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THE ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

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

VOL. VIII.

TORONTO, DECEMBER, 1851.

No. 2.

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MINISTERS' WIDOWS' FUND.

A meeting of the Synod's Committee on the Ministers' Widows' and Orphans' Fund, will be held in Knox's College, Toronto, on Wednesday, 24th day of December, at 7 o'clock, p. m.

Geo. ELMSLIE, Secretary.

Members of Committee.—Messrs. Gale, Young, Smellie, Cheyne, McLean, Dr. Burns, ministers; and Messrs. Fisher, Osborne, Elmslie, Walker, McLellan, Davidson, Blain, Ferrier, McMurrich, Shaw, Burns, Brodie, Durie, Redpath, Murray, Gibb, Morgan, Hon. John McDonald, Mr. P. S. Stevenson, elders.

Hamilton, Nov. 22nd, 1851.

PRESBYTERY OF COBOURG.

The Presbytery of Cobourg will meet at Peterboro' on the first Tuesday of February, at half-past nine o'clock, A.M.

JOHN W. SMITH, P. C.

The Presbytery of Cobourg has made arrangements for holding the following Missionary meetings during the first week in February, viz.:

At Keene, on Monday evening.

Peterboro', on Tuesday evening.

North Cavan on Wednesday morning.

South Cavan on Wednesday evening.

Cartwright and Manvers on Thursday.

Enniskillen on Friday morning.

Bowmanville on Friday evening.

COLLECTION FOR THE SYNOD FUND.

This Collection, by appointment of Synod, will be taken up in all the Congregations and Mission Stations of the Church, on the third Sabbath in January. It is to be borne in mind, that since the collection for the Home Mission Fund was discontinued, the demands upon this Fund are greatly increased.

PRESBYTERY OF LONDON.

The Presbytery of London met at Willis' Church, Blenheim, on the 13th ult., Rev. John Ross, Moderator, for the purpose of ordaining and inducting the Rev. Duncan McRuar into the pastoral charge of the united congregation of Blenheim and Paris. After the sermon, which was preached from Isaiah ix. 6, 7, the Presbytery was constituted; and the Rev. Mr. Lindsay, of Ayr, being present, was invited to sit with the Presbytery and take part in the exercises on the interesting occasion. After the usual questions had been asked by the Moderator, and satisfactorily answered by Mr. McRuar, he was solemnly ordained to the work of the holy ministry, by prayer and the laying on of the hands of the Presbytery. Afterwards, the Moderator solemnly and suitably addressed the young minister, and Mr. Ball addressed the people. The whole exercises were concluded with prayer by Rev. Mr. Lindsay. After the benediction, the numerous and respectable congregation cordially welcomed their minister in the usual way.

This settlement is altogether a happy and harmonious one. This pastoral tie has been maturely formed. During six or eight months before the call, Mr. McRuar had proved himself a suitable workman, and the hearts and affections of the people were thereby drawn to him. The field of labour is inviting, and I have no doubt will be productive of great good. The new Church was opened upon the auspicious occasion, and is called Willis' Church, out of respect to our much-valued Dr., whose services in the Church have already conferred the blessings of so many pastors upon our congregations. The Church is a neat, commodious building; the interior especially shews much taste and spirit on the part of the contractor and building committee. Although the weather was very stormy, yet a large and attentive audience was present on the occasion.

W. S. BALL.

PRESBYTERY OF KINGSTON.

The Presbytery of Kingston met at Kingston, on the 5th of November. Messrs. Reid and Gregg reported that, in accordance with appointment of Presbytery, they had visited and preached in Madoc, and found the state of things there, on the whole, satisfactory. The new church was nearly enclosed, and the people were looking forward with great anxiety to Mr. Finlay's acceptance of their call to him.

Messrs. Reid and Gregg also reported that they had visited and preached in Hillier, and that a committee was appointed for taking steps to complete and liquidate the debt on the church there.

The committee, for the examination of students, reported that they had examined Messrs. Ralph Smith and Archibald Crawford, and that the result proved satisfactory.

It was reported that the Home Mission Committee had allocated Mr. Chesnut to this Presbytery during the winter. Mr. Chesnut was

appointed to labor in the station near Kingston, till the next meeting of Presbytery.

Messrs. Robert Reid and Robert F. Burns were appointed a committee to confer with the people in the last mentioned stations, with a view to the settlement of all out standing accounts, and to assist Mr. Chesnut in arranging the plan of his operations.

The proposed declaratory enactment, respecting the 23rd chapter of the Confession of Faith, having been brought before the Presbytery, the members expressed their opinions on the subject; and Messrs. Henry Gordon and William Reid were appointed a committee to prepare a resolution, to be submitted to the Presbytery at its next meeting.

Missionary meetings were appointed to be held as follows—

Pictou, Tuesday, 6th January.	
Demoregville, Wednesday, 7th January.	
Belleville, Monday, 12th "	
Tyendinaga, Tuesday, 13th "	
Huntingdon, Wednesday, 14th "	
Madoc, Thursday, 15th "	

The next meeting of Presbytery was appointed to be held at Belleville, on the second Tuesday of January. Several other matters having been disposed of, the Presbytery was closed with prayer.

WILLIAM GREGG, Clerk.

PRESBYTERY OF BROCKVILLE.

The Presbytery of Brockville held its quarterly meeting at Prescott, on the 4th of November. There was a full attendance of ministers with two elders. The following were among the most important subjects that occupied the attention of the court. The subject of the schemes of the Church was again brought before the Presbytery, and a minute was entered on the Presbytery book to the effect that each congregation and station within the bounds shall give a quarterly reports of the collections made in behalf of the said schemes and in any case where the collection has not been taken, or neglected, a reason must be given to the Presbytery for such neglect or omission, and the Presbytery deal with the case as may seem advisable.

Mr. McMurray gave a report of his visit to Charleston and Newboro'. He stated that he had visited these places and preached at them, and found that together with Bedford, there are in all about thirty-eight Presbyterian families, who expressed an anxious desire to enjoy the labours of a missionary from the Presbytery, promising, at the same time, their readiness to contribute to his pecuniary support according to their ability. The report spoke favourably of the opening presented in these localities for a missionary, and the Presbytery thereupon, at once agreed to take the places under their care as missionary stations, and appointed Mr. McMurray, as soon as the roads and his other avocations permitted, to visit them again, and make known to them the willingness of the Presbytery to give them missionary sup-

plies as soon as it may be in their power to secure the service of a labourer from the Home Mission Committee of Synod.

The Rev. George Browne, an ordained missionary of the Irish Presbyterian Church, who had been received at last meeting of Presbytery, gave a report of his labours at Bellamyville and Merrickville for the last three months. A commissioner from the Bellamyville congregation, appeared before the Presbytery with a paper, unanimously signed, and requesting the Presbytery at its earliest convenience, to send one of its members to Bellamyville and Merrickville to moderate in a call for a minister. The Presbytery approved the Rev. W. J. McDowell to attend to this matter before the next meeting of Presbytery. Mr. Browne's services were continued at the above stations, and provision was also made by the Presbytery for supplying the North Gosver Station, partly by Mr. Browne and partly by the assistance of Mr. McDowell, till next meeting of Presbytery.

The Widows' Fund Scheme was also before the Presbytery, and each congregation and station was enjoined to make an early and earnest appeal to the people where it has not yet been done, in order to raise subscriptions for this important fund. It is hoped that Dr. Burns, or some other member of the Committee will spare a week or two on this business in the bounds of this Presbytery, before the pleasant season of winter travelling is over. The Dr.'s visit has already done much, and his labours in the good cause are deservedly appreciated by the good people, so far as he has been enabled to bestow his willing services.

PRESBYTERY OF MONTREAL.

The Presbytery of Montreal, and in connection with the Presbyterian Church of Canada, held its ordinary quarterly meeting in Coic Street Church on the 5th November.

Alexander Gillespie, Esq., of London, a well-known and highly esteemed elder of the Presbyterian Church in England, was introduced by the Rev. Mr. Fraser, and was cordially welcomed by the Presbytery, and invited to take a seat.

Rev. David Black, of St. Thérèse de Beauville, was chosen Moderator for the current year.

The Rev. D. Fraser, of Montreal, was appointed to the offices of Presbytery Clerk, and Convener of the Home Mission Committee.

An appropriate tribute to the memory of the late Rev. Mr. Rintoul was inserted in the Records; and extracts ordered to be transmitted to Mrs. Rintoul, and to the Kirk Session of St. Gabriel Street Church.

A harmonious call from the associated Congregations of North Georgetown and St. Louis to the Rev. Robert Swinton, ordained missionary, was presented and sustained. Mr. Swinton's acceptance having been signified, his induction was appointed to take place at North Georgetown and St. Louis, on Wednesday, 15th November.

Mr. Duncan McDermid, student of Divinity, having finished his theological course, and passed his trials before the Presbytery with satisfaction, was licensed to preach the Gospel of Christ, and exercise his gifts as a Probationer for the office of the Holy Ministry.

A considerable amount of miscellaneous business was transacted.

STUDENTS' MISSIONARY SOCIETY OF KNOX'S COLLEGE.

The Sixth Annual Meeting of this Society was held at the Divinity Hall and Library on Friday the 7th Nov. Dr. Willis occupied the chair—There was a full attendance of members, and also a large number of friends from the city. The meeting having been opened by singing a portion of the 72d Psalm, and Prayer, the Chairman addressed the meeting in his usual felicitous manner,

after which the Recording Secretary, Mr. McLaren, read the Annual Report of the Society. Mr. John Lang, Treasurer, then read a short statement on the Financial position of the Society, which showed that the state of the funds was much improved since last year—the sum of about £130 having come into the Treasurer's hands during the year.

Rev. Dr. Burns having been called upon to move the adoption of the Report, referred to the state of matters in times which he still remembered, when such institutions as College Missionary Societies were unknown. He showed that evangelistic effort was not inconsistent with study, but was rather essential to it, as it was cheering to the student, and gave additional force to the motives which urge him on in his preparations for the mighty work before him.

Rev. Pades or Eason, in seconding the motion, pointed out the value of the press as a medium of missionary exertion, and showed also the importance of well arranged statistics, exhibiting the state of the mission field of our Church.

Mr. S. Kedey gave a sketch of his labours among the French Canadians at Metis. His account of a public discussion which he had with a Roman Catholic priest, was listened to with the deepest interest.

Mr. James Black then gave a statistical account of the summer labours of such students as had been engaged as catechists.

Dr. Willis again addressed the meeting, bearing testimony to the zeal, prudence, and ability of Mr. S. Kedey, the Society's Missionary, of which he had opportunities of judging during a visit to Metis. He also spoke of the dangerous enemy, against whom we have to contend, as alike at war with the civil and religious well-being of men.

The meeting was then closed with devotional exercises.

At an adjourned meeting of the Society held in the Divinity Hall on the morning of the 8th inst, the following office-bearers were duly elected:—

President—Mr. W. McLaren.

Vice President—Mr. Andrew Tolmie.

Corresponding Secretary—Mr. James Black.

Recording Secretary—Mr. John Lang.

Treasurer—Mr. John Rennie.

Committee—Messrs. S. Kedey, W. Blair, Arch. Crawford.

SIXTH ANNUAL REPORT OF THE STUDENTS' MISSIONARY SOCIETY OF KNOX'S COLLEGE.

The sixth year of our existence as a Missionary Society has now drawn to a close. The past year, in many respects, has not been the least eventful in our history. And it is cheering for your Committee, when about to resign into your hands the trust with which you invested them, to be able to state that our Society, in the midst of various changes, at times of a somewhat trying nature, continues to prosper and enjoy the tokens of the Divine favour. There is much in the review of the past season to encourage, and much also to solemnize and warn.

It has pleased the Father of mercies, whose ways are often in the seas, and whose paths are in the mighty deep, and whose footsteps are not known, in his inscrutable providence to visit our Society with two severe bereavements. Your Committee feel that they are especially called upon to listen to the voice of warning.

One of their number, who during the past season was wont to mingle in their meetings and take part in their deliberations, has been called away from time into eternity. In our familiar interchange of sentiment as members of the same Committee, as well as in the more private intercourse which some of us enjoyed, we had opportunities of becoming acquainted both with his intellectual and moral worth. They who knew him best are best able

to appreciate the depth of his piety, the powers of his mind, the warmth of his friendship, and the noble simplicity of his character. His earnest mind was long clouded with doubts, but he has now, we trust, entered into a region from which all darkness has fled before the brightness of Jehovah's countenance. The Church on earth has lost his services, but his Master in Heaven had need of him to serve in the upper sanctuary.

The other bereavement which our Society has been called to sustain is the removal of one who was related to us as a Patron of our Society, and whose memory will long be dear not only to us but to our whole Church, of which he seemed as a pillar. He manifested the liveliest interest both in the formation and progress of our Society; and even since our College ceased to enjoy his services as Professor, his assistance and counsel have as willingly been given, as highly valued by our Society. Around his departure is thrown, at least to us, a still deeper interest, from the fact that at the time, he was on his way to visit our mission field at Metis. In the deceased, the Church has lost one of its most experienced guides and most devoted servants, and our Society one of its warmest friends, who has ever been in reality, as well as in title, its unswerving Patron.

The removal of two so intimately connected with our Society we cannot but lament; but let us rejoice that there is such good ground of confidence that what is our loss has been their gain. Let us also learn from these sad and unexpected dispensations of Providence, to bow in meek submission to God's sovereign will; and be diligent in the service of our Lord and Master during the few fleeting days of our earthly existence. Both are taught. Taking our stand by the graves of the departed, and looking up, do we not hear a voice from the Highest saying—"My ways are not your ways, neither your thoughts my thoughts?" And looking to the earth, does not a voice seem to speak—"What is our life but a vapour, that appeareth for a very little time and then vanisheth away?" Let us, therefore, cast away our indifference, and be warned by these dispensations to work while it is called to-day, seeing that the night cometh in which no man can work.

But while in the events of the past year there is much to arouse and solemnize, there is much also to cheer and encourage us in our efforts. Difficulties are being overcome, and the prospects of the missionary work are brightening. There have always been two great obstacles in the way of missionary effort, especially among Romanists. 1st. A narrow-minded selfishness, which would lead us to confine all our efforts to our own Church or countrymen, and to look upon all others as beyond the range of our sympathies and energies. 2nd. An inadequate sense of the danger of error, especially of the unending and malignant nature of the errors of the Man of Sin.

The past year will long stand pre-eminent for the progress which has been made in it towards the removal of these obstacles. What are the most striking scenes that present themselves to our view? England in her Great Industrial Exhibition and Evangelical Alliance stretching forth her arms to embrace the whole human family, draw close the ties that unite them, and give practical meaning to the glorious doctrine of the universal brotherhood of man; and England lifting up her voice in indignant protestation against the encroachments of Popery. The missionary enterprise will reap the benefit of all these movements.

The attention of the public has been aroused, and the dangerous nature of Romanism, both to the civil and religious interests of men, exposed. And while the strong arm of the law has been put forth to repress its encroachments on the civil rights of men; and while we rejoice that legislative authority is exerted, however feebly, to prevent a spiritual power from assuming a secular lordship over the land, let us remember that other

instrumentalities are necessary to eradicate the evil. Not acts of Parliament, but the statutes of the King of Heaven, will prove the death of Popery. "Not by might nor by power, but by my Spirit, saith the Lord of Hosts."

Your Committee rejoice in being able to state that our Society has been doing something in the work of unvelling the mysteries of iniquity, and destroying the Man of Sin, although through a somewhat different channel than formerly. About the close of the last session a change of much importance to our Society took place. Rev. J. Black, our missionary, had for some time been most usefully engaged as general Secretary to the French Canadian Missionary Society, but it had become generally felt amongst us that it would impart a greater interest to our operations to have a person directly engaged in the work of evangelisation. Mr. Black himself, being fully of the same opinion, at our missionary meeting in April, resigned his connection with us, although, till called to another field of missionary effort, he continued to discharge the duties of agent for the French Canadian Missionary Society.

Being thus left without any Missionary, our Society, upon the suggestion of Rev. Mr. Black, resolved to apply to the Home Mission Committee, then in session, for the services of Mr. S. Kedey, Student, during the recess of College. This request was at once granted with the utmost cordiality.

Having thus secured a missionary, our Society, after mature deliberation, resolved to send him to labour in Metis (C.E.) This field was peculiarly commended to us by the consideration that a Missionary would not only have a wide door of usefulness among the French Canadians, but would also be able to give so re supply to the destitute protestants of that locality. In this field our Missionary has, during the past summer, been labouring with zeal and diligence, and we trust also, with some measure of success. This, however, is not a field in which any brilliant results are to be immediately expected. We must labour, watch and pray, and look patiently but earnestly for the blessing. We must cast our bread upon the waters, content with the assurance that after many days we shall find it. We must be satisfied to go forth weeping, bearing precious seed, knowing that we shall yet return bearing our sheaves. The reception which our missionary met with from the people, was uniformly kind. Not a few also manifested a deep interest in the truths communicated by him. Their spiritual guides showing a very different disposition, denounced both him and his work in no measured terms. With one of these, your missionary had a public discussion, in the presence of 300 or 400 *habitans*. Of this discussion, which we have reason to believe was productive of much good to the cause of Christ, a more extended account will yet be submitted to the Society. We rejoice to state that notwithstanding priestly opposition, your missionary was able to maintain two small meetings, which he supplied alternately, when the way of salvation was unfolded. Our missionary also succeeded in establishing a school for French Canadian children, which was attended by 8 or 9 scholars at the time your missionary left Metis, which has been increased to 13, with additional applications; and there is every prospect that under the faithful superintendence of Mr. Page, it will continue to prosper. We view this school as of great importance to the success of our mission. For, before we can hope to evangelise the French Canadians of the Lower Province, we must raise up a class of evangelists from among themselves, who can enter fully into the sympathies and feelings of their countrymen. Let us hope that the school which has been established may be but the precursor of others, which will send forth a devoted band of missionaries to labour for the salvation of their perishing neighbours. The school, and our mission generally, are much indebted to Rev. Dr. Willis and Lady, and to Mr. Hossack and Miss Runcey, of

Quebec. Our thanks are also due to the Montreal Bible Society for a donation of Bibles and Testaments, to the amount of £194.6d., and to Mr. Racey of Matamoras, for his kindness in giving our missionary a free passage from Quebec to Metis.

Our missionary's labours were also highly appreciated by the Protestants of Metis, as they manifested by contributing liberally to his support.

During the last session tracts were distributed and prayer meetings maintained in various districts of the city, as formerly. This work we found refreshing to ourselves, and we trust that it will prove a means of conveying the word of life to many who could not be reached in any other way. It was deemed advisable to appoint a separate committee to superintend our missionary operations in the city, who should report at least three times during the session on the progress of the work. This determination was found productive of the happiest effects, in deepening the interest felt in this department of our labours.

It affords us the greatest pleasure to be able to state that during the summer the work has been prosecuted with vigour and success by the Ladies of Knox's Church. It is pleasing to know that they have found it no burden to labour for the Lord in this department, as they have evidenced by their resolution to continue in the good work. In this resolution we rejoice, as it will enable us to extend our labours to districts which otherwise we would have been unable to overtake.

We also visited the general hospital, distributing tracts and conversing with the sick, but towards the close of the session, through the sectarian fears and influence of Romanists, our labours were confined entirely to Presbyterians. This matter should not be allowed to rest here—it should be searched into, and if our public institutions do not teach the gospel, they must on no account be permitted to prevent others from doing it. For as Satan is no better when he appears as an angel of light, neither is Popish hatred of the truth of God improved when it assumes the specious guise of religious equality and unsectarian institutions.

The weekly prayer-meetings among ourselves were regularly held. They were often seasons of refreshing to many.

The missionary meetings on the first Thursday of every month were also sustained. Deeply interesting missionary intelligence was from time to time communicated. It is truly pleasing and encouraging to hear of the triumphs of our Lord in other lands.

The essays read at our monthly meetings were of such a nature as were calculated to foster the missionary spirit. It was a stirring Essay, upon the Red River Settlement, read by one of our members, which drew the attention of our Society to the lamentable condition of this settlement. Our sympathies being thus called forth, we resolved to petition the Presbytery of Toronto to take up the subject. Our petition was most cordially received. By them it was brought before the Synod, and the result is well known. Our former missionary is now, in all probability, in the midst of those long neglected and oppressed Presbyterians.

Our usual pleasing correspondence with the Students of the New College, Edinburgh, and the Students of the Irish Presbyterian Church, was maintained. Such communications cannot but be productive of the happiest effects, in binding more closely together brethren separated by the wide Atlantic, and yet children of the same Father, soldiers of the same army, and heirs of the same inheritance.

Our reading-room has, as usual, been regularly supplied with a selection of the various religious periodicals. It is refreshing to review the workings of Providence around us, and to mark the stately goings of our God and King in the sanctuary. Our acknowledgments are again due to the publishers of the following periodicals, viz.: Scottish Guardian, The Missionary Record of the

Free Church of Scotland, The Ecclesiastical and Missionary Record of the Presbyterian Church of Canada, to Rev. P. Rajahgopal, for the Madras Native Herald, kindly furnished to us per Mrs. Esson. The following periodicals have likewise been regularly found upon the table of our new-room: Montreal Witness, Temperance Advocate, The Home and Foreign Missionary Record of the Church of Scotland, The Missionary Herald (London), The Presbyterian (Montreal), The Missionary Herald of the American Board of Foreign Missions, The Free Church Magazine, The Missionary Record of the United Presbyterian Church. Rev. Mr. Gale has also kindly favoured us with the use of the Edinburgh Witness.

In regard to financial matters, your Committee beg to state that they will as usual be embodied in the Treasurer's Report. We may, however, say, that although the full amount of our summer's collections has not yet been received, there has been a decided improvement on the preceding year, in this most essential department. We would lam hope that the improved state of the Society's funds may be taken as an indication of a deepening interest in the work of our mission, both on the part of our members and others. It becomes us to give thanks for the measure of success which has attended our efforts, and at the same time to humble ourselves that our zeal has been so feeble. Much remains to be done, and it becomes us therefore to double our diligence. We, as well as others, are liable to entertain low views of the dangerous nature of Romanism, and to check our sympathies for our French Canadian brethren by that contracted selfishness which would lead Christians to confine their efforts to their own Church. Popery is every day, by its deeds, vindicating for itself the title of "the mystery of iniquity." The history of every year attests the truth of a *blasphemous doctrine* that the system is unchanging and unchangeable. It is under this system of delusion that half a million of our countrymen are living and dying; and shall we in our selfishness deny them the knowledge of the "only name given under Heaven, among men, whereby we can be saved?" Let us not benumb our sympathies and check our efforts by the chilling insinuating objection, that as they are of another race and speak another language, therefore we are in no way connected with them. We are united to them by the closest ties—by every arrangement of nature, of providence and of grace, we are constituted brethren. God has made of one blood all nations that dwell on the face of the earth. We breathe a common atmosphere—we tread a common earth—we shall enter a common grave—we shall stand before one judgment bar. One heritage is common to all—one ruin is the lot of all—and one salvation is preached to all. Let us, therefore, feel the duty laid upon us, to "preach the Gospel to every creature." But this is a work which has not less of privilege than duty in it. The work of bringing men from sin to God, and raising souls from hell to heaven, is one so glorious, that angels would rejoice to undertake it. How can we adequately conceive of it! Were a meteor to appear above the horizon, how would we delight to gaze at the wonderful sight! But when a soul, emerging out of nature's darkness, is clothed with the shining image of Jehovah, we have something more wonderful. It is not the glare which some bright heavenly passenger casts upon us in his way. There is *creation* in it—it is darkness changed into light—it is as if the dark portions of the orb of night were to burst forth into brightness, or rather, it is as if some black orb of lumpy matter rolling madly through immensity, were suddenly arrested, and by creative power transformed into a glorious sun, to shine through eternal ages with ever brightening effulgence. What a glorious privilege is it then, to be permitted to be co-workers with Christ in the salvation of souls! Had some satanic influence invaded gravitation's law, and planets rushed madly from their spheres; in that solemn hour

had the mighty Governor called for our services, and made us co-workers with him in bringing back a chaotic universe to order, the honour had been less. For planets are but matter—man is the image of God.

And although difficulties attend our missionary efforts, let not these discourage us, when duty and privilege alike call us to them. Faith can look at all these objects without dismay, it can look beyond them, it can look beyond death and time, and in the hope of that glorious immortality which we teach, can take its stand before the great white throne, and with one glance at the past, and one glance at the future, it can see in a world of apostate sinners, a world bestrewn with diadems of glory for us to place upon our heads. "For they that turn many to righteousness shall shine as the stars for ever and ever."

Your Committee now beg leave to resign into your hands the trust committed to them. They do so with many pleasing recollections of the past; and with the earnest prayer, that upon their successors in office there may be poured out a spirit of wisdom and love, and of a sound mind; that they may so conduct the affairs of our Society, that in some degree it may be made instrumental in "making God's way known upon earth, and his saving health among all nations."

Knox's COLLEGE,
7th Nov., 1851.

KNOX'S COLLEGE STUDENTS' MISSIONARY SOCIETY.

Money received from April to Nov. 1851.

April 19.		
Cash on hand.....	£2 11	2
From John Burns, Esq.....	0 10	0
A few friends, per John Laing, stud't	1 7	6
Do. per Geo. Wardrope, student....	1 0	0
Presbytery of Toronto, for A. Tolmie, student	4 10	0
W. McLaren, student, donation.....	0 17	6
John Smith, student.....	0 15	0
John Murray, student.....	1 10	0
Mrs. Cheyne, per Jas. Black, student	0 5	0
Juncan McDiarmid, student.....	2 8	3½
David Wardrope, student.....	2 1	0
John Burns, Esq. per J. Laing, studt	0 10	0
Per Rev. John Alexander—		
New Aberdeen and Doon		
Mills.....	£2 18	9
Woolwich.....	1 16	10½
Prescott, per Thos. Chambers, stud't	4 15	7½
Mr. Kennedy, student.....	1 13	1½
Per James Ferguson, student—		
Indian Lands.....	£0 10	0
Kenyon.....	2 4	6
Bytown, per Arch. McDiarmid, studt	2 14	6
Point Fortune, St. Andrews, Nepean,	1 7	9½
Bytown, per J. Anderson, student,	13 13	7½
George Wardrope, student.....	2 10	1
Caledonia, per John Strath, student.	6 0	0
Per James Black, student—		
Caledonia, additional collected by		
Mrs. Wilson.....	£3 0	0
Allan Settlement, Ancaster	1 10	0
Oncida.....	1 12	6
	5 2	6
Napanee, per Arch. Crawford, stud't	1 0	0
Woodstock, per D. McPherson, stud't	0 15	0
Mr. Geo. Jamieson.....	5 0	0
Whitby, Front Station, per W. McLaren, student.....	2 12	6
Inverness, C. E., per W. Blain, studt	2 0	0
Per John Rennie, student—		
Brock, Sabbath School, Front Station.....	£1 2	10½
Brock, from a few friends	0 15	3
	1 18	1½
Vaughan and King, per A. Tolmie, student.....	5 8	9
Embros, per Wm Forrest, student ...	3 5	0
	478 18	5

Money received for Metis School.

Cash from Dr. Willis.....	£6 6	3
Kenyon Church Sabbath School, per		
Jas. Ferguson, student.....	0 11	0
Paid by Dr. Willis for a Map.....	1 5	0
John Burns, Esq.....	1 5	0
Miss Brown.....	0 10	0
Rev. H. Esson.....	0 10	0
Rev. A. Gale,	0 10	0
Rev. Donald Fraser, Montreal.....	0 7	6
John Laing, student, donation.....	1 0	0
Rev. John Scott, London, C. W.....	1 0	0
James Laidlaw, Sen., Esquising	0 5	0
James Laidlaw, Jun.....	0 5	0
Walter Laidlaw.....	0 5	0
Huntingdon, Sabbath School.....	0 5	7½
Total.....	£14 5	4½
Metis Congregation, for Samuel Kede-		
dy, Catechist.....	£15 5	0
Wm. McLae, Metis.....	0 5	0
	15 10	0
Total for Society	78 18	5
Total for Mission School.....	14 5	4½
Cash, additional, for Mr. Kedy	15 10	0
Total received.....	108 15	9½

Disbursements for Society, from April to Nov. 1851.

Cash paid to Mr. Kedy, to account		
of salary	£10 0	0
Rev. John Black, do. do.....	3 0	0
Mr. Kedy, for travelling and other		
expenses.....	10 9	5
Mr. Kedy, to acct. of salary.....	10 0	0
Mr. James Black, pro Rev. John		
Black, in full of salary.....	10 0	0
Tracts and Covers.....	3 3	3
Postage during the summer.....	0 5	10
Total	£46 18	6

Disbursements for Metis School.

Cash paid to Mr. Kedy.....	£5 0	0
Dr. Willis, for Map.....	1 5	0
Do. for Books.....	1 16	3
Mr. Kedy, for Books.....	2 1	4
Mr. Page, Teacher, to acct. of salary	5 0	0
Do. for a Desk and two Benches.....	0 9	6
For four Slates, Pencils and Primer..	0 3	5½
For Cotton Cloth for use of Scholars.	0 5	10½
Total for Miss. School.....	16 1	5
Total for Society.....	48 18	6
Total expended.....	62 19	11
Total received.....	108 13	9½
Cash on hand, Nov. 20th.....	£45 13	10½

JOHN LAING,
Treasurer, S. M. S.

[FOR THE RECORD.]

FAMILY WORSHIP—is enjoined, as well as implied, in many passages of scripture; and the practice of pious families, in all ages, confirm its universality and adaptation to the growth of grace and the cravings of immortality in the human breast—these being admitted axioms, what are the main preventatives that keep it entirely away from the homes of many otherwise decent people in society, and in others allow it but rarely to hallow the family parlor, even where the parties would be shocked to have it said or supposed that they are not good Christians? These questions are well worthy of consideration, and of any suggestions that may obviate the necessity of them.

It has been much said of Presbyterians, that they are not a working body, and during the early half of this century, it may have been said truly, but it may be hoped that a better era has dawned upon us, and that fathers who now keenly feel the years that are for ever lost and gone by profitless, will take all due care that their children shall avoid the shoals and quicksands that may yet lie scattered among gospel opportunities.

To draw a man to the family altar, like all other duties, not wholly intuitive, requires a little schooling, a little profitable application to the Sabbath School and Bible Class, a gradual developing and bringing forward of the mind to practical results, which many men now at manhood have never enjoyed,—this then may be fairly held as one drawback on the neophyte. Another drawback may be the innate retiring disposition attributed to, and possessed by many good men, perhaps by none more so than by Scotchmen—the holy but mistaken dread that they have of obtruding themselves as it were upon the notice of the Almighty—a self-relying on his all protecting care, forgetting that all these are contrary to his own express injunctions.

Conversion, as in apostolical times, must, new-a-days, be held as a rare thing, a thing that the intelligence of the age receives with caution and examines with incredulity. We are to rear our hope of regeneration more upon the gradual development of the Holy Spirit's work, than upon any instantaneous exhibition of it. To this end the numerous ministrations of pious men are especially conducive, and should be exercised in the pulpit, in the public class, and even in the closet, into which the holy war should unhesitatingly be carried. Men brought to see their deficiency and their necessity, should be taught to pray—mercifully compelled to pray—their spiritual overseers should give no quarter, give neither sleep to their eyes nor slumber to their eyelids, until the believer is savingly and usefully brought into the vineyard. These conditions may seem harsh, but are absolutely necessary, and the rigid enforcing of them is mercy.

Another auxiliary force, probably equal to all the other forces put together, is the aid of a christian wife—woman—man's ministering angel—is here peculiarly in her place. If she encourages her husband to pray—prompt him to pray—entreat him to pray—at the given hour have the family seated—the house clean and tidy—say unto him "come in unto the feast, for all things are ready"—will not the aperities of the world disappear, the odours of sanctity and love take their place, and man will fall upon his knees with a heart full to overflowing with gratitude for the gifts and goodness of his Maker, and feel in a fit state to praise him? Take heed to it, women!—Ministers may be employed, elders may be employed, visitors may be employed, but the lever which ye poise may, if misdirected, upset them all. See that the grace of God reign in and possess your hearts; and learn, that of all your domestic duties, the care of the family altar should be among the chief.

Montreal, Nov., 1851.

[FOR THE RECORD.]

A FEW THOUGHTS ON THE RELATIVE DUTIES OF MINISTERS AND PEOPLE OF THE PRESBYTERIAN CHURCH OF CANADA.

The duties of our ministers, especially in the country parts of Canada, are, it must be allowed, of a very arduous nature, and require first-rate men to discharge them properly and successfully. To begin with pulpit duties, Presbyterians, generally speaking, are quite conversant with the doctrines and discipline of their churches, and are of

an argumentative and inquiring turn of mind, and, I trust, generally well acquainted with their bible, and in a country like Canada, where there are so many newspapers and periodicals of all sorts, and where men's wits are much more brought into exercise than in Scotland or Presbyterian Ireland, instead of requiring a lower standard for ministers, it requires a higher one, as people become more independent every way, and more accustomed to think and act for themselves, and therefore more exacting in the qualifications of those whom they look up to for guidance and direction in religious matters. The teaching of the Bible and Shorter Catechism in our Sunday Schools, is of great importance, and there is no Superintendent equal to the minister himself, although he is much strengthened by having a strong band of teachers who love to assist him for the work's sake. The next duty is that of visiting his people. This is only second to his pulpit duties, and in the country parts especially is looked to by the people with great anxiety. It is the best means of seeing his people in their family circles, of ascertaining whether family worship is regularly conducted, of seeing and examining his little Sunday-school people individually, and of in some measure ascertaining the success of his ministerial labours, and is the means of knitting his people's hearts to himself; and if he is blessed with a helpmeet (as every minister ought to be) a visit from her, in company with him now and then, is received with additional pleasure. A minister ought also to be a good business man, as it is quite impossible, to say nothing of Synodical and Presbytery meetings, for him to avoid meeting with managers, trustees, deacons' courts, building committees, &c., and his opinion is always looked to with respect. He ought to avoid politics, as there is so much difference of opinion in Canada, and so much bitterness about what is really of very secondary importance.

With regard to the duties of the people to their minister, I will allude to the temporalities only. Every minister, but more particularly, every country minister, ought to have a manse and a small glebe, and in every new settlement £100 a-year, and in older ones, £150. If the people would only, after they have their church built, secure a few acres, say five or ten, and begin even with a log manse, they could, in a few years after, build a better one; but when they do not secure the land when it is five or six dollars an acre, they let time pass, and lo! when they look round for a site, the same land is probably ten or twenty pounds an acre, and then—no manse is built at all, and the minister left to shift for himself. How much better, when a call is sent to a minister, to be able to say—We have a nice little manse and glebe, that will keep a cow and a horse. As you, Mr. Editor, seem to think that our Ministers' Widows' Fund will not require any more annual collections after another year or so, could not a collection for a Manse Building Fund be taken up, and small grants made, to incite congregations to begin such a useful project as providing a residence for their minister?

With regard to the stipend: whatever it is, small or great, it ought to be paid regularly, punctually, unfailingly, either twice or four times a-year, in advance, if possible; and thereby remove a grinding burden from the minister's mind. Congregations ought to avoid going deeper into debt than one, or at most two annual collections will wipe away, as it is always the pretext for the niggardly withholding their mite for other purposes, and weighs the heavier on the more liberally disposed. As to the religious duties of the people, they generally know them well enough, and I will now conclude by praying that God may give both ministers and people grace and strength to perform all their duties respectively, as in His sight.

Yours sincerely,

AMICUS.

Guelph, 12th Nov., 1851.

[FOR THE RECORD]
THOUGHTS ON THE LATE MR RUSSELL OF MUTHIL.

This devoted minister exercised his gifts in the village and parish of Muthil, in Perthshire, Scotland. Like many others in that part of the kingdom, it stands in a sequestered vale, environed with beautiful scenery, and an agricultural population. There, for many years, he was instant in season and out of season, proclaiming the glad tidings of great joy. Frequently weakly in body, he was nevertheless strong in spirit, and strangers from a distance who went to hear on the Sabbath, as well as his own parishioners, found a sweet repast in his morning class, as also in the more public discourses, to which they listened in the course of the day. Often might a small company have been seen wending their way homeward, to some neighboring parish, sharing among themselves crumbs of the bread of life, which they had carried away from the sanctuary. Friend talked to friend about the preacher's descriptions of the malignity of sin, and of the sufferings and glory of Christ, till eyes beamed afresh and hearts felt anew, and then the journey to Emmaus was, spiritually speaking, reproduced, when Jesus himself, though unseen, joined them, and added another to the little band. The Presbytery to which Mr. Russell belonged, numbered but very few who could either understand his motives or appreciate his services, and hence he lived and died without ever preaching in some of the nearest parishes. But the word of God could not be bound, and if he was virtually excluded from some pulpits, he yet gained occasional access to the chamber of affliction, though situated beyond his own immediate charge.

With ministers of the stamp of the late Dr. McDonald and Findlater, he loved to associate, and precious seasons were spent by them on the shore of Loch Tay. The sacramental solemnities of the Supper were remarkable in Muthil, and wonderful were some of the men who officiated along with him, such as the late Mr. Sheriff and the lamented Dr. Wright. His father was once one of the ministers in Stirling. A brief account of his death-bed was given by his son, showing his father's readiness for glory, his patience under suffering, and his deep concern as to how the work of God was advancing in Muthil. Mr. Russell sometimes conducted Divine service in a tent, for the benefit of an outdoor congregation, in a remote part of his parish, thus giving them and others opportunities of hearing the message of salvation nearer to their own homes. Though many availed themselves of these, still, as they fell on week days, the attendance was not always numerous. After preaching one day at that place, some friend expressed to him his regret that so few had attended, when this earnest minister replied, that they would be a goodly number if one were only certain that they were all within the strait gate. In his latest days he received a call to go to St. John's, Glasgow, and it would seem that he had once the intention of going. But it was not so arranged in God's providence. At that time there appeared to have been a struggle in his mind about the path of duty. He continued, however, in Muthil. As the late Dr. Chalmers expressed it, the conflict which had taken place had done so among the higher principles of his nature, into which there entered not one element of sordidness. But he was then near the end of his journey, and shortly afterwards he left behind him a mourning congregation and a weeping family. Mrs. Russell soon followed him into the everlasting state, and left the children orphans. Some of them we have seen in the hospitable house of our affectionate friend, the Rev. James Walker, who succeeded Mr. Russell in the parish and manse, and under whose roof his predecessor had often poured out his heart before God. Though Mr. Russell had a good stipend, manse and glebe, he

laid up no treasure on earth, in the subordinate sense of the word, but the Lord appeared remarkably in his providence, for the bereaved family. His characteristic modesty would not permit him to publish any work during his life. He thought that his discourses did not deserve to see the light, unless it were for the purpose of consuming them. But some of his friends sent a few of his sermons to the press after his decease, to which were appended some discourses, which had been formerly composed by his venerable father, with a preface by Dr. Chalmers, and though they may look somewhat fragmentary to those who had heard the living voice, yet are they prized by them as a rich deposit, and by many others who had never seen his face in the flesh. The old parish church in which he preached has been for years crumbling into ruins. No doubt it must have been far from being sufficiently capacious for the crowds which assembled to hear him. He was desirous for enlarged church accommodation. It was procured, but came too late for him. A spacious building was erected, by far the largest in that part of the country where it stands, with its public clock, deep-sounding bell, double gallery and elegant pulpit. But as David was in heaven when Solomon's temple was built, having previously prepared abundantly for the erection of that noble structure, so Mr. Russell, after witnessing the laying of the foundation stone of the new building, and praying for the blessing of the Most High on the undertaking, did not survive to see its completion. He departed to the spirit-land, there to mingle his devotions in a nobler sphere, with a higher order of worshippers. It was a fine sentiment which was expressed by the female on her sick-bed beside Loch Earn, when she said "I'm wearying to be in that world where John Russell is, and all the good folk." John Russell is a common name, but he who bore it in this case was no ordinary man. He was remarkable for personal holiness, as well as public duty. The monument beside his grave, may be seen in the parish burial ground at Muthil, and inscribed thereon the following, from the prophecy of Daniel. "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." There the mantle of this prophet was laid up in the wardrobe of the tomb, where it rests until the heavens be no more. But his trust monument will be found on the great day, in the souls that he was instrumental in saving, who shall then be his crown of joy and rejoicing in the presence of the Lord Jesus. Some of his letters may be found in Findlater's Memoirs, and in one of the volumes of the *Christian Treasury*. If it be true that such men as Chalmers and Thomson were the means of reviving the ancient evangelism of Scotland in our large towns, it is no less true that Russell, and others of a kindred spirit, were instrumental in doing the same for our rural districts and villages, shining as they did here and there, like lights in the world.—The lovers of the antique may see the old pulpit, which was once filled by this excellent man, and also by his venerable predecessor, Halley, in Mr. Walker's manse-garden.

W. G.

DR. ALEXANDER AND THE SEMINARY OF PRINCETON, N. J.

Toronto, 14th Nov., 1851.

MR. EDITOR,

In the No. for January last, I inserted some notices of Dr. Miller, of Princeton, who had died a short time before, and whose funeral sermon had been preached by Dr. Alexander, the venerable colleague of the lamented deceased. Dr. A. has now taken his flight to another sphere, and one of the links which bind the present genera-

tion to the past is now broken for ever. The following sketch, from an American publication, will interest your readers; and the remarks which I venture to append to it, may not, perhaps, lessen its interest:—

Archibald Alexander was born April 17, 1772, in Virginia. In the midst of the sublimest scenery of that part of the state, where the Blue Ridge on the one hand, and the more Western Alleghenies on the other, form the valley of Virginia, he first saw the light.

Just sixty years and one month ago, he was commissioned to preach the Gospel of Christ. Even in his youth he was famed as an eloquent preacher, in the region of country where the eloquence of Patrick Henry had often been heard, and Samuel Davies, and Waddell, and others, had made the pulpit illustrious as the source of "thoughts that breath, and words that burn."

But the power as a preacher, and the reputation for genius, piety and learning which he acquired at a period of life when most men begin to preach, may be learned from the fact, that at the extraordinary early age of twenty-five, he was called to the Presidency of Hampden Sidney College. This was in 1797.

In the midst of the forest, on the old post road that leads off from the Eastern counties to the Blue Ridge, stands a weather-beaten building, in which a blind "old man eloquent" was wont to melt his hearers with his words of tenderness and power. His name was Waddell, and William Wirt has drawn his portrait, and told us of his wondrous eloquence in his graceful sketches under the name of the 'British Spy.' That "old man's daughter," became the wife of the young President, and is now his mourning widow, the mother of one daughter and six sons, all living, her pride and solace in her sorrow, and the support of her declining age. What a life is crowded in that brief record! Her father's name is perpetuated in her son James Waddell Alexander, D. D., pastor of the Duane street Church, New York. Joseph Addison Alexander, D. D., Professor of Biblical Criticism, another eminent divine: Samuel Miller Alexander; a young pastor at Freehold, N. J.; two are in the legal and one in the medical profession; inheriting by father and mother's side, the genius of their sires.

In 1806 Dr. Alexander accepted a call to the pastoral charge of the Third Presbyterian Church in Philadelphia. Here he was an eminently useful preacher and pastor, and here he might have remained till he died, an able, learned and persuasive minister of Jesus. But the Presbyterian Church had felt the need of a Seminary for the systematic instruction of her sons. She looked around among all her pastors and men of learning and wisdom, for the man to be a guide to her youth, to mould their minds and form their views in the great science of divine truth. There were giants in those days, and among them all, the mantle was thrown on the shoulders of Archibald Alexander. Single-handed and alone he was sent to Princeton in 1812, to lay the foundation of that school of the prophets, from which has now been taken its "minister and head." In 1813 he was joined by Dr. Miller, who was called to the Seminary from the First Presbyterian Church, New York; together they labored, with mutual respect, confidence, affection and harmony, until they were parted like the two prophets Elijah and Elisha, by the ascension of one to his reward and joy, in the month of January, 1850.

Almost forty years have passed since Dr. Alexander came to Princeton. In the calmness of his well balanced mind, and the beauty of a character more symmetrically developed than we often are permitted to look on, he there spent the noon and autumn of his life, in the bosom of his family, and surrounded by the young men who regarded him always as their father and personal friend.

A few months ago he told us in private con-

versation that he was doing the same amount of labor in the Seminary, and in his study, that he had always done. The weight of eighty years he bore with his harness on, and when the Master came he was found "so doing."

How did he die? He died as he lived. Until about five weeks ago, he continued to perform full duty in the Seminary, and to maintain his usual amount of labor in the study. Old age had long been on him. The three score years and ten were numbered, and by reason of strength they were even four score. "But his bow abode in strength."

He was attacked with dysentery, which had been prevailing to some extent in that region, and the fears of his many friends were at once awakened that the blow would be fatal. Ripe fruit falls readily, when smitten, and he was like a shock of corn fully ripe. He continued to sink gradually, conscious that his days were numbered, and that the time of his departure was at hand. One son (the Rev. J. W. A.) was upon the ocean, and the father earnestly desired that he might see him ere he died. The desire was granted, and more, for the son returned just one week before the father fell asleep.

Calling to his bedside the Professor, on whom his mantle falls, he gave him the most minute expression of his views respecting the interests of the Seminary, dearer to him in death than in life, and having committed it to Him who is the head over all things for the Church, he was ready to depart.

Into the scenes of domestic sorrow it is not our design to intrude. But it is right to say that the grief of those dearest to him was calmed when they sat by the bedside of the dying saint, and saw the serenity of perfect peace reposing in his eye.

He called the pastor of the church in Princeton to his chamber, and gave him his parting counsel, with assurance of his strong affection, sent messages of love to his family, and then bade him receive his blessing. The young man knelt by the couch, and the patriarch laid his trembling hands upon his head, and lifted up his voice and prayed for the God of Abraham and Isaac and Jacob to bless him with the richest of heaven's grace.

By a remarkable, but deeply interesting direction of divine Providence, the Synod of New Jersey one year ago, adjourned to meet in Princeton on the Third Tuesday in October, 1851. It came, and it was the day before the one upon which their venerable father expired. He was looking forward to their meeting with great pleasure, and a few days before, with a power of memory rare, perhaps unparalleled, in perfect health, he repeated over the names of one hundred and fifteen of the ministers of that body who had been his pupils! A sweet thought to each of them that they were thus recalled in the dying hours and prayers of one they so revered. His memory of his pupils has always been remarked as extraordinary. He had a distinct recollection of each one of them, their location and progress, watching them in all their ways like as a father watcheth the children of his love.

"Death never appeared to me so delightful as now, when it is near," he said to those around him, and often as strength allowed, he spoke of the peace that dwelt in his soul. The records of these last hours will be precious to the Church, and they will be found to illustrate and confirm the experience he has written in his letters and sermons, as the fitting close to a life of faith.

The great THEOLOGIAN who had preached theology sixty years, who had taught theology to other preachers forty years, who was known in two hemispheres as one of the most learned and distinguished Professors of theology of the age, is now on his deathbed, and he made this observation in the hearing of his friends, and we are permitted to repeat it for the first time, but it will never be forgotten; it will be written and rewritten, and repeated a hundred years hence: it was a casual remark, but a transcript of the great

man's mind and heart; he said: "All my theology is reduced to this narrow compass, *JESUS CHRIST came into the world to save sinners.*"

For three days prior to his departure, the lamp of life was burning so low in the socket that he was able to converse but little, and few besides his immediate members of the family were permitted to go in to "the chamber where the good man met his fate, privileged" as it was "beyond the common walks of life, quite on the verge of heaven." Gradually, almost imperceptibly, the silver cord was loosed, and at six o'clock on the morning of Wednesday, October 22nd, 1851, the "wheel at the cistern" stood still. He fell asleep in Jesus; so peacefully, that the moment of his spirit's flight was scarcely to be detected by the anxious watcher's eye.

In February and March, 1844, I paid two visits to Princeton—the first in company with Principal Cunningham of the New College, Edinburgh; and on both occasions most of my time was spent in the house and in the class-room of the venerable Dr. Alexander. He was in perfect health. His sharp eye glistened brightly, and his sententious, pointed, knacky remarks on all subjects in conversation, lighted up and cheered inexpressibly the social circle. His portrait, as appended to the Philadelphia edition of his work on "Religious Experience," is to the life. I heard him lecture on Theology; and it so happened that the subject for the day turned on what to me was intensely interesting—the rise, character and effects of the "new Theology." In one lecture of moderate length, he put us in possession of all the leading features of the subject—discussing and analysing with exactness, order and effect—"redding the marches" between truth and error with most beautiful perspicuity—and vindicating God's cause and honor by the skillful application of the touch-stone of truth. An examination of the pupils on "imputed righteousness" was conducted by his colleague and successor, Dr. Charles Hodge, to whom reference is above made; while at another hour the venerable Dr. Miller conducted a catechetical prelection in conversational style on pulpit eloquence and the pastoral care. The Princeton Divines we found to be noble men.

Two sons of Dr. Alexander were with us; Dr. Joseph A., the learned and pious translator of Isaiah, and Dr. James W. A., then a Professor in the College of Princeton, and now pastor of the Presbyterian Church in Duane Street, New York. This last excellent minister was lately in Scotland, and I am sure that our friends there, in seeing him, and another respected friend, Dr. Murray, of Elizabethtown (Kirwan), have been brought into contact with two men who would be an honor to any church.

Till 1812, the President of Princeton College taught a class of Theology, and under Wither- spoon and his successors many of the American pastors were taught, and Bishops Hobart and Doane and Moore are a specimen of classes distinct from Presbyterian who breathed the classic air of Nassau Hall. In 1805 Dr. Green, then President of the College, along with Dr. Janeway and other fathers of the Church, drew out the plan of a distinct seminary for a full course of Theology, and the American Presbyterian Church wisely located it at Princeton, and thereby united

with their Halls of Theology a tried literary school. The union has been most successful, and Princeton has been not merely as Witherspoon called it, the "Montpelier of the States" in regard to salubrity of climate; it has also proved a "garden of the Hesperides."

In 1713-15, there was a blessed revival of religion among the students both in the College and in the Seminary; and in 1843-4, when we happened to visit the scene of it, there had been another—and both were, as Dr. A. described them, "of the best kind—simple, scriptural, humble, and free from all excrescences." The causes, in both instances, were alike—scriptural study, and exposition, practical and experimental—professorial inspection over, conference, and prayer with, the young men—faithful preaching—and meetings for fellowship. The narrative of the first of these, as drawn up by Dr. Green, was republished in the *Christian Observer*, London, an organ of the evangelical party of the Church of England, and the following remarks upon it are not unsuitable now:—"We cannot praise too highly, or recommend too strongly, to the Presidents and Professors of our English Universities, the laborious and vigilant efforts which contributed to produce such remarkable results; and here we are tempted to ask, why should not the study of the Bible form a regular part of our academical exercises? Is it not notorious that while mathematical and classical studies are pursued with ardour in our colleges and halls, scarcely any attention is paid to sacred literature; and that men designed to enter on the ministry of the Gospel of Christ, may graduate with honour at our Universities, without its being known by their superiors that they have ever looked into a Bible, or taken the slightest pains to understand its contents? We should be greatly obliged to such of our correspondents as are conversant with the details of college regulations and statutes, to point out in what manner this lamentable defect, a defect, we apprehend, peculiar to our English Universities, may be supplied."

I fancy we must apply to the Bishop's College for the required information; and yet it is curious, that supposing the truth of the above representation, "Godless Colleges," even in Canada, may boast of a venerable paternity in the English Universities of Oxford and Cambridge.

Green—Miller—Alexander—an illustrious triumvirate! With each we have spent happy hours. We have met at the throne of grace in sweet fellowship; may we meet in the resting-place of the spirits of the just!

R. B.

EMANCIPATION OF THE WALDENSES.

PUBLIC MEETING.

A public meeting to congratulate the Waldenses upon their recent emancipation, and to aid them in erecting a church at Turin, was held in the City Hall, Glasgow, on Wednesday evening, 22nd Oct. The meeting was very numerous and influential.

Dr. Craik having opened the meeting, with prayer,

The Chairman said,—Our meeting to-night, as you are all aware, has reference to that part of the Christian Church which has, for many centuries,

been witnessing to the truth of God in the valley of Piedmont. I am sure that everything connected with the Church of the Waldenses must be interesting to us—that Church which amidst corruption and persecution has adhered to evangelical doctrine, and by those means very great good has been done. (Applause.) We have the pleasure to-night to have with us the Moderator of the Waldensian Church, Mons. Revel, (applause)—from whom, and another reverend gentleman from Italy, Dr. Stewart—(applause)—you will receive interesting information with respect to that part of the continent. It will be gratifying to you to hear that the condition and prospect of the Waldensian Church are at present in a very satisfactory state, and that by its means there is every prospect of the light of the gospel breaking forth upon dark and benighted Italy. (Applause.) Liberty has been granted to erect a Protestant Church in Turin, which it is thought will be a source of great good to that country, and our assistance is required for that object. I am very sure that when we have heard the statements of the gentlemen who are to address the meeting, we shall not withhold from them our sympathy and aid. (Applause.) His Lordship then mentioned that he had received letters of apology for absence from the Rev. Dis. M. C. C. Lorimer, and Duff, and called upon M. Revel to address the meeting.

Rev. M. Revel then addressed the meeting in French, and was interpreted by Dr. Stewart. He spoke to the following effect.—When he saw so great an assembly before him as the present, composed of those who were the friends of the gospel in its times of persecution, he regretted that he was not able to communicate to them, in their own language, the feelings of his heart. At the same time, he felt that his sentiments were so mixed, and so difficult to express, that he almost rejoiced that he was obliged to address them through the intervention of another. He came to speak to them of a Church very dear to him, a Church which, though one of the poorest and smallest Churches of the earth, had for many centuries maintained its ground in Italy, the very country which the Pope had ever claimed as his own. This feeble Church had thus always prevented the Pope from accomplishing that which he had ever desired—proclaiming that Italy was completely under his power, and free from heresy. (Cheers.) This Church, as was estimated by one of their historians, had undergone no fewer than forty persecutions, twelve of which were with the open and avowed design of utterly exterminating what was said to be heresy from the land of Italy. There was the bloody persecution of 1686, which continued for no less than ten years, during which their own sovereign, Victor Amadea, the Duke of Savoy, and Louis XIV. entered into a league utterly to exterminate Protestantism from the land. These potentates continued to persecute the Waldenses in the valleys until they compelled the people of one valley to yield, and nominally to become Roman Catholics. In another valley the Waldensians were destroyed, and in a third valley they continued their persecutions till they compelled the inhabitant in the depth of winter to traverse the almost impervious Alps, which occupied fifteen days, at the end of which period they received a welcome from their Protestant brethren of Geneva. Their sufferings awakened a voice of sympathy in all the countries of Europe, and especially in this country, and invitations were sent to them from all parts of Europe to come and settle. The Waldenses were in consequence dispersed amongst all the countries of Europe, but God put it into the minds of the people, after three and half years, to return again to their own land. They met together on the banks of the Lake of Geneva, and appointed a leader, the famous pastor chief, Henry Arnaud; and under his leadership, although 22,000 men were stationed in the mountains to oppose their return, they accomplished it in fifteen days. During nine months they main-

tained themselves on a remarkable rock in the valley. They were eleven hundred strong when they first entered their valleys, and they were reduced by the siege and other sufferings to about eight hundred, and yet, notwithstanding this reduction, they were enabled to come to terms with their king, and to settle in their land. The reason of this was that Victor Amadea had changed his political opinions, or, at least, that he no longer found that it answered to follow in the same direction, and he consequently broke the league into which he had entered with Louis XIV., received the Waldensian as his own subject, and even enrolled a body of them into his army, to order that they might fight against that very monarch with whom he had formerly allied. Thus the meeting would perceive the remarkable providence of God in fixing them again in the valleys where they now dwell. The Sovereign, in addressing them, said he was glad to receive his dear Vaudois, and that so long as he had a crumb of bread he would share it with them. It was then that the Vaudois litmas, as they were called, were appointed, within which they had lived until 1848. When the Vaudois were settled, about the beginning of the eighteenth century, their numbers were 800, but in 1844, when the last census was taken, it was found they had increased to 22,000. During the time that Napoleon was in power, their position was raised to a certain extent, and they enjoyed some liberty, as they were placed on the same footing with the Protestants of France. That, however, which at first appeared to be a great privilege, threatened to turn out very much the reverse. On this account two evils came upon them,—one from Paris in the form of infidelity, and one from some of the universities of Switzerland in the form of Socinianism. Thus, while they enjoyed external peace and quiet, their prosperity and their spiritual life were threatened in a most deadly way. From these dangers, however, they were delivered in 1825, through the instrumentality of Felix Neff, who was settled in Dauphiny, on the other side of the Cottian Alps. Neff's visit to them was blessed for atoning this evil, and promoting a revival of vital godliness, both by his personal labours and by his being the instrument of converting several of their young men, who afterwards became ministers. It was remarkable that Felix Neff had been converted through the instrumentality of the late venerable Robert Haldane—(applause)—a man who had produced a more powerful influence than any man in raising evangelical religion in the Churches of the continent, so that the Waldensian Church felt that it owed a deep debt of gratitude to Scotland. They were also indebted to a gentleman, now present, the Rev. Dr. Gilly of Norwich, who paid a visit to the valleys in 1823, and who continued to devote his time and his energies to the cause of the Vaudois. Dr. Gilly, in the year 1831, was the means of building a college there, which was set a-going with 1 professor and 15 students, and had now as many as 8 professors and 75 students. (Applause.) In the very cause in which they were now engaged, Dr. Gilly had already taken the lead, and had already collected, he believed, in England, no less than £1000. (Renewed applause.) The Vaudois had also another friend in a brave British soldier, General Beckwith, an old Waterloo man, who after having fought on that field, had gone to fight with more subtle enemies. (Applause.) In 1825, he visited the Vaudois, and had continued to reside amongst them since that time, devoting his time, his energies, and his wealth to the well-being of the Vaudois, and to the advancement of the cause of Christ amongst them. God was thus preparing them for the work before them by the renewal of spiritual life within the valleys. M. Revel then stated that King Charles Albert, from whom they received the constitution, was one who was well disposed towards the Vaudois, though from circumstances he was not able to follow out his wishes. He made reference to three things to prove this. First, that in

the year 1842 an edict was given that all the Vaudois who had acquired property beyond the Vaudois limits during the time of the Empire and of Napoleon, should sell it within two months to some Roman Catholic, and should return within the limits. Whilst this public edict was given forth in the King's name, and signed by him, he privately sent word to all that possessed property without the limits, that on their making application to him he would be glad to grant the land to them. Applications were accordingly made, and none of the parties were disturbed. Then, in 1844, when a Romish bishop induced the King to be present at La Torre to open a missionary convent filled with monks intended to convert the Vaudois to the faith of Rome, he was recommended to surround himself by a number of troops, as the turbulent Vaudois, it was said could not be trusted; but having himself been brought up by a Protestant minister, the King knew better what the feelings of the Vaudois were, and he refused to listen to the counsel. He only received one deputation, and that was from the Vaudois themselves; and on leaving, he erected a monument opposite the convent, and on which was an inscription, stating that it was erected by King Charles to his Protestant Vaudois countrymen, and in commemoration of his kind reception. Then 1848 came, when a constitution was given to Piedmont. On that occasion a deputation, headed by M. Revel, as Moderator of the Synod, applied to the Sovereign to grant them the same liberties as their other brethren. This was at once conceded. The King said that he would do for them all that he possibly could; and within fifteen days from the visit of the deputation the edict for the emancipation of the Vaudois was proclaimed. The present Government of Sardinia, continued to act in the same liberal way; and edicts were lately issued authorising the erection of a Protestant church at Turin; and he (M. Revel) had visited this country in order to appeal to British Protestants to help them to erect this place of worship. He could not help telling them of what one of his shepherd parishioners said on hearing that permission had been given by the government to build a church. He said, "Well, I never thought that God would have spared me to see such a glorious day; but, since it has come to this, we are 22,000 in number, and can we not arrange among ourselves that each one of us will carry a stone with which to build the church at Turin?" (Cheers.) The simple mountaineer was not aware of the difficulties of carrying each a stone twenty miles to Turin; but it showed how anxious the people were to see the church built, and he had encouraged him (M. Revel) to plead in behalf of the cause, and to ask the Christian people of this country to contribute a few stones towards the erection of the church in the way of subscribing to it. It was possible that the Vaudois themselves might be able to build the church after many years had elapsed; but it would not be so stable and so long-continued a church as he was sure it would be when it was erected by means of the contributions of Christians in every kingdom of Europe. He was sure that the Sardinian Government would not find fault with him coming to this country and addressing audiences in support of this cause, for in so doing he was acting constitutionally, and was following the very example set by the Sardinian Government itself; for it had within the last year found it absolutely necessary to enter into a treaty with Great Britain in order to secure its moral support. M. Revel mentioned, in concluding, that he had that day received a letter from Turin, announcing to him that the foundation-stone of the church had been already laid by General Beckwith, the Vaudois brethren being confident that as M. Revel was in Britain to solicit aid, they might proceed, in the full assurance that the money would be forthcoming. (Loud applause.)—*Scottish Guardian*.

TO CORRESPONDENTS.

It has been intimated that certain acknowledgments of moneys sent to the Agency Office of the Church, were not made in the Record.—There have been a few omissions, but the Agent endeavours to acknowledge all moneys received up to the time of going to press. In one case referred to, the money was received the day after, and in another, it was sent by private hand, and not paid in until the Record had been despatched. It would be difficult and expensive to return receipts for all the remittances that are made to the Office.—They are, therefore, acknowledged through the Record; and all sums received before the 20th of each month, will continue to be noticed in following number.

Several communications came too late.

The Record.

TORONTO, DECEMBER, 1851.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

We have been called to task, from several quarters, for having hinted in last number that congregations might be relieved from the annual collection in support of this fund. There was no intention to intimate the probability of the discontinuance of the annual collection, unless the capital were so enlarged, and so advantageously invested as to produce the sum necessary for carrying out the benevolent intention of the Church; and we still hold that it is greatly to be desired, that now, by one spirited effort, worthy of the cause, and those who are alive to its importance, the fund should be put upon such a basis that in any ordinary case the annual call would be unnecessary. During the last month many pleasing facts have been elicited in regard to the fund. Individuals and congregations are coming forward nobly, and in some instances doubling their contributions. One gentleman, on paying his subscription, said to the Treasurer, "This is all that I promised, and all that I can well give, but I hope to be able to give as much next year." One congregation, from which we were led to expect a little over £100, is now aiming at £400. Five gentlemen in the eastern section of the Province, have given £50 each. Is it too much to expect that as many like-minded and benevolent will be found in the western? But it is not to the £25, the £50, and the £100 contributions alone that we look for the capital. The generous and christian feeling of the people generally, prompts them to give to such an object, when properly understood. It is right that the individual who, out of a scanty living, can only spare a shilling, should enjoy the "blessedness" of giving, as well as he who, out of his abundance can spare thousands.

There is a danger of being over sanguine, but there is infinitely more danger in whining and desponding, which necessarily leads to relaxed efforts, and dispirits those who would work, and those who would give. We entertain the belief that £4000 can be realized, and never had any doubt of £3000. Supposing that there are in the Church 100 congregations and stations, averaging, in members and adherents, 100 each, £4000 would be but 5s. a-piece. Then we ex-

pect something to be obtained by the donations of persons not connected with the Church, and also, that the fund will be augmented by legacies.

There is much encouragement to those who resolutely prosecute this work. Perhaps no scheme that has been proposed to the Church affords to the caviller, who would spare his pocket, so few pegs on which to hang his objections.

A small country congregation in the eastern part of the Province, has subscribed £30. The minister of another writes, "we are doing pretty well, having exceeded the mark proposed, and have only met with one refusal." A correspondent says:—"What a pity the advocates of the Widows' Fund Scheme did not visit this quarter! The working people would have contributed something in addition to what has already been given." Another says, "we have waited for the public visit on the Widows' Fund Scheme before collecting, but if no visitors come this month, we must take it up ourselves." We would refer also to the example of Brockville, as mentioned in Mr. McMurray's letter, in another column. The visitors as far as they have gone, have been well received, and have succeeded in awakening an interest in the scheme, removing prejudices and obviating objections. It is earnestly hoped that the duty will be faithfully discharged by the gentlemen named by the Committee, and by such as the Presbyteries may appoint.

ARRIVAL OF MR. BLACK AT THE RED RIVER.

We have great pleasure in announcing the receipt of letters from Mr. Black, of dates 21st and 25th September, from which it appears that he reached the Red River Settlement about the middle of that month. After leaving the Sauk Rapids on August 20th, twenty days were occupied with the journey, including the Sabbath days on which they rested, according to the commandment. During the whole journey the weather was excellent. The prairies were in the very best state for travelling, and the undertaking was much easier than had been at all anticipated.—The party under the Governor was large and well provided. Nothing of a serious nature occurred to any one of the party for the whole way. Our faithful missionary enjoyed excellent health, and did so up to the date of his letters.

We can form some notion of the singular cordiality with which Mr. B. was received by the settlers, after their very frequent and perplexing disappointments. At the hospitable abode of Mr. Ross, senior, the patriarchal head of the colony, he was welcomed with real joy; thither many resorted to see him, and there he continues to enjoy all the comforts that kindness can command. The greater part of the people are from Sutherland—well behaved—and many of them, it is hoped, pious.

It appears that nine-tenths of the people were originally Presbyterians; but the neglect they suffered from their native Church courts, contrasted with the incessant efforts to engraft Episcopacy on the soil, have produced pro-

ciely the effects which might have been anticipated, and the framework of a costly hierarchy has been set up. Still, a very considerable number remain steadfast to Presbyterian doctrine and discipline, and those who have lapsed may perhaps be yet restored.

On the first Sabbath after his arrival, Mr. Black was prevented by circumstances from preaching, but he visited a Sabbath School—the only one in connection with our Church—and he found the attendance good and orderly. A good Bible Class is also in prospect.

"The Manse" is now covered in, the floors laid, and the windows up. It is at present used as a place of worship, and contains about 200 persons. But a Church is in progress, to be built of stone, and suitably furnished. The people have subscribed fully to their means, and surely we and the Church at home ought to do something to help them. In this way only can we make up, in some measure, for past neglects.

Mr. B. finds that Gaelic is very necessary in the settlement, and a minister having that language will find the field a most productive one. The settlement has none of that semi-barbarism one might expect. There are good houses, good land, and good society.

After noticing the steps for raising a Church, Mr. B. adds:—"I do think that the Churches both in Canada and Scotland are bound to do something, and something handsome, too, to aid these long oppressed and neglected, but faithful and zealous people." "I am grieved to think of the past neglect of this place. Had a minister been sent out even twenty years ago, much grief and vexation and oppression would have been saved to these people, and how much more advanced they might have been!" "I repeat—let nothing be left undone to have a Gaelic preacher sent out by the Spring canoes, and in addition to piety and devotedness, let him be a man of respectable talents and acquirements, and of great prudence and circumspection. Pray give the Church at home to understand that it is not any man that will do for Red River. He will have an intelligent reading people to minister to, and if our cause is to prosper here, he ought, in point of learning and talent, to stand at least on an equality with the other resident Ministers."

The singular kindness of the Honourable Governor Ramsey, demands every expression of the most grateful notice. The thanks of the Mission Committee of our Church, and of the Colonial Committee of the Mother Church at home, will no doubt be formally communicated to that gentleman; but in the meantime we desire to make all grateful acknowledgments to those whom the Lord in mercy raises up as means for accomplishing his gracious ends, and in them to see the hand of Him who ruleth all.

TAX REFORM.—In a letter recently received from a friend, occurred the following remark, which is strikingly true, and we think worthy not only of being published, but of being read and pondered. How few of the aspirants to Parliamentary honours recognize the authority of God in regard to his own day! How little are such men to be trusted, "For foe to God was ne'er true friend to man":—"In all the political platforms as yet published, not one is provided with a Sabbath Observance Plank. I think such a plank would strengthen a platform very much."

PRESBYTERY OF TORONTO.

INDUCTION OF MINISTERS—BROCK—WHITBY.

On Thursday, 29th October, the Rev. Mr. Mitchell, an ordained missionary from the General Assembly of the Presbyterian Church in Ireland, was inducted into the pastoral charge of the congregation of Brock and Reach, within the bounds of the Presbytery of Toronto, and in connection with the Presbyterian Church of Canada. The members of Presbytery who took part in the services on the occasion were the Rev. Messrs. Boyd, Wightman and Nesbet. The attendance of the congregations was perhaps not so large as it would have been had the state of the roads permitted a full convocation; but the whole service was conducted with solemnity and effect, and the audience, every way respectable, gave to their pastor a cordial reception. The prospect here is exceedingly good, and the people of Scott, a neighbouring township, have applied for a portion of the services of the pastor. The congregations in this district have been organised for two years, and a regular staff of elders and deacons then chosen. Messrs. Black, Smith, Kennedy and Mackay had been successively Missionary Catechists. Ordained Ministers occasionally preached, and the Lord's Supper was three times dispensed. But till now there has been no fixed pastorate formed. May the blessing of the Most High rest on the union!

At the town of Whitby, the Presbytery of Toronto met, on Wednesday, the 19th of November, for the induction into the pastoral charge of that place, of the Rev. James Finlay, late of Dalhousie. A call in his favour having been given in to the Presbytery at Brock, on Oct. 29th, was sustained, and a bond of provision for support of the minister was now submitted, and duly marked by the Presbytery in their minutes. Dr. Burns, of Toronto, presided on the occasion, and having preached from John i. 16, gave the narrative, proposed the questions, presented the induction prayer, and addressed the minister; after which Mr. Wightman addressed some suitable admonitions to the people, and Mr. Mitchell, of Brock and Reach, concluded with an appropriate prayer. The Church was well filled, and the congregation gave a hearty welcome to their new pastor.

This is the first settlement of a minister of our Church in Whitby. For three years, occasional supplies have been enjoyed by the congregation, which had been organised about a year ago. Now, they have the happiness of seeing settled among them a minister of experience; and the Church has in this and the neighbouring localities, every prospect of growing prosperity.

MELVILLE CHURCH, FERGUS.—EXAMINATION OF SABBATH SCHOOL.—An examination of the pupils in attendance on the classes of the Sabbath School connected with the congregation of Melville Church, Fergus, took place in the Church, on Thursday, the 30th October last, in presence of the Rev. George Smellie, Pastor of the Congregation; the Rev. John G. Macgregor, Minister of Knox's Church, Guelph, and a considerable number of the S. S. Teachers and parents of the children. Notwithstanding the unfavourable state of the weather, and the almost impassable condition of the roads, nearly the whole of the pupils were in attendance. The recitation of Psalms and Paraphrases, and select passages of Scripture, with an examination on the Shorter Catechism, and several Scripture doctrines, proved

the fidelity of the teachers in training their youthful charges in these branches, and the diligence of the latter in learning their appointed lessons from Sabbath to Sabbath. The proceedings were then adjourned to the Manse, where the pupils were regaled with cakes and tea. After a few words of address from Mr. Macgregor, each of them received the present of a small book, and they were dismissed to their several homes, much pleased with the exercises in which they had been engaged, and the hospitality in which they had shared.

REVIEW.

THE LIFE OF A VAGRANT, or the Testimony of an Outcast to the value and truth of the Gospel. New York: Carter & Brothers. Hamilton: D. McLellan.

This autobiography combines with a simple narration of facts the romance of a novel, and is much more interesting than most of the books of fiction that issue from the press. We have no doubt of its genuineness. The evils of idleness and vagrancy are clearly demonstrated in this little book, and the most useful lessons may be derived from it. Habits of industry, in every case, as well as in the case of the author, are conducive to happiness. The only regret that one feels in reference to the reclaimed vagrant and his improved condition is, that he does not view his class as a curse to the country and an incubus upon society; but as "travellers," who, like artisans and labourers, are a necessary part of the body politic, and entitled as such to consideration and respect. We could have wished that while he sympathised with his unfortunate brethren, he had spoken in terms of becoming reprobation of the cause of their wretchedness—idle vagrancy.

LETTER FROM MR. McMURRAY, ON THE WIDOWS' FUND.

BROCKVILLE, Nov. 17, 1851.

DEAR SIR,—

It must be gratifying to those who take an interest in the prosperity of the Presbyterian Church of Canada, to see the spirit that is manifested by our people in that scheme last organised by the Committee at Hamilton—the Widows' and Orphan's Fund. In the last Record Dr. Burns observes, in the sketch which he gives of his visit eastward, that in Brockville the amount of subscriptions to this scheme had reached £60. I am happy to be able to add, that the subscription list for Brockville shows the sum of £90 at present, a good part of which is in the hands of the Treasurer, Dr. Edmondson. I will not say that we may reach the round sum of £100, but this I think not improbable; for owing to other pressing matters we have not yet had time to complete our canvass. It is but due to state, that in Brockville we have, up to the present moment, been occupied somewhat by a debt against our Building Fund, and now that the Committee has got fully into their own territory, freed from the trammels of debt, we hope to advance with greater rapidity in public matters—including, of course, the schemes of our Synod. During the short period of four years the congregation in Brockville has built a beautiful and substantial Church, and with the exception of about £80, received from friends at a distance, has succeeded so far as to be able to say in this matter—"We owe no man anything." The Committee is at present expending some £40 in fitting up the basement story for the Sabbath School, a Session room, &c. "Time," it is said, "works wonders." We would simply observe, that persevering, patient labour in the cause of Christ, will and must be successful. We have reason, in the spirit of deep humility and gratitude, to say, "Hitherto the Lord hath helped us." In the course of a few days, our congregational collection for the fund referred to, together with the amount of subscription in our Treasurer's hands, will be duly forwarded.

I am, Sir, yours, &c.

JOHN McMURRAY.

[FOR THE RECORD]

HOPE FOR IRELAND.

TORONTO, Nov. 10, 1851.

DEAR MR. EDITOR,

The present state of things in Ireland cannot fail to interest us all. Assuredly the hand of Providence has been seen in over-ruling events of different and in some respects opposite characters. To check the progress of Popery, and to advance the cause of true religion, "Kirwan" has been lately visiting his native land, and the publication of his letters in Scotland and Ireland, with additional illustrations from his own pen, must tend to good; while we may expect from that able champion of truth, some additions of no ordinary character to the large services he has already rendered to the Protestant cause. Permit me to request insertion of the following able article from a late number of the Glasgow *Scottish Guardian*, entitled "Hope for Ireland."—One almost sees in it the graphic pen of Kirwan himself:—

"HOPE FOR IRELAND.

"That great movement which James the VI. commenced more than two centuries ago in the north of Ireland, now rapidly progresses throughout the entire area of the sister island. The eyes of the public are at length becoming open to the cause of Ireland, and everywhere Romanism is seeing before the steady approach of mental and spiritual freedom. Those who are sufficiently enlightened throw off at once the hated fetters of Popery, those who are not, turn their backs upon a country which offers them no hope of sustenance. With minds and bodies bowed down beneath the grinding influence of a debasing superstition, the miserable inhabitants of the south and west feel their utter inability to compete with their unenthralled compatriots of the north of Ireland. The struggle for existence is to them as unequal, as between the efforts of a chained captive and a free man. To quit their native land is, however, easier than to quit their ruinous superstition, and hence they seek on the other side of the Atlantic, a remedy for evils which exist in Ireland only so long as Popery there finds shelter. It is wise than ridiculous, it is absolutely impious, to speak of the differences of race as originating the contrast shown by the provinces of Ulster and Connaught. Is it likely that Unerring Wisdom has awarded an undue privilege to the Saxon over the Celt, or that He who said to the whole human family "Go forth and prosper," has laid an interdiction upon the Celtic prosperity? The Celt, such as he is, differs in nothing from the Saxon except in matters equally subject to the control of both. Romanism has invariably desolated every country in which it has established its vampire fangs. Amidst every kind of soil, climate and people, it has checked industry, discouraged knowledge, and retarded or obstructed advancement. The existence of Popery and national prosperity are incompatible conditions, which can no more be combined than fire and water. If, then, the Celt has clung with insane tenacity to a beaming superstition, which, like that of Juggernaut, guards its devotees to the very earth, can we feel surprised that he should take on the aspect of a crushed and degraded being? But this is not because he is a Celt, nor because he labours under any constitutional defect as a man. It is because his mental and physical powers have been mesmerized by Popery. He has been taught that the influence of the priest is superhuman, and therefore he relies on priest-craft, and not upon himself, as the only source of relief from pressing difficulty. To conciliate the cunning agents of Rome

he will stop short at nothing, for his ignorance has rendered perception of crime impossible, except the terrific criminality of displeasing his priest. We may regret the infatuated folly of such an individual, but it is not in human nature to mourn over his departure from a soil which he has impoverished, and from a country whose choicest blessing he has perverted to the most disgraceful uses. In the wild prairies of America there are solitudes in which he will be compelled to rely on his own intellect and exertions—there, too, he will have nothing to excite the cupidity of that social wolf which has ruined him in the land of his fathers—he will be free alike from the extortion and intermeddling of the priest, and probably come in time to consult that Holy Volume, which, though his best inheritance, has hitherto been withheld from him. Thus will place him on a level with the much-hated Saxon, as it would have done, had it been permitted in Ireland.—Thus America may gain a useful citizen, and Great Britain be freed from a bigoted and priest-ridden pauper. But everything will depend upon the absolute and unconditional cessation of priestly influence over the minds of those Irish emigrants, otherwise dearly may the United States rue the day she sheltered them upon her shores. A wholesome system of diffusion alone can prevent the attack of the Papal harpy. Our trans-Atlantic kinsmen know already what it is to have an Irish quarter in a city, but what would this be compared with an Irish colony, with its enlightened Cullen, or docile McHale? For Great Britain there is nothing to dread in this emigration *furor* but the risk of its dying away. With the United States, however, the case is very different; for although the arrivals have gradually been swallowed up and lost in the motley population there existing, yet now the numbers will greatly interfere with this diffusive principle, and the formation of an American Connaught is quite within the range of human probability. As regards Ireland the most cheering prospect seems developing itself. Englishmen and Scotchmen are occupying the favourable position which Irish apathy and ignorance have abandoned. Protestantism is thrusting forth the Anti-Christian machinations of Rome into the Atlantic, and gaining a daily triumph at the expense of its opponents. Spiritual knowledge and freedom are extending through districts hitherto given over to the darkest superstition, and industry is rising from the sleep of ages, like a giant refreshed and ready to begin his toil. Proudly, too, stands the Province of Ulster, as a guide and beacon to light us to the harbour of safety. Far from looking upon Ireland with dismay at this juncture, we never before saw in her condition so much of the elements of hopeful prosperity. The heavy clouds of Popery are dispersing, and the radiant light of Gospel truth is beginning to dawn, even upon the mud habitation of her poorest peasantry. Want and famine and misery have demonstrated even to these, the little influence which Romish priestcraft has in altering the decrees of Providence. They have learnt in the bitter school of experience that Heaven grants not favours to unclean hands, and that they themselves in human suffering require no raving and boisterous bigot like him of Tuam to secure for them the merciful consideration of Omnipotence. He by whom the sparrow's fall is not unnoticed both sees and comprehends their wants and necessities. Who, then, shall designate the late blight and famine a curse or an infliction, when its probable result may be the salvation of a people numbering many millions? What if that mysterious disease which swept away the whole food of a nation, swept away also the power of the spiritual incubus which made the nation a by-word and a scorn to humanity? We commend the skill and judgment of the surgeon who removes a member to preserve the health of the entire body, and shall we dare to murmur at a dispensation which promises so much good at so

small a cost? The natural resources and abundant productiveness of Ireland are too well known to require more than a passing remark, and the time is singularly propitious for the investment either of money or skill in that country. The estates of the large proprietors are rapidly passing into Anglo-Saxon hands, those already transferred by the Encumbered Estates Commissioners, exceeding three and a-half millions sterling in present market value. As fast as Irish proprietors and farmers relinquish their lands, English and Scotch capitalists fill in the void places, and abundance of active and enterprising agriculturists show themselves ready to occupy. The opening for missionary labourers is also clear and defined, but hitherto this important point has received nothing like the care and attention which it merits. The unhappy feud of Saxon and Celt is not confined, unfortunately, to the poor and ignorant—its influence extends to religion which ought to be beyond the reach of jealous and unworthy feelings. A spiritually enlightened Celt is an honour to the human race; and if the name of an Irishman has become synonymous with many of the worst traits of our nature, it is but a proof of the demoralizing effect of the Romish doctrine, which has perverted a highly endowed and talented people into a race of murderers, open-day assassins, and perjurers; and transformed a lovely and productive island into a famine-stricken lazar-house, and focus of rebellion and discontent. Now, when the popular faith of Popery is on the ebb, is the time to diffuse religious intelligence, and obliterate this imaginary distinction of races by uniting the whole in the fold of Christ."

Mr. Editor, if not too long, may I request insertion also of the following important statements from a late number of the *London Times*:—

"In the fiery school of adversity the clergy of the Protestant Church of Ireland have unlearned the indulgence of happier days, and applied themselves to the work of charity and instruction with a spirit worthy of their high and holy calling. In many cases they were the channel through which the Government relief was distributed; in many others they generously supplied the wants of the people from their own attenuated means. The extreme pretensions of the Ultramontane party, and their avowed hostility to secular education, have disgusted a lively and intelligent nation, at length made aware of the value of knowledge, and possessing pecuniary facilities for its acquisition. The result of these concurrent causes, probably of some others which time and investigation may yet bring to light, has been the weakening of priestly influence precisely at the moment when it assumed to be most powerful, and the humiliating discovery that those who are boasting of the return of Catholic England within the sphere of Papal and planetary influence are not only unable to make any impression here, but cannot even retain the hold which they have for centuries possessed over the popular mind in Ireland. It seems now pretty clear that something like a new reformation is taking place in the province of Connaught. We were unwilling hastily to give credence to the numerous statements which reached us on this subject, because we are well aware how readily mankind mistake their hopes for their accomplishment, upon what slight evidence such assertions are often made, and how easy it is for those unacquainted by practical experience with the Irish character to obtain information apparently trustworthy, but really concocted for the purpose of meeting the views which they are believed to entertain. Neither did it escape us that, in time of general calamity, relief, however trifling, might be sufficient to procure apparent proselytes, whose counterfeit zeal might readily be mistaken for real conviction. This is the heartless system of pecuniary proselytism, to which Dr. Cullen points, in the address of the Catholic Defence

Association. Still, however, due allowance having been made for all these things, quite enough remains to convince us that the Irish mind is at this moment undergoing a change of incalculable importance, and shaking off at any rate in some degree, the fetters of its ancient faith.

"It is impossible, without the slightest reference to the polemical or controversial feelings, not to view the change which is taking place as highly salutary and desirable. Without entering into the abstract merits of Romanism and Protestantism, it is abundantly clear that the one tends to form a retrograde, and the other a progressive, state of society—that the one is the cause, or, at least the concomitant, of indolence and misery, the other of activity, enterprise, and prosperity. A Roman Catholic population starts on the richest land in Ireland, while Protestants thrive on her inferior soils. Not only are the Celtic race quitting their shores by thousands, but those who remain seem likely to unlearn their distinguishing characteristics, and to assimilate themselves more closely to the Teutonic element of the population. In the missions of the Irish Protestant Church, which have achieved such signal success, we recognise a just and fair reprisal for the arrogant aggressions of the Pope. In answer to his bulls they have published the Scriptures, and while he is threatening our Crown and hierarchy, they sap the foundations of his power by disseminating the Word of God among his people. We trust that those who have undertaken this great work will not lack public sympathy and support. Much Ireland is at this moment doing for herself, by exporting at private expense the population she has so long been unable to feed. Surely no little will be gained for the philanthropist and the statesman, if while the Roman Catholic clergy are organizing new schemes of agitation, we recall them to their duties by withdrawing from their control those masses whose ignorance and superstition have hitherto placed them too completely at their disposal, and thus deliver them from blind guides who have secured the orthodoxy of their flocks by keeping them in a state of darkness one degree lower than their own."

It would be absurd to suppose that all the converts to Protestantism are really converted to God, and yet who does not consider the change in regard to such a man as the Duke of Norfolk, for instance, as vastly important to the cause of Protestantism? It is a great matter when the victims of Popish intolerance and delusion are numerically diminished, and when men are led away from the halls of fatal error into a field where, to say the least of it, the probabilities of light and salvation are greatly increased. And moreover, let us not forget that the branch of the Episcopacy in Ireland is far purer than the parent stem in England. I am satisfied that Puseyism has a very feeble hold of Protestant Ireland, if it has any at all; and my personal experience from a visit to Ireland would lead me to say that Episcopalianism in the sister island is far less bigoted and exclusive than it is in England. In 1829, when I visited ten counties in Ireland on a mission tour, I got archdeacons and rectors to attend our meetings readily; and I found that there had been a great revival of religion in the Irish Church.

Mr. Editor, faithfully yours,

A PROTESTANT.

No man is so truly great, whatever other titles to eminence he may have, as when, after taking an erroneous step, he resolves to tread that step backward.

REV. DR. MURRAY'S VISIT TO IRELAND

TO THE SECRETARIES OF THE AMERICAN TRACT SOCIETY.

My dear Brethren.—During my recent hasty visit to some of the countries of Europe, I gave, as I felt bound to do, some weeks of my time to Ireland. With the fondness of a son I visited my father-land, and gazed with sorrow upon its ruins, and with hope upon the means now in operation for its social and moral regeneration. I landed in Belfast during the sessions of the General Assembly of the Presbyterian church, and during a week's fraternal intercourse with the members of that body, whose kind attentions will never be forgotten, I heard much as to the true state of the country. Before the close of the Assembly I left Belfast, and in company with the Rev. Dr. Edgar, one of Ireland's noblest sons and most devoted ministers, proceeded to Connaught, the most papal and impoverished district of the island. There we spent several days in preaching and visiting schools, and not infrequently the poor huts of the peasantry. There I saw much and heard more, which deeply affected my heart.

From Connaught I crossed the country to Dublin, where I was most hospitably entertained by the Rev. Mr. King, whose name is so well and favourably known among us, and where again I had an opportunity of learning much as to the present religious state of the country.

But it is apart from my present object to spread out that state before you. Suffice it to say, that there are several influences now at work for the evangelization of the people. The established church of Ireland is doing much. I heard Bishop Daly say, at the meeting of the British and Foreign Bible Society, that within the last year 10,000 persons in one diocese had renounced popery. The General Assembly's missions are doing very much, and well. There is an association mainly under the guidance of the Rev. Dr. Edgar of Belfast, which is doing much through schools, in which youth are taught "to learn and to earn." Several of these schools as well as those in connection with the missions of the Assembly, I visited, and was deeply impressed with the great and permanent good they are effecting. These schools average one hundred children, chiefly collected from the huts of the poor papists; and by pious male and female teachers they are taught the rudiments of education, the girls to sew elegantly, the boys to work in the most advantageous manner, and all are instructed into the doctrines and duties of the Christian religion. These noble schools are multiplying rapidly, and many ladies of rank and fortune are devoting themselves to their superintendence with true zeal and entire consecration. The association which sustains the schools with which Dr. Edgar is connected, is composed of professing Christians of various denominations, like your own noble Society. The Quakers are among his chief helpers.

Besides these the Scotch have a noble mission in Ballinlen, which bids fair to be a model institution of its kind. The Rev. Alexander King, in Dublin, a host in papal controversy, and because of his frank honesty and true Irish heart, vastly popular with the papists, is active and useful in debate, and through the press. In a few short and well put letters, he has recently silenced poor father Ignatius of St. Paul, and induced him to flee to parts unknown to play the dolt, whose farcical acts in Ireland had subjected him to the intense ridicule even of some papists.

Because of these and other instrumentalities, a brighter day is rising on Ireland. The people are beginning to see that popery is a delusion, and that its priests are avaricious tyrants. Cursing from the altar is losing its terror; and even children are looking with contempt upon the priestly whip, a species of argument with which the peasantry have been painfully familiar. Protestants are beginning more and more to feel their respon-

sibility to their deluded countrymen, and from year to year hundreds are giving up the religion of the priests for that of the Bible. And the Irish and their descendants in America could do no more noble work, than to form themselves into an association for the aid of those who are seeking, by the instruction and conversion of the people, to give to the Irish their true position among the people of the earth.

Because I was from America, I was heard with deep interest wherever I had an opportunity of speaking to the people in their cabins. I promised the children, hundreds of whom I visited in their schools, that on my return, I would endeavour to send them some books from America, which would be at once a guide to Christ and a memorial of my visit. The promise was always received with thanks, and with joy beaming from all their eyes. I make this general statement to you, for the purpose of hanging on it this request, will your Society enable me to redeem my pledge to the children of Ireland, by placing a box of small books at my disposal, to be distributed among the schools which I visited in Connaught, and through the intelligent agency of Dr. Edgar?

Truly and affectionately yours,

N. MURRAY.

A grant of 75,000 pages was made as above requested.

PROGRESS OF THE CHURCH.

CARTWRIGHT.

It must be interesting to every lover of Zion to hear of her prosperity. Every disciple of Jesus rejoices in the success of the Gospel; and his disciples here have had reason to rejoice. Last Sabbath was a high day with us. It was communion Sabbath—our first communion Sabbath—a blessed day, we trust, to many; the Master of the feast himself, we cannot doubt, was there, and that he owned the guests and blessed them.

But fifteen years ago, and these woody wilds were one vast forest, undisturbed save by the wild beasts' howl, and the almost as wild and savage Indian's yell. The white man came, and with him came civilization. The dreary solitudes speedily gave place to the habitations of men; and the wilderness yielded its broad domain to wide, extended fields of waving grain; the soil, naturally fertile, yielded a rich reward for all the laborer's toil, and soon the land was filled.

But while bread was given them, and their water made sure; while the land was flowing with milk and honey, there was still a famine for bread—the bread of life. The ordinances were still withheld; and while spring returning smiled, and summer bloomed, and autumn swelled with fruits, it was winter, dreary winter, to many souls, for Jesus, in his ordinances, was not there, and all was spiritual gloom. Yet some there were who trusted that God would hear their cry, and send them deliverance—nor did they trust in vain. They have been enabled to say with the Psalmist—"I waited patiently for the Lord, and he inclined unto me and heard my cry: He brought me up also out of an horrible pit out of the miry clay, and set my feet upon a rock, and established my goings."

About ten years ago, the Rev. James Douglass, of Cavan, from whose charge the majority of the people had come, began to pay them occasional visits, coming long journeys through the then all but impassable roads; and now sometimes they heard again the message of mercy uttered by that same familiar voice to which they long with delight had listened. But for years the Presbyterian part of the population was small, and struggling against all the difficulties incident to a new settlement. For long there was little prospect of success, and if he hoped at all it was against hope; but still he hoped and trusted on, believing that "they that sow in tears shall reap in joy; he that goeth forth and weepeth, bearing precious

seed, shall doubtless come again with rejoicing, bringing his sheaves with him." On last Sabbath, as he observed, he was fully compensated for all his labours of love. Assisted by the missionary who has been labouring here since July last, he was privileged to dispense the memorials of the Redeemer's dying love to above fifty joyous communicants, twenty of whom for the first time testified thus publicly their faith in Jesus Christ. Although the day was wet and the roads muddy, our new and handsome Church, capable of containing four hundred persons, was thronged with worshippers, anxiously listening to the word of life. O it was animating to see that house, which many distrustfully said would never be filled, thus overflowing on the very first day in which the Gospel was preached within its walls. We trust impressions were made that will never be erased; that the careless were aroused, and the saints edified.

Associated with Cartwright is Manvers, which also received about an equal share of the pastoral care of Mr. Douglass, but very little, indeed, from any other quarter; yet there, too, matters are very hopeful. It is creditable to the people of Manvers, that they have continued steadfast so long under the very unfavourable circumstances in which they were placed from their destitute condition, and the influence brought to bear on them from other quarters. They, too, have been regularly supplied since July by the same missionary as Cartwright, and expect that by next summer they will have a Church in which to worship the God of their fathers. They, in common with ourselves, hope at no very distant day to have as pastor the man of our choice, placed over us in the Lord, and that God will fulfil to us his promise—"Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." D.

Nov. 4, 1851.

LETTER FROM CUBA.

BY J. D., NOW MISSIONARY IN INDIA, TO FRIENDS IN OLENGARRY.

We have had pleasure in perusing a letter written from Havana de Cuba, by one who labored for some time as a missionary in Glengarry, and who visited the West India Islands for the benefit of his health. That individual is now engaged in one of the high places of the field—a missionary of the Free Church of Scotland, in the East Indies. Although of old date, the letter is interesting, and the short extracts which we subjoin, will repay a perusal, especially by those to whom the writer is personally known, and who have received benefit from his labors.

HAVANNA, Nov. 25, 1848.

BELOVED,—

Although thousands of miles are at this moment between us, yet it is a light effort for me to transport my mind and heart to Martintown, whose every lineament is indelibly imprinted on this longing heart. As I look around me and see the many loved faces that will be clustered round this little epistle when it reaches you, I can forget distance amid the deep mingled feelings that the scene calls forth. To as many as you know give loving greetings, and assure them of the constant remembrance of their very unworthy brother. I know the multitude of questions that the love of each will dictate, but I can only supply you with answers to a few. Havana is the capital of the beautiful fertile Island of Cuba. It is a very large and a very wealthy city. Cuba is colonized by the Spaniards, who have been very much mixed with the different grades of colored, so as to be mostly creoles. The population of the island is

almost double that of the Canadas. But, praise God, you are in Canada, not in Cuba. Cuba has many and great natural advantages. Its climate, probably the finest in the world—its productions, vegetable and mineral, the richest kind, make it rank very high. But it is a dark—a lighted land. The gospel is excluded by express and severe laws. If I were seeking a place where I might give myself a sacrifice for the truth, I might find it here. Indeed a place in their dark more (prison) would be the immediate reward of my attempt to preach or distribute the gospel. I am, however, at present excluded from this, in as much as I cannot speak Spanish enough to make myself understood. I cannot get a single copy of the bible in Spanish here. A R. C. one I saw advertised in one of their papers for six dollars and a half. Were I to be many n e weeks here, I think I could talk to them of Jesus. We have not yet met a person here having the slightest appearance of godliness. There is no protestant worship allowed on the island. The Sabbath we were here was spent in cannonading, reviewing, business, &c. &c.; in the evening the theatres were crowded. I give you these particulars, in the hope, and with the intention, to stir you all up, to praise the Lord for your own privileges, and to induce you to pray for the opening up of this poor perished country to the gospel.

But now, dear friends, let me ask, concerning your own state, what has the Lord been appointing you? amidst all the dangers and difficulties of our journey the Lord has constrained us to sing, "our cup runneth over." Not an hour passes but we are called to remark some peculiar token of His loving kindness and faithfulness. I long to hear a like testimony from you. Have you both been walking in the light of the Lord's countenance, and in the enjoyment of his gladdening, purifying fellowship? How have you been doing his will—keeping his commandments? Do I need to remind you of the promises that are made to him that overcometh? Are they not enough to prompt us to a ceaseless struggle for victory? "To him that overcometh will I give to sit with me on my throne, even as I overcame, and am set down with my Father in his throne." "To sit with Jesus anywhere is blessedness—even although it were to be on the lowest seat—even if it were among the scorings and derisions of all the wicked—but to sit with him on his throne—to reign with him is honor inconceivable. Who would not covet such a seat? Be encouraged to press on to the perfection of glory. Consider what men will do to get any earthly honor—what efforts will they not make—how many hardships will they undergo for the possession of an earthly crown—a perishing honor. Is not a seat with Jesus worthy to be striven for? I know the struggle to overcome is severe—it is often unto death. "Whoever is born of God overcometh the world: and this is the victory that overcometh the world, our faith." He does not know the world, who does not know how hard it struggles for victory. The world is not trees and fields only, or gold and silver, or substance, but the lusts of the eye, the lusts of the flesh, the pomp of life. Whatever is not of God, whatever is not in God, is the world. The world is constantly drawing our eyes, our ears, our minds, our hearts, to itself—to things seen. Faith is as certainly and constantly drawing these to things unseen—to Jesus. . . . Faith grows more and more jealous of things seen—it demands a fuller separation from the whole nature—from temporals. It asks more of the time, more of the strength, more of the heart, more of the manhood, for God—for Jesus. It will not let the world have its course. Its object is to thrust out every thing that is not of God. It claims undivided possession for Immanuel. . . . God-given faith will never rest till it has accomplished all this—till it is victorious. Is this the faith that abides in you? . . . It is not strange that Peter should call it precious. . . .

Believing, however, that this letter may greet

the ear or meet the eye of some who are not partakers with us in this grace—who have not received like precious faith—I will not close without a few words of love to them. . . . God gives faith, and he gives it to every one that asks it—he gives it freely without money—without merit of yours. It is thus that God meets your case, poor mortal. He bids you come to get everything you need. He has not only provided blood to make you clean—a sacrifice on which to rest—but also faith to rest on it. . . . Be not soon discouraged—ask, ask again, refuse to be denied—take no rest till you have received all you ask. Do not dream of getting, because you ask right. . . . Do not depart from the feet of the Intercessor, till he has answered your cry for mercy, for life, for salvation. . . .

OBITUARY.

THE LATE MR. NIEL MACKAY.

The following are extracts from a well-written notice of the deceased. We regret that our space does not admit the insertion of the whole:—

Mr. Niel Mackay, late rector of the Academy at Halifax, N. S., died at Reay, his native parish, on the 2nd September last. As he was a young man of great abilities and extensive acquirements, we shall record a few passages of his brief, but brilliant career. He received his preliminary education at the parish school of Reay, and there he gave early promise of those high attainments which he afterwards reached. At College he justified all the expectations which he had previously excited. . . . At the end of his course at college, he gave in his testimonials to the Secretary of the Education Committee of the Free Church, and asked for an appointment. He was instantly offered the charge of the Academy of Halifax, N. S. To this city he immediately proceeded. . . . In this new sphere he entered on his duties with much ardour and diligence; and when his Academy was examined by the Commissioners of Education, appointed by the Legislative Assembly of the Province of Nova Scotia, for that purpose, the gentlemen of the commission declared that his style of teaching was superior to any thing of the kind in Halifax. . . .

He made rapid progress in acquaintance with the various branches of theology; but we are happy to be able to state that his acquaintance with religion was not merely speculative, that it was also experimental and practical. What he knew in his mind he felt in his heart and practised in his life. Filial affection, integrity, and gratitude, were prominent features in his character. He was the principal support and stay of a widowed mother, who now mourns an only son. He had scarcely been two years in Halifax when the fatal malady, consumption, seized him. Some of the most eminent physicians in Halifax were called to see him, and they unanimously advised his return home. He returned in one of the steamers of the Cunard line; but from the voyage of some ten or twelve days he derived no benefit. He immediately proceeded to his mother's house, and there he lingered for a space of eight months, till death closed his eyes. Two or three weeks before his death his books had arrived by a sailing vessel from Halifax. The sight of them cheered him a little, and he made an ineffectual attempt to read his Hebrew bible and septuagint. . . . But we hasten to the closing scene. It was ten o'clock of the 2nd September, and one of the brightest days of the season, he seemed better than for some days past—his mother, who had scarcely ever left his bedside since his illness, had retired to an adjoining room—an aged and pious relative stood beside him—he said, "I now feel a very peculiar sensation, different from anything I have yet felt. Oh! it is getting dark." This relative answered, "God is light." "Yes," he rejoined, "God is light—

everlasting light," and his spirit passed away. The intimation of his death was quickly spread in the neighborhood; and, though this event was daily expected, yet it excited deep sympathy. His funeral took place on the 5th of said month, and was attended by a large concourse of mourners; and his remains now rest in the grave of his fathers, in the church-yard of Reay.

CHARTERS TO POPISH CORPORATIONS IN LOWER CANADA.

A process of very formidable character, as regards the independence and prosperity of Lower Canada, is now going on in that important colony. Of so gradual and silent a kind is the process in question, that it has not received the attention it deserves, either on this, or on the other side of the Atlantic. It is a serious matter, nevertheless,—more so, indeed, than many things about which far greater noise is made. The evil will re-act powerfully on the mother country; but granting that it should not, nothing that involves the welfare of any of her colonies can be a matter of indifference, to Britain. We allude to the ground on which the Roman Catholic Church is entitled to hold property in Lower Canada. This, taken in connection with the Temporalities Bill applied for by the bishops of the Church of England in that colony, threatens to work, in process of time, the most disastrous revolution in Lower Canada. The Roman and Anglican Churches threaten to swallow up between them the entire soil of the province. There will be but one landlord in it in a short time, namely, the Church; and in the train of this landlord will come the hundred abuses and mischiefs which have invariably sprung up where the Church was the great proprietor of the soil. It has been found in the old world, that priests have made bad farmers,—that a spiritual landlordry and untilled lands commonly go together; that should a religious corporation squat down upon the soil, the grass somehow will not grow; or should a priest get astride the entrance of a port, the vessel has not room to sail under his legs. Our experience on these matters, we say, has been so large and convincing in the old world, that we do not need, and have really no desire, to repeat the experiment in the new.

There is no one who is not sadly blinded by medieval views of Church power, or miserably fettered by party, who cannot see that the occupancy of the land in the colony is in a most unsatisfactory state, as regards both the Anglican and the Roman Catholic Churches. But mark the difference between these two Churches. As regards the Protestant Churches and societies, charters empowering them to hold property usually fix the amount of that property in acres. So many acres may be held in the country, and so many parts of an acre in the city; but anything beyond is illegal. This arrangement is definite. It can be seen at once what proportion the Church property bears to other property in the province; and all tendency unduly to increase the ecclesiastical lands can be checked at once; for should the society exceed its charter by even a single acre, the error is of easy detection.—These charters are obviously fair; and if an abuse is committed in granting them, that abuse must be the fault of the Legislature acting knowingly. But the charters demanded by the Roman Church, and, hitherto, freely conceded by the Legislature, are of another kind. So ingenuously constructed are they, that Romanist societies may hold land to almost any amount without violating the letter of the deed. Their power of holding property is regulated, not by the number of acres, but by the annual value, say £2000 or £5000 a year, as the case may be. But how is the annual value to be determined? Nothing is more difficult in a country like Canada. A rigid annual scrutiny must be made into the books of the corporation, competent appraisers must be got, and even, after all it is only an approximation that can be made.—But such a scrutiny is not made; it is not intend-

ed to be made. It is far too expensive and inquisitorial for any Government to think of such a thing; and therefore nothing is easier than to exceed the limits of such charters to almost any extent. The feeble guarantee of the honour of these corporations is all the security which the country enjoys, that property to all the extent which can be acquired will not be held under such charters. And even granting that the corporation paid some respect to appearances, or that a Government scrutiny into accounts did take place, there is nothing to hinder the corporation holding tracts of uncultivated country. Wild lands yield no annual revenue, and, of course, may be held to any extent consistently with the charters. True, such lands would in process of time become productive, and then it might be supposed that their spiritual owners would be obliged to part with all that exceeded the annual value which the law entitles them to enjoy. This however is not so clear. Whoever heard of a fraternity of monks, or a sisterhood, voluntarily surrendering their property? or who expects to live to witness such a phenomenon? And as to compulsion who is able to claim these lands? Or if compelled to dispose of them, would not the price be reinvested in some way equally conducive to the influence and domination of the Romish Church? Besides, there is an easy method, and one not unfrequently adopted in the case of ecclesiastical lands, of drawing from them a rich revenue, but not in the shape of annual value.—The annual income would never be allowed to exceed the nominal sum of £5000 or £3000, or whatever the legal limit might be; but leases would be given for life, or for a term of years, at a nominal rent, with an enormous fine chargeable as entry money. This would not be annual value but it would be real income, and this way the charter would be evaded. Mere value is therefore a very insufficient test; and in a country like Canada, charters framed on this principle are altogether powerless to check the enormous accumulation of landed property in the hands of ecclesiastical corporations. These charters must be abandoned, otherwise the Church, by a silent, but steady process, will monopolize the soil of the province, and accomplish the prostration of the physical prosperity and political independence of Lower Canada.

Such accumulations of property as those to which these charters open the door, would be dangerous in the case of any Church, they are doubly so in the case of the Romish Church. No lengthened illustration is needed to make this plain. There is first the external unity of the Church. In this way she excels all Protestant bodies. Her various orders and brotherhoods are but the several parts of one great army; and, however humble their power viewed separately, they are truly formidable in combination. The wealth of a single fraternity is sometimes enormous; but granting that their individual properties are small, the aggregate is great. Their various possessions form, in fact, but one vast estate. Of that vast estate the Pope is the lord paramount, the land is Peter's, and Peter farms it out to the monks and sisterhoods who occupy it. It is thus in reality owned by one party, and used for one object,—the aggrandisement and supremacy of the Church of Rome. This consideration is strengthened by the fact, that the head of that Church is a foreign potentate. Even an ecclesiastical corporation of British origin, by its vast accumulations, might prove an obstruction to the progress of the country; but the evil is mightily enhanced when the ecclesiastical body is a corporation under the Government of a foreign power; in that case the peace of the country is endangered as well as its progress. Nor is the head of the Romish Church a spiritual potentate exclusively. His sway is temporal as well as spiritual. It is directly so within his own dominions; and in the case of Romanists in other parts of the world he exercises an indirect temporal authority, in virtue of his supreme and infallible jurisdiction. More-

over, this potentate is not chosen by his subjects; he is elected by the catholic powers of Europe, or by a conclave of cardinals, who vote as these powers dictate; and being the nominee of these Powers, he may be conceived to be in their interests, even keeping out of view his normal and hereditary hostility to Britain. In granting such charters as we have described to Popish corporations and fraternities, we are actually ceding the soil of our empire to a foreign power, and a power which, from its very nature, must be hostile to our dominion. We could not for a moment think of granting such an advantage to Austria or to Russia, but we grant it to a far more dangerous power when we grant it to Rome.

It is sometimes urged that there can be little danger in granting such charters to poor fraternities, who are the holders of but little property, and whose charters meanwhile are but pieces of worthless parchment. Such reasoning needs no exposure. While such reasoners are asleep, these charters will be filling up, and the possessions of their holders, silently but steadily growing. There is no class of community on earth that possesses so varied means of becoming enormously rich as the Church of Rome. Her doctrine is, that alms-deeds atone for sin and merit heaven. Here is a power of compulsion which, in the case of a dying man, as far transcends that of mere racks and screws, as the weal of the immortal spirit transcends the body's case. The most formidable of all kinds of brigands and freebooters is the Father Confessor. Give a body of priests, armed with these doctrines, free access to the bed-sides of the dying, and a blank charter will in no long time cease to be a blank charter.

We must take into account also the constitution of the society to whom these bequests are made. That society never dies. It cannot, like an ordinary possessor, ever divide its possessions. Its cry is continually give, give, but it never alienates; it never restores aught of anything it ever received. Charters, then, given to the Romish Church, and granting virtually the right of unlimited acquisition, are a repeal of the law of mortmain.

This evil which our able and patriotic contemporary, the *Montreal Witness*, has done so much to expose in Canada, brings a host of other evils in its train. Wherever the Church is proprietor, there all improvements are stopped. Throughout Europe her lands are decidedly inferior in cultivation to estates held by lay proprietors.—The religious bodies that own them are individually life-renters, and have no motive to expend either capital or labour in their improvement. The rise of a numerous ownership of soil is prevented by this system; and there are few things that contribute more powerfully to the stability of a country than a large body of small proprietors. The country comes in this way to be held by a sort of ecclesiastical entail, the worst kind of all entails. The tenants, of course, are submissive to their spiritual landlords, who are thus vested in the political domination of the country. And, in fine, other ecclesiastical bodies are tempted to make similar demands, and, in fact, have already made them. A bill is now before the Colonial Parliament for empowering the Anglican bishops to hold property in behalf of their Church to any amount; so that between the Church of Rome on the one hand, and the Church of England on the other, Lower Canada runs a risk of being dealt with as cheese in the well-known story was dealt by the lawyer. The lawyer discovered that the two sides of the cheese were unequal, and strove to effect an equilibrium by taking a slice of the preponderating side. He cut too deeply, however, and had to take a slice of the other. Still the balance was not perfect, and the lawyer continued to take a slice first from the one side and next from the other, till in the course of this compensating process, the cheese had vanished.—*Edinburgh Witness*.

FAMILY WORSHIP.

Some years ago the state of religion was reported as so low an ebb in the Free Church of Scotland, as to excite in the hearts of many, emotions of painful anxiety. The result of much conference and inquiry was the conviction that *Family Worship* was extensively neglected; and it was not difficult to perceive the connection between this fact and the declension of piety in the Church. Indeed it is often hard to distinguish, in the moral as in the natural world, between cause and effect; to determine which is to be regarded, in such a case as this, the occasion, and which the consequence. Was the family altar thrown down because the piety of the people was low? Or was religion languishing because the families had ceased to call upon God?

The facts were manifest; and they were such as to cause shame and confusion of face to those who desired to see religion revived and the glory of the church advanced.

In the earnest hope of accomplishing something for the correction of this evil, and awakening the minds of Christians to the importance of praying more for the revival of religion, a circular letter was sent forth on the subject of family worship; the duty and desirableness of its observance were presented in earnest and forcible terms, and the blessing of God followed the effort. The hearts of the fathers were turned with quickened interest to the subject, and great was the change that soon ensued in thousands of cottages in the hills and vales of old Scotia.

But this was not all. Many there, as here in this land, professed to be unable to conduct family worship to the edification of others, and greatly desired some book to guide them. Another effort was made to supply this want, and no less than *one hundred and eighty* clergymen were induced to prepare and furnish four prayers each, to be gathered into a volume, and this volume was published, and within a single year about twenty thousand copies of it were bought by the people, that they might have its aid in their families. (It is now reprinted in this country by the Carters.) So large a number of pious men contributing to the work, would give to it a variety that no one man or two, or ten could possibly produce. In the volume almost every reader will therefore find prayers adapted to his own wants and feeling. The various shades of Christian experience and character, the sighings and cryings of the desponding heart, the strong emotions of pious joy, desires for sanctification, positions for the conversion of sinners and the extension of the Redeemer's kingdom, are all exhibited in such terms of supplication as every heart that is under the power of divine grace will delight to employ.

The result of this work has been signally happy. If God has threatened to pour out his fury on the families that call not on his name, so has he, in this case, displayed his willingness to visit with salvation the houses where his worship is maintained. Since the revival of family worship, there have been also wonderful revivals of religion in the churches; Christians have been quickened in the divine life; sinners have been converted, and the days of glory and triumph have returned to the Free Church of Scotland.

Now for the application. In thousands of families in this country, we have great reason to fear that the worship of God is neglected. Business presses in the morning. Weariness oppresses in the evening. The love of many has become cold. A heavy "blessing" at the table is the only form of prayer in many houses. God is grieved. Religion languishes. The curse has come. Let the alarm be sounded. Let us hear that the neglected and broken altar is restored; that morning and evening incense is offered unto Him who was our fathers' God, and will be ours unto all generations that call upon his name.—Such a change would be glorious. "Return

unto me and I will return you saith the Lord." Where are the days of revival? Why are they not now among us, and why are we not rejoicing in their light and beauty? Perhaps the neglect of family worship may have more to do with the present wide-spread dearth and desiccation than we were disposed to believe.—*N. Y. Observer.*

LUTHER'S PRAYER BEFORE THE DIET OF WORMS.

It was not to man that Luther looked for strength. "He who when assaulted by the enemy, holds out the shield of faith," said he one day. "is like *Persus* holding the Gorgon's head. Whoever looked upon it died. Thus ought we to present the Son of God to the snares of the devil." On that morning of the 17th of April, he had his moments of disquiet in which the face of God was hidden from him. His faith failed; his foes were multiplying before him—This preyed upon his imagination. His soul became like a ship tossed about in a storm, laboring amidst the billows, going down into the depths, and anon rising again towards heaven. In that hour of bitter grief, in which he drank of Christ's cup—that hour which was to him like the garden of Gethsemane, he cast himself on the ground and gave utterance to those cries, interrupted by sobs, which none can understand but such as can represent to themselves the depths of that anguish from which they went up unto God. "Almighty, Everlasting God! how terrible is this world! How it would open its jaws to devour me, and how weak is my trust in thee! Oh, but the flesh is weak and Satan is powerful! If my hopes are to repose in what is powerful in the eyes of the world, then it is all over with me! The die is cast the sentence is pronounced . . . O God! O God! . . . O thou my God! . . . be Thou helpful to me against all the wisdom of this world! Do thou it, it is for thee alone to do it . . . for the work is not mine but thine. I have nothing to bring me here, I have no controversy to maintain, not I, with these great ones of the earth! I, too, would like that my days should glide along happily and calmly.—But the cause is thine . . . and it is righteous and eternal! O Lord be helpful unto me! Thou art faithful, thou art unchangeable! It is not in any man that I trust! that were vain indeed! All that is in man gives way; all that comes from man faileth, O God, O God . . . dost thou not hear me? My God art thou dead? . . . No, thou canst not die! thou only hidest thyself. Thou hast chosen me for this work. I know it. . . Well, then! be up and doing, O God! . . . Be thou upon my side, for the name of thy beloved son, Jesus Christ, who is my defence, my shield, and my fortress." After a few moments of silent conflict, he continued thus: "Lord, where dost thou rest? O my God where art thou? . . . Come, come, I am ready! I am ready to forsake life for thy truth. . . Patient as a lamb. For it is a righteous cause, it is thine own! . . . I will not go away from thee, neither now, nor throughout eternity! . . . And though the world should be full of demons, although my body, which is the work of thine hands, should be doomed to bite the dust, to be stretched upon the rack, cut into pieces . . . consumed to ashes. . . My soul is thine! Yea, for this I have the assurance of thy word. My soul is thine. It will abide near thee throughout everlasting ages. . . Amen! . . . O God help thou me! . . . Amen."—*Gillies' Historical Recollections.*

THE MEN FOR THE TIMES.

If David was a type of Christ, then may not Saul, after he was forsaken of the Lord and be-

came the adversary of David, be regarded as a type or representation of the "enemy of all righteousness?" After David ascended the throne at Hebron, though he had not received the whole kingdom, the "house of Saul waxed weaker and weaker." At length there came from every tribe bands ready armed for the war, to turn the kingdom to David. These, at least by accommodation, may be made to represent the ministers of the Gospel ready armed for the war, not with carnal but spiritual weapons, to turn the kingdom to Jesus, the great king to whom David was the type.

Regarded in this light, then, the heads of the tribe of Issachar may be looked upon as models of the Christian ministry. They "were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred, and all their brethren were at their commandment." They were not merely learned men, they were men of the times. They not only understood the law, but they kept up with the movements of the day—not, indeed, rushing on headlong with the crowd; but they understood them, and knew how to adapt their own conduct to the changing face of things. Their wisdom was practical—they knew what Israel ought to do. A minister of the Gospel not only needs to be learned in classic lore, in science and in theology—he must have practical wisdom, a good judgment, a knowledge of human nature, and an acquaintance with the times, so as to know "what Israel ought to do," else how can he guide sacramental hosts in their onsets upon the kingdom of darkness.

But this is not all. The men of Issachar had influence. They possessed the entire confidence of the tribe, so that every man of them was at their commandment. A rare combination of excellence, truly, they must have possessed, so to secure the confidence of their tribe, that where ever they led the way, the rest would follow. This is what is wanted in these troublesome times. Not men of giant intellects, destitute of common sense. Not brilliant men, capricious, impulsive, and imprudent—men of words not of deeds; but men in whom the various faculties are developed in due proportion, to qualify them, like Washington, for leaders, whom none will fear to follow. We do not want Joabs, to rush headlong to the fight for the sake of pre-eminence; nor men who will rashly jeopard all for an inferior object, like the three men who broke through the camp of the Philistines to get a drink of water for their chief. Many such impetuous men there are; but who will follow where they lead? Give us the men who have understanding of the times, to know what ought to be done, and who have all their brethren at their commandment, not by constraint, but by confidence which they can inspire by their own good sense and practical wisdom.

To be able to control the popular elements of society at a time of trouble and commotion such as that in the early part of David's reign, when the kingdom of Israel—the Church of God—was rent in twain, required no mean abilities; yet these men did it. Just such men as we want now, in these times of change and commotion, when society seems ready to dissolve into its original elements, that the tribes of Israel may move in one solid phalanx against the kingdom of darkness.—*N. Y. Observer.*

INDIA—MOHAMMEDANISM:

Its Influence on Domestic and Social Life.

1. *Polygamy.*—This is generally destructive of domestic happiness. Though it is probable that in the great majority of families it has no existence, yet it influences all. The husband may always threaten it—the wife always fears it. And since a man may have legitimate children by several women at the same time, and even polygamy is legally supplemented by female

slaves, all parties come to look on the marriage relation as something much less sacred than it is regarded as being amongst christians. Unfaithfulness to his wives is counted as nothing by a Mahomedan man—indeed, it is considered a matter that does not at all concern them. In these circumstances, they can scarcely be expected to feel much regard to their husbands. The consequence is, that the husbands, finding them unworthy of confidence, shut them up in the house, or otherwise restrict them from seeing other men. This leads to intrigues. Even when all mischief of this sort is effectually guarded against, the consequences are most deplorable; the women become, or rather remain grossly ignorant, and ill qualified for the duties of mothers; they can exercise no proper influence over their husbands and sons; and their daughters only become fit to be treated in the same manner as their mothers have been, in their turn.

2. As a consequence of this state of things, mixed companies of males and females are never seen. All the humanizing and softening of female society is unknown—so utterly so, that it is one of the most hopeless tasks in the world to make a Mahomedan gentleman understand the benefit we derive from such society. They even doubt the abstract propriety of our talking with each other's wives: the separation of the sexes beyond the immediate family circle, is so complete, that they have come to think our conduct most abominable in that thing which we all agree in thinking to constitute the chief charm of christian society. It is difficult for christian men or women to estimate the advantages they derive from conversation with each other. If we think over this subject, and try to imagine what would be our characters without the influence of the other sex, exerted upon us in general society, both men and women will soon perceive that it is a matter of the greatest importance, not easy to be understood.

A singular result of this state of things ought to be noticed; the best informed women—those who know something beyond the mere petty details of housekeeping, and can carry on an interesting conversation—are the *bad women* in the large towns. There is in all men the desire of conversation with intelligent women; and such women not being accessible amongst the virtuous and respectable part of the community, the men seek for those who are neither virtuous nor respectable. They are hired to entertain companies of men, in the evening, with songs, dancing, conversation, &c. Respectable, grave men, of full age and religious pretensions, go to these houses openly in the day time, and sit at their doors in conversation. I have seen a grey bearded Maulavi (religious teacher) so engaged; and he told me, as a reason for being so, that he enjoyed the woman's sparkling conversation. Such women are kept as hired servants, to enliven the master of the house and his friends. They acquire celebrity by their accomplishments. And yet no Mohammedan gentleman would think of giving one of these accomplishments to his daughter, that she might make his home pleasant, however innocent the accomplishment might be; nor would he on any account allow her to gain that knowledge of the world, without which a woman can be nothing but an insipid plaything or a drudge. When things are so, what wonder is it, if many women come to look on respectability as a bore, and vice as a very pleasant thing? Thus it becomes necessary to seclude them. Thus the men render the women untrustworthy, and then shut them up, and perpetuate the disability under which they labour.

3. The unbounded sensuality which is encouraged by their religion, unfits them for any dignified or intellectual pursuits. Some distinguish themselves, but their families are always ruined by debauchery or effeminacy. All the old families of Hindostan are dying out from these causes. A more worthless class of mischievous triflers does not exist. And, strange as it may seem, they

grow ferocious and unprincipled in proportion to their effeminacy. There are no harder landlords than those who have neither the muscle nor the mind of men left. There is no class of rascals, among whom harping and mean dependence are more in vogue—assumed to work, but not ashamed to cheat or beg. I think I may safely say that at least half of the Mahomedans of this country, who lay claim to gentility, are living upon richer relations, or meanly follow some great man for a piece of bread. I have seen as many as twenty gentlemen in the train of a rich native, who lived near my house, all living upon him in shameful dependence, not at all objecting to be in this position as long as they could be allowed to strut and pay for their dinner by lawning. Such men come to us sometimes to ask whether we will support them in the state of gentility which they say is natural to them, if they will become christians!

4. The literature that grows out of this state of things is natural to it, and perpetuates it: flimsy and pretty poetry, further enervating already emasculated minds, and stones of the worst kind, flung up to running over, the cup of abomination already nearly filled up by their religion and poetry.

How fatally wrong perpetuates itself! The evils under which this people labours almost render the opposite good impossible. Their absurd social system has produced a prevailing character, which no other system would suit. Their personal habits render them in a great measure incapable of reformation.

May the Church throw in here abundantly "the salt of the earth." The gospel is as necessary to the temporal welfare of these people, as it is to their eternal salvation. Civilization without the gospel has been fully tried; and they are but half civilized. Learning has been tried, and it is dying out. The manly energy of their original races is become effete. The gospel only can save them, and even that will operate but slowly. —Home and Foreign Rec. Pres. Church, U.S.

MINISTERIAL TACTICS.—When the Rev. President Davies was yet under thirty years of age, he was induced to accompany the Rev. Gilbert Tennant to England, to solicit donations on behalf of the college of New Jersey, of which he was afterwards President.

His fame as a pulpit orator was so great in London, that it reached the ears of King George the second, who expressed a strong desire to hear him. This was brought about, and Mr. Davies preached before a splendid audience, composed of the royal family and many of the nobility. While Mr. D. was preaching, the king was at different times seen speaking to those around him, who were seen also to smile. Mr. Davies observed it, and was shocked at what he considered irreverence in the house of God, utterly excusable in one, the influence of whose example was so great. After pausing and looking sternly in that direction several times, the preacher proceeded in his discourse; but the same conduct was still observed. The American preacher then exclaimed: "When the lion roars, the beasts of the forest tremble, and when King Jesus speaks, the kings of the earth should keep silence." The king gave a significant but courteous bow to the preacher, and sat very composedly and reverently during the rest of the service.—His majesty was indeed enraptured with the preacher's eloquence and manner, and was expressing his delight to those around him. He sent for the preacher, who repeated his visit, and received from the king a handsome donation for the college. A faithful minister, in travelling a few years since, to fulfil an appointment, stopped on the way to deliver a sermon to a Church that was without a pastor. In his discourse he animadverted with some severity on the disgraceful practice of intemperance, especially among professors of religion. On visiting the same place some time afterwards, he was told that he had hurt the feelings of some of the brethren,

and in a second discourse he apologized to this effect: "I understand, my brethren, that when I was last here, I was so unfortunate as to hurt the feelings of some of you by remarks upon drunkenness. Since nothing was further from my intention, I feel it my duty to make an apology, which is his. Being a stranger here, I most solemnly declare, that I did not know that there was a drunkard in the Church."—The hint had its effect. The grumblers were drunkards, and at the next Church meeting were excluded.

DEATH OF GUTZLAFF.—Mr. Gutzlaff, the famous Chinese missionary and scholar, died at Canton, on the 9th of August last, in the 46th year of his age. He was by birth a Pomeranian, was sent to the East by the Netherlands Missionary Society in 1827, and after spending four years in Batavia, Singapore, and Siam, he went to China in 1831. Being of an erratic disposition, within the next two years he made three voyages along the coast of China, then comparatively unknown. On the death of the elder Morrison, in 1834 Mr. Gutzlaff was employed by the British Superintendency as an interpreter, and was employed in that capacity during the war. He afterwards received the appointment of Chinese Secretary to the British Plenipotentiary and Superintendent of Trade, in which office he died.

This gentleman has been more distinguished for his enterprise and literary exertions, than for his devotion to the spiritual work of a missionary. Few men have been more widely known than he, for his varied labours, and his wife has been greatly useful in the cause of female education. During her visit to this country she enlisted the sympathies of many in her efforts. Several Chinese youth brought by her to America, are now in a course of education here, and promise to become useful. Mrs. G. died a few years ago.—N. Y. Observer.

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