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THE ECCLESIASTICAL AND MISSIONARY RECORD.



Presbyterian Church of Canada.

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

VOL. VI.

TORONTO, SEPTEMBER, 1850.

NO. 11.

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PRESBYTERY OF TORONTO.

The Presbytery of Toronto, will meet (D. V.) in the Library of Knox's College, on Wednesday, the 4th inst., at Twelve o'clock, noon.

T. WIGHTMAN, *Clerk.*

PRESBYTERY OF LONDON.

The Presbytery of London holds its next ordinary meeting, at London, on the second Wednesday of October, next, at Ten a. m. Students purposing to attend Knox's College are requested to attend for examination, &c., in accordance with the regulation of the College Board.

A. McCOLL, *Pres. Clerk.*

PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton hold their ordinary meeting on the 14th and 15th of August, when the Rev. J. McKinnon, of Sydenham, was elected Moderator for the ensuing twelve months. A committee was appointed to draw out a minute in reference to the sad bereavement, which the Presbytery, congregation at Hamilton, and his afflicted family had suffered by the removal, in the mysterious providence of Almighty God, of their late esteemed and beloved father and brother, the Rev. Ralph Robb, an event which cast a deeply solemnizing feeling over the minds of all the members, and over all the proceedings of the Presbytery. The Presbytery were highly gratified at being informed that the congregation of Knox's Church had voted £50 a year for seven years, till her eldest son shall be of age, to Mrs. Robb and her family, a liberality, shewing a sense of the value of their late pastor's services, highly to their credit.

The quarterly returns given in by ministers of

suspend received, were considered—several were wanting or defective, but it is hoped that this will be remedied in future. The result was, on the whole, found to be favourable. A copy of the Confession of Faith, with the form's engrossed in it, and blank leaves for signature having been procured, the ministers of the Presbytery present signed it.

The report of the Commission of Synod, in the case of Dr. Ferrier, was given in to the Presbytery by the Rev. Mr. McLeod, of Cobourg, declaring Dr. Ferrier to be no longer a minister in connection with the Presbyterian Church of Canada. In accordance with this decision, it became the painful duty of the Presbytery to order the name of Dr. Ferrier to be expunged from the Roll; and the Presbytery appointed the Rev. G. Smellie and the Rev. G. Cheyne, to proceed to Caledonia and the associated stations on Sabbath first, to intimate this decision—to declare the churches vacant, and in accordance with the wishes of the congregation at Caledonia, to open the new church there; and they further appointed myself and Mr. McLeod, elder, to co-operate with them in holding a meeting on the Monday following, to enquire into, and ascertain the circumstances and feelings of the congregations.

Mr. Troup, student, passed through the remainder of his trials for license, with acceptance, and the Presbytery being perfectly satisfied in regard to the views of Mr. John Scott, in reference to the headship of Christ over the nations, and his difficulties in regard to the signing of the Confession of Faith having been removed, and Mr. Troup and Mr. Scott having signed the usual Formula, the Moderator did, by solemn prayer, in the name and by the authority of the Presbytery, license them to preach the gospel within the bounds, and after exhortation, they received the right hand of fellowship from the brethren.

Mr. McGregor was appointed to dispense the Sacrament of the Supper at Woolwich, in the course of the year. Mr. McLean to dispense the same ordinance at Port Dover, before the next ordinary meeting of Presbytery, and Messrs. McKinnon and Smellie at Glen's, and if they shall see fit, to organize the congregation there—Mr. McKinnon was appointed to enquire into the circumstances and religious condition of the settlers at the mouth of the Saugeen, and to report to the Presbytery. Subjects for trial discourses for Mr. Wilson, student, were appointed. The Committee appointed by the Presbytery for the examination of students previous to their return to college, was appointed to meet on the second Wednesday in October, and students within the bounds of the Presbytery, are instructed to meet the committee in Hamilton on that day, at seven o'clock, p. m.

With a view to the recruiting of the Home Mission Fund of the Presbytery, which is in arrears, ministers and missionaries are enjoined to take such steps, by the formation or revival of Missionary Associations, or otherwise as they may see fit, for exciting an increased interest in this most necessary branch of the Church's operations, and for raising the needful funds for its support—It is urgently requested, that contributions may be forwarded to the Treasurer, Daniel McNab, Esq., before the next ordinary meeting of Presbytery, which is appointed to take place on the second Wednesday of October next, at eleven o'clock, A. M. Receipts for moneys paid to missionaries at the several stations, to account of salary, if forwarded to the Treasurer, will be entered to the credit of the stations in his books, as contributions to the Fund.

M. Y. STARR, *Pres. Clerk.*

PRESBYTERY OF MONTREAL.

At the ordinary meeting of the Presbytery of Montreal, in connection with the Presbyterian Church of Canada, held in Montreal on Wednesday last, Mr. Robert Swanton, preacher of the gospel, after delivering his trial discourses, and passing through the usual examinations in a very creditable manner, was ordained to the office of the Holy Ministry. Mr. Swanton is to occupy a missionary district, of which Leclerc is the centre. The ordination took place in Coxe Street Church, as St. Gabriel Street Church, in which the Presbytery was to have met, was undergoing repairs.—The Rev. G. Paxton Young, presently supplying in St. John's Church, Quebec, presided on the occasion, and preached an able discourse from John xv. 1. The Rev. Thomas Henry, Moderator, presided in the ordination service. Applications for Missionary service were made from various stations. These were referred to the Mission Committee. And it was recommended to all the ministers within the bounds, to give what occasional aid they can to the different stations in their several neighborhoods, and, if practicable, to devote to this object one Sabbath between this and next ordinary meeting, in accordance with arrangements that may be made by the Committee.

The Presbytery is to hold a special meeting in Cornwall, on the 4th September next, and in Onabruk on the day following, for the ordination of Mr. Quin to the Pastoral charge of the united congregation of the above Townships.

The next ordinary meeting to be held at Montreal, and within St. Gabriel Street Church, on the 6th November, at 12 o'clock, noon. The evening session to be appropriated to a public religious service.

THE CASE OF DR. FERRIER, AND THE CALEDONIA CONGREGATION

Toronto, Aug. 21, 1850

MR. EDITOR,—

In name of the Commission appointed by last Synod, in the case of Caledonia, I beg your insertion of the minutes and finding of the Commission as duly certified. But before the insertion of these, I request insertion of the minute of the Presbytery of Hamilton, referring the case to the Synod; and then, the minute of Synod appointing the Commissioners.

Yours truly,

ROBT BRASS

"At Hamilton, the 8th day of May, 1850, the which day, the Presbytery of Hamilton being met and constituted, *inter alia*, the case of protest and appeal, against a decision of the Kirk Session of Caledonia and vicinities, was taken up.

Parties having been called, there appeared for the Appellants, Ronald McKinnon, member, Mungo Thorburn, elder, and William Moore, deacon, and there appeared for the Session, Dr Ferrier, Moderator, and Mr John Stark, elder.

The documents on both sides having been read, the parties were heard, the Appellants for themselves, and Dr Ferrier and Mr John Stark for the Session.

Parties were then removed from the bar, when, after deliberation, it was moved by Mr. Bayne, seconded by Mr. Robb, that the Presbytery sustain the protest and appeal, reverse the decision of the Kirk Session, appealed from, but inasmuch as the documents and pleadings which have come before them in the consideration of the case have revealed the existence of evils in the congregation, urgently calling for investigation, with a view to remedy, and inasmuch also, as those evils appear, in a great measure, to have originated in the result of the Presbytery's long dealings with Dr. Ferrier, on the subject of his views on the Headship of Christ, and that the carrying out of the investigations and dealings necessary, would be better conducted by parties who have not been directly involved in the proceedings referred to, the Presbytery submit the case of the congregation to the Synod, with a recommendation that they would appoint a commission of Synod for the purpose specified, and further, the Presbytery appoint the Moderator and the Rev. J. Bayne, to state the reasons of this recommendation to the Synod. The motion was agreed to.

Mr. McKinnon and the Rev. Dr. Ferrier craved extracts and took instruments in the Clerk's hands.

Extracted from the Records of the Presbytery of Hamilton, by M. Y. Stark, *Presbytery Clerk*."

Minutes of Synod appointing the Commission.

On Tuesday, the 11th June, 1850, the Synod took up the reference from the Presbytery of Hamilton, respecting the Congregation of Caledonia, when after discussion, it was agreed "that the Moderator, Dr. Burns, Mr. Harris, Mr. Ball, Mr. McMurray, Mr. McLeod, Mr. McKenzie, ministers; Mr. Osborne, Mr. McLellan and Mr. Blain, elders, be appointed as a Commission of Synod, to visit the Congregation of Caledonia, and they are authorised to meet with the minister, session, and congregation there; to inquire into the evils alleged to be existing there to the hindrance of unity, mutual confidence, and edification; authorise them to act with the usual powers of a Synodical Court of review; and if they fail in their endeavours to establish harmony in consistency with the finding of the recent commission, as authenticated by this Synod, power is hereby granted to proceed to final judgment according to the laws of the Church, notwithstanding any appeals that may be attempted to be taken from their finding. If they see cause for libel, they shall commit the procedure into the hands of the Presbytery of Hamilton, who are

empowered, assisted by the Commission, or any three of their number, to proceed to a judgment in the case, staying, nevertheless, a final sentence in the case of appeals"—(*Minutes of Synod, 1850, p. 22*)

Minute of first meeting of Commission.

CALEDONIA, 9th July, 1850.

This day the Commission of Synod on the case of the congregation of Caledonia, met—present, Dr Burns of Toronto, and Mr. McLeod of Cobourg, ministers; and Messrs. James Osborne and Donald MacLellan, elders.

There met with the Commissioners, Dr. Ferrier, and Messrs. James Stewart and Mungo Thorburn, elders, in Caledonia, with Messrs. Lewis, Samuel Moore and Wm. Moore, deacons there; and Messrs. Ronald Mackinnon, Treasurer to the building fund, and O. C. Buck, a member of the building committee and superintendent of the Sabbath-school. Also, Messrs. James Douglass, elder, from Ancaster, and James Stark, elder, from Oneida. There were present besides, a large number of members and adherents from all the stations.

The meeting was constituted by prayer, and Dr. Burns chosen Chairman, and Mr. Osborne, Clerk.

The minute of Synod appointing the Commission, was read, together with minutes of the Presbytery of Hamilton regarding the case of Mr. Mackinnon and others, and minutes of last Synod and of the Commission in October last, regarding the case of Dr. Ferrier.

There were given in to the Commission three documents on opposite sides of the matter at issue; one, an address to Dr. Ferrier, signed by a large number of members and adherents of the different congregations within the bounds of his pastoral charge, pledging approval of and adherence to Dr. Ferrier as their pastor; and the other two, from members, adherents, and Sabbath-school teachers, declaring their disapproval of the sentiments of Dr. Ferrier, as published, and of his manner of acting in reference to those sentiments. All these papers were read, and ordered to be kept *in retentis* by the Chairman and Clerk.

The minutes and relative papers, in the case lately before the Presbytery of Hamilton, having been read and considered, the Commission found that they had nothing whatever to do with that matter, in regard to its merits, as the decision of Presbytery had been acquiesced in by all parties, and the Synod had given to the Commission no authority to review it. The only thing with which the Commissioners felt they had to do was, the obligation and duty of the Session of Caledonia to give effect to the finding of the Presbytery in regard to the individuals who had been suspended from privileges, and who by the Presbytery had been substantially reponed. Whereupon Dr. Ferrier was asked whether he and the Session of Caledonia had held any procedure on the sentence of the Presbytery of Hamilton, in the case of Mr. Mackinnon and others, to the effect of giving to these persons the benefit of the decision then come to, and from which no appeal had been taken by any party. Dr. Ferrier stated in reply, that no proceedings whatever had been held since the meeting of Presbytery; that he had not considered any thing of the kind as necessary; but that he was willing to read the sentence of Presbytery at the first meeting of the congregation; stating, at the same time, that whatever he might do at the instance of the Commissioners, he could not give the persons concerned a place in his affections.

The Commissioners agreed to record their regret at finding that no steps had been taken, with the view of restoring the suspended members to their status, in conformity with the sentence of Presbytery, as this necessarily interposed a serious obstacle in the way of a harmonious adjustment of differences betwixt Dr. Ferrier and a portion of his people.

The Commissioners having heard various state-

ments on both sides, in regard to the present unhappy condition of things in the congregation of Caledonia, were of opinion that the main cause of differences in the congregation, was to be found in the publication of certain views of doctrine by Dr. Ferrier, and in his consequent actions thereunto; all of which matters had been judiciously considered and decided on either by the Synod or by the Presbytery of the bounds—all which sentences or decisions have become final. In order, therefore, to find out to what extent this main or only cause of difference may have been removed, or its influence lessened, Dr. Ferrier's attention was directed by the Commissioners to the different points at issue.

In compliance with the spirit of the instructions of the Synod, at its late meeting on the review of the Commission record, it was agreed to ask Dr. Ferrier what may have been his sense of the import of the pledge given in his letter to the Commission in October last, as referred to in the minute of Commission of that date. This having been done by the Chairman, Dr. Ferrier declared it to be his meaning, that if the Synod of the Presbyterian Church of Canada would let him alone in holding and asserting his views, he would also let them alone; but would not remain silent if the principles held by the Secession Church, on the power of the civil magistrate, were attacked.

Dr. Ferrier also declared that, in reference to his views, as published in his pamphlet entitled "*The Tower of Babel*," he still adheres to these, and farther, that he held to the principles of the Free Presbyterian Church of Canada only in so far as they are in unison with those of the Secession Church.

The Chairman having referred to a report current, that Dr. Ferrier had not obtempered the appointment of the Moderator of Synod, and of the Governor General, in regard to the duty of public thanksgiving for the removal of cholera from the land, acknowledged that the report was correct, and assigned as his reason, the pledge he had given to the Commission in October, not to agitate such questions among his people. With this explanation the Commissioners felt themselves much dissatisfied.

Dr. Ferrier was heard at length on all the bearings of the case, as were all the parties concerned. Liberty was also given to various members of the congregation and adherents present, to declare their sentiments freely.

Two hours were spent in communings more private betwixt the Commissioners and Dr. Ferrier, along with the parties above named; and four hours more in public discussion of the whole subject, in the usual place of worship. The topics on both occasions were substantially the same.

Each of the Commissioners having deliberately stated his sentiments, it was resolved to adjourn the meeting for a few weeks, in order to take time for serious deliberation in regard to the whole matter, before coming to any decision, in terms of the Synod's minute.

In every part of the proceedings of this day, the Commissioners were all of one mind on every point.

It was left to the Chairman and Clerk to convene the next meeting, where and when they might think proper; and the meeting was thereafter closed with prayer.

Minute of second Meeting.

At Hamilton, and within the Vestry of Knox's Church there, August 13, 1850,

This day the Commissioners on the case of Caledonia again met, pursuant to notice in the *Ecclesiastical and Missionary Record*.—There were present, Dr. Burns, Mr. McLeod, and Mr. McMurray, of Brockville, ministers, with Messrs. Osborne and McLellan, elders.

The meeting was opened with prayer by the Rev. Mr. McLeod. Dr. Burns was chosen as chairman, and Mr. Osborne, clerk.

A letter was read from Dr. Ferrier, of date 9th instant, assigning reasons for non-attendance.—The letter was ordered to be kept in *retentis*, and it was agreed to mark in the minutes the opinion of all the Commissioners, that neither its statements nor its tone tended to smooth the way to an edifying or harmonious adjustment of differences betwixt the writer of it, and the Synod of which he is a member.

The minutes of the meeting at Caledonia, on the 9th July, were read and approved. The several documents therein referred to, were on the table, and the special attention of Mr. McMurray, who had not been present at the former meeting, directed to them. An additional letter from two of Dr. Ferrier's elders, indicated affectionate attachment on their part, to their pastor, but did not bring out any facts in addition to those already before the Commission. There was given in and read, and ordered to be recorded, the following extracts from the minutes of the Presbytery of Hamilton, in relation to the admission of Dr. Ferrier into the Presbyterian Church of Canada:

"On the 8th day of October, 1845, an application was given in from the Rev. Andrew Ferrier, D.D. to be received as a minister into connection with the Presbyterian Church of Canada. Satisfactory certificates of his personal and ministerial character and standing, were presented, and the Presbytery appointed a conference to be held with him on the following day, in regard to his views.

"At Hamilton, the 9th day of October, 1845, the Presbytery of Hamilton being met and constituted—*inter alia*,

"The Presbytery proceeded to hold a conference with Dr. Ferrier, in reference to his application to be received as a minister of the Presbyterian Church of Canada; when after a long interview and minute enquiry as to his principles and sentiments, it was moved by Mr. Bayne, and agreed to, that the Presbytery record their full satisfaction with the theological views of Dr. Ferrier, and that although differing somewhat as to the duty of nations and governments, in regard to the support of the gospel, there is nothing in his opinions which should prevent his being admitted as a minister of this Church, and they therefore instruct their clerk to report the case, in conformity with the act of Synod, and in the meantime they refer Dr. Ferrier to the Home Mission Committee for instructions."

"At a *pro re nata* meeting of Presbytery, held at Hamilton, on the 13th April, 1846, a call from Caledonia, &c., in favor of Dr. Ferrier, was considered and sustained, and the induction of Dr. Ferrier to the charge was appointed to take place on the 23rd inst.

"At Hamilton, the 13th day of May, 1846, the Presbytery of Hamilton being met and constituted—*inter alia*,

"Mr. Stark reported, that in pursuance of the appointment made at the meeting of Presbytery on the 13th day of April last, Mr. Gale and himself had gone to Caledonia; that there were no other members of Presbytery present.—Mr. Cheyne, who had been appointed to preach and preside on the occasion, having been unable to attend—that they had, however, under the circumstances of the case, felt themselves warranted in proceeding with the induction; that Mr. Stark preached on the occasion, and that the usual steps having been gone through, and no objections offered, and satisfactory answers obtained from Dr. Ferrier, Mr. Gale did, by prayer, solemnly set apart Dr. Ferrier to the pastoral charge of the congregations at Caledonia and the stations connected with it, and that thereafter Mr. Gale addressed Dr. Ferrier, and Mr. Stark the people, when Dr. Ferrier received the right hand of fellowship from the members of Presbytery and the congregation. The Presbytery on hearing this report, agreed to sustain the proceedings, and ordered that Dr. Ferrier's name be added to the Roll of the Presbytery."

The Chairman stated, that in consequence of repeated allusion having been made by Dr. Ferrier at the former meeting of the Commissioners, to the terms of his reception into this Church, he (the Chairman,) had requested Mr. McLellan to procure from Mr. Stark, Presbytery Clerk, a duly attested copy of the whole minutes regarding that matter. The Commissioners approved of this, and agreed to record their entire concurrence in the opinion expressed by the Synod, on June 27, 1849, "that any exception taken by Dr. F., to the usual formula at his induction, and which, it appears, so far as conceded by the Presbytery, was understood by them to respect only the legal or compulsory maintenance of a gospel ministry, cannot be allowed to cover the latitude he claims, in impugning the great principle of national duty and responsibility, in its other momentous bearings."—(*Minutes of Synod, 1849, p. 20.*)

After some conversation in reference to the whole matter in question, it was agreed to adjourn the meeting until the evening, in order to give an opportunity to absent members of the Commission to be forward; when all the papers connected with the case would be again read, and the whole subject maturely considered.

Minutes of Third Meeting.

KNOX'S CHURCH VESTRY, same Evening, Seven o'clock.

The Commission again met, and was constituted as before, no other members having come forward.

The different documents were considered anew, and among others the letter of Dr. Ferrier, of 9th inst., referred to in the preceding minute. The Commissioners resolved to mark in their minutes, in addition to what was previously noticed, their judgment regarding it, that while it gives no good reason for his absence, it confirms the Commissioners in the opinion, that Dr. Ferrier's views remain unchanged, and convinces them that his spirit, as indicated in the letter, is that of defiance of all Presbyterian order and control.

The Commissioners having calmly reviewed the whole proceedings, did unanimously, and by virtue of the authority given them by the Synod, adopt the following resolutions:—

First. They find it altogether unnecessary to refer the case back to the Presbytery, to be proceeded with by libel, seeing that Dr. Ferrier's sentiments are matter of publication, and are duly acknowledged by him.

Secondly. That the sentiments in question are, in the opinion of the Commissioners, directly contrary to the word of God, and to the standards of this Church; and highly pernicious in their character and tendency.

Thirdly. That Dr. Ferrier, in avowedly holding these sentiments, cannot be considered as adhering to the standards of that Church to which he has sworn allegiance.

Wherefore, the Commission did, and hereby do declare, that Dr. Ferrier is no longer a minister in communion with the Presbyterian Church of Canada, and they, by this minute, exclude him from the rights and privileges connected with relationship to that Church, and appoint a notice of this finding to be sent to the Presbytery of Hamilton, that they may adopt the steps usual in such cases as the present.

The Commissioners further recommend to the Presbytery, if they shall see cause, to adopt measures for opening the new Church at Caledonia, next Lord's day, in connexion with the Presbyterian Church of Canada.

They farther appoint a copy of these minutes and instructions to be sent to Dr. Ferrier, duly subscribed by the Chairman and Clerk, in name of the whole Commissioners.

The meeting was thereafter closed with prayer.

ROBT. BURNS, Chairman.
JAMES OSBORNE, Clerk.

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN IRELAND.

The case of the Rev. J. Hazlett, of Castlereagh, accused of intemperance, created much interest. Dr. Cooke and the minority maintained that only such evidence should be received as would be valid, in a civil or criminal court, and that Church Courts should not search after proofs.—Dr. Edgar and the majority were of a different opinion, and suspended Mr. Hazlett.

Afterwards, Mr. H. made an admission that he had not been sufficiently attentive to the ministerial character—that he had given grounds for the charges preferred against him—and that he sincerely deplored and confessed his past errors. On his profession of penitence, the suspension was withdrawn.

"It is gratifying to report, that this was the only case of the kind,—that such cases, whether of minister or people, are even before Presbyteries, of rare occurrence,—that no instance has arisen of alleged defection from the truth of the Gospel;—and that abroad and at home there is doctrinal harmony; that to Jews, Mahometans, and Pagans,—at Damascus, in Hindoostan, and in Canada, as well as in Connaught, the trumpet gives forth the same certain sound."

"The second class of Home matters is more general; referring either to the Report on the state of Religion. And here it is to be deplored, that ministers and people have not been able to furnish instances of revival. The universal complaint is deadness, want of spirituality,—few instances of conversion to God, and awfully prevalent lifeless formalism among professed believers. The Assembly recommended humiliation and special prayer. Another branch of more general Home affairs was more satisfactory; the reports regarding the colleges and candidates for the ministry, evince a high degree of literary and theological acquirements. There was much discussion regarding the bequest of the late Mrs. Mager for a college; partly regarding its site, the Trustees favoring Derry, while leading and influential men in the Assembly prefer Belfast, and partly regarding the powers of the Trustees and the Assembly respectively, in its management, superintendence, and direction. However, the will of the Testatrix is now before the Master in Chancery; and in October, it is expected, the Chancellor will define it precise purport.

"But the third branch of Home Affairs is that which can be contemplated with the greatest satisfaction: that is

THE HOME MISSION.

"One branch of the Mission is superintending and aiding congregations that have been formed and that, from their position in Roman Catholic districts, cannot at once be self-supported: but as soon as placed on the endowed list, no further aid is given. Thirty-four have been aided; the sum of £1,700 expended on this object, and the ministers and missionaries in their neighborhoods.

"Another branch is the Mission to Roman Catholics, conducted by the schoolmaster, the Scripture-reader and the Minister. Before congregations are formed, it will give a specimen of the proceeding of such men to mention, that one Scripture-reader, during the year held 400 meetings, and made 2000 visits to private houses for teaching, reading the Word, and prayer. In one district, all the teachers of the Irish schools have abandoned Romanism; and attend public worship at the missionary stations. In all the districts there is free access to the Roman Catholic. 'They,' says the Report, 'and their neighbors express their sincere gratitude for Bibles of the American grant to Dr. Dill distributed among them, some of them having never before seen a copy of the whole Bible.'

"Round the southern coast of Kerry, and the western coast of Galway, schools are multiplied, the Irish Scripture-readers pry their 'work of faith and labor of love,' and the congregations increase so that increased accommodation has been found necessary. 'Where monks and nuns,' says the Report, 'lure away children by the many seducing arts which Popery can practise so well, it is hard to obtain pupils for either our Irish or Sabbath schools; yet even at the head quarters of Romanism in County Galway, we are able to maintain Sunday Schools, Irish schools, and preaching stations too. Sixteen new Irish schools have been lately added to those already reported, and a large proportion of those attending at six of our missionary stations are at least nominal members of the Church of Rome.' No wonder Dr. MacHale cries out proselytism, condemns the Galway College, and withdraws the Roman Catholic dean of residence; the only chance—and, happily, it is now a poor one—is if possible, to keep the shroud of darkness around Connaught intellect. And see how it spreads. 'A poor Irish teacher, who had been literally driven from house and home by the persecution of his priest, went to London in the beginning of this year to seek employment. Having happily obtained an introduction to the directors of the London City Mission, he was appointed reader for the Irish in London; and the latest accounts from his friends describe him as very useful and promising."

"The Birr Mission maintains its position steadily. 'Three priests lately visited, in company, every house from which man, or woman, or child, had given even a wandering look of heresy towards the mission—not forgetting even those who had got drugs from the mission doctor; yet, with all their promises, and threats, and wiles, they did not succeed in withdrawing even one little boy or girl from school even a single day.' The congregation has been thinned by poverty, deaths, and removals; still others come into their room. Of twelve admitted to communion, nine had been Romanists. The schools contain 180, besides 100 Sunday-scholars; 700 Romanist families have received the visits of the reader and missionary.—'And a family, once Romanist, containing six communicants of Birr church, and eight young children, were lately driven away from their native land by hard penury; but they went not as once they would—slaves of superstition, blinded tools of priestcraft, a burden and a curse to any community which would have the misfortune to receive them, but educated, enlightened, and free, accompanied by the sympathies and prayers of God's saints, and carrying pure industrious hands, and warm, honest hearts for strength and honor to the young Presbyterian colony of Otago.' When, by and by, the Presbyterianized inhabitants of Kerry and Connemara swell the tide of emigrants to people your Western wilderness, the Americans will reap the fruits of their Christian generosity."

FOREIGN MISSIONS

Are directed, first, to the Jews, among whom five brethren continue to labour,—one of whom, the Rev. Josias Leslie Porter, was sent to Palestine last December; and another, Mr. Robson, continues to preach regularly at Damascus in Arabic, in conjunction with your missionary, Mr. Barnett. It is a token for good that some of the congregation, without prompting from the missionaries, hold a prayer-meeting before worship on Sabbath mornings. I need not give the details of Mr. Robson's tour, in company with your Mr. Smith, from Damascus to Tripoli, as Mr. Smith will, doubtless, have written of it.

At Hamburg, there are three missionaries to the Jews; lately they had the gratification of receiving a Russian Jew into the church. When asked, "Do you expect any temporal advantage by the step you are now taking?" He answered, "I want nothing but the truth; I want nothing but the Saviour; I want nothing but eternal life; and in this faith shall I stand unshamed at the judgment-seat

of Christ, the Judge of the living and the dead. Each missionary preaches three times a week in Hamburg; and they travel in Bohemia and Moravia and other places occasionally, circulating the Scriptures, and conversing with the Jews. On the first celebration of the Lord's Supper, fifty-four communicants partook of the ordinance.

The mission to the heathen is mainly conducted in Hindostan. Mr. Anderson, missionary from Madras, accompanied by an eminently Christian convert, the Rev. P. Rajahgopaul, gave great interest to the Assembly in recording what God has wrought among the Hindoos. Among the bequests of the late Mrs. Magee is one of £30,000 for the spread of the Gospel in India,—whence she derived her fortune, from a brother, who was Colonel in the Indian army, and it seems likely that it will be employed in promoting female education, upon Christian principles, in India.

Mr. Jones, of the London Tract Society, attended, and offered the aid of that valuable institution for helping forward their operations in Ireland. I trust this brief outline will call forth, in America, gratitude to God, that the generosity of the churches to Ireland has not been without fruit,—and prayer, that the Spirit may be poured out upon us from on high."

The Assembly adopted a petition to Parliament in favour of Tenant-right; but it was moderate, urging the benefit to all classes, by encouraging the occupying tenant to improve the land to the utmost, by having his improvements guaranteed to him; and the necessity of a satisfactory settlement of the landlord and tenant relationship, in order to ariht the condition of society in relation to peace, order, and morality.

The Irish Society of London having promised a site for the College to be built with Mrs. Magee's bequest, if the site shall be decided to be in the neighborhood of Derry, with a sufficient quantity of ground and £5,000 besides; and the other London companies that have lands in that quarter, having intimated a disposition to give £10,000 more, and the majority of the Trustees being for its erection there, it is not unlikely that Derry shall be the place, though a majority of the Assembly have voted in favor of Belfast.—*Observer*.

DR. CHALMERS' ADDRESS TO THE LADIES OF EDINBURGH, Feb. 23, 1843.

To the Editor of the Record.

Toronto, 15th August, 1850.

DEAR MR. EDITOR,—

The amazing results which, as noticed in your last number, have followed the financial plan first sketched by the magnificent mind of Dr. Chalmers, in behalf of the Free Church of Scotland, may lead your readers to desire or know something of the first movements of that great man, in regard to the scheme. In the view of an approaching crisis many meetings were held and many addresses delivered, and Dr. Chalmers was ever in the van. Aply and eloquently was he supported by the noble band of clergymen and laymen who were his coadjutors, but still his was the master spirit. The masculine sense, and the overpowering eloquence of that wonderful man touched a chord that vibrated through all the land.

It occurs to me, that perhaps a specimen of Dr. Chalmers' appeals at that trying time, would be at once curious and useful. The following sketch—for it is only a sketch—was drawn by a young lady, from the recollections of memory, put down immediately after the meeting to which it refers. Dr. C. perambulated the metropolis, yea, even the land, and his heart-stirring appeals produced an astounding effect. What a contrast betwixt the labours of Peter the hermit or Francis Xavier, and those of Thomas Chalmers! We have lived to see the mighty results of his great genius, and assuredly the work to which he gave birth shall not cease. In Canada we want agents, but so did Portsburgh and the Cowgate. Let the examples of Dr. Chalmers and Dr. Guthrie and Dr. Robert

Buchanan, stimulate all hearts, and specially our young aspirants in the Seminary. When Dr. Witherspoon came to Princeton, he was cheered by the assurance of a friend, that "every good man whom he trained would prove a legion."

Dear Mr. Editor, yours ever,

ROUR. BURNS.

"To put this country in a right condition is what we cannot attempt in the bulk. It is beyond the management of a government, though it had all the resources of the nation at command. What cannot be done by grasping the whole, we may attempt in pieces or sections. With all my coadjutors I might find that after a whole life-time I could not put Edinburgh in a right condition.—What is too gigantic an enterprise to grapple with at large, I may accomplish by confining my exertions to a more limited range. What I cannot do for a whole, I may accomplish for 50 or 100 families. I must believe that other men have a taste for benevolence, and that it does not rest on one pair of shoulders. Were there a sufficient number of agents, each would do a little, and one great thing is made up of separate items. The local system is just a division of employment.—Give me thorough operation on a small scale, rather than attempt it on a larger. Let each do what his powers are suited to—the powers which God has given. The reason why philosophy continued long in so low a state, was because all men would be universalists. They forgot that the book of philosophy was a book of many pages, which could be best filled up, by each keeping his own department. This is also true of the book of philanthropy. It is filled up by each walking in his own field. Twenty-seven years ago, I would have been too much of a universalist, if I had attempted a Sabbath School for all Glasgow. In my first parish, of 11 or 1200, we had districts of thirty families. We wanted the work done thoroughly, so we began with four agents. If there had been spread over all the parish it would have made very superficial work; but we began at one end. This procured other agents, forty were brought by means of this pervading system. We began with 100, and in two years we had 1200 scholars. There are two principles involved here; if you do not concentrate your work on a small scale, you will do it without any comfort. 2nd, Good results are arrived at, not by the gigantic efforts of extraordinary men, but by the efforts of a sufficient number of ordinary minds. There must be a conquest over the pride of our nature in being content to do what is competent for us—what we are suited for—thoroughly and well.—Important ends are attained not by great things, but by an accumulation of small. There must be a calling in of those fancies which aim at a magnificent result, and we cannot be content with contributing a part. The whole belongs to Him whose agents we are. These will be impotent speculations unless thousands come to our aid.—The spirit of philanthropy will be overclouded, if we grasp at a magnificent erection, rather than at each contributing a part. There may be less of the glare of publicity, but there will be more of the comfort of quiet usefulness. If the good work is spread, what though the promoter of it be lost to observation? He will be content to know this is the befitting condition for him to occupy, amid the exertions of an associated multitude.—If rightly marshalled, a number of agents will give an abundant yield. It will require a thorough subdivision of territory to redeem our country.—If we do not confine ourselves to this, we will shoot over the heads of thousands. I do not wish to generalize, but to localize. At first we require large sums for raising an apparatus of churches, take any method for promptly gathering in, the territorial way is to go to every house—this is your peculiar work—your home-walk filled with many charms—it will be the introduction to a thousand friendships. This will be a growing cause—there will be a progressive increase of contributors. You must take upon yourself

the burden of the initial movement. The missionary must concentrate his labours, and pray to God to send more labourers for such a mighty harvest. The advantage of the aggressive principle is, that the frequency of attentions ripens into friendship. Suppose a man connected with 4000 people, among these there may be a few good who would come to request a visit for some sick or dying neighbour, and yet this would be only expatiating over the surface of the community. Rather let it be an apparatus under which the people may not have to send, but the agent or missionary himself to go to them—thus he reaches the bottom of the scale in Christian benevolence—this aggressive movement gets at the people who are spread over the ground floor of society. Dr. Chalmers gave the example of Mr. George Fagan in Glasgow, who, for more than a quarter of a century has laboured in the same district, superintending a Sabbath School, and is now teaching the children of his first pupils. Chalk out for yourselves a home-walk, and you will not have lived in vain. Dr. C. referred to the case of Dunkeld, where by means of a few collectors, they had raised a sum, which if generalized would be capable of maintaining all the out-going ministers. At first they thought they could do nothing without some minister coming from Edinburgh to address them. They seemed to think there was no light or power but what came from Edinburgh, they cannot walk themselves, we must go to help them. This draft upon Edinburgh is very hard, and if people wait till we send to them, it will be ten or twenty years before our work is fairly begun. The case of the Water of Leith, is the most brilliant thing of any, where eighteen collectors, even in the absence of their minister, in two days, got subscriptions to the amount of £1 10s. 6d. a week; £15 of donations, including £2 from a Seceder, thus amounting, on an average of the whole land, to £150,000 a year, at the first run, from a field that nobody was counting upon. They have proved that they can walk even without their minister. A transition period should exempt us from all ceremony and all etiquette. Let our landed proprietors consider this, if they think we can do nothing without them.—If they don't take care, they will expose themselves to all the inroads of infidelity and charism. In fact they are assisting to uproot all the institutions of the country. I do not accuse our Statesmen of want of honesty, but I say they have not intelligence on our question. Sir James Graham does not understand the *liberum arbitrium*, but he will understand the aggressive movement. This case of the "Water of Leith," will wonderfully help his understanding, for they all understand about pounds, shillings and pence. Let ministers be animated by the example of the great Apostle, who gloried in his labours, his perils, his journeyings, and who, besides all those things that are without, had the care of all the churches. I shall mention some of the objections to our plan of raising funds. 1. The people are not enlightened. We must wait till we get more light.—This is quite a contradiction. It is just as if saying in a dark room, we must wait till it is lighter before we bring in the candle. The collectors are to be the torch bearers, go forth with your tracts and arguments—take "the harp on the willows," which has reached, even the understanding of Englishmen, and let in the light in dark places. A second objection is, the shame of taking from the poor what they can ill spare. This is the objection of those who do not look beneath the surface. We must consider that there is something more than means, there are motives. A contributor, however small, gets a degree of self respect, that raises a moral barrier against pauperism. A man who is raised to be a giver, will be the last to become a pauper. These associations are the surest barriers against the extension of pauperism. Campbell the poet says,

"'Tis distance lends enchantment to the view,
And clothes the landscape in so fine a hue."

I will reverse the process in the moral world. Nearness and access to the people changes the scene.

"'Tis distance lends these horrors to the view,
And sets the people in so dark a hue."

These visits will not merely bring a reverse, they will be attended with much collateral good. Be sure take small districts, meet every week, be as assiduous in your weekly rounds, the contributions will make up the average. The result of this question will be a glorious and elastic rebound. The funds will be available for filling Scotland with churches. The movement will be backed by a great pecuniary demonstration, which will astonish the Episcopalian Parliament. The Parliament and people will work well together. To the higher ranks I would address a word of warning. I would speak with firmness, calmness and honesty, for that is the language of friendship. I tell you we are at our post. We are willing to keep our posts or return to them you. You are pushing aside one of the noblest defences of our country. We have taught the people to lead quiet and peaceable lives, you are removing this barrier, and remember the responsibility of the dreadful consequences of this disruption, *tests upon you not upon us.*"

The eloquent speaker went into many details, all of a practical and useful nature, and most admirably illustrative of enlarged wisdom. These are now out of place, at least in Canada, but they formed at the time the germ or moving spring of that female agency which commanded the notice, as it elicited the sneers of such cold House of Commons stagers as Sir James Graham and Joseph Hume.

ON THE EXTENT OF THE ATONEMENT.

(Continued from last Record.)

It has already been stated that there are many texts of scripture which, taken by themselves and apart from the context, seem at first sight to favour the doctrine of universal redemption. These texts may be distributed into the three following classes: *First*, There are some in which the term "world," or "whole world," is mentioned in connection with the work of Christ. *Secondly*, There are some in which the universal terms, "all" and "every," are applied to it. And *thirdly*, There are some in which it seems to be implied that there is a possibility of some perishing for whom Christ died. Upon an examination of each of these three classes of texts we now propose to enter.

I. *First*, let us attend to the class of texts in which the term "world," or "whole world," is used in connection with the work of Christ. To this class belong such texts as John i. 29, "Behold the Lamb of God, which taketh away the sin of the world;" 2 Cor. v. 19, "God was in Christ reconciling the whole world unto himself;" 1 John ii. 1, 2, "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." Now, with respect to this class of texts generally, it may be remarked, that the mere use of the words "world," or "whole world," does not necessarily imply a reference to every individual in the world. This can be easily proved. Thus, in John i. 10, it is said of Christ, that "the world knew him not." This does not mean that every individual in the world was ignorant of Christ, for we are elsewhere told of some who knew him. In Luke ii. 1, it is said that "there went out a decree that all the world should be taxed." "All the world" cannot here mean every individual in the world. It must be restricted to the subjects of the Roman government. In Rev. xiii. 3, 4, it is said that "all the world wondered after the beast, and they worshipped the dragon which gave power unto the

beast." "All the world" cannot here mean every individual in the world. It cannot, for example, include those who, at the commencement of the next chapter, are represented as standing on Mount Zion with the Lamb, and as having their Father's name written on their foreheads. It must be restricted to a particular class; and this particular class is clearly pointed out in verse 8, where it is said, "All that dwell upon the earth shall worship him, whose names are not written in the book of life." The expressions "world," "all the world," and "whole world," do not then necessarily imply a reference to every individual in the world. From the mere use of the expressions, therefore, no conclusive argument can be drawn in favour of universal redemption.

But for the sake of still further satisfaction, we may state some reasons why "world," and "whole world" are used in the texts to which we have referred. It has already been stated that the doctrine of particular redemption was familiar to the Jewish mind. This doctrine, however, the Jews carried too far. They thought that redemption was to be confined to Israelites alone. They imagined that the Lamb of God was to be slain exclusively for themselves. They therefore needed to be told that the death of Christ would have a more general reference. This explains the use of the term "world" in John i. 29: "Behold the Lamb of God which taketh away the sin of the world." These words indicate, not that the Lamb of God taketh away the sin of every individual in the world, but simply that the saving benefits of the atonement are extended to Gentiles as well as to Jews—to all the children of God who are scattered throughout the whole world.

Similar observations may be made on 1 John, ii. 2: "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." This language, there is reason to conclude, was addressed to believing Jews.—There are several considerations from which this may be inferred. We learn (Gal. ii. 8, 9) that John was an apostle to the circumcision; and as such it might be expected that he should address an epistle to the Jews, as had been done by Peter and James, who were associated with him as apostles to the Jews. Those also to whom John writes, are spoken of as having known Christ from the beginning, serve to confirm the conclusion that, although not expressly stated, the whole epistle was addressed to Jews. And this being the case, it is easy for us to understand the passage before us. John is speaking of the sins of believers, and the hope of their pardon which may be founded on the propitiation and intercession of Christ. These two, the propitiation and intercession of Christ, he represents as a sufficient ground of confidence. But to increase the force of his argument, he declares that these two are exhibited and efficacious not for Jews only but for Gentiles also—for all classes of persons throughout the whole world—for the people of God, among whom are included individuals of every country and of every kindred. On this text it may be further remarked, that if the "whole world" here means every individual in the world, without exception, then there could be no force in the apostle's reference to the propitiation and intercession of Christ. John refers to these, as we have said, as a ground of special confidence to believers. But if some are lost for whom Christ has made atonement, and for whom he intercedes, then there is no solid ground of security in either or in both of these. On the other hand, how strong is the confidence which arises from the fact that every one throughout the whole world, for whom Christ interceded, and for whom he was made an atonement, shall infallibly be saved with an everlasting salvation!

The text in 2 Cor. v. 19, admits of a very obvious explanation—"God was in Christ reconciling the world to himself." That the "world" does not here mean every individual in the world is evident from the clause immediately following

—“not imputing their trespasses unto them”—For if it be true that reconciliation is made for every individual, then it follows that with regard to every individual, his trespasses are not imputed to him, and consequently that all are saved—But all are not saved. It is not true, therefore, of all, that their trespasses are not imputed to them, and hence the term “world” in this place must be restricted to those whose sins are or shall be forgiven.

II. We now proceed, *secondly*, to consider the class of texts in which the words “all” and “every” are used in connection with the work of Christ. To this class belong such texts as 2 Cor. v. 14, 15; 1 Tim. ii. 6; and Heb. ii. 9. Before entering upon the particular examination of these texts, it may be observed, that as in the case of the terms “world” and “whole world” the idea of absolute universality is not necessarily implied in the words “all” and “every.” This is proved by a reference to the following passages. In Mark i. 5, it is said of John the Baptist that there went out unto him all the land of Judea and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.* Here *all* does not include every individual in the land of Judea or in Jerusalem. They were not all baptized without exception. Some out of every locality and of every class may have been baptized; but it is expressly recorded of the Scribes and Pharisees (Luke vii. 30,) that “they rejected the counsel of God against themselves, being not baptized of him.” With respect to the word “every,” it can also be shewn that it does not always imply absolute universality. Thus, in Col. i. 28, Paul, speaking of Christ says, “whom we preach warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.” Did Paul literally warn every man without exception? Did he teach every individual without exception? Here the word “every” must necessarily be interpreted in a restricted sense. The words “all” and “every” then, do not necessarily imply the idea of absolute universality; and hence we might dispense with any further examination of the class of texts before us. It may be well, however, to advert to some of them with greater particularity.

2 Cor. v. 14, 15, “The love of Christ constraineth us, because we thus judge, that if one died for all then were all dead, and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again.” It is evident that the *all* for whom Christ died cannot include any but such as are said to have been dead. But were all dead in the sense in which Paul here uses the expression? How are we to interpret the phrase “being dead”? It is not of course to be understood in its literal sense. The meaning will appear by referring to the parallel passages, in Rom. vi. 8.—“Now, if we be dead with Christ we believe we shall also live with him,” and Rom. vii. 4.—“Wherefore my brethren ye also are become dead to the law, by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that ye should bring forth fruit unto God.” In both these passages Paul argues from the fact that believers are united with Christ in his death, and thus died with him to the law, argues that they should rise to newness of life. It is the same argument he urges in the passage in Corinthians. It is this, if Christ died for all, then all for whom He died were judicially dead unto Him, and hence they should be united with Him as well in His resurrection as in His death; and therefore, live not unto themselves, but unto Him who died for them and rose again.—This text therefore so far from opposing, is strongly confirmatory of the doctrine of particular redemption. It teaches that Christ died only for those who were judicially dead unto him, and whose union with Him in His death, secures their rising again to newness of life.

1 Tim. ii. 6. Christ “gave himself a ransom for all to be testified in due time.” Here it is to be

observed that Paul is giving a reason why we are to pray for all men without distinction of classes. “I exhort (says he in verses 1, 2,) that first of all supplications, prayers, intercessions and giving of thanks, be made for all men; for kings and all that are in authority, &c.” We are to intercede for kings as well as for their subjects. One class of persons are to be prayed for as well as another, the high as well as the low—those who exercise as well as those who are subject to authority.—As a motive to this, Paul informs us (verse 4) that God will have all men to be saved—not that every individual will be saved,—but that some out of every class will obtain salvation; and further, he adds, (verse 6) that Christ gave himself a ransom for all—that is, he gave himself to ransom sinners, not of one particular class, but of all classes. He gave himself a ransom for kings as well as for their subjects. In short He gave himself a ransom for all classes without distinction, which is very different from giving himself a ransom for every individual without exception.

Heb. ii. 9.—“We see Jesus who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that He, by the grace of God, might taste death for every man.” There is in the original no word for “man.” The literal translation of the Greek is, “for every one,” or for “each” of whom? This we must determine from the context. Now, it appears from the context that the Apostle is speaking of those “many sons” who were to be brought unto glory—of those whom Christ calls His “brethren,” and of whom He says, “Behold, I and the children which God hath given me.” The legitimate meaning therefore of the statement in verse 9, is, that Christ tasted death for every one, or for each of those many sons, who were given him by the Father. This will appear more evident, if we consider that the Apostle is shewing the necessity of Our Lord’s assuming, not an angelic, but a human nature. One reason given, is, that Christ must make a real, and therefore a vicarious atonement. He must suffer as a substitute in the room and stead of each of those whom He will bring into glory. For every one of them individually and personally He must taste of death. Had He come into the world, merely to make a general or public manifestation of the Divine hatred to sin, He might have effected this by assuming the nature, or taking hold of angels. But He came to make a real atonement for the children of men given to Him by the Father. It was therefore necessary that He should assume human nature, and so be qualified to become a personal substitute, and to taste death for each and every one of those who were to be redeemed from among men.

Other texts of this class admit of similar explanations to those now given. It is therefore unnecessary to refer to them more particularly.

III. It only remains then that we attend to the third class of the texts—those, namely, in which it seems to be implied that there are some who perish, for whom Christ died. Those usually quoted under this class are Rom. xiv. 15, 1 Cor. viii. 11 Heb. x. 29, and 2 Pet. ii. 1.

The first two verses are of similar import. In Rom. xiv. 15, it is said, “Destroy not him with thy meat for whom Christ died.” In 1 Cor. viii. 11, it is said, “through thy knowledge shall the weak brother perish for whom Christ died.” Before attempting an explanation, it may be proper to refer to 1 John i. 10, where we read, “if we say that we have not sinned we make God a liar.” What is the meaning of this? Does it mean that God is actually made a liar by the fact of man’s declaring himself to be without sin? This certainly is not the meaning; for it is impossible for God to lie. The meaning evidently is that the tendency of the delineation in question is to make God a liar. In point of fact God is not made a liar. Still, he who says that he has not sinned, does all he can to falsify the Divine Word. Now reverting to the texts in Rom. and Cor., we shall find that they admit of a similar interpretation.—

In point of fact, it is as impossible for a brother in Christ to perish, as it is for God to lie. Still by your walking uncharitably, you do all you can to destroy that brother for whom Christ died. You cannot indeed do it. It is, however, the tendency of your conduct to effect his ruin, and you are guilty of as great a sin as if the thing were possible.

Heb. x. 29.—“Of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing, and hath done despite to the Spirit of Grace.” On this text it is to be observed in the first place, that it is doubtful to whom the pronoun “he” is to be applied in the latter part of the verse, whether to Christ or to the man that rejects him. If, as is likely, it refers to Christ, then of course no objection to our doctrine can be drawn from this passage. Admitting, however, that “he” is to be taken as applicable to the man who despises Christ, it is still doubtful in what sense we are to interpret the word “sanctified.” It may mean simply separate and that in a sense which does not imply regeneration, in which case, the objection will at once disappear. But should it even be admitted that “sanctified” is to be taken in its more common sense, as implying a real interest in Christ, we have to observe that the apostle’s argument does not require us to believe that the person in question has a real interest in Christ. He professes to be sanctified by the blood of Christ. He professes to be regenerated. His profession is indeed false. On the ground of his profession, however, he is judged and condemned to the sorest punishment. He is condemned because, he in a manner, contemptuously tramples on that precious blood, by which, although falsely, he professes to be sanctified.

The last text which we notice, is, 2 Pet. ii. 1 “where it said that there shall be false teachers “who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.” It may serve as a sufficient explanation of this text, that the parties referred to, may be supposed to profess, and in the judgment of charity may be regarded as bought by Christ; although, in point of fact, they were not among the number of those for whom he made his soul an offering for sin, and respecting whom it is said, he shall see of the travail of his soul and be satisfied.

W. G.

BELLEVILLE, August, 1850.

SHORT NOTES ON THE PSALMS.

PSALM II.

“1. Why do the heathen rage, and the people imagine a vain thing?”

Infidel communities, like individuals, may sometimes be maddened into rage against God himself. But how blind their fury—how impotent their malice!

“2. The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying.”

Sovereigns and rulers derive their power from God; and it is their highest glory to be His ministers for good to their subjects: yet do they sometimes rise in rebellion against Him, and combine their councils and their arms to oppose the Kingdom of His Anointed Son.

“3. Let us break their bands asunder, and cast away their cords from us.”

History furnishes many examples in addition to that found during the period of the personal ministry of the Son of God, and specially predicted

* This verse may be read interrogatively like the first, “Why do the kings of the earth set themselves, &c.” The Hebrew often admits of such an ellipsis, as is here supposed of the particle for “why.”

In this psalm, of proud unbelievers rejecting the government of God, as an intolerable restraint, and presumptuously aiming at its overthrow, as though he himself were a feeble usurper.

"4. He that sitteth in the heavens shall laugh. The Lord shall have them in derision."

How dreadful the condition of those, whatever be their earthly state, who are the objects of Jehovah's contempt and scorn!

"5. Then shall he speak unto them in his wrath, and vex them in his sore displeasure."

The establishment of God's Kingdom of Grace in our world, involves in it the destruction of obstinate rebels. Their doom is thus pronounced in the very promulgation of His purposes of mercy, and soon shall it find its accomplishment.

"6. Yet have I set my king upon my holy hill of Zion."

How favoured a spot was Zion, the seat of a dominion, which imaged that which is now exercised over believers on earth, and shall be exercised over the redeemed in glory! And to this spiritual and heavenly dominion, Jehovah has exalted His own Son, notwithstanding the combined opposition of earth and hell.

"7. I will declare the decree: the Lord hath said unto me, 'Thou art my Son; this day have I begotten thee.'"

The only begotten Son of God alone knows the Father, and is able to reveal His unfathomable counsels. And he, here, through the spirit of prophecy, announced, that the Father had confessed him to be his Son, and had fixed a period in time in which His Sonship should be manifested to the universe.

"8. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

How great the complacency of the Father in the Son! How ready is the Father to bestow on the Son, as the Redeemer of the Church, all that he can desire. Nations, even all nations to become his willing subjects, are granted to him for the asking—the extremities of the earth are to become the bounds of His Kingdom!

"9. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

How terrible shall Messiah's Reign prove to all His obstinate enemies, when the dictates of perfect justice shall be carried into execution by the arm of Omnipotence!

"10. Be wise now therefore, O ye kings: be instructed, ye judges of the earth."

The rulers and judges of earth may well bear in mind continually, that they are subject to a government, and amenable to a tribunal infinitely more august and awful than their own.

"11. Serve the Lord with fear, and rejoice with trembling."

They will then, in the best sense, be ministers for good, to those over whom they are placed, when they recognise the Supreme Lordship of Messiah, and aim in all their acts at serving and honoring him. And fear tempered with the joy of hope, is the state of mind proper for them and all his other servants to cultivate.

"12. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little.—Blessed are they that put their trust in him."

Subjecture to the Son of God is at once a duty and a privilege, the highest which fallen man can attain to. And the neglect of it involves in it infinite guilt, and must issue in eternal woe. Let no despisers of Christ count on being long toler-

ated in their sinful courses, soon* shall his whose grace is now misunderstood and abused by so many, be revealed with the awful majesty of the Judge.

LETTER FROM THE REV. DR WILLIS

We have much pleasure in giving a place to the following letter, recording as it does the goodness of God, in mercifully preserving, and giving opportunities of usefulness to Dr and Mrs Willis
LONDON, Aug 2, 1850

DEAR SIR,—

Remembering that to-morrow is American mail-day, I embrace it as the earliest opportunity, since our arrival, to inform you that Mrs Willis and myself reached our native shores a few days ago, in safety and in good health. We feel that we have the greater reason to acknowledge the kind preserving hand of our Heavenly Father that, while we have traversed so much space of sea and land unharmed, casualties even beyond the usual extent, in number and in amount of fatal results, have befallen others, whose journeyings commenced nearly at the same time with our own. We had scarcely left the lines between Canada and the United States, when we were met by the intelligence of the loss of the *Griffith*, on Lake Erie—which Lake we sailed over only two days after the sad occurrence, and saw, from the deck of our steamer, the remains of the burnt vessel, telling by its appearance how completely the fiery element had fulfilled its mission. And now on this side of the Atlantic, among the earliest of our news, was the melancholy fate of the Steamer *Orion*, on the Scottish coast—the more affecting to us, as we knew several of the names of the sufferers, and especially the highly respectable individuals from Montreal, who shared in the sad catastrophe. Great blame is attached to those concerned in the conducting of the steamer on that trip, as no excuse could be alleged from the state of the weather, for so grievous a nautical blunder. It will be no solace to the surviving parties interested in so great a calamity, even to have the deserved punishment inflicted on the guilty, but it is greatly to be desired, that the lessons taught by such disastrous occurrences themselves, were more permanent in their influence than they are generally found to be—the recklessness of individuals, after a little interval, too often driving them on similar ventures of their own and others' lives, as if the precedents had never been recorded.

We sailed from New York on the 1st July, for Havre, by the ship *Baltimore*, and reached that port on the morning of the 28th, being Sabbath. We were glad to find that the bustle of landing was over much more speedily than we feared, and we availed ourselves of the opportunity of attending public worship at the later diet, which we experienced to be highly edifying. We found the French Reformed Church shut when we approached, it not being the hour of service there; but we heard a good sermon in the church sustained in Havre, I believe by the American Seaman's Friends' Society—though the congregation seemed to consist mostly of citizens. We were pleased by the devout demeanour of the congregation, though not numerous, and least so, as often happens, at the evening diet of worship. I liked to hear them join so generally in the praise,—a thing which it vexes me to perceive wanting in so many American churches, and too often partially wanting in Canadian ones. I should mention that the whole services were in English. This reminds me of the partly English and partly French religious service which I gave, very imperfectly indeed, on board the ship, each Sabbath of our voyage. The captain, to his honor I relate, at once met my proposal cordially. The passengers, a limited number, were of four nations, some

*The middle clause of this verse should be rendered, "For a little," or soon "His wrath shall be kindled."

of them French and Germans, as the others of us were English and American. The foreigners, even from Germany, understood the French language better than the English, so I adapted myself to the case as I found, by reading the chapter and creations as well from the French as from the English Bible, and also interchanging French with English prayers. The late auditory, a few sailors and deck as well as cabin passengers, attended respectfully, and I was glad to hear the French admiring more courteously it may be, than according to the strict share of merit, that the Doctor (Monsieur le Docteur) pronounced *très bien*, very well. I felt interested in two young Frenchmen, whom I found intelligent, but one of them more deeply read in Voltaire and our English History, than I fear has been to his profit. I sought at the Lord opportunities of impressing his mind in favour of the Christian religion, and I was well assisted in this work by Mrs Willis, to whose advice they both listened courteously, and from whom they accepted, with gratitude, cards with select scripture passages and references. The sailors also accepted and read the Tracts given by her. From myself, the young Frenchman as to whom I felt most anxious, asked, in parting with me, an introduction to some clergyman, of the Protestant denomination. Gladder to meet the request than he to proffer it, I wrote a note to the Rev. Frederick Monod, of Paris, commending him to his attention, and I trust the latter end of this episode may be better still than the beginning. I had proof during all the voyage, of what I have long believed, that if we wish to gain the erring, or commend our faith to those who differ from us, we must rather patiently and candidly reason with them, than hastily judge and denounce. A Roman Catholic gentleman, a German, with whom, from his very limited knowledge of the English, and my own rather imperfect knowledge of French, I got on best in Latin, (for he was a scholar, and had, I believe, been employed before the late troubles in Europe, on some public embassies)—he, I say, conversed with me often on Protestant questions frankly—attended the service on Sabbath, and joined in the thanksgiving service, which, in parting for the night at the Hotel, I proposed as becoming our state as travellers, and our retrospect of the Lord's mercies.

We left Havre on Monday night, and reached London, by way of Southampton, on Tuesday.—We are resting for a few days with our friends here, and propose (God willing,) to go to Scotland next week. I may write again from thence.—With best wishes and prayers for you and yours, and all our Toronto and Canada friends,

I remain, yours truly,

M. WILLIS.

JOHN BURNS, Esq.

THE REV. W. C. BURNS.

A beautifully lithographed copy of the following interesting letter to his parents, has been sent us by a friend. It cannot fail to gratify our readers, that one whose departure from Canada we still deplore, is, by the good hand of God, permitted to prosecute his Master's work, in another part of the vineyard:—

CANTON, March 23, 1850.

MY DEAR PARENTS—

Although I have often enough of time and leisure, and lately have had more than I could have wished, either for my own benefit or for the advancement of the work which has brought me to these distant and heathen shores, yet it sometimes happens, that when I am about to write, I am more engaged than usual. It is so to day, and that from a new kind of employment, viz: that of negotiating with some natives for premises in which to live and prosecute the missionary work. The matter is not arranged, but I have more hope of a favourable issue than I had some days ago. On the last day of February, Dr.

The Record.

KNOX'S COLLEGE.

The history of the Reformation, Dr D'Aubigne, when in England, said he believed "the Presbyterian Church had a mission to England." Who can doubt that she has a mission to Canada? The call for supply from all parts of our missionary field, was never more painfully pressing than at the present time. Painful from the known and acknowledged destitution of the various localities, and the inability of Presbyteries to meet the demand. One of our preachers, in removing from his sphere of labour, writes, "this is a promising field and must not be neglected; we want men—thinking men—working men—and praying men." And the same thing is true in regard to many other portions of the Church.

While God has been opening doors of usefulness, and calling us to occupy new and inviting fields, He has, at the same time, in His inscrutable Providence, reduced the number of our ministers.

Although we have received, and may still receive accessions to the number of ministers from other churches, it is now quite obvious that our main source of supply is our own College; and if ever our Church is to fulfil what we believe to be her destiny, it will be, under God, by a ministry reared within herself. Congregations who have looked to the Free Church of Scotland for pastors, are now convinced that they must turn their attention to Knox's College.

We are authorised to announce the opening of the next session in that Institution, on the 17th of October. In doing so, we beg to remind all who feel an interest in its welfare, that exertions must be put forth to sustain it, if it is to answer the great end for which it was established, viz.: the education of those who are to dispense the word of life throughout the land. The past history of the College is full of encouragement and causes of thankfulness—the future full of hope. The number of Students has increased yearly, and will likely continue to increase. We cannot suppose that the Church will allow the College, as an Institution calculated to promote the cause of God in this country, to languish or be crippled by criminal neglect.

THE TORONTO ACADEMY.

We had purposed to notice in our last issue the exercises at the close of the fourth annual examination of the classes, in this Institution, but deferred until we could also announce the opening of another session, which takes place on Monday, the 2nd inst. In making this announcement, we cannot but add, that on no previous occasion were the exercises more interesting and satisfactory, than during the last examination. There was also a considerable number of visitors present, evincing the interest which parents and guardians take in the Academy, and the degree of satisfaction which the mode of instruction, there adopted, affords. A gentleman, who is well able, from

his high literary acquirements, to form a correct estimation of the quality of the education and of the mode of instruction adopted in the Institution, thus writes—

"I was present at several of the examinations which extended over three days, Tuesday, Wednesday and Thursday. Only to what I witnessed can I bear personal testimony, but creditable information enables me to speak of the other parts of the public proceedings with the utmost confidence and certainty. My purpose in thus drawing your attention, and that of your readers, to this Institution, is the avowed one of claiming a deeper interest for the Institution, and a more extensive patronage, than it has hitherto enjoyed.—Every Institution which seeks the improvement of the rising, or the risen generation, should be hailed and countenanced as an auxiliary in the great work of advancing our world to its climacteric in knowledge and happiness. This should be the aim of all educational institutions, and others of kindred aim and nature. Those who love their species will be active in projecting, or promoting every means for intellectual and moral improvement. Still to urge onwards the wheels of the political and moral, and above all, religious advancement of our race, will be the desire and aim of every one who has any good cause or interest whatever at heart. To improve our systems of education, and extensively enough to pervade the land with schools and seminaries of instruction, must be of primary importance in all the designs of philanthropic and religious men.—The land has not yet been possessed either in this or any other country. It was with such an object in view that the Toronto Academy was set on foot, and has been persevered with through many difficulties and discouragements. That it was necessary, its projectors thought, and the measure of encouragement accorded to it, disproportionate as that has been, amply shows. It has now existed for four years, and this *last* has not been the *least*—of its nearly expiring lustrum;—many lustrums may it see and may it continue to grow, as it has undoubtedly hitherto grown, in efficiency and success!

The head-masters of the Institution are obviously men fit for their work, whether of superintending, or conducting the instructions of the classes. The principal—the Rev. Mr. Gale—manifestly feels the deepest interest in the moral and religious well-being of the pupils; while he is a gentleman able to adopt and apply the most approved and enlightened principles of instruction. His more regular coadjutor, Mr. Henning, is gifted with the best qualifications of the teacher, and has evidently set his heart on the great business of teaching. We are bold to say, that as a teacher of English, Mr. Henning has few superiors; and his classes, in this department, acquitted themselves, at the recent examination, in the most admirable manner. Mr. Henning, we know, is an excellent classical scholar, and to improve himself in science and all branches of knowledge, which enlist the interest of every reading man as well as more immediately him whose part it is to communicate knowledge to others—is his great delight as well as business. With one whose heart is in his work, and who has a head as well as a heart for the labours of the instructor, pupils cannot fail to make great and creditable improvement.

The Institution enjoys the benefit of the instructions of Professor Esson, charging himself with almost the whole range of knowledge—going through the minds of the youth with a wholesome and pervading influence—exciting enthusiasm, and making at once lawyers, divines, jurists, proficient in classics and mythology, logicians, &c. It is Professor Esson's favourite idea, that almost everything can be imparted in degree, so that at least, the landmarks and boundaries of every subject of knowledge may be indicated or traced to the student. Certainly, it is a Herculean feat to

Young and I came up here to look at the field, with a view to embrace any opening that might be given, but after two or three weeks' tantalizing negotiation with Chinese timidity and dilatoriness, all ended in disappointment, and as it appeared, that, in the meantime, we must take up our abode separately with Missionary brethren, Dr Young decided on returning to Hong Kong, while I remained here. I am comfortably lodged with an American Missionary, in a beautiful Chinese dwelling, fronting the river, and forming the termination of one of those large native "Hong's" or warehouses, where tea is packed and dispatched to your, and other, distant shores. As regard to health and personal comfort might dispose me to remain where I am, and occupy myself in going out among the people in the suburbs of this great city, with tracts, &c., but I am anxious on every ground to have some more fixed and regular mode of making known the truth, and therefore have been, as already mentioned, making some personal inquiries as to a place where a school may be taught, the gospel preached, and should Dr Young come up, as I hope he will, the sick also occasionally relieved. The people here are much more friendly than I expected to find them, and, indeed, seem quite as much so as they are at Hong Kong. I have, as yet, met with hardly any incivility in going among them. Let us take this as a token for good. It shows, at least, that the wall of Chinese prejudice and exclusion in regard to foreign intercourse is giving way, and that in Canton where the feeling is strongest against foreigners. The time is coming, and may be near when the gates and highways of this great Empire will be opened to the gospel—when many of its holy messengers shall run to and fro, and knowledge—even the knowledge of the Lord, be increased. Oh let the people of God labour fervently in prayer, that this blessed time may be hastened. Ye that make mention of the Lord, keep not silence, and give Him no rest until He arise and until He make Jerusalem a praise in all the earth. Then shall be the time when "These shall come from far, and these from the north and from the west and from the land of Sinim."

We have just heard that the old Emperor, within the borders of whose dominions I now write, has died, in the 30th year of his reign, and I believe aged about 70 years. Let us hope that the reign of his son, who succeeds him, may be one of the speedy coming of the kingdom of God among his people, and that he himself now in his opening manhood, (he is not yet twenty) may be made acquainted with the grace and glory of Him, who has a name on his vesture and on his thigh written, "King of Kings and Lord of Lords"—whom God, even the Father, hath given for a covenant to the people, and to be God's salvation to the ends of the earth. Pray much for me. In this field much grace is needed, but in Jesus there is all fulness, and the word of promise is "Him that cometh unto me, I will in no wise cast out." When looking across the great distance that now separates us on earth, what more can I wish for all my friends and brethren, than that they may know Jesus Christ and Him crucified, as their all in all, and for my beloved parents, what more can I seek or desire than that as they advance on the journey of life, they may know by daily richer foretastes, what it is to be when we shall see the King in his beauty and the land that is afar off. When the day shall come (in love to us and to many may it be far off) when they whom we love and venerate in the flesh and in the Lord, shall be no more among us, may an abundant entrance be ministered to them into the kingdom of our Lord and Saviour.

Ever your affectionate Son,

(Signed) Wm. C. Burns.

The Rev. Hugh McLeod, late of Logie Easter, Scotland, has arrived at Halifax, on his way to Cape Breton, the sphere of his future labours.—We understand Mr McL. is peculiarly fitted for this important and extensive field.

do all that a plan or system, so wide-embracing demands. Much, undoubtedly, is done, while unquestionably the love of doing is implanted, and there are years before the pupils to make themselves conquerors of that territory into which they have as yet only thrown the spear—of which they have but lifted the lot of earth, which marks the right of future possession. The pupils stand on the borders of that land which is yet to be theirs.

The classes, whose examination I witnessed, acquitted themselves in a very creditable way, gratifying to all—pupils, teachers, parents and spectators. The pupils obviously have themselves to blame if they do not receive the influence, which is to enable them to prosecute for themselves hereafter the vast extent of scientific, or general attainment, which is yet before them.

The whole of the discipline of the Institution is sound, and is pervaded with a religious influence. Bible instruction is especially attended to, and it was pleasing to mark the large amount of biblical knowledge possessed by such young persons, which will be of vast advantage to them in after life.— Surely such knowledge will not be in vain. There are four divisions, we believe, of bible instruction according to the age and capabilities of the pupils. What a fine beginning is here for higher progress still, in the theological hall, or under the superintendence of the Pastor.

Most wisely is a place allowed to the teaching of singing. What can be finer than the power of wielding that marvellous organ—the voice—in the praise of God, or in the singing of those strains which thrill the heart, and refine and elevate the mind to the most exquisite sensibility and the highest enthusiasm. We perceived, while we heard the young voices trained to such admirable skill in singing, how it is that Germany is so famous as a land of song and singers. The combination is one to be cultivated or sought more and more. Carlyle says of Luther:—“Between death-defiance on the one hand and the love of music on the other, all great things had room.” Let reason and imagination never be disjoined—they are the whole of the mind; cultivate both to the utmost, and superadd the spiritual, and we have man complete. Mr. Clarke presided over the Musical department.

Drawing and writing come in for their share of attention, and most deservedly so. These branches are very successfully taught by Mr. Bull and Mr. Stacey. Some excellent specimens of drawing were exhibited on the walls of the Academy, and Mr. Stacey handed round some specimens of writing which did high credit to him and his pupils. We are rather fond of fine writing, and we liked Mr. Stacey's style exceedingly. Much taste is displayed in the particular form of the letters adopted, and there was no dashing, to provoke the amusing ire of the teacher under whom I had the happiness of studying this art, which generally issued in the somewhat alarming threat—“No more dashes, or I will dash your brains out.”— All respect to that same teacher, who is still ably and successfully prosecuting this useful branch of education in a very enlightened town in the West of Scotland.

The labours of Messrs. Wardrope and Laing, and others of the students of Knox's College, who were employed in the instruction of several of the classes, should not be unnoticed. They have done most effective service, and while they were benefiting others, I have no doubt were adding to their own stores of knowledge and attainments.

Mr. Wickson had the highest classics under his charge, and has given very great satisfaction.

As a spectator and well-wisher to the cause of education, I bid the Toronto Academy God speed; may it flourish more and more, and command to a still greater extent the patronage of the public! All who desire the successful training, and the improvement in knowledge and learning, of their children, should be willing to give largely of their means for such a purpose—knowing that wisdom

is better than rubies, and that the merchandise thereof is better than the merchandise of fine gold.”

I am, dear Sir,

Yours truly,

PHIL MATHES.

To this letter it is needless to add much. To our friends throughout the country, the advantages of a Boarding-department, where their children will enjoy the blessings of religious instruction and a home, must be obvious. Those who purpose sending pupils to the Academy, should do so as soon as possible, after the opening, that all may be properly classified and enabled to go on successfully together.

HOME MISSION COMMITTEE.

The Home Mission Committee of the Synod of the Presbyterian Church of Canada, met in Knox's Church, Hamilton, on the evening of the 14th August. There was a good attendance of members, and a very solemn feeling pervaded all minds, when proceeding to fill the vacant Conventership. He who had on former occasions, with zeal and ability presided in the Committee had ceased from his labours and gone to his rest and reward. The Committee unanimously appointed the Rev. Mr. Gale, Convener. We believe, that without previous concert, Members had their minds directed to Mr. Gale, who, prior to the arrival of the lamented Mr. Robb, had so satisfactorily discharged the duties of the office. This is one of the most important Committees of the Church, when we consider the magnitude of the work to be done, and the interests that are involved. Nothing but a sense of duty to the Church and to her living Head, could have induced Mr. Gale, in addition to his other labours, to undertake the arduous duties assigned him. We feel confident that every encouragement and support will be afforded to the Convener, not only by the Committee, but by all who wish well to our Zion.

The Committee have been able to do but little for many of the destitute portions of the land, but they have endeavoured, wherever a desire has been expressed, to send the best supply in their power; and it is pleasing to know, that their efforts have been appreciated, and an increasing willingness manifested to provide for the maintenance of the spiritual labourers. A considerable number of the stations are now self-sustained.—

INDUCTION AT BECKWITH.—The Rev. P. Gray, lately minister to the congregations of Norval and Union churches, Esquesing, in the Presbytery of Toronto, was, on the 31st July, inducted by the Presbytery of Perth into the pastoral charge of the church in Beckwith. The services were conducted by the Rev. Thomas Wardrope, of Bytown, and the Rev. James Duncan, of Perth.— The congregation who had given Mr. Gray a unanimous call, gave him on that occasion a cordial reception. The best wishes, of Mr. Gray's friends, from whom he has been removed, accompany him and his family to his new field of labour, where we trust his faithful ministrations will be owned of God.

INDUCTION OF THE REV. THOMAS MACPHERSON AT STRATFORD.—By appointment of the Presbytery of London, the Rev. Thomas Macpherson was inducted into the pastoral charge of the congregation in Stratford, on the 24th of July. The Rev. R. Wallace of Ingersoll, and the Rev. W. S. Ball of Woodstock, were appointed to conduct the services.

Although it was in the hurry of harvest, a large congregation assembled on the occasion, and gave a hearty welcome to their new pastor. The Rev. Mr. Ball, to whom we are indebted for this notice, writes: I never witnessed greater unanimity and cordiality in any settlement. So cheering are the prospects of the congregation, that, after the induction, they determined to add ten feet to the length of their new brick Church, now in course of erection.”

ORDINATION OF REV. ROBERT URE.

The Presbytery of Toronto met in Streetsville, on Friday, the 2nd August, for the ordination of Mr. Robert Ure, preacher of the Gospel, to the pastoral charge of the congregation in connection with the Presbyterian Church of Canada, in that place. According to the arrangement as announced in our last number, the Rev. Dr. Burns preached and presided on the occasion. The subject was at once appropriate and impressive.— From 1 Cor. ii. 2, “I determined not to know any thing among you, save Jesus Christ and Him Crucified.”

From these words Dr. B. illustrated *first*, the great subject matter of the apostolic ministry—in general, the doctrines regarding the person and work of Christ, and specially, the salvation wrought out by his sufferings unto death. He then illustrated at considerable length the import of the apostle's resolution or determination, “not to know any thing among the Corinthians save Jesus Christ, and him crucified.” It implies, that he would make Christ, and him crucified, the great and prominent topic of his preaching; that instructions on all other topics would centre here and be influenced by his views of this grand subject; that his highest motives and leading principles of action, would all be derived from the doctrine of the cross; and that his whole efforts and aims would be habitually subordinated to the glory of the Redeemer and the advancement of his cause.

Dr. Burns put to Mr. Ure the questions of the formula, as appointed by the Synod, to be proposed to all ministers previous to ordination.— Mr. Ure having returned satisfactory answers, was then by solemn prayer, and the imposition of the hands of the Presbytery, set apart to the office of the Holy Ministry. He then received the right hand of fellowship from the ministers and elders present, and was admitted pastor of the congregation, with all the rights and privileges thereto belonging. Thereafter the Rev. Mr. Wightman delivered a suitable charge to the young minister, directing his mind to the importance and responsibility of his office, as an ambassador for Christ; and the Rev. Mr. Nisbet, in an appropriate manner, addressed the people on the duties devolving upon them.

Mr. Ure received a most cordial welcome from the congregation.

Notwithstanding the busy season of the year, and the precarious state of the weather for harvest operations, the audience was large and attentive.

The congregation has been vacant since the removal of the Rev. Mr. Rintoul, in 1818. The Presbytery endeavoured to give constant supply of sermon, but the want of that pastoral oversight, to which the people had been accustomed, was much felt and deplored. We trust that the relation now formed upon the unanimous call of the people, and the acceptance of it by the minister, believing it to be the call of God, will be lasting and pleasant—productive of mutual benefit to pastor and people, and conducive to the glory of God.

This congregation, we find, was the first in Canada to declare its freedom from connexion with the Established Church of Scotland.—“Streetsville has the honour to head the advance in the declaration of church independence, minister and people acting in perfect harmony. Toronto has lost the post of honour, but need not be far behind.” (*Banner, May 3rd, 1811*)

On the 29th April, 1844, a general meeting of the congregation, convened by the unanimous call of the session and deacons' court, to consider the relation which should subsist between the Presbyterian Church in Canada, and the Scottish Establishment, agreed to an overture to be presented to the Synod, of which the following is the substance, viz: that when the Synod, at its formation, in 1831, assumed as part of its designation, “in connection with the Church of Scotland,” leaving to that Church to decide upon the particular nature of that connection, and which decision, was never given—that the connection is inexpedient both on account of ministers educated in Canada, and those received from other churches, being excluded from the pulpits of the Establishment; and especially, because since the disruption the body known as the Free Protestant Church of Scotland, is firmly believed to have acted up to the great fundamental principles of our Church polity, which respect the non-intrusion of ministers, and the independence of the church as to secular control, and has nobly suffered for the same; while the Established Church has virtually abandoned those principles as the price of her endowment.

It was therefore *Resolved*, that the power of making any decision, as to the connection between the churches, should no longer be conceded to the General Assembly of the Church of Scotland, and that our Church should be designated the Presbyterian Church of Canada, and that notice be sent accordingly to the Moderators of the Established and Free Protestant Churches, respectively.

A set of resolutions was adopted, approving of the overture, instructing the elder who was commissioned to the Synod in Kingston, to support it and directing the proceedings to be published.

The Rev. Mr. Rintoul frankly stated to the congregation the decision to which he had deliberately come, and which was substantially embodied in the overture.

From the honourable position thus taken, there

has been no defection, and we are confident that the young minister, now happily settled in Streetsville, will not be less firm and decided in maintaining the great principles for which his predecessor and the congregation have so nobly contended.

CONVERSATION.

On this subject we take a word in season from the work of the famous Richard Baxter, entitled, “Directions for weak Christians.” Three classes of men are admirably characterized by reference to the prevailing tone of their daily conversation.

THE CONFIRMED CHRISTIAN.

The religious discourse of a confirmed Christian is most about the greatest and most necessary matters. Heart work and Heaven work are the usual employment of his tongue and thoughts, unprofitable controversies and hurtful wranglings he abhorreth, and profitable controversies he manageth sparingly, seasonably, charitably, peaceably and with caution and sobriety, as knowing that the servant of the Lord must not strive, and that strife of words perverteth the hearers and hindereth edifying. His ordinary discourse is about the glorious excellencies, attributes, relations and works of God, and the mysteries of redemption; the person, office, covenant and grace of Christ, the renewing, illuminating, sanctifying works of the Holy Ghost, the mercies of this life and that to come; the duty of man to God as his Creator, Redeemer and Regenerator; the corruption and deceitfulness of the heart; the methods of the tempter; the danger of particular temptations, and the means of our escape, and of our growth in grace; and how to be profitable to others, and especially to the Church: and though he be ready to defend the truth against perverse gain-sayers, in due season, yet doth he not turn his ordinary edifying discourse into disputes or talk of controversies, nor hath such a proud pugnacious soul as to assault every one that he thinks erroneous, as a man that taketh himself for the great champion of the truth.

THE WEAK CHRISTIAN.

But the weak Christian hath a more unfruitful wandering tongue, and his religious discourse is most about his opinions, or party, or some external thing, as, which is the best preacher, or person, or book, or, if he talk of any text of Scripture, or doctrine of religion, it is much of the outside of it, and his discourse is less feeling, lively, and experimental, yea, many a time he hindereth the more edifying, savoury discourse of others by such religious discourse as is imprudent, impatient, or turneth them away from the heart and life of the matter in hand. But especially his opinions and distinct manner of worship, are the chief of his discourse.

THE SEEMING CHRISTIAN.

And for the seeming Christian, though he can affectedly, force his tongue to talk of any subject in religion, especially that which he thinks will most honour him in the estimation of the hearers, yet, when he speaketh according to the inclination of his heart, his discourse is first about his fleshly interest and concerns, and next to that, of the mere externals of religions, as controversies, parties, and the several modes of worship.

RESPECT FOR THE SABBATH.

A religious regard for the sanctity of the Sabbath is inseparably connected with true national greatness. The institution of the day of rest is no arbitrary appointment calculated to abridge in any degree the sum of human enjoyment. Quite the reverse. The wisdom, the benevolence, and the goodness of God, are conspicuous in the

provision thus made for the repose, the comfort, and the restoration of the exhausted nature of the mere animal creation. When we consider the higher ends of the sacred day, that the whole time is to be taken up in the exercise of God's worship, excepting only such portions of it as acts of necessity and mercy may require,—when we reflect that the Sabbath on earth, is a prelude to the Sabbathism, or rest of heaven, and when we note the promises, the warnings, and the threatenings of God's Word in reference to the profanation or right observance of the Day, need we wonder that the national desecration of a Divine institution, should, as in the case of France, bring down national judgments.

As a people we may well stand in awe and fear. While there is a decent respect manifested for the Sabbath by an almost total suspension of labour, it is but too manifest that the Day is not hallowed. To a considerable extent labour is exchanged for pleasure, idle lounging, or dissipation. Very recently the moral feeling of our citizens was outraged by an advertisement in the public papers, of a Sabbath trip to Lake Simcoe. It might have been supposed that no respectable journalist would have polluted his pages with such a notice, and that only the vilest dregs of society would have been parties to the open and avowed breach of the Fourth Commandment.—Will our readers believe that the aforesaid pleasure trip was not got up by the wretched loafers and outcasts of society, that frequent our city *Drunkenries*, but “for our over-worked Legislators and citizens.” What have we to expect of the mass of the people, if those who have been raised to high places, throw off the fear of God?

We hear faithful ministers from Sabbath to Sabbath, urging and entreating, even beseeching the people of their charge, not to withdraw their feet from the house of God. It is to their influence, under the Divine blessing, that we look for a counteracting, a countervailing power to prevent us, as a people, from being hurled into the black abyss of social and national infidelity. Let them not cease to lift up their voices as trumpets. The heart of the pastor, when he beholds the empty or partially filled family pew on the Lord's day, is affected much in the same way as that of affectionate parents, who miss at the hour of prayer, the presence of the younger members of the family. It is almost impossible to divest the mind of strong suspicions. The warning note cannot too frequently be sounded from the pulpit, “forsake not the assembling of yourselves together, as the manner of some is.” The sanctuary is the trusting place where the Christian has a warrant to expect the Saviour's gracious presence—the place of guilty and forbidden pleasure—the theatre on which may be poured out the vials of Divine wrath.

It is man's part to cultivate the soil and sow the seed, it is God's to animate and develop the principle of life into foliage and fruitage. It is man's to cast out the gospel net into the sea of the world, it is God's to fill it with living souls. It is man's part to store the mind with sacred knowledge, it is God's to turn that knowledge into that which sanctifies and saves.—Dr. Dray

BAD BOOKS.

Whilst a prolific press is sending forth in rapid succession valuable works in every department of useful knowledge, the great enemy is using the same mighty engine for the worst of all purposes—the degradation and ruin of our race. It is admitted on all hands that the press exercises an incalculable power for good or for evil. Of what consequence is it then, that it be employed in counteracting the baleful influences of that licentious literature, the productions of which is one of the worst features of our age. We have in view especially that class of cheap publications which is hawked about through the country, and is thrust upon our notice at almost every turn of the streets by some impudent pedlar, or by a glaring advertisement. It is particularly annoying to be beset on board of steamboats and in the principal thoroughfares, with the vendors of such moral poison. The corrupting influence of this species of reading may be slow, but it is not the less dangerous and fatal in its effects—perhaps the more so from the secrecy with which in most cases it is prosecuted. Few of those who indulge in reading immoral books do so publicly. Nor do these books appear in the book-case or in the drawing room. The outward respect that virtue extorts even from the libertine, causes them to be concealed and read stealthily.

With what horror does an affectionate parent, for the first time, behold the staggering step and flurried countenance of a beloved boy, and by every means that parental duty and affection can suggest, set himself to reclaim him from the woful fate of the drunkard! And should he be less alarmed when he finds his son polluting his susceptible mind with the rankest impurity—reading infamous books privately, which shame would prevent him from exhibiting openly. Parents and guardians have need to exercise the utmost vigilance over the young committed to their care—to see not only that they do not read such books as are calculated to corrupt their morals, but to provide suitable reading. And the young, as they value their own welfare, their character and usefulness, should shun, as they would the plague, the trashy reading which is thrown in their way. As a general rule, that book is not fit to be read which has to be hidden, or which one could not put into the hands of a mother or a sister.

The following passage from Todd's Student's Manual is appropriate—we recommend it to the attentive perusal, particularly of our young readers:

"Some men have been permitted to live and employ their powers in writing what will continue to pollute and destroy for generations after they are gone. The world is flooded with such books. They are permitted to lie in our pathway as a part of our moral discipline. Under the moral government of God, while in this state of probation, we are to be surrounded with temptations of every kind. And never does the spirit of darkness rejoice more, than when a gifted mind can prostitute itself, not merely to revel in sin itself, but to adorn and conceal a path which is full of holes, through which you may drop into the chambers of death. Books could be named, were it not that there is a possibility that even the information conveyed in naming them might be prevented and used to obtain them, which, seemingly, could not be excelled by all the talents in hell, if

the object were to pollute and to ruin. These are to be found every where. I do entreat my young readers never to look at one—never to open one. They will leave a stain upon the soul which can never be removed. I have known these books erected in the rooms of students and lent from one to another. They are to be found too frequently. And if you have an enemy, whose soul you would visit with a heavy vengeance, and into whose heart you would place vipers which will live, and crawl, and torment him through life, and whose damnation you would seal up for the eternal world, you have only to place one of these destroyers in his hand. You have certainly paved the way to the abodes of death; and if he does not travel it with hasty strides, you have, at least, laid up food for many days of remorse. What shall be said of those who print and sell such works to the young?—of those who go out on purpose to peddle them? They are the most awful scourges with which a righteous God ever visited our world. The angel of death can sheath his sword, and stay his hand in the work of death. But these wretches! they dig graves so deep that they reach into hell. They blight the hope of parents, and pour more than seven vials of woe upon the family whose affections are bound up in the son who is thus destroyed. In connection with these books, allow me to lift up a loud voice against those ravings of the imagination, by which the mind is at once enticed, and the heart and feelings debased and polluted. It is almost inseparable from the habit of revenge; but, in this life, a heavier curse can hardly hang upon a young man than that of possessing a polluted imagination. The leprosy fills the whole soul. Time only increases it, and even the power of the gospel can seldom do more than restrain, without subduing, when the disease is once fixed."

"Suppose you were attempting to grow in moral character and worth, and yet should, now and then, indulge yourself in reading a bad book. The book seems to have fallen into your hand by accident. You do not often read it, but sometimes look into it; or, if you do not own it, some one may, who offers to loan it to you. Here is a temptation thrown before you. You may never know what that book contains, if you do not now learn it; and should you not know what such books contain, in order to warn others against their influence? I reply, beware; and yield not to this temptation. One yielding, when thus tempted, may be your ruin; or if it be not, it will take you a long time to recover from the mischiefs which you are bringing upon yourself. Temptations should be met at a distance; if you see the bird once gaze upon the serpent, she begins to fly round and round, and at every revolution coming nearer and nearer, till she falls into the mouth of the devourer."

SCOTLAND.

The following curious question has been propounded. How Scotland should be at once the most church-going, and yet the most drunken of all nations? The following solution has been given:—

"Old Scotland, the Scotch of old national habits, have long been a most church-going people. Being such, the poorest among them as naturally rise into the higher ranks as oil above the water. Those Glasgow weavers who, just a century ago, were the strictest church goers in Europe, and who with wages varying from 7s to 10s. a week, kept a press going printing the most profound theological works of the 17th century, could not possibly leave successive generations of poor weavers to succeed them. Their descendants are now the aristocracy of the West. But, of course, as these church-going Scots moved up slowly, but steadily, and as with the growth of their wealth, not only their own places, but many

more had to be supplied in the ranks of their simpler kind of labour, a totally new people rushed in—a people without any ancestral respect for the Sabbath,—a people thrown into circumstances peculiarly unfavourable to the formation of a fixed moral character.—a people for which the country had no institutions, such as they peculiarly needed,—a people, therefore, which just as naturally and inevitably fell into barbarism and drunkenness, as those, whose places they occupied, rose into opulence, either retaining settled virtuous habits, or only falling, at least, into the more decent vices of covetousness and worldliness. This new and almost vicious population threatened to swamp the country with their numbers and their vices."

UPPER CANADA TRACT AND BOOK SOCIETY.

The eighteenth report of this Society has just been printed. It is a valuable document, and clearly establishes the claim of the Society, to the increased support of the churches. The receipts of last year are above those of the preceding, by £500, and the issues of books and tracts exceed those of 1848, by 25,638. We would cheerfully extract the whole report into our pages did space permit. The following portions of it are sufficient as specimens, and, we must say, we feel specially gratified in observing the strong hold which the Society has taken of the Students and ministers of our own Church:—

"For three years in succession, the Students in Knox's College, had persevered in the work of Tract distribution, and much of the field which had thus been occupied by them, has been of late taken charge of by fellow-labourers; and thus scarcely any part of the city has, during the last season, been unoccupied by Tract distributors from one or other of the evangelical Churches.—One of the young men who took a prominent part in the labour of Tract distribution, has kindly furnished the Committee with the following statements:—

"The number of our Students engaged in the City Mission and Tract distribution work, last winter, was twenty-five; to whom we may add Dr. F., of the British Rifle Brigade, whom we found to be a most valuable assistant. Many others, I believe, would have been engaged in the work, but the field was occupied by others. We can assure our Christian friends that we rejoice to think the principal part of the city was last season, taken up by Tract distributors from one or other of the evangelical Churches."

"Those of the Students who were engaged in the work, last winter, were principally occupied in breaking up the fallow-ground, in fields which had hitherto been entirely neglected. To discover such dark corners, an 'exploring expedition' was undertaken by some of our number, at the opening of last session, to search the land and report the portions of the city which no distributor had yet visited; and which, in some cases, I believe even the city missionary had not been able to overtake."

"These districts were immediately taken up, so that at the opening of the present year, 497 Tracts were distributed every two weeks, and a corresponding number of families visited, as a tract was left in each family. Ten weekly prayer meetings were sustained, with an average attendance at the whole of 147. By means of our Tract distribution visits, many of the most wicked characters were induced to attend these meetings. In one district, a poor woman who had not for a long time listened to the sound of the Gospel, was induced, not only to take a tract, but also to come to the meeting. In consequence of doing so, she suffered so much persecution from her neighbours, that she was obliged to leave her lodgings, and go

to another part of the city; but still she continued to attend the meeting. Many of the people visited were Roman Catholics, and with very few exceptions, received us kindly, and we have reason to believe read our tracts.

From Oakville, the Rev. James Nibbet, lately ordained minister of the Free Presbyterian Congregations of Oakville and Trafalgar Mills, has lately written to the effect, that—

“Two preliminary meetings had been held with the view of constituting a branch of the Upper Canada Tract Society; and that several of the friends connected with the different religious denominations in the village had entered cordially into the measure. The chief design, in the meantime, is to distribute religious tracts in the village and its vicinity, of course, excepting that the operations of the society will increase when its existence becomes known in the country around.”

“We earnestly commend such movements to the imitation of our friends in all parts of the land, and we are satisfied that Missions and Sabbath Schools, and Tract Associations cannot but grow with each other's growth, and strengthen with one another's strength. ‘Blessed are they who sow beside all waters.’ It is scarcely necessary to say, that due attention was paid to Mr Nisbet's letter, and a supply of Tracts and Reports forwarded to his care.

“The Committee have since learned that a very promising commencement of operations has been made, and that some of the adjoining districts, are preparing to organize similar associations.

“From Niagara, the Rev. Joseph Harris, of the Free Church congregation, sent the duplicates a pleasing communication to the effect, that—

“Although nothing had been done for the advancement of Christ's kingdom, in the way of Tract distribution, while the sad circumstances of many seemed loudly to call for it, the field appeared particularly inviting; and a few Christian female friends were ready to embark in such an agency.”

“A supply of 250 Tracts was accordingly sent. The late afflictive event of removal by death, of this faithful servant of Christ, has, in the meantime, laid an arrest on this and other hopeful efforts. May the event be sanctified to his family and flock; and may a successor, like-minded, enter into his labours.

“Similar grants have been made to Uxbridge, C. W., and to Mitchell, and Fallerton, in the Huron Tract.

“The Rev. Wm. King, Superintendent of the Colored Settlement, at Raleigh, C. W. at his entrance on his interesting charge in November last, applied for 300 selected Tracts, for distribution among the settlers; and the Committee had great pleasure in complying with his request. This settlement belongs to the Elgin Association, a joint stock company lately formed on Christian principles, for elevating the character and status of the colored population in the Province, amounting, it is estimated, to not less than 20,000. The best wishes of every philanthropist must go along with this very interesting experiment in behalf of a much-injured class of our fellow creatures and fellow subjects.

“From the Montreal Tract Society's Report, we extract the following notices:—

“Amount of publications issued during the year, 78,235; value of gratuitous issues, £53 19s 8d.; Bibles and Testaments, with Psalm and Paraphrases, 2341; amount of sales at the Depository, £308 7s. 6d.”

“The following statement regarding the ‘Montreal Association for the distribution of Religious Tracts,’ deserves insertion:—

“This Association continues its arduous labours amidst many discouragements. This branch of Christian enterprise is highly important as a means of usefulness in extending the knowledge of God, and promoting the salvation of precious souls. It is deeply to be deplored that many more than are now engaged in this self-denying la-

hour, do not come forward and enrol themselves as distributors.”

“In Montreal, it is proper to state, that the Canada Sunday School Society co-operates most efficiently with Tract Societies, in furnishing Libraries to schools; and Tracts and Books for distribution among the scholars. These efforts it has been enabled to carry forward with most encouraging efficiency, by means of the liberality of three of the great religious institutions of the city—‘The Religious Tract and Book Society of London,’ and the ‘Sunday School Unions’ of London and New York.

“If every minister of the Gospel, or every Christian man or woman, would take upon him or herself to collect a few dollars in every congregation or in every neighbourhood in the Province, and expend the same in the purchase or disposal of these publications, the issue of the Society might be trebled in three months; how much good might thereby be accomplished! what benefactors, what true patriots would not such individuals be to their race! Is it too much to expect this to be done? If a movement is to be made on behalf of science, or for agriculture, or for political purposes,—how many are ready to engage in them, and to make sacrifices of time and money to accomplish their objects? Such efforts we do not find fault with—they are generally commendable; but shall those who are the blood-bought followers of the Lamb, allow the ‘men of this generation’ to out-strip them in zeal, while the aim of one class only concerns the perishable things of time; that of the other, while it does not overlook the best interests of men here, has reference to eternity—to the soul that never dies—to its happiness for ever, in comparison with which every thing sinks into utter insignificance.”

SUPPORT OF THE MINISTRY.

The Synod of the United Presbyterian Church in Scotland, remitted to a Committee the subject of Ministerial support. That Committee gave in a report in May last, which was adopted.

The object of the Committee was to present a workable plan, by which the resources of the Church might be more generally and systematically brought out in support of ordinances and especially of the Gospel ministry.

This is a subject in which our Church is deeply interested, for the consideration of which, we know some Presbyteries have appointed Committees.—It is evident that some better system than has yet obtained amongst us, must be adopted, before our Church can occupy her proper position in this land.

Believing that valuable hints may be taken from this Report, we subjoin a brief abstract of its suggestions:—

1. That (in the opinion of the Synod) the minimum stipend of ministers of the United Presbyterian Church should not, in ordinary circumstances, be less than £150 per annum, exclusive of manse, and sacramental and other expenses, while a scale of stipends, in advance of this sum, should be paid by larger and wealthier congregations, rising in proportion to their number and resources.

2. That to secure the systematic development of the resources of congregations for the support of gospel ordinances, and more especially of the gospel ministry, it is indispensably necessary, (1.) That congregations should have an average annual rate of contribution for the members, bearing a proportion to the amount of their expenditure; (2.) That the members, as a whole, should make up this average rate among them in proportion to their means—the necessary deficiency, in the case of the poor, being supplemented by the larger contributions of the rich; and (3.) That those

having the charge of the financial affairs of congregations should afford an opportunity to each member to say what annual sum he shall contribute for the support of gospel ordinances—at the rate of so much per week in the form of collection, and so much per quarter or half-year—where the practice prevails of letting seats—in the form of seat-rents.

3. That it shall be the duty of Presbyteries, after the passing of these resolutions, immediately to call upon congregations to report, (1.) In respect of finance and management; (2.) The rate according to which they contribute, in average proportion to their numbers, for the support of divine ordinances; and (3.) Whether, previously to the determining of such rate, each member has had the opportunity of stating what sum he was prepared annually to give in the manner referred to, for this object; and, farther, to take order, that reports in regard to these latter points be made at least each year, and that congregations appearing obviously to fail in their duty as it respects the observance of the law of Christ, should be stimulated in their exertions.

4. That a committee of Synod be appointed, whose duty shall be specially to direct its attention to this branch of the church's affairs—to receive statistical returns from presbyteries—to diffuse, by means of the “Record,” or a small periodical to be circulated along with it, information as to the support of the gospel ministry, and the best modes of applying the principles of congregational finance—and to report annually on the whole subject to the Synod.

THE POPE'S CHIEF TROUBLE.—An important feature in the struggle now going on in Italy, and especially in Rome, is the bitter and determined hostility of the Pope to the Bible. There is no enemy so much to be dreaded as the Bible. The Pope and the Cardinals, it would seem, cannot feel safe nor sleep sound so long as the Bible is allowed to remain in secret places. The Pope, a short time since, in a circular to the Archbishop and Bishops of Italy, manifested his hatred towards the circulation of the Bible in these terms:

“Be careful to preserve the people not only from the reading of papers, but from reading the Bible, which the enemies of the Church and of human society, availing themselves of the aid of Bible Societies, are not ashamed to circulate; and enjoin upon the faithful to shun with horror the reading of such deadly poison, inspiring them at the same time, with veneration for the Holy See of St. Peter.”

In this war against the Bible, the Pope will doubtless find it a hard matter to fight against this celestial weaponry. The little book has proved itself stronger than the Pope and Cardinals, and will ultimately triumph over all opposition, and sit in judgment upon the poor old man who would endeavor to exclude it.—*New York Evangelist.*

A WONDER IN THE EYE OF ROMANISTS.—The *Ficeman's Journal*, the Romish paper of New York, regards it a wonder that all Protestant sects among us unite in the use of the same English version of the Scriptures. There is, then, in one thing, a wonderful “unity” amid this diversity of sects. The words of the Journal are: “It is remarkable that Protestants speaking the English language, while differing in the widest manner from each other as to the meaning of the Bible, have yet stuck to the one translation which bears the name of King James. This version is a corrupt perversion of the original, and has no other authority than that of the supreme head of the Anglo-Episcopal denomination—the sovereign of Great Britain.” This union of men of such diverse views is in itself a high testimony to the correctness and superior value of this translation.—*Puritan Recorder.*

Self-mortification, or crosses of our own choosing, are often only a refined species of pride and self-will.—T. ADAMS.

CLAIMS OF THE TREASURY OF THE LORD

"And of all that thou givest me, I will surely give the tenth unto thee."—Genesi xxxiii 22

It would seem from this that the duty of giving a certain portion of income to the Lord was felt to be obligatory, by pious men, long before any positive law was revealed on the subject. And, it is probable, that by some means it was ascertained that the proportion devoted to the service of the Lord, ought to be, at least, a tithe of that by industry, in a lawful calling, might gain.

Afterwards it was established by law, that every person should not only give a tenth of his property to support the worship of God, but he was required, also, to offer the first-born of his flocks and herds, and the first-fruits of his harvest. On every third year, also, their seems to have been a separate tithing, the proceeds of which were to be distributed among the poor. Besides those prescribed offerings, the people were accustomed to make free-will offerings, and especially, thank-offerings, after the reception of some signal favour, or the experience of some remarkable deliverance.

It is a question of real and practical interest, how far these ancient customs and laws of the people of God may serve to guide us in our duty in regard to this matter. One thing is certain, namely, that the obligations of those living under the Christian dispensation, to give to the treasury of the Lord, cannot be less than that of the ancient servants of God, who lived under a darker dispensation. As to the proportion to be given, it should not be less than that formerly prescribed. The only thing which could be alleged in favour of a smaller proportion is, that the ritual service of the Jews was much more expensive than the spiritual service of the Christian Church. But it should be considered that while goats, and bullocks, and sheep, and lambs, are not now required for the worship of God, the Christian Church has imposed on it, by its Head, the propagation of the gospel through the whole world; a duty not imposed on the ancient Church, and the fulfilment of this duty will require much greater funds than were necessary to keep up the worship of the temple. Certainly, then, the proportion of our income, devoted to the service of the Lord, should in no case be less than one-tenth. Some, whose hearts devise liberal things, will not be contented with this, but will feel the obligation of gratitude constraining them to give the double of the proportion mentioned. God has thought proper not to lay down a rigid rule on this subject, but to make it matter of trial of the principles by which his professing people are actuated. "The Lord loveth a cheerful giver." What is done spontaneously is more acceptable than what is done by constraint. And all persons are not in the same circumstances; for while some, who have large incomes, have few or no children to support and educate, others have large families, or need their money to carry on their business. But we have no right to appropriate to our own use what properly belongs to the treasury of the Lord. Who are they who in the Bible are charged with robbing God? Such as withhold the tithes and sacrifices, which, by the law, were due. And what shall be said of those who now keep back that proportion of their weekly or yearly gains, which belongs to the treasury of the Lord.

Many have recommended system in dispensing our charities. All the system which is requisite is, a determination to give a certain portion of our income. Let it be one-tenth, for example.—Those who receive the fruit of their labours weekly, should follow the rule given to the Churches by the apostle Paul; and on the first day of the week lay aside, in a separate drawer or purse, that which has been consecrated to the service of God. And let no sacrilegious hand dare to take from this sacred treasure for other purposes—except it be in the way of borrowing—

and then that which has been received on loan, should be consecratedly restored. If the person's income is received monthly, quarterly, or annually let the same rule be to be laid at the end of either of these periods. In this case, the spirit of the apostolic recommendation is better than the letter. If you have a fund belonging to the Lord, when an application is made for a contribution, consider first, whether the object is one to which you ought to contribute; and secondly, how much you ought to give to this object, bringing into view all the other objects to which you should give. Giving on this system, will always be done cheerfully.—In fact, the money is already given, and you are the steward to dispense it.

THE FREENESS AND FULLNESS OF THE GOSPEL.

"The reason why we so often find the awakened sinner so slow in apprehending the simple gospel of the grace of God, is, that he cannot understand its freeness or fullness. He confounds it with thoughts about righteousness, and therefore is set upon searching for a reason for it. He wants to find something in himself, which, in some way, may distinguish him from other sinners, and thus make him, as he thinks, a fit object of this grace. And when he cannot find this in his works, he would vain search for it in his feelings. He wants to find a certain state of mind and feeling in himself, before he can think himself entitled to lay hold upon the blessing which the gospel of the grace of God presents. But this is absurd; since to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Now such grace as is here found is the most difficult thing for a man to perceive and apprehend; and this just because of the darkness which is in him, and of its exceeding fullness. It is the outflowing of the gracious mind of God. It is according to the infinite greatness of God's own mind; and, therefore, the manner in which it meets and deals with the sinner, is of necessity quite contrary to all the thoughts and ideas of man's heart. It is only quite natural, of course, that man should seek to measure the character of God's dealing by his own; and although in doing this, he cannot but allow, it to be far more perfect and excellent than his, inasmuch as he knows God is above himself, yet still he makes his own carnal apprehension of what favour is, the basis of his judgment about God, and therefore his judgment about it, of necessity, goes wrong. God's gracious way of meeting the sinner is the out-flowing of His own mind; and therefore far above the highest range of man's thoughts. He meets the sinner just in his own position as a sinner. Like Saul, he may be a blasphemer, a persecutor, and injurious; but God, without requiring any exercise of mind, any course of humiliation for sin, or any predisposing qualification of any sort, meets him just as he is—a sinner, with all the free abounding blessing of the gospel of His grace. Be assured you will never find in yourself any title to believe; the grace which I perceive in Jesus, and not the sorrow I may have felt for my sin, is my ground for my believing and resting upon him. I believe, not because I have passed through any previous state of feeling about my sin, but because I can perceive something of the fullness of the love and grace of God in Christ. O that men should bind the riches of God's free grace by their own poor thoughts of that scanty favour which is practised among men! Your case, poor sinner, is really a desperate one. It may, or it may not, appear so to you, but it is before God. Nothing can meet it but free grace; and this in all its characteristic fullness is to be found in Jesus. His own words are—Him that cometh unto me I will in no wise cast out."—Anonymous.

THE FOOL.—The man of learning without piety is a fool, because he knows every thing in heaven and earth but himself.

GIVING A NAME IN BAPTISM.—In administering the rite of circumcision it was customary to give a name to the child. This is evident from the circumstances attending the circumcision of John the Baptist, as related in the Gospel according to Luke, i. 59-64; and also those attending the circumcision of our blessed Saviour, as recorded in the next chapter of the same gospel.—The same practice probably existed, from the earliest period of the New Testament church, in the administration of baptism. It makes, however, no necessary or important part of the rite. A baptism administered without a name, would, of course be just as valid as if one were announced. And there is nothing in the essential nature of the case, which would forbid a name given to a child in baptism to be reconsidered and altered afterwards. Yet, inasmuch as a child, when baptised, is announced to the church as a new member, subject to its maternal watch and care, it ought, in common, for obvious reasons, to be introduced and known under some name, so that each child may be distinguished, and may receive its appropriate treatment. To introduce a nameless member into any society, would be both unreasonable and inconvenient. Moreover, it is of great consequence, both to civil and religious society, that the birth and baptism of every child be recorded in regular church books. The formation of this record, requires, it is evident, the use of a name, and after the name is adopted and recorded in this public register, it is plain that frequent alterations of the name, and tampering, in a corresponding manner, with the public register, would lead to endless confusion and mischief. Thus we are conducted by a very obvious train of reasoning, to the conclusion that the name announced in baptism, ought, in general, to be carefully retained without subtraction or addition. Sometimes, indeed, the civil law requires such registers to be made and preserved, in regard to every birth and baptism. Where this is the case, there is evidently an additional reason for adhering strictly to the name announced in baptism, recorded in the appropriate register, and thus brought under official notice, and recorded as the property of the state.—Dr. Miller.

The evangelization of the world demands the best, the greatest ministers amongst us. To say "shall we part with a first-rate man to go to foreign climes?" Look at what the Bible says.—First rate men! Was there ever such a first-rate man as Paul, or a second-rate man like Barnabas, and yet while they were labouring with acceptance among their people, their converts, and while their presence among them seemed essential to the well being of the Church? What said the Spirit. "Separate me Paul and Barnabas for the work wherunto I have called them." If the best of our ministers or theological professors were to go to foreign climates, the work would be entirely worthy of them, provided they were found worthy of it.—Dr. Duff.

BOOKS.—Books are the seeds of things. They are the preserved essences of the minds that have lived before us. They are the armory of the human mind, containing at once the trophies of its past, and the weapons for its future conquests. As the Dutch Shakspeare has said of *Vossius*, so we may say of all the books that we read; "Whatever is anchored in them, floats about in our brains." It is of vast importance, then, what we read. No one that values the purity of his heart should ever touch a bad book.

SUGGESTIVE.—The profane dogma of Romanism, that the consecrated wafer is truly and without a figure of speech, the body, soul, and divinity of Christ, becomes more revolting when viewed in connexion with the fact, that recently at Rome some thieves broke into one of the churches of that city, and stole a silver vase containing three hundred consecrated wafers which had been prepared for the communion of the following day.—

THE REV. RALPH ROBB.

From the Halifax Presbyterian Witness.

It is but a short time since we were called upon to record a sore trial to our Church in this Province, in the death of the amiable and accomplished Professor Mackenzie. Again the hand of Lord has been stretched forth, and the sister Synod has occasion to mourn the loss of one of her ablest and most devoted Ministers. The Rev. RALPH ROBB, of Hamilton, C. W., whom many of our readers knew well, as the Minister of St. John's Church, Halifax, has been summoned from his labours in the vineyard below, to receive his everlasting reward. This is an event which we are sure will be felt as a very sore bereavement, not only by the members and adherents of the Church at whose altars he ministered, but by all who knew him, to be an able and a fearless champion of Gospel truth. Indeed the loss of such a man cannot well be over-estimated, especially at such a time, when the seeds of every error are thrown broad cast on the field, threatening the very existence of the form and the faith of sound words.

Mr. Robb's character as a preacher is well known to most in this place. He was universally admitted to be an able and efficient minister of the New Testament. It was impossible to listen to his solid expositions of sacred truth, so pregnant with the Theology of the olden time, without feeling that the people under his charge enjoyed peculiar privileges, and that if faithful to themselves they could not fail to gain deeper and sounder views of divine things, than are generally current among the mass of professing Christians in these lands. To the other less public duties of his office he gave much of his time. He took an especial charge of the young, and there are many among us who can testify to his success as a teacher of youth. By means of Bible Classes, both male and female, and evening lectures during the week, he laboured indefatigably to implant and to foster sound principles, in the minds of his people. Nor is it to be doubted that a large measure of success attended these efforts. No congregation in the Colonies has more fully sustained the character of a Free Church congregation, in devising and doing liberal things for the maintenance of their principles, than that in Halifax, of which he was formerly the pastor. None will more cordially testify to the faithfulness of the workman who was engaged in laying the foundation, than the able and respected Minister whose work it now is to build thereon. In Hamilton, the scene of Mr. Robb's subsequent labours, a large and well-conditioned congregation was formed to his hand, which we need not say, did not fall away under his care; on the contrary, we believe, that under his ministry it continued steadily to increase, and is now, perhaps, one of the most flourishing in that Province.

In addition to the duties of the pastoral office, Mr. Robb had intrusted to him, by his brethren in Canada, a large share in the management of the general affairs of the Church, for which his accurate business habits admirably fitted him; while their high estimate of his character and Theological attainments was still further evinced, by their committing to his charge the students preparing for the ministry, previous to the arrival of Dr. Willis as permanent Professor. Thus, it is evident, that looking at this breach which an all-wise Providence has made in the ranks of our ministry, in the light of a public loss, it is one which must be severely felt. It will not be easy to find a successor, who shall at once fill so well the pulpit in Hamilton, and so efficiently a seat in Presbytery and Synod. But He who hath smitten will bind up, He who hath made, we doubt not, will heal the breach in his own time and way.

As a friend, and in private life, Mr. Robb was greatly beloved. His conversation was ever interesting and instructive, and never in any tabernacle of clay have we witnessed a flow of soul so

full and joyous. Whatever were his troubles and perplexities, the entrance of a friend with whom he was on terms of intimacy, brought sunshine to his countenance and gladness to his heart. Indeed, by such cords, he was drawn almost irresistibly. The writer of this notice remembers once calling upon him in company with a friend, on the afternoon of a Thursday, when he was about to draw his chair to the table to prepare for his evening lecture. Our design was no more than to look in, in passing, as we were bent upon a long walk. There were then, however, fresh and stirring topics afloat, which were easily started, but not so soon disposed of. After a brief struggle between strong inclination and a sense of duty, the latter gave way, and he accompanied us, and having done every justice to Lord Aberdeen and his bill, we returned to give him time, not for study, but to make the necessary alterations in his toilet, before meeting the congregation. After service we were somewhat sharply admonished, as the occasion of what he thought a discredit and unprofitable appearance on his part. This, however, was but his own opinion, and apparent to none but himself. Mr. Robb, however, though thus "showing himself friendly," knew something of what it was to be evil spoken of, nor is this remarkable, and perhaps scarcely to be regretted, as he might not else have escaped the woe denounced against those of whom "all men speak well." Now that the grave has closed over him, of this we are confident, that his death will be most deeply felt, and his memory most fondly cherished, by those who enjoyed the best opportunities for estimating his character and worth.

THE PAPIST SECESSION MEETING.

Messrs. Editors:—The lower saloon of the Chinese Museum, Philadelphia, presented a strange sight on Sabbath afternoon, 7th inst. A secession meeting had been advertised a few days previously. Upon inquiry, I found that about sixty-two heads of families, belonging to a German Roman Catholic church in Spruce street, were about to bid an affectionate and solemn farewell to their aged mother. I reached the place of meeting a few minutes after three o'clock, and found the room nearly full; all the seats were occupied, and a large number of interested spectators were compelled to stand. A platform had been erected. I noticed but two persons on it—one, a noble looking specimen of the German nation, who was afterwards introduced as a converted Roman Catholic priest; the other was also a converted Roman Catholic priest, an Italian by birth, but he could speak both German and English quite fluently. He was just closing an address to his German auditors, and soon afterwards commenced a most animated and eloquent English harangue. His choice of words was remarkably good, and his thoughts were well arranged and appropriate. His German idiom seemed to add greatly to the effect of his speech. He displayed logic, sarcasm, pathos, contempt, and withal a strong desire to glorify his blessed Master, in the movement about to be made. Several times the audience seemed to be carried away by the old man's eloquence, and forgetting that it was God's holy day, they applauded him. He promptly rebuked this, and besought the people to abstain from it in future. His speech was a masterly exposition of the Romish delusions under which they had lived all their lives. He gave eight reasons for seceding from the Romish hierarchy. 1. Because it robs us of freedom of conscience. 2. It robs us of the Bible. 3. It tells us that a man in Italy holds the keys of heaven. 4. The priests tyrannize over us. 5. It enjoins celibacy, and the Bible teaches a contrary doctrine. 6. It holds the doctrine of purgatory. 7. It enforces auricular confession, and daily experience teaches us that this is a school of corruption. 8. It commands us to worship saints, and to bow down to images. He then

enumerated the doctrines which this congregation now professes; these agree with those held by all evangelical churches. In conclusion, he exhorted the seceders to be faithful and to stand fast. Their movement would excite enmities, but let us return good for evil. Let this be a bloodless victory. Let us hold fast to the Bible, and we may be sure that while the American flag contains a star, God's word shall not be taken from us. "Forms," said he, "we have none; we have had them, and they have deadened us." He then introduced the other priest as the pastor of the new congregation, and after a short address from the latter, the formal secession took place. The Italian priest requested the seceders to arise, and in token of their approbation, to respond audibly at the close of certain declarations which he was about to read. They did so. It seemed to be a work in which their hearts were engaged. He then laid down his book, and our attention was called to an open Bible and four lighted wax candles on the table. He took a candle in his hand, and said, "My brethren, when we were walking in darkness, because the priest had concealed the light of God's word under a bushel, we asked for light; they gave us wax candles, and besought us to be silent. We have now taken the Bible to be our light. We need no wax candles in daylight." Suiting the action to the word, he extinguished the lights.

A handsome collection was taken up to defray the expenses to which the new congregation will be subjected. They now worship in a building on the corner of Sixth and Callowhill streets, and they intend soon to erect a suitable house of worship. Here, then, is a new, but a small garden, which should arrest the attention of the Protestant Christian. Let his prayer be, "Awake, O north wind; and come, thou south, blow upon my garden, that the spices thereof may flow out, Let my beloved come into his garden, and eat his pleasant fruits."

E. R. R.

—Presbyterian.

MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

INCIDENT IN THE LIFE OF DR. WITHERSPOON. —Dr. Witherspoon, when first invited to accept the Presidency of the College of New Jersey, declined, though with great reluctance on some accounts. When the invitation was renewed, he accepted the appointment; and being asked why he emigrated to America to take charge of so unimportant an institution as the College was at that time, he replied, that his chief motive was to assist in raising up ministers in this new and destitute country.

God, in His providence, blessed the great and good man in accomplishing the object in view. Dr. Witherspoon, while President of the College, performed the duties of Professor of Theology, and assisted in training many of the able ministers of the olden times. During his Presidency, a remarkable revival of religion occurred in the College, which was the means, under God, of converting a large number of the students, and of bringing many into the ministry. In the class of 1773, numbering twenty-nine students, twenty-three of them entered the ministry. Thus was the object of his emigration to America sanctified of the Spirit, and acknowledged in the most signal and glorious manner.

We have two remarks to make on this historical incident: 1. If such a man as Dr. Witherspoon made education for the ministry a leading object of his life, and if he underwent so great self-denial to attain it, how strongly does his example invite all who love our Lord Jesus Christ to advance this great cause in their own personal history! 2. The same Providence which blessed Dr. Witherspoon, has blessed others in their labours to train up Christian ministers, and encourages all to do something in this department of evangelical service.

"I WILL MOCK WHEN YOUR FEAR COMETH."

In his work on the un-speakable loss of the soul, Bunyan writes the following solemn dialogue between God and the lost sinner. After recounting the conduct of the sinner, and his treatment of the great offers of salvation, Bunyan says

Of all these things God takes notice, writes them down, and seals them for the time to come, and will bring them out, and spread them before them, saying, I have called, and you have refused; I have stretched out my hand, and no man regarded; I have exercised patience, and gentleness, and long-suffering towards you, and in all that time you despised me, and cast me behind your back; and now the time, and the exercise of my patience, when I waited upon you, and suffered your manners, and did bear your contempts and scorn, is at an end; wherefore I will now arise, and come forth to the judgment that I have appointed.

But, Lord, saith the sinner, we 'urn now.

But now, saith God, turning is out of season, the day of my patience is ended.

But, Lord, says the sinner, behold our cries.

But you did not, says God, behold nor regard my cries.

But, Lord, saith the sinner, let our beseeching find place in thy compassion.

But, saith God, I also beseeched, and I was not heard.

But, Lord, says the sinner, our sins lie hard upon us.

But I offered you pardon when time was, says God, and then you did utterly reject it.

But, Lord, says the sinner, let us therefore have it now.

But now the door is shut, saith God.

And what then? Why, then, by way of retaliation, God will serve them as they have served him; and so the winding up of the whole will be this—they shall have like for like. Time was when they would have none of him, and now will God have none of them. Time was when they cast God behind their back, and now he will cast away their soul. Time was when they would not heed his calls, and now he will not heed their cries.

THE GREAT TEMPTATION TO YOUNG MEN

But there is one pitfall of temptation, into which every young man of our day is in danger of falling, and into which the mercantile young man is in especial danger of falling. The Gods of this world, the polytheism which has so long co-existed with Chemistry, is fast dying out. Men are rapidly coming to the worship of one deity;—the only misfortune is, that it is neither the living or the true one. They deify wealth; and while they most falsely transfer their worship to an idol divinity, they most faithfully fulfil the letter of the commandment, and love it with all their heart and soul and mind and strength. Were it currently reported and believed that the river of Jordan rolled over golden sands, or that the pool of Bethesda was surrounded by "Placers," the Christian would vie with the Jew for the rebuilding of Jerusalem; all ships would be "up" for Palestine instead of San Francisco; and the Holy Land would be again inundated,—not by a host of God-worshipping, but of gold-worshipping Crusaders.

Now I wage no war against wealth. I taint it with no vilifying breath. Wealth, so far as it consists in comfortable shelter and food and raiment for all mankind; in competence for bodily want, and in abundance for every mental and spiritual need, is so valuable, so precious, that if any earthly object could be worthy of idolatry, this might best be the idol. Wealth, as the means of refinement and embellishment; of education, not only universal in its comprehension, but elevated in its character, wealth, as the

means of perfecting the arts and advancing the sciences, of discovering and diffusing truth, is a blessing we cannot adequately appreciate; and God seems to have pronounced it to be so, when He made the earth and all the fulness thereof,—the elements, the land and sea, and all that in them is,—convertible into it. But wealth as the means of an idle or a voluptuous life; wealth as the fosterer of pride and the petrifier of the human heart. Wealth as the iron rod with which to beat the poor into submission to its will, is all the curses of Pandora concentrated into one. It is not more true, that money represents all values, than that it represents all vices.—*Horace Mann.*

BE KIND TO YOUR MOTHER.

Filial kindness is *always* beautiful. There is not a more touching picture in the Bible than that of Ruth, while answering the entreaties of her mother-in-law, Naomi, to return unto her own people. "Whither thou goest, I will go, and where thou lodgest I will lodge—thy people shall be my people, and thy God my God. Where thou shalt die, I will die, and there will I be buried." "I will never marry a man who does not treat his mother well," said a lively friend to us once. "And why not?" we queried. "If he is unkind to her to whom he is so deeply indebted," she replied, "what need one expect from him, to whom he owes comparatively nothing?" There was sound philosophy in this remark. Most of our truly great men have been noted for their kindness, yea reverence even, with which they have treated their mothers. Washington revered his—Roger Sherman treated his with most marked attention, and it was one of the famous Judge Story's last requests that he might be buried beside his mother in Mount Auburn. But filial respect and love is not often rewarded, as in the following instance.

Gustavus III., King of Sweden, passing one morning through a village, in the neighborhood of the castle, observed a young peasant girl of interesting appearance, drawing water at a fountain at the way-side. He went up to her, and asked her for a draught. Without delay she lifted up her picher, and with artless simplicity put it to the lips of the monarch. Having satisfied his thirst, and courteously thanked his benefactress, he said, "My girl, if you would accompany me to Stockholm, I would endeavor to fix you in a more agreeable situation."

"Ah, sir," replied the girl, "I cannot accept your proposal. I am not anxious to rise above the state of life in which the providence of God has placed me; but if I were, I could not for an instant hesitate."

"And why?" rejoined the king, somewhat surprised.

"Because," answered the girl, coloring, "my mother is poor and sickly, and has no one but me to assist or comfort her under many afflictions; and no earthly bribe could induce me to leave her, or to neglect the duties which affection requires from me."

"Where is your mother?" asked the monarch.

"In that little cabin," replied the girl, pointing to a wretched hovel beside her.

The king, whose feelings were interested in favor of his companion, went in, and beheld stretched on a bed-sick, whose only covering was a little straw, an aged female weighed down with years, and sinking under infirmities. Moved at the sight, the monarch addressed her.

"I am sorry, my poor woman, to find you in so destitute and afflicted a condition."

"Alas, sir," answered the venerable sufferer, "I should be indeed to be pitied, had I not that kind and attentive girl, who labours to support me, and omits nothing she thinks can afford me relief. May a gracious God remember it for her good," she added, wiping away a tear.

Never, perhaps, was Gustavus more sensible than at that moment of the pleasure of possessing an exalted station; and putting a purse into the

hand of the young villager, he could only say, "Continue to take good care of your mother; I shall enable you to do so more effectually. Good by, my amiable girl, you may depend on the promise of your king."

On his return to Stockholm, Gustavus settled a pension for life on her mother, with the reversion to her daughter at her death.—*Christian Times.*

THE PEACHES.

A TRANSLATION OF A GERMAN FABLE.

A HUSBANDMAN brought home from the city five peaches, the finest that were ever seen. His children saw the fruit for the first time. On that account they were amazed, and rejoiced when they saw the beautiful peaches, with rosy cheeks and soft down. The father divided them among his four children, and also gave one to their mother.

In the evening, when the children were returning to their chamber, the father said, "Well, how did those fine peaches taste?"

"Delicious! lovely! father," said the eldest. "It is a fine fruit, somewhat acid, and yet of so mild a flavour. I have carefully preserved my stone, and I intend to grow a tree from it."

"Well done," said the father; "that I call prudently providing for the future, as becomes a husbandman."

"I ate mine immediately," said the youngest, "and threw away the stone; mother gave me also half of hers. Oh! it tasted so sweet, and melted in my mouth."

"Well said the father, "you have not acted very prudently, but quite naturally, and in a childish manner. There is still room in life for you to become prudent."

Then began the second son:—"I picked up, and opened the stone which my little brother threw away. There was in it a kernel, which tasted like a nut; but I sold my peach, and obtained as much money for it as will purchase twelve, when I go to the city."

The father nodded his head, and said, "That was very shrewd, but it is not becoming a child, at least it is not natural. Heaven preserve you from becoming a merchant. And you, Edmund?"

Frankly and sincerely answered Edmund:—"I gave my peach to the son of our neighbour, the sick George, who has the fever. He was not willing to take it, but I placed it upon his bed, and came away."

"Now," said the father, "who has made the best use of his peach?"

The three cried that brother Edmund had; but Edmund was silent, and their mother kissed the tears from his eyes.

Good.—A minister visited a deaf and dumb asylum, and asked the pupils, "Who made the world?" A bright boy took up a piece of chalk and wrote, "In the beginning God created the heavens and the earth." The minister then asked, "Why did Jesus Christ come into the world?" The little fellow immediately wrote, "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners." The minister was so much pleased with these answers that he resolved to propose one more difficult; and he inquired, "Why were you born deaf and dumb, while I can speak?" With a countenance showing deep emotion, the boy wrote, "Even so, Father, for 't seemed good in thy sight."

Tertullian mentions Infant Baptism within a hundred years after the death of the Apostle John, and does not intimate, though he opposed it, that it was either a novelty or contrary to Scripture.

WORTHY OF IMITATION.—The State of Texas has more than 100 churches, and not a Theatre within its bounds.

SYNOD'S HOME MISSION FUND.

Geo. Matheson, Aldboro', overpaid for Record £0 0 6

HOME MISSION FUND.

Presbytery of Hamilton.

Port Dover	£9 6 3
Jarvis	7 0 0
Galt Ladies' Association	10 0 0
Bentock and Glenelg	8 0 0
Port Dover	1 0 0
Jarvis	2 10 0
Walpole	9 15 0
Do., Mr. Donaldson's	4 10 0
Port Robinson	2 0 0
Puslinch	2 3 9
Fergus	2 10 0
Port Dover	1 10 0
Ancaster, per Mr. Stark	2 6 5

RECEIPTS FOR THE RECORD.

VOL. V. Rev. John Black, Mrs. Scott, Brockville.

VOL. VI. Rev John Black, Montreal; Mrs M. Watie, Elgin; Wm Mackintosh, James Ferguson, Lachlan McMillan, Kenyon; T Leckie, Esq., Ramsay, £3 5s; John Cunningham, Geo. Matheson, Aldboro; Rev. John McMuray, A. Starr, Esq., J Anderson, Dr Edmondson, W. Paul, R. P. Colton, Esq., A. Sherwood, Esq., J. Johnston, J. McIlhenny, J. Ogilvie, Esq., Mrs. Dana, Mrs Scott Brockville; Mr. Leed, Scarborough.

The following should have appeared in the July number, viz: Received per Mr A. Crawford, Missionary, N. Georgetown, C. E., payment in advance from J. Richardson, sen., W. Gardner, J. Rutherford, W. Sangster, and Mrs. Stewart.

KNOX'S COLLEGE.

THE WINTER SESSION of this Institution, for 1850-51, will commence (God willing) on Wednesday the 18th Oct or next. The Exercises for that day, and arrangements will be announced.

By the interim Regulations approved of by the Synod, each Presbytery should have a standing Committee of Examiners, consisting of two Ministers and an Elder, for the examination of all Students, as to their moral and religious character, and of all intending Entrants, as to their previous history and training—their natural talents, discretion and piety—and in general the promise they give of capacity for usefulness in the Ministry.

Certificates founded on these examinations, will be required by the Court from all applicants for admission either to the College Proper or to the Preliminary Department.

Ministers are requested to call the attention of Students or intending Entrants to this notice, and it is hoped that Presbyteries will arrange the time and places of their meeting, so as to accommodate, as far as practicable, those, who according to the terms of the Regulations referred to, may require to appear before them, before coming to College.

ALEX GALE,

Sec to College Com

JUST PUBLISHED, by the Upper Canada Tract Society, a large edition of KIRWAN'S CELEBRATED LETTERS, to the Right Rev. JOHN HUGHES, Roman Catholic Bishop of New York,—first series, price 3d. each; 2s. 6d. per dozen; and 24d. each, per hundred

A large assortment of the Publications of the London Tract Society; also, Sabbath School Libraries, and Bibles and Testaments, with the Metrical Version of the Psalms and Paraphrases, will be found on sale at the Depository, upon the most reasonable terms.

JAMES CARLESS, Depository.

No. 47, YONGE STREET, }
Toronto, 22nd Jan'y, 1849. }

TO MINISTERS AND KIRK SESSIONS.

A FRESH SUPPLY OF RECORDS OF THE CHURCH OF SCOTLAND, &c. reduced to 10s. a-co. MANUAL OF PRESBYTERY, at 1s 5j, for sale by

D McLELLAN, Bookseller, Hamilton, C W.

TO STUDENTS.

BURSARIES will be awarded at the opening of the next Session of Knox's College according to the following Sentences—

CLASS I.—LANGUAGES

1—3. Three Bursaries of £2 10s each, for eminence in the Grammars of the English, Latin, and French Languages respectively; open to all entrants

4 The Geo Buchanan Bursary of £10, (founded by Isaac Buchanan, Esq.) for eminence in Latin and Greek, as proved by examination in the Aeneid and Iliad, 1st to 6th books and by translation of English into the Latin; open to all Students.

5—A Bursary of £2 10s for eminence in Hebrew Grammar; open to all entering the Senior Hebrew Class

6—A Bursary of £5 for the best examination in the Pentateuch ad apertura.

7—A Bursary of £5 for the best critical exposition of the 53 chapter of Isaiah. The Gaelic Bursaries of the Colonial Committee of the Free Church of Scotland.

8—(1) For the best examinations on the Grammar of the Language, with readings and Shorter Catechism, £1.

9—(2) For the best written exposition in Gaelic of the 23rd Psalm, £6.

CLASS II. LOGIC AND RHETORIC.

10—(1) For the best Synopsis of the Novum Organum, with a comparative view of the Syllogistic and Inductive Logic, £5

11—(2) For the best Synopsis of Campbell's Rhetoric, Book 1, £5.

CLASS III. MENTAL AND MORAL PHILOSOPHY.

12—A Bursary of £5 for the best written Synoptical view of Reid's System of Psychology with its recent modifications by Stewart and Brown.

13—For the best written account of the System of Ethics ancient and modern, £5

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REMARKS.

1 The Essays to be given in to the Secretary of the Professors' Court, at the opening of the College, in October, and examinations to be passed through about the same time—the precise days to be afterwards notified.

2 The Essays must be correctly and legibly written, with mottoes on the title-pages, instead of the names of the authors.

3 Brevity, when consistent with completeness in the particular treatise, and with perspicuity of style and appropriateness of illustration, will be esteemed a greater excellence than length, characterized by diffuseness.

4 A Student, who may have obtained Bursary No. 4, or No. 14, in any former session, cannot obtain a corresponding Bursary, a second time, though he may compete for it; and if deserving of it his merit will be noticed.

By order of the Professors' Court.
June, 1850.

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