cyprian Epist. lxxviii. p. 202.*)

"8. At the ordination of the clergy the whole body of the people were present. Therein they imitated the example of the apostles and apostolic men, who ordained none but with the approbation of the whole Church. (*Clementis Romanus. Epist. i. ad Corinth. p. 57, Edit. Oxon. 1633.*)

"9. Public letters from one Church to another were read before the whole diocese. (*Cyprian Epist. lv. p. 144.*)

"10. Lastly: the whole diocese of the bishop did meet altogether to manage the Church affairs. 'Cyprian formed his whole diocese, that all those things should be examined before them and be judged by them.' (*Ad plebem Epist. xii. p. 37.*)

"Now put all these observations together, and duly consider whether they do not prove the primitive parishes to be no larger than our modern

* : from which verb the word Parish is derived.

† On this and all other points Lord King cites a great number and variety of authorities. We only give the first of his quotations.

ones; that is, that they had no more believers or Christians in them than there are now in ours. I do not say that the men at bishoprics had no larger territories, or no greater space of ground than ours; but, on the contrary, it is very probable that many of them had much more; and that the very days of Christianity, in many places the number might be so few, as that for the better and more orderly they might associate themselves into several bishoprics, and make up but one Church, and that a small one too; but thus I say, that the number of their local extent was, their numbers were but one single congregation, where all the people met together at one time, prayed together, received the sacrament together, assisted at Church censures together, and despatched Church affairs together; and yet members of the primitive dioceses did all this together, as the preceding observations evidently declare.

"I might stop here and add no further proof to that which hath been already so clearly proved. But yet that we may more clearly illustrate this point we shall demonstrate it by another method, viz. by showing the real bulk and size of these bishoprics concerning which we have any notice remaining on ancient records; and manifest that the very largest of them were no greater than our particular congregations are.

Bishoprics being confined within the primitive bounds of a single congregation, it is no marvel that we find bishops not only in cities but in country villages; there being a bishop constituted wherever there were believers enough to form a competent congregation."

(To be Continued.)

On the subject of diocesan episcopacy we good give no further extracts. If any one after the foregoing statements can defend the system, it must be assuredly on other ground than either that of Scripture or early Ecclesiastical History.

JOINT COMMITTEES OF THE SECESSION AND RELIEF CHURCHES.

These bodies met in the Session house of Greyfriars' Church, (the Rev. Dr. King's) North Albion Street, Glasgow.

It was recommended to the United Synod, that large Presbyteries should be divided as soon as possible after the union, which was to take place at Edinburgh on Thursday the 13th of May next, instead of Wednesday the 12th, as formerly agreed on.

The Sub-Committee on the title deeds of properties read and laid on the table their Report, which contained very important matter, viz. the basis of union the doctrine, worship, government, and practice of the Churches since the separation from the Established Church, with queries which were submitted to counsel for their opinion, and the answers to said queries by counsel, all of which was considered to be very satisfactory by the Committees; and it was agreed to transmit the same to the Synods.

The Sub-Committee on the arrangements for the distribution of preachers of the United Church submitted their Report, also a code of rules for their regulation, which contained the time the list of preachers had to be made up and sent to the respective Presbyteries, viz. every four months, instead of the present plan—six months, in the Secession, and one month in the Relief churches; with an alphabetical list of the preachers.

The meeting then took up the business regarding the professorial chairs. Professors Brown, Harper, MacMichael, Lindsay, and Edie were present, and stated that they would agree to make any further arrangements in regard to the attendance and the time of the students; the salary to be £60 per annum to each of the professors. The Report was then agreed to.

It was agreed to amalgamate the two libraries, with a recommendation to have the united library enlarged, and to be put in good working condition.

* In the highland and thinly peopled districts of Scotland and the north of England, there are many such parishes or dioceses still, and in all newly-evangelized countries.

The Sub-Committee gave in their Report on the arrangements to be observed at the union on the 13th May. The Report recommended that the oldest ministers of the Secession and Relief Churches should conduct the devotional exercises and give short addresses; the members of Court to occupy the centre area of the church, elders and preachers, not members of Court, the back pews; the gallery to be open to the public. The admission to the church to be by ticket, in the case of members or others, and that a collection be made at the door for missionary purposes. The Secession Synod to meet on the morning of the union in Nicholson Street Church and proceed to Bristol Street Church at half-past eleven o'clock in a body. The Relief Synod to meet in South College Street Church, and proceed to the same place at a quarter to twelve o'clock, in like manner, and there to choose the eldest minister of the two churches as Moderator of the United Church of the Secession and Relief. It was then agreed that the Presbytery elders of the congregations of Edinburgh and Leith be a Sub-Committee to see the arrangements carried into effect as regards the distribution of tickets and the accommodation in the Church.—James Peddie, Esq., W. S. Convener. The Sub-Committee to revise and arrange the forms of process of both Churches gave in their Report; and it was agreed to recommend to the Synod that a Committee be appointed from the United Synods to prepare rules with all possible speed.

The Sub-Committee appointed to draw up formularies for ordination of Ministers, elders, preachers, and missionaries, gave in their Report, which was agreed to, and the Committee ordered the same to be printed, and a copy to be sent to each. Any alteration or amendment to be sent in writing to the Convener of the Joint-Committee by the end of April.

It was also agreed that the Joint-Committee meet in Broughton Place Church Session House, on Monday, 10th May, at three o'clock noon, to receive Reports; after which the blessing was pronounced. We are happy to say that the meeting was harmonious throughout, and well attended.—*Edinburgh Witness.*

THE PRESENT STATE OF THE JEWS.

The total number of the Jews in the world is computed to be about, 6,000,000, of whom, it is estimated 2,500,000 reside in Europe. Historical vicissitudes, and more especially the progress of civilization and international intercourse, have called forth amongst Jews manifold sects and religious differences. The European Jews are divided into German and Portuguese, according to the part from whence they have emigrated, either from Germany, (whether they are said to have come with the Roman legions,) or from the Spanish Peninsula, where they had been expelled by the holy inquisition. From Germany, a great number of Jews again emigrated to the Slavonic countries, where, under the name of Polish Jews, they have adopted a line of civilization and education peculiar to themselves, and from whence they have sent forth teachers and colonists to almost every quarter of the globe. This accounts for the otherwise rather strange circumstances, that not only most of the European, but also the Asiatic Jews, those born and bred even in Siberia and Palestine, at least understand, if they do not speak German; in like manner the Pyrenean idioms have been preserved amongst the Portuguese Jews, whose principal seat is now England, very few of them having settled in Germany beyond Hamburg and Altona. The great hatred that previously existed between the two sects has now in some measure abated, in consequence of intermarriages; which the Portuguese Jews would by no means allow formerly, being extremely proud of their aristocratic descent, numbering as they do amongst the descendants of their race the families of Pereira, Da Costa, De Castro, Da Silva, Saspottas, Ximenes, and even the house of Braganza. The Jews of the present day are, upon the whole, borne along with the stream of progressive civilization, and strict orthodox amongst them is now of rare occurrence, since strict obedience to the Mosaic and Rabbinical laws is irreconcilable with

the present state of the social condition of Europe.—*London Topic.*

ITALY—ROME.—The Pope is taking the most efficient and prompt measures for the advancement of the agricultural interests of his States. Besides the activity which is now manifested in draining the Pontine marshes, Pius IX. has ordered the culture of rice to be commenced immediately, and a number of engineers are already occupied with carrying out his plans.

A letter from Rome, of the 9th ult. says:—"The Pope has determined on creating an order of knighthood for rewarding persons distinguished for virtue or merit, without regard to creed or nation. It will be divided into two classes, one of which is to confer on the members hereditary nobility, and the other personal nobility. The promulgation of a law, according rational liberty to the Press, is shortly expected."

It is announced that the Pope is about to send an accredited agent to China, to protect the interests of the Roman Catholics in the Celestial Empire.

Letters from Rome, of the 18th March, announce that among the papers seized on a refugee implicated in the last conspiracy discovered at Ancona, were several documents showing that Austria was intriguing against the Pope's government. Those papers having been forwarded to Rome, Cardinal Gizzi, the Secretary of State, immediately addressed a note to the Austrian Ambassador, apprising him of the fact, and demanding an explanation. The latter having contended himself with merely acknowledging the receipt of the note, the Cardinal wrote him a second, which also remained without a reply. The Pope, indignant at his conduct, sent for the Ambassador, who hastened to wait on his Holiness. Their interview was said to have been very animated, and when the Pope conducted the Ambassador to the door, he told him, in the presence of the attendants, "I give you my blessing; but you may write to your sovereign, that if he expects to intimidate me, he is greatly mistaken." One of those letters mentioned that the Ambassador was to quit Rome on the evening of the 18th March.

THE GERMAN CATHOLIC.—I sincerely regret to say, that the chief elder of Czeraki's flock at Schneidmull has been here, and that their union with Ronge's party has been now finally consummated. There is not at present one single flock among the late seceders from Rome in this country which has adhered to the faith of the gospel, excepting that called "the Apostolic Catholic," under the Rev. Dr. Jetimer, in this city, which, I am happy to say, has much increased, and continues to receive constant accessions. The union between the German Catholics and the Infidel Friends of Light is at hand, and a direct motion to that effect was brought forward at the Synod recently held at Magdeburg.—*Letter from Berlin.*

JAVA—CONVERSION OF THE SULTAN OF BANKA TO POPERY.—A letter inserted in the *Diario di Roma*, from a Catholic inhabitant of Java, dated December 1st, 1846, states that the Sultan of the Island of Banka had demanded the rite of baptism for himself and all his family from the Catholic priest at Singapore. He offered to build a church at his own expense in the principal town of Banka. The example of the Sultan would probably be followed by all the inhabitants of Banka, and of the adjacent Island of Bission. The population of the two is about 60,000, most of them Chinese.

ANOTHER SECEDER THROUGH TRACTARIANISM TO POPERY.—It is rumoured that an Irish gentleman, son-in-law of a noble Earl, and who made himself very conspicuous last year by his advocacy of productive labour, is about to add his name to the list of perverts to the Roman Church. His bias towards Popery has for some time shown itself. It is reported that a near relation of the Rev. H. Newman, and a former editor of a Romantic periodical, has resigned his living in the Church.—*Church and State Gazette.*

THE SITE QUESTION IN SCOTLAND.—In consequence of the continued refusal of some proprietors to grant sites to the Free Church, a motion was made in the House of Commons, on Tuesday, March 2, for a Committee of Inquiry. The subject was brought forward by Mr. Bouverie, Member for Kilmarnock, and, after a very interesting debate, the motion for inquiry was carried by a majority of 28, the numbers being 69 to 61. The chief opponents of the motion were Sir James Graham, Lord John Bunsick, and Sir Robert Inglis. Sir George Grey, Mr. Fox Maule, and Lord John Russell, supported the motion. We trust that this inquiry will result in a favourable settlement of this practical grievance, and the removal of the persecution to which many of our brethren in Scotland have been subjected.

BE YE ALSO READY.—Meanwhile, trim your lamps—be ready—for the Lord is at hand. The preparation for his coming is not knowledge of the time, but character—holy character; we expect no stop to man's business; just as it was in the days of Noah; as in the days of Lot; we expect no conversion of the world—no removal of errors;—but "perilous times," and evil men and seducers waxing worse and worse; like a flash of lightning; like a thief, as a snare; so shall he come upon a sleepy world. Now then, "little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming." "Even so, come Lord Jesus."

PERVERSIONS TO THE ROMAN CATHOLIC CHURCH.—Letters from Rome to this country mention that the Rev. Mr. Horne, late of Southampton, was, with his daughter, received into the Roman communion by Cardinal Acton on the 13th March, and that two other clergymen of the Established Church had made, what is called in the Romish Church, their public act of conformity.—*Morning Post.*

ROMAN CATHOLIC CATHEDRAL IN EDINBURGH.—We have heard that the Roman Catholics of Edinburgh, on Saturday, concluded a bargain for the purchase of a large space of ground on the Lothian Road, whereon they intend to erect a magnificent cathedral.

SUTTER.—The burning of widows has been abolished in the Nizam's dominions; being the second instance of this progressive improvement in a native Indian state.

NEW ROMAN CATHOLIC CHURCH AT BRECON.—A new Roman Catholic Church, on a style of great splendour, is forthwith to be commenced in the town of Brecon, South Wales, a very large sum of money having already been subscribed for that purpose by the leading families in the principality, both Protestant (!) and Catholic.

CONSPIRACY AMONG THE CLERGY.—The Romanizing clergy in Oxford and other places have lately adopted a plan of leaving open the churches half an hour before each service, and half an hour after it, for the purpose of receiving confession. They also contemplate establishing confraternities, first in the metropolis, and afterward in provincial towns, the internal policy of the "society being reserved from the eye of the world, to prevent the anticipation and defeat of their plans." One of the expedients for corrupting the Protestant laity is to be the establishment of "well selected leading libraries" for scientific and literary works, with a judicious admixture of theology, and ecclesiastical pamphlets of a certain sort. Dissenters are to be addressed with soft words, instead of "tongue-hammers," until the principles of the society are adopted to a sufficient extent to put down what the prospectus terms "the discordant confusion of tongues," and substitute "the deep and well-tuned harmony of the one Catholic Church!!!" Fore-warded is fore-armed.—*Oxford Chronicle.*