

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from:/
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

| | | | | | | | | | | | |
|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|-------------------------------------|--------------------------|--------------------------|--------------------------|
| 10X | 12X | 14X | 16X | 18X | 20X | 22X | 24X | 26X | 28X | 30X | 32X |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

THE ECCLESIASTICAL AND MISSIONARY RECORD



Presbyterian Church of Canada.

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

VOL. VII.

TORONTO, MAY, 1851.

NO. 7.

CONTENTS.

| | Page |
|---|------|
| Notices—Presbytery of Hamilton..... | 97 |
| Presbytery of Cobourg | 97 |
| " London—Pres. of Perth..... | 98 |
| " Montreal..... | 99 |
| Progress of the Church..... | 99 |
| Owen Sound—Duffham..... | 100 |
| Sustentation of the Ministry..... | 100 |
| Letter of one Studt. of Theology to another. | 101 |
| Free Church Nova Scotia..... | 101 |
| Scripture Psalms, Scottish version..... | 102 |
| Short Comments on the Psalms..... | 102 |
| Ruling Elders—Frequent Communicating.. | 103 |
| Schools in Toronto..... | 103 |
| Knox's College, close of the Session..... | 104 |
| Why do Roman Catholic emigrants shun Mexico and South America..... | 105 |
| Papal Aggression—Petition to Synod..... | 106 |
| Onilia—Call to Mr. Gray..... | 106 |
| Reminiscences of Knox's College..... | 106 |
| Review..... | 107 |
| Testimony of As. Presb. Church, U. S..... | 108 |
| Sabbath Observance..... | 108 |
| The 93rd Regiment—Home Mission Com. | 109 |
| Miscellaneous | 110 |

COLLECTION FOR THE FOREIGN MISSIONS OF THE FREE CHURCH.

This collection, the fourth and last for the Synodical year, is appointed to be taken up on the first Sabbath in June.

It is suggested that by substituting for that day the last Sabbath in May, the collection could be reported at the Synod.

All the Congregations and Mission Stations, it is hoped, will attend to it, and send their contributions to John Reilpath, Esq., Montreal, the Treasurer, or to John Burns, Esq., Agency Office, Toronto.

NOTICES RESPECTING THE MEETING OF SYNOD.

The Synod meets in Kingston on the 4th day of June next, at 11 o'clock, a. m., to be opened with sermon by the Moderator. The Presbytery of Kingston are charged with the arrangements for the meeting, and the dispensation of the Lord's Supper on the Sabbath, as they may see fit.

Presbyteries should see that their several rolls, containing the names of all the charges, or organized congregations, within their bounds, whether provided with ministers or not, are duly prepared and attested by their several clerks. These rolls should be in the hands of the Clerk of Synod at the opening of the Court.

Reports from Presbyteries are required on the following subjects:—The continuance or discontinuance of a standing commission, (see *printed minutes*, p. 22); the sustentation of the ministry, p. 30.

Reports are required from the Committee on the Book of Discipline, see p. 22; from the Com-

mittee on the Standards, p. 24; from the Committee on the Rectories, p. 20.

As the last general collection for the Synodical year, viz., that for the Foreign Missions of the Free Church, falls on Sabbath, the 1st day of June, it may be convenient in some cases to make it on the last Sabbath of May, that the proceeds may be reported at the Synod.

Sessions are reminded that, in cases in which it is inconvenient to send one of their own number, they may be represented in the Synod by elders of other congregations who may have greater facilities for attending. The act of Synod enacts—

"That it shall be lawful for any Session legally convened, and after due notice given, to elect and appoint as their representative to the Synod, any Elder in good and regular standing in any other Session of this Church, and that the following form of commission shall be followed in such a case:—

"At _____, the _____ day of _____, one thousand, &c. years, which day the Session of _____ having met and been constituted, (*inter alia*):—The Session proceeded to elect a representative to the ensuing meeting of Synod, when Mr. A. B., an Elder in the Session of C., was nominated and chosen; wherefore the Session did, and hereby do appoint the said A. B. to be their representative, willing him to have in view in all his actings, the best interests of the Church and the glory of God, and they authorize the Moderator or Clerk to subscribe this as his commission as their representative Elder."

(Signed) D. E., Moderator (or Clerk) as the case may be."

Wm. RINTOUL, Synod Clerk.

Montreal, 16th April, 1851.

PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton held its ordinary meeting on the 5th and 9th instant. There was rather a small attendance, both of ministers and elders. Reports were received from the ministers appointed to dispense the Sacrament at Caledonia, the Allan Settlement, and Oneida; where the cause seems to be prospering much more than could have been anticipated under the circumstances of these congregations. A favourable report was given in by Mr. Snellic and Mr. McKinnon, from the stations at the Saugeen and Owen Sound Settlement, as to the prospects of the congregations there; and from Mr. Stark, as to the state of the congregation of Nairn Church, West Flamboro', where Mr. Wardrope has for many years past laboured with much acceptance, but whose advancing years have induced the congregation to seek the services of a catechist for the summer, that they may enjoy a more regular supply of preaching than they can

now receive. Applications were sent in from Niagara, Dunnville, and Walpole, to have the Sacrament of the Lord's Supper dispensed. The claims and wants of the Mission Stations were considered, and Mr. Young and the Moderator were appointed to apply to the Synod's Home Mission Committee for the needful labourers. Mr. Stark resigned the Convenership of the Presbytery's Home Mission Committee, and the Rev. Geo. P. Young of Hamilton was chosen in his stead. He was also chosen Convener of the Financial Committee of the Presbytery. The salaries of catechists were fixed at the same rate as in other Presbyteries, and it was agreed to call the attention of the Synod to this subject. The financial returns of the Presbytery for the past year were examined, and found to be, on the whole, satisfactory, and were referred to the Financial Committee.

The charter of Knox's College was examined carefully, and Mr. Young and Mr. Drysdale, Elder, were appointed to report the views of the Presbytery on this matter to the Presbytery of Toronto. A call from the Gaelic congregation in Woodstock and St. Andrews, transmitted by the Presbytery of London, was read and received. Parties in support of the call, and deputies from the congregation at Puslinch, for retaining Mr. Meldrum, were heard. Mr. Meldrum was also heard, and expressed his desire of leaving the matter wholly in the hands of the Presbytery; when the Presbytery, after careful deliberation, each member having expressed his opinion, came to the decision that, much as they felt for the circumstances of, and for the disappointment to, the congregations at Woodstock and St. Andrews, they found nothing in the circumstances of the case which could warrant their removing Mr. Meldrum from his present charge.

The next ordinary meeting of Presbytery was appointed to be held at Hamilton, the first Monday of June, at 3 p. m.

M. Y. STARK, P. C.

Communications on the subject of the Presbytery's Home Mission business, to be in future addressed to the Rev. George Paxton-Young, Hamilton, Convener.

DRYDAS, 17th April, 1851.

PRESBYTERY OF COBOURG.

GRAFTON, 10th April.

The Presbytery of Cobourg met at Keene, in Otanabee, on the 11th of January, for the induction of the Rev. F. Andrews, an ordained Missionary, lately sent from the General Assembly of the Presbyterian Church of Ireland.

Mr. Andrews had only been a few weeks preaching at Keene and Asphodel, when he re-

ceived a unanimous call from both congregations to become their Pastor. These united congregations had been long without a minister whom they could call their own, and the Presbytery felt truly grateful to God for sending a right-minded man to take charge of the spiritual instruction of this much-neglected District. The Rev. W. J. McKenzie, of Baltimore and Cold-springs presided, and preached from 2 Cor. v. 20. The Preacher gave a lucid exposition of the principles of our Presbyterian polity, having especial reference to the *ordination and standing of the ministry*, and the duty of the people.

After the usual questions had been put to Mr. Andrews, and satisfactorily answered, he was solemnly appointed Pastor, and invited to take his seat as a member of the Presbytery. The Pastor and people were then briefly addressed, after which the Presbytery lifted the curtain and changed the scene into a Missionary meeting—*T. Short, Esq., in the Chair.* This was deemed a most appropriate conclusion to the important exercises of the forenoon. The congregation were taught that since they had now been provided with a spiritual teacher, there were millions destitute of such a blessing, and they were invited to cast a thank-offering into the treasury of the Lord. Resolutions appropriate to the occasion were moved by all the Ministers of the Presbytery present, five in number, and seconded by members of the Church. After which, the congregation testified their gratitude in a substantial manner, by making a liberal collection for the mission funds of the Church. Mr. Andrews is now the sixth settled Pastor belonging to the Cobourg Presbytery, while, fifteen months previous to his induction, there were only two. Have we not reason to thank God and take courage?

The Presbytery met again at Cobourg on the 21th Feb. Five Ministers and several Elders were present.

The Presbytery agreed to apply instantly to the Home Missionary Committee for a Licensed Missionary, or Catechist, to labor within their bounds; having especial reference to Percy and Alawick, from which a pressing application for missionary labor had been made some time previously.

Messrs. McLeod and McKenzie were appointed to visit the above stations, and preach a Sabbath each at both places, and Messrs. Douglas, Roger and Andrews to visit the various Presbyterian settlements of Cartwright, Mauvers, Smith, Dummer, Asphodel and their dependencies, and report their destination, and what they could do to assist the Presbytery in maintaining ordinances among them, and report to the next meeting.

The Clerk was directed to ask for the financial report from all the Congregations of the Presbytery.

The Presbytery approved of the Widows' Fund scheme, and directed the members to take the necessary steps and report at the next meeting, which was appointed to be held at Cobourg on the 1st Tuesday of May.

J. W. SMITH, P. C.

Presbytery of Cobourg to meet at Cobourg on the 1st Tuesday of May. The case of Darlington was taken into consideration by the Presbytery, and measures were taken to have it regularly supplied with ordinances during the summer.

PRESBYTERY OF LONDON.

To the Editor of the Record.

Woodstock, April 14, 1851.

SIR,—

According to the appointment made by the Presbytery of London, at our last ordinary meeting, the Rev. Mr. Wallace of Ingersoll and myself, on the 2nd April, proceeded to the township of Blandford, about fourteen miles from Woodstock, to organize our congregation, which

meets at present in a school-house on the 11th concession. By some means, my letter giving notice of our coming had been mislaid by the person to whose care it was committed, so that our coming was not so generally known as it would otherwise have been: yet the attendance was good. Four trustees were chosen, of whom Mr. William Brown was chosen secretary. His post-office address is—Haysville. The meeting was unanimously of opinion that Lot No 6, 11th concession, was a central and suitable place for a church. This congregation numbers already fifty communicants, while the township is rapidly filling up with Presbyterians.

On the 9th, Mr. Smith, elder, of Woodstock, and myself, went to South Blenheim, to organize our congregation there. Four trustees were chosen to attend to the temporal affairs of the congregation. Mr. John Murray was chosen secretary. His post office address is—4th concession of Blenheim, Princeton Post Office. This is a very fine promising congregation. They are erecting a comfortable commodious church, in a central position. These two congregations united will form an important pastoral charge; while their present members, their character, and position, in a fine, rapidly improving country, make these stations one of the most attractive fields of labour I have met with.

I am, yours truly,
Wm. S. BALL.

PRESBYTERY OF PERTH.

The following letter from the Rev. Peter Gray, Clerk of the Presbytery of Perth, to the Convener of the Home Mission Committee, gives a lucid statement of the Presbytery's field of operations; and we believe the same, with slight variations, might be said of the most of the other Presbyteries. It is worthy of notice that, in the application made for missionaries for the ensuing summer, far greater importance is attached to the *quality of the supply* than in former years. This is a hopeful symptom; and we trust that the means are now in use which, by the Divine blessing, will equip the promising candidates now under training, for being such evangelical pioneers as are described in Mr. Gray's letter.

CARLETON PLACE, 2nd April, 1851.

DEAR SIR,—

Your communication of a recent date, addressed to Mr. Wardrop, as Clerk of our Presbytery, has been placed in my hands.

In reference to that part of it which relates to Home Missions, I beg leave to state, that the Presbytery of Perth, at a late meeting, "Resolved that application be made to the Synod's Home Mission Committee, at its next meeting, for Messrs. Robert Scott, George Wardrop, and Duncan McDiarmid, or, failing these, any three of the more advanced students, to labour as Catechists within the bounds, during the incoming summer."

The Presbytery of Perth is separated from that of Brockville on the south, by the line of the Rideau;—from Kingston on the west, by an uninhabited and broken country;—to the east and north-east it is bounded by the Ottawa, or, rather, by the settlements along its banks, for we have congregations on the north side of the river, while directly to the north it extends as far as the population. We have a minister now settled at Pembroke, on Les Allumettes lake, at least 100 miles to the north of this.

In this extended region, embracing a very considerable population attached to the order and doctrines of our Church, there are eleven organized congregations, able and willing to sustain the gospel ministry—besides missionary stations—and still larger tracts of country, unsupplied and little known, where there are no missionary

stations, just because we have neither means nor men to explore and supply. For the oversight of this whole field, we have only seven settled ministers, with the supply that is granted by the Home Missionary Committee during five months in summer, and one missionary, the Rev. D. McAleese, now applying to be received into our Church, of whose services the Presbytery availed themselves, pending the result of the application to the Synod, and who has been acceptably employed since last fall.

We have four vacant congregations, viz:—

1. Ramsay. A large, compact, and important charge, presenting a hopeful field of usefulness, inferior to very few of all the congregations in our Church. Ramsay, as you may well suppose, suffered to some extent in consequence of the unhappy circumstances in which it was placed by the misconduct and deposition of its late minister, and the want of pastoral superintendence since. Still all the material is there for forming, with God's blessing, a noble congregation. During the last summer it was supplied once a fortnight by the ministers of the Presbytery in rotation; and since the fall, in conjunction with Dalhousie, by Mr. McAleese.

2. Dalhousie. An important, populous, but more scattered charge, comprising four stations—two, or rather three, of which have large average congregations. Here a dwelling-house and glebe of large extent, on the shore of the beautiful Mississippi lake, have been provided by the people for the accommodation of their minister. Mr. McDiarmid laboured with acceptance in Dalhousie last summer. Since his return to college, it has received regular, though necessarily limited supply from Mr. McAleese.

3. Bristol. Also an important charge, on the north side of the Ottawa, about thirty-five miles above Bytown, of which I cannot speak particularly from want of personal knowledge. There is, however, a numerous congregation here. Some very intelligent and active office-bearers, and an efficient minister, would find both work and its reward. Mr. McLachlan, student, laboured there for some time last summer profitably. Since the winter roads were formed, Mr. McAleese was there for three, and Mr. Frazer of McNab for two, Sabbaths, by appointment of Presbytery.

4. Goulburn. A small charge, to which a station in Nepean has been joined lately. The limited congregation thus formed has given a unanimous call to Mr. Gourlay, and we anticipate the pleasure of ordaining our young friend, and placing him over that charge on Thursday next, the 10th instant. Since Mr. Gray's settlement in Beckwith till now, Goulburn was supplied by him on the afternoon of every third Sabbath.

Our Mission field proper is the whole territory from the settled congregations south of this to a point several miles above Pembroke, and on both sides of the Ottawa. In all that extent we have but two ministers—Mr. Fraser of McNab, about thirty-five miles ... and me—and Mr. Melville, who was inducted into the charge of Pembroke, only on the 12th of this last March. And though I can say with truth that, since my coming here, the ministers of this Presbytery have engaged gratuitously, and in the most self-denying manner, in missionary labours, to an extent I have never seen before, yet all their efforts do still leave the great mass of spiritual destitution as it were untouched. The vast extent of the field—its great distance from our homes—the almost impossibility of reaching it at all, except in the winter and midsummer—and the fact that we have all more or less of mission stations clustering around our own congregations—sufficiently account for this, and demonstrate the absolute necessity that is laid upon our Church to equip and send forth *real missionaries*—a staff of hardy, cheerful, intelligent, and pious young men, who are not looking for places, but whose intention it is to find both employment and happiness as Evangelical pioneers. Our own young men,

brought up in Canada, will prove superior to all others for the work; but the Church will never enjoy the services of a sufficient number of these, till that delusion is dispelled, which I know, from personal recollection, prevails—that the great end of our studying is to be settled at some place as minister—and that we can be neither useful nor happy till that end be accomplished.

One other hopeful station was brought before our notice at the last meeting of Presbytery, by Mr. Duncan, viz., Richmond and South Gower.

I cannot give you any explicit information about pecuniary matters and other details. The statistical returns from our congregations will not be in my hands till next meeting of Presbytery. From a strong desire to meet and supply, as far as possible the spiritual destitution, missionaries have been sent to places which have failed to reimburse fully the expenditure of the Presbytery; consequently some debt has been incurred which cramps our energies somewhat. Last year, a more cautious plan was pursued, with good effect. And it will be the aim of the Presbytery henceforth to discountenance, by every means in their power, such conduct on the part of congregations, and missionary stations of known ability,—than which nothing almost can have a more disastrous effect on our Home Missionary operations.

"Trusting that the foregoing information will give you some faint idea of our great need, and that the request of the Presbytery for the three young men mentioned will meet your approval,—and praying that the Lord of the Harvest would send forth labourers of His own providing, and that He may bless your efforts and ours in what we believe to be his own cause."

I am, &c.

PRESBYTERY OF MONTREAL.

INVERNESS, LEEDS, ST. SYLVESTER, BROUGHTON, &c.

Just after the April number had gone to press, the letter from which the following extract is made came to hand. The writer will pardon us for making this use of it, without his license. We are anxious to record the facts concerning our Missionary field, which are most likely to awaken an interest in it; and we often find, in private unpretending notes, very affecting accounts of destitute localities, or pleasing narratives of successful effort.

LEEDS, MEGANTIC, March 18, 1851.

DEAR SIR,—

"Speaking of Inverness, I do think the people there have been overlooked by our Church. Last spring they sent a request for a catechist, but did not get one. They have had but little supply during the past year. I cannot do much for them, my own field of labour being so large. I am sorry that such a congregation as Inverness should be left to occasional supply. The people are very much attached to the distinctive principles of our Church. They have a staff of excellent elders, with between 60 and 70 members on the communion roll; but I think the attendance would be little short of 200, if there were anything like stated preaching. I see, by the Record, that they have petitioned for supply during the coming summer. I do hope their request will be granted. My own field of labour comprises the township of Leeds, the neighbouring parish of St. Sylvester, and, since last summer, I have also had to take in the township of Broughton. It was our excellent friend, Mr. McIntosh, who found out this last-mentioned place. I believe he was the first Presbyterian minister who had ever visited the township. Our people there were beginning to despair of ever seeing a minister of their own Church, when he visited them. When I went among them, I found that his visits had been very much prized. Many of the people spoke of

him in terms of the highest respect. I now visit them once in the six or seven weeks, and these visits, to myself, are generally very refreshing, the people seem to be so anxious to listen to the preaching of the Word. I think there is a shaking among the dry bones. My usual congregation is about eighty. I am sorry that I cannot visit them oftener. To do so, however, is out of my power, the distance from Leeds being about twenty miles, and the roads through the bush, far from good. I have also found out a few Presbyterians in a settlement adjoining Broughton, called St. Margarets. I visit them when at Broughton, and generally preach to a congregation of about forty persons. It is very refreshing to the missionary to meet here and there with those who love and serve the Lord.

"Our Leeds congregation numbers a little above 200, and that of the Sylvester about 60. Last Sabbath, the Sacrament of the Supper was dispensed to the Leeds congregation. Numbers from a distance attended with us. The church was crowded. Probably there were 350 persons present. 124 made a profession of their faith at the Communion table. All seemed deeply impressed with the services, and I think many could say from experience, 'It is good to be here.' Mr. Park, of Quebec, preached a most excellent and very suitable discourse, for the occasion, on the last day. All the other services devolved upon myself. Mr. Park was much interested with the appearance of the congregation, and would willingly have remained over during the Sabbath, but he could not leave the Quebec congregation vacant. I would speak with caution, but I think the Lord is carrying on his own work amongst us.

"It may perhaps interest you to know that we have established a Missionary Society among the young people connected with our congregation. We wish to interest our young people in missionary objects. Our Society is also a Tract Distributing Society. Our township has been divided into districts, and distributors have been appointed in each to give and exchange tracts at stated periods. In this way, nearly 150 tracts are in circulation among the different families. We have also monthly missionary prayer meetings in connection with the Society, at which missionary intelligence is given. At these meetings collections are taken up. During the present year the Society intends to keep the college principally in view; and whatever money is collected during the year, is to be devoted to that object. What with this, and our usual annual congregational collections, we hope to be able to do more for the college next year.

"I am glad to hear that so many are to be sent forth from our college next summer: and I pray that the Great Head of the Church may direct some of them to this distant corner of the vineyard. The fields are white already to the harvest.

"Yours truly,
"R. C. SWINTON."

PROGRESS OF THE CHURCH.

PRESBYTERY OF KINGSTON.

TYENDENAGA.

This township, with the wild Indian name, forms part and parcel of our dear Brother Hudson's charge. It is about twelve miles distant from Napanee. Having been aided by our friend at our Communion Season, in January, we were called upon now to reciprocate. The day selected for his was the 9th of February. The Fast Day fell upon Thursday. The interest attaching to it on any occasion was enhanced on this by the twofold consideration—that the New Church was formally opened—and the New Elders were ordained. The Church is a neat, plain building, and does credit to the taste and enterprise of the people. We had two

services continuously, and at their close—three, the pick of the congregation, were set apart according to our simple, though solemn form, to co-operate with their Pastor in the superintendence of its spiritual affairs. But the Sabbath was the great day. The Saturday was one of the most bitter we ever felt in Canada. With a thermometer more than 25° below Zero—our feet were well nigh frozen during the Preparation Season—with all the aid that a rousing stove could furnish. During the night it blew a hurricane, but when the day began to break, the angry elements were stilled, and from a sky calm and clear, our Father seemed to smile propitiously. The temperature was remarkably mild—the roads were in capital order, and neither the rain came down, nor the snow from Heaven.

It was our brother's first Communion Season. It was the first Communion celebrated by any Presbyterian Church within the limits of Tyendena. It was not to be wondered at, therefore, that by half-past ten—when the solemn services commenced, the Church should have been surrounded with about fifty vehicles, of all sizes and cuts, and crammed with at least 300 decent and devout worshippers.

It was a quarter past three ere the benediction was pronounced, but during these five hours the audience was riveted,—there was hardly the cry of a child, or the grating clatter of a single departing foot, to disturb the silence and serenity of the delightful scene. These honest country-folks may well put many amongst us towns-folks to the blush, in so far as the manner is concerned, with which they carry into practice the Apostolic precept, "Let all things be done decently and in order."

Mr. Hudson may well be encouraged by his present position and prospects. Indeed, his field of labour furnishes a very fair specimen of the progress of our Church. Four years ago, when Mr. Gregg, then sole Bishop of the District, paid his first visit—none of the people would even receive him into their houses, or bid him God speed. On Sabbath, the 9th, fifty-five communicants encircled the Table of the Lord—and a Church, built by themselves, was packed to the door with an intelligent and interested audience. Is it presumptuous to say, "This is the Lord's doing, and wonderful in our eyes!"

BELLEVILLE.

We surely require not to say a word as to the "what" or the "whereabouts" in introducing to your readers the brisk little capital of the County of Hastings. Nowhere throughout Canada do we find hearts and hands more ready to give a warm and willing welcome. The holy ordinance was dispensed here on the same day as Mr. Hudson's, so that with a little management, we had the satisfaction of apportioning a few crumbs of Zion's Provision to each.

The Belleville good people are determined to be up-sides with you in Toronto, and us in Kingston. They are getting up a spicily little church. It is from one of Thomas' designs, and does credit to the talent and taste of that able and accomplished architect. It stands on an elevated site, and when the active and aspiring Ladies, with their industrious needles, sew on the Head Piece, (as they have resolved to do,) it will really present a most imposing appearance.

By the way, in order to get this carried through, (it may not be out of place to mention,) they propose rivaling Toronto, and having a grand Bazaar somewhere about July. We are confident any contributions, whether in money or goods, will be most thankfully received by our excellent friend, Mr. Alexander Stewart.

KINGSTON. R. F. B.

If the harvest of a single year should fail, nearly the whole human race would perish.

God has the same knowledge inspection and care of every one, as if there was but one.

OWEN SOUND.

To the Editor of the Record.

DEAR SIR,—

It may be interesting to some of your readers to know something of what we are doing, as a Church, in Owen Sound—congregated, as we are, from various parts of the province, where we have severally left our relatives and friends, who are interested in our welfare.

In the beginning of last summer, a female sewing association was formed, in connection with our congregation. The immediate object was to procure a pulpit Bible, and other needful things for the Church. Females in all parts of our scattered congregation took a lively interest in it; and ladies of other denominations kindly tendered their assistance, which was very gratifying.

On the 25th ultimo, they had a sale. A large number of people were in attendance, and most of the articles were disposed of.

In the evening, a soiree was held in the church, at which were present about two hundred persons. After tea, W. D. Taylor, Esq., in the name of the association, presented to me, as minister of the congregation, an excellent English pulpit Bible, and two Psalm Books, and also a Gaelic Bible and Psalm Books, for the pulpit, in an appropriate and impressive address; to which I replied. We were then favoured with suitable addresses from the Rev. Messrs. Hutchinson and Nelans of the Methodist Church, and also from Richard Carney, William Boyd, and John Frost, Esqrs. The Rev. Mr. Wadsworth, well known as a warm advocate of total abstinence principles, having unexpectedly arrived, kindly consented to address the audience.

The choir generously volunteered their services, and acquitted themselves much to the enjoyment and satisfaction of the company.

After singing the 133d Psalm, which seemed to me to be suited to the occasion, and pronouncing the benediction, we parted—cemented, I hope, more closely, both as a community and as a congregation, in the bonds of Christian union.

The sum realized was about £17, which, compared with the sums raised in some other congregations, appears insignificant, but, viewed in connection with the incipient state of this place, warrants us to thank God, and take courage.

On the afternoon of the following day, we had a meeting even more interesting. The children attending the Sabbath school, about sixty in number, met in the church and had tea, after which they received prizes. They were then addressed by the Rev. Mr. Nelans, Mr. Taylor, the superintendent, Mr. Boyd, and myself, successively. These addresses were listened to by the young congregation with marked attention and apparent interest. They then retired, evidently very well pleased, and I hope, encouraged to persevere in the discharge of their duties as Sabbath scholars.

I can say, for myself, that this was a deeply interesting meeting; feeling, as I did, how much, under God, the future moral and religious character of the place will depend upon the instructions which these little ones may receive. "Train up a child in the way he should go, and when he is old he will not depart from it."

I have only to add our thanks to Christian friends at a distance, who kindly contributed to our stock.

DURHAM.

I beg also to set before your readers some particulars in reference to Durham and its vicinity as a missionary field.

Durham is a growing village on the Owen Sound Road, 43 miles north of Fergus, and 28

south of the Sound. It is situated on the northern bank of the Big Saugin, the principal river in this part of the country. The Owen Sound, or Garafaxa road is there intersected by the Durham road, which renders it a place of considerable importance. This road opens up a vast tract of land, as yet almost an unbroken forest east and west, a part of which is amongst the best in the Province. This is particularly true of the country between Durham and Lake Huron. In the townships of Bentinck and Brant, the land is very thickly settled on each side of the road, about 30 miles west from the Owen Sound road, and a large portion of the people are Presbyterians, adherents of our Church, who are in a very destitute state in regard to the means of grace, having never been visited by any Presbyterian Minister or Preacher of our Church except once by myself in January last, when I had the pleasure of preaching to about 70 people. I learned, while there, that there is a station of much greater importance in Brant, seven or eight miles further west.

East of Durham there is also a settlement of Presbyterians, which was occasionally supplied by Mr. Nicholson last summer.

At Durham the sacrament of the Lord's Supper was dispensed by Mr. Smellie, of Fergus, and we having formed a Kirk Session, by associating with us Mr. McDermid, an Elder from our congregation here, and other two Elders, Messrs. Ledingham and Brown, who reside at some distance from the place.

The services commenced on the preceding Thursday, as a day of humiliation. The state of the weather and the roads was very unfavourable, which probably prevented many from attending. On the Sabbath, however, we had about 300 hearers. The services were conducted in English and Gaelic, in separate places, which were crowded.

Sixty communicants were enrolled, and a number of children were baptized.

Thus a congregation was formed which, with the blessing of God, we hope will be the beginning of better days amongst the people of that vicinity.

Mr. Smellie and I regretted much that these people were to be left again as sheep without a shepherd. They have none to remind them of their solemn obligations as professing Christians. The natural consequence (we may expect) is that any good impressions that may have been made by the administration of word and ordinance, is long ago effaced by the cares of this world. We must not, however, limit the Holy One of Israel, if he please to make any seed that was sown fruitful, he is not confined to means.

The people appeared anxious for the preaching of the gospel among them, and there was a meeting of the congregation held after the services on Monday, and steps were taken to support the Home Mission Fund, and to obtain the services of one of the Students during the coming summer, in which we hope they may be successful. "The harvest in this quarter is truly 'plentiful, and the labourers are few.' Let us pray to the Lord of the harvest, that he may 'send forth more labourers.'"

I remain, Dear Sir,

Yours, &c.

JOHN McKINNON.

MISSIONARIES FROM IRELAND.

The Board of Missions of the Presbyterian Church in Ireland have appointed four Missionaries to the North American Colonies, viz.:

Rev. W. P. Grey, Minister of Lowtherstown, Rev. Wm. Hogg, formerly of Bandon, and recently of Belfast Town Mission, Mr. J. Mitchell, Licentiate of the Presbytery of Donegal, Mr. George Brown, Licentiate of the Presbytery of Ballibay.

SUSTENTATION OF THE MINISTRY.

To the Editor of the Record.

SIR,—

I share in the anxiety expressed by your correspondent Q., in regard to the important matter of the sustentation of our ministers;—persuaded, as I am, that, until it be placed on a sounder basis, the progress and efficiency of the Church will be grievously hindered.

The poorer and weaker congregations must be "saved from ruin;" and the position of the majority of the ministers must be so raised as that, freed from the heart-gnawing anxieties arising not merely from insufficient incomes, but from irregularity of payments, they may be enabled to give themselves wholly to their work, and take their proper place as the learned intelligent leaders of an intelligent and active laity.

A general sustentation fund, therefore, seems to me indispensable. In this way only can we save many congregations from ruin, and bearing one another's burdens fulfil the law of Christ; in this way only shall we feel ourselves to be indeed "one body," sharers alike of weal and woe, of prosperity and adversity; this is the only feasible way by which the incomes of the ministers of the weaker congregations can be increased, and, what is scarcely less important, regularity of payment insured;—everybody knows how sadly a small income is frittered away by the irregularity and uncertainty of the time of payment.

One or two other modes of bettering their condition may be suggested.

A fund for the widows and orphans, and, conjoined with this, a provision for the superannuated. This is happily begun, and I cannot bring myself to think so ill of the Church as to suppose for a moment the possibility of its failure.

Following the example of the Free Church of Scotland, let us endeavour to provide a manse and a small glebe for each congregation.

After the same noble example, let us take measures to raise the incomes to the minimum stipend of £125 cy.

I quite agree with you that the learning and endowments of our ministers ought to be raised to a high standard;—the times, the Church herself, the increased and increasing intelligence of the laity alike demand it; but with the present inadequate provision for the majority of them, I hold it to be little better than idle mockery to talk of it.

He that wishes to spare his purse will never want a plausible and satisfactory pretext—satisfactory, at least, to himself; but surely some better way of hindering unworthy ministers from entering the Church may be found, than the strange one of keeping worthy and faithful men at the starvation point; and surely a lay eldership and deaconship, composed of shrewd, intelligent, and calculating men, will be quite able to manage this business satisfactorily. Upon them the duty properly devolves.

I heartily re-echo the words of your correspondent. "It gladdens my heart to hear that a movement has been made towards this desirable object by influential parties in your city." I also agree with him, that it is mainly the business of us—the laity. Let the committee, then, go on, undiscouraged by the apathy of any party. Our own welfare, our children's, the welfare of the Church of the Living God—aye, and to no small extent, the welfare of our country, is linked with their object. I know that I give utterance to the sentiments of not a few when I say, that we will count it a privilege to be allowed to be fellow workers with them.

I am, Sir,

Your obedient servant,

A LAYMAN.

A LETTER FROM ONE STUDENT OF THEOLOGY TO ANOTHER.

To the Editor of the Record.

Toronto, 8th April, 1851.

Mr. Editor,

The letter from which the following extracts were taken, was addressed by a student of theology in the Free College of Edinburgh, to one engaged in the same studies in Canada. The friend in need to whom it was addressed, did not belong to the same denomination, but he is of kindred spirit, and in Christ Jesus all are one. There are valuable thoughts in the letter, and the interest of them is heightened now by the circumstance that the writer is at present on his way to India, to join the noble band, at the head of which stands Dr. Duff, and among whose members there lately stood the meek and amiable John Macdonald, now with God. Christ shall be glorified from the rising of the sun to the going down of the same. Thy kingdom come, with power and great glory.

Yours, dear Mr. Editor,

B.

MY DEAR J,

From the multiplicity of my labours this winter, I find it difficult to undertake a great amount of writing. My dear friends in Canada must therefore bear with what to them seems neglect or indifference. It is not really so. My heart yearns too vehemently often after you all, so that I cannot brook the prospect of long, it may be life-long separation. My brethren, my sisters, my children, in Scotland and Canada, are dearer to me than ever. To comfort them, to teach them, to labor for them, to be spent in serving them in the gospel, would be my chief delight, my only ambition. But this sacrifice the blessed Head is asking of me, nor can I refuse it. I firmly believe that our God will not call on you or me to surrender these our home connexions without compensating us seven fold now, and seventy fold at his appearing. Pardon me for allowing this the first place in my letter, rather than that which concerns your sorrows.* My dear brother, you cannot sufficiently praise our loving Father that you do not sorrow as those who have no hope. I know something of the bitterness of hopeless sorrow. Apart from the love of Jesus-Jehovah, and the consolations of His Spirit, that sorrow would often be overwhelmingly bitter, an anguish insupportable. You are spared this bitterness. Give, oh! give heartily, eternal praises to Jehovah, who, when your dear father suffered awhile, hath called him to his eternal glory by Christ Jesus. I know you will miss him much, and now, probably even more than at first. Then, you were upheld by the strong stimulant of deep feeling, and since, by your intense application to study. But now these stimulants are spent, and you will perhaps sink lower than ever. Now is the time to prove the all-sufficiency of our God, and the power of faith. Hitherto upheld by the operation of very strong emotions, partly natural, partly spiritual, you knew not what it was to walk in this trial by pure faith. Now may be the time for that. I have a strong impression, and I give it utterance, that this is the period of your mental and heart history—the most important of any you have passed. You will be moulded by present events more than by future ones. Such is my thought, and I feel the solemnity of expressing it. This is the seed-time of your earthly and eternal life. Those principles and emotions that are implanted in you now, are the same whose fruits will appear in after life. What is sown shall be reaped. Now consider how terribly solemn this word is. Let it lead you, dear brother, to consider, to examine what is sown; not only what you sow, but what is sown in you. Seeds may be very small, and yet

produce much fruit. Small seeds are most dangerous. They are easier overlooked. A false feeling may be very slight, a wrong judgment may be lightly treated; yea, the one or the other may be productive of the most baneful results in ourselves and in others. In an age when so many poisonous seeds are scattering, may not some of them have fallen into your heart? Do not despair then because they seem fallen by the wayside. If a single be on the way-side, it will soon spread its seeds in the adjoining fields. Therefore rest everything. Sift the wheat. Sift it rigorously. You know if seeds of weeds are sown, and have taken root among the corn, it is next to impossible to pull them up. Are you feeling, then, the responsibility of sowing everything?—sowing everything by the light of God?

My only hope for the church's here and in Canada is in the purity and soundness of our students. Theological halls are the storehouses out of which the seeds are to come that will fill the Church with their fruits. Our thoughts, our feelings, will form the mind and heart of the Church for generations to come. How little is this felt by us or by others! or, if we think of it, we think only of the honor of the position, without its responsibility and danger. Let this stimulate you to bring every thought, however trivial, and every feeling, however slight, to the foot stool of God, there to have it weighed and judged. These are the seeds from which fruits are to sprout. The very smallest may bring forth what we would fain wish to be reaped. A purified mind, and purified lips, how essential are they to us as ambassadors for Christ! Let us seek the unceasing energy of the Eternal Spirit to be exerted on us. He it is that proves everything. Only when thinking in the Spirit—only when the heart is acting by the Spirit—only in speaking by the Spirit—are we sowing for life everlasting?—all else is the flesh, and will perish. Our feelings may be strong, amiable, and to men commendable; yet they may not be of God. I feel this daily. There is a *spiritualism* which is not of the Spirit, a life that is death, and a light that is darkness. Oh! then, let us seek *reality*—let us seek close communion with God—let us seek conformity to Jesus. Only in this is our safety. I would not have taken upon me to write you thus, had you not lost him whose joy it would have been to have exhorted you to this and every other duty. Give up every thought, every emotion, every desire, every word, and pray to God to be proved and judged. Be a child at his feet. Nothing but the deepest abasement, the strictest watchfulness, and most scrupulous faithfulness in everything, small and great, will preserve us pure in this evil generation. I cannot close this without a word about study.

1st. Study holiness of mind, and heart, and body. Yea, study to be *eminently* holy. This is above all things necessary.

2nd. My dear brother, study the Hebrew Bible and Greek New Testament. I have had great pleasure in adding the Syrac New Testament to my other studies this winter—it is the tongue that Jesus spoke on earth.

3d. Study living men—study women and children—their characters, and their relations to God and each other. Seek to win them for Jesus, and to get them to *serve* one another in love.

Ever yours in our dear Lord Jesus,

FREE CHURCH IN NOVA SCOTIA.

From the Halifax Missionary Record.

CIRCULAR.—SYNON'S HOME MISSION SCHEME.

To the adherents of the Free Church within the bounds of the Synod of Nova Scotia.

As the Convener of the Committee of the Home Mission Fund, I beg to remind the adherents of the Free Church within the bounds of the Synod, that the day fixed for the collection,

on behalf of this scheme, is the *first Sabbath of May, being the 6th day of that month*, and to request all the Catechists, Preachers and Ministers, to give due intimation thereof on the Sabbath preceding.

The object of this scheme is now, it is hoped, well understood. It is intended to aid in obtaining, at least, an occasional supply of religious ordinances in those districts or settlements where much destitution of the means of grace prevails. And if such a scheme is found to be indispensably necessary in the Parent Church, where the organization is so complete, it must be still more so in a branch of that Church, where the adhering population is so widely scattered, and, in many places, without enjoying any thing like the regular administration of religious ordinances. Such indeed is the state of matters within the bounds of this Synod, that but for such a scheme as this many settlements of adherents might remain unvisited by any of our Ministers for a long period. It is true that the Presbyteries of the Church, are, in their own sphere, unwearied in their efforts in supplying Preaching Stations and vacant congregations. It is true, also, that many of the Ministers, in endeavoring to supply the destitution of religious ordinances that prevails, undergo an amount of labour and of personal sacrifices unsurpassed by those Missionaries who are carrying on their work in the land of idolaters. But is it not a right and beneficent thing that all the Presbyteries of the Church should bear an equal share of the expenses incurred in carrying on such operations. It may be, some of the Presbyteries are able to contribute more largely than others, in temporal things, and these very Presbyteries, within their own proper limits, have less demands made upon them for supply; and hence the propriety of a common Synodical Fund, that the wish of the Apostle may be realized, "For I mean not that other men be eased and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance may also be a supply for your want, that there may be equality," and does not the adoption of this course form a beautiful exemplification of the unity and catholicity of Presbytery, and of its consequent admirable adaptation to evangelistic undertakings, both in Home and Foreign fields? By reason of the great distance of many of our congregations from each other, even within the bounds of the same Presbytery, there is a great liability on the part of these congregations, to act apart and for themselves, and thereby practically to slide into something like Independence. And, perhaps, there is no better way, in the circumstances, for obviating this, and preserving this important characteristic of Presbytery, than for the Church, through her highest Judicatory, to call upon all her congregations, to contribute to general objects, in which all are alike interested, according to the blessing of the Lord our God upon them!

Last year, the first attempt was made by the Free Church of Nova Scotia, to have three Missionary Collections, at fixed periods, in all the Preaching Stations and Congregations; and though the result in regard to some of these schemes was not so great as might have been anticipated, it was, considering the many obstacles to be overcome, in a country like this, sufficient to impart encouragement, and to make us entertain high hope for the future. In the subjoined statement, the receipts and expenditures of the Home Mission Scheme, for the past year are given. From that statement it will be seen that the sum of £87 4s. 11d. was raised, by which the Committee were able to give assistance in supporting three Catechists, all of whom, from the testimony of the Ministers under whom they are placed, seem to be devout, and laborious, and useful men. Prince Edward's Island is still the most destitute locality within the bounds of the Church, and the Committee has, as will be observed, expended a considerable amount of the money placed at their disposal, in defraying the

* The death of a father venerable for years and piety.—Ed.

travelling expenses of Ministers to and from that Island. No small portion of the Fund, too, went to the payment of the Salary of the Rev. Mr. Honeyman, who acted as Tutor of Hebrew in the College, and otherwise rendered his services available to the Church. As the Church at large became responsible for his support, and received the benefit of his services, it seemed advisable to the Committee to allow their proportion assigned out of this Fund.

And now, let me express the hope that the collection this year will far exceed the collection of last year. However creditable that collection was in the case of several congregations, I am thoroughly satisfied that much more might be raised, both by the amount of the collections of various congregations, and by the number of the congregations contributing towards this object. As will be seen from the statement, some large congregations, and not a few Preaching Stations, did not make any collection last year at all. This may have arisen from a variety of circumstances. No Minister may have preached in these settlements at, or near the time when the collection was ordered to be made, and our adhering population may not thus have been duly apprized. It is earnestly hoped that there will not be one Preaching Station, either in Nova Scotia proper, or in Cape Breton, or Prince Edward's Island, that will not have a collection this year, and the various Presbyteries will, I trust, endeavour to make such arrangements as shall afford all an opportunity of giving unto the Lord, on behalf of this Fund. The Preaching Stations are the most deeply interested in this scheme, and unless they show a willingness to contribute according to their means, it cannot be expected that they can be helped by its Funds.

And now, let me express the hope that all our Ministers, Office-bearers, and people, will consider the vast importance of this scheme, and that each, in his own sphere, will remember that he is not his own, that all that he has is the Lord's, and lent him for the purpose of testing the validity of his faith, and the genuineness of his love. Let each consider the honour conferred upon him of displaying a banner for the truth, the glorious truth attested to by Christ at the bar of Pilate, "Thou sayest that I am a King, for this end was I born, and for this cause came I into this world." Let each calmly and prayerfully reflect on what he owes to God for the gift of his dear Son, and then let him listen to the thrice repeated injunction—"Feed my Sheep,"—"Feed my Lambs."—Then will all give to this important cause as the Lord hath prospered them.

ALEX. FORRESTER, Co-trener.

SCRIPTURE PSALMS—SCOTTISH VERSION.

In 1643, appeared a version of the Psalms by Francis Rous, Member of Parliament for Truro in Cornwall, and a younger son of Sir Anthony Rous, knight of that county. At this period, as is well known, an attempt was being made to bring about a uniformity in the doctrine, discipline, and form of church government and worship of England and Scotland. A new version of the Psalms was designed as a part of the uniformity. The Westminster Assembly was then sitting, and it appears that the subject of a new version of the Psalms was recommended to their notice by a resolution of the House of Commons. The version prepared by Rous ultimately received the preference over several others, and was printed by order of the House. In his preface, Rous informs us how carefully he had preserved all that was best in the old version, and that with extreme caution he had introduced his improvements. Rous's version of 1643 is interesting on this account, that, after undergoing such painful revision and elaboration, it was ultimately adopted in Scotland, and is the version which we still sing in our northern kirks. Rous is said to have been a man of great learn-

ing and distinction. He was several times returned a member of Parliament, and was one of the lay commissioners to the Assembly of Divines. He was settled in the lucrative appointment of Provost of Eaton College in 1644, which preferment he enjoyed till his death in 1658.

Rous's version was re-published in 1646. In the interval, since its first publication, it had undergone repeated revisals. The Assembly of Divines appointed three committees, requiring each committee to revise fifty Psalms. The author availed himself of the corrections and amendments recommended by these committees, and subjected his version once more to his own careful revision. It was then sent up by the Assembly to the House of Commons, and by them ordered to be printed. When copies were got ready, they were forwarded to the General Assembly of the Church of Scotland. Arrangements were immediately made by that Rev. body for a thorough and critical examination of the version, and it was soon resolved 'that it is very necessary that the paraphrase be yet revised.' It was remitted to the different presbyteries to be reported on. The Psalms were portioned out among several members of Assembly, who had the highest name for taste and judgment, to be microscopically tested. In particular, the 'travails of Rowallan' were made use of. Sir William Mure, of Rowallan, was a gentleman of eminent poetical taste and skill, and himself the author of a metrical version of the Psalms. The Assembly wisely took advantage of all helps in the working up of their version. They borrowed freely the best lines of the old version and of Rowallan's. Finally, having passed through all these alembics, and successive sines of careful preparation, and received the *ultima aura*, the version, as it now stands, was accepted and sanctioned by the General Assembly in 1649, and by the Committee of Estates early in 1650. On the 15th of May in that year, it was, for the first time, used publicly in Glasgow, and so continues until this day.

Many and zealous attempts have been made to displace it, but all with signal ill success. Committees of Assembly have perspired over the attempt in vain. The lounge at book-stalls frequently sees still-born looking volumes, being versions of the Psalms in metre, and commonly bearing to be 'printed for the author'—too plain a sign of caution in 'the trade,' and of extenuation of purse to the luckless poet. Time after time have these attempts been renewed, but no rival has ever yet been found to supplant the venerable version of 1650. There is no other way of accounting for the firmness with which this version has held its place, than just because, like Barbor's good knights, it is 'worthie.' The stiffness of our Scottish prejudice is, we guess, pretty considerable. But there is no doubt had a really better version, or one that had succeeded in marrying the solid merits of the old psalter to the graces of modern verse, ever been tabled, it would have been recognised and accepted. True, there are plenty of uncouth rhymes, rugged, tuneless lines, and obsolete expressions, to be found in the present version. But what good taste does not admire its severe and manly simplicity, notwithstanding these insignificant defects? No words can be a vehicle for Divine praise, equal to the words of scripture itself—the very words which the Spirit of inspiration has uttered. Even Sir Walter Scott saw and declared this. It is *their* closeness to the original, which forms the strength and the excellence of our versified Psalms. It may safely be pronounced impossible that the Psalms can ever be done in rhyme with less departure from the very words of the prose translations, than the present version exhibits. When Hubert's arrow hit the white, 'Thou canst not mend that shot, Locksley,' said Prince John. 'I will notch his shaft for him, however,' replied Locksley. So we say of these old versionists. Their shaft may be

notched, but their shot will hardly be mended. They are so close to the original, that they are in the white, and have left no room for any one who may shoot after them to come nearer. This is the secret of the hold they have taken, and kept with such ease against every adventurer. It would be easy to out-do the present version in smoothness of numbers, in refinement, and elegance of expression; but its affecting simplicity and likeness to the original, in which its value lies, would be overlaid and lost. In the very hugeness of his reverence for Shakespeare, the blockhead Malone bribed the Sexton of Stratford, and was permitted to put a coat of white oil paint on that old bust of the great dramatist, which showed his complexion, and the very color of his beard and doublet, as in life. Forbid that any Malone should be permitted to ornament our psalms out of their merit of merits—likeness to the original!

In addition to its intrinsic merits, the present version of the psalms has a value to Scottish Christians* which no other could have, even were it as much poetically superior to this as Dryden to Shadwell, or Milton to Nahum Tate. Our version has been sung by our martyrs; its melody has been sweet in plaintive æolian wall on moorland breezes, in days which it makes the canniest of us poetical to think upon.† Our fathers for generations have lifted up their souls to the praises of God in it. We learned it by heart at a father's, or a mother's knee; it is mingled with our religious literature; its expressions lie readiest to us when we seek to utter our spiritual feelings and experiences. No. A new version of the Psalms, with all the elegance of modern finish, could never be what the present version is to the Christian folk of Scotland. Inrenched among all these endearing associations, and supported by its own intrinsic value, this version will, in all probability, continue to be used until it shall be antiquated by the changes which the English language will undergo in the course of two or three centuries. The Scottish pastors of that distant day will, no doubt, require to undertake the task so well performed in the days of Gillespie, Rutherford and Baillie—that of replacing an antiquated and obsolete, by a modernized version of the Psalms. Till then, let no promising young man hope for fame as the author of a new and improved version.

SHORT COMMENTS ON THE PSALMS.

ERRATA IN LAST NUMBER.—In the note on Psalm XI., v. 5, for "His soul hunteth" read, "His soul hateth;" and in the note on Psalm VII., v. 8, instead of "Even in rendering it," read, "Gesenius renders it."

PSALM XIV. For the Leader of the Music.—By David.

1. The fool hath said in his heart, There is no God. They are corrupt; they have done abominable works, there is none that doeth good.

That which a man only speaks in his heart, cannot be heard by others; and yet it may be as well known by his conduct, as though it had been uttered aloud. And thus the reckless wickedness of many may be regarded as a sure proof of their Atheism. And the testimony of the inspired Psalmist, in this place, regarding men in general—that they are corrupt in heart, and polluted in their conduct, and that not even one of them, in his natural condition, is found to have any

* This is true of Christians on this side of the water, whose minds are savingly imbued with the experimental religion of the Psalms.

† Is there not reason to fear that these associations are utterly broken off in some quarters which it were not difficult to name?—Covenanters.

spiritual excellence, is confirmed by all observation and experience.

2. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

In the account of God, piety is wisdom: and, as he is not indifferent to the conduct of men, so the judgment which he forms of them is founded on a perfect acquaintance with the character of each individual.

3. They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one.

Sad, indeed, is the judgment which God, in his solemn inquest on the children of men, has pronounced—that all, without exception, have revolted from him, and corrupted themselves; thus, at once rendering themselves infinitely hateful in his sight, and liable to the vengeance of his broken law.

4. Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord.

How truly may it be said of those who persecute the children of God, and despise his worship, “they know not what they do.”

5. There were they in great fear: for God is in the generation of the righteous.

God's presence with his people, in dangers and sufferings, has often been so manifest, even to his obdurate enemies, that they have been made to see their opposition to the godly to be a fighting against God himself, and have been filled with secret terrors, in anticipating the issue of a contest with him.

6. Ye have shamed the counsel of the poor, because the Lord is his refuge.

The wicked Jewish rulers derided the Son of God, when he hung upon the cross, because they saw no hand stretched out to save him. And so ungodly men are ever ready to mock the confidence of the people of God, when they are in afflicted circumstances, and without any visible means of escaping from them.

In the last clause, the participle rendered *because* might be rendered *though*, or, as Luther has it, (whom Noyes follows) *but*. There is, however, no good reason for denying it its usual causal meaning, seeing that the very trust which the poor or afflicted ones have in the Lord, often exposes them to the scorn of the proud and ungodly.

7. Oh that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

Whence but from Zion, the dwelling-place of Jehovah, should the salvation of Israel come? Prophecy, in every age, has pointed forward to that great event, the salvation of all Israel. (See Rom. xi. 26.) And well may believers long and pray for its accomplishment. The restoration of God's ancient people from the Babylonish captivity was, for them, a time of unbounded joy and praise—the deliverance of the New Testament Church from the mystic Babylon, will be a far more glorious era. Then “the heavens shall rejoice and the earth be glad.”—Psa. xcvi. 11.

PSALM XV. A Psalm by David.

1. LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

How infinitely condescending is God, to admit man even here to dwell, as it were, in the secret place of his presence! And the highest enjoyments of the Divine life now, are but fore-tastes of the blessedness of heaven. There, “the tabernacle of God shall be with men, and he shall dwell with them.” How important, then, the inquiry, What is the meekness of character for such pure and exalted blessedness?

2. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

Prominent characteristics of those who are preparing for the heavenly Zion are these: A singleness of aim to please God—a habitual regard to his law as the perfect standard of right, and truthfulness, and sincerity in speech.

3. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

The harmlessness and gentleness, both in speech and conduct, are additional marks of the godly man. The practice of detraction and calumny is obviously as alien to the temper formed by the Spirit of God, as is that of violence and wrong.

4. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord: he that sweareth to his own hurt, and changeth not.

The good man estimates others, not by their external state, but by their characters. And so he despises the profane and vicious, and honours the fearers of God, how much soever the former may be honoured, or the latter despised, by the world. He is faithful also to his engagements, and does not shrink from performing them, though, contrary to what he had contemplated they may have involved him in losses.

5. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

The compassion which refuses to take advantage of the necessities of the hour, by exacting usurious returns for accommodations rendered to them, and the integrity which spurns favours, when these are held out as bribes to seduce from a righteous decision, are also indications of the man whom the Lord has chosen for Himself. And such an one, and he alone, stands on a foundation which no storms of temptation or affliction shall ever shake.

MONTREAL, 16th April.

R.

RULING ELDERS.

[FOR THE RECORD]

The duty of regularly electing ruling Elders, to attend the Presbytery and Synod, is not sufficiently recognized by several of the Sessions of our Church. This duty ought not to be omitted, even in those localities where the representative Elders might sometimes find it impracticable to attend the meeting of Synod. They might, at least, find it convenient to attend some of the meetings of their respective Presbyteries. Congregations should feel themselves under obligation to defray the travelling expenses of their Elders, incurred in attending the meetings of Presbytery and Synod.

The Ruling Elders should be elected annually, at least. Our Church has departed from the strict rule formerly observed in Scotland, of electing them within two months after the sitting of the Synod. It were better, however, in general, to return to the observance of this rule. It may be well to add, that unless the Elders pro-

duce extracts of their election to the Presbytery, their names cannot regularly be admitted on the roll, either of the Presbytery or of the Synod.

It might tend to promote regularity in this, as well as in other matters belonging to the business of Kirk Sessions, if Presbyteries would annually examine the records of all the Sessions within their bounds.

FREQUENT COMMUNICATING.

In the Appendix to the Synod Minutes of 1818 are contained several resolutions which, it is to be feared, have been but little attended to by the Presbyteries and Sessions of our Church in general. It is not my intention, in this brief notice, to take up the general subject of the best means of promoting a revival of religion, but only to direct the attention of our Ministers and Members to the 4th resolution in the Appendix referred to, which runs thus: “That the Lord's Supper should be dispensed at least once a quarter, and that Ministers should, if necessary, dispense it without assistance from brethren in their neighborhood, rather than not dispense it thus frequently.”

Now, this resolution, as well as some of the others, it is presumed, has not been acted on generally, if at all, by the Ministers and Sessions of our Church. If the Synod approved, in substance, of this resolution, why has it been allowed to remain a dead letter? The subject of frequent communicating is a very important one, and deserves more attention from our Ministers and Members than several of us have bestowed on it.

That the Lord's Supper should be much more frequently observed than it is by our Church, appears abundantly evident. Justin Martyr, who lived about half a century after the Apostle John, says, “All Christians assemble on Sunday. We all unite in prayer, and then celebrate the sacrament.” And Augustine, who lived in the beginning of the fifth century, says: “I neither praise nor condemn the daily participation of the Lord's Supper; but I exhort all to communicate every Lord's Day.” Calvin complains of annual communions; and urges that every week the table of the Lord should be spread in Christian assemblies. The Reformers of Geneva introduced it monthly into their Church; and the Church of Scotland, at her first reformation, insisted on four communions in the year.

I have thus merely called attention to the above resolution, that some one more intimately acquainted with the details of Church history, and better qualified to do justice to the whole subject, may take it up, and set it more fully before our Church. W.

SCHOOLS IN TORONTO.

MR. EDITOR.—

In helping on the great cause of Education in the City and Province, it may be interesting to see what our neighbors in the States were doing two hundred years ago. Indeed, it is a fact that ought not to be forgotten, that Cotton Mather, in his history of New York, (*Magnalia Americana*) states, to the credit of the Pilgrim Fathers, that they had not been settled in New England ten years when they laid the foundation of Harvard College and University, near Boston. The following extract of a letter from the elder John Adams to the Governor of Kentucky, on the subject of education is curious, both as a relic of that great man, and as an evidence of considerable zeal for the great cause of knowledge and improvement. O, that our citizens would come up to a sense of their responsibility in this matter! Our worthy Mayor, I observe, is hearty in the cause, and surely he will not want for coadjutors. Let the active and intelligent Convener go on vigorously, and the issue will be propitious.

R. B.

“QUINCY, July 21, 1822.

“I have communicated your letter to as many

of my friends as I have seen, and requested them to assist me.

If the taper thread of my life continues, you will hear from me again. A law of this colony almost two hundred years ago, obliged every town to support a school master capable of teaching the Greek and Roman languages, as well as reading, writing and arithmetic. This law is in force, although not so punctually executed as it ought to be. I had myself the honour to be a school-master from 1755 to 1853, in the town of Wooster, under this law. The school houses and school masters were supported by taxes, voluntarily imposed by the people on themselves. Besides this principal school, the towns are divided into four or five schools for younger scholars, who are not able to attend the central school. There are other schools supported by private munificence, for teaching Languages and Sciences; there are also Academies under the auspices of the Legislature.

JOHN ADAMS.

"Wm. T. BARRY, Esq., Lexington."

TO CORRESPONDENTS.—The letter of the Rev. D. Coutts, dated 16th April, did not reach us until the 23rd. We shall give it a place in our next.

The half of the current volume of the Record, commencing with the present number, will be furnished to new Subscribers, at 1s. 10d., in advance. In addition to other Agents, all the Ministers of the Church, and the Missionaries and Catechists employed by the Home Mission Committee, are authorized to receive subscriptions.

We can supply complete sets of vol. VII.

Agents or others sending the names of new Subscribers or remittances, will please give the name and Post Office of each individual distinctly.

All communications connected with the Record to be addressed to JOHN BURNS, Esq., Knox's College, Toronto.

The Record.

TORONTO, MAY, 1851.

KNOX'S COLLEGE—CLOSE OF THE SESSION 1850-51.

THE Seventh Session of Knox's College closed on the 16th April. On that occasion, there were present many of the friends of the institution from a distance, as well as of those who reside in Toronto. It was particularly gratifying to see so large a number of ministers; and we marked with pleasure the presence of those who had lately gone forth from this seminary, and are now engaged in the gospel ministry.

The examinations had been carried on daily for a fortnight, viz., from the 2d to the 12th of April inclusive, by written questions and answers, and on the last three days by oral examinations. The students acquitted themselves creditably in the various departments of learning to which their attention had been directed. We may observe that the concluding examinations of the session were very thorough and searching.

It is gratifying to see that an increasing interest is manifested in the success of the institution. This was evinced on the 16th by the crowded state of the hall, the attention of the auditory, and the applause with which everything was received, which indicated its progress. The proceedings were opened by praise and prayer.

The Students of Theology, whose final ex-

amination formed a part of the business of the day, presented, immediately after that exercise, an address to Dr Willis, read by Mr. John Alexander, one of their number, in their name, and accompanied with the presentation of some valuable volumes, in token of their respect and gratitude, and as a memorial of their high sense of his indefatigable labours in their behalf.

The Rev. Professor briefly and feelingly expressed his appreciation of the gift, and of the spirit which actuated the donors in presenting it, and intimated that he would address them more fully at the close of the whole exercises.

In the meantime his respected colleagues would report on their classes, &c., and, finally, one of the clergymen present from another part of the Province would lead their devotions.

Professor Esso first spoke: He urged the Students to continued application—to thorough grounding in the elementary departments—to laying the foundation of their education broad and deep—and to aiming at a high standard.

Dr. Burns next rose. After congratulating Dr. Willis on the very gratifying testimonial just presented, he took a rapid glance at the course of the Session, briefly noticed the leading features of that course, and recommended to all diligence and perseverance in their studies. The Rev. Dr. urged upon the students of Church history the necessity of being well furnished in that department—that they should note the rise and progress of error, and be prepared especially to meet and refute the pretensions and delusions of the Man of Sin. He had only been able to take an outline view of the vast field, but had endeavoured to give them such directions as would enable them profitably and successfully to prosecute the pleasing study of Church History, so indispensable to the complete education of any gentleman, but especially to a minister of the Gospel.

Mr. Hirschfelder briefly referred to the very satisfactory progress made by the students in the department of Oriental Languages, and pointed out how necessary it is that the Students of Divinity be acquainted with the original languages of the Bible, in order to the correct understanding of their true scope and meaning.

Dr Willis, after the singing of a few lines, addressed himself to the students in general, and spoke to the following effect:—

My young friends,—Having now reached the close of those months devoted to our studies and prelections here, our first duty is to acknowledge, with devout gratitude to God, the providential goodness which has preserved us in the enjoyment of general good health, and permits us to separate from one another—I will not say with no painful feeling, but without any such alloy to our reminiscences of the time we have spent together, as even one melancholy casualty might have occasioned. Our next business is to anticipate coming time, and to inquire how our pursuits here may be best carried out, that the objects proposed may be most successfully reached.

We cannot too earnestly impress on your minds that education in any public seminary can supply but the elements or first principles of science or learning—that we rather seek to whet the appe-

tite for knowledge, than propose to satisfy, far less to cloy it. We put you, by our suggestions, on the road; we describe to you the objects which should engage your attention: The intimate acquaintance with these, and the gratification resulting from it, must depend on your own capabilities of observation, your curiosity of honourable ambition, your taste, your habits of patient application.

My next remark of advice is: Whatever be your stage of advancement, you should never lose sight of the ultimate end. As members of a theological college, as candidates for the holy ministry, let all your other acquisitions, whether in the preliminary and literary departments, or in the strictly theological, be sanctified by devotion to God, by prayerfulness, by a regular study of the Holy Scriptures.

These, in fact, belong to the grand essentials for success in all pursuits. A knowledge of the Word of God,—a habit of daily communion with it, gives even intellectual vigour, and enlargement and comprehensiveness of mental views, as well as refinement and elevation to our moral sensibilities. My young friends, ponder well the aphorism of Solomon, "The fear of the Lord is the beginning of wisdom." Forget not the counsel of the greater than Solomon. "Search the Scriptures;" nor the encomium on Biblical study pronounced by David, "He that meditates day and night on the law of the Lord shall prosper in all that he doeth."

Universities, said Luther, in which the young people are not taught to study diligently the word of God, are great gates of hell!

But, next; leave not behind you, at any stage, as if done with them, the studies more preliminary. As in respect to religion itself, the Apostle says we are not to account ourselves as having attained, or having been perfected, let me say to Theological Students, and Students of Philosophy,—do not account yourselves to have done with your Latin and Greek studies—nay, nor English studies, as regards a knowledge of your own language even—your power of using it; and even of pronouncing it with effect before others.

Select works for your summer reading, with reference not only to the object of enlarging your knowledge, but of refining your taste, and improving your style of writing your own language.

In the Scriptures, first of all, learn, besides consulting them for higher objects, to mark the fine models of simplicity, energy, eloquence of expression, with which they abound. Next seek a knowledge of those writers whose works are distinguished for purity of style, and the combination of vigour with elegance. Shall I remind you of Johnson's opinion? "Whoever would obtain an English style, familiar, but not coarse, and elegant, but not ostentatious, let him give his days and nights to the volumes of Addison." Shall I remind you of Horace's? for I am about to recommend classic studies,—"*Vos exemplaria Græca nocturna versate manu, versate diurna;*"—or, as rendered by Pope,

"Be Homer's works your study and delight,
Read him by day, and meditate by night."

As far as style is concerned—it is well to con-

sult even such works of imagination as Homer's—and here let me say, that it is one reason why you should keep up your acquaintance with both Greek and Latin writers, that these remain to all ages models of the beautiful in composition. Study how Plato wrote, as well as what he wrote. And as you peruse the pages of Xenophon, of Livy and of Caesar, learn by all means the far-famed exploits of the Greeks, and Rome's eventful history; but mark, too, the dignified simplicity of one of these narrators, and the energy, the precision, the orate finish, of the language of others of these historians. And if you converse with Cicero's Tusculan questions, or his Natural Theology, while you deepen your sense of the value of Divine Revelation, and of its necessity, seek to acquire something of the Orator's art,—to catch the sympathetic flame, as you are in contact with “the thoughts that breathe, and the words that burn.”

I recommend to Students of Theology to continue their converse with philosophy also. Study *Locke*: while you reject his sensationalism, and distinguish between innate ideas and innate dispositions. He will guide you well so far as regards the conduct of the understanding; though, as regards the formation of your religious sentiments, Halyburton defines better the relations of reason and of faith.

Study *Butler*. His well-weighed reasonings afford in the province of Natural Theology, and so far of Revealed, the finest specimens of sound logic: and, as with Chillingworth in the controversy with Romanism, you secure the double benefit, in perusing his pages, of profiting in the dialectic art, while you reap the primary advantage of gathering confirmation to your faith. A larger infusion of the evangelic spirit were to be desired: but the field which Butler professedly occupies, he occupies so nobly, that I cannot but look on his solid and consistent argumentation, as a contrast to the vague and self-contradictory schemes of some of his critics, whether in the department of sacred hermeneutics, or of the exposition of the law of nature.

Dr. Willis proceeded to address the Theological Students more especially. While counselling them to arm themselves, in these stirring days, for doing the battles of Christianity, and of Protestantism, we particularly remarked his advice to speak the truth in wisdom and love. He assented to the opinion and wish of Dr. Chalmers, that the days were come when we might study and also announce the truth of God without reference to polemics—and even now, he said, especially young preachers, should mainly seek to put down error by preaching the positive truth. A fine example of this, he said, was found in our Westminster Standards. Every line, almost, expresses the deliberate conclusions of men who had contended for the faith against its impugners, and, clothed in the panoply of sacred learning, had repelled the aggression at each successive point, and saved the citadel. But you read these noble monuments of successful controversy, almost without remembering that every clause has been won from the spoiler; that every chapter and every section has been a battle field. The truth is attested there, but little notice of the

heresy—the word of God is subjoined—the appeal is to it alone and direct. The spoils of victory are there, but no notes of triumph. The spiritual temple stands out in its beauty and full proportion, but the sound of the hammer is hushed.

Romanism, he said, is attracting universal attention by its unremitting and ambitious efforts at ascendancy. Our chief hope must be in the diffusion of the first principles of evangelical religion and Bible truth. What is Protestantism? It is not only the negation of image worship, the confessional, &c.: it is the doctrine of one God, one Mediator—a perfect and divine rule of faith: it is justification by grace. We must try to drink into the spirit of the Reformers. Their eyes were turned even more than those of the Puritans, on the great objective truth which had long been lost sight of; and fired as with a first love to a new-discovered verity, they went forth to converse with mankind with all the fervour of inspired evangelists.

I know no better security for Protestantism, and for practical Christianity, than for us all to go forth with our minds full of the old apostolic doctrine—not merely with dexterous answers to subtle sophisms—but with the positive truth, which not Luther only, but Paul gloried in.

Let us preach the doctrine, in love—which elevates not the will and power of the creature, but the power of God: let us preach the Saviour's finished work, as a work effectual, and not contingent and uncertain in its results: let us give its right place to the work of the Spirit, also; and let us demand and expect good works, as the fruit only of a living faith, which worketh by love.

Dr. Willis alluded to the vain pretensions of Prelacy as well as Popery: and in reference to the signet of apostolic descent, said, with emphasis, The notes of a true church and apostolic, are its congruousness with Scripture; its pure administration of the doctrines and the Sacraments; and the visible effects of a Divine blessing on these, in a sanctified and regenerated people. He quoted the words of Paul to Timothy, “Take heed to thyself and unto the doctrine; for in doing this, thou shalt both save thyself, and them that hear thee;” and added, Here is better encouragement to all faithful Churches, and all faithful Ministers and Missionaries, than a supposed, though very ill demonstrated, ecclesiastical pedigree! There are, doubts—he continued—occasions when we must directly meet by argument those imposing pretensions; and Presbyterians need not decline the appeal to scripture in reference to the authority and legitimacy of their orders. We are able to shew the grounds on which we hold a parity among bishops or pastors. The most learned of Episcopalians have been the most candid in admitting that Presbyters and Bishops were in the Apostles' days the same. Sallingslect, Usher, and Whithy, were sufficient to decide this question. But let the Episcopacy after which we aspire, be to feed as well as rule the flock.

He said he could not do better than conclude with the words of Dr. Daniel Wilson of Calcutta, in his “Apostolic commission.” “Let it ever be

remembered that no Church can effect the highest ends of its institution, unless the clergy who minister at its altars, walk worthy of their profession, as well as teach her scriptural doctrines and administer her sacramental rites. Even the Jewish Church, divinely appointed in all its parts, lost its spirituality and efficiency by the decay of piety in its pastors. The seven Asiatic churches, whose praise is in the apocalypse, once stars in the Son of man's hands, are extinct for the same cause. No creeds, no articles, no ecclesiastical platform can be a substitute for a holy, diligent, learned, consistent ministry. In fact, the mass of mankind have always judged of a Church by the doctrines and lives of its actual ministers, more than by its antiquity and formularies. And undoubtedly it is upon this that the conversion, edification, and salvation of each passing generation do, under God's blessing, almost entirely depend.”

The Rev. Mr. Smith of Grafton, being called on, offered up a suitable prayer; after which the agreeably exciting and edifying proceedings were closed, by the singing of a part of the 72d Psalm, and the pronouncing of the blessing. The day will long, we are sure, be remembered as one of the most interesting in the history of our Theological Institution.

WHY DO ROMAN CATHOLIC EMIGRANTS SHUN MEXICO AND SOUTH AMERICA?

The late President of Mexico, in his last message, spoke of the necessity of encouraging emigration from Europe, to develop their resources and augment their national wealth. The *Puritan Recorder* asks very pertinently why emigrants do not crowd into Mexico, especially those professing Romanism? In answer to this question, it speaks as follows:

“There is no freedom secured for conscience or persons by Mexican institutions. Mind is stagnant, industry has no spring, commerce has no encouragement, life has no security, and little value. All this springs from a single cause—*Romish Religion*. In Mexico, Romanism exists in its purity—that is, without a limit to its corruptions. Without let or hindrance, it has done just what it has desired to do. It has made just such a people as it would make anywhere that it should work without restraints. And what is true of Mexico is true of the whole of Spanish America. The sun never shone on better land than those Spanish colonies have overrun. They have been delivered from European despotism, and have acquired the name of republics. And they are in fact as much republics as they can be under the dark dominion of a Romish priesthood. Yet they are the last places to which European emigrants should go.

“It is a remarkable fact, that even the Romish emigrants prefer a Protestant country. In avoiding those delightful gardens under tropical suns, where the very perfection of Romanism exists, they show that they are unwilling to eat the fruit of their own ways, and to be filled with their own devices. In other words, Romanism so curses the ground, sends such a blight and desolation over it, that the throngs of men fleeing from the desolations which it has met in the land of their birth, are very sure to avoid the other lands, which it is desolating, and seek a home where the genius of Protestantism—where the great antagonist to this curse of nations is at work.

“Here is a fact, that one would think might open the eyes of even the Romanists themselves.”

PAPAL AGGRESSION IN BRITAIN.

The Bill for repealing the Pope's aggression in England has passed the second reading in the House of Commons, by a vote of 343 to 95. It seems to be the object of the Popish party in the House, by factious opposition, to protract the discussions until the period of the Exhibition, in the hope that the Bill may be hung up for the Session. The Bill, in its present form, prohibits the Hierarchy of the Roman Catholic Church from designating themselves or their sees from any place in Great Britain, and is designed to prevent the Clergy from holding Synods like that of Tharles, and also to prevent the introduction of the Canon Law.

The whole subject of Popery is now brought before the British public. The Pope and Cardinal Wiseman have dissipated the delusion that Popery, with the increase of knowledge, and the improvements of the times, has undergone a change for the better. The same extravagant claims are put forth to supreme authority over the consciences of men, and to the superiority of the Ecclesiastical law to all other law and authority.

PETITION TO THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA.—The following Petition has been committed to us with the request that it be presented to Synod at its next meeting. As every member of that Court receives the Record, and as the petition itself may suggest something to the advantage of the members of other deliberative bodies, we beg respectfully to present it in our columns, in order that its prayer may receive the consideration which its importance demands.

The humble petition of X. Y. Z. to the Members of the Synod of the Presbyterian Church of Canada, indicted to assemble at Kingston, on the fourth day of June, one thousand eight hundred and fifty-one years.

Fathers and Brethren, if I may
My humble thoughts before you lay,
Of one and all I would entreat:—
When you again in Synod meet,
Do BUSINESS IN A BUSINESS WAY;
SAY BRIEFLY WHAT YOU'VE GOT TO SAY;
MAKE NO LONG SPEECHES FOR DISPLAY;
NE'ER WRANGLE THROUGH A SUMMER'S DAY:—
So to your Court the Church will pay
Respect; and I will ever PRAY.

X. Y. Z.

11th April, 1851.

PRESENTATION TO THE REV. ROBERT URE STREETSVILLE.—The ladies of the congregation in Streetsville have presented to the Rev. Robert Ure, their pastor, a very handsome pulpit gown. Through their considerate and well-directed efforts, also, the church has been well lighted up, and the pulpit furnished with new fittings.

The above should have been noticed some time ago. We doubt not that they who have thus manifested their respect to their minister, will ever be found co-operating with, and assisting him in every good work.

KNOX'S COLLEGE TEMPERANCE SOCIETY.—A few weeks ago, a total abstinence association was formed among the students of Knox's Col-

lege. The pledge adopted is the one which is generally recognized by similar societies. The office-bearers are a president, treasurer, and secretary, together with a business committee. Already, thirty-nine names have been enrolled. The great aim of this society is to promote, in every laudable way, the deeply important cause of temperance. We sincerely hope that it may, collectively, and in each of its members, be made the means of accomplishing much good, throughout the length and breadth of the land.

ORILLIA.—CALL TO MR. GRAY.—LAMENTED DEATH OF MRS. GRAY.

Orillia township lies on the north-east side of Lake Simcoe; and the village of the name is 19 miles from Sturgeon Bay, and 28 from Barrie. It was originally an Indian settlement, and stores were erected by merchants in the immediate vicinity, for the convenience of trading with the Indians. About eight years ago the lands were purchased by the Government; the Indians have been removed to Rama, on the opposite side of the Couchichin Lake, where they have a village, school, and church; being mostly of the Methodist connexion. The village may be of about 12 years standing, and the number of inhabitants, at present about 300, is likely to increase steadily. There is some fine scenery in the neighbourhood, the lake being studded with islands, some of them of considerable size, and its shores indented with beautiful bays.

It is fifteen years since the settlers in Orillia (mostly emigrants from Scotland,) applied for a Presbyterian Minister. Various circumstances prevented their petition, as well as others from the adjoining townships of Eldon and Thorah, from being complied with; and it is only now, that it, with the addition of the neighbouring townships, Orillia, Oro and Medonte, are likely to be the field of labour assigned to a faithful young Minister. Mr. John Gray, Preacher of the Gospel, has received a call from nearly 300 individuals, comprising upwards of 70 families. A neat new church is at present in the course of erection in Orillia, and Mr. Gray may be expected soon to enter the sphere of his labours.

An event of a very painful nature has in the meantime thrown a cloud over the pleasing prospect. On the 10th of January last it pleased God to remove from this earthly scene, the beloved wife of our esteemed friend, after an illness of several months. The loss to him is incalculable, and the affectionate people with whom a close spiritual connexion was on the eve of being formed, share deeply in the loss. But the lengthened period of illness brought out traits of principle and of character, peculiarly pleasing; and divine grace was clearly seen in its noblest triumphs. Humble resignation, meek self-abasement; lively faith; animating hopes, marked the experience and character of the young sufferer, and shed a gratifying lustre around her sick and dying bed. Our hopes of advancing piety and of extensive usefulness have been blasted; but the servant of Christ called to mourn the early removal of his much-loved partner, will,

we are assured, be greatly edified by the trial. A new view has been given him of the present world and of the next. The relations of eternity have been brought very near to his heart. The cause of God and of Christ has been felt to have a present existence and agency; and with the consolations which it has been permitted him to experience, will he be enabled to comfort others who may come within the range of his ministry.

The death of Mrs. Gray has spread mourning and lamentation through an extended and respectable circle in both countries. Our sympathies respond to the tears of parental and domestic affection; and our prayer is, that this painful addition to a long list of prior afflictions, may occupy a place among the "all things" which, in the happy experience of the sorrowing relatives, shall work together for their eternal good.

ORDINATION OF MR. JOHN GOURLAY AT GOULBOURN.—By a letter from the Clerk of the Presbytery of Perth, we learn that Mr. Gourlay, who finished his theological course at Knox's College last year, had accepted a unanimous call from the united congregations of Goulbourn and Nepean, to be their Minister, and that the ordination was appointed to take place on the 10th ult.

INDUCTION OF THE REV. ANDREW MELVILLE AT PEMBROKE.—In the second week of March, the Presbytery of Perth inducted the Rev. Andrew Melville into the pastoral charge of the congregation in Pembroke. The Rev. P. Gray, of Beckwith, preached to the congregation on the previous Sabbath, and also at the opening of the Presbytery. The Rev. J. B. Duncan preached and presided at the induction. The Rev. S. C. Fraser, of McNab, put the questions of the formula. The Rev. William Lochead, of Osgoode and Gloucester, addressed the Minister, and the Rev. John Corbett, of Wakefield, the people. This congregation has been long vacant, and from the small number of preachers in the extensive Presbytery of Perth, the supply has been scanty and irregular. Notwithstanding these disadvantages the congregation have held together, and now have the satisfaction of seeing settled amongst them him whom they have chosen to break to them the bread of life.

REMINISCENCES OF THE FIRST YEARS OF KNOX'S COLLEGE.

[FOR THE RECORD.]

In consequence of the disruption in the Presbyterian Church of Canada in July, 1844, and the absence of six of the seven Theological Students then attending the Queen's College, to the Presbyterian Synod of Canada, it became necessary to make immediate provision for their Theological Education, and prospectively for that of others holding the same opinions, who might devote themselves to the work of the ministry. It was, therefore, thought advisable to establish a new Presbyterian College in Canada. And at the first meeting of the new Synod, in October, 1844, it was resolved, we trust in accordance with the will of the Lord, to open Knox's College in Toronto.

The Rev. Mr. King, then taking charge of the congregation of Knox's Church, was requested to undertake the Theological Department for the

winter, and Mr. Esson was appointed Professor of Science and Literature. Five of the six Theological Students (Mr. McPherson was too ill to attend), were in Toronto by the middle of November, when Mr. King commenced his lectures in a small upper room in Mrs. Morrison's house in Richmond Street, where some of the young men boarded. Mr. Esson arrived in the beginning of December, and the first regular College Hall was in James street. The room was a good-sized one, and the furniture consisted of a long deal table, two wooden benches, a few chairs, and a range of shelves, containing Mr. Esson's library and some books kindly lent by Clergymen and other friends, for the use of the Students during the session. Six other Students soon arrived, and two joined in March. During the winter tract distribution and visiting among the poor were begun, in connection with the Students of other denominations. Some of the Students remained during the summer, and were joined by Messrs. Ure, Scott, and Troup. Further progress was made next session. There were larger and better furnished apartments (in Adelaide St.) There was the extensive and valuable library, which the persevering energetic efforts of Dr. Burns had procured from many kind friends. There was the addition of eleven new Students, and the services of Dr. Burns and Dr. Willis, Mr. Rintoul and Mr. Esson in the Professorial department. That season—1845-6—some of the older Students occasionally supplied some of the destitute stations near Toronto on the Sabbath, and several Students remained in attendance on Mr. Esson's summer classes.

At the close of the summer, September, 1846, the Toronto Academy was commenced, and the college was removed to the commodious Hall and Library room it now occupies (in Front Street.) By the kindness and energy of Mr. and Mrs. Gale, a comfortable Home—most valuable to Students—was now provided for their accommodation within the same walls with the College apartments—the bodily health being cared for as well as the formation and strengthening of the mind and character. Seventeen additional Students soon occupied the new premises. The Professors that season—Dr. Burns, Mr. McCorkle, Mr. Rintoul, Mr. Gale, and Mr. Esson. The Students' Missionary Society was formed during the winter. Twelve of the more advanced Students assisted in supplying the vacant stations near Toronto on Sabbath, while the destitute places in the city were regularly visited, supplied with tracts, and several weekly meetings were held. The French Mission, also, engaged their attention, and the first Student who had begun, and now nearly completed his Theological education in Knox's College, (Mr. Black), was separated to the work. At the close of the session (1847) seventeen Students were ready to go out as Catechists for the summer months, and a few as teachers, and the accounts which they brought back on their return the following session, served to animate their zeal, and to quicken their diligence in the preparation for the great and deeply responsible work in which they felt themselves to be engaged.

At the commencement of the next session, 1847-8, Dr. Willis arrived and began his valuable labours, as Professor of Theology. The City Missionary work, and supply of vacant Stations in the vicinity of Toronto, went on as formerly, and in the spring, twenty-one Catechists and a few Teachers went out into the missionary field. Just before the commencement of the session of 1848-9 the first death among the enrolled Students took place—Mr. W. Wallace; and the only other, last summer—Mr. Muir. No severe sickness or calamity, either among Students or Professors, has interrupted or retarded the regular onward progress of the Institution. We trust it is of the Lord's building, and to Him be all the glory.

In 1849, twenty-six Catechists were engaged, and twenty-four in 1850, during the summer season. Eighteen of those who have studied in Knox's College are now settled Pastors under the Chief Shepherd. Mr. Black is connected with the French Mission, and four others who have received license are in the list of Missionaries of our Church.

REVIEW.

THE MORNING OF LIFE: a Memoir of Miss A—n, who was educated for a nun; with many interesting particulars and original letters of Dr. Doyle, late Roman Catholic Bishop of Carlow, pp. 214. ROBERT CARTER & BROTHERS, New York; and D. McLELLAN, Bookseller, King Street, Hamilton.

This is a very interesting biographical sketch of a young lady who was devoted from the cradle to be a nun. Under the teaching of her mother, who possessed a vigorous and intelligent mind, and much decision, her whole education was a long novitiate for the convent. She inherited much of her mother's character, which, united with an amiable disposition, and lively imagination, fitted her for the work which God had marked out for her.

Perhaps one of the most interesting circumstances connected with this little book, is the additional evidence which it furnishes, that the distinguished Prelate, whose name is in the title, died a Protestant; and that through the instrumentality of the subject of this memoir and her Sister—a kindred spirit—he was brought from the darkness and thralldom of Popish superstition to the light and the liberty of God's people. Several of his letters are appended to the work.

The experience of this young female demonstrates how true it is that the Bible is indeed the power of God unto salvation. Its efficacy was felt, not only in her own case, but there is good reason to believe also in the case of her parents.

At the age of twelve, she lost her only surviving parent. When her mother was on her death-bed, the prospect of soon appearing before God overwhelmed her soul. She applied to the priests, who appointed various services of the Church, and did everything in their power to allay her mental suffering; but they only aggravated her misery, and increased her agony.

"Priests and friends having failed in their utmost attempts to afford her any consolation, her daughter Sarah (elder sister of Miss A—n) said to her, 'I remember, mamma, when papa was dying, he used to call me often to the side of his bed, and tell me to read the Bible to him, when he was so ill that he could not read it himself; and though I was too young to understand what I read, yet I well remember the pleasure it gave him, and the bright joy that lighted up his face. So that I used at last to offer of my own accord to read to him, that I might see the happiness he enjoyed. Perhaps if I were to read to you it might give you comfort.' Having obtained the permission of the priests, Sarah began reading the Word of God to her mother, who found it to be 'Spirit and life.' Light from above entered her heart, and all was peace and brightness, where before had been darkness and sorrow. Her joy was now as great as her grief had been previously; she no longer feared death, she only viewed it as the entrance to eternal life. Eagerly she devoured the sacred book, and gained increasing happiness from every

line. How different are God's words from those of men."

The book, which is written in an attractive style, may be read with pleasure and profit, and will be found very suitable for juvenile libraries.

THE INFANT'S PROGRESS FROM THE VALLEY OF DESTRUCTION TO EVERLASTING GLORY, by the Author of "Little Henry and his Bearer;" illustrated, pp. 359. New York: ROBERT CARTER & BROTHERS. Hamilton: D. McLELLAN, Bookseller, King Street.

This is a familiar illustration of the truths of religion. It is an allegory, written in the style of the "Pilgrim's Progress," and after the same model. The relation is given in the form of a dream, in which the present life is compared to a pilgrimage, and the pilgrims to children. To the young this volume cannot fail to be useful, and may be read with profit by those of riper years. The well-executed illustrations add to its attractions of style and matter.

LIMED TWIGS TO CATCH YOUNG BIRDS, by Ann and Jane Taylor. ROBERT CARTER & BROTHERS, New York; and D. McLELLAN, Hamilton.

This is a nicely illustrated little volume, for the youngest class of readers. It is a series of short conversations on interesting subjects, suited to opening minds, and calculated both to amuse and interest.

THE COMMANDMENT WITH PROMISE, by the Author of "The Last Day of the Week" with illustrations. R. CARTER & BROTHERS, New York; and D. McLELLAN, Hamilton. pp. 234.

It is a favourable symptom of our times, whilst a reckless and ungodly press is polluting the minds of the young with the vilest trash, that there are publishers and booksellers who are no less assiduous in spreading the antidote—who consider it an outrage on morality, and a wrong to society, to publish or sell a book calculated to weaken the sense of responsibility to God.

The work which we have under consideration, is one which, whilst it has the attractions of the best class of novels, enforces the duties and obligations of the Fifth Commandment. It is especially adapted to the young.

SCOTCH'S MUNICIPAL MANUAL FOR UPPER CANADA.—A second edition of this manual has been issued, with a supplement, containing the Municipal Corporations Act and the Amended Act; Road and Bridge Act and its Amendment; the Assessment, Common School, and Grammar School Acts; and all the other Acts which confer powers or impose duties on the municipalities. The Municipal Manual contains, in a compact form, the various acts relating to municipal institutions, together with a list of the Counties and Unions of Counties in Canada West; showing the townships, towns, and villages, of which they are composed; also the union of townships for municipal purposes. The work is particularly valuable for the facility of reference which it affords, and the convenient form in which it has been got up. The price is so low that it cannot fail to meet with a ready sale.

SABBATH OBSERVANCE.

The following circular, accompanied by the resolutions of a public meeting held in Montreal, on the 31st March, Col. Wilgress in the chair—came to hand as we were going to press.

We cannot make room in the present number for the resolutions and constitution of the society, nor for remarks on the importance of its object.

Sure we are, that every philanthropist, and every one who wishes well to his country, will co-operate in securing for it "the rest of the holy Sabbath," and in averting from it the doom of the nations, whose Sabbaths God causes to cease: [CIRCULAR.]

MONTREAL, 16th April, 1851.

REV. AND DEAR SIR,—

The Committee of the Montreal Sabbath Association, at their last meeting, resolved:

"That the various ministers of this city, and of the province generally, be requested to deliver Discourses, enforcing the duty of observing the Lord's Day, and that the third Sunday in May (the 18th) be suggested to them as a day on which they might all unite for that purpose."

This is one of the moral means, by which, chiefly, it is now sought to prevent the desecration of the Sabbath.

I trust that you will find it consistent with your other arrangements, to co-operate in this design, and thus give your valuable assistance in the repression of a sin so prevalent in Canada. The Association would be very grateful, if, on the same occasion, a collection could be made in aid of its funds.

I am,

Yours, respectfully,

F. H. MARLAGE,

Secretary M. S. A.

THE XCIII. REGIMENT, OR SUTHERLAND HIGHLANDERS.

In a letter recently received from a non-commissioned Officer in that distinguished regiment—so favorably known in Canada, we are informed that it is now stationed in Edinburgh Castle.

Knowing that it will be gratifying to such of our readers as were acquainted with the pious men, whose exemplary conduct gives the highest character to this corps, to hear that they are enjoying and appreciating their religious privileges, and maintaining their profession, we have great pleasure in giving the following extract:—

"I am certain that many of the Christian friends in your circle would wish to hear a few hints concerning the XCIII. Highlanders. This being my conviction, and that with good reason, I will avail myself of this opportunity for that purpose.

"The movements of the regiment since its arrival in this country from Canada, in 1818, have been very few. They are confined to Stirling, Perth, and Dundee. Stirling Castle, as head quarters, was occupied by four companies, and the other two places by three companies each, from the autumn of 1818, to April last, in which month the whole regiment moved to this Castle. And here it remained undisturbed up to the 10th instant, when, very unexpectedly, three companies were ordered away to relieve the XIII. foot, from Stirling, Perth, and Dundee, that corps having been, as unexpectedly, ordered to England, to be in readiness, owing to the sad outbreak at the Cape of Good Hope. So much for our little movements.

"Now, in regard to the state of religion among us, I have nothing remarkable to notice. Such of our members as have been tested Free Church-

men in Canada, are, I am happy to say, "standing fast in that important liberty." And, I write within the mark when I say, that when any of the younger men (Presbyterians) become concerned about his soul, he very soon finds his way to the Free Church. Our regimental prayer meetings are held regularly twice a week, and tolerably well attended.

"The Sabbath school is in regular operation, and very well attended.

"The place of worship attended by the Free Church portion of the regiment is the Free Town, the Rev. Mr. Milroy's. Mr. M. is a faithful and gifted Minister, but having been a country Minister up to the period of the disruption, and being very unassuming in his deportment, is not, perhaps, so well known in this great city as he ought to be. But certain it is, that where the gospel is prized, and Mr. M. known, he cannot fail to be highly esteemed.

"I can only, in addition to these remarks, say, that it would be no easy matter justly to estimate our advantages in the gospel since we came to this country. I cannot speak of Perth or Dundee, from personal knowledge, but I can, and must testify, that the glorious gospel is faithfully and powerfully preached at Stirling by the Rev. Dr. Beth and others. I need hardly say anything about the great Ministers of this City, as their fame has gone far and wide."

TESTIMONY OF THE ASSOCIATE PRESBYTERIAN CHURCH, U. S.

The *Evangelical Repository*, for May, which has just come to hand, contains an amended and enlarged draft of a Testimony. The document extends to 34 pages of that Magazine. In those days of innovation it is refreshing to find churches contending earnestly for the faith once delivered to the saints, and holding fast the form of sound words.

The truth seems well stated in the following, which is the only extract our space permits us to make from the draft:—

THE GOSPEL OFFER.

I. "We declare that the gospel, in a strict sense of the word, contains no commands, nor threatenings, being only a promise of grace to sinners through Jesus Christ, or glad tidings of great joy, whereby God proclaims that he has sent his Son to save us,—that 'whosoever believes on the Son has everlasting life, and shall not come into condemnation.' (a) From this the law is distinct, and contains nothing but precepts and threatenings; yet it is subservient to the gospel, as it is of use to convince sinners of their need of salvation, and to show believers what they deserve and what they owe to God, and to teach all what *love, love, and grace the Lord requires of them.* (b)

(a) Luke ii. 10: Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born . . . a Saviour which is Christ the Lord Rom. x. 15. How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things. (b) Rom. iii. 19: Now we know that whatsoever things the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God. V. 29: For by the law is the knowledge of sin. Gal. iii. 24; Mic. vi. 8; Jas. i. 10.

II. We believe that a free and unlimited offer of a full salvation through Christ Jesus, is made to every sinner of mankind, of every class and description who hears the gospel,—warranting him to believe, receive, and apply it to himself, and securing his salvation upon the acceptance.

Mark xvi. 15; Go ye into all the world, and preach the Gospel to every creature. v. 16; Isa. lv. 1: He, every one that thirsteth, come ye to

the waters, and he that hath no money; come ye buy and eat; yea, come, buy wine and milk without money and without price. Rev. xxii. 17 And the Spirit and the Bride say, come. And let him that heareth, say come. And let him that is athirst, come. And whosoever will, let him take the water of life freely. Prov. vi. 4. John vi. 32: My Father giveth you the true bread from heaven. V. 37: vii. 37: iii. 16.

III. The grounds on which this universal offer in the Gospel proceeds, are the all-sufficiency of the atonement, and the commission of God. So great is the worth of the atonement, being every way adequate to redeem, justify, reconcile, and save all sinners of mankind, that it is with propriety made known and offered to all. (a) Therefore God gives commission to preach the gospel to every creature. The secret design of God in limiting the atonement: to a definite number can present no obstacle in the way of its reception by any one, because this is unknown, and is not the rule of duty. Those who refuse the gospel offer, are not moved to this because they are not elected, or Christ has not died for them, nor because appropriate means of salvation are not provided; but through the enmity of their hearts to God, and their deep-rooted prejudices to salvation by grace through Jesus Christ. (b)

(a) 1 Tim. i. 15. This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners. 1 John iv. 14: The Father sent the Son to be the Saviour of the world. John iii. 17: God sent not his Son into the world to condemn the world, but that the world through him might be saved. (b) Deut. xxix. 29: The secret things belong unto the Lord our God; but those things which are revealed belong to us, and to our children for ever, that we may do all the words of this law. John vi. 29. This is the work of God, that ye believe on him whom he hath sent. 1 John iii. 23: Rom. x. 3: Being ignorant of God's righteousness, and going about to establish their own righteousness have not submitted themselves to the righteousness of God. Rom. viii. 7.

We do, therefore, condemn the following errors, and testify against them: "That the gospel is a new law, having commandments and threatenings peculiar to itself." "That the offer of salvation is made to none but awakened and penitent sinners." "That the gospel requires repentance, good desires, or obedience, as pre-requisites of those that would come to Christ and be accepted of him."

In section III. we would only seek to qualify the words used in defining the grounds on which the Universal offer rests. We would add to the all-sufficiency of the atonement, the all-sufficiency of the intercession and power of the Redeemer. We think some misconception is apt to follow from asserting the sufficiency of the atonement alone, as if the death of Christ were separated in its virtue and efficacy from the work of the risen and glorified Saviour.

"He was delivered for our offences, and raised again for our justification." This is the Scripture statement, and it is best to abide by it; and so abiding, we are entitled to hold that the virtue of Christ's atoning death, and that of his resurrection and intercession are co-extensive. If we may say Christ died for all, we may also affirm that he rose for all. If in the absolute sense the latter is not true, neither is the former; but, on the other hand, the Gospel offer, compared so often to a feast of fat things, to living waters, &c., seems to point not only to the death of Christ, but to its fruits and results as available to all who believe. It is to believers the atonement will prove availing and efficacious, and to them alone;

but not alone to believers, but to all men, may both the death and advocacy of our great High Priest be held forth as available even to the uttermost.

We quote the language of the Rev. Dr. Willis: "No scheme can be in itself sound, or justly represent the Gospel, which divides the electing love of the Father from the redeeming love of the Son; which divides the work of the Spirit from the work of the Saviour; or which separates between the parts of Christ's own work—between the water and the blood—between his atonement and intercession—between what he does as a reconciler, and what he does as a Saviour, Lord and King"

FREE CHURCH OF SCOTLAND.

The Colonial Committee are anxious to obtain full statistics of the Colonial Settlements, in which there are Free Churches or Stations, and request Ministers, Sessions, and leading members to communicate to the Convener the best information they can under the following heads of inquiry:—

1. Name and locality of the congregation—Presbytery or Synod, if any, to which it belongs—When organized—Post town, and most eligible mode of transmitting letters and newspapers from Scotland.

2. Number of elders—of deacons—of communicants—of adherents—average attendance at the stated diets of worship.

3. Extent of district from which the congregation is drawn.

4. Number of stations at which the minister officiates, and distance of these stations from each other and from the minister's residence.

5. Amount of the population of the district—distribution of the population—of what classes it consists—and what is its general character.

6. Number of ministers and missionaries of other denominations (including Papists, Episcopalians, &c.) in the district, with supposed proportion and population belonging to them.

7. What necessity or opening for additional Free Church ministers in the district or neighbourhood.

8. Any schools connected with the congregation—if so, what is the nature of the connexion, and what the amount of the attendance?

9. Sabbath schools and Bible classes connected with the congregation—how many—hours of meeting—number of teachers and scholars in each—books used—any library belonging to the school or congregation.

10. Mode of providing for the sustentation of the ministry—amount raised.

11. What the nature of title to the property of church, school, manse, &c.—the title-deeds, whether made out, and where lodged.

12. Any means by which the Church at home might forward the interests of the congregation.

13. Any facts illustrating the state and progress of religion in the district and neighborhood.

14. What newspapers or publications connected with or favourable to the Church are in the locality?

15. Climate of locality—temperature of seasons—amount and periods of rain—Is it generally healthy, or subject to epidemics or periodical visitations of disease?—If so, what is their character?—What are the principal diseases, and their supposed causes?

16. Nature of soil.—Is the situation low, elevated, or mountainous?—Is it suited for agriculture, and capable of improvement?—What are the principal means of sustenance derived from the soil?

17. What is the chief occupation of the inhabitants?—Are there any manufactures or mines in

the district?—If so, what is their nature?—If situated on the coast, what is the amount of shipping, and what the kind of trade?

18. Name, character, and amount of indigenous or aboriginal population, if any.

THE HOME MISSION COMMITTEE OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA.

The Home Mission Committee met at Toronto on Tuesday, the 15th April, and again, by adjournment, on the 16th.

In addition to the members of the Committee, a considerable number of Ministers and Elders were present.

The meeting of the Committee, at the close of the College Session, is always one of more than ordinary interest, from the circumstance that the allocation of the Missionaries and the Catechists for the summer, takes place at that period.

The Rev. Mr. Gale, Convener of the Committee, reported that application had been made for 36 Missionary Labourers, and that the whole available supply amounted to 25, which number included some Students of Divinity, who had not been previously engaged in missionary duty.

The several Presbyteries, after reducing the number of applicants to the lowest number compatible with the state of their vacancies, required supplies as follows, viz.

The Presbytery of Montreal, 7; Perth, 3; Brockville, 0; Kingston, 3; Cobourg, 2; Toronto, 10; Hamilton, 7; London, 4.

At the request of the Students' Missionary Society of Knox's College, the Committee elected them Mr. Kedey, Student of Divinity, as their Missionary, to labour among the French Canadians. The Students resolved to send Mr. Kedey to Metz, C. E., under the direction of the Presbytery of Montreal.

The whole disposable force being thus reduced to 21 Missionaries and Catechists, the Committee proceeded to distribute them as follows.

To the Presbytery of Montreal—The Rev. John McLachlan, Mr. McDiarmid, Mr. Troup, Mr. Blain, and Mr. D. Wardrope.

Presbytery of Perth—Mr. Geo. Wardrope and Mr. Tait.

Presbytery of Kingston—Mr. Crawford and Mr. Ralph Smith.

Presbytery of Cobourg—Mr. John Smith and Mr. Meliffatrick.

Presbytery of Toronto—Rev. David Greer, Mr. Grey, Mr. Tolmie, Mr. Nicolson, Mr. McKay.

Presbytery of Hamilton—Mr. Alexander, Mr. McLaren, Mr. Black, Mr. McMillan, Mr. Porterfield.

Presbytery of London—Mr. Ross, Mr. McKuar, Mr. Jamieson.

Various pressing applications from Presbyteries, accompanied by interesting statistical information, were laid before the Committee. In the majority of applications it was stated that provision had been made for defraying the expenses.

The Committee had under consideration the necessity of securing some adequate portion of the time of the Students engaged as Missionaries, for the prosecution of their studies. It was agreed that in ordinary cases, at least three days of the week should be left to them for that purpose, and that intimation to this effect be given.

The Committee then adjourned, to meet on the call of the Convener.

TO PRESBYTERIES AND STUDENT MISSIONARIES.

The undersigned deems it his duty to call the attention of Presbyteries and Student Missionaries, as also of the Congregations at Mission Stations, to the last paragraph in the foregoing report of the Home Mission Committee's proceedings. The subject was fully considered, and it was unanimously resolved, that every Student acting as a Missionary, should strictly devote at least three days of each week to the prosecution of his own personal studies, with reference to his College course. ALEX. GALE, Conv. H. M. C.

STRIKING RETRIBUTION.—When the darkest of its many dark tragedies was enacted—the St. Bartholomew massacre—Knox was still alive: "Being conveyed to the pulpit," says McCrie; "and summoning up the remainder of his strength, he thundered the vengeance of heaven against that cruel murderer and false traitor, the King of France; and desired Le Croc, the French Ambassador, to tell his master, that sentence was pronounced against him in Scotland, that the divine vengeance would never depart from him, nor from his house, if repentance did not ensue; but his name would remain an execration to posterity, and none proceeding from his loins should enjoy his kingdom in peace." Have the kings of France since that day reigned in peace, or descended from the throne full of years and honors? Charles IX., by whom the tragedy was enacted, died soon after, the blood flowing from every pore of his body. Henry III., his successor, fell by the hand of an assassin. Henry IV., after a reign of twenty years, distracted by civil wars, died by the dagger of Ravillac. His successor, Louis XIII., after a reign of thirty-three years, spent mostly in warring with his subjects, died on his bed. Of Louis XIV., it is impossible to say whether the opening of his career was the more brilliant, or its close the more disastrous and unhappy. The reign of Louis XV. was marked by private profligacy, public profusion, increased financial embarrassment, and growing discontent. The king expired of a mortal distemper caught in the pursuit of his pleasures. In the next reign, the Revolution appeared upon the scene and Louis XVI. perished on the scaffold. The troubled lives and unhonoured ends of the French kings since that period are too well known to require that we should dwell upon them. And now the death of Louis Philippe adds another to the list of dis-crowned heads which have gone down in exile into the tomb.—*Edinburgh Witness.*

TOO LATE.—Once the godly Jeremiah Hallock yearning over his impenitent hearers, spoke to this effect: "Think of a fatal and mortal disease raging among us. Only one physician in all the country understands and can cure it. He never undertook a case committed to his hands, without success. He offers his services to all without money and without price. You find yourself seized with the sure symptoms of the disease, while many are dead, and many are dying around you. You send a messenger with all haste to a seaport to call him. Your messenger, driving day and night, arrives, and all out of breath, asks 'Where is the physician?' Forthwith he receives answer, 'He has just sailed for England; you are too late.' The plague of sin is upon you, my impenitent hearers. It does its work fast, and when finished it bringeth forth death.—Apply to Christ, the only physician; apply in season, apply now; for how many, by a brief delay, have found themselves for ever too late. A dying queen once exclaimed, 'A kingdom for a minute of time—a kingdom for a minute of time.' The price was too small, and the prayer was not heard. Take care, dying sinners, lest with life's last sands running, you call when the Lord will not answer."—*Am. Mes.*

LIGHT READING.

This Portean evil assumes a thousand varying forms. It invades the nursery, the Sabbath-school, the family, the college, and the rail-car. Newspapers, magazines, and reviews are made its viaducts; while pamphlets and books become the more permanent repositories of a trashy literature. The love of excitement keeps up a demand, and the love of money keeps up the supply. The consequences, in corrupted morals, debased imaginations, and ruined souls, can only be measured when the realities of the judgment-day shall burst on the deluded victims of a miserable passion, and on the more miserable panders to it.

But some of the fruits of thus "sowing to the wind" are gathered in time. Let us see what they are:

Mental dissipation is one of the certain fruits of the habit of light reading. Application, industry, penetration, manliness of mind, such as thorough mental discipline engenders, all evaporate in the heat of the feverish brain, half maddened by stories of "love and murder." The remark of Dr. Arnold respecting English universities, will hold good here: "Childishness in boys, even of good ability," says he, "seems to be a growing fault; and I do not know to what to ascribe it, except to the great number of exciting books of amusement, like Pickwick, Nickleby, Bentley's Magazine, etc. These completely satisfy all the intellectual appetite of a boy, and leave him totally palled, not only for his regular work, but for literature of all sorts, even for history and poetry."

We have in mind an illustration of this topic, which should serve as a warning to indulgent parents and promising youths. The son of one of our most distinguished statesmen, entered University with brilliant prospects. He was a lad of fine native talent, attractive person and manners, and with rank and fortune to satisfy the highest ambition. His college apartments were splendidly furnished, and every facility afforded him for prosecuting a course of studies fitting him for eminence in any profession of his choice. But the habit of indulging in light reading, formed in the academy, proved his ruin. Piles of the fascinating "yellow-covered literature" were found in his room. The hours that should have been given to study were thus absorbed. His recitations were neglected. Remonstrance was vain; and within a year he was sent away by the officers of the college as a dolt and a nuisance. Perhaps this may be an extreme case; but it illustrates the tendencies of this practice, and leads one to exclaim with Dr. Arnold, "I would rather prefer to send a boy to Van Diemen's Land, where he must work for his bread, than send him to the university to live in luxury," and spend his days in frivolous reading.

Another fruit of this practice is the *love of romantic adventure and the neglect of filial duty*. The tame routine of daily duty becomes as irksome to the light reader, as the pursuits of the farmer or mechanic to the soldier or the sailor. A morbid love of the strange and marvelous, in story and in act, will seek its opportunities of gratification. A run-away match, "spiritual knockings," a murder or a suicide, are the least that will satisfy such a diseased mind. Hence the increase of cases where human and divine law are outraged, and Quixotic adventures entered upon. Only a few weeks since, the papers recorded the pitiful story of the suicide in Massachusetts of a young man and woman—the latter in male attire—from Ohio. The girl, who was well educated and intelligent, fled from her parents; assumed the name of the most depraved French novelist; wandered away with a shoemaker; and ended her days on the Braintree "Common," by the side of her suicide-murderer, with a copy of the most vicious of the novels of her French namesake on her person!

Ye writers, publishers and venders of this

vicious literature, behold your victim! Stand by that stiffened form, and count the gains of your unrighteous calling on that coffin-lid! Read the epitaph penned by the stricken father for the monument of a wayward child—"DELIVERED BY THE WRITINGS OF ——" Go to that desolate home in the West, and listen to the wailing of those parents whose hearts are anguished by your act! Look up to the throne of God, where you must meet your victims and the instruments of their destruction, and the indignation of your righteous Judge. And for the sake of families yet uncontaminated; for the sake of public morals and private virtue; for your own sakes, cease the work of death in which you are engaged.—*American Messenger*.

ENCOURAGEMENT TO PRAY FOR COLLEGES.

A brother who spent the last Sabbath in Hanover, informs us that the work of grace, which we noticed last week, is progressing with great power, especially amongst the Students of the College. Twenty-seven persons were received into the Church on that day, and many others attended the inquiry meetings. At the regular meeting of one of the literary societies of the College, it was ascertained that every individual present, numbering near fifty, was either a member of the Church, or had recently obtained a hope in Christ, and, on motion of one of their number, it was unanimously resolved that the exercises be suspended for the evening, and those of thanksgiving and prayer be substituted in their place. There has been no violent excitement or unusually protracted public exercises. Scarcely a single student now remains unaffected. The presence and power of the Spirit of God are everywhere visible in their effects upon those who, but a short time since, were utterly careless and indifferent on the great subject of their soul's salvation.

A letter from Oxford, Ohio, informs us that forty-one persons were received into the Church there on last Sabbath, and that the work is still progressing among the Students of Miami University. This is the day (Thursday, February 27th) appointed by the Church to pray especially for the outpouring of the Spirit upon our Colleges and Universities, and it has come to pass that before we had spoken, God has answered. Verily we have reason to pray and thank God for these blessings.—*Presbyterian Herald*.

A PARABLE.—A man was cutting down branches in a forest, to make up a load which he was to carry home on his shoulders. He gathered a large bundle tied together, lifted it up, and attempted to carry it away; but finding it very heavy, he laid it down again. He went to work to cut down more boughs, and heaped them on. He now tried a second time to carry it off, but again laid it down. This he repeated a great many times, till it became so heavy that he could not lift it from the ground. At length, when it had become an enormous pile, he attempted, as it were in desperation, to remove it; but his limbs tottered, his strength ebb'd away, and the shadows of death gathered around him. After a convulsive, but impotent effort, he fell down under his burden and expired. Here you have an exact representation of those who, sensible of their sins, resolve to repent, but delay it from day to day, and from year to year. They are always increasing the burden, and as the duty becomes more irksome, they put it off still longer, in the vain hope that they will by and by be more able to accomplish it. Thus they go on till, in despair of God's mercy, and with their sins unpurged, they lie down and die. Delay not, then, to give thyself to God. Repent and believe in the Lord Jesus Christ.—*American Messenger*.

Since the return of the Pope 39,000 persons have been exiled from Rome.

A COLLEGE ENDOWMENT.

From the Presbyterian.

In these days of schemes for doing good, we have met with no plan for a college endowment that is more feasible, and in the end more nobly useful, than the one already presented in our paper for raising \$100,000 for Lafayette College. The energetic President, Dr. McLennan, proposes to raise this sum on the following scheme:—

"1. *One Hundred Dollars* paid shall entitle the subscriber to the tuition of all his sons, without further charge, in the College proper; or, instead of his own sons, those of any family he may designate: and for every additional hundred dollars which the same individual may pay, he shall have the privilege of designating the sons of any family he may think proper to receive tuition in the College as above. The regular tuition fees for one student, for a full course, is *One Hundred and Sixty Dollars*.

"2. *Five Hundred Dollars* paid by an individual, an association of individuals, or by a congregation, shall entitle the individual, association, or session of the Church or congregation, to a perpetual scholarship, to which the parties may appoint any individual they may select—and the scholarship may be devised by will as any other property. The incumbents on any of the scholarships to be subject, of course, to all the rules and regulations of the College, as well as the discipline.

"3. No subscription shall be binding until the sum of *ONE HUNDRED THOUSAND DOLLARS* has been actually subscribed, at which time all subscriptions shall be due and payable, and shall draw interest until collected. Upon the payment of the subscriptions, scrip will be issued, which may be transferable as other property, as above specified. The funds invested to be secured by bond and mortgage on unincumbered real estate, or other good and sufficient security.

"4. The Trustees bind themselves and their successors, that the funds thus contributed shall never be used for purposes inconsistent with the views of Christian truth as now entertained by the Synod of Philadelphia in connexion with the General Assembly of the Presbyterian Church in the United States.

"Donations of any sums will be thankfully received."

The advantages of this plan are great and obvious. It secures to hundreds and to thousands of young men the opportunity of a collegiate course of study, while it gives the College the means of imparting the instruction. It sustains the College, and provides the students. Besides, it makes each donor an interested friend, patron, and supporter of the Institution, so that a College with a thousand donors of a hundred dollars each, on these terms, is sure of success and indefinitely extended usefulness.

We are not surprised to hear that the churches receive the President's application with great favour, and that in some of the rural parishes he has had subscriptions to the amount of thousands of dollars. That he will push it on, and secure the whole before the next commencement, we are very confident, and certainly he will, if parents and friends of education are prepared to appreciate a judicious and economical scheme for the investment of a small sum of money.

THE HINDU SISTER.

This affecting narrative will stimulate and encourage our young readers, especially such of them as are engaged in any missionary enterprise. The pennies thrown into the missionary box in the Sabbath school, may enable some benevolent person like Mrs. Wilson to rescue a heathen child from degrading superstition. Were the

contributions for missionary purposes always accompanied with earnest prayer for the blessing of God upon them, such conversions might be confidently expected. And who can tell what one of these converts may be honoured to do, in spreading the "glad tidings" among a people sitting in the region and shadow of spiritual death. Think then on the blessedness and the glory that await those who "turn many unto righteousness."

—DAN. xii. 3.

One day, a person found two little girls begging in the streets of Calcutta, and took them before a magistrate. The youngest of them was a fine, healthy-looking child, and her bright eye and pretty form delighted all that looked upon her; but the oldest was weak, thin, and sickly, and seemed almost starved to death. The magistrate asked her how it was that she was so thin, and her sister so stout. "Oh!" she answered, "I do not often get much to eat; for when any food is given me, I always give it first to my little sister, and she eats her fill, and, if any is left, then I get it; sometimes it is only a very little bit I get, and often she eats it all, and then I have to go without." This simple story touched the kind heart of the magistrate, and he asked more about her history. She told him that their mother had died when they were very little, and that they did not recollect much about her, but that their father had carried them about from place to place for a long time, till at last one day he was taken ill, lay down under a tree, and soon died, leaving his little girls all alone in a wild and howling wood. The little girls wept much when they saw their father die, and could not bear to leave his body. The hungry jackals came to devour it, and they tried to drive them away, but could not. The screaming vultures flew quickly backwards and forwards above their heads, waiting for them to go, and then intending to pounce down and help the jackals to devour the body. They shouted and waved their little hands to frighten them off; but when their strength was spent, and they had seen the jackals tear the body and pick the bones clean and white, they turned away, and hand in hand, weeping as they went, set off to try to find a path out of the wood, and then to seek some place where kind people might be found to feed or take them in; and so they had wandered until the man had found them in the street, and brought them here.

The kind magistrate took them to his house, and then sent them down to the Orphan Refuge, kept by Mrs. Wilson, who very kindly took them under her care. Here they lived a long time, and very delightful it was to see their love for one another. Every night, when they lay down to rest, they did so, locked in each other's arms; and whenever food was set before them, the oldest never touched it, however hungry, faint, or tired, till her sister had had her share. Mrs. Wilson loved them much, and taught them to love that Saviour who had said, "Suffer little children to come to me." At last they were baptized. The elder was called Priscilla and the younger Rhoda.

Little Rhoda was a sweet child; but Jesus soon fitted her for heaven, and when she was only about six years old, he took her up to glory. During her last illness she never murmured, though her sufferings were very great, and often asked to have her favourite hymns repeated to her.

One of these was that beginning—

"Come, ye sinners, poor and wretched," &c.

Another thus:

"There is, beyond the sky,
A heaven of joy and love,
And holy children, when they die,
Go to that world above."

She also delighted to repeat to her companions the Infant's Hymn:

"Little children, come to Jesus,

He has kindly said you may;
When you pray to him and praise him,
He will teach you what to say.

"He will take your hands and lead you
In the way you ought to go;

He will make you good and happy—
No one else can make you so."

About a week before she died, she became quite blind, but still always said she was happy, and at last fell sweetly asleep in Jesus.

Priscilla has now grown up to a woman, has married a native teacher, and is very useful on the mission.

You see from both these stories, what a blessing the Gospel is to poor Hindu children, and how well the prophecy about Jesus Christ is fulfilled through it.

"HE SHALL SAVE THE CHILDREN OF THE NEEDY."

RECEIPTS FOR THE RECORD.

VOL. V.—Peter Sinclair, Pine Grove; James Kennedy, studt.; Mary Rowan, Caledon West.

VOL. VI.—F. Henderson, Esq., Sherbrooke, C. E.; L. McMillan, Kenyon; John Ross, Adelaide st., Toronto; W. Logan, Grafton; Jesse Shibley, Centreville; R. Duncan, K. Mackenzie, Esq., James Logan, Mr Watt, Sam. Stewart, A. & D. Shaw, James Shaw, John Flanagan, John Gray, Hector McDonald, Wm. Graham, D. Carson, Kingston; P. Cram, Carlton place; Jas. Calvert, Cornwall; Arch. Gillies, Beavertown; Hector McCrean, Eldon; Jas. Campbell, Storrington; Rev. W. Meldrum, Puslinch, £7 4s.; Rev. Mr. Bethune, Seneca.

VOL. VII.—F. Henderson, Esq., Sherbrooke; Rev. W. Gregg, Belleville, on account, £1 10s.; J. McVicar, Pine Grove; G. Wardrope, studt., James Wardrope, Flamboro; John Ross, Toronto; W. Logan, Arch. Johnston, Amos Moore, 1s. 10d., Mrs. McGregor, Rev. Mr. Smith, overpaid 2s. 9d., W. Rutherford, Grafton; P. Anderson, Reach; Geo. Brown, Wm. McGhee, Martin Strachan, Jas. Watt, Jas. McNece, J. McDonald, R. M. Rose, J. Carruthers, Alex. Smith, D. McIntosh, Thos. Willing, James Waddell, Alex. Cameron, Robert Abbey, Dr. Dickinson, Captain Lewis Middleton, David Nicolson, John Sharp, Rev. Mr. Fenwick, Robt. Robertson, Alex. Campbell, William Brash, M. Fisk, Jas. Dunlop, Robt. McCommon, Robt. McFall, James Glassford, Kenneth McKenzie, Esq., Rev. R. F. Burns, W. Manson, James Murray, Thos. Murray, A. McCallum, J. J. Whitehead, Robt. Matthews, Capt. Stace Roy, Arty., Geo. Manson, 1s. 10d., Kingston; Mrs. Alex. McDonald, Toronto; Mr. Shand, Adam Thomson, Alex. Clarke, Robert Lowrie, Peter Lowrie, T. England, Port Dover; Peter Cram, Carlton place; John Smirl, John Loughridge, James Coulhart, Matthew Cook, C. Y. Casselman, C. D. Casselman, Winchester; James Thomb, Wm. Gordon, D. Johnston, Geo. Stewart, W. Williamsburgh, W. Warner, Osnabruck, John Markell, R. Anderson, James Calvert, James Gillies, Dickinson's Landing; Robt. Aitcheson, Cornwall; Dr. S. Neilson, Morven, 5s.; James Robertson, Esquing; H. McMillan, Beavertown; George Davidson, Esq., New Aberdeen; A. Davidson, Waterloo; W. Davidson, Berlin; R. Ferrie, J. Craig, Preston; Mrs. Davidson, Aberdeen, Scotland; Mrs. Chalmers, Edinburgh; Rev. John Gray, James Gray, Esq., Kingston; A. J. Colquhoun, Williamsburgh, 5s.; Geo. Munro Finch, 5s.; William McGillivray, Robert Easton, Wm. Gunn, Wm. Templeton, Napance; Rev. Wm. Meldrum Puslinch, £7 6s. 3d.; Rev. Mr. Bethune, Seneca; James Cassilis, James Stevenson, Alex. Stevenson, Montreal; Robert Reid, Norval, former vol. paid for March 6, 1850, and acknowledged, Johnston Spire, Erin.

BURSARY FUND.

St. Gabriel street Church Sabbath School, Montreal, per Rev. W. Rintoul £2 10 0

KNOW'S COLLEGE.

| | |
|---|----------|
| Melbourne, C. E., per Mr. McLaren, studt..... | £ 0 2 7 |
| A Widow's mite..... | 1 0 0 |
| Per Rev. Alex. Cameron.— | |
| Williamstown..... | £4 11 9 |
| E. Lancaster..... | 3 13 3 |
| Lancaster Village..... | 1 16 10½ |
| Alexandria..... | 1 10 0 |
| Martintown..... | 7 10 6½ |
| Dalhousie Mills..... | 10 14 0 |
| Lochiel..... | 8 17 4 |
| Vankleekhill..... | 8 16 3 |
| | 47 10 0 |
| Grafton, per Rev. J. W. Smith..... | 2 5 6 |
| Rev. James Harris, Toronto..... | 1 5 0 |
| Peterboro', per Rev. J. M. Rogers, from the Female Association..... | £10 0 0 |
| Congregation..... | 17 3 2 |
| | 27 13 2 |
| Toronto Township additional, per Rev. A. T. Holmes..... | 0 11 3 |
| Osnabruck, per Rev. J. C. Quin..... | 0 16 4½ |
| Cornwall, do..... | 2 0 0 |
| | 2 16 4½ |
| Gwillimbury, per Alex. McKay..... | 5 5 0 |
| Boston Church additional, per W. Laidlaw..... | 0 3 9 |
| Mrs. Holmwood, Dundas, per Rev. M. Y. Stark..... | 0 5 0 |
| Knox's Church, Hamilton additional, per J. P. Dickerman, Esq..... | 52 15 0 |
| St. Andrew's Church, London, per J. Michie, Esq..... | 25 0 0 |
| Mrs. Fraser, late of Toronto, £10 stig. | 12 5 7 |
| Lingwick, C. E., per Rev. D. Gordon | 2 0 0 |
| Puslinch, per Rev. Wm. Meldrum..... | 4 1 3 |
| From a Friend in Melbourne, C. E., Caledon West, per Rev. Dr. Willis... | 1 15 7½ |
| Erin, do..... | 1 4 4½ |
| Baltimore, per R. Harstone, Esq..... | 10 0 0 |
| Martintown, add'l, per J. J. Kellie, | 0 10 0 |

From Glengarry, per Rev Alex. Cameron

WILLIAMSTOWN—T Ross, 2s 6d; A McIntosh, 2s 6d; P. Frazer, 5s; A McNaughton, 5s; J McNaughton, 5s; B Johnson, 2s 6d; W McNaughton, 10s; P Ferguson, 15s; J McNaughton, 5s; A Fraser, 2s 6d; D McLennan, 3s 9d; D McLennan, 2s 6d; R McLennan, 1s 3d; J McLennan, 3s 9d; M McLennan, 1s 3d; S McLennan, 1s 3d; N Fraser, 1s; S McLennan, 1s 3d; Kenneth McLennan, 5s; C McLennan, 1s 10d; J Mc Bain, 5s; J Cunningham, 9s 3d. EAST LANCASTER—A Campbell, 2s 6d; J. Wood, 10s; A Fraser, 7s 6d; J Wood, 5s; R Aird, 5s; D Cameron, 5s; Mrs D Cameron, 5s; Mrs Snider, 1s 3d; M. A. Helps, 2s; J Snider, 5s; N Grant, 1s 3d; B. Grant, 1s 3d; W Helps, 7s 6d; C Vary, 1s 3d; M Williams, 1s 3d; D McVichie, 5s; R McLennan, 3s 9d; J Fraser, 3s 9d. VILLAGE OF LANCASTER—M Ross, 6s 3d; B. Ross, 1s 3d; M Ross, 1s 3d; H Munro, 7s 6d; D McNaughton, 3s 9d; B Ross, 1s 3d; J Stewart, 1s 3d; T Hill, 2s 6d; H McLean, 5s; A Friend, 1s 10d; W McBain, 2s 6d; John Ross, 1s 3d; M McRae, 1s 3d. ALEXANDRIA—J McPherson, 2s 6d; Mrs McPherson and Children, 2s 6d; C Dixon, 2s 6d; D Brown 2s 6d; R Wilson, 2s 6d; Mrs McPhee, 1s 3d; D McMillan, 1s 3d; J McMillan, 1s 3d; W Ross, 1s 3d; J Murray, 1s 3d; D A McDonald, Esq., 5s; D Sinclair, 1s 3d; D McLennan, 1s 3d; J McLennan, 1s 3d; R McRae, 1s 3d; W Murchison, 1s 3d. MARTINTOWN—M Munro, £1; D McGregor, 2s 6d; Mrs McGregor, 2s 6d; P McGregor, 2s 6d; A McArthur, 2s 6d; Mrs K. McLennan, 5s; J Dewar, 1s 3d; D Munn, 5s; J McIntosh, 5s; P Munro, £1; F McIntosh, 2s 6d; — Moad, 2s 8d; J Urquhart, 2s 6d; M Urquhart, 7s 6d; N Urquhart, 1s 3d; D McIntyre, 1 7d; H. McDiarmid, 5s; D McDiarmid, 5s; H McDiarmid, 2s 6d; D Ross, 7s 6d; Mrs Ross, 5s; Mrs McGregor, 1s 3d; M McGregor, 7d; M McMartin, 5s; P McMartin, 5s; J Moad, 1s 3d; Mrs Kellie, 10s; H Munro,

5s; D Munro, 5s; D McGregor, 2-6d; K McLennan, 2s 6d; J Fraser, 5s; J McAtthr, 5s. **DANBURY MILLS**—G Munro, £1; J McCallum, 15s; J McIntosh, 7s 6d; A McIntosh, 5s; W. McGregor, 7s 6d; A McGregor, 5s; J McRae, 10s; J McLewan, 5s; M Butterfield, 5s; J McRae, £ 5s; J Thayer, 9s; H Campbell, 4s 6d; G Hope, 7s 6d; J Stewart, 5s; G Hope, 1s 3d; W Robinson, 5s; W McRae, 2s 6d; H Campbell, 10s; C McRae, £1; D Boyd, 17s 6d; Mrs H Campbell, 5s; Miscellaneous, £1 1s 9d. **LOCHEL**—Subscriptions and collection, £3 17s 4d. **VANKLEER HILL**—Subscriptions and collection, (less postage 2s 1½d), £3 16s 3d; total, £47 10s.

Knox's Church, Toronto—A Mercer, £1; W E Cassilis, 10s; J Bain, 10s; J Polmie, 5s; Colin M Gordon, 5s; D Mattheson, £1; Wm. Tawse, 5s; T Aitken, 5s; Wm. Gibson, 5s; J Nasmith, 10s; A McIntosh, 5s; J Drysdale, 10s; Mrs Carfrae, 10s; M P Craig, 5s; J M Mackay, 5s; A Wilson, 10s; G Mowat, 2s 6d; G Ewan, 5s; Mrs Craig, Caledonia, 5s; Mrs Elhott, Church Street, 10s; Mr McBain, Albert Street, £1.

SYNOD FUND.

| | |
|--|---------|
| Port Dover, per Rev. A. Wilson... | £0 18 6 |
| Victoria, do. | 0 10 0 |
| Sincoe, do. | 0 11 6 |
| Niagara, per Mr. Geo. Blain | 1 4 4½ |
| East Toronto township, per Rev. A. T. Holmes | 0 11 0 |
| Ekfrid and Mosa | 1 5 0 |
| Caledon West, per Rev. D. Willis... | 0 15 0 |
| Erie, do. | 0 9 2 |

MINISTERS' WIDOWS' FUND.

| | |
|--|--------|
| Lambies Mills Congregation, Leeds, per Rev. R. C. Swinton..... | £1 0 0 |
| Rev. W. Macalister, Port Sarnia... | 2 0 0 |
| Mrs. Symington, Plympton 0 5 0 | |
| Mrs. Symington, Port Sarnia | 0 2 6 |
| Additional from Port Sarnia | 0 2 6 |
| Rev. Simon C. Fraser..... | 2 0 0 |
| McNab and Horton, 1st instalment per Rev. S. C. Fraser | 3 0 0 |
| Rev. M. Y. Stark, Dundas..... | 5 0 0 |
| Dundas and Ancaster, per Rev. M. Y. Stark..... | 6 15 0 |
| Rev. John W. Smith, Grafton..... | 2 0 0 |
| Grafton, per Rev. J. W. Smith..... | 3 7 6 |
| From a Friend in Scotland, per Mrs. Robb, Hamilton, £4 sterling..... | 4 17 4 |
| Perth, per Rev. J. B. Duncan..... | 9 0 0 |
| Rev. J. C. Quin, Cornwall..... | 2 0 0 |
| Cornwall, per Rev. J. C. Quin..... | 2 0 0 |
| Osnabruck, per ditto | 0 8 6 |
| Ekfrid and Mosa, per Mr. Allan..... | 7 0 0 |
| Storrington, (for Mrs. Harris' fund) per Rev. R. F. Burns..... | 1 2 6 |
| Saltfleet, additional, per Rev. Geo. Cheyne | 1 0 0 |
| Lingwick, C. E per Rev. D. Gordon | 4 0 0 |
| Streetsville, per Rev. Robt. Ure | 14 3 9 |
| Lacate, per Rev. Thos. Henry..... | 6 0 0 |
| Rev. W. Meldrum..... | 2 0 0 |
| Puslinch, per Rev. W. Meldrum..... | 3 7 6 |

FRENCH CANADIAN MISSIONARY SOCIETY.

| | |
|--|--------|
| Knox's Church, Dundas, collected by the members of the Bible Class, per Rev. M. Y. Stark | £7 0 0 |
| Mrs. Holmwood, do. | 0 6 3 |
| Chalmers' Church, Kingston, Sabbath School, per Rev. R. F. Burns | 1 10 0 |
| Do., Thursday evening collection.... | 2 13 4 |
| United Presbyterian Church, Paris, per Mr. Finlayson | 2 0 0 |
| Rev. Mr. Bethune, Walpole..... | 0 10 0 |

HOME MISSION FUND.

| | |
|---|--------|
| Donald McKay Moore, per Rev. W. Macalister..... | 0 5 0 |
| Martintown, per J. J. Kelle,..... | £1 0 0 |

KNOX'S COLLEGE STUDENTS' MISSIONARY SOCIETY.

Money received from Dec. 1-59, till Apr. 1851

| | |
|---|----------|
| Dec. 23. To cash on hand | £16 15 3 |
| To cash in missionary box. | 0 9 4 |
| From Hugh McPhail (student) | 1 8 0 |
| 31. From Jno. McMillan (student) | 0 12 6 |
| Jan. 4. From Jas. Tait, (student) Montreal | 1 5 0 |
| 17. From Lach. McMillan, (student) for '49-50..... | 2 0 6 |
| Feb. 6 From Wm. Blain (student) | 1 5 0 |
| 7. From Rev. Robt. Swinton, Inverness, C. E..... | 0 15 0 |
| 13. From Pres. S. School, Tyendinaga, per Rev. Jn. Black..... | 0 15 0 |
| 17. From Rev. Jno. Gray..... | 1 19 0 |
| 24. From Duncan McInur, (student) Bowmanville... | 3 0 0 |
| Mar. 11. From F. C. Lutz, Esq., Galt, per Jas. Forrest (student) | 2 0 0 |
| April 4. From Mr. Fraser McNab. | 0 10 0 |
| 5. From Jno. Laing (student) From Archd. Crawford, (student) Mono | 1 0 0 |
| From Pet. Currie, Carra-doc | 1 1 6 |
| 15. From Jas. Ferguson, (student) Yarmouth..... | 0 15 0 |
| 16. From Rob. Scott (student. In missionary box | 0 15 0 |
| 17. From Mrs. McLellan, Hamilton, per Jno. Alexander (student) | 1 1 0 |
| From Ralph Smith (student) | 3 7 6 |
| 19. From F. Henderson, Esq., Sherbrooke, C. E., per J Burns, Esq. | 0 4 0 |
| | 0 15 0 |

Amount received £41 14 7

Disbursements.

| | |
|---|--------|
| By Cash paid for postage during the Session | 0 6 8 |
| Jan. 9. By cash paid for covers for tracts..... | 0 6 0 |
| " to Rev. Jno. Black, to acct. | 15 0 0 |
| " for tracts | 3 10 0 |
| 16. By cash paid to Rev. Jno. Black, to acct..... | 29 0 0 |

Amount paid out 39 3 5

Amount received £11 14 7

Cash in hand £2 11 2

JOHN LAING, Treasurer.

FOREIGN MISSIONS OF FREE CHURCH OF SCOTLAND.

| | |
|---|---------|
| Ekfrid and Mosa, per Mr. Allan.... | £3 15 0 |
| Chalmers' Church, Kingston, Sabbath School Childrens' Offering, per Rev. R. F. Burns..... | 2 10 0 |

PRESBYTERY OF TORONTO.

| | |
|----------------------------------|---------|
| Gwillimbury, per Alexander McKay | £6 10 0 |
|----------------------------------|---------|

DONATIONS TO THE MUSEUM OF KNOX'S COLLEGE.

From Mrs. Dr. Burns—
Four silver coins of Charles II., George II and III., and Elizabeth; and a Dutch Silver penny.
Two copper coins of Charles I. and George II. A singular copper coin, with Syriac characters. A chain of beads, from Jerusalem.
British Florin, of 1850; called in by reason of a mutilation of the titles of the Queen—
"Dei gratia F. D"—having been left out.

DONATIONS TO THE LIBRARY OF KNOX'S COLLEGE.

From the American Unitarian Association, per Rev. Charles H. Dall—Channing's Memoirs, 3 volumes.

NEW BOOKS AND NEW EDITIONS, Fresh arrivals from Britain and the United States.

FOR SALE by D. McLELLAN, Bookseller, Hamilton, C.W.:

| | |
|---|-------|
| Crumbs from the Land of Cakes..... | 3 9 |
| Brown on 1st Peter, Carter's ed. reduced to | 15 0 |
| Dick's Lectures on Theology, 1 volume, leather..... | 15 0 |
| Hugh Miller's O. Red Sand Stone..... | 7 6 |
| Month's Lays of the Kirk and Covenantant..... | |
| Life of H. W. Fox, a missionary to the Zooloogs | 6 3 |
| Dr. Chalmers' Memoirs, vol. 2nd..... | 6 3 |
| Bonar's Truth and Error (new edition) reduced to..... | 2 6 |
| Duncan's Philosophy of the Seasons..... | 16 3 |
| Boston's Body of Divinity, 2 vols. | 30 0 |
| Dr. Gann on National Education..... | 5 0 |
| Gurnal's Christian Armour | 12 5 |
| Alexander Bethune's Memoirs..... | 6 3 |
| McCheyne's Basket of Fragments..... | 5 0 |
| The Apocrypha of the Old Test. | 5 0 |
| Rev J. McDonald's, (Calcutta) life,..... | 12 6 |
| Free Church Pulpit, 3 vols. | 25 0 |
| Bonar's Morning of Joy,..... | 2 6 |
| Hamilton's Life of Lady Colquhoun..... | 5 0 |
| Ralph Erskine's Gospel Sonnets,..... | 3 6 |
| Kitto's Daily Bible Readings, vols. 1st & 2d Hengstenburg's Egypt, and Books of Moses,..... | 5 0 |
| Shepherd's Sound Believer..... | 3 9 |
| Rutherford's Letters (cheap edition). | 6 6 |
| Bunyan's Works, 6 vols. cloth..... | 20 0 |
| Do. do. beautifully bd. in calf. | 30 0 |
| Halyburton's Great Concern..... | 4 5 |
| Fleming on Prophecy, cheap edition..... | 1 10½ |
| Lorimer's Old Orthodox Faith..... | 2 10 |
| Rice's God Sovereign and Man Free.... | 3 9 |
| Lectures on the Constitution of the Church of Scotland. | |
| Book of Styles of the Church, new edition, 1 | 0 |
| Cheever's Windings of the River of Life, 3 | 9 |
| Dr. Spring's Mercy Seat,..... | 3 9 |
| Shaw on the Confession of Faith..... | 4 6 |
| Dr. David King on Geology and Scripture | 4 6 |
| H. Miller's Foot Prints of the Creator... | 8 9 |
| McCosh on Divine Government..... | 11 3 |
| James' Christian Professor..... | 4 6 |
| Booth's Reign of Grace | 4 6 |
| Fairbairn's Lisco on the Parables | 5 8 |
| Wilberforce's Practical View, large type, 5 | 8 |
| Leyburn's Soldier of the Cross | 5 8 |
| Mrs. Hawke's Memoir, by C. Cecil..... | 6 8 |
| Lady Powerscott's Letters..... | 4 5 |
| Dickinson's Sacred Oracles..... | 5 8 |

CHEAP PUBLICATIONS OF THE FREE CHURCH OF SCOTLAND.

THE Subscriber has just received the 2nd vol. of Fleming's Fulfilling of Scripture, price 2s. A few complete sets of the first three years, 6s. 10½d. each; 2 vols. fourth year, 3s. 9d.

D. McLELLAN.

Hamilton, January, 1851.

BOOK-BINDING, No. 65, YONGE STREET, Toronto, in the rear of Mr. Bentley's Store, (late J. Eastwood & Co.) where every description of work is executed with neatness and dispatch. The Subscriber begs leave to tender his sincere thanks to his friends and the public generally, for the liberal patronage extended to him, and hopes, by moderate charges, to merit a continuance of the same.
JOS. JNO. OTTO.
Toronto, June, 1850.