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*Rev. J. Macdonald*

# THE ECCLESIASTICAL AND MISSIONARY RECORD.



## Presbyterian Church of Canada.

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

VOL. V. TORONTO, JULY, 1849. NO. 9.

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THE MINUTES OF SYNOD, 1849, are for sale by D. McLellan, Bookseller, Hamilton; Mr James Stewart, Kingston; J. R. Orr, Esq., Montreal, and at the Agency Office of the Synod, Toronto, —price 5s. per doz., or 6d. each.

### Poetry.

#### LOVE OF JESUS.

There is a gem of nameless worth,  
To nations unconfined,  
Undimmed amid the gloom of earth,  
Which all who seek may find;  
'Tis not in oceans' depths concealed  
From human reach or ken,  
Nor in some far untrodden field,  
Beyond the haunts of men.

Its light illumines the darken'd way  
On earth by mortals trod,  
Directs the wanderer's feet that stray,  
And leads him up to God;  
'Tis not of earthly form or mould,  
It came from realms above,  
Of greater worth than pearls or gold—  
That gem is Jesus' love.

—Irish Testament with Notes in both languages, p. 279.

### THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA.

This court met on the evening of Wednesday, the 20th June, at 7 o'clock, p.m. On the occasion, the Moderator, Rev. Mr. McKenzie, preached from 2 Cor. v. 20. After making up the rolls, upon which there appear sixty names, the Rev. Dr. Willis was unanimously chosen Moderator for the ensuing year. Several committees were appointed, and the Synod adjourned.

On Thursday, the 21st, some additional members took their seats. The Rev. James Lewis, of Leith, and the Rev. Mr. Cullen, deputies from the Free Church of Scotland, presented their commissions from that Church, and were invited to seats in the court.

The greater part of the day was occupied with the consideration of the report on Knox's College; and also, how far King's College can be made available for the education of our young men having a view to the ministry. The following motions were submitted:—

1. By Dr. Burns:—  
"That seeing that essential changes have been made in King's College by the Legislative Act lately passed, and with the intention of putting the benefits of this literary endowment within the reach of all classes of Her Majesty's subjects in this Province, the Synod resolve to petition for such changes in the internal management of King's College as shall supersede the necessity of a separate literary establishment for our Students, and with this view, shall name a small committee to hold intercourse with the Commissioners appointed or to be appointed to digest a plan for the adaptation of the studies of that Institution to the present state of this Province and the necessities of Evangelical Churches; resolving at the same time to give every countenance to the Toronto Academy as an elementary Institution, and to maintain in vigorous operation our own Institution in its purely theological character."

2. By Mr. Bayne:—  
"That a Committee be appointed to consider what alterations in the internal management of King's College would be sufficient to warrant the Synod in reducing Knox's College to a purely Theological Institution, to prepare a petition to the Commissioners empowered to make such alterations; embodying the conclusions to which they may come, and to report to the Synod at a subsequent Session."

After an animated discussion the vote was taken as follows: for Dr. Burns's motion, 5; Mr. Bayne's, 23; three members declined voting.

The Presbytery of Brockville brought up the case of Mr. Mellick, a student of Divinity. Agreeably to the resolution of last year, the Synod adopted the following resolution:—

"The Synod being satisfied with the attestations given in favour of Mr. Mellick, both prior to his coming to this country, and since his arrival in it, agreed to dispense with a Presbyterial Certificate in his behalf, leaving him to follow out his studies in accordance with the directions given respecting him by the Synod last year."

The evening session was chiefly occupied with an overture from the Presbytery of London, on the eldership, and revival of religion. There was an interesting conversation on these important subjects; after which the following resolution was adopted:—

"That Dr. Burns (convener), Mr. Roger, Mr. Lewis, Mr. McKenzie, Mr. Sutherland, Mr. Gordon, ministers; Mr. Stewart, Mr. Samuel Anderson, Mr. Redpath, and Mr. McLellan, elders, be a committee to consider the overture in connection with the resolutions adopted by the Synod, last year, on the subject of the revival of religion, and to report to the Synod before the close of the present meeting."

On Friday 22, the forenoon was occupied with the discussion of the College report.

In the afternoon the Synod took up a reference from the Presbytery of Perth, for advice respecting their procedure in the case of Mr. James Y. Cameron, Missionary from the Free Church of Scotland, who had declined the jurisdiction of the Presbytery, when called to account for his conduct. When after hearing the statements of parties, the following resolution was unanimously adopted:—

"The Synod sustain the reference from the Presbytery of Perth, approve of their conduct in asserting the unquestionable jurisdiction of the courts of this Church over Missionaries designated to it by other Churches, and duly received; enjoin Mr. Cameron to submit himself forthwith to the authority of the Presbytery of Perth, and instruct said Presbytery to proceed in the case according to the laws of the Church.—The Clerk to furnish the Presbytery of Perth and Mr. Cameron respectively with extracts of this deliverance."

The Synod had read a letter from elders and members of the Free Church of Beckwith, complaining of the conduct of the Presbytery of Perth and craving the Synod to send a committee to enquire into the state of the congregation, and give advice in their present circumstances. The members of the Presbytery, although they had not been regularly informed of this complaint, offering no opposition, the Synod took up the case. A committee having been appointed to meet with the parties, in order to promote an adjustment of the questions between them, presented the following report, which was sustained, and cordially approved of by the Synod—

"That having had full conversation with members of the Presbytery of Perth and the Commissioners from the petitioners in Beckwith, they found it an easy matter to adjust the difference between the parties—that difference having originated mainly in mis-understanding; and that both parties had signified their resolution to meet each other's views in amity and mutual confidence."

The Rev. Wm. Lyall, acting Professor of English and Classical Literature, and General Mental Training, in Knox's College, was recognized as a member of the Synod, and invited to take his seat accordingly.

Saturday June 23, a reference was taken up from the Presbytery of Cobourg, asking advice and relief in the weakened state of that Presbytery. After reasoning the following deliverance was adopted:—

"The Synod, without coming to any final deliverance in the matter, and cherishing the confident hope, that some of the vacant charges in the Presbytery of Cobourg will be filled up during the ensuing year, agree that, in the meantime, the Minister of Belleville, and the Minister of Picton, and Mr. Rintoul, of Knox's College, be appointed as Assessors to that Presbytery until next meeting of Synod. Farther, that in order that this provision may be rendered as effectual as possible, the Presbyteries of Kingston and Toronto are enjoined to give all facilities in their power for carrying out the foregoing arrangement, and are empowered to delegate any other of their number to act as Assessors, when on any occasion the Ministers herein specially named, may find it impracticable to attend the meetings of the Presbytery of Cobourg."

The following judgment was given in a case of appeal against a decision of the Presbytery of London, respecting the formation of a new congregation in Woodstock:—

"The Synod sustain the decision of the Presbytery of London, in so far as it authorizes the organization of a Gaelic Congregation in the township of Blandford; but, inasmuch as the Gaelic population in that quarter already is very numerous, and rapidly increasing—and as there does not *in hoc statu* exist sufficient data for determining the most suitable locality for a place of worship for such congregation, remit to the Presbytery to consider the whole matter of such organization, with reference to the accommodation of the whole body of the permanent Gaelic population in the said township, and the adjoining localities—to proceed with all caution and deliberation to any decision in the matter, and not to sanction any site for a Gaelic Church, without consulting the Synod again, unless they be in the meantime required so to do by the prospect of an early settlement of a Gaelic minister, in which case, the Presbytery is instructed to refer the matter to the Commission of Synod, whose decision shall be final."

It was agreed

"That Mr. Robb, Convener of the Home

Mission Committee, be requested to meet with the Missionaries and Catechists of the Church now in Toronto, for conference and counsel, before they return to their several stations."

In consequence of a large number of ministers leaving town to preach in the country on Sabbath, the afternoon was devoted to meetings of Committees.

In the evening there were devotional exercises and addresses on the revival of religion.

On Monday, June 25, the Committee on Bills and Overtures reported. Communications were transmitted by them from Mr. J. Y. Cameron. The Synod having been informed of their tenor, declined to receive them, having already pronounced judgment on the subject to which they refer, and authorized the Presbytery of Perth to deal with Mr. Cameron's case. The Presbytery to meet in Toronto during the session of Synod, and to cite Mr. Cameron to appear before them. Assessors were appointed to act with the Presbytery. Reports on the records of all the Presbyteries, except Perth, were read, sustained, and the Records ordered to be attested agreeably to the reports.

The Presbytery of Kingston was authorized to admit Mr. Harris as a minister of this church, on his subscribing the formula, and on account of the length of time he has been laboring within that Presbytery; it may be competent for him to receive a call within twelve months, notwithstanding the Synod's regulation, requiring twelve months' missionary labour of ministers received into this church.

Leave was granted to several Presbyteries to take on trials for license, certain Students of Divinity, who had finished their course, viz:—  
*Presbytery of Hamilton*—Mr. John Scott.  
*Presbytery of Toronto*—Mr. John Ross, Mr. Andrew Hudson, and Mr. James Nisbet.  
*Presbytery of Kingston*—Mr. Thomas Dickson.  
*Presbytery of Montreal*—Mr. Robert Swinton.

And that they may be settled in pastoral charges within twelve months.

It was agreed that immediately after next session of Knox's College, any Presbytery may take on trials for license the following students of Divinity, viz., Mr. Robert Ure, Mr. Thomas Henning, Mr. W. Troup, and Mr. John Gray.

It was resolved that next meeting of Synod be held in Toronto, on the first Wednesday of June, 1850.

Mr. Robb, Convener of the Home Mission Committee, read the report for last year. We intend to give that interesting document in our next number.

Mr. John Black, Missionary to the French Canadians, on the call of the Synod, gave an account of the state of the mission. Mr. Holmes, Missionary from the Presbyterian Church of Ireland, gave an account of the missionary operations of that church. And the Rev. Mr. Mackintosh gave a short account of his missionary travels in Canada East, when the following deliverance was adopted:

"Sustain the Report—approve of the diligence of the Committee, and tendering the thanks of the Synod to the convener and members—would humbly and thankfully acknowledge the goodness of the Great Head of the Church, in the measure of success which has attended their Home Missionary operations—appoint a Committee to superin-

tend the Home Missions of the Synod for the ensuing year—continue the powers of the Committee as during last year—instruct them to use their best exertions to obtain a more adequate supply of effective missionaries, and to secure more regular and liberal contributions to the Presbyterial funds, and to the central synodical fund—approve specially of the efforts of the Committee, in regard to the appointment of an agent or superintendent of Home Missions, and authorize and enjoin them to continue their efforts until they procure one or more ministers of experience in that capacity, as they may find themselves justified by the state of the Synodical Home Mission Fund. The Synod would also earnestly urge it on Presbyteries, Sessions and Congregations, to sustain the Committee to the utmost of their power in carrying on this great work, in the success of which the prosperity of the church, and the glory of Christ are so deeply involved."

"The Synod further instruct the Home Mission Committee to correspond with the Colonial Committee of the Free Church of Scotland—tendering to them the thanks of the Synod for the valuable services they have rendered to the home missionary operations of this Church, by the missionaries whom they have sent out and sustained amongst us, and transmit to them a copy of the report on Home Missions, with relative documents."

"The Synod further commend to the Committee the early consideration of the case of Mr. Fettes, the period of whose service has now nearly expired."

"The Synod also instruct the Committee to open up a correspondence with the Colonial Committee of the General Assembly of the Presbyterian Church in Ireland—transmitting to them a copy of the report, with such other documents as may put them in possession of full and correct information respecting the religious condition of Canada, and the peculiar qualifications necessary in an efficient missionary labourer in this country—cordially welcoming the more full and systematic co-operation in the work which they have now reason to expect from that Church."

"The Synod also instruct the Committee to inquire into the state of the French Canadian Mission, with a view of ascertaining in what manner this Church may most advantageously and efficiently assist in the work of evangelizing the French population of Lower Canada, especially commending to their immediate consideration the case of Mr. Black, probationer of this Church, with the view of counselling him respecting his connection with that mission, and the propriety of his continuing that connection."

The Synod appointed the following members to be the Home Mission Committee for the ensuing year, viz.:—Mr. Robb, Convener; Mr. Cheyne, Secretary; Dr. Burns, Messrs. McKenzie, Stark, Eason, Rintoul, Harris, Wightman, Roger, Reid, R. Reid, Gregg, McMillan, Loyd, Leishman, Wardrope, ministers; Messrs. Redpath, James Fraser, Davidson, McMillan, Jeffrey, Honourable John McDonald, Messrs. McLellan, Emberson, Ferrier, Burns, elders.

The Synod adverting to the Home Mission Report, that several communications from the Committee, to the Colonial Committee of the Free Church of Scotland had not been answered, agreed to request the Moderator to make a respectful communication on this subject to the Convener of the Colonial Committee of the Free Church of Scotland.

It was agreed that the Committee of Bills and Overtures meet at half-past 9 a. m. The Synod to meet for devotional exercises at 10, to proceed to business immediately hereafter.

Tuesday, June 26.—The thanks of the Synod

were tendered by the Moderator, to Mr. Robb, Convener of the Home Mission Committee.

The Synod took up a reference from the Presbytery of Perth, of date the 25th June, hearing that the Presbytery had cited Mr. Cameron; that he had appeared, and had refused to acquiesce in the deliverance of the Synod, enjoining him to submit to the authority of the Presbytery of Perth. The Synod, after reasoning, adopted the following deliverance:—

“The Synod sustain the reference—declare that Mr. Cameron shall no longer be employed as a missionary, nor entitled to any of the privileges of a probationer of this Church, and instruct the Clerk to report the whole case to the Colonial Committee of the Free Church of Scotland.”

The report of the Committee on the petition of Donald McIntyre, was received and sustained, on the ground that the petitioner had been injudiciously treated, the whole case was remitted to the London Presbytery, with instructions to meet at Moss, call parties, and proceed according to the Laws of the Church.

Mr. Bayne, in behalf of the Committee appointed at last Synod, for visiting congregations that had applied for money from the Clergy Reserve Fund, reported verbally that the Commission had not seen cause to visit any of the congregations, chiefly because they believed that the applications for money from the Clergy Reserve Fund, had not been persisted in.

It was then moved by Mr. Rintoul, seconded by Mr. Gale, and agreed to without a vote:—

“That the Synod receive and sustain the report, and record their satisfaction, that in so far as is known to the Synod, no congregation of this Church had applied for money from the Clergy Reserve Fund, since the last meeting of Synod.”

From this deliverance Dr. Burns and Mr. Gray dissented, for reasons to be given in due time; on which they took instruments in the Clerk's hands.

The Synod proceeded to take up a reference from the Presbytery of Hamilton, setting forth the dealing they had with Dr. Ferrier, in accordance with the deliverance of the Synod, last year, at session 20, and giving the following as the deliverance of the Presbytery: “That there appears to them to be much vagueness in the views of Dr. Ferrier, in regard to many points on which the Presbytery have conferred with him, and that in some things they appeared to them to be opposed to the standards of this Church.”

A pamphlet lately published by Dr. Ferrier, was laid upon the table.

Wednesday, June 27.—After full consideration of the case of Dr. Ferrier, Dr. Willis, who had left the chair, submitted the following motion, which was seconded by Dr. Burns:—

“The Synod having fully heard the Presbytery and Dr. Ferrier, approve the Presbytery's report; find, that the views set forth by Dr. Ferrier, both before the Presbytery, and in this court, are in various particulars inconsistent with the doctrines of Christ's supremacy over nations and civil governments, as held by this Church—and that any exception taken by him to the usual formula at his induction, and which, it appears, so far as conceded by the Presbytery, was understood by them to respect only the legal or compulsory maintenance of a gospel ministry, cannot be allowed to cover the latitude he claims, in impugning the great principle of national duty and responsibility, in its other momentous hearings. But, as Dr.

Ferrier disclaims any desire to disturb the harmony of the Church, the Synod with a view to all possible removal of misunderstanding, appoint a Committee further to deal with him, and to report the result to the Commission that shall meet in October, who are hereby empowered, if they deem it for the interests of truth, and for edification to bring the matter to a conclusion—having respect to the harmony of the Church, and the testimony to which the Synod adheres, for the principles of Divine Revelation, and of the Christian law, as of authority to men in their collective and national, as well as private relations and actions.”

It was then moved by Mr. Reid, and seconded by Mr. Gray.

“That the Synod sustain the report of the Presbytery of Hamilton, find, that in certain points, more especially in regard to the duty of nations to honour and obey Christ, Dr. Ferrier's views do not appear to be in accordance with the standards of this Church, to which the Synod anew declare their adherence; farther appoint a Committee to confer affectionately and tenderly with Dr. Ferrier; and report to the Synod at the next meeting thereof.”

After prolonged discussion on a division, there were for the first motion, 26; for the second, 9.

A Committee was appointed to deal with Dr. Ferrier.

James Walker, Esq., Secretary of the Sustentation Board, read their report, and laid the books of the Board upon the table.

“That the report of the Sustentation Board be received and sustained; and that the cordial thanks of the Synod be tendered to the Sustentation Board, and specially to their Secretary for the unwearied and disinterested attention bestowed by them on the great interests of the Church, involved in the sustentation of the ministry.”

The Moderator accordingly tendered the thanks of the Synod to Mr. Walker.

The Synod having further considered the report of the Sustentation Board, adopted the following resolution:—

“The Synod record their deep regret that the resolutions of last year have not been carried into effect by the several Presbyteries, and ministers, and congregations, except in a few instances—and that it hence appears that this Church is not prepared as a whole to sustain a general scheme for providing for the support of the ministry; that, therefore, the proceedings of the Synod, in this matter, be no farther prosecuted for the present,—and that Presbyteries be enjoined to exercise such care as they can, in regard to the provision made for the ministry within their bounds—advising in this matter, as they see cause, with any agent or agency committee that may be appointed by the Synod, to superintend the general financial affairs of the Church; such agent or committee to report on this subject to next Synod.”

Reasons of dissent from the judgment of Synod in the case of applications for money from the Clergy Reserve Fund, were given in by Dr. Burns and Mr. Gray.

Mr. Smellie reported on the widows' fund scheme. The Synod agreed

“To sustain the report of Mr. Smellie, and tender thanks to him for his diligent attention to the matter, and farther to re-appoint the Committee, and remit the scheme to them with instructions to proceed according to the directions of last Synod.”

The report of the Committee on union with the United Presbyterian Church was called for. Mr. Bayne reported verbally, that owing to special circumstances no action had been taken by the Committee since last meeting of Synod.

“The Synod sustained the report, and appreciating very highly the benefits that would arise from union among Presbyterians, continue the Committee, with instructions to proceed in such a way as may appear most suited to lead to a union on sound and scriptural principles.”

The Rev. Mr. King gave in a report of his mission in behalf of the coloured population.

“The Synod receive the report—approve of the diligence and zeal with which Mr. King has manifested in the prosecution of his mission—approve generally of the report—re-appoint Mr. King to carry out the views set forth in the report in regard to the establishment of a fixed mission for the coloured population—appoint the following committee to superintend the mission, and direct Mr. King's farther labours in regard to it, with instructions to correspond with the Colonial Committee of the Free Church, in order to ascertain the relation in which they consider Mr. King as standing to them, with respect to his support, viz: Dr. Willis, Convener, Dr. Burns, Messrs. Rintoul, Wightman, ministers; Messrs. Burns, and Gibb, elders.

Dr. Burns was requested to write and give necessary explanations to certain persons in Chatham and its vicinity, who had sent a memorial against the settlement of the colored population in Raleigh.

It was agreed that the law requiring ministers admitted into this Church, to labour as missionaries for one year, should be dispensed with in the case of Mr. Holmes, who had been reported as admitted by the Presbytery of Toronto, a minister of this Church.

The consideration of an overture from the Presbytery of Perth; and the petition of the congregation of Gatincau, on the support of the ministry, was referred to the Agency Committee.

The report on the *Ecclesiastical and Missionary Record*, was given in and read:—

“The Synod receive the report—approve of the diligence of the Committee—re-appoint the Committee; and earnestly call upon ministers, and all other friends of the Church, to make an immediate and combined effort to extend the circulation of the *Record*.”

Mr. Burns, agent for the various committees of the Church, read an abstract of the contributions of the various congregations and mission stations.

On motion made and seconded, it was agreed “That the report be sustained, and printed under the direction of the Agency Committee; and that the thanks of the Synod be tendered to Mr. Burns, for his assiduity and faithfulness in attending to the accounts of the various Committees of the Church.”

Dr. Burns read the report of the committee on Sabbath desecration. The Synod adopted the report, and appointed a committee with instructions to use their best endeavours to carry out the recommendations of last Synod, and other suitable means, for awakening the community to a sense of the awful evils consequent on any relaxation of the claims of the Sabbath.

Mr. Davidson reported on behalf of the committee on the funds. The report was generally approved, and remitted to the agency committee, with instructions for them to fix the times for the general collections, and determine the best way of raising the necessary funds.

Communications were received from John McMurrich and John Laidlaw, Esquires, donating their offices as Treasurers to Knox's College, and the Synod Fund respectively.

The Synod received their resignation; and it was agreed—

That thanks be tendered, through the Clerk, to those gentlemen; and also to Mr. Spreull, and to Mr. McLellan, Treasurers of the Bursary Fund and Home Mission Fund, respectively, for their past services to the Church.

The Committee on Statistics gave in a report, with an accompanying schedule of returns; the same was sustained; and on motion made and seconded, the Synod adopted the following determination:—

The Synod having considered the whole subject of the finances and statistics of the Church, together with the management of the *Ecclesiastical and Missionary Record*, and the various undertakings of the Church, resolve to appoint and constitute, as is hereby done, John Burns, Esq., the General Agent and Treasurer of the Church, charging him with the publication of the *Record*, under the direction of the Record Committee, and with the general superintendence of the schemes of the Church, under the direction of such Agency Committee, as the Synod may appoint from time to time; said Committee and Agent being required to submit to the Synod a full report and financial statement annually; and to use their best endeavours to aid Presbyteries in the efficient prosecution of the various enterprises of the Church; and the Agency Committee is empowered to determine the salary of Mr. Burns, and obtain the accretions, usual in such cases, for his faithful intrusions with the funds entrusted to him as Treasurer of the Church; and also to allocate his salary as a charge on the several funds, according to their judgment.

On Thursday, 29th June, Mr. Gale gave in the report of the Committee on King's College.

After deliberation, the Synod adopted the following resolution:—

Sustain and approve of the report, and adopt its recommendations, and instruct the Committee to put themselves in communication with the commissioners that may be appointed under the amended College Act; and use every proper means to obtain the alterations recommended by the Committee, and the appointment of suitable Professors.

Mr. Reid, on behalf of the Committee for drafting a Constitution for Knox's College, and Mr. Gale, on behalf of the Professors' Court, reported and submitted a draft, when it was agreed:—

That the Synod approve generally of the draft submitted by the Professors' Court, remit the same to them with instructions to put it into proper form, and transmit it forthwith to Presbyteries who are hereby enjoined to report their opinions on the proposals contained in the same, on or before the 1st March, 1850, in order that the Professors' Court may prepare a report, exhibiting the views of the Church, as thus obtained, to be laid before the Synod at the next ordinary meeting.

And further, that in the meantime the Professors' Court be authorised to take the recommendations of the report, for their guidance in conducting the business of next session, so far as they find it practicable and expedient.

Mr. Burns made a report on the funds of Knox's College.

After lengthened reasonings on the subject, the Synod adopted the following resolution:—

That the following Committee be appointed to consider the present and prospective state of the College fund, with authority, after conference with the professors, to determine whether any and what reduction can be effected in the present college expenditure, so as to bring it within the probable annual contributions of the church, consistently with the efficiency of the institution—to meet, and, if

practicable, to come to some final determination on the matter, immediately after the close of the Synod; instructing them also to make an appeal to the church in behalf of the funds of the institution, viz: Dr. Burns, Messrs. Robb, Bayne, Stark, Cheyne, Rogers, Reid, McMurray, Gregg, Boyd, Leishman, Ministers; McLellan, Davidson, Heron, Burns, Elders.

That the Professors' Court be continued; and that the College Committee for the current year shall be: Messrs. McKenzie, Robb, Roger, Gregg, Boyd, Wardrope, Leishman, Stark, Bayne, ministers; Hon. M. Cameron, Hon. J. McDonald, Dr. Dickson, John Fraser, G. Davidson, J. Burns, W. Notman, James Gibb, J. Redpath, J. McMurrich, Samuel Spreull, James Shaw, Esqrs., together with the Professors.

It was agreed—

That with a view to the promotion of the preliminary training of our young men, and in order, also, to advance the interests of Christian Education generally, in connexion therewith, the Synod earnestly recommend to the members of the Church at large, and especially those resident in Toronto, to sustain the Academy—approve generally of the suggestions of the report on the subject—and authorise and request such as may be engaged in conducting the preliminary training in the College to render what aid they can in the superintendence and training of the youth in the Academy—and the College Committee are instructed to bring the suggestions and recommendations of the Report concerning the Academy, before its present directors.

The Synod received an overture for issuing a recommendation to congregations to petition the Legislature to make such an application of the Clergy Reserve Funds, as may promote the general interests of the Province, without occasioning the discords, jealousies and other evils that arise from the present appropriation of them.

It was agreed—

To sustain the overture, and in consideration of the advanced period of the session, to defer the consideration of it till another Synod.

The Synod appointed the following members to be their Commission for the ensuing year, to attend to the matters referred to them, and watch over the general interests of the Church, viz:—

The Moderator and Clerk, Messrs. Bayne, Robb, Stark, Smellie, McGregor, Dr. Burns, Messrs. Eason, Gale, Harris, Gray, Roger, Gordon, Reid, Gregg, Burns, Boyd, McMurray, Lochhead, Wardrope, Duncan, Leishman, McKenzie, Wallace, Sutherland, ministers; and Messrs. McLellan, Davidson, Gibb, Fraser, Hall, McRae, Anderson, Kennedy, Emberson, Durie, Redpath and Ferrier, elders.

The Commission to have two stated meetings, viz., at Toronto, on the third Wednesday of October next; and on the third Wednesday of April, 1850.

The Synod agreed—

To record their thanks to the friends in Toronto, for the Christian hospitality received at their hands by the ministers and elders of the Synod, during the meeting in Toronto, and especially to James Shaw, John Laidlaw, and Walter Macfarlane, Esquires, for their devising and carrying out arrangements by which that hospitality had been made available.

The Synod farther resolved that their cordial thanks be tendered to Dr. Burns, the minister, and to the elders and trustees of Knox's Church, for the comfortable accommodation enjoyed by the Synod, in that church, during the present sessions.

Mr. Holms preached in the evening agreeably

to appointment. The Moderator also delivered his closing address to the Synod.

After devotional exercises the Moderator announced the next ordinary meeting of Synod to be held in Toronto, on the first Wednesday of June, 1850. The Synod was then closed with the benediction.

### SOIREE AT DUNDAS.

At Dundas the 5th day of June, a meeting of the Ladies of the congregation of Knox's Church, Dundas, was held, when the Committee appointed to make the arrangements for the Soiree held on the 30th ultimo, reported that the free proceeds amounted to rather more than £30.

The meeting received the report and agreed to tender their thanks to the Ladies of the Committee, for the manner in which they had discharged the duty entrusted to them, for the success with which through their exertions the Soiree had been attended, notwithstanding the many unfavourable circumstances.

The meeting also desired to record their sincere thanks to the Ministers and others, who kindly favoured them with their presence and addressed the meeting,—to the members of the Dundas Band, who gratuitously conducted the music,—to the members of the religious denominations who, so heartily and efficiently gave their co-operation and assistance on the occasion, to Mr. Spence who liberally supplied the tickets and printed notices gratuitously, and also to Mr. Gartsbore and those connected with the foundry, for the use of the rooms, and for the great exertions which they made in arranging for, and in promoting the comfort of the guests.

The meeting resolved to request the insertion of the above in the *Home Missionary Record*, and in the *Dundas Warbler*.

### Foreign Missions.

#### CHINA.

Hong-Kong, Jan. 29, 1849.

MY DEAR FRIEND AND BROTHER,—I have now reached a solemn and important turning-point in my path of duty as a missionary to China, having yesterday intimated to the English congregation that my regular services must now be ended among them, and having also decided that it will not be my duty to re-open for another year the Chinese school, which is at present dispersed, according to the Chinese custom on entering on a new year. The reasons which have led me to adopt this course you may probably anticipate. After enjoying a year of quiet study among my Chinese household, and after preaching for fourteen months to my own countrymen, I felt, that, unless it were my duty to form a regular church among my hearers, and thus bind myself down, on the one hand to the English population, and on the other to such a school of Chinese boys as I could superintend, the time had fully come for abandoning my present temporary position, and giving myself undividedly to the work of going to and fro among the Chinese, in order at once to become familiar with their spoken language, and to spread abroad among them that Gospel which it is my arduous but honourable calling to carry to these Gentiles. Towards the end of last year the weight of my responsibility, in regard to China, lay heavy upon me, and I would at that time have discontinued my English services, had it not been that while

many expressed a wish that these should be continued, we had been encouraged to hope, by a private report, that a minister might yet come out to take my place; and thus I continued till now, when, finding that there is no intelligence from the Free Church Colonial Committee, and no hope held out by you of any one who might devote himself to the educational department of the missionary work here, I have seen no other path open but that on which at the call of God I must now enter, namely, abandoning every connexion of a regular kind with my countrymen; and probably also with this colony as a place of residence, that I should go to and fro on these shores, or if the Lord open the way into the country, also with the Word of Life in my hands and on my tongue. This is indeed an arduous work, accompanied by no common perils, both of an outward and of a spiritual kind. But in regard to the former, I must remember who hath said, "He that loveth his life shall lose it," &c., and in reference to the latter it is enough that He hath said, "My grace is sufficient for thee," &c. You desired that three doors might be opened to me, the door of entrance into the language, the door of access into the country, and the door of admittance for the Lord's truth into men's hearts: the first of these has been opened in an encouraging degree already, and it now remains to seek by prayer, and by actual trial, that the other two doors may be opened also. I shall surely need the prayers of all God's people among you in these circumstances, and I trust that the Lord, with whom is the residue of the Spirit, may grant His Spirit to His people in Britain, that they may pray He may pour out His Spirit upon us, that now these ends of the earth may remember, and turn unto the Lord! One of the Chinese who has been assisting me in teaching the school, &c., and who now is gone home for a season, will probably need to seek employment in some other quarter, but the other two who have more lately come to me from Mr. Gutzlaff, will, as far as I can see, be suitable as well as necessary aids in my new line of things. Indeed, without such as these to assist me in every respect, I could not hope for any great facility either in passing to and fro, or in communicating the truth to the people. I shall only add, that, though it is, and ought to be, a matter of the deepest concern to me and others, that my temporary labours among our countrymen have neither (as far as I am aware) been accompanied by any remarkable evidences of a saving blessing, nor have the prospect of being followed up by the more permanent labors of another, yet it is a cause of thanksgiving that as in the beginning I was evidently shut up to the course which I followed, so now it is plain to others as well as to myself, that I must adopt the course I have indicated, unless I mean to locate myself permanently here. But this I cannot do until I have made a full trial whether or not I can attain the power of preaching in Chinese, and can gain access to some part of China's benighted population with the word of life.

Commending myself and the cause in which I and others are engaged to the prayers of all God's people, I am, &c. WILLIAM C. BURNS.

P. S. I have omitted to mention that I have had the pleasure not only of seeing Captain Lawrence of the *Charlotte Jane*, but on one occasion of addressing all his crew at morning worship, and on another of visiting his ship, along with about a dozen of the Chinese boys, to whom it was something new to go on board an English vessel. He and a good many of his ship's company have also been regular hearers for some weeks on the Lord's-day. I regret that this can be no longer. There is great room here for the labours of a missionary among our countrymen, both resident and visiting those shores. To form a Church on satisfactory principles would be more difficult, except, as in the case of Union Chapel, if we were connected with the operations of a missionary body.

"We have many warnings that we ought to redeem the time: one of the most solemn in this quarter is the loss of an excellent American mis-

sionary, Mr. Pohlman, who preached here a few weeks, and was cast away with the vessel in returning to his station at Amoy.

To the Rev. James Hamilton.

Since our Magazine went to press a letter has been received by Mr. Matheson, from the Synod's newly appointed missionary, Dr. James H. Young, dated Hong-Kong, Feb. 26, 1849. Its intelligence will be deeply interesting to our readers:—  
*Hong-Kong, Feb. 26, 1849.*

My dear Sir,—The inclosed letters will tell you better of our dear friend Mr. Burns than if I were giving you the substances of them. It is in accordance with his request mentioned in the latest of them that I now write a few hurried lines just before the mail closes.

The whole district in which he is labouring, is reported friendly to foreigners; and I fondly hope the arms of Omnipotence will shield and protect him.

We can have no doubt that he has been directed by the Lord in this movement, and in this confidence and the promise of his presence we may safely trust, both for his preserving care and his helping grace. The step is a bold one, requiring special wisdom and guidance, and I believe Mr. Burns obtained clear light, that this was the course to which he was, in a manner, shut up. In hope and faith he has gone forth, and as yet he has been encouraged. His further accounts will be interesting, and more than ever does he need the prayers of the Church; his safety from perils of robbers and among the heathen, being an additional ground for pleading on his behalf.

Mr. Burns' last letter would tell you about his giving up preaching to the congregation. There is no reason to doubt that it was the only course left him, and we may hope it will be overruled for a good purpose.

My own way, in respect to engaging in the work, is daily becoming clearer, and apparent obstructions, and misconceptions in the minds of others are also clearing away. But I still wait upon God for direction, and I know He will lead in a good way.

J. H. YOUNG.

The following are extracts from Mr. Burns' letters to Dr. Young:—

*Tsuen Wan Village, east from Cap Sing-Mau, Tuesday, Feb. 13, 1849.*

Dear Sir,—I am here, among the Chinese, through the great mercy of God in safety, and with full liberty to make known the Gospel of the grace of God, as far as my knowledge of their tongue permits. The dialect spoken here is not however identical with the one I have been learning, and this limits still further my limited capacity. However, one of the men with me speaks this dialect (the *Thak-ka*) well, and gives me great reason to be thankful for the manner in which he addresses his countrymen. I send the old man for ten dollars, and on his return I expect to cross the mountains to a number of villages that are said to be very friendly to the Gospel; new or foreign doctrine. At Cow-loon on my first setting out the Chinese soldiers noticed me, and I had to leave, but since that time I have met with no obstacle of an external kind. With kind regards to all inquiring friends, and depending on the prayers of God's people.

I am, ever yours, WM. C. BURNS.

*Pat Haung, or Eight Tillages, probably about thirty-five miles from Hong-Kong, Tuesday, February 20, 1849.*

Dear Sir,—I send these few lines by the old man, who goes home for a few days. I have had much encouragement since I last wrote in this locality, which I am to-day about to leave for Gum-Loon and Yuen Long Hu in the neighbourhood. There are dangers and difficulties in the course I am now following, but the Lord has hitherto supported me in it. I must thank God and take courage. In consequence of the old man going away I do not know if I shall be able to send for my letters, &c. next week; if so you will need to drop a single line to Mr. H. Matheson and to my dear parents, to relieve them from

undue anxiety. Should you not hear from me again until the old man returns, please give him fifteen dollars to bring with him. At present give him nothing.

Yours ever,  
WM. C. BURNS.

This last letter is addressed, "Dr. James Young, Hong-Kong Dispensary; with a cloak, as I do not need to sleep on the hills."

### THE GLENISLA DISRUPTION.

Glenisla is a wild romantic Highland glen, in the heart of Forfarshire. Some twenty years ago it was privileged for a short season to enjoy the ministrations of an eminent and devoted servant of the Lord, who was afterwards translated to St. George's Church, Edinburgh. The Rev. Mr. Martin was the instrument, under the blessing of God, of a great moral reformation in the outward character of a bold, reckless Highland population; and a few saving fruits of his ministry are to be found in that district at this very day. Since Mr. Martin's removal, however, Glenisla has been subjected to a long reign of cold, lifeless Moderatism, which had defied all attempts to introduce a free, spiritual, living gospel amongst its inhabitants. Surrounded by a chain of bold, wild mountains, the Establishment in Glenisla, and the neighbouring parishes of Lintrathen and Kingoldrum, thought itself altogether safe from any light on the great principles of the disruption penetrating into these secluded glens; and after five long years had passed over, since the stirring scenes of disruption times, that the reign of Moderatism there would ever be disturbed.

After the translation of the late minister of Glenisla to a neighbouring parish, a meeting of the parishioners was held, when the liberty enjoyed in the Established Church in the settlement of ministers, was the subject of congratulation, and the people were led to believe that they had only to fix on the minister they desired; and they would assuredly obtain his appointment. It was really believed that all the privileges of the people were to be enjoyed in the Established Church which were enjoyed in a Free. Scarcely a week had elapsed, when official information was recorded. Mr. Gibb, whose name the people of Glenisla had never so much as heard of, had been appointed to Glenisla. Mr. Gibb's preaching was anything but calculated to remove the impression which the suspicious haste with which he had been appointed had produced. A copy of Lord Aberdeen's Bill was procured, in order that the objections might be given in at the proper stage. The presentee was old, it was said, and altogether unfit for the arduous duties of that Highland glen. The relevancy of the objection was sustained; but it was very plainly stated, that unless the people could prove that he was "dead old," neither they nor the Presbytery could prevent his induction.

Finding it hopeless to prevent the induction, the presentee, being backed by all the power and authority of Government, the poor people of Glenisla gave up the matter in despair, and declared they were resolved to carry on the case no further. A meeting was held of those opposed to Mr. Gibb, which comprehended the great proportion of the parish, only five having been got, with some exertion, to sign his call. At this meeting it was calmly and solemnly considered what steps should be taken. They unanimously resolved to quit the Establishment; and the question was, what Church would they join? The meeting almost unanimously resolved to connect themselves with the Free Church of Scotland, and the few who leaved to some other denominations most heartily agreed to go along with the majority. At the request of the people, one or two of the members of the Free Presbytery of Meigle, along with a brother from a neighbouring Presbytery, met with the people on Wednesday and Thursday evenings, in different parts of the Glen, and explained the principles and position of the Free Church. More enthusiastic meetings have not been held since

the eventful days of the disruption. On the evening of the meeting, when the decision was come to join the Free Church, eighty male communicants signed their names to a document to that effect, and since then almost the whole Glen have gone cordially along with the movement. One or two of the chief proprietors in the Glen were earnestly entreated not to leave the Establishment, but to take their conveyance, and go and hear some neighbouring minister in the Established Church, if they were not satisfied with Mr. Gibb. But what are our poor tenants to do? was their noble reply. No, we will stand by our tenantry, and will go along with them, where our rights and privileges may be secured and maintained.

Such a movement has not occurred since the Disruption. A whole congregation had here come out of the enslaved Church of the Establishment, and east in their lot with those who on the same ground, separated from the Church which is now so completely bound up to the State, that they might enjoy the liberty which the Lord Jesus has purchased for his own people. This case is exciting intense interest in the surrounding district far and wide; and the benefit arising from it is already very great, in quickening the members of the Free Church to value their own privileges, and continue to maintain that testimony, which the Established Church are so anxious should appear, and also in leading not a few within the Establishment itself, and especially some congregations in similar circumstances, to look into the real state of that Church with which they have hitherto been connected.

Mr. Gibb's induction as parish minister took place on Friday last. After a keen canvass throughout Glenisla and the neighbouring parishes, for individuals to countenance the proceedings by their presence, about a hundred and forty were induced to appear in the Church, only forty or fifty of whom belonged to the parish of Glenisla. At the close of the services not more than twenty-four went through the form of sipping hands with the new incumbent, a good many of whom were children. On the Sabbath following, between seventy and eighty parishioners attended the parish Church, who, along with several from neighbouring parishes made up a congregation of about a hundred and thirty. On the same day, Mr. Bain, of the Free Church, Cupar Angus, preached to a congregation of between four and five hundred, who, with the exception of about twelve, were all parishioners of Glenisla.

We understand that of thirty-seven heritors which the Glen contains, not one signed Mr. Gibb's call, while but one solitary individual of their number remains in the parish Church. Of two hundred male communicants, but two signed the first day, and only other three were induced, after much importunity, to follow their example. Of seven elders, only one signed the call; another has since been influenced to remain in the Establishment; but all the rest have most cordially joined the Free Church.

The people may be said to have come out in a body, under a deep sense of the justness of their cause. Up to the present time they never had an opportunity of hearing the principles of the Disruption fully explained; but with such a practical commentary upon them, and upon the character of the liberty secured to the Christian people by Lord Aberdeen's Bill, their apprehensions are said to have speedily quickened. They now promise to become a flourishing congregation; and there is strong reason to hope that much spiritual good may result to them from the step they have been led to take.—*Edin. Witness.*

#### SPEECH OF THE RIGHT HONORABLE FOX MAULE,

*Delivered in Exeter Hall, London, at the Annual Meeting, in aid of the Home and Foreign Missions of the Free Church of Scotland.*

"Ladies and gentlemen, it now falls to me to open the business of the evening; and, in the first

instance, I beg to express to you the very great satisfaction which I have, and how deeply grateful I am, for the honour which has been conferred upon me, of again permitting me to occupy the chair on this occasion. (Hear, hear.) I appear here, also, to tender to you, upon the part of that body of the general Church of Christ to which I denominationally belong, namely, on the part of the Free Church of Scotland—to render to the evangelical body of Christians in this metropolis at large, our grateful thanks for the deep interest you have ever shown in all that concerns, not simply our prosperity, but for the sympathy you have ever shown in all that concerns us when we were in straitened circumstances. (Hear, hear.) I take this public opportunity of thanking you for your kindness and sympathy; I take this opportunity, too, of our meeting upon this annual occasion, to tell you, what I have no doubt you will like to know, though it may form no immediate part of the business before the meeting—how we have fared in my country during the year that is past. I know you will rejoice to learn that it has pleased God to deal with the Free Church of Scotland in a manner for which we ought all to be deeply grateful. Many a valley, for us, has been exalted; many a mountain has been brought to the level; many a crooked path has been made straight for us; and many a rough place has been made smooth. Altogether, we have reason to be thankful that we have been dealt with so kindly by Him who is the Head of the Church; and it enhances our obligation to pursue, to the utmost extent of our ability, that work in which He has bid all his Churches go forth throughout the world and engage. I might dilate upon the more immediate matters which belong to the Free Church; I might tell you of a "sustentation fund," keeping us position amidst all the difficulties of worldly circumstances which have prevailed throughout the country in the last year. I might tell you, also, of the progress of God's work, gradually extending itself through our missions in our own country—I might tell you of education, extended and extending by satisfactory degrees. But I will not dwell upon these topics further than I am sure it will interest you to hear them announced. I will proceed to the more immediate business of this meeting, by telling you that we not only appear amongst you as a deputation, this day, to say how it fares with ourselves at home, but we come, if possible, to do that, which my countrymen are said never to leave their own country without intending to accomplish—to carry back to our own country, for the purpose of aiding us in the great work of foreign missions, some tangible proof of your benevolence and your sympathy. (Applause.) It is a wide subject—wide enough for all Churches to engage in—wide enough, too, for not one branch of the Church to be jealous of another. In one sense of the word, I am sorry to say, it is too wide; for small, far too small, in this enlightened day, is the number of those who are in possession of the truth, and know the truth, compared with those who are plunged in the depths of heathen ignorance, and in the misery and despair of heathen idolatry. It is to rescue the greater part of the world from that ignorance and that idolatry that we are assembled here—to repay, in part, that immense debt which we owe for the gift of light bestowed upon ourselves, by communicating that light to others as freely as we have ourselves received it. (Applause.) I am happy to say, that when the disruption took place in the Church of Scotland—the causes for which none regret more than I do—but the honor of which step none are more convinced of than I am at this moment—(applause)—I am happy to say that, in going out from the Church, we did not shake off and leave behind us the duties imposed upon us, but we carried with us the burden of our foreign missions; and, thanks to the liberality of all classes of evangelical Christians, the burden of our foreign missions has not pressed too heavily on our shoulders, although we feel that every exertion we may make is still too little for

the object that we could attain. We have still our Indian mission working its way. Thank God, we still have, in the vigour of intellect, in the strength of constitution, in the wisdom derived from above, our excellent Dr. Duff, pre-eminent amongst the missionaries of the world. (Loud applause.) Notwithstanding that he found himself, some six years ago, stripped of his establishment, bereft of his machinery, left, as it were, to begin the world anew, he stands in India at present armed with all that is necessary to constitute the machinery of a mission, by the benevolence of his own Church, and that of other evangelical Christians, and strengthened by Divine grace, to enable him to carry on his work. (Applause.) You will hear to-night, and therefore it is unnecessary for me to dwell upon it, all that is intimately connected with the other missionary stations in India. You will hear too, the interesting intelligence concerning our African mission, which, I trust, under the Providence of God, may now go on doing its work well and prosperously, seeing that war has ceased to operate in that country, and that peace is beginning gradually to assume her sway and her power. Our other missions you will also hear of; but of these, I am sorry to say, we cannot give so good an account as we could wish. Still, notwithstanding the difficulties in which our mission to the Jews has been plunged, by war in one of its principal Stations, which has drawn forth our excellent, zealous, and talented missionaries, we rejoice to know that, during the period their exertions have been carried on, they have sown seed,—may they have seen it germinate and fructify; so true, even while absent from the fields of their labour, they know that good is coming out of their labour, that their converts are converting others, and if not carrying on the work to the full extent that the husbandmen themselves might do, at least not letting it sleep in their absence. (Applause.) God grant that they may soon be enabled to return to the field of their labours. God grant that the war may have this good effect at least, notwithstanding all its horrors, that it may open up Zion, as it has other parts of the world, to the receipt of truth in all its purity, and of that Bible in which the truth is recorded in imperishable letters. (Applause.) Such is the outline of the proceedings of this evening. I will not trespass upon your time further than to detail that outline to you. My only regret is that, owing to circumstances, I may not be able to be present during the whole of the interesting proceedings of the evening; but of this I am sure, that in the great cause of foreign missions—in the great cause of disseminating the truth as it is in Jesus, throughout the whole world—in the great cause of bestowing upon others that liberty of conscience, that knowledge of truth, which we ourselves enjoy—that I address no audience that is unwilling, either by their worldly means, as far as they can, or by their prayers, to advocate a cause, than which I know no holier, no worthier, no more glorious cause to exist in this vast world. (Loud Applause.)"

#### FATHERS OF THE FREE CHURCH OF SCOTLAND, No. III.

THE REV. JOHN MACDONALD, D. D.

It was our intention to have had an original article prepared expressly for the *Record*, on the life and labours of this truly apostolic man. We were waiting for some particulars of his earlier career, and with some of these we have been favored. It is still our intention to avail ourselves of them in another article; but in the meantime the following sketch has appeared in the *Edinburgh Witness*, and as many of our readers must be eagerly desirous to hear something of interest and of authenticity, regarding one whom they have long esteemed and venerated, we insert what follows.

We are sure that the article will be perused with great avidity, and we pray that the great Head of the Church may raise up and qualify many who will breathe the spirit, and follow in the footsteps of the eminent man, whom it so justly commemorates:—

“ Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men.” may well be the cry of the Free Church of Scotland through all its borders. Scarcely is one of her fathers laid in the grave, when the tidings of another's departure reach us; and never, perhaps, except in times of hot persecution, did any six years witness the demise of so many masters in Israel as have passed to their rest and reward since the Disruption in 1843.

Dr John Macdonald of Ferintosh or Urquhart, to whose departure we now refer, may be regarded as the lineal descendant of Whitefield as a preacher; and with him, we fear we must say, the spirit of Whitefield has passed for the present from among us. He was a native of Reay in Caithness, where he was born on the 12th of November 1779. His father was blind; and, like many in that district, he was uneducated; but he was mighty in the Scriptures, and rose as a catechist, or one of “ the Men” of the north, to great influence in spiritual things. His son is said to have been educated in the parish school of Reay, where his abilities soon made him distinguished. About the age of eighteen he was sent to the University of Aberdeen, where he was highly respectable as a scholar, but, we believe, more remarkable still as a musician. After completing his course as a student of theology at King's College, he was licensed to preach the gospel about the year 1805; and, after two years' probation in the Highland, and elsewhere, he was elected successor to Mr M'Lachlan, who had presided for some time over the Gaelic congregation in Edinburgh. He continued in that sphere for about six years, when he was translated to the parish of Urquhart, on the suit and cordial call of the people there.

In Urquhart Mr. Macdonald had for his predecessor the Rev. Charles Calder, — a man mighty in the Scriptures, and one whose praise is still in the Churches of the north, as at once a Barnabas, and a Boanerges; yet the new pastor at once, fully took up and vigorously handed on the message which his predecessor had so successfully spread; and during the six-and-thirty years that intervened between his settlement and his lamented demise, more, perhaps, was done in spreading the savour of Christ's name, than had ever been accomplished by a single minister of Christ in modern times, — scarcely excepting Wesley, Whitefield, or the matchless men of Wales.

The illness which has laid him in the narrow house has not been of long duration. In November last he assisted at the communion in Edinburgh, as he had done for nearly half a century past; but soon after his return, owing to a pressure or bruise on the foot, he was confined to his house. It was feared that mortification had supervened; but it was no less feared that, at an age like that of Dr. Macdonald, amputation would be attended with danger, and perhaps, after all, not effect a cure. After an illness, therefore, of some months, during which some things as remarkable and touching as have ever occurred took place, Dr. Macdonald was called away from his sufferings and trials, at the age of sixty-nine years, five months, and four days.

No notice so brief as the present must necessarily be can ever do justice to the memory or the character of such a man. As a preacher, there are hundreds of thousands in Scotland, England, and Ireland, who have been roused by his appeals. His theology was of that solid and substantial character which is represented by such works as those of John Owen and Jonathan Edwards. He was a decided Calvinist; but understood the system too well to sink or diverge into any of the extravagancies which weaker minds

attempt to parade as the system, known as Calvinism. We never knew a theologian who deferred more profoundly to the sovereignty of the eternal One. “ He still and know that I am God,” might be called the basis idea of his system. God is everything, and man *nothing*; everything, in salvation, is a brief embodiment of his opinions. But side by side with the sovereignty of God, Dr. Macdonald placed his equity. It was not unreasoning or arbitrary despotism, — it was righteous sovereignty, — that he delighted to preach; and in doing so he may safely be pronounced a man of many thousands. In this connection, the Treatise “ On the Equity of Divine Grace,” by Dr. L. Williams, was a favourite with him, as it also was with Dr. Chalmers; and he often recommended it to his younger brethren, that they might be saved from the common error of adopting the erudite which pass for Calvinian, or be kept from regarding the caricature as the genuine system. And while Dr. Macdonald was thus sound and solid as a theologian, he was less careful in his preparations as a preacher. It would be wrong in us, in a notice like this, to digress to any extraneous topic; but we cannot help remarking again on the vapid inanities and unstudied addresses which some of our younger ministers are now delivering from our pulpits. We can predict that this will prove detrimental beyond what can easily be told, to the best interests of truth. How different was the practice of the Apostle of the North, it would not be easy to tell. We have heard him dilate, with that quiet and subdued earnestness which was habitual to him in private, on the three things which he found it most difficult to accomplish in regard to what is merely artistic in preaching. First, to have his own mind in the right vein, preparatory to study; secondly to realize his congregation, so as to preach *to them*, in stead of casting mere abstractions abroad among them; and, thirdly, to find out “ apt words, aptly placed,” — to convey his meaning home to the hearts and minds of men. We do not refer to the higher qualifications, which human skill cannot impart, nor mere human effort arrive at, but only to the ordinary preparations that lie within man's sphere; and we know that, in the earlier periods of his ministry at least, nay, till within ten years ago, Dr. Macdonald was so assiduous and painstaking in his preparation, as to shame those who, without, perhaps, a title of his powers, and not a title of his theology, attempt to serve God, and edify His people, with what “ costs them nothing.”

It was a preacher in Gaelic that Dr. Macdonald's main force lay. In English he was sometimes constrained, and not at ease. His thoughts were always clear, and often amazingly profound, embodying half a sermon in a sentence; but they wanted that mass and momentum which gave them wings when he spoke in Gaelic, and sent them, like burning coals of punper, to the conscience of many an impenitent sinner, or glowing with the love of God our Saviour, to the heart of many a mourner in Zion.

All the Churches are familiar with the labours of Dr. Macdonald as a missionary minister, travelling from town to town, and county to county, and kingdom to kingdom, everywhere proclaiming the glad tidings of great joy. In the Highlands, crowds assembled to hear him, till they could be counted in thousands. It has been computed that not less than fifteen thousand souls have been assembled at Urquhart; and to that stirring scene men have been known to journey a-foot not less than a hundred miles from their homes. It is believed that many hundreds throughout this empire have reason to regard him as their spiritual father, and will rise up to call him blessed when the great white throne is set up. Were this the place, or were we free, we could enumerate instructive instances of the power of grace in gathering souls

\* In 1848, Dr. Macdonald published a volume of poems in Gaelic.

to the Redeemer under Dr. Macdonald's ministrations. In the metropolis of the empire, as well as that of Edinburgh, we have seen listening crowds hanging on his lips; and never heard a man who brought his hearers more sensibly into the presence of God than he.

But those works were not allowed to proceed unchecked. Wherever the apostolic man could find an audience, he *should* preach; and the more spiritually dreary the district was, the more anxious was he to tell men of Him who is as the dew to Israel. There were Pre-hyterics, however, who felt aggrieved by these raids, and they complained to the General Assembly. In the year 1818 (we believe) his conduct as an itinerant preacher was canvassed there, much as the proceedings of one who had violated the game-laws would be cashered at a Quarter Sessions. The Court that had some years previous to that voted down missions, and declared Sabbath schools to be nurseries of sedition, emitted a stringent declaration against Dr. Macdonald; — but he was not to be moved, — was as unto him if he preached not the gospel; he felt that, and proceeded to act as the apostles did before him, when they declared that in such a matter they must obey God rather than man.

It would be difficult to compress into our space what might be said of the labours of Dr. Macdonald in St. Kilda, in Ireland, and elsewhere. As a pastor, he was often absent from his own flock; but he felt his call to operate far and wide as he did; and his frequent absences only tended to what the desires of his own people when he returned from his journey. There have indeed been few instances in which a people were so affectionately wedded to their pastor, as the people of Urquhart to him; that intrepid kind of affection for which the Highlander is remarkable.

It will readily be supposed, that one so devoted as he to the work of winning souls could be no great favourite with those who regarded a pulpit or a parish mainly as the connecting link between them and their patrimonial interests, — the manse, the glebe, and stipend; and accordingly it is well known, that not one of these pulpits was he ever permitted to enter in the high places of the Church, for perhaps thirty years of his ministry. Dr. James Buchanan, while minister of the High Church of Edinburgh, was, we believe, the first who ventured to admit the honoured servant of Christ into such a sphere. As the non-intrusion controversy thickened, and at last brightened up into the Disruption and the Free Church, Dr. Macdonald became more and more identified with the movement in defence of the crown-rights of the Redeemer. He was present at the Convocation, and appeared in the pulpit of St. George's along with Dr. Chalmers, when “ light arose” upon so many anxious minds. And when the Disruption came, none more resolute than that man of God in abandoning a Church which had consented to wreathe the chain of spiritual bondage, by her own act, round her own neck. His separation from her was thorough and irrevocable, as from a fallen, and, as he himself firmly held, a Christ-dishonouring institution; and nearly all in his parish, with hundreds of thousands throughout Scotland, set the seal of their approbation to his views. As Gaelic Moderator of the Assembly at Inverness in 1845, he was obviously in his element as the great patriarch of the north.

But he is now ministering in the upper sanctuary, among those who have turned man to righteousness. All who is to fill his place? What new representative of Whitefield shall arise to prolong his spirit in the Highlands or the Lowlands? On whom is his mantle to fall? Or are we bereft of all who have the heart and the power to go out to the hedges and highways, and compel men to come in? Nay, — for “ the Lord liveth, and blessed be our rock,” — the godly man ceaseth; but He with whom is the residue of the Spirit, it will raise up another and another, till the last of the elect be gathered in. Meanwhile, as we



mourn for a Church thus bereaved of one standard-bearer after another, we should not forget to mingle our tears and our sympathies with the mourning relict and the fatherless family of him who is no more to go in and out among us. The public loss may be lamented,—the private is sacred,—and we would not intrude upon it farther than to say, that "the memory of the just is blessed."

## The Record.

### THE MEETING OF SYNOD.

We have delayed the issue of this number of the *Record*, that it might bear on its pages a full narration of the proceedings of the Synod. The Minutes are already published; and as we have had the command of the types set up for them, we have by means of these transferred to our columns every single resolution or deliverance of the Synod—adding a few words by way of connection and explanation. This will account for the extreme minuteness of our account of the Synod's proceedings.

It is no part of Presbyterian polity for its rulers to meet with closed doors, as do some other ecclesiastical personages. The theory of our ecclesiastical courts is, that they are convened in the Church, and would that it were always so in reality; for, undoubtedly, did ministers and elders, when assembled for the administration of the affairs of the Church, see themselves surrounded by an intelligent Christian people, they would be more apt to recognise at the same time the presence of their Great Head and Lord. And just because the transactions of our ecclesiastical assemblies should, while in progress, be open to all, so no influence but what is salutary, can come from the publication of these transactions after they have been completed.

Those who will review through the Minutes or our abridgment of them, all that was done in the course of six or seven entire days, by this assembly of the rulers of our Church, may be disposed to think that more might have been done than was done for promoting the onward course of religion among our congregations and throughout the land; and, with a distinct recognition of our share of responsibility alike for what was done and for what was left undone in the Synod, we are not disposed to become its apologists to those who, in a Christian spirit, should tell us that greater intensity and unitedness of purpose should have been evinced for such grand and commanding objects as these: the Revival of Religion amongst ourselves—the advancement of it by means of our College and Home Mission undertakings, and Union with others who follow the same ecclesiastical polity and subscribe the same Confession.

Writers on practical Theology are accustomed to give directions to their readers for self-examination, after attending upon religious ordinances such as the Lord's Supper, as to the spirit in which these had been attended on, and the fruits realised from them; and surely prayer and self-examination on the part of ministers and elders are as necessary after they have met in Presbytery or Synod, as these are before they come together in such assemblies.

A reviving and prospering Church must be mightily helped by a well-conducted meeting of its rulers in general Synod or Assembly, while any feebleness or disunion in the counsels and decisions of such a meeting, and the want of a solemnizing sense of the presence of the Saviour, must tend to injure the Church, and are themselves symptomatic of a feeble or declining state of spiritual life throughout it.

Far be it from us, in these remarks, even to insinuate any censure against our brethren. We only share a feeling common to others with whom we have conferred since the meeting of the Synod—that more zeal, and ardour, and unity, might have been expected in our counsels respecting the high and holy enterprises which the Synod superintends and directs; and we would say—let us dread, not merely scriptural declension, but, even anything like a stopping short at the attainments, such as they are, which we have reached. Let us aim more and more at making our meetings of the Church Courts means of edification at once to the members who compose them and to the Church at large. It was a memorable saying of Knox, which he addressed to the Secretary of State of the Scottish Queen—"Take from us the liberty of Assemblies, and take from us the Gospel." This was said in reference to the meetings of the rulers of the Church; and, we must never forget, that it is just because such stated assemblies form an essential part of the Gospel Kingdom on earth, that they cannot be unedifying or unprofitable without inferring much sin on the part of those who compose them. Assemblies, Sessional, Presbyterial, and Synodical, we must have; and alas for us, if these be so conducted as not to contribute to the honour of the Saviour and the advancement of his cause!

Let us glance at some of the particulars that are presented to us in the printed minutes, or our abridgment of them, and first we notice the Roll.

On that Roll stand the names of sixty ministers. The names on the roll in 1844, after the disruption, was twenty-three—the increase well nigh threethold—for we have several ordained missionaries whose names do not appear on the roll, has been chiefly from students educated in our college, and from the Free Church of Scotland; only a few having been received from other churches. Of these sixty ministers, forty-four were in attendance at the recent meeting, and twenty-two elders.

Of the causes that were before the Synod, there were several references and appeals from Presbyteries, or individuals dissenting from the judgment of Presbyteries. And all of these were so issued as to give a great measure of satisfaction to all concerned; thus shewing the happy effect of this provision in our ecclesiastical constitution, by which the humblest member of the church, in any matter on which he even conceives himself aggrieved by the judgment of his spiritual rulers, may have that judgment revised by the highest ecclesiastical judicatory.

The deeply important subject of the revival of religion was made the subject of addresses, on the evenings of Thursday, the 21st, and Saturday, the 23rd June. We much regret that the committee

appointed at the meeting on the former of these occasions, did not report. We presume this may have been in part referable to the domestic affliction, which obliged our esteemed elder from Montreal, and his pastor, both members of the committee, to leave the Synod at an early day. One remark made by Mr. Lewis, Free Church Deputy, in his excellent address on Thursday evening, will, we hope, be remembered; and we would that it may influence all of us, was to the effect, that the Free Church Assembly, in Scotland, in one of their most prayerful and solemn meetings for inquiry and conference on the subject of the revival of religion distinctly and deliberately came to the conclusion, that *the revival of religion must begin with ministers themselves.*

The meeting on the Saturday evening was necessarily thin, from the number of ministers who were dispersed abroad dispensing the ordinance of the supper in the neighbouring congregations. At this meeting, however, some interesting views were thrown out as to the way in which Synodical meetings might be conducted, so as most to conduce to edification. We may just notice, that all agreed that it was inexpedient to attempt to combine so much ministerial service in the way of preaching and dispensing the Lord's Supper in congregations at a distance from the place of meeting, with attendance on the business of the Synod itself, as had been done at this meeting. And that several advocated the dispensation of the Lord's Supper on the Sabbath to members of Synod, together with the congregation, at the place of meeting. We can easily see how such a service might be made to contribute much to a becoming solemnity of feeling in the Synod, both before the Sabbath and after it. They who are most intent in gazing on the Cross, will be most ready to recognise and honour Christ as their present Head and Lord.

In one of its sessions the Synod had the pleasure of welcoming the Rev. Mr. Holmes, a missionary specially designated by the Presbyterian Church in Ireland; and, at another, it was called to the painful task of rejecting a missionary of the Free Church of Scotland, who has been for a considerable time labouring among us; and that on the ground of his declining the jurisdiction of one of the Presbyteries of the Church, when he had been called to account by it, for something in his conduct which seemed to call for animadversion.

But we cannot proceed farther with these comments at present. We may take another opportunity of calling the attention of our readers to other more important subjects, such as our Home Missions, College, &c.

### STATISTICS.

It is to be regretted that several congregations have failed to furnish the information necessary to enable the Committee on statistics to complete their schedule. Such congregations will please forward without delay, to Mr. Burns, Agent for the Church, answers to the queries which appeared in the *Record* for May last. The schedule will be published in the next *Record*, and it is desirable, that no congregation appear in it with a long line of blanks, from the want of the returns required by the authority of the Synod.

PUBLIC ACCOUNTS OF THE CHURCH.

These will appear in the *Record* for August. In the tabular abstract which will be published, we observe that a few congregations have contributed nothing, as yet, to any one of the schemes of the Church. May we not hope that the arrears due for the college and Synod funds will be promptly remitted, in order that pressing claims upon them may be discharged. The distress generally felt throughout the country may be urged as an apology for lessened contributions, but cannot justify Christian men in disregarding the claims of Christian benevolence and the cause of the Redeemer.

HOME MISSIONS.

We publish the following suggestions at the request of the author, the Rev. A. Mackintosh, whose zeal and devotedness to the cause of Missions are well known throughout the Church.

The principal suggestions are by no means new, but inasmuch as their repeated publication has yet failed to obtain a general compliance with them, we can see no harm in reiterating them:—

*Suggestions for the adoption of Presbyteries.*

1. That each Presbytery enjoin the missionaries to combine with their other labours, zealous efforts to ascertain what localities in the quarter they are visiting, containing our adherents, may be obtaining no supply of divine service from the church to which they belong, or such measure of it as may be altogether inadequate, and to report such cases to the Presbytery.

2. That in order, the more effectually to secure that attention to the Mission-field, which its importance demands, its supply be the first matter taken up at each meeting of Presbytery, after the disposal of such business as may arise out of the minutes.

3. That at each meeting the Presbytery have before them a complete list of all the mission stations and destitute localities within the bounds, and so portion out the amount of ministerial or missionary labour, which is at their disposal, as that each locality will have, if possible, allotted to it a certain amount of supply during the period intervening between that and the next meeting of Presbytery.

4. That with the view of providing more fully for existing destitution, each settled minister in the Presbyteries, unless in cases which may specially require exemption from the duty, afford at least one Sabbath and as many week days as possible every three months.

5. That Presbyteries take special care that such stations as have catechists during the college vacation, be supplied as far as possible during the rest of the year by the labours of settled ministers or travelling missionaries.

6. That Presbyteries make every exertion for the appointment of committees in the different mission stations, which shall obtain subscriptions for the college and mission funds, to be collected, when practicable, in quarterly payments; and that such committee be requested to send the amount of such contribution to the clerk or treasurer of the Presbytery by the first of February.

7. That Committees, from whom no returns may

have come by that time, shall be corresponded with, and any member or Committee of Presbytery appointed to watch over the interests of the mission field within the bounds, and if such correspondence do not avail in promoting the end intended by it, that the localities be visited as soon as practicable, for the purpose of awakening congregation to a sense of their duty in regard to the support of the gospel.

8. That every exertion having been made by Presbyteries to obtain returns from mission stations which have been sent them by February, or by the beginning of April at the furthest, an account be sent by the Presbytery, at the last mentioned period to the Clerk of Synod, of all the contributions made by the different stations within the bounds in behalf of the college and mission funds, in order that there may appear in the May number of the *Record* a tabular statement of all the contributions collected throughout the Church for the past year, in support of these important funds.

GENERAL ASSEMBLIES OF THE ESTABLISHED AND FREE CHURCHES OF SCOTLAND.

These two bodies met contemporaneously in Edinburgh, and their proceedings are very minutely reported in the Scottish papers. One of the most exciting questions in the Assembly of the Established Church, was the election of a Moderator.

The existence of two distinct parties was indicated by this question. The one, that of bluff old moderatism of the school of Robertson and Blair, and the other that of an Erastianised evangelism. The one glorying in its honesty and consistency, the other putting forth claims to zeal and evangelical truth, and to its love of a policy that may conciliate the people. And the moderates of the present day are certainly entitled to some credit for consistency, while the other party are sadly damaged in reputation, from the fact, that some of its most prominent members had been at one time non-intrusionists of the highest type—had fought for spiritual independence—had made lofty assertions of their readiness to abandon all for the attainment of it—and had only failed and yielded when the day of trial came. Of this latter class is Dr. Simpson of Kirknewton, the man whom the Assembly honoured by placing in the Moderator's chair. But the honor was, in some respects dearly purchased by the Rev. Doctor; for his bitter opponents unmercifully exposed all the tergiversations of his past history, and reproached him even with his tour to Canada as a mere jaunt to Niagara—more burdensome to the funds of the Church than profitable to any of its proper interests. We give the conclusion of the speech of a Rev. Doctor of the Presbytery of Edinburgh, with the notes of the expressions with which it had been received by the auditory. After a minute account of Dr. Simpson's public life, he proceeds thus:—

“Now Dr. Simpson had been one of the most inconsistent of men, for he had not only passed as he had shown, by a violent transition, from one party to another, but the moment that danger gathered round his newly adopted friends, he de-

serted and betrayed them, as he had done with his first. (Applause and hisses.) In short he wheeled about, and turned about, and had wheeled back, and turned back, with an agility and variety of evolution that might have been envied by any Jim Crow (laughter and loud cheers.) And so notorious—(cries of vote, vote, from a number of members)—so extreme had been his inconsistency in this respect, that he could not help mentioning a suggestion which had been made by a friend of his (Dr Barclay), that if he should be elevated to the honour to which he aspired, Dr. Simpson's friends were bound to consult his comfort by adapting the office to his tastes and habits by placing that chair (pointing to the Moderator's chair), upon a pivot. (Loud cheers, laughter, great confusion, and cries of ‘Oh, oh, and hisses.’)”

Dr. Simpson was, nevertheless, exalted to the moderator's chair. The votes were thus:—

For Dr. Simpson..... 191  
For Dr. Bell (a moderate, we believe, of the old school)..... 75

Majority for Dr. Simpson..... 116

The Assembly had a full share of occupation with causes of various kinds, and the missionary undertakings of the Church; and appear to have gotten as well through with the business as could be expected, from the amount of the secular and anti-evangelical element that is found in it.

In the Assembly of the Free Church, Dr. MacKay, of Danoon, was elected moderator. All appear to have delighted to honour him with this appointment, on the ground of his eminence as a pastor—a writer on practical theology, and a Celtic scholar.

We may be permitted to notice a reminiscence of this good man. In 1840, when the prospects of the evangelical party in the Church were darkening, we heard him give utterance to the anticipations which he then had, that he, himself, and others, might have to take refuge in Canada. He said, at the same time, that he thought that the Gaelic language, decaying in the Highlands, might probably linger for a longer time in Canada; and that he might yet destine his library, rich, we understand, in the remains of Celtic literature, to a Canadian College. We hope if the Dr. is still of the same mind, that he will remember the difference between Knox's College and Queen's College.

We have reports of the proceedings of the Free Church Assembly that extend over the greater part of eight successive number of the *Edinburgh Witness*. These proceedings appear to have been characterised with great energy, wisdom, and unity, and so far give a fair promise of continued progress in carrying on the Lord's work.

The funds of the various schemes have been increasing.

Deputations attended, and addressed the Assembly from the Irish Presbyterian Church, and what may be called, the new-born Free Church of France, and from Geneva.

Measures have been concerted for increased efforts for the evangelization of the Highlands. The Assembly, by a majority of 191 to 29, determined to petition against University tests.

The report of the Colonial Committee conducts its readers round the globe. It is deeply interesting. We regret that it is not so full as we think it might have been in regard to Canada. It does not notice the labours of any of the missionaries whom the Colonial Committee is supporting in this Province.

## LONDON MISSIONARY MEETINGS.

It is in vain that we look to the capitals of Europe for even one Missionary assemblage such as often meets in the very committee-rooms of Exeter-hall. All the repositories of the arts in Europe united, cannot supply so much to gratify the eye of Christian philanthropy as the Museum of the London Missionary Society, presenting, as it does, from every clime, the furnished gods of the heathen, the most insignificant of which is of far greater worth than Stockholm's boast, the statue of Eadymund. Copenhagen can show Charlottenburg, with its wonders of art, with its sister sanctuaries, Rosenburg and Amalenburg, spots where genius loves to linger; but it can exhibit no trophies of the power of the Gospel in heathen countries. The hoarded marvels of human cunning those treasured up are in no respect associated with the advancement of the glory of Christ and the salvation of man. Then there is St. Petersburg, rich in its architectural glories, and rival great with its barbaric splendours; but there the stranger meets with nothing to remind him of the wretchedness and redemption of Pagan nations. The far-famed collection of its Hermitage, and the perpetual spring which reigns in the Gardens of Calypso, serve well enough to regale the fancy, but they neither bespeak compassion for the sufferings of an afflicted world, nor excite any sympathy with the work of the Son of God, who, when he appeared on earth, thus announced his mission:—"The Spirit of the Lord God is upon me, because the Lord has anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted; to proclaim liberty to the captives, and the opening of the prison to them that are bound; to comfort all that mourn; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Of Warsaw, the lasting monument of the infancy of kings, we may not speak; we shall, therefore, pass on to the land of Luther, the birth-place of the printing press. In that country the spirit of missions has appeared, for it has supplied not a few of the best missionaries of our times. Holland and Belgium merit no notice; but, among the many moral wonders and laudable institutions of Berlin, which, in some respects, connected with great drawbacks, form at once an example and a reproach to all the other nations of Europe, we find a Bible Society, a Society for the advancement of Christianity among the Jews, and a Society for Missions, to promote the conversion of Africa; but these are names rather than things. In Paris there is little to interest, but much to discourage the friend of the heathen world: even there, however, there is a small band of faithful and enlightened adherents to the enterprise. Madrid resembles the diurnal regions it adorns; even science, art, and commerce have there no home, and of true Christian civilization there is not a single element. At Lisbon the light of letters just suffices to make the darkness visible. In those lands Protestant Missions are known only by name, and mentioned only for execration! The conclusion of the whole is, that whatever be the glory of the Missionary enterprise, it is, in Europe, exclusively the property of England. What Christian Englishman does not exult in the position and vocation of his country? What real friend of mankind is not ever ready to cry out, LET ENGLAND LIVE FOR EVER.

## WESLEYAN MISSIONARY SOCIETY.

The entire income of this Society, for the last year, as stated in the report read at the annual meeting held in London on the 30th April, amounted to £104,126 19s. 7d. viz. Among the items which swell this great amount is the following:—"Colonial grants, including a long-promised payment from Canada of £1862"—that is

about a one-and-twentieth part of the whole.—We would desire to rejoice in all that the Methodists are doing to extend Christianity in every clime; but we read only with sorrow of the Colonial grants that they are receiving, because we know that the funds of which they receive a portion, are poured out lavishly in every British colony, for supporting the ministers of a corrupt christianity, yea, and of antichrist himself.

## LONDON RELIGIOUS TRACT SOCIETY.

This most honored Society has now existed for half a century, as it was founded in the year 1793. The late Rev. George Burder is acknowledged as the founder of the Society. The late Rev. Joseph Hughes, of Battersea, was, we believe, one of its first Secretaries, and it was at a meeting of its committee that he suggested the plan of a Society for circulating the Holy Scriptures, without note or comment, at home or abroad. This was carried into effect in 1804, in the establishment of the British and Foreign Bible Society. So that the Tract Society was, in some respects, the parent of the Bible Society. The issues of the Tract Society, since its foundation, have been 500,000, 000 of publications, in 110 different languages! wondrous multiplication of means for the diffusion of saving truth! And yet, who may not see, that these and all other means must be increased an hundredfold, in that coming age, when "the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea."

The UPPER CANADA RELIGIOUS TRACT AND BOOK SOCIETY, which claims a kind of filial relation to the London Society, at its late annual meeting, in Toronto, appropriated the collection, made on the occasion, to the Parent Society, as an offering of congratulation on its first jubilee. Perhaps some of our readers who appreciate the services of that Society to the cause of the world-evangelization, may be disposed to contribute to it in the same way. We are quite sure that the Secretaries, or any other of the officers of the Society, in Toronto, will be happy to transmit any contributions destined for the Parent Society in London, that may be sent to them.

## LONDON MISSIONARY SOCIETY.

This great Society was presided over at its late meeting in London by His Grace the Duke of Argyll. It is second in age only to the Baptist Missionary Society; though in no respects sectarian in its character, it is now almost exclusively supported by Congregationalists, and in respect to the great work which it has done in the evangelization of the heathen, it is most worthy of all honour. We rejoice as much for the sake of the Duke as the Society itself, that he accepted the invitation to take the Chair at its late Anniversary. We willingly believe that His Grace sees that neither the cause of rank nor of sect should be allowed to divide those who are labouring for the cause of the same divine Lord. The following remarks from his speech will be read with interest. After adverting to the waiting influence of the doctrines of the Cross, the noble Chairman proceeded:—

"I have been lately made acquainted with a circumstance, which I feel it to be my duty to mention. I shall mention it without a query, although I shall mention it with deep regret. I myself am not a member of the Church of England; but I can sincerely say—and I have no doubt that I address many members of the Church in this assembly (hear, hear)—I can sincerely say that I entertain towards that Church a feeling of great respect, and that I shall be glad and rejoice to see its influence extended in spreading the knowledge of the Saviour. (Applause.) Hitherto, I am told, it has been the habit every year to have a sermon preached, in support of this great Missionary Institution, in one of the churches belonging to the Establishment. Every year, for many years—or rather, I think, since the origin of this Society—(cheers)—Sir Culling Eardley tells me for fifty-four years—it has been the habit to lend (if I may use such an expression)—it has been the habit freely, willingly, honourably to give the services of the Church of England, for the support of this Missionary Institution. (Hear, hear.) This year, for the first time, I deeply regret to inform this assembly, a prohibition has been issued by the Bishop of London against this support to this charity. (Marks of disapprobation.) Now, ladies and gentlemen, let us not speak of this circumstance with any unchristian feeling (Hear, hear.) We are not come here to censure others. We are come here to express our own convictions. We are bound to conclude, and I do conclude, that this movement, on the part of the Bishop of London—a new movement on his part, he it observed; for he has been for many years the metropolitan of the city—we are bound to conclude that this movement of the Bishop of London has proceeded from conscientious motives, and that some new light has struck his mind (hear, and I laughter,) on which he feels himself bound to act. But this I will only say to the members of the Church of England: It is in your power—the power of the laity of that Church, and in the power of those of your clergy who disagree with such proceedings—to counteract every evil effect which they may be likely to produce. (Applause.) It is in your power to give your sincere and hearty concurrence to your fellow-Christians, in forwarding the interests of the kingdom of Christ. And let me tell you this—and I say it with earnestness, and with a deep conviction—that the interests of the Church of England will be better served when all its members prove that they do not place Episcopacy in the front of Christianity. (Loud applause.) The interests of the Church of England will be better counted, I say, when they practically avow that they do not put their Episcopacy, highly as the value it, in front of their Christianity, but at least some steps behind it."

The income of the Society for the year ending 31st March, amounted to £61,503, sterling. Of this amount £12,314 was contributed at the different Mission Stations: a beautiful illustration of the diffusive power of living christianity.

## WASTE OF NATIONAL WEALTH.

Civilization has had alternate advancements and retrogressions, like the elevations and depressions of the earth, of which geologists see so many traces. Since the christian era, notwithstanding many oscillations, the progress of society in knowledge and virtue has been, on the whole, decidedly onwards. If we look back only a few hundred years to the condition of society in Scotland, we are ready to wonder how it could at all hold together, from the wars of clans upon clans within her borders, and the invasion of enemies of various races from without. In our own days we are familiar with the consumption of the resources

of the British nation in producing and purchasing intoxicating drinks, to an extent that will yet, in a coming age, awaken amazement as great as that which we feel in looking back on the anarchy and bloodshed that characterised feudal times.

A late report on British Prisons gives the following appalling statistics of the national expenditure on intoxicating liquors of different kinds:

"In 1845, 23,000,000 gallons of British spirits paid duty; and more than 10,300,000 gallons of foreign wines and spirits were retained for home consumption. The retailers of beer were 123,596; of spirits, 93,515. The expenditure in drink exceeds, by five millions sterling, the declared value of the exports of the United Kingdom, and is about five times the amount of all the local taxation of the country, poor-rates included."

#### "IN THE SWEAT OF THY FACE SHALT THOU EAT BREAD."

The following extract is an admirable comment on this,—the doom of man. It is taken from the sketch of Father Chiniquy's Discourses on Temperance, furnished by a correspondent, to the *Canada Temperance Advocate*, of the 15th May. We doubt not that our readers will agree with us in thinking that there is both ingenuity, truth and eloquence in the passage:—

I went forth into the fields—I beheld the cultivator at his weary toil—he had ploughed his field—he was bowed down with the weariness of labor,—the perspiration rolled down the furrows of his rugged cheeks—and I said, it is the curse upon our race from the days of Noah, "By the sweat of thy brow shalt thou eat bread." Again I went—again he was ploughing the land a second time. Oh! miserable dweller upon earth—how he labors through the thick hard soil—how terrible the curse—"by the sweat of thy brow shalt thou eat bread!" I went again;—he was sowing his seed—and I said, Oh, good Lord, is not this sufficient? already three times he has watered the ground with the sweat of his brow: shall he not now eat his bread? And the Lord answered, no; he must toil more—he must exhaust more strength—the curse must be accomplished—"by the sweat of his brow he must eat bread." I went again;—it was summer—the hot sun beat fiercely upon the head of the poor cultivator—the perspiration rushed from all the pores of his body, and poured down to his feet—he was reaping the bright grain which he laid on the long furrows—and I said, Oh, Lord, is not this enough? Shalt he not eat his bread? Behold, four times he has watered the ground with the sweat of his brow—of what terrible sin has he been guilty?—shall he not now eat his bread?—is not the curse accomplished? Oh, miserable son of Adam, to what a hard destiny are you doomed! And the Lord answered, no; it is not sufficient—the curse is not completed—"by the sweat of thy brow shalt thou eat bread"—his punishment is not over—there is more care, more anxiety, more labor, more prostration of energies, required of him. Then I saw the toil-worn cultivator turn the ripe grain that it might dry—then bind it into sheaves—then cart it to his barn—then thrash the bright shaves—then winnow the grain from the chaff—then carry it to the mill—then brought home it was kneaded into loaves—then cast into the oven it was baked—and then he gave bread to his children. Oh, dreary doom to the unfortunate son of Adam—oh, terrible curse, "by the sweat of thy brow shalt thou eat bread." It is only at the end of six months' toil and exhaustion, that thou canst give bread to thy children. Oh, impetuous spirit of Jehorah!—but no; God is good,—he is kind—he is beneficent to all his creatures. "By the sweat of thy brow shalt thou eat bread." Six months of intense toil has been required from the cul-

tivator as the price of his bread, but this, this (holding up a glass of water,) this, has been given us for nothing. Oh, the goodness, the wisdom, the benevolence, of our Creator! He has taken away one half the curse. This element, so pure, so beautiful, so exquisite, which we would go to the ends of the earth to seek, is given to us freely—freely in all times, in all places, and without bounds. It gushes from the rocks—it rolls down from the mountains—it flows past us in mighty rivers. Oh, the beneficence and the wisdom of our bounteous Creator; let us prostrate ourselves in thankfulness for this inestimable gift.

Then I saw in the fathomless abyss—in the depths of hell—SATAN, and he summoned his devils around him, and he said, Behold God has not cursed man enough; he is doomed to only six months of labor for his bread, and he gets his drink free; he is too happy and too virtuous upon earth, let us devise means to turn men into brutes, and make them miserable. Then they invented distilleries and alcohol, and sent lying spirits abroad to persuade men that it was good, and the whole world was made miserable; for the people, after laboring six months for their bread, were compelled to labor six more for their drink, and there was no more peace upon the earth.

#### PRESBYTERY EXAMINED.

BY THE DUKE OF ARGYLL, LONDON.

The work which bears this title is of no common interest. Its noble author, while yet a minor, and before he had succeeded to the Ducal Coronet, published "a letter to the Peers, from a Peer's son." In that publication he ably proved that the Church of Scotland, in 1842, was acting within the laws, and according to her own constitution, in rejecting the presentee to Auchterarder upon the ground of the opposition of the congregation. The Duke, however, does not appear to have acted consistently with the views which he then held—for while the principles which determined the Secession, in 1843, were all involved in the Auchterarder case, he continued with the Establishment at the Disruption. The drift of the present publication seems to be to show that while the principles contended for, and suffered for, by the Free Church, have been those of the Church of Scotland from the days of Melville—as expressed in her standards, and witnessed for by her confessors and martyrs, they are yet destitute of any scriptural foundation. The inference, consequently, is, that all the labors and contendings of those worthies have been "for naught and in ruin!"

The doctrine contained in these words of our own confession, *the Lord Jesus Christ, as King and Head of the Church, hath therein appointed a government in the hands of Church officers distinct from the civil magistrate*, may be said to be the very germ of the principles which have evoked the disruption. We grieve to think that the Duke of Argyll has set himself to controvert this doctrine. He seems to think that the civil government, in the hands of supposed Christian men, may quite legitimately interfere with the internal affairs of the Church, in the way of regulating and altering them. And with such power, of course, the act of Queen Anne's Parliament in establishing patronage, or of Queen Victoria's, in confirming and modifying it, must be regarded as quite constitutional.

But the Duke will find few Presbyterians to agree with him in avowing the Erastian views which he has adopted, however much the members of the Scottish Establishment may practically concur with him. The Establishment, as well as all other Presbyterian Churches in Scotland, still profess the doctrine of the confession which the Duke assails. Now, would it not be well for his grace, as a member of that establishment, to agitate for a change in the doctrine? He might find not a few disposed to concur with him. Few indeed of any class in Britain, can number among their ancestors, men who witnessed and suffered so bravely for Christ and his cause, as did the chiefs of the house of Argyll, during what is known in Scotland as the first and second reformations. Castle Campbell is more illustrated as the spot where the Earl of Argyll entertained Knox, and protected him in preaching the Gospel to his benighted countrymen, than by all the romantic beauty of its site on the swelling bosom of the Ochils. Two Earls in succession laid down their heads on the block, maintaining the very principles which, we grieve to think, their descendant is now repudiating. But "as the memory of the just is blessed," or "for a blessing," we would willingly hope that the present Duke may even yet see the unscripturalness of the views which he has adopted, and be brought to emulate and surpass the spiritual attainments of the best of his forefathers.

The last of these who suffered before laying down his head on the Maiden—so the Scottish gallows was called, exclaimed, "I die not only a Protestant, but with a heart-hatred of Popery, Prelacy, and all superstition whatsoever." The Duke, in his Essay, shows that he retains something of his ancestral hatred of Scottish Prelacy. It would appear, that, with his somewhat lax views of Church Government, he had, until lately, been in communion with the Episcopal Church in Scotland, as well as with the Established Church there. But, he has been debarred from the communion of the former by one of her bishops, and that, because of the testimony borne in the Essay to the popish and persecuting spirit of ancient Scottish Episcopacy.

The modern Bishop, who is so tender of the reputation of Archbishop Sharp, and his competitors, may at least have the credit of consistency, and the Kirk Session of Inverary may take a lesson—if they be indeed very jealous for that doctrine of the Confession of Faith which has been openly impugned and denied by the Ducal member of their congregation—and should call him to account for his grievous error.

We here give a place to the Duke's testimony to the constitutionality of the Free Church of Scotland:—

"The struggle which has ended in the formation of the Free Church originated very much in the same cause from which all the former struggles of Presbytery began. It arose from the principles of Presbytery being infringed—in violation of natural right, and of positive institution—by an unconstitutional use being made of that statute's provisions; and its fatal result was precipitated by the most blind and prejudiced obstinacy on the part of the civil government. The Government of 1637 were hardly more ignorant of the elements they had to deal with than the

Government of 1842. The former believed that very few would ultimately resist the Liturgy, until they heard of the aspect and of the arms of the thousand 'Suppliants' who crowded the streets of Edinburgh. The latter believed that only some five—or ten—or twenty ministers would maintain their principles at the expense of their livings, until they heard of the number that resolved procession which, on the 18th May, 1843, tramped with psalm-singing from the Assembly Hall to the Canonmills. There is this difference to be marked, indeed, between the two governments. That of 1637 had the excuse of bigotry—that of 1842 had not. And it will be recorded in history, not certainly to the honour of those who were responsible, that the institutions of Scottish Presbytery received their most fatal blow under a 'Conservative' government, and for the sake of a statute manifestly—undeniably—unconstitutional, because manifestly—undeniably—in violation of the Revolution Settlement."

We quote also the Duke's account of Scottish Episcopacy; and we do this the rather because a most influential party in the present day would fain have it believed, that what our forefathers well called BLACK BULLY, was, in very truth, Catholic and Apostolic christianity—

"We cannot suffer any concealment or misrepresentation of that stubborn array of facts which stamp Episcopacy in Scotland, from the day when it first appeared in the Reformed Church to the Revolution, as a system destitute of every element of national life—hostile to the rights, to the institutions, to the opinions, and to the prejudices of the people."

"A desperate and fruitless struggle is maintained by the zealous 'Churchmen' of Scotland to represent it otherwise. They would actually have us to believe that we entirely mistake the meaning of all those sounds of struggle, of remonstrance, of battle, of execration, which assail us at every step as we follow the march of Scottish Prelacy. We can understand the feelings which prompt to this attempt, though we are astonished at the rashness of the attempt itself. It would be very desirable, no doubt, if it were possible for them, to throw some better light on the life and course of Scottish Prelacy. But we would seriously warn the Episcopal Church in Scotland from endeavouring the task. We do so for several reasons. In the first place, no religious party can associate its sympathies with such a course, without serious injury to its own character and its own reputation. By doing so, it deliberately places itself under the strongest temptation to indulge in the worst vices of religious animosity—to be violent—unjust—untruthful. In the next place, there is a better way of removing this scandal upon their name and principles. They can repudiate the connexion. They gain much and can lose nothing, by so doing. They can retain all their distinctive, and, as we think, their vicious principles unimpaired. They may say—It is true that the Reformation in Scotland did not retain Episcopacy; that when its name was introduced, it appeared under circumstances of corruption, and in a false and counterfeited form; that when it became genuine, by being possessed of Apostolical Succession, it was associated with the irregularities of political despotism—then with violence—then with cruel persecution. It is true, therefore, that it was never fairly represented to Scotchmen, and we are not surprised at their fanatics having been roused against it. Nevertheless, we deem it the foundation-stone of the Christian temple. We cannot recognize as a Church any communion which refuses to build upon it—and we therefore consider ourselves the only representative of 'The Church' in Scotland." This would be a straightforward, open intelligible, reputable statement of their views—views which, with all respect to the many excellent men who hold them, we regard as the emptiest superstition.

"But for Scottish 'Churchmen' to cling to the

desperate ambition of nationality at the expense of identifying themselves with the history of the most corrupt and mischievous religious party which ever existed in any country—to quibble and misrepresent as to the Episcopal character of 'Superintendents,' or of the prelate of the Regents,—or to palliate or defend the monstrous course of Scottish Episcopacy, under Charles and James II.—this is neither straightforward, nor rational, nor reputable. It must tend, too, to cast some suspicion on their confidence in those far higher claims on which they rest the exclusive 'Church-in' of their Church. If those higher claims be just, they had better not be associated with other claims which are so clearly false. On all these grounds, then, the affection of nationality had better be given up. Let them fall back upon their own independent claims. Considering the position of Episcopacy in Scotland, the principles of Priesthood, in their most stringent and repulsive form, are its natural resource. It is natural that its clergy and more zealous members—placed as they are in a country where every parish church reminds them of the final triumph of its opponent in the great struggle of the Civil Wars—should be deeply imbued with these doctrines in regard to their peculiar spiritual privileges, which, even under less provoking circumstances, must be so grateful to spiritual pride. But for the credit of these opinions, and for its own internal peace, let it not identify itself with the elder Prelacy of Scotland. Let it confess itself a branch of the Church of England. More than once has the spiritual chain which connects it through the dark vistas of the middle age with the Twelve Apostles, had its failing links welded together at the forge at Lambeth. This connexion had better be remembered and cherished—other less honourable connexions had better be relinquished and forgotten. It is better surely for the Divine right of Bishops, and of Apostolical Succession, to be connected with a Church which—whatever be the blemishes in its history—has often acted a very honourable part, and now possesses a firm foundation on truth, and a firm hold on national opinion, than with one which, if it deserves the name of a Church at all, stands out among all the parties of our history, as the great enemy of civil and religious liberty—as the unscrupulous advocate and employer of oppression—as one of the principal causes of the Civil Wars of Britain, and as the grievous aggravator of the miseries they occasioned."

#### BISHOP GEORGE AND THE YOUNG PREACHER.

BY T. S. ARTHUR.

An aged traveller, worn and weary, was gently urging on his tired beast, just as the sun was dropping behind the range of hills that bounds the horizon of that rich and picturesque country in the vicinity of Springfield, Ohio. It was a sultry August evening, and he had journeyed a distance of thirty-five miles since morning, his pulses throbbing under the influence of a burning sun. At Fairfield he had been hospitably entertained by one who had recognised the veteran soldier of the cross, and who had ministered to him for his Master's sake of the benefits himself had received from the hand which feedeth the young lions when they lack; and he had travelled on refreshed in spirit. But many a weary mile he had journeyed over since then, and now as the evening shades darkened around, he felt the burden of age and toil heavy upon him, and he desired the pleasant retreat he had pictured to himself when that day's pilgrimage should be accomplished.

It was not long before the old man checked his tired animal at the door of the anxiously looked for haven of rest. A middle-aged woman was at hand, to whom he mildly applied for accommodations for himself and beast.

"I don't know," said she, coldly, after scrutinizing for some time the appearance of the traveller, which was not very promising, "that we can

take you in old man. You seem tired, however, and I'll see if the minister of the circuit, who is here to night, will let you lodge with him."

The young circuit preacher soon made his appearance, and consequentially swaggering up to the old man, examined him for some moments inquisitively, then asked him a few impertinent questions, and finally, after adjusting his hair half a dozen times, feeling his smoothly shaven chin as often, consented that the stranger should share his bed for the night, and turning upon his heel entered the house.

The traveller, aged and weary as he was, dismounted, and led his faithful animal to the stable, where with his own hands he rubbed him down, watered him, and gave him food, and then entered the inhospitable mansion, where he had expected so much kindness. A methodist family resided in the house, and as the circuit preacher was to be there, great preparations were made to entertain him, and a number of the methodist young ladies of the neighbourhood had been invited, so that quite a party met the eyes of the stranger as he entered, not one of whom took the slightest notice of him, and he wearily sought a vacant chair in the corner, out of direct observation, but where he could note all that was going on. And his anxious eye showed that he was no careless observer of what was transpiring around him.

The young minister played his part with all the frivolity and foolishness of a city beau, and nothing like religion escaped his lips. Now he was chattering and bandying senseless compliments with this young lady, and now engaged in trifling repartee with another, who was anxious to seem interesting in his eyes.

The stranger, after an hour, during which no refreshments had been prepared for him, asked to be shown to his room, to which he retired unnoticed—grieved and shocked at the conduct of the family and minister. Taking from his saddlebags a well-worn Bible, he seated himself in the chair, and was soon buried in thought, holy and elevating, and had food to eat which those who passed by in pity and scorn dreamed not of. Hour after hour passed away, and no one came to invite the old, worn down traveller to partake of the luxurious supper which was served below.

Toward eleven o'clock the minister came up stairs, and without pause or prayer, hastily threw off his clothes, and got into the very middle of a small bed, which was to be the resting place of the old man as well as himself. After awhile the aged stranger rose up, and after partly disrobing himself knelt down, and remained for many minutes in fervent prayer. The earnest breathing of his soul arrested the attention of the young preacher, who began to feel some few reproofs of conscience for his own neglect of his duty. The old man now rose from his knees, and after slowly undressing himself, got into bed, or rather upon the edge of the bed, for the young preacher had taken possession of the centre, and would not voluntarily give an inch. In this uncomfortable position the stranger lay for some time in silence. At length the younger of the two made a remark to which the elder replied in a style and manner that arrested his attention. On this he moved over an inch or two, and made more room.

"How far have you come to day old gentleman?"—"Thirty-five miles."

"From where?"—"From Springfield."

"Ah, indeed! You must be tired after so long a journey, for one of your age."—Yes, this poor old body is much worn down with long and constant travel, and I feel that the journey of to-day has exhausted me much." The young minister moved over a little.

"You do not belong to Springfield, then?"—"No. I have no abiding-place. My home is beyond this vale of tears." Another move.

"How far have you travelled on your present journey?"—"From Philadelphia."

"From Philadelphia? (In evident surprise).—The Methodist General Conference was in session there a short time since. Had it broken up

when you left?"—"It adjourned the day before I started."

"Ah, indeed!"—moving still farther over towards the front side of the bed, and allowing the stranger better accommodation. "Had Bishop George left when you came out?"—"Yes; he started at the same time I did; we left in company."—"Indeed!"

Here the circuit preacher relinquished a full half of the bed, and politely requested the stranger to occupy a larger space.

"How did the bishop look? He is getting quite old and feeble, is he not?"—"He carries his age tolerably well. But his labour is a hard one, and he begins to show signs of failing strength."

"He is expected this way in a week or two. How glad I shall be to shake hands with the old veteran of the cross! But you say you left in company with the old man—how far did you come together?"—"We travelled alone for a long distance."

"You travelled alone with the bishop."—"Yes; we have been intimate for years."

"You intimate with Bishop George?"—"Yes; why not?"

"Bless me! Why did I not know that? But may I be so bold as to inquire your name?"

After a moment's hesitation, the stranger replied "George."

"George? George? Not Bishop George?"—"They call me Bishop George," meekly replied the old man.

"Why—why—Bishop George!"—exclaimed the now abashed preacher, springing from the bed. "You have had no supper!—I will instantly call up the family. Why did you not tell us who you were?"

"Stop—stop—my friend," said the bishop, gravely, "I want no supper here, and should not eat any if it were got for me. If an old man toil-worn and weary, fainting with travelling through all the summer day, was not considered worthy of a meal by this family, who profess to have set up the altar of God in their house, Bishop George surely is not. He is at best but a man, and has no claims beyond those of common humanity."

A night of severer mortification the young minister had never experienced. The bishop kindly admonished him, and warned him of the great necessity there was of his adorning the doctrines of Christ, by following him sincerely and humbly. Gently, but earnestly, he endeavoured to win him back from his wanderings of heart, and direct him to trust more in God and less in his own strength.

In the morning the bishop prayed with him long and fervently before he left the chamber; and was glad to see his heart melted into contrition. Soon after the bishop descended, and was met by the heads of the family with a thousand sincere apologies. He mildly silenced them, and asked to have his horse brought out. The horse was accordingly soon in readiness, and the bishop, taking up his saddle-bags, was preparing to depart.

"But surely, bishop," urged the distressed matron, "you will not leave us. Wait a few minutes—breakfast is on the table."

"No, Sister L——, I cannot take breakfast here. You did not consider a poor toil-worn traveller worthy of a meal, and your bishop has no claims but such as humanity urges."

And thus he departed, leaving the family and minister in confusion and sorrow. He did not act thus from repentment, for such an emotion did not rise in his heart, but he desired to teach them a lesson such as they would not easily forget.

Six months from this time the Ohio Annual Conference met in Cincinnati, and the young minister was to present himself for ordination as a deacon; and Bishop George was to be the presiding bishop.

On the first day of the assembling of the conference our minister's heart sunk within him as he saw the venerable bishop take his seat. So great was the grief and agitation, that he was soon obliged to leave the room. That evening, as the

bishop was seated alone in his chamber, the Rev. Mr. ——— was announced, and he requested to be shown up.

He grasped the young man by the hand with a cordiality which he did not expect, for he had made careful inquiries, and found that since they had met before a great change had been wrought in him. He was now as humble as he was before self-sufficient and worldly-minded. As a father would have received a desolating but repentant child, so did this good man receive his erring but contrite brother. They mingled their tears together, while the young preacher wept as a child, even upon the bosom of his spiritual father. At that session he was ordained, and he is now one of the most pious and useful ministers in the Ohio Conference.

THE ONE LIFE.—A caravan was crossing to the north of India, and numbered in its company a devoted missionary. As it passed along, a poor old man, a Hindu, was overcome by the heat and labours of the journey, and sinking down, was left to perish on the road. The missionary saw him, and kneeling down by his side, when the rest had passed along, whispered into his ear, "Brother, what is your hope?" The dying man raised himself to reply, and, with a great effort said, "The blood of Jesus Christ cleanseth from all sin," and then expired. The missionary was greatly astonished at the answer, and, in the calm and peaceful appearance of the man, he felt assured he had died in Christ. "How or where," he thought, "could this man, seemingly a heathen, have got this hope?" and as he thought of it, he saw a piece of paper firmly grasped in the hand of the dead body, which he succeeded in getting out. What do you think was his surprise and delight when he found it was a leaf of the Bible, containing the first chapter of the First Epistle of John, in which these words occur? On that page the man had found the gospel.—*Child's Comp.*

#### NINEVEH.

A work has recently been published, in London, by Austin Henry Layard, entitled "Nineveh and its remains." From the favorable notices we have seen of the work, we are led to believe that its author combines the rare qualifications necessary for prosecuting the important researches, which are to supply a chapter in the world's history, and throw light on one of the obscurest periods of its existence. "Barred ages are being disinterred—the shroud of fable unswathed from around their mighty forms; and their dim records brought to light, interpreted and made to tell their long forgotten history."

Mr. Layard, who has been from youth a traveller, and engaged in many extraordinary adventures among half-civilised nations, and barbarous hordes, possesses gifts of a high order, and is well acquainted with the languages of the East.

THE SITE AND EXTENT OF ANCIENT NINEVEH, AS ILLUSTRATING THE PROPHECY OF JONAH.

"That it was built on the eastern banks of the Tigris there can be no doubt. Strabo says that the city stood between the Tigris and the Lycus, or Great Zab, near the junction of these rivers; and Ptolemy places it on the Lycus. This evidence alone is sufficient to fix its true position, and to identify the ruins of Nimroud. The tradition, placing the tomb of the prophet Jonah on the left bank of the river opposite Mosul, has led to the identification of the space comprised within the quadrangular mass of mounds, containing Kouyunjik and Nebbi Yunus, with the site of ancient Nineveh. These ruins, however, taken by themselves, occupy much too small a space to be those of a city even larger, according to Strabo, than Babylon. The dimension, as given by Diodorus Siculus, were 150 stadia on the two longest sides of the quadrangle, and 90 on the opposite side, the square being 180 stadia, or about 99 miles.

In the book of Jonah it is called 'an exceeding great city of three days' journey,' the number of inhabitants who did not know their right hand from their left, being six score thousand. (If this refer to infants, who are computed to form one fifth of the population, it gives six hundred thousand inhabitants for the city.) It is evident that the city was one of very considerable extent, and could not have been comprised in the space occupied by the ruins opposite Mosul, scarcely five miles in circumference. The dimensions of an Eastern city do not bear the same proportion to its population as those of an European city. A place as extensive as London or Paris might not contain one third of the number of inhabitants of either. The custom, prevalent from the earliest period in the East, of secluding women in apartments removed from those of the men, renders a separate house for each family almost indispensable. It was probably as rare in the time of the Assyrian monarchy, to find more than one family residing under one roof, as it is at present in a Turkish city. Moreover, gardens and arable land were enclosed by the city walls. According to Diodorus and Quintus Curtius, there was space enough within the precincts of Babylon to cultivate corn for the sustenance of the whole population in case of siege, besides gardens and orchards. From the expression of Jonah, that there was much cattle within the walls, it may be inferred that there was also pasture for them. Many cities of the East, such as Damascus and Ispahan, are thus built; the amount of their population being greatly disproportioned to the site they occupy, if computed according to the rules applied to European cities. It is most probable that Nineveh and Babylon resembled them in this respect.

"The ruins hitherto examined have shown, that there are remains of buildings of various epochs on the banks of the Tigris, near its junction with the Zab, and that many years, or even centuries, must have elapsed between the construction of the earliest and the latest. That the ruins at Nimroud were within the precincts of Nineveh, if they do not alone mark its site, appears to be proved by Strabo, and by Ptolemy's statement that the city was on the Lycus, corroborated by the tradition preserved by the earliest Arab geographers. Yakut and others mention the ruins of Athur, near Selamayah, which gave the name of Assyria to the province; and Ibn Saïd expressly states, that they were those of the city of the Assyrian kings who destroyed Jerusalem. They are still called, as it has been shown, both Athur and Nimroud. The evidence afforded by the examination of all the known ruins of Assyria, further identify Nimroud with Nineveh. It would appear from existing monuments, that the city was originally founded on the site now occupied by these mounds. From its immediate vicinity to the place of junction of two large rivers, the Tigris and the Zab, no better position could have been chosen. It is probable that the great edifice in the north-west corner of the principal mound was the temple or palace, or the two combined; the smaller houses were scattered around it, over the face of the country. To the place was attached a park, or paradise, as it was called, in which was preserved game of various kinds for the diversion of the king. This enclosure formed by walls and towers, may perhaps still be traced in the line of low mounds branching out from the principal ruin. Future monarchs added to the first building, and the centre palace arose by its side. As the population increased with the duration and prosperity of the empire, and by the forced immigration of conquered nations, the dimensions of the city increased also. A king founding a new dynasty, or anxious to perpetuate his fame by the erection of a new building, may have chosen a distant site. The city gradually spreading, may at length have embraced such additional palaces. This appears to have been the case with Nineveh. Nimroud represents the original site of the city. To the first palace the son of it, added a second, of which we

have the ruins in the centre of the mound. He also built the edifice now covered by the great mound of Basheikha, as the inscription on the bricks from that place prove. He founded, at the same time, a new city at Kralah Shergat. A subsequent monarch again added to the palaces at Nimroud, and recorded the event on the pavement slabs in the upper chambers of the western face of the mound. At a much later period, when the older palaces were already in ruins, edifices were erected on the sites now marked by the mounds of Khorsabad and Karames. The son of their founder built the great palace at Kouyunjik, which must have exceeded those of his predecessors in extent and magnificence. His son was engaged in raising one more edifice at Nimroud; the previous palaces, as it has been shown, having been long before deserted or destroyed, when some great event, perhaps the fall of the empire and destruction of the capital, prevented its completion.

"The city had now attained the dimensions assigned to it by the book of Jonah, and by Diodorus Siculus. If we take the four great mounds of Nimroud, Kouyunjik, Khorsabad, and Karames, as the corners of a square, it will be found that its four sides correspond pretty accurately with the 490 stadia, or 90 miles of the geographer, which make the three days' journey of the prophet. Within this space there are many large mounds, including the principal ruins in Assyria, such as Karaküh, Basheikha, Bazzani, Huseini, Tel-Yara, &c. &c.; and the face of the country is strewn with the remains of pottery, bricks, and other fragments.

"The space between the great public edifices was probably occupied by private houses standing in the midst of gardens, and built at distances from one another; or forming streets which enclosed gardens of considerable extent, and even arable land. The absence of the remains of such buildings may easily be accounted for. They were constructed almost entirely of sun-dried bricks, and like the houses now built in the country, soon disappeared altogether when once abandoned, and allowed to fall into decay. The largest palaces would probably have remained undiscovered, had there not been the slabs of alabaster to show the walls. There is, however, sufficient to indicate, that buildings were once spread over the space above described; for, besides the vast number of small mounds every where visible, scarcely a husbandman drives his plough over the soil without exposing the vestiges of former habitations. Each quarter of the city may have had its distinct name; hence the palace of Evoxita, where Saracus destroyed himself, and the Mespila and Larissa of Xenophon, applied respectively to the ruins at Kouyunjik and Nimroud."

DIVINE DECREES.

From the Presbyterian of the West.

The government of the universe is naturally divided into the government of matter and the government of mind. There is no controversy among a Christians about the former. The important question, which lies at the foundation of all controversy about divine decrees, is—how far and by what influence does God govern mind? There are two classes of minds in this world, called the righteous and the wicked, and two classes of affections and actions, good and bad. The more evangelical class of Arminians agree with us, that God is the author of all that is truly good in the hearts and lives of men. He "worketh in them both to will and to do." Concerning the depraved affections and actions of men, we assert two things, viz: 1. That God permits them; 2. That he overrules them to his own holy ends. Perhaps we shall be better understood by stating the following points, viz: 1. Concerning the fall of man, no enlightened Calvinist holds, that God purposed to dispose our first parents to sin. We say, that although he knew the devil designed to tempt them, and though he could have prevented

the temptation and the fall; yet, for wise reasons, he chose to permit both the temptation and the fall. So teaches our Confession of Faith. "This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory." Ch. VI. Two things only are here stated concerning the fall, viz: that God chose to permit it, and that he purposed to order it to his own glory. So much God did, and so much only he purposed to do. Which of these two things will Arminians venture to deny?

2. Concerning the sinful feelings of men generally, we hold—That God permits them to indulge such feelings, and that he so controls their conduct; as to bring good out of intended evil. Joseph's brethren hated him. God permitted them to hate him. God caused those dreams which became the occasion of increasing their hatred. They determined to kill Joseph. God restrained them from doing this. In his providence he so ordered it, that certain Ishmaelitic merchants just then passed by on their way to Egypt. They were wicked enough to enslave a noble youth in order to make gain. God permitted their wickedness. Joseph's brethren, designing to overrule their cruelty for good. Joseph said to his brethren—"God sent me before you, to preserve you a posterity in the earth." Gen. 45: 7. God had an important end to accomplish. In order to its accomplishment he determined to send Joseph into Egypt; and he did send him. This he did, not by miracle, but by the instrumentality of wicked men. If he sent Joseph to Egypt, he ordered the different events by which he was taken to Egypt; and if he ordered them, he did it in fulfilment of a previously formed purpose.—There is, therefore, an important sense in which it may be said, that God foreordained the sale of Joseph to the Ishmaelitic merchants, and all the events that followed that sale, until Joseph became the second man in Egypt.

Did not God purpose that Cyrus should take Babylon and restore the Jews? The Scriptures declare expressly that he did.—Was the free agency of Cyrus and his army destroyed by this decree? Will our Arminian friends say so? If not, how can they affirm that in any single instance the decree of God destroys the free agency of men? Did God's decree that Cyrus should take Babylon, make God the author of the sins of Cyrus? Will our Arminian friends say so? If not, how can they say, that the doctrine of Divine decrees makes God the author of sin?

Did God foreordain the crucifixion of Christ? The Scriptures declare that he did. But he was crucified by wicked men who did what his hand and his counsel determined before to be done. Was their free agency destroyed? Did God become the author of their sin?

It is easy for Arminians to deal in general objections to the doctrine of Divine decrees; but to take hold of it, fairly stated, and meet the plain, conclusive, overwhelming Bible arguments by which it is sustained, is a very different affair.

WILL IS A RICH OLD FELLOW.

Some years ago, as we were travelling in the interior of Massachusetts, we came to a village in which were two substantial meeting-houses. A short time previous, there was but one meeting-house and that out of repair, and no minister; the people regarding themselves as too poor to support one, or to repair their house of worship. But now the old meeting-house had been thoroughly repaired, a new and neat edifice erected, two pastors were settled, and both of them were adequately supported. When we inquired the reason, a resident of the place remarked: "While the Unitarians and Orthodox formed one congregation, they felt too poor to repair a church or support a minister; but since they have separated, they find that they can either of them do easily what both could not do together; for Will, you know, is a rich old fellow." We have been reminded of this anecdote, in reading the following statement,

submitted to the General Assembly of the Free Church of Scotland at their recent session, showing the progress of collections for benevolent purposes, before and since their separation from the Established Church.

THE WHOLE CHURCH—before the disruption.

1831,	two Schemes,	£3,551
1835,	five Schemes,	4,128
1836,	"	7,941
1837,	"	10,070
1838,	"	13,900
1839,	"	14,353
1840,	"	16,156
1841,	"	17,568
1842,	"	20,191

Total for nine years before disruption, £108,778

THE FREE CHURCH ALONE—since the disruption.

1843-4,	"	£23,874
1844-5,	"	35,536
1845-6,	"	43,310
1846-7,	"	43,397
1847-8,	"	47,568
1848-9,	"	49,214

Total for six years since disruption, £242,816

If the collections of the Free Church continue to advance at this rate, for three years more, that Branch of the Presbyterian Church in Scotland will be raising annually about four times as much as the whole church raised annually for the same objects before the disruption!—N. Y. Observer.

THE POWER OF TRUTH.—The celebrated Gilbert West and Lord Lyttleton, both men of acknowledged talent, had received the principles of infidelity from a superficial view of the Scriptures. They agreed together to expose what they termed the impurity of the Bible; and Mr. West chose the resurrection of Christ, and Lord Lyttleton the conversion of St. Paul, as the subjects of their criticism. Both sat down to their respective tasks full of prejudice, and a contempt for Christianity. But what was the result? They were both converted by their endeavours to overthrow the truth of Scripture. They came together, not as they expected, to exult over an imposture exposed to ridicule, but to lament their former unbelief, and to congratulate each other that they had discovered the truth of revelation. They published their inquiries, which form two of the most valuable treatises now existing, in favour of the truth of God's word,—one entitled, "Observations on the Conversion of St. Paul," and the other, "Observations on the Resurrection of Christ."

The Agent for the Schemes of the Church acknowledges the following receipts, viz., for the

FOREIGN MISSION FUND.

Pauline, per Rev. W. McIlrann.....	£3	1	3
Esquire, Boston, Union and Normal Churches, per Rev. P. Gray.....	2	10	0
Ramsay, per Rev. W. G. Johnston.....	0	18	14

SYNOD FUND.

Erin, per Rev. D. McMillan	12	10	4
Caledon East, per do.....	10	6	
	£21	3	4

Cobourg Female Association, per Mrs. Morgan.....	10	0	0
Knox's Church, Hamilton, per J. Fisher, Esq.....	7	10	0
Streetville, per W. Leslie.....	1	0	0
Grafton, per D. McIlrann.....	0	10	1
N. E. Hope, per Rev. D. Allan.....	1	11	3
Prescott, per Rev. R. Boyd.....	1	0	0
Montreal, Cote Street Free Church, per J. Rodpath, Esq.....	5	0	0
Caledon West, per J. Crichson, Esq.....	1	5	2
Fergus, per Rev. G. Smith.....	1	0	0
Gloucester, per Rev. W. Leitch 6 7 4			
Osgoode, per do.....	5	1	
	0	11	2
Ramsay, Rev. W. G. Johnston.....	0	15	0

Pictou, per S. Anderson.....	1	5	0
Peterboro' and North Cavan, per Rev. J. M. Roger.....	2	10	0
Brockville, per Rev. J. McMurray ...	2	0	0
Ganaquoque, per Rev. Henry Gordon.	1	10	0
Belleville and Tyndmaga, per Rev. W. Gregg.....	2	0	0
Galt, per George Davidson, Esq.....	4	10	0
South Gower, per Rev. W. McDowall	1	0	0
Chatham, per Rev. Angus McColl ...	1	0	0
Sumidale, per Mr. Mair .....	0	5	0

HOME MISSION FUND.

*Presbytery of Montreal—per Rev. A. Mackintosh.*

Sablon River Settlement, Lingwick.	£1	1	4
Melbourne .....	1	2	5
Sherbrooke .....	1	12	0
Inverness .....	0	16	13
Port Neuf .....	3	16	9½
Lake Beauport .....	0	8	11

*Presbytery of Toronto.*

E. Toronto T'p, per Mr. Wallace.....	£3	0	0
Barrie, per John Alexander, Esq.....	1	17	6
Oakville, per Mr. Urquhart .....	2	0	0
Vaughan, per Mr. Black .....	1	10	0
Sumidale, per Mr. Mair, Catechist....	1	1	3
Nottawasaga, per do.....	2	15	0
Vaughan, per J. McMarchy .....	0	7	6

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Mementos from the Plains of Abraham; and a small picture of St. Philomena, once an object of worship to a family in I. C.  
From Mr. Sinclair, Toll-gate, Etobicoke:  
Rare old Coins—silver and copper.  
From Mr. Henning:  
Specimens of Silver and Copper Ore from Lake Huron.  
From J. Fisher, Esq., Hamilton: [Huron].  
One Gold Dollar (American).  
From Mr. A. H. Campbell:  
Specimens of Copper Ore from Bruce mines.  
From Rev. M. Y. Stark:  
Ancient Map of Scotland; Polemo Mithmia.  
From Rev. Dr. Cairns:  
Box of mineral specimens and marine plants.

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	14 2 0
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